

# HERALD of HOLINESS

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## Three Fine Helps

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ELEGATES to our coming General Assembly, charged with the great responsibilities of legislating for the church, need a great many things to help them along in this delicate and important work. We pointed out some of these things last week. There are just three other things to which we would call attention just now. The first is *Faith*. We include, of course, faith in God and in His saving power and work. This is presupposed, however, in all who will be sent as delegates. We mean here more particularly faith in one another.

We must believe in our brethren. We must have faith that they are good and true and tried men. Generally every holiness man has a personal record which, if known, would challenge the faith and the admiration and love of his brethren everywhere. Let us then come to this Assembly with our faith in our brethren kindled to the finest point and determined that nothing shall transpire to shake that faith in the least unless some compelling circumstance occurs which has not one chance in a million to be the case. God wants us to trust one another and have this mutual faith as a ligament to help to bind us into a great fellowship such as the world knows nothing about and such as will challenge the admiration of the world.

To this faith we must try to add the power of *Hope*. We must hope for the best. We must endeavor to "hope all things." Go as things may we must not get discouraged and cast down and dispirited. Let us hold our heads up. We have a mighty God. Ours is a wonderful Christ. Our Paraclete is a *Mighty, Divine Personality*. Let us not forget these tremendous truths. They will greatly strengthen and help us in the tiresome and trying work of legislation. Let us expect mightily that the best will be done and that God is at the helm and will carry all things through right.

Lastly, we must be mighty *Lovers*. We must love one another fervently. Whatever may transpire we must determine that we will never abate our brotherly love. We may be out-argued; we may be out-voted; we may be out-done in the procurement of desired measures we deemed so much needed. One thing we can be sure not to be outdone in if we try for it. That is, we can see to it that we love equal to the most loving. We can make up our minds that we will never be out-loved by anybody in all the Assembly. We can let brotherly love continue though seeing alike may not continue. We can let brotherly love continue though we may have to argue against our best friends and most beloved associates. We can keep the flame of love burning on the altar of our heart though the disagreements may reach to the polar extremes on points of legislation. This we simply must see is maintained as our daily spirit and feeling and aim if we would live out the thirteenth chapter of first Corinthians during the whole Assembly. Let us see to it that these three—faith, hope, and love—prevail, and the greatest of these is *Love*.

A politician in the ranks of the ministry of the Pentecostal Church of the Nazarene would be as bad, or worse, than Judas in the Apostolate. To his perfidy we should add the grotesque and malodorous presence of a mud-besmeared pig in a garden of hyacinths. If any such should turn up among us let him be frozen quickly to death ecclesiastically, that he may go to his own place. *He is not of us.*

GOD CALLS  
FOR  
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NESS

LEARN a lesson all ye who devoutly intend to do something substantial for the educational or publishing interests of the church but are putting it off until some more convenient time. Right now, while you definitely and honestly intend to do it, and while you are in possession of your mental faculties and in good health and in possession of your own property is the very time to attend to this important matter. Do not put it off, we beseech you, if you want to see your desire and purpose carried out in the matter of your own intended benevolences. Sit right down and make the gift by sending your check or your note to the church benevolence you intend to help, or else, if that be your purpose, sit down with your attorney and make your will or add a codicil to your will definitely and plainly bequeathing the property to the object intended.

Delays are so perilous and generally turn out fatal to the very interest people intended to assist. The Devil is never better amused than when he can get these best-intentioned people to delay such matters for he will slyly and dexterously see to it that the procrastination is continued until the fatal moment is passed, and the property can all go to the children or relatives who do not need it and who are oftener than otherwise ruined by it.

A case in point comes to our notice which we want to impress upon those dear brethren and sisters who have it in mind to do something for the Publishing House or some other church interest. The President of the United Brethren Publishing House Board, Rev. J. H. Null, on the 3rd of August, attended the meeting of the Board and urged them to rise at once and build their contemplated Publishing House, promising to donate \$5,000 to that specific work. Less than twenty-four hours before his sudden death which occurred very soon after this meeting he sent his check for \$11,000 to complete the payment of this and other gifts promised to the Publishing House. Suppose he had done as most people do, postponed this matter until some other things were in better shape. The building of this Publishing House, which was such a need, would have been delayed for long years and much embarrassment ensued in consequence.

It is shocking and pitiful to see the hard-earned money of godly people which they honestly intend shall go to the church they have loved and at whose altars they have so long knelt, turned in some other direction which they did not intend it should take. This can so easily be avoided by a little promptness such as the owners exercised in accumulating the property. Had they practiced the dilatory and procrastinating methods in their business which they practice with reference to giving it to God through some channel of the church of their choice, they would never have had half as much to dispose of as they now have. Strange that they should reverse their lifelong methods and business principles at the very time of all others when they desired to see the full fruition of all their lifelong efforts in some great benevolence dear to the heart of God and to their own hearts.

We would remind these good people that the impulse to make such gifts is from God—never from any evil or demon source. This is worthy serious thought. Remember that such

benevolent impulses are always from God and deserve the most serious attention and of course the greatest promptness in obedience. We have no right whatever to endanger final obedience by any delay at all. If you are waiting for a convenient time to get the information as to the best way to proceed the way is easy of immediately obtaining such information. Sit down and write a letter to the Publishing House or Mission Board or the College you design helping and tell them your purpose and ask them for help in properly framing up the papers for the gift. They will have the papers drawn up in legal form and send them to you or they will bring such papers to you properly and legally drawn up for you to execute and the matter can be satisfactorily settled before you go hence. You can thus have the infinite satisfaction of seeing your benevolence start off in its age-long career of blessing while you are here to enjoy the sight.

AN  
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POSITION

RECENTLY we had an editorial on "The Glory of Light," in which we compared the shutting out of the light from the ground by obstructions and thus so shading the ground as to prevent it from exercising its natural powers of germination to the spiritual faculties of man being shut out or removed from the Sun of Righteousness. A brother

writes us regarding the editorial as follows: "I have read your editorial on the trip to the woods, 'The Glory of Light.' You give expression in that article to a thought that is common with Christian writers in speaking of the unsaved—their spiritual faculties have been kept removed from the Sun of Righteousness." The question I want to ask, is, has a dead man any faculties? Until a man is born from above has he any spiritual faculties? If so by what way possessed? I have been a firm believer in the doctrine of the new birth for twenty years, but am always staggered by such statements. I am anxious to be enlightened."

In reply we answer that a man physically dead has no faculties of any kind. A man spiritually dead—dead in trespasses and sins—certainly has spiritual faculties or susceptibilities or he could and would never be saved by grace divine. We must not press figures too far and make them absurd. Death is predicated of the sinner to express his deafness and blindness to spiritual appeals and his preoccupation with the carnal and the selfish, to the point of persistently ignoring the divine claims and rights of God and Christ. It is simply a figure of speech by which these truths are to be understood and not a literal truth, meaning that man is actually dead to God like a hog or a horse. Man certainly has spiritual faculties which he is perverting and misdirecting, and he needs to have his attention changed and his thought enlisted and his spiritual faculties enlightened by the Holy Spirit until he will listen to other and different voices and heed other counsel and turn to Christ and be saved.

If the earth to which we referred as covered and shaded by obstructions had no innate real vegetable faculties or germinating susceptibilities, how could it germinate and produce vegetation when these obstructions are removed and the glorious sunlight pours its warming and helpful influences upon the uncovered ground? This is the very need of lost man or unsaved human nature. It is now covered by earth and time and sense and a thousand things which keep out the light of the Sun of Righteousness. Man needs, by the preached Word and all the influences of grace, to have these obstructions removed and these influences which obscure and shut out the light of gospel influence taken away so that he will hear and heed the truth of the glorious gospel of the Son of God and be saved.

The death mentioned is a metaphor and is said to be "in trespasses and sins." Here is the very point. Sins and trespasses cover and smother and deaden man's spiritual sensibilities and faculties so that he does not listen with real attention to gospel truth. He has ears but he hears not. Eyes he has but he sees not. God gave him in his nature these spiritual susceptibilities, but he has perverted them and misdirected them so that they have become ministers to his carnal nature. Man's intelligence and his emotions and his reason and his instinct of safety and self-preservation and his faith faculty and his imagination—all his gifts are capable of being made to minister to his religious weal and should do so. Man has, however, sought out many inventions for the absorption and monopoly of these God-given gifts and endowments, and he makes

these minister to his selfish life, his avarice, his lust, his love of fame, his ambition, his love of ease, his lust of power and a thousand carnalities and indulgencies and self aggrandisements utterly removed from the gospel and religion. Most all the energies and triumphs and achievements of men of which they are so proud and for which the world does them honor are but the results of the perverted religious instincts or faculties. Man prostitutes the best and greatest gifts of God to the basest uses and purposes. Man swims in seas of pleasure and profit with arms which were intended for his use in the waters of eternal life. Man sings songs of mirth and folly with the powers of a voice predestined by God for cadencies of holy triumph and joy divine over spiritual achievements.

GREAT  
ACHIEVE-  
MENTS

THE World's Bible Congress held at San Francisco had presented to it many papers and addresses of profound interest and merit. Among them none were more interesting than those on what the Bible has done for the nation. Over twenty-eight millions of Bibles in 1914 were distributed by the numerous houses which make Bibles. This is one volume for every second of time, day and night, for every working day of the year. This is tremendous and most clearly indicates the absolute futility of the work of all the higher critics and the more pronounced and blasphemous enemies of this precious Word of God to destroy it. It stands today the mightiest book in all the world and growing more potent day by day. One speaker at this Congress spoke on the use or influence of the Bible on the development of mankind in European history.

This speaker showed that wherever the Bible had gone it had promoted a sense of the value of the individual, thus laying the foundation for popular or democratic government. Christ discovered the individual and it is but natural that His Word should tend to the permanent value and the continued rights of the individual in governmental affairs. We do not agree that democracy is the divine ideal form or conception of government, but that question is foreign to the present scope and purpose of this editorial.

It was pointed out and proven that the Bible had also wherever it had gone created a taste for reading and a love for literature. This is evidenced by the fact that in countries where it has had unhindered circulation there are in large and small towns seen many book shops. On the other hand these shops are noticeably scarce in all Romish countries where the circulation of the Bible is repressed and discountenanced.

It was pointed out also that the Bible had enlarged the scope of the views and historical sense and appreciation of the people. Especially where the true concept or view point is taken is this the case. Where people "rightly divide the Word of truth," the people have a marvelously enlarged scope of world vision and historic perspective. It is thus true that while creeds may in cases tend to the narrowing of men and minds this true concept or view point of the Bible tends to create catholicity of spirit. Thus it is one of the greatest agencies or influences in international relations and affairs. Thus the Bible was declared by one of the speakers to be regarded by British and even by many Hindu officials "as one of the most important aids to the English nation in the government, education, and betterment of the people of India." Hence it is that it is there used in a great number of the schools and colleges as a text book.

Dr. John R. Hykes gave as satisfactory testimony as to the influence of the Bible in China on her civilization and her history and usages. To the influence of this Book he attributes the abolition of torture, the decrease of infanticide, the loss of popularity of foot-binding, the tendency to substitute monogamy for polygamy, as well as numerous reforms on the administration of justice, the abolition of opium smoking, the use of a national system of education, and the general and growing amelioration of all repression of free thought and speech and freedom of conscience.

We submit that this record is an appeal to Americans and American Christians to stand by this Bible and see to it that it is not retired to the rear in any circles. It should be in every public school in America by the strong and inexorable mandate of the law and should be made compulsory as a text book for the civic welfare of the nation. Let this country now bestir herself and at least seek to come up with heathen India and China in the esteem and recognition of the place and the need and the authority of the Bible in this nation everywhere.

# THE EDITOR'S SURVEY

## News and Notes

The Oklahoma Holiness College will open on September 7th, at which time the District Campmeeting will be in operation and on the following day the District Assembly will convene. The convergence of these three important events ought to make for the good of each. We trust that the triple occasion may prove to be a great occasion of divine power and blessing upon all three of the great interests involved.

Brother J. W. Oliver in the *Pentecostal Nazarene* calls attention to the following startling facts relative to the success of the Jesuitical intriguing of the Romanists in our governmental affairs. Let those in authority take notice and remember that this thing pushed too far will stir the slumbering lion of Americanism and things will be forced to a rapid change. Rome is entitled only to such positions as individual Romanists as Americans and not as Romanists, prove themselves to be better fitted for than anybody else. Brother Oliver says: "Romanists are influentially represented on the U. S. Supreme Bench; they have the Chairman of the Appropriations Committee of the House of Representatives, and the Treasurer of the United States, and the Revenue Collector, and every ambassador to foreign countries except Italy and England; private secretary of the President; and over 70 percent of President Wilson's appointees. Ten states have Romish governors, twenty-one states have Republican Catholic committees; thirty-one Democratic committees."

Brother J. A. Wade reports a fine meeting at Warnack Springs campmeeting where Dr. C. E. Hardy did most of the preaching assisted by Mrs. McClurkan, Georgie Winter, and N. G. Ferguson of Texas. The Pentecostal Church at Monterey, Tenn., also reports the greatest meeting in its history under the leadership of Revs. A. P. Welch and O. C. Crain.

The *Christian Witness* is right in the positions it takes with reference to "The Attitude of the Holiness Movement Toward Modern Thought," when in discussing the subject it summarizes as follows: "1. We should refuse to be quiescent in the face of errors and false doctrines propagated by men in high places within the pale of the Christian church, but we should exercise our privilege and power of protest. 2. We should use our prerogative and right of electing to offices in the church only such men as are true to the Christian faith and the Bible. 3. While we welcome true biblical research and reverent scholarship, we should in every way discountenance and refuse our support to anything and everything that lends its aid to destructive criticism. 4. We appeal to all the churches and holiness believers to lay to heart the solemn truth that they are put in trust with the gospel, not for self-enrichment, but for the salvation of men."

In some quarters the process of paganizing America goes on despite our boasted civilization and influences claimed to be gradually converting this country to Christ. *The Christian Republic* calls attention to some very pertinent facts in this matter as follows: "Whole sections of New York City are practically pagan. One district of 16,000 has one

saloon for every 111 inhabitants and one church for every 8,000."

The Episcopalians are pressing earnestly upon the attention of other churches her plea for a World Conference on the subject of organic union of all churches. Much has been said and written about the proposal, especially by Episcopalians, and some measure of complaint by them that the proposition has not received the cordial response and approval they deemed it merited. The *Continental* makes answer to the complaint as follows: "The reason why other churches have not taken up enthusiastically the Episcopalian proposal for a world-wide congress on the union of Christendom, is simply because they have not yet seen reason to believe that Episcopalians in general want unity enough to make concessions to procure it." This is about the case as we see it. No church can consistently plead for union and complain at others for lack of enthusiasm over their plans for it when they stand pat on their own platform and demand that all others come to it.

Rev. Arthur Ingler made Kansas City a brief visit on his way home from his Ohio meeting, and packed up his household goods to move them to Fairfield, Idaho, where he is now pastor of our church at that point. He has the only organized church at that place, and also another appointment at Hill City, some fifteen miles to the westward. We had the pleasure of hearing him preach at the First Church in Kansas City a sweet, tender, strong gospel sermon Sunday night before he left for the West. The sermon was good for the soul and was well received. God bless our dear brother and give him a great time at Fairfield.

The fearful hurricane which swept the southeast coast of Texas did immense damage. Some three hundred people were killed, and the property damage is placed as high as \$30,000,000. This has been a very unusual year in many respects. Many things of an abnormal kind have occurred. It has been a summer of less heat than we ever remember to have known. Then there have been an unusual number of horrors and tragedies. Besides the great war in Europe, there has been a regular epidemic of sea disasters, mine horrors, railroad wrecks, and all kinds of occurrences of a horrible kind.

Clergymen in many of the great cities made themselves very conspicuous, and unenviably so, by calling loudly for an immediate declaration of war against Germany on account of the destruction of the Arabic by Germany. Mr. Wilson has nobly stood against war, against the most insane and insistent demands for war. We honor this man in the presidential chair for his strength and his determination to save us from the horrors of a great war with Germany or any nation as long as it can be honorably avoided.

Indiana is preparing to honor her beloved poet, James Whitcomb Riley, on October 7th, the day he will reach his sixty-second year. He is much loved outside of Indiana as well as in his own state.

Brother, sister, if you have not the names in your mind to whom you would like the paper to be sent from now until the first of January at the small cost of twenty-five cents each, just send on the dollar or the fifty cents or the twenty-five cents and the Agents will see to it that the names are found to whom the paper will be sent. And we promise that they will be the names of people who will appreciate the paper and be benefited by it.

Do you know of anybody who is needing light on the subject of organized holiness? If so send to Brother C. B. Jernigan and get his new booklet on "Organization," and that friend or those friends will be greatly helped, if not cured by reading it. It costs only ten cents. Send to him at Bethany, Okla.

The sessions of the forthcoming General Assembly will be held in the First Pentecostal Church of the Nazarene, Kansas City, the first service being at 7:30 p. m. Thursday, September 30th. We are requested by Dr. P. F. Bresee to announce that Rev. John N. Short has been designated to preach the opening sermon. Let us all be on hand and make this first service the keynote for the entire Assembly.

## A Wrong Question Answered

We have never believed it a proper question to ask, "Do missions pay?" No such question should be asked about any Christian obligation. The solitary question allowable is, "Is it an obligation imposed upon me?" When this is asked and answered in the affirmative there is no further question needed. We must obey and leave results with God. This is eminently true of missions. Yet many insist upon asking the question and we see no difficulty in answering it. One instance of a direct answer as to one individual contributor comes to our hand in the *Sunday School Times* which we here give to our readers that it may help any who need such help:

A Boston man is rejoicing in what an investment returned in dividends in Foochow, South China. Here is a partial statement taken from a report in the "Missionary Herald."

It supported four Chinese pastors and preachers. One of them, Li Nu-tung, is minister of a church seating five hundred on a pinch, where he preaches to two hundred each Sunday. Twenty-eight people joined its membership in ten months. Pastor Li was active in the recent Eddy campaign, and after it was over he taught a class of business men interested through it, fourteen of whom decided to join the church. He has also taught each week a class of one hundred men in the Government Industrial School.

Mr. Ding of the Dlong Loh station, led Bible classes and worked among the young men there until called to Foochow City to aid in the Eddy follow-up work. Here he organized Bible classes and was instrumental in bringing into one of the churches fifty men. Later he returned to his station where he is doing admirably.

Pastor Ling, as the organizing secretary of the Fukien Evangelistic Campaign, "visited the cities where meetings were held and set up the meetings. To date 9,230 people have decided to study the Bible. Besides his work as organizing secretary, Pastor Ling has taught a Bible class, of whose members twenty men have decided to join his church."

The fourth pastor had done excellent work until failing health made him withdraw to an easier post.

Then follows a confusingly delightful account of the work of eight theological students who went everywhere preaching and teaching the Word, all supported by this wondrous

\$500 fund. Sunday schools, summer schools, prayermeetings, street preaching, Christian Endeavor work, church services, resulted in numerous conversions and baptisms, in spite of bubonic plague and various obstacles. It may be that "missions don't pay," but this Boston business man smilingly sent his check for another \$500.

## A Chinese Scholar and the Bible

The Bible challenges investigation and has nothing to lose by it. It has stood a thousand such tests from every sort of mind and never has lost. A recent case in point is valuable for many reasons. It was by an astute Chinese who was acute of intellect but honest of purpose. He sought light and he found it in the infallible source of light and truth and power. We take from the *Sunday School Times* the following:

Mrs. Arthur Smith amplifies what some of the readers of the "Watch Tower" may have seen in a single sentence a few months ago concerning a Chinese scholar: "A scholar in Peking has been investigating the Bible for himself and was soundly converted. 'My word . . . not void.' He came into the Bible Society rooms in Peking and said that he was persuaded of the absolute truth and the inestimable value of this Book to renovate China. He had investigated various faiths. This was the one that rung true. Could he get copies to send to his friends? As many as fifty? Could he get five hundred copies? Finally he ended by buying 5,584 copies of the New Testament, some for influential friends, in elegant leather bindings. He paid for them at once, and was preparing elegant silk sheets to accompany many of them. On these sheets were written in scarlet and gold characters his estimate of the precious Book. Pray for those Bibles."

## Stand the Test Always

It is sometimes hard but we must stand the test, however severe. Sometimes it seems that we just can not endure the strain but we can if God puts on the pressure for He always give grace to enable us to endure. He says as our days so shall our strength be. We must simply stand still and see the salvation of God. A writer in an exchange says:

I met a man of God recently. He told me the Lord had called him to the foreign field, but he was so afraid of leaving his home and loved ones, and going where he could not see his way through, that for months he was in misery. During all this time he was beset with many and fierce temptations, but he did not relax his fidelity to God, nor did he cease to pray, take up his cross, and rejoice in his Savior. At last he said: "Lord, I'll go anywhere if thou art with me." The burden rolled away and doors began to open. All his fears have melted and what seemed hard now appears delightful. If he had broken down in the test, he would have been unfit for his high calling. This man's joy is abounding.

## All Centers in Love

The all-inclusiveness of love is the great lesson of the 13th chapter of 1 Corinthians. It is a beautiful truth and one very full of comfort. Drummond correctly called love the "greatest thing in the world." So we must by all means see that we are strong in this grace of all graces. An exchange says:

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

## Where Failure Comes In

It is not that God has failed that we see so much ruin and wreckage around us. It is not because Christ has failed that this great European war is going on. This is simply

because man has failed. Man is a failure but God never. Man has always failed but Christ has never failed. An exchange says:

Christianity has not failed; Jesus has not failed; God has not failed. But the Church has failed to do her part because the Church has put away the Lord's program and has been working by a program she has made for herself, or she has worked without any program at all.

## Glory of Trust in God

Absolute trust in God is the beauty and the glory of our religion. It gives such stability and such strength and endurance and peace to the soul. There is nothing else which can do the same for us as faith in God. Let this trust evermore be the anchor of the soul and all is restful and peaceful. Let this sure confidence be shaken and the way is opened for unrest and discouragement and anxiety which render us unhappy in life. The *Congregationalist* says with force and truth:



## The Great World's Heart

"The great world's heart is aching, aching fiercely in the night.  
And God alone can heal it, and God alone give light;  
And the men to bear that message, and to speak the living word,  
Are you and I, my brothers, and the millions that have heard.  
Can we close our eyes to duty? Can we fold our hands at ease,  
While the gates of night stand open to the pathways of the seas?  
Can we shut up our compassions? Can we leave our prayer unsaid,  
Till the lands which hell have blasted have been quickened from the dead?  
We grovel among the trifles and our spirits fret and toss,  
While above us burns the vision of the Christ upon the Cross;  
And the blood of God is streaming from His broken hands and side,  
And the lips of God are saying, "Tell My brothers I have died."  
O Voice of God, we hear Thee above the shocks of time,  
Thine echoes roll around us, and the message is sublime;  
No power of man shall thwart us, no stronghold shall dismay  
When God commands obedience and love has led the way."

— Author Unknown.



A vast deal of our physical weariness is the outcome of strains and tensions which are really rooted in the want of confidence in such blessed and unfailing realities—in the lack of trust in God. His is the true sanctuary of the soul's rest. It is after all our nearness to Him which counts, our sense of the Unseen and Eternal. The channels by which His healing tides reach our weary and troubled spirits have many names: Duty, Truth, Love, Rest, Work, Waking, Sleeping, Joy, Sorrow, at Home or Afar. How He reaches us does not greatly matter, the main thing is that some new sense of a power beyond ourselves should come in to heal, exalt, and sustain us.

"I take great comfort in God," says Lowell in one of his wise and whimsical sentences, "I do not believe that He would allow His children to play with matches if He did not know that the framework of the universe were fireproof." A spiritual serenity so secured is the true secret of unfailing power. It will work from the inside out, take the tension out of protesting nerves, lend new elasticity to wearied muscles and bring tired bodies strength enough for the day—and something more. It will check our undue haste, quiet fretful voices, clothe strained faces with a new expression, spread abroad the strength and security of brotherhood and secure for us the peace and power for which our souls are longing.

## Changed His Dwelling Place

G. Campbell Morgan has right views of dealing with the problem of environment. He believes in beginning at the middle—in touching the man who makes the beastly environment and remaking him, and that then he will very soon move out of the tenement house and out of the slum and find his way to better levels. He believes the work is to be done on the individual and not attempted on the vague community or society of which he is a part. He is right. Christ dealt with the individual and not with the people in the mass. The following incident by Mr. Morgan illustrates his position:

I remember some years ago conducting a mission, and one of the office-bearers of the church where I was said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday school a few years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went. It was in 1885, on a cold February day. Oh, I can not picture that home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses into a back court. When I got to the entry with my friend some children who were hovering and shivering here, hearing our steps approaching, rushed away into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantle-shelf a cup and saucer, broken; and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face and three ill-clad bairns clinging to her gown. She said:

"Excuse the children running from you, but they thought that it was father."

Oh, the tragedy of it!  
When I got on to the rostrum that night to preach my friend came to me and said:

"He is here."

I said: "Who is here?"

"That woman's husband; he is sitting right down in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him, there and then; and when we got to our after meeting I asked, "What man is coming home tonight?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into someone else's hands, and got my arm around him and prayed and wept with him, he entered into the kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people."

I said, "Who?"

He said, "Do you remember going to see a woman last year whose husband was converted?"

I went. We had n't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?"

"Oh, we are going to see those people."

"But," I said, "we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move? Why, the man was converted and he soon changed his dwelling-place. The man was re-made, and he re-made his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint those two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder, and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags was clothed and the sunlight of love was on her face.

# THE OPEN PARLIAMENT

**S**OME seem to want high episcopacy; others, low independency. Intelligent Pentecostal followers of the Nazarene should want neither.

Both are un-Pentecostal, and a tendency to either is to be deplored.

The one tends to official lording it over God's heritage; the other, to anarchy, which always begets officious absolutism.

High *episcopos* generally grow into ecclesiastical lords, and sometimes are so willingly and obsequiously designated. Anarchy (which word means opposition to official government) generally follows a leader who soon becomes a tyrannical monarch.

The best government is like that of the United States: democratic-republican—of the people, by the people, for the people; but it must be a *government*, if it is to be in the divine order, safe and sane.

Jesus is the blessed and only potentate. He said: "One is your master, and all ye are brethren."

But He who is Head over all things to the church governs the church by those whom He

## Oh, for the Golden Mean!

Written by E. F. WALKER

chooses in the church and by the church. He sets in the church, "governments"; gives some to hold one office; and some, another, and some, another; but all to be held and exercised, not as ecclesiastical lords, nor people's hirelings; yet all for Him and His people.

The apostles, who were God's appointed governors, under Christ, of the first Pentecostal Church of the Nazarene, in Jerusalem, when exigencies seemed to demand, "called the multitude"—a church meeting—and said unto those Pentecostal followers of the Nazarene: "Look ye out seven men of honest report, full

of the Holy Ghost and wisdom, whom *we may appoint* over this business." No high episcopacy there; neither any low independency. There was true representative *government*. The people were pleased that the God-called apostles would associate them as helps in government. The church chose the seven, according to the instructions of the constitutional officials, "whom they set before the apostles; and when they [the apostles] prayed, they laid their hands on them." The people elected; the apostles approved. All was peaceful and prosperous in the church; for the Pentecostal leaders did not seek to lord it over God's heritage, and the Pentecostal "multitudes" gladly recognized, honored, and co-operated with those who were over them in the Lord, "esteeming them very highly in love for their work's sake"; because those church officers were faithfully watching over the people's souls, as they that must give account.

Can there be any improvement on God's order—in the direction of either extreme—high lording, or low looseness?

Let us humbly and prayerfully and *Pentecostally* keep to the golden mean!

## The Long and Short Name

Written by HORACE GREELEY COWAN

**T**HE most of us have three names—some more and some less—but in daily use the middle name is seldom called or written; and we are addressed by the first or the last name, as people may be more or less familiar with us. This is no reason, however, for dropping that part of our name which is rarely used. John Henry Augustus Ephraim Smith may be known familiarly as "Eph" Smith, but he does not discard or think it a burden to bear upon occasion the full name his mother gave him. Henry Ward Beecher and Henry Gadsforth Longfellow won fame under their full name, and it would be hard to recognize them and remember who was being referred to with only their initials before their names.

Churches with long names are quite numerous. We ask a man what church he belongs to and he says, "The Methodist church." But there is no church with that name. It is the Methodist Episcopal Church, or the Methodist Episcopal Church, South, or the Methodist Protestant Church, or the African Methodist

Episcopal Church, or the African Methodist Episcopal Zion Church, or the African Union Free Colored Methodist Protestant Church, etc.

Our Baptist friend vainly thinks that he is a member of the Baptist Church; but there is no such church. It is the Regular Baptist Church—North or South—the General Baptist Church, the Freewill Baptist Church, the Primitive Baptist Church, the Old-two-Seed-in-the-Spirit Predestinarian Baptist Church, etc.

And similarly the Presbyterians, Episcopalians, and Lutherans belong to churches with longer names than they are accustomed to pronounce. And what shall we say of our Catholic population? They say they belong to the Catholic church. They do not; there is no such church. It is the Holy Roman Catholic and Apostolic Church, or the Holy Orthodox Catholic and Apostolic Church, according as the Roman or the Greek church is meant.

The long name for the church would, therefore, seem to be in the ascendancy.

But a church is seldom called by its whole name, and common usage makes an abbreviation or a nickname popular. Hence, the "Methodist church," the "Catholic church," etc. Two branches of the United Brethren are dubbed the "Liberals" and "Radicals," and we are more or less familiar with Old and New School Presbyterians, Northern and Southern Methodists, "Hardshell" Baptists, etc.

## More General Assembly Talk

Written by Rev. E. WORDSWORTH

year are duly arranged between a minister and the Church Board, and that it is not a requirement of the Manual to have the church approve the re-call, it being the prerogative of the Church Board to re-call said pastor.

Another party interprets and rules as follows: that paragraph 6, page 51, clearly sets forth the duty of the Church Board in this matter, and that paragraph 8, page 52, reverts back to paragraph 6, page 51, which states that the call has to be referred to the church for its approval. This party holds that a pastor is called only for a year at the time, and therefore the ruling of paragraph 6, page 51, is always the method of procedure because one paragraph or law does not repeal another.

Third, Are supply Sabbath school teachers members of the Sabbath School Board? There are two rulings. One party holds that they are, the other that they are not. Would it not be

advisable to have legislation covering this point at issue?

Fourth, The transferring of elders. When an elder on the eligible list transfers his relations as pastor from one District to another to assume pastoral relations, could we not so legislate that his transference would constitute him a member of the District Assembly to which he goes, without action of the District Assembly? This would save much valuable time, and expedite District Assembly business.

Fifth, Should we not have uniformity for our Young People's Society topics? Could not a column in the HERALD of HOLINESS be devoted to practical comments on the same?

Sixth, What are the duties of the Sabbath School Committee? The present Manual does not define said duties.

Seventh, Should we not have in the Manual an explicit statement as to what constitutes a secret order or fraternity? In some quarters members of labor unions are proscribed as unworthy of membership and fellowship with us. In other places labor unionists hold membership with us. Do patriotic orders come under the ban and disapproval of our church polity? We do not legislate against the capitalists; to be consistent, should we against labor unions? Would it not be better to put the above under Special Advices?

The writer believes that these matters deserve careful consideration because of some things that have come under his observation. May God bless the General Assembly!

## Only a Suggestion

Written by I. G. MARTIN

To the Delegates of the coming General Assembly:

LET me offer the following suggestions for your prayerful consideration. Since our present system of superintendency is not at all satisfactory, and no doubt will be somewhat modified, at least, at the coming General Assembly, why not adopt something like the following:

1. Divide the general church into not less than four great divisions, to be known as the Eastern, Western, Central, and Southern Assemblies.

2. Allow each Assembly to elect its own Superintendent, he to preside over his own Assembly. These Assemblies to meet every two years.

3. Continue the District Superintendents as they are, only allow them to hold their own District Assemblies, presiding over same.

4. Let some satisfactory relationship be established between Superintendents and District Superintendents, with the understanding, of course, that it is not to be dictatorial.

5. Instead of having General Superintendents, let the General Assembly elect from among its Elders, a presiding officer to be known as President, Chairman, or Moderator, of the General Assembly. He, with the four or more Superintendents of the various Assemblies, may form a kind of General Cabinet, to take up such matters as the General Assembly might see fit to present to them for consideration.

This will eliminate any further tendency toward episcopacy, and I believe such a system, would greatly strengthen our work and bring about a closer fraternal relationship between the East and West, North and South.

## Facts--and More Facts

Written by N. B. HERRELL

IT is a fact: That the vital point of a church is its spirituality. Anything that threatens to hinder the spiritual welfare of the Pentecostal Church of the Nazarene should be fought off with the courage of desperation.

It is a fact: That our church government is defective, and a number of greatly needed improvements can be made at our coming General Assembly, which will prove a blessing to our work in the future.

It is a fact: That our church government must be adapted to our line of work. This new wine God has entrusted in our hands can never be bottled up in old dry skins. We need a new church government, about as bad as we need a new church. New wine must have new bottles which will conform to the need forced on it by the working of the wine.

It is a fact: That we can not legislate against sin. Nothing but the Holy Ghost fire will put an end to the sin question. It is the Blood we get under that will carry us through. Our church government is to be one that the Father, Son, and Holy Ghost can work in and through, revealing themselves to the world.

It is a fact: That wherever the revival glory is at a high tide we hear but little complaint about our church government, proving that no church government will be satisfactory aside from revival fire. We fear some may think they will merit the smiles of God if they only can get a government to their notion. Tut! tut!

It is a fact: That we can go to the General Assembly and contend for the right thing in the wrong way. Gain our point and go home backslidden; or we can fulfill the seventeenth chapter of St. John and give Kansas City a visit she will remember for years to come.

It is a fact: That we are more than a legislative body; we are more than a mere corporation; we are more than stockholders in a lot of buildings, machinery, equipment, etc. We are the children of the living God. The beloved of

the Father. The purchase of the Son. The vessels of the Holy Ghost. An army with banners. Amen!

It is a fact: That organization will concentrate force; yet it will not produce force, and especially the peculiar kind of unction which we must have to prosecute our work. We must keep the glory on us at any cost; have the

needed church government, yet not be in bondage to it; be as free as the Son can make us free, yet honor those who are over us in the Lord.

It is a fact: That God has raised up the Pentecostal Church of the Nazarene to spread scriptural holiness over the earth—not the theory, but the holiness itself, the glory, the fire. Amen!

## A Christian Sabbath

Written by B. T. FLANERY

IN discussing the question of the Christian Sabbath, I wish first to notice the views of the Saturday-Sabbath observers. 1. Elder James White says: "The Bible does not recognize two weekly Sabbaths. There is but one weekly Sabbath taught in all of the Bible. The Sabbath of the Old Testament is the Sabbath of the New Testament." ("The Sabbath of the New Testament," p. 1). 2. "Editor on the Sabbath" says: "I speak to you Protestants who keep the Sunday, a day formerly dedicated to the worship of the Sun by pagans, and afterward brought into the Church by Constantine and the Roman Catholics" (p. 7). 3. On page 3 of a tract on this subject may be found the following: "Has the pope changed the Sabbath? Yes, emphatically." 4. The Baptist Review, a Seventh Day Baptist paper, affirms: "Of such a change of day (from the seventh to the first) not only the New Testament, but also the Christian literature of the early centuries are as silent as the grave." 5. Sabbath Outpost (October, 1888) says: "The first day of the week, or Sunday, was never in a single instance called the Sabbath-day."

Do the Scriptures and facts in history sustain the above position? Let us see.

In Genesis 2: 3, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Here is the origin of the Sabbath day, and the same day of the week of our Christian Sabbath (Sunday). To prove this turn to Mark 16: 9, and read the statement in Greek: "Prote Sabbatou," i. e., First of the Sabbaths. This was the resurrection day, the day on which Christ arose from the dead. He was crucified on Friday and arose from the dead on Sunday morning following, and this day is called the first of the Sabbaths, or the creation Sabbath, which was changed to Saturday during the travel of the children of Israel, and to continue throughout their generations; i. e., till Christ should come. Then to cease. (See Hosea 2: 11), "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Here God plainly tells us that the Jewish Sabbaths are all to cease, and they did so with most people at the time of the resurrection of Christ.

We will here notice a few other places where Sunday is called the Sabbath or one of the Sabbaths: Using the Greek Testament, and referring to the resurrection of Christ. Matt. 28: 1 Mian Sabbaton i. e., One of the Sabbaths. 2 Mark 16: 2 Mias Sabbaton i. e., One of the Sabbaths. Mark 16: 9, Prote Sabbaton, i. e., First of the Sabbaths. 4. Luke 24: 1, Mia ton Sabbaton, i. e., One of the Sabbaths. 5. John 20: 1, Mia ton Sabbaton, i. e., One of the Sabbaths. 6. John 20: 19, Mia ton Sabbaton, i. e., One of the Sabbaths. In these six texts of New Testament Scripture, when the Greek text is consulted, we find that Sunday is called one of the Sabbaths and one of them the First of the Sabbaths, and if you will consult Dr. Godbey's translation of the New Testament you will find the same rendering given.

It is not denied that the Lord Jesus Christ and His apostles often went into the Jewish synagogues on their Sabbaths to read the Scriptures or hear them read because they would find the Jews there on that day (Acts 13: 14, 15), and sometimes to expound them (Luke 4: 16-21). And after the descent of the Spirit upon them, they did the same, because there they found the Jews and a copy or more of the Scriptures. But remember, this was not the regular appointed meeting of the Master or His

disciples. But here we will call your attention to a few apostolic examples of meetings for divine service on the Lord's Day or Sunday:

(1) John 20: 19, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Here we find the disciples assembled on the first day of the week, and Christ gave the meeting His sanction by appearing on the scene and giving them His blessing, "Peace be unto you." Here the Greek shows that this is one of the Sabbaths. (2) John 20: 26, "After eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This was eight days after the other meeting; i. e., the next Sunday, counting both Sundays.

(3) See Mark 16: 9, the first or Christian or Resurrection Sabbath. This was the first day of the Jewish week. Christ ascended to heaven forty days later (Acts 1: 3). This was on Thursday, and ten days later, on Sunday, the Christian Sabbath occurred, the promised baptism of the Holy Ghost on the day of Pentecost (John 16: 16 and Acts 2: 1-4). The great event occurred on the first day (Sunday) about which we are told by our Seventh day Sabbath observers that the New Testament is as silent as the tomb. It was arranged in the great scheme of human redemption that Pentecost always came on the first day of the Jewish week. This was not accidental. It was God's plan to have it come on the day of our Lord's resurrection. God ordered that the first gospel sermon should be preached on SUNDAY THE FIRST DAY OF THE WEEK by the apostle Peter. The result is unequalled in the world's history. Does this look like the mark of the beast? or was God displeased with that great gathering? I think not; for His Spirit was poured out and filled all hearts, and wrought wonders among the onlookers, three thousand being added to their number.

(4) Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here is another meeting of God's people on SUNDAY, THE FIRST DAY OF THE WEEK, and Paul preached at night. Note the language please: "When the disciples came together." Like this was their custom, not a special meeting.

(5) 1 Cor. 16: 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Why do this on the first day of the week? I answer because they met on that day to worship God. This was the day on which the collections were taken for the poor saints.

What do the early Christian writers say on the question of the Christian Sabbath? Ignatius (A. D., 30-107) said: "If, then, those who were conversant with the ancient Scriptures came to newness of hope, expecting the coming of Christ, let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen and chief of all days of the week" (Vol. 1, pp. 62, 63, "Ante-

## Sweeter Than Them All

(Tune — "Silver Threads Among the Gold")  
N. B. HERRELL

*I have made my choice for ever,  
Twist this world and God's dear Son;  
Naught can change my mind, no, never;  
He my heart has fully won.  
Take the world with all its pleasures,  
Take them, take them great and small,  
Give me Christ, my precious Savior,  
He is sweeter than them all.*

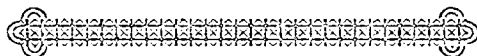
### CHORUS:

*Sweeter, sweeter than them all,  
Sweeter, sweeter than them all,  
Give me Christ, my precious Savior,  
He is sweeter than them all.*

*Since I made my choice for ever,  
Since I walk with Christ, my Lord;  
Life to me grows richer, sweeter,  
As I listen to His word.  
Take the earth with all its treasures,  
Take them, take them, great and small;  
Give me Christ, my precious Savior,  
He is sweeter than them all.*

*Since I've made my choice for heaven,  
Since Christ is my dearest friend;  
Though by earthly kin forsaken,  
Yet on Christ I can depend.  
Take my friends and earthly friendship,  
Take them, take them, great and small;  
Give me Christ, my precious Savior,  
He is sweeter than them all.*

*When my life's work here has ended,  
When I pass death's open door,  
When to God I have ascended,  
When my feet shall press that shore,  
When mine eyes have seen the angels,  
Seen them, seen them, great and small;  
Give me Christ, my precious Savior,  
He is sweeter than them all.*



the seal of His blessing upon the observance of this day?

I have shown that Sunday is called one of the Sabbaths or the first of the Sabbaths, in six places in the New Testament. I have shown that Christ met with His disciples twice after His resurrection on the first day of the week, and said, "Peace be unto you"—this while they were all together. The day of Pentecost was on SUNDAY THE CHRISTIAN SABBATH. One hundred and twenty of the followers of Christ were assembled in divine service when the baptism of the Holy Ghost was given and three thousand souls were converted. In Acts 20: 7, the disciples were assembled for worship, and Paul preached and God gave His blessing. Thus God began His blessing on the worship on Sunday before Christ went back to heaven, and down through the years He has continued His blessings on His people as they have met from time to time on this holy day—the CHRISTIAN SABBATH—in His holy service. This blessing has been too manifest and too great, and too uniform, too long continued to admit of a single doubt; and too wonderful to be passed over in silence. On this day God rested from His labor in commemoration of creation, and Christ arose from the dead, completing the work of redemption. Down through the years these grand events have been commemorated by the holy saints of God meeting in happy worship on the CHRISTIAN SABBATH (SUNDAY). On this day millions of the human family have humbly bowed at God's altars, and there found Christ as their personal Savior or Sanctifier, lived true to God, died in the triumphs of a living faith, and gone sweeping home to glory.

Rev. Peter Akers, D. D., of Jacksonville, Ill., wrote a chronology on this great question, and twenty years before his death God showed him in a vision that he would be permitted to die on SUNDAY AT FROM 10: 30 TO 11 A. M., while the

saints were assembled in divine worship, because of his devotion to the real Sabbath (Sunday). And though he was given up to be dying some days before SUNDAY, his son and other friends said to the doctor, "He will not die till Sunday at from 10: 30 to 11 a. m." And though the doctor doubted, and said it was a dream of the old man, he revived and lived till Sunday at the time God showed him he would go; and after bidding his friends good-by, he passed out of this life into the glory world, between 10: 30 and 11 o'clock on SUNDAY MORNING THE CHRISTIAN SABBATH.  
ELTON, WIS.

## Heaven: Singers and Musicians

Written by J. R. HUNTER

**P**RAISE ye the Lord." Psa. 87: 7, "As well the singers as the players on instruments shall be there." "Praise ye the Lord." Psa. 150: 4, "Praise him with stringed instruments and organs." 1 Cor. 14: 15, "I will sing with the spirit and with the understanding also." Eph. 5: 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Col. 3: 16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord."

When we read the New Testament and Old as well, and find such scriptures as these, we wonder why there is so much opposition in many persons' hearts to the good, spiritual song service. In Luke's Gospel (Luke 2: 13) when the angels sang so loudly that the shepherds heard the music, surely all heaven was rejoicing in a song service over the Babe that was born to bring peace and joy to the hearts of all, great and small.

There are as many hearts raised up above the trials and perplexities of life by singing in the spirit of God as in any other way. The person or persons who sing should be filled with the spirit, especially if leaders, or the result will not be as it should. In fact, a part of the first message to the world was in song.

The question of musical instruments seems to be a matter undecided in some places of our Pentecostal Church of the Nazarene. In the marvelous revelation of John on the Isle of Patmos, he says he heard (Rev. 14: 2) the voice of the harpers harping with their harps. Now I am sure that music is God-sent, and the only place where music will ever be heard after this world is in the realm of happiness and holiness. There will be no music in hell—no, not one note. No instruments of music such as John heard will be in hell.

It has been said, As we die, so shall we live again. Now I am very fond of music, and if I die with the desire of music, which I think I will, then heaven will not be complete without music for me. Jesus said He was preparing a place (home) for me, and it surely must have the things there which please the dwellers, or it is not home. John said he heard it; shepherds say they heard it. I believe it is there.

It is true the Devil has stolen much of the beautiful music and has fitted words to it which is a disgrace to be used. That only proves there is a real, as no counterfeit can exist without being made over a genuine. The trouble is not with the music: it is the way it is used. When people are filled with the spirit of God, they can sing in the spirit and with the understanding also. They will be blessed and others also will feel the force of the message in song.

If you love music and singing, you had better make ready for heaven. If you don't like music and singing, you may be disappointed when you hear the music John the Revelator heard. It will be there.

Pentecostal Nazarenes, let us use every means possible in God's realm to get people saved and sanctified. That is the object of every true Pentecostal Nazarene: the salvation of the people. Come! let us labor together and rejoice in the fulness of God's grace!

Nicene Fathers"). Ignatius was the Christian bishop of Antioch, and an associate of Polycarp, a disciple of St. John. He exhorts all to observe the resurrection Sabbath. Barnabas (A. D. 100) says: "We keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." He was very clear on the day they kept at that early date; i. e., the day on which Jesus rose again from the dead. Justin Martyr (A. D. 110-165): "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, and made the world; and Jesus Christ, our Savior, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to His apostles and disciples, He taught them these things which we have submitted to you for your consideration" ("Ante-Nicene Fathers," Vol. 1, p. 186). Justin Martyr was a follower of Jesus Christ, and he wrote the above only one hundred years after the death of Christ, and the Christian worship observed Sunday as the day of worship; for Jesus "taught them these things" according to the above statement. And remember that this was two hundred years before the decree of Constantine the Great, and four hundred years before there was a Catholic pope. Yet the Christian world kept the FIRST DAY OF THE WEEK, and not the seventh, because the Savior told them to do it. "Constitutions of the Apostles" (A. D. 150-200) says: "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ" (Vol. 7, p. 471, "Ante-Nicene Fathers"). "The Teaching of the Apostles" (A. D. 200); "The apostles further appointed: On the first day of the week let there be service, and reading of the Holy Scriptures, and the oblation; because on the first day of the week our Lord rose from the place of the dead" ("Ante-Nicene Fathers, vol. 8, p. 668).

On what day were they to assemble themselves together without fail? And let there be service, etc.? On the FIRST DAY OF THE WEEK, the day on which Christ rose from the dead. Yet our Sabbatarians tell us that the Christian literature of the early centuries is as silent as the grave. One thing of two is true in this case: They are very ignorant on the question, or they are wilfully misrepresenting the facts in the case to carry their point. And the quotations given are only a very few of many which I could give, had I the time and space for the same in this article.

Constantine the Great was declared emperor of Rome by the Senate, October 28, 312 A. D. When at Milan, Italy, in March, 313 A. D., attending the ceremonies of his sister's wedding, he issued his famous decree of toleration in favor of the Christians. This put Christianity on an equal footing with other religions. In May, 321 A. D., he proclaimed the first European Sunday Civil Law, requiring his subjects to abstain from their usual occupations, and to devote Sunday to the service of God according to the teaching of Christianity, as he understood them, but made no change in the day of worship whatever, as I have clearly shown that SUNDAY was the day of Christian worship from the day of Christ's resurrection down through the years, and right up to the time of Constantine. So when Constantine embraced the Christian faith, it was only as could be expected—he passed a decree that his subjects should keep the Christian Sabbath, SUNDAY, THE FIRST DAY OF THE WEEK. In an Advent publication, entitled "Bible Readings," I find the following: "The papacy was established A. D. 538." If that be true, then there was no real pope till that date. So our Saturday observers cross themselves by saying in one place that Constantine changed the Sabbath, and in another that the Catholic church changed it through their pope.

If SUNDAY THE FIRST DAY OF THE WEEK is not the true Christian Sabbath, why has God put

# MOTHER AND LITTLE ONES

## THE CASE AGAINST DAVID

"Father!" cried Edward, "I know who did it!"

"I shall be very glad to find out," his father answered. "I shall give him a severe talking to, for whoever opened the bars and let the cattle out did a lot of damage. Who was it?"

"It was David," Edward answered.

"David!" David was the boy who worked on the ranch.

"Yes, David."

"Are you sure?" Edward's father insisted. "Why, David is perfectly trustworthy. You surely must be mistaken. Whoever opened the gate must have done so out of meanness, and that is n't like David."

"Oh, but I know he did!" Edward answered, eagerly. "You know, you would n't let him go home yesterday when he wanted to."

"I know, but I could n't spare him, and he did n't seem resentful about it. Anyway, that is not evidence enough to convict him."

"But that is n't all, father," Edward continued. "Last night when Alfred and I were coming up from the pasture, we saw him crouched down near the gate as if he were hiding. We wondered what he was doing there, but we did n't know about the gate being opened until this morning."

Mr. Cobb looked worried. "You are sure it was he?" he asked.

"Yes, father, sure. Ask Alfred."

Alfred was called, and he also declared that David had been crouching by the gate, through which the cows had gone into a neighboring field and destroyed many dollars' worth of produce.

"I will call David and ask him about it," said Mr. Cobb. "Perhaps you boys were mistaken."

"No, father, we could n't have been," insisted Edward. "Why, we saw him with our own eyes."

"Well, I'll call him, anyway."

David listened to the accusation silently. "The boys are mistaken," he said, finally. "I wasn't near the gate at any time yesterday."

"You are sure, David, very sure?" Mr. Cobb asked, gently.

David's clear blue eyes looked fearlessly into his. "Quite sure," he said. "I wouldn't lie about it!"

"Well, you are lying!" cried Edward, angrily, "for we both saw you."

"That will do, Edward," his father said, quietly. "You may go now, David."

David hesitated a moment. "Do you—do you believe me?" he faltered.

Mr. Cobb laid his hand on the boy's shoulders. "Yes, David, I believe you," he answered.

A red spot appeared in each of Edward's cheeks. "Then you call me a liar," he said, bluntly, looking at his father with angry eyes.

"Edward," his father replied, ignoring his anger, "how would you and Alfred like to take a long ride with me in the machine this afternoon."

Instantly Edward forgot his indignation and resentment, and Alfred clapped his hands in delight.

"I am going about fifty miles across the sand. It will be hot, but the roads are good, and we will get a little breeze as the auto goes along. Run and get ready."

The boys enjoyed the ride in spite of the heat. "Look!" said their father, presently. Edward looked around. "Oh, father," he cried, "what a beautiful lake! Now, we can soon have a cool drink!"

"And look at the trees!" added Alfred, "we can eat our lunch there, can't we, father?"

"Yes," Mr. Cobb answered, "when we reach the lake we can eat our lunch."

"Speed her up, father," urged Edward, "and let's get there in a hurry!"

But although the big machine leaped ahead, they did not seem to get much nearer the lake. Finally, Edward turned disappointedly to his father. "It's a mirage," he said. "I've heard about them, but I never saw one before."

"Are you sure, son?" asked his father. "Why, see how plainly you can see the water and the trees! Are you sure there is nothing there?"

"Of course, there is n't. Have n't you ever seen a mirage before, father?"

Mr. Cobb looked again. "Seeing is believing," he said. "I know I see a lake and trees, and they can't be very far off, either. We will soon be there."

As they advanced, however, the lake seemed to retreat, and suddenly it vanished completely. Then Mr. Cobb turned the car, and they started homeward.

"I saw a lake and trees, and yet there were none there," was all he said.

Edward flushed. "I know what you mean," he said. "But, father, we saw David; indeed, we did!"

When they at length reached the ranch again, Mr. Cobb drove the machine up the

## The Master's Treasures

I wonder if ever the children

Who were blessed by the Master of old

Forgot He had made them His treasures,

The dear little lambs of His fold?

I wonder if, angry and willful,

They wandered afar and astray—

The children whose feet had been guided

So safe and so soon in the way?

One would think that the mothers at evening

Soft smoothing the tangled silk hair,

And low leaning down to the murmur

Of sweet childish voices in prayer,

Oft bade the small pleaders to listen,

If haply again they might hear

The words of the gentle Redeemer

Borne swift to the reverent ear.

And my heart can not cherish the fancy

That ever those children went wrong,

And were lost from the peace and the shelter

Shut out from the feast and the song.

To the day of gray hairs they remembered,

I think, how the hands that were given

Were laid on their heads when He uttered,

"Of such is the kingdom of heaven."

He has said it to all of His children,

Who read it in God's Word today;

We, too, may be sorry for sinning;

We, too, may believe and obey.

And 't will grieve the dear Savior in heaven

If one little child shall go wrong—

Be lost from the fold and the shelter,

Shut out from the feast and the song.

—Exchange.

hill instead of down toward the house.

"We'll take a look at the damage done," he said as they approached the gate that had been left open. Suddenly, Edward clutched his arm and pointed.

"There!" he cried, excitedly, "there he is now, father!"

Sure enough, there was David's coat and hat at one side of the gate.

Mr. Cobb got out of the automobile and went toward the spot.

"David!" he said, reproachfully, and touched the coat with his hand. It fell to the ground and the hat rolled away into the grass.

Edward stared at his father a moment. "They—they were hung on this post," he stammered. "I remember now the day we left them here. David said it was too warm to wear his old felt hat any longer, and left both his coat and hat here. They were too ragged to wear another season, anyway, he said. We were going to make a scarecrow out of them. But it did look like him crouching there, did n't it, father?"

His father nodded. "The mirage looked like the real thing, too."

Edward stood thoughtfully regarding the old coat for a moment. Then, "I'm going to find David," he said. "And after this I'm going to be sure of things before I say anything."

"It's the wisest way—and the kindest," was all Mr. Cobb answered.—FAYE N. MERRIMAN, in *Continent*.

## RIVERS OF LIVING WATER

I have a Christian railroad friend, a passenger conductor on a train running into a southern city. One morning on his usual run he was sitting beside a wealthy turpentine merchant. Presently the train stopped at a wayside station. A young man, visibly intoxicated, stepped aboard the train. He dropped down beside a companion with the words, "I drank a quart of whisky since five o'clock this morning." And then he went on with a perfect stream of profanity and blasphemy. My friend stood it as long as he could. Then he said to his companion: "I can not endure this any longer. Please excuse me." He arose and crossed the aisle. The companion of the young man vacated his seat. The Christian railroad conductor sat down beside the blasphemer. "I have listened to your profanity, young man," said he, "until I can not bear it any longer. My dear boy, have you a mother and father?"

"Yes," replied the young fellow. "Are they Christians?" asked the conductor. "They are," said the boy; "my father is an officer in a church." "Well, young man, can you imagine how your mother's heart would bleed if she stood here and heard you blaspheme the name of Christ as I have heard you this morning? Why, she would not take all the silver and gold in the world, and hear that!" And then as he went on with increasing earnestness, my friend put his arm over the profaning boy's shoulder and pleaded with him to cease from his manner of life. Presently the boy broke down utterly. He put his head on the conductor's shoulder and sobbed out his penitence like a child. As they dismounted at the end of the run, the young fellow made an appointment to meet the conductor at his room at the hotel to talk it over with him. And talk it over they did to a finish. It ended in the young man giving his heart to Christ and parting from the conductor. The next year the conductor learned he was superintendent of a prosperous little Sunday school and giving noble testimony for Jesus Christ.

But the stream of power from this Christian railroad man's life did not end there. The wealthy turpentine friend had witnessed the whole scene and heard the conversation. As the conductor started toward his hotel he heard his name called. Looking around he saw the turpentine merchant standing in the middle of the road beside his team which had come to meet him. "Hold on, conductor, I want to say something to you. I was listening to your conversation with that young man. You did not mean it for me. But I want to say this: I am a wealthy man. I have a good wife and children and a comfortable home. Yet I never in my life read a chapter from the Book nor had a prayer with them. Conductor, your talk has reached my heart. I am going home this very night to set up my family altar, and from this time on I will be a different man."

Out from this man's life had flowed a stream of power from God. Not the power of great scholarship, or eloquence, but the power of the Spirit of God, pouring its stream through the life of the man who walked in this highway of God, the highway of a consecrated life. It is a highway in which all of us may walk. Shall we not enter therein?—J. H. McCONKEY.

Some of us live too near the smoke ever to be very great trees or even very fruitful bushes. Circumstances are heavily against us; we are not placed in favorable localities or under very gracious conditions. The house is small, the income is little, the children are many and noisy, the demands upon time and attention and patience are incessant, health is not very good and cheerful, the temperament is a little despondent and very susceptible to injurious influences. . . . Be thankful to God therefore that the bruised reed is not broken; that though you are very weak in the limb and can not run hard in this uphill race, your eye is fixed in the right quarter; and the fixing and sparkling of your life has a meaning which God's heart knows well.—JOSEPH PARKER.



## The Business of Being a Nazarene

J. C. HENSON, DIST. SUPT.

Brethren, there are some things I have been wanting to say for some time; and as I travel the District and see more and more the need of it, I must say some things.

The Scriptures say that he that provideth not for his own, and especially for they of his own household, has denied the faith, and is worse than an infidel. Now if this is true regarding a man's family, why not regarding the church?

I find some, over the District, that do not seem to feel their obligation to the church. I want to say to such that when they united with the church they said that they would attend upon its ordinances and support its institutions. Some move away and never say anything about their letter or membership; never write to the pastor or any of the church, never send anything to support the church, and therefore a few faithful ones who live close to the church have to support it. Brother, if the church is worth anything at all, it is worth supporting; and if you live up to your vow, you will support it and attend when you have the opportunity.

Then, again, some people give spasmodically. Some fellow will come along and get up a rousement, and they will get wrought up and turn their pockets wrongside out in the collection; and maybe not give another thing for months. They do not seem to realize their obligation to their local church and their sacrificing pastor. Brethren, I believe that we ought to preach and practice tithing, until the people will feel guilty and dishonest if they do not pay the Lord's rent. Some one says, Is it right for me to pay tithes and me in debt? I might ask the question, If I was renting land would it be right to pay my landlord his rent before I paid my grocery bill?

There are others who give liberally (which we appreciate very much), but they scatter it out so that it does not help the church much. The thing that I am trying to say is this: that there will come along some one with something calling it "inter"-denominational, boost it up, and advertise it well, so as to get as many of the strong financial folks together as he can, discourage organization and maybe cast slurs at the organized holiness church; yet take from them all the money he can get. The organized holiness church has borne the greater part of the burden, and yet is not benefited a penny, where maybe their pastor and own church institutions are suffering for the money they have given the other fellow. I have in my mind now a pastor of a sister holiness denomination that told me about a fellow getting up a rousement for an "inter"-denominational institution, and one of his members gave \$400 to it, and then gave him \$2.40 for being his pastor for the year. Brethren, is this right? Would it be right for me to give what I had to my neighbors, and not heed the cries of my own children for bread?

I endorsed Rev. William E. Fisher's article in the HERALD of HOLINESS some time ago under the heading, "The Pilot Point Institution." I think that we as District Superintendents ought to speak out and let our people know and feel their obligations to their own church and church institutions.

If it were not for organized holiness over this country, we would have very few places in which to worship. These independent and "inter"-denominational folks, if they have a place of worship or an institution, they have no one to deed the property to. Some deeds are made to self-perpetuating boards, some die, others drop out, and finally the property, purchased with the people's money, having no church behind it, is practically left in the hands of a few individuals for their disposal, or lost entirely, as has been the case of some institutions in Texas that had no church behind them to hold them on the right track.

Another thing that I would like to call your attention to is, the importance of standing by our own church paper. I can't see how a person can be a well-informed Pentecostal Nazarene and not take his church paper; or how a pastor, evangelist, or any preacher, can be a true, loyal Pentecostal Nazarene and not push it.

Brethren, you may think that I am speaking plainly. That is what I am trying to do, yet I am doing it in love. This thing has been like fire in my bones, and I can not be true to my trust if I hold my peace. I went more than

twenty miles, more than twenty years ago, to join what was then the New Testament Church of Christ. I have been a member ever since. I have loved her, sacrificed with her, fought for her on the battlefield when there seemed to be no friends but God; have attended about all her District Assemblies on my District; come up through her unions, attended the last two General Assemblies, and I am a full-fledged Pentecostal Nazarene. I feel like Ruth of old when she said, "Entreat me not to leave thee. Thy God shall be my God and thy people, my people. Where thou diest will I die, and there shall I be buried."

### HOW WE DEAL WITH GOD

We are "stewards of the manifold grace of God." Do we always remember this theory of life? Surely we often practically forget this, and act as if our gifts were our own, to be used simply for personal gratification and aggrandizement. A gentleman walks into his grounds on a summer morning, and delighted with certain flowers, says to his gardener, "These are very fine; send a few into the house." The gardener distinctly declines to do anything of the sort. "I am keeping these against the show," is his reply, "and I can not permit them to be cut." By-and-by the gentleman orders his carriage to be sent around at a given time, when once again the coachman refuses to obey. "The roads are bad. It is inconvenient," and the carriage is not forthcoming. Arrived at his counting-house, the gentleman orders his cashier to write him out a check for fifty pounds, but to his astonishment the clerk decisively objects to draw the check; he "will not allow the balance at the bank to be disturbed." How long would a master endure this kind of conduct, and consent to be shut out of the disposal and enjoyment of his own property? Not for long, be sure; some situations would soon be vacant in that quarter. But we often act thus in dealing with God, using His gifts capriciously and selfishly, forgetting God's absolute authority and life's larger purpose.—Dr. W. L. WATKINSON.

The mood of levity is a guilty mood. There is no merit whatever in treating religion lightly rather than offensively, although some persuade themselves that there is. They think their polite treatment of religion a considerable justification. They do not stone the messengers, they are courteous, they merely put the invitation into the waste-paper basket, and compliment themselves on their reticence and taste. No, we are not acquitted when we have dismissed Christ politely. There is no greater sin than to make light of religion.—Dr. W. L. WATKINSON.

In Paraguay the natives have given our missionaries a name of beautiful significance—"Men-who-go-by-the-Measure-of-the-Book." Does not that describe a genuine Christian? He is trying to live by the Bible standard. A life which bears no resemblance to Christ's life, in its strivings if not in its attainings, has no right to be called a Christian life. The Roman censors would not permit the wicked son of Africanus to wear a ring on which his father's likeness was engraved, for, they declared, he who is unlike the father's person is unworthy to wear the father's picture. So there are many nominal Christians who are unworthy of bearing the name.

"When the old negro servant of Andrew Jackson was asked, after his master's death, whether he thought the General had gone to heaven, he replied, 'I don't know marsa, but I reckon if he wanted to go, he went.' That would be a true prediction of the future state of everyone living. He who wants to inherit the kingdom prepared for him, will so live that he will hear the joyful words, Come, ye blessed of my Father."

### A TRAGEDY

"In one of his sermons, an English preacher, Rev. J. Gregory Mantle, tells how sorely disappointed a father was in his son. In the little town where I was born, on the banks of the Severn, he writes, there was a man who worked in the iron works; he worked as few men worked. He had a boy, his only child. His ambition for

the boy was that he should become a doctor. That boy received the hard-earnings of his father for his medical training. How that father economized! How he impoverished himself, that his lad might become a doctor! Then it came out that the boy was wasting his father's money, and year after year there was the same story—he was 'plucked.' I remember how I resented it. I knew how the man toiled; I knew the longing of his heart, and there in that home was the tragedy of disappointed hope; the man spending all his strength that the lad might become what he wanted him to be, and the lad failing ignominiously to fulfil his father's desire."

### AND JESUS SAID, CALL YE HIM

Human need met Him. The blind man by the wayside heard Jesus of Nazareth passing by: his voice penetrated all other voices and compelled a hearing. This is God's appointment for the Christ and for every man upon the earth; some human need must meet Him and its cry reach His ears. This is a destiny that the Christ could not escape; neither can we. In all our business and professional work and the absorbing interest we have in them, there will come some presence of grief, some wound or sorrow with a silent or uttered appeal. . . . The greater our knowledge of the world, the more numerous the voices of the sorrows of men. They meet us in every paper or book we read, in all our social pleasures: we see their shadow in the brightness of every eye, and hear their minor music in every song. It is the necessity of human destiny that we learn of human sorrow. Being our destiny it is our opportunity. We may decline if we choose, but we wound ourselves when we refuse to let others' wounds, we diminish our own strength when we decline to strengthen those too weak to bear the burdens or do the work of life.—CHARLES M. LAWSON.

### YOU MAY GIVE YOURSELF BACK TO ME

The other day a little girl told me she was going to give her father a pair of slippers on his birthday. "Where will you get your money?" I asked. She opened her eyes like saucers, and she said, "Why, father will give me the money." And just for half a minute I was silent as I thought the dear man would buy his own birthday present. I was not in the house when she gave him the slippers. But I suppose when the father came down in the morning there was the parcel between his knife and fork. And the father loved his little girl for her gift, although he had had to pay for it. She had not anything in the world that he had not given her. That is just what I want to tell you. You have not anything of your own to give to Jesus Christ. You can only give Him back what belongs to Him. When Christ says, "Give Me something," and you say, "I have nothing to give," He further says, "I will put you back into your own care and keeping—into your own proprietorship, and if you really love Me for love's sake, you may give yourself back to Me."—W. K. GREENLAND.

### IN FATHER'S PLACE

"An eight-year-old boy had never cared to attend church, and had never gone unless his parents required it, but suddenly he began to go regularly. "Then it was noticed that he never missed the service, even in the worst weather, and some one asked him why it was. 'Don't you know?' the lad asked. 'Why, I have to go now. Papa has gone to heaven, and I have to sit in his seat in church.'

"Fortunately not many lads have to learn so early, that they must take their father's place. But they know that if they live they will some day have to take up the work of some one who has left it. Some day, perhaps, the son will have to be his mother's protector; some day, perhaps, the daughter will have to take her mother's place in the home."

"Is Ours a Nation Bringing Forth the Fruit of the Kingdom? A Japanese student said at a banquet recently that the young men of his nation were over here 'spying a Christian land.' 'We can examine the Bible at home,' he said, 'but Christian people must be studied in their own home. If the Christian religion stands this practical test, we shall adopt it. Christianity is a life, not a doctrine.' Are we standing that test?"

# THE WORK AND THE WORKERS

## Announcements

**EXTENSION BOARD MEETING.**—The Board of Church Extension is hereby called to meet in Kansas City, October 5, 1915. All the members of the Board are urged to attend. Being the only official left on the Board, I take the liberty of issuing the call for a meeting.—Joseph N. Speakes, *Treasurer*, 209 Locust street, Argenta, Ark.

**EVANGELISTIC.**—I will enter the evangelistic field this year. I have been a pastor for the last six years, the last year and a half at Des Arc, Mo. I am ready to answer calls.—William Seal, Des Arc, Mo.

**TWO OPEN DATES.**—I have two open dates in October, owing to the fact that I have pulled off from the governor's race in Kentucky. I choose to remain in the evangelistic field rather than to run for governor, even though it be on the Prohibition ticket.—Andrew Johnson.

**BORN.**—Announcement is made of the birth of a daughter to Rev. and Mrs. H. Calhoun, at the Pentecostal Nazarene parsonage, Wichita, Kas., August 28, 1915.

**SPECIAL NOTICE.**—To all pastors, evangelists, and laymen of the Hamlin District: The General Assembly is near at hand, and the books of the General Missionary Treasurer must be closed in a short time. We have paid hardly half our missionary apportionment. Let each send an offering at once to Rev. V. S. Coughran, District treasurer, Hamlin, Texas. You who have missionary money collected, send it in at once.—J. C. Henson, *Dist. Supt.*

**FOR THE GENERAL ASSEMBLY.**—Notice to the Texas delegation and all others who expect to attend the Assembly: Arrangements have been made with the M. K. & T. railway to run a special car via Waco through to Kansas City. If you expect to attend, notify the undersigned at once, and you will be furnished with all the information you will need as to rates from your station and routing.—Thomas R. Dunn, *Railway Secretary*, 1724 Burnett street, Waco, Texas.

## District News

### MISSOURI DISTRICT

The delegates from the Missouri District to the General Assembly are G. O. Crow, J. A. Hill, J. J. Farris, and Miss Ruth Hopkins. Dr. Reynolds endeared himself to us greatly during the Assembly.  
ERMA PATTERSON.

### ALABAMA DISTRICT

The Pentecostal Church of the Nazarene at Jasper has just closed a gracious revival. I believe it to be one of the best Jasper has ever had. Evangelist Fred St. Clair was in charge, assisted by Brother Ed Galloway, of Peniel, Texas; also our pastor, Rev. J. G. Printer. Brother St. Clair is a power for God and holiness, and stands foursquare for the Pentecostal Church of the Nazarene. It was not my privilege to be in all of the meeting, but while there it was a great feast to my soul.

The Nauvoo meeting was fine also. Rev. W. E. Ellis was the evangelist, and he did some splendid preaching. A number of souls got through to victory. Several joined the church, and Brother Ellis baptized some of them in Blackwater creek.

Then it was my privilege to attend the Millport meeting about three days. Revs. J. A. Manasco and J. A. Romine were in charge, and souls were getting to God. Misses Westgate and Wilson are there to teach in the school this year. They were formerly connected with the Nazarene University at Pasadena, Cal. The school opens the first Monday in October. Should any one desire to know more of the school, they may correspond with Miss M. E. Westgate, Millport, Ala.

Rev. J. A. Romine writes from Bankston: "We have started well here; the outlook is good. We have a tent here in good shape."

Rev. Claud Myers writes: "We had a good meeting in Kentucky. A great time in the Lord Sunday night. Did not get to read my text till after service closed. On my way to Kimberly now." Brother Myers joins Brother P. M. Covington at Kimberly for a tent meeting. They are good preachers, and we trust we may hear of a great victory there.

Rev. N. G. Pulliam, pastor at Pine Forest, writes: "I have just been to Pine Forest. Had a good meeting. Took one into the church, and had a real shout of victory in the camp. I go to the Gullidge settlement next Saturday night for a meeting."

Mrs. M. V. Hall, pastor at Florence, has returned from out West and is now pushing our work in that city again.

Brother Pitts, our pastor at Birmingham, tells me that they are seeking better quarters for our Pentecostal Nazarenes, and he thinks that the work is looking up.

Rev. Henry Cook is holding a meeting in West Pensacola, Fla. They are having some victory.

Rev. Z. B. Whitehurst, D. D., president of the Southeastern Holiness University, Donalsonville, Ga., has been visiting around among our churches and people. Dr. Whitehurst feels greatly encouraged over the prospects of the school, and made a number of good friends for his work.

We begin a meeting near Montevallo tonight, September 3d. Next I go to Marvin, Ala., September 9th.

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

### NEW MEXICO DISTRICT

We have just reached home after six weeks in the field. Last meeting was a ten days' camp at Rancho, N. M. Was well assisted by Mrs. L. P. Fretwell in charge of the music. Rained out three nights, and threatening rain on others interfered very materially with the meeting. I found the holiness folks had entered into an agreement in a union Sunday school, to say nothing of our peculiar denomination tenets. Any disturbance and unpleasantness was off; peace reigned. Holiness was made popular. Not a convert in the neighborhood since my last visit in January. Everything seemed to be off; no testimony, no prayer, no care, no conviction. It was, the nearest impervious to the gospel I have seen lately. Most of the folks appeared determined to remain just that way. Their satisfaction in this state would challenge any bunch of sinners in the country, and they were nearly all church members. The holiness folks came to the altar, inclined to repent, and some of them were restored. Two outside the ranks were at the altar the last night and reached God. Good interest on the closing day. The saints took courage, and seemed determined to go through with the persecution belonging to the godly.

The close of the year is at hand. The Assembly meets at Bethany Church, Lucile postoffice, September 16th to 19th, Dr. P. F. Bresee in the chair. This church is midway between LaLande, on the Sante Fe railroad, and Montoya, on the El Paso & Southwestern. Conveyance will meet you at either point. Write L. P. Fretwell, of Hassell, when you will be at either point. Trust our pastors have looked after the benevolences. At last report we were some short on our missionary apportionment for the year. I wish to call special attention to the General Superintendents' fund. Let us see that the year is closed in good shape. Call your last Church Board meeting and Annual Meeting of the church (Manual, pp. 50-58), electing officers for ensuing year, recommendations to Assembly and delegates to Assembly.

Those expecting to take examination should be present to meet the committee not later than Tuesday. Committee is T. D. Saffell, *chairman*; J. H.

## Central Nazarene University

### Advantages:

1. Healthful climate.  
No chills. Altitude above malaria. Only three cases of serious illness in the history of the school.
2. Deep spirituality.  
Ninety per cent. of the students have been converted or sanctified. University Place has HOLINESS CITIZENSHIP.
3. Co-Educational.  
Separate dormitories. Mixed classes.
4. Excellent, sanctified Faculty.  
Fourteen teachers. Majority are graduates of Holiness Institutions.
5. Extensive Courses.  
Classical, Scientific, Philosophical, Theological, Commercial, Musical, Oratory, Art, Primary, and Academic.
6. Reasonable rates.  
Free tuition to Ministers and Missionaries.

J. E. L. Moore, A. B., *Pres.*  
Hamlin, Texas

Estes, R. E. Dunham. The Assembly will open with an evangelistic service on Wednesday evening.

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

### NORTHWEST DISTRICT

Greetings in the name of our Lord to the Nazarenes scattered throughout the United States, Canada, and the foreign fields; but more especially to those of the Northwest District.

We are again glad to report victory in our soul, and a marked improvement in health. In fact, the dear Lord wonderfully laid His healing hand upon us last Sabbath while visiting the church at Ashland. We had intended to go on down to California, and take a rest for some time, according to the orders of our doctor, but the divine touch was so definite that we again returned to our beloved field of labor. How sweet it is to labor for the Lord!

The General Assembly is at hand. Let all delegates of the Northwest District, that are expecting to attend, notify me at once, so if there be any that can not attend, for any reason, we can notify the alternates. All who wish to arrange to travel to and from the Assembly in a company, please notify Rev. C. H. Davis, of Portland, of the fact, and we will have him arrange for our transportation. The rate will be \$60 for round trip from any place along the line. The same fare from Portland, Seattle, Spokane, and way points.

Let us as a District come up to the Assembly with our missionary apportionment fully met, and a surplus if possible. To this end I request that on Sunday evening, September 12th, all of our churches take a special thanksgiving offering for missions, and send the same to Sister Tanner at your earliest convenience, and you will be duly credited for same. Let us all pray about this: get it upon our hearts, and I am sure if we all do as God directs, we will more than meet our apportionment. So many things to be thankful for! Other nations are at war; we are having peace. Our beloved General Superintendent and General Missionary Secretary, Rev. H. P. Reynolds, has been raised from his sickbed, and is again at his labors. Just think of God's goodness to us! Pray till your heart is melted, and then come with your offering for foreign fields.

I find as I travel over the District that some of our people are not taking the HERALD OF HOLINESS. Beloved, this ought not to be. Let us all work together to put the HERALD OF HOLINESS in every Pentecostal Nazarene home on the Northwest District; also see that our friends are taking the paper. How can we be true Pentecostal Nazarenes and not love the letter from home every week? We are all one great family, and surely we can hardly wait till the paper comes each week to find out about our brothers and sisters. And then the editorials and other good articles are real soul food. If there are any families who can not really afford to take the paper, please notify me at once, and I will see that the good paper reaches your home every week in the year.

Three months of this Assembly year have gone into history. I have held one special meeting, acted as pastor for Spokane Church five weeks, visited and preached in seventeen other churches, and organized one new class of fifteen members. The new class was organized out in the country, two and a half miles from Jefferson, Ore. They will hold a special meeting there this month, and I am sure the class will be greatly strengthened.

Our dear Brother Wiley, president of Nazarene University, has been on the District visiting our churches, and has greatly endeared himself to all the people; and has made us to feel that the great work which he represents is our own work. His visit has resulted in good to the District, and to the university. A goodly number of our young people will attend. We always welcome Brother Wiley.

J. T. LITTLE, *Dist. Supt.*

### SOUTHERN CALIFORNIA DISTRICT

We are still on the wing. Since we last reported, many souls have been saved or sanctified. Our itinerary has included Venice, Sawtelle, Cucamonga, San Diego, East San Diego, Lompoc, and Pomona. We held meetings at all of the above places from one to eight days each. Many souls were converted or sanctified, and notably so at San Diego. Forty-two were at the altar, making seventy souls in all since August 1st. We are not employing any brakemen on the Southern California District, but firemen. We are getting the fire down on the churches, and the pastors write us that the revival goes right on with increased in-

terest. This has been so in a marked degree on several charges we have visited this month. This news is delightfully refreshing. To us it is an indication of faith in God rather than men. Several charges have already laid plans for special revivals to continue over several months. We shall be busily engaged in these special meetings right up to the time of our departure for the General Assembly. Then on our return we shall make stops at Phoenix, Ariz., and Holtville, Cal., for meetings. These are hot sections, but we expect to counteract this heat by getting the heavenly flame on the people. Amen! Don't forget to pray for us, and for the General Assembly. It is very apparent from the peculiar noise we hear coming from some quarters, that the Devil means to attend the General Assembly. Pray! Pray! Pray!

HOWARD ECKEL, *Dist. Supt.*

IOWA DISTRICT

I very much appreciate the fact that some of the churches are responding to the appeals I sent out to them, regarding the paying of their obligations for the foreign and home missionary appointments, also the General and District Superintendents' funds. Yet I feel it is necessary to make mention of the importance (as far as possible) of sending in all moneys for the above funds before the District Assembly convenes, September 22d to 26th. To do this will help us with the making up of the accounts for the year. Some of the churches are well up in their payments. They have done well. Thanking you all in anticipation of your responding as requested, I remain, yours in Jesus,

THEO. F. HARRINGTON, *Dist. Treas.*

NEW ENGLAND DISTRICT

Let all the brethren note the change in date of the New England Preachers' Meeting, at Everett, Mass., from the 22d to the 15th. This was thought best in order that arrangements for route, rates, etc., of delegates to the General Assembly might be perfected earlier. It is desired that every preacher of the District be present at this first meeting of the autumn season. This will be the annual election of officers, and just preceding the General Assembly, will be a meeting of import. W. G. Schurman will bring an interesting paper on a timely topic which may come before the General Assembly. The deaconesses will hold forth the day preceding in the same church, and Brother Bryant's people will be pleased to see a big representation from all over the District.

C. P. LANPHER, *Secretary.*

General Church News

[Notice to Contributors—We have on hand several contributions and reports which we shall be glad to publish as soon as the writers furnish us their names. If there is any reason why your name should not be printed, say so, and your wish will be respected; but no article or report will be printed unless we have the name of the writer.—Editor.]

From Evangelists JARRETT and AYCOCK

We have just closed a meeting at Citra, Okla., with victory. The Lord was with us in every service, and fifteen or twenty prayed through. Several were forward for sanctification. The last night was the greatest we have ever seen. The saints shouted and the souls began to pray through on all sides. The writer preached on the prodigal son, and God blessed. It was impossible to tell just how many did get through, for every one near the altar seemed to get something. Strong men trembled under the convicting power of the Holy Ghost, and long after the meeting closed until a late hour at night you could hear the songs and shouts of the newborn souls in different directions. The Lord's hand is not shortened that He can not save, neither is His ear heavy that He can not hear. The call for meetings throughout this country is coming. Many school districts and villages are asking for a meeting. The man who wants to preach won't have to look for an opportunity in Oklahoma. The harvest is white and the laborers are few. The "unknown tongues" and wildfire fanaticism is answering these cries. May God send us more true blue holiness preachers who will answer with the unadulterated gospel of the Lord Jesus Christ. We go from here to Pleasant Home, near Yeager, Okla.

SEYMOUR, IND.

Our tent meeting was excellent in attendance and victorious at the altar, fifty-two different persons seeking salvation. Brother Harding was with us the last three days, and did good preaching. Our local preachers did good work as they had opportunity. The last week has been a very busy time, burying the dead, marrying the living, baptizing twelve in White river, helping to pray

four hungry souls through to God, and preparing for the District Assembly. The year's work has been pleasant. God has been with us. Have had one hundred ninety-five seekers. A good many of these were members, others repeaters; but we do not mind that if they get settled eventually. Our running expenses have been easily met by the weekly offerings, with a good surplus to apply on the church debt. One hundred fifty-two dollars has been given for foreign missions. We know this is not very good for a church whose enrollment is now one hundred thirty; but this is above previous years, and we expect to do better. Fifty people are now taking THE OTHER SHEEP, and I have received thirty-five subscriptions to the HERALD of HOLINESS. After prayer and consideration we feel we have the mind of the Lord in accepting an urgent invitation from the Church Board and congregation to continue our relations another year. With hard work, prayer, and perseverance we believe God will give us victory.—C. H. STRONG, *Pastor.*

CARTER, OKLA.

We are at Zion Chapel, near the above place, in a fine revival with the Free Methodists. The altar is full of seekers at every service, and many are praying through. This beats the "hold up your hand" kind mighty bad. We feel like still contending for the old mourner's bench.—J. T. STANFIELD.

ROCKY, OKLA.

Center Church is still doing business for the King. Our revival services which began on August 7th ran to August 22d, with Rev. J. H. Gray as evangelist. In the face of strong opposition and the powers of darkness arrayed, souls got to God. Some were converted and some sanctified. Brother Gray is a strong preacher, and his messages were inspiring and helpful. The church gave him a unanimous call as pastor for the coming year. The two daughters of Brother Gray had charge of the singing, and God wonderfully used them. Brother H. P. Huffman did his best in helping to push the battle.—MARY E. HOWELL, *Deaconess.*

BLACKFORK, ARK.

Our meeting began August 13th with Rev. H. A. Sullivan as evangelist, and lasted ten days. We had some fine preaching, and quite a number found God in the forgiveness of sins and being sanctified wholly. It was as good a meeting as we have had for years. On the last Sunday evening we had a children's meeting that was great. Brother Sullivan preached straight holiness, but he does it in a way that the worst fighters love to hear him. After the last service Sunday night there were two altar calls. The first time all prayed through in a few minutes, and when the second call was made, four came, and three prayed through.—G. D. HENDERSON, *Trustee.*

From Evangelist H. H. HOOKER.

The meeting at Thaxton, Miss., with Brother Whitehead was a hard battle, but victory came, and a number were saved and sanctified. There was a difference of sixty-two years in the age of the

two evangelists. Father Whitehead's years of experience have given him a sweetness seldom seen in the ministry of a young evangelist. May God spare him to us for many more years. The tent meeting at Tula was a great success. Our church at Thaxton will receive some good additions from this meeting. A teacher in the public school was sanctified in this meeting one night, and the next morning he told his experience to the school. Conviction seized the hearts of the pupils, and five of them prayed through.

SALLISAW, OKLA.

We closed our meeting Sunday night. Conviction was on the people that we seldom see. There were forty-five who prayed through. Fifteen united with the church. We took nine new subscriptions for the HERALD of HOLINESS. Thank God that the HERALD of HOLINESS will help any pastor in his visits with his people. Rev. L. H. Ritter, of Atwood, Okla., was the evangelist. He knows how to wait before the Lord on his knees until God brings something to pass.—F. C. SAVAGE.

From Evangelist W. E. ELLIS.

We have just closed a great campaign for souls in old Alabama. Old White Cross camp had been renewed and refired, and the glory came down. Between thirty and forty found God. The next place we opened up was at Nauvoo, Ala., where God met us in power. It was one of the best meetings of my life. Over seventy people found God. The climax was reached in the last service as the people fell in the altar, and eleven prayed through. They are arranging a three months' campaign for us next year on the Alabama District.

From Evangelist FRED ST. CLAIR.

The writer has seen but few battles that were so hotly contested as the one at Jasper, Ala., but thanks be to God, there was a glorious victory. A subtle combination of forces made the result at times seem very doubtful, but God answers yet by fire. There were great throngs, many seekers, and numbers of happy finders. Books were sold, half dozen new subscriptions for the HERALD of HOLINESS taken, and some additions made to our church. Brother Ed Galloway was a power in the meeting. Revs. Covington and Heathcock and Superintendent Lancaster rendered valuable assistance. Had a marvelous healing service, and a missionary sermon, of course. On the last night we raised in good subscriptions half of the indebtedness on the church building. Brother Galloway has returned to Peniel, while the writer goes to Glenville, Ga., September 5th to 19th.

PRESCOTT, ARK.

The eighteenth annual meeting of old Main Spring holiness campmeeting, four miles east of Prescott, Ark., closed last night. Rev. J. B. Chapman was the human leader, assisted by the writer as singer and afternoon preacher. God was in the old camp as usual, and shouts of the newborn and the sanctified resounded through the trees and went up to mingle with the rejoicings of the angels in glory. Rain hindered as was never known in the history of the camp. Creeks and rivers got so high that hundreds were hindered from attending. But the last days, and especially the last Sunday, great crowds filled the spacious tabernacle, and hundreds stood outside. Souls found God in the old-fashioned way, and the saints were fed and blessed as I think I never witnessed before. My own soul was blessed and inspired, and my vision enlarged. It was on these sacred grounds that I was sanctified wholly fourteen years ago September 2d, under the preaching of Brother Will Huff and Sister Eliza Rutherford (now Malone). Oh how precious is the old place to me! How I love to return to the hallowed spot where the Holy Spirit in baptismal fullness came upon my consecrated heart! How I enjoyed the privilege of singing and preaching the gospel for the third year in this glory-crowned place! Many of the dear old saints that shouted and shined here fourteen years ago have gone to the holiness meeting in the skies and pitched their tents under the tree of life. But some remain with us to this day, among them Dr. and Sister Wren, Brother and Sister Dean, Uncle Ben Steele, Uncle Asbury Thompson, Uncle Wilburn Horna, and others. Younger men and women are shouldering the burden, and pushing the battle with zeal and wisdom. I enjoyed deeply the fellowship and ministry of Brother Chapman. He is lovely and lovable. Revs. R. T. Williams and C. A. Imhoff have been selected as the workers for 1916. A great team!—JOSEPH N. SPEAKERS.

EDMOND, OKLA.

We are closing our first year's pastorate at this place. Our Assembly coming before the General Assembly gave us only ten months of work this year. We have enjoyed laboring with these dear people, although we were greatly handicapped in

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our pastoral work by being a teacher in Oklahoma Holiness College, which position brought us from Colorado, the pastorate being an after consideration. We have seen a number of souls seeking God, and most all have prayed through to victory. We are earnestly praying that the church will prosper and continue to grow under the care of our successor. Because of our relation to the Oklahoma Holiness College we have declined to consider the work for the coming year. To God be all the glory for what was accomplished.—C. B. WIDMEYER, *Pastor*.

#### IIAWORTH, OKLA.

We have just closed our summer revival at Pine Grove. God gave us victory. Rev. W. H. Massey, of Texarkana, did the preaching. He came to us filled with the fire and burdened for the lost. He did some strong and forceful preaching. He indeed was a blessing to this church as well as to all the other churches. Each night the altar was filled with seekers weeping their way to Calvary. There were twenty-five additions to our church. People threw away their tobacco. When the young people would find Jesus, they would go and bring others to the altar, and pray them through. We had fine crowds. The house some of the time was inadequate to accommodate them.—FANNIE D. TANNER, *Pastor*.

#### ON TO COLORADO SPRINGS!

From many parts of the United States and Canada people are turning their faces toward Colorado Springs, Colo., where the International Rescue Workers' convention meets, September 23d-27th. Important subjects, bearing on rescue work for girls, will be discussed by prominent workers and speakers. Not reformation, but regeneration and full salvation through faith in Christ will be the slogan of this convention. A splendid program will be rendered, and full salvation services conducted by Spirit-filled men and women.

*Special Rates.* The railroads of the country have on a special low summer excursion rate to the Springs which will cover this occasion.

*Free Entertainment* will be furnished those attending this convention providing the name and address of each person reaches Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo., not later than September 15th. Please write your name plainly and state whether you are married or unmarried.

*Special Prayer.* This convention means so much to the respectable homes of the country, and is of untold interest to the erring ones; therefore, we must urgently request all Christians to please pray earnestly for the power of God to be manifest on each service.

All persons interested in rescue work for girls are invited to attend.

When you reach Colorado Springs go directly to the People's Mission and register.

Come; and come praying.

EXECUTIVE COMMITTEE.

#### From Evangelist B. F. NEELY

Our meeting at Batesville, Ark., was a real success. God honored the preaching of His Word, and many souls sought and found peace. Rev. L. J. Miller, of Nashville, Tenn., was my co-laborer. He is a strong preacher and a congenial yokefellow. The people of Batesville are a broadminded, liberal, and appreciative people, such as God can honor and bless with revivals. We enjoyed our labors among them, and remember them with pleasure. Our next battle was at Little Rock, with Rev. J. N. Speakes, our Pentecostal Nazarene pastor. Though we had much rain and some windstorms, the meeting was good, and a number got through to pardon and purity. Brother Speakes is a strong preacher, and a fine pastor, and has a splendid bunch of Pentecostal Nazarenes, who love and appreciate him. He and his people are doing a great work in the capital city. We went next to London, Texas, for a campmeeting. Continued there fifteen days. The country is thinly settled, therefore the crowds were not large; but God gave definite victory, and quite a number were saved and sanctified. Brother Rogers is the Pentecostal Nazarene pastor at this point. There are some sure enough Nazarenes there; of course they do not deck out like the world; but they do pray and shout, serve God, and fight for victory, and stand for straight holiness in life and doctrine. Next meeting was at Locker, Texas. We had just got started, with great crowds and a good interest, when I was called by telegram to the sickbed of my oldest son. Left the meeting with the pastor, Rev. I. W. McDonald, who writes that success crowned their efforts. The last campaign was in New Mexico. Our old friend, T. E. Fisher, a sanctified layman, called us to this place. Though the church had run down, and had practically disbanded, having lost the church register and having no pastor, yet Brother Fisher with faith in God and the encouragement of a faithful few, made the

arrangements, advertised the meeting, and got things ready. The only disappointment that he had was an agreeable one. The people came, many of them, from fifteen to forty miles. The crowds constantly increased, day and night. The fire fell in the very first service, and two got through to victory. Conviction seemed to be on the people when they came to the meeting, and it increased as the interest deepened. Salvation tides ran high. Old feuds were settled, old debts were paid, wrongs made right, and a general straightening up seemed to be the order of the Lord. There were no cloudbursts of enthusiasm, but a steady and ever-increasing tide of gospel salvation characterized by deep groans of penitential grief, many tears and sobs, with strong cryings out from broken hearts. And our God who "dwells in the high and holy place, with him also that is of a contrite and humble spirit," answered their cries; and tears of living joy and shouts of certain victory were the unmistakable evidence of genuine salvation work. One hundred clear cases were the trophies of the conflict. A strong camp was organized, to be located either at Plainview, N. M., or King, N. M. Workers were called for next year. The meeting will embrace August 4th to 14th. Rev. T. M. Scott, of Hamlin, Texas, and his band were with us in the meeting, and were greatly used and honored of the Lord. Brother Scott will be the pastor of the strong Pentecostal Church of the Nazarene there, if he accepts the urgent call which they have given him. This was one of the most beautiful meetings we have witnessed for years. Three times during the meeting preaching was dispensed with, and a big altar service took its place.

DENIEL, TEXAS.

#### From Evangelist J. W. OLIVER

Hominy, Okla., is a beautiful little town of about fifteen hundred people, situated among the Osage mountains on the M., K. & T. railway. It shows thrift and up-to-dateness in many ways. Those great, good men—McBride, Jeffries, and many others of our strong men—have done revival work here, and they are still kindly remembered by a number of the people. Our Pentecostal Nazarene work is pastored by Rev. V. P. Drake, of Skedee. It is in reasonably good shape. We use the word "reasonably" because no pastor can look after his work when he lives away from it. But, as a whole, the membership is prayed up, and afford a substantial backing. We also find a number of independent holiness people here. They are standing aloof from the church, but up to the present writing many of them are up in the harness, and hard at work. The editor of the local paper is a real booster for the services, although he is a member of the Christian church. We are blessed with representative crowds from the town and country; people with the mark of intelligence and influence, and we are praying that God will get a good hold on them and add them to our number. The outlook is good—the uplook better—and some folks have found the Lord already. We are looking for great things to happen. Already we have twenty-five new subscriptions for the HERALD of HOLINESS, and hope to raise this to thirty or more! Rev. Verge McCannies, of Bethany, is with me in the battle, and is doing good work.

#### KEENE, N. H.

Sister T. E. Beebe, of Lynn, Mass., was with us on a recent Sunday, and God wonderfully used her in proclaiming the truth. The morning message was the one we needed, and the saints were blessed. In the evening Sister Beebe delivered a message on "White Slavery." At this time an offering was taken for the rescue work, and the people responded liberally. Both pastor and people will be glad to welcome our sister back some time in the future.—H. REES JONES.

#### HOUSTON, MISS.

Rejoice with us over the organization of another Pentecostal Church of the Nazarene on the Mississippi District.—I. D. FARMER, *Dist. Supt.*

#### From Evangelist E. E. ROBINSON

We have just closed a meeting at Gadberry, Ky., with Revs. James Norris, I. T. Stovall, and H. J. Mackey. It was a good meeting. The people in this section of Kentucky know how to entertain preachers. At Gadberry we found some true Pentecostal Nazarenes. While they live quite a distance from the church, and do not have much preaching yet they live true to God, and you can count on them.

#### VENICE, CAL.

The Lord is setting His seal upon the Pentecostal Nazarene work in this city. Scarcely a Sabbath since the Assembly that some one has not been seeking at the altar. Last Sunday there were eight, and several of them were finders. The Lord has some excellent people in this place. The members and friends of the church gave us an agreeable

surprise a few days after our arrival here, crowding into the parsonage with presents and words of welcome. We sang, prayed, and passed an enjoyable evening. Rev. Howard Eckel, District Superintendent of the Southern California District, was with us on August 8th, and preached three times. The Lord blessed the Word to our hearts, and sanctified one sister at the evening service.—W. L. BREWER.

#### MONROE, WASH.

Have just closed a successful meeting at Monroe, Wash., with W. E. Jones, the Quaker evangelist, in charge. Brother Jones is one Quaker whom the Spirit really moves, and while he pours forth mighty, burning truths, he does it with such wisdom, love, and tenderness that his messages appeal to even the most skeptical. Several found their way to the altar for both pardon and purity, and prejudice was broken down. The evangelist also delivered his lecture on "War; or a Protest Against Militarism," to a large and appreciative audience.—E. T. COOPER, *Pastor*.

#### DANBURY, CONN.

We are enjoying our new church home very much. The special meetings with Brother E. E. Angell were times of victory and salvation. A number were reclaimed, who were attending the meetings from other churches. Some were also sanctified. There were also some new cases, and the saints were quickened and built up in the faith. We can not speak too highly of the way our brother presented the truth; it surely came with the unction of the Spirit, and God used it to convict. We feel it was one of the best series of meetings we have ever had, and we are trusting God that there will be lasting results. Our people will have quite a struggle financially for some time, having just built their church and parsonage; but the same God who has made this possible, will, we feel sure, carry us through to certain victory.—Rev. LILLIE HENDERSON.

#### SALISAW, OKLA.

We are in the midst of a great revival. Many souls are praying through. Pastor Savage is standing by us. He is a great yokefellow. Sister Clyde Lawrence, of Waldron, Ark., is playing the organ and leading the singing to the delight of all.—L. H. RITTER.

#### HAMLIN, TEXAS

Pastor J. E. Gaar, in sending in a nice list of new HERALD of HOLINESS subscriptions, adds: "The Pentecostal fires are burning, the shouts of victory are rolling, the tide is high and rising higher, souls are in the fountain, and the end is not yet."

#### MANSFIELD, ILL.

Our work is in fine shape here. God is giving us souls, and some fine new members.—MARTHA HOWE, *Pastor*.

#### From Evangelists LEWIS and MATHEWS

Our first engagement after leaving the Pacific Northwest was at Vanue, Ohio. This meeting was held under the auspices of a nearby country Pentecostal Church of the Nazarene, composed of some fifteen members. The United Brethren pastor stood by us and urged his people so to do. The attendance and attention were good. Much prejudice was removed. Over a score were at the altar. The confidence of the unsaved was gained, and much of the way to a great revival is already paved. The missionary offering was \$10. Our gospel guns are now trained on Pithian, Ill. Outer defenses reduced. Glory to Jesus!

#### SAN DIEGO, CAL.

It may have been a disappointment to some of our friends that our plans for a trip East this summer have been changed, but it has seemed in the providence of God that we should settle for a time at least in San Diego. Some eight years ago this fall we came to this city and held a tent meeting for one month, and organized a class of forty-seven members. After a few weeks the church was fully organized, and a tabernacle built for public worship. This church has had a steady growth, until today we have over two hundred members who are standing for the truth. Brother Girvin and Brother Elliott, who served the church at the beginning, did most excellent work. How well we all remember those beginning days, when the trials pressed hard, while many looked on from afar and wondered if the work would hold out! Brother Bowes, the retiring pastor, who served the church for six years, did most efficient work, and much of the present prosperity is the result of his able services. We have a good property, consisting of a fine church building and a good school building for the private school, nearly free from debt. This was made possible through the generous gift of Sister Frisbie, who is much beloved by all our people

here. We received a hearty welcome from the people here, and all have been exceedingly kind in every way. There has been a growing spirit of love and unity, and God has given seekers at the altar every week in these last two months. I have an able helper in the work in my son Paul, who is assistant pastor. The people seem to enjoy his ministry, and the Lord gives him seekers every time he calls to the altar. We have just closed a gracious home campmeeting with Brother Eckel, our District Superintendent, as evangelist. His preaching was enjoyed by the people. He surely gets results. He is a fearless preacher, clear in thought, straight in teaching, persuasive in his appeals, tender in spirit, and yet full of holy earnestness and passion for souls. He greatly endeared himself to our people, and we are planning another great campaign with this man of God as the leader. We had between fifty and sixty at the altar in this eight days' meeting, and many more were greatly blessed and helped. Some of our people are getting spiritual freedom, and the tides of blessing are coming in. The outlook is good for the coming year. We expect to open the grade school September 7th. Before closing, we must give thanks to God for the special blessings upon our family. He has wonderfully cared for us. We had no home, and no furniture of our own, but the church here has a fine parsonage well furnished, so what makes the difference — it is all ours. Paul is close by to help us pray things through. Then our precious daughter has found her way back to God, who most wonderfully saved her. What a blessing this has been to us in the last few days. Oh, it pays to believe, pray, and hold on to God for the children. We are having thanksgiving day now, with something better than turkey.—J. W. GOODWIN.

LOS ANGELES, CAL.  
FIRST CHURCH

We can report a fine revival right through the summer. About sixty at the altar the last few Sabbaths. The crowds have been above the average. We have enjoyed some remarkable music, and, all told, the church is quite prosperous. Sunday, August 29th, was devoted to missions. It was truly a great day. Dr. Breese preached the missionary sermon in the morning, after which there was a hallelujah march and an offering for missions of \$214. At night a great platform meeting, with President Wiley representing China, W. A. Eckel, superintendent of our Japanese Mission, representing Japan. About a dozen of the converts sang. Then followed Brother Eaton who spoke on India, and the two lovely girls from Hope School sang. Sister McReynolds and a company of Mexicans sang and furnished music, and Sister McReynolds told of suffering Mexico. Africa was to have been represented, but Mr. Campbell, a returned missionary, was taken ill. A Mr. Albright sang, representing the colored race. The whole service was dignified and deeply spiritual. A great audience filled the church. As far as I know a full delegation of delegates to the General Assembly will attend from this District. We must leave September 22d in order to get the benefit of the lower railroad rates.—C. E. C.

OLD ORCHARD CAMP

Sunday evening closed the twelfth year of the above National Holiness campmeeting. Every year seems to bring greater crowds of people to worship God under the tall pines, and the great canopy of heaven. We praised God after such a rainy season, He should favor us with sunshine the most of the time. The workers were at their post, and at the appointed hour the note of victory sounded, that set in motion the wheels of the camp of 1915. Our president, Dr. C. J. Fowler, being absent, the Rev. C. W. Ruth was in charge, and he was, as always, bright and smiling, and full of the joy of the Lord, still running all over the country on errands for the Master's service. After singing "The shining pathway with the Man of Galilee," Rev. C. F. Weigle preached upon "The God of Elijah," who is still the same today, and in our midst, able and willing to do great things. A number raised their hands for prayer. Dr. Fowler came Saturday, was at his best, and how glad we were to see him so well physically and with exuberant spirit. We listened with pleasure to his words of wisdom, counsel, and instruction. He preached Sunday forenoon, and on each week day. Gave chair talks (as he called them), a most profitable Bible reading, clearly setting forth the two works of grace, for which this meeting stands. How the saints did flock to this feast! As the Bread of Life was broken, and passed to them, those who were hungry helped themselves and praised God for His word of truth and life; and men like Dr. Fowler who will preach and teach it in all its blessed fullness. May God be pleased to spare him for a long time to dispense the truth of God. Rev. C. W. Ruth was full of inspiration, even though this was his eighth camp this summer. He

## Now is the Accepted Time

We are making rapid progress in the plans for the entertainment of the Fourth General Assembly, which convenes in Kansas City, Missouri, September 30th. In less than a month the delegates will begin to arrive here, and we are very desirous of having all arrangements completed and everything in readiness at that time.

This is a great undertaking for us, and we need all the help and co-operation we can get. Many have expressed a desire to assist and *now is the time to do it.*

The Committee is still in need of \$1500.00, as less than \$50.00 has been subscribed since the last statement was made by the Committee, August 11th. No doubt, many have already made up their minds to help this worthy undertaking, and have simply delayed sending the amount.

Please let us hear from you at once, as we are in need of every dollar NOW. Do not consider your offering too small, no offering to His Cause can be small and all will help to make the aggregate amount needed.

*Yours in His service,*

FINANCE COMMITTEE.

Address all communications to JOHN F. SANDERS, Chairman,  
2109 Troost Ave., Kansas City, Mo.

Make all checks payable to J. C. DAVIS, Treasurer,  
2109 Troost Ave., Kansas City, Mo.

gave one of his characteristic addresses each day, which were greatly enjoyed, and brought many seekers to the altar. Rev. C. F. Weigle, the other preacher of these meetings, brought the message almost every evening to crowds of interested listeners, who very much enjoyed his sermons. Two elect ladies—Mrs. Murphy and Mrs. Taylor, of Ohio—were the special singers. They are sisters, and sing the gospel most beautifully; truly with the spirit and with the understanding also. How they did carry us away from earthly things to the highlands of glory on wings of song. God bless them and keep the music ringing in their hearts. A delightful people's meeting was held each day at 9 a. m., when song and testimony was most helpful and inspiring, many coming back with a report of victory from last year, of how God not only saves and sanctifies but keeps by His power. The bookstand, in charge of Sister Hanson, was made a blessing to many who wanted to carry home food in the line of books and papers and mottoes to help keep the fire burning on the altar of their hearts, through the winter months at home. The beach meeting, in charge of Rev. L. N. Fogg and I. W. Hanson, is a special feature of this camp. Hundreds of pleasure seekers are attracted by the songs, and stand and listen as the gospel is preached and testimonies are given to the glory of God. The orchestra, while not large, played well together, and greatly helped to keep the tide high, and everybody happy. Dr. Fowler several times acted as preceptor, and led the song himself, much to the delight of everyone. There were eighteen states, three countries, and sixteen denominations represented at the camp. An offering was taken Sunday forenoon to cover the expense of the meeting. It was graciously met by the people. By the mercies of God "There'll be a meeting next year on the old campground."—I. M. JUMP.

EVERETT, MASS.

We are "pressing on the upward way" at the People's Pentecostal Church of the Nazarene of this city. A number of our people will attend the fall campmeeting at Grandview Park. We have begun a monthly missionary prayermeeting. The August meeting was very interesting. Over eight dollars in the offering for missions. The attend-

ance at church and Sunday school has been good all summer. There is an average attendance of over forty at the class meeting and week-night prayermeeting, which we think is very good for a church of only about fifty members. Next Sunday we expect to add some to our membership.—A. K. BRYANT, Pastor.

HAMLIN, TEXAS

We closed at Hamlin last night in the midst of shouts of victory. The meeting was great. Old-time power was manifested from the very beginning. After the first few services there was not a barren service. I am more and more convinced the greatest need of today is the church on her knees, and back to the Bible. Old-time power and God's rugged truth will bring old-time results.—J. E. GAAR.

DAYTON, OHIO

I am a member of the Pentecostal Church of the Nazarene of Dayton, Ohio. Sunday night, a week ago, there were seven souls at the altar. Last Sunday night there were fourteen at the altar, and twelve prayed through. The fire is falling. The glory is rolling. Everybody is blessed and happy in the Lord. We have the best pastor in the District, Rev. James Short. May the Lord bless the HERALD of HOLINESS, and all who read it.—C. C. KEPLINGER.

From Evangelist L. H. RITTER

Our meeting near Salisaw, Okla., with the pastor closed Sunday night with great victory, resulting in forty-five professions, fifteen additions to the church, and about a dozen subscriptions to the HERALD of HOLINESS, to be sent in by the faithful pastor. God is wonderfully using him. It is a pleasure to be on his work. This was our third meeting with these folks. They certainly are trueblue when it comes to pushing the battle against sin. I learn that Brother Savage is going to leave there, and I take pleasure in recommending him to any church on our District that wants a pastor. Sister Clyde Lawrence, of Waldron, Ark., led the host in song. We begin in Kerrville, Tenn., for a fifteen days' siege tonight. Pray for us. Rev. J. W. Dodd is with us here.

From Evangelists WILL H. and LILLIE B. NERRY

At the close of a tent meeting held at Faubush, Ky., amidst shouts of praise and holy laughter we organized a Pentecostal Church of the Nazarene with forty-eight charter members. We raised enough money, and had given us a fine parcel of ground, for a church building. The meeting closed on Sunday, August 29th, and the next day they went to buying lumber and getting out stone for the church building. We will have the building up before the Devil has a chance to get the dust out of his eyes. The people that came into the church are fine folks, and the reason we believe they will make good Pentecostal Nazarenes is because they were very anxious for a church. They are getting tired of the sinning religion teachings. Here is a sample of what is being taught in this country by the sinning religion preachers. This excerpt is taken from a little book that was sold by the sinning religion preacher just before we got here. He had a meeting for a week in order to prove to the people that they could not live without sin, and that there was no second work of grace. The subject of the book is "Holding On." Excerpt, page six: "What if a Christian dies doing what is wrong? Is he lost? Certainly not. . . . Hence a child of God dying under circumstances of an ungodly kind has passed away into the presence of Christ under a cloud." We are glad we are holding on to Him and not to sin. We got a number of subscriptions to the HERALD of HOLINESS, and in accordance with the Word are moving up "by little and little."

#### VILONIA, ARK.

The last two Sundays were great days with us. Seekers were at the altar praying through to victory. We are looking for a great opening of the school, September 14th. The greatest year for the Arkansas Holiness College is just ahead of us.—A. F. DANIEL.

#### SO. PORTLAND, ME.

We believe that the church, as a whole, is in a better spiritual condition than ever before in its history. Our midweek services are usually well attended, and are always seasons of divine blessing and spiritual uplift. Sabbaths are truly feast days from the early morning prayermeeting to the close of the day. We rejoice in a God who answers prayer, with whom there are absolutely no hard cases, and nothing is impossible. We are expecting a revival in South Portland, one that will sweep many souls into the kingdom, and put the Devil on the run.—ADA F. DOUGHTY.

#### KLONDIKE, TEXAS

On Friday night before the third Sunday in July, Brother Bluford Hudson, Brother Damron, and the Misses Damron, Verner, and Cox met with the saints in battle at Shiloh camp. The fight was strong, but the presence of the Lord was there, and several times the altar was filled. Twenty-five were either converted or reclaimed or sanctified. The meeting broke too soon by at least a week, as there were twenty-five in the altar at the last service. I can recommend these workers to any pastor. I want to endorse the article of Brother Wilde in the HERALD of HOLINESS about lifting up a standard for the people. I fear there has been too much tendency to compromise among our people, and a seeking of easy places to the neglect of the hard, out-of-the-way places where hardly ever any one goes. It seems that no one wants to shoulder the burden and carry the gospel to them. God bless the Pentecostal Church of the Nazarene, and keep her true to the Master.—A. D. DRAKE.

#### DENNIS CHAPEL

Our seventeen days' revival which has just closed was a victory for our God. There were forty-five professions, and nearly all were sanctified. Twenty joined the church, and we baptized fifteen on Sunday afternoon. The pastor held the services the first week, then Brother Kidd and Brother and Sister Pool, from Sweetwater, came and did some good preaching. The Lord saved some whole families, and several very old people were saved. We organized a Pentecostal Church of the Nazarene Sunday school. Wife and I began another meeting at Cliff schoolhouse last night, September 5th. I would like to correspond with some good preacher who would like to come to west Texas and help push the battle.—C. C. MONTANDON.

#### DECATUR, ILL.

I have just returned from my health trip out to Colorado Springs, coming back by way of Oklahoma and Kansas. When we arrived at home we were met at the house by sixty of our shouting church members, each of whom had a roll of groceries in their hands for us. Some laughed, some shouted, some jumped. I hardly know what wife and I did, but it seemed as though my soul would

## Here They Come!

Rev. N. B. Herrell, District Superintendent of the Pittsburg District, sends in a list of 25 new subscriptions to the HERALD of HOLINESS. This makes 50 new subscriptions for Bro. Herrell in the last two weeks.

Rev. C. E. Cornell of Los Angeles, California, sends in an additional list of 30 subscriptions. This makes 123 sent in by him in the last three weeks.

Rev. J. H. Flowers, of St. Louis, sends in a list of 24 new subscriptions, and has this to say: "I have been reading the HERALD of HOLINESS for nearly two years and pronounce it good reading. It ought to be read by every Nazarene, and it would be good for prospective Nazarenes."

Rev. A. P. Welch, Monterey, Tennessee, says: "Here I come with 51 subscribers. Get busy brethren. Let's double the subscription list by General Assembly time." WE SAY AMEN!

leap out of my body. Sunday was a great day. The church was jammed with people as I brought the message. In our stay of four weeks at Colorado Springs, we breathed in the good air, drank the good water, ate the good biscuits in the homes, and shouted with pastor Plum and his wife at the Pentecostal Church of the Nazarene, and now I feel like a new man. Coming back by way of Ponca City, I preached for Brother Hill in the Pentecostal Church of the Nazarene. They have a loyal people, and we had a great time. I went seventeen miles out from the city, in the Osage reservation, and preached to a schoolhouse full of Osage Indians. It was wonderful how these Indians receive the gospel! They pleaded with me to hold a two weeks' meeting, but I could not. We spent three days at the Wichita campmeeting, and heard Bud Robinson, Joseph Smith, and Brother Gouthey. It was the feast of our life. We stopped over in Kansas City, Wednesday night, and attended the prayermeeting. We struck a cloudburst of glory. Some were singing, others shouted and cried and testified. I am sure there are no dead folks in the Kansas City church. I am called back to Decatur for another year and shall accept.—L. G. MILBY.

#### KANSAS CITY, MO.

##### FIRST CHURCH

The glory of our God still rests upon us. Our pastor, Dr. Matthews, went to the mountains for a little rest, but could not stay away, and is back again in the thick of the fray. God is giving us services of power, unction, and salvation. Folks going by to the moving picture show, pause and gaze in at the windows on prayermeeting nights, and forget to go on to the show. Often more attend prayermeeting than we have members of the church. God is giving us to become the powerhouse and lighting station for those of other churches of the city. A week ago the superintendent of one of the city institutions that helped over thirty thousand down-and-outs last year, knelt at our altars to be sanctified. He said he felt the need of more than he had to solve the problems in his life of service to God and humanity; and he knew he would find what he needed at our church. Last night an evangelist, a member of a world-renowned family, came forward to be sanctified when our pastor gave the altar call. Folks in other churches all over the city are saying to their friends in need or in trouble, "If you want the real thing, you go to the church on Twenty-fourth and Troost." They are coming, and our God is meeting their need. "Ye are the light of the world" was predicated of the Pentecostal Church of the Nazarene. Our folks are not content with meeting those who come, but are going into the homes of the city in a systematic canvass. Our two Sunday school missionaries have visited 380 homes together, and more than one hundred separately in the last two months, and have gathered in about fifty new pupils who are coming regularly. Our Sunday school has doubled in membership this summer. God is with us, and we are obeying marching orders. This is one church where they

are united and on the job of evangelizing—Jerusalem, Judea, Samaria, and even the uttermost parts. Dr. Haynes preached a great sermon Sunday morning, and the pastor girded us afresh at the night service. Salvation followed the night service, as usual. We were delighted to have with us Brother and Sister Wilde over the Sabbath. They sang for us while we shouted, and Brother Wilde led the Young People's meeting. They have a large place in the affection of the Kansas City church.—Reporter.

#### AN EXPLANATION

Last spring it seemed that my work was about done at Central Holiness University; and as I was, and had been, engaged in school work for some time, when called to the presidency of Illinois Holiness University, it looked like a providential opening to a field of labor that would be pleasing to our Lord. So after much prayer I accepted. But though I had prayed much, I evidently had not waited upon the Lord long enough; for—after accepting, shadows began to fill my spiritual sky, and darker became until I was made to earnestly inquire as to God's will concerning me. Upon giving myself to earnest inquiry, light and blessing came to me, but with the conviction that I was remanded back to the ministry of the Word. I felt that for the present at least I must keep clear from any college relation which would interfere with such ministry. This conviction grew upon me as the weeks progressed, and so I earnestly requested that I be released from the school, and indeed offered to resign if that was necessary to make it easy for the Board of Trustees to act. Accordingly they acted, and Dr. E. F. Walker was secured to take the position, and I am free to serve in the ministry of the Word.

I take this step not because of any dissatisfaction with the treatment at Olivet—because the Board and all concerned treated me as an angel of the Lord. God bless them all!—nor have I taken this step for the sake of expediency: for I have given up a splendid position, amidst delightful associations, to go out and labor for souls in any field, not knowing where this step will lead me. I take this step entirely because of personal convictions that I should give myself to the work of the ministry. And the coming year I expect, D. V., to do evangelistic work; and shall be pleased to assist any of the brethren in convention or special meetings as the Lord shall lead.

Very sincerely, your brother,

A. L. WHITCOMB.

UNIVERSITY PARK, IOWA.

#### ESCONDIDO, CAL.

We have just closed a two weeks' meeting at Valley Center, about fourteen miles from here, and we truly had the battle of our lives. This valley was settled by people from the South, who for many years kept up religious worship, having a church and parsonage and an annual campmeeting, which we are informed was well attended, but so far as we were able to learn, there is only one of the old families left, and not one of the old members of the church remain. Later, the Free Methodists bought the property, and they too moved away, and now the church is owned by parties who will not allow services to be held in it. So about a dozen of us went up, pitched our tents, and commenced meetings in the District tabernacle. The fight was hard, and such praying I have never heard at any campmeeting before. A few souls were helped, and four or five families are anxious for regular church service. We are praying the Lord to send some one along who has some means to buy the church property, consisting of church house and five acres of land, which can be bought for \$300, and who will stand by the work until that beautiful valley is taken for God. The work in Escondido has been on the increase since our campmeeting, and several have been at the altar. One young lady was saved and another reclaimed last Sunday.—C. W. WELTS, Pastor.

#### MALDEN, MASS.

Our pastor, Brother Borders, has been away the last two Sabbaths, preaching and singing in a Methodist campmeeting in East Livermore, Me. During his absence our pulpit has been supplied by local workers, Brother L. D. Peavey, Brother Cleveland Wilson, and myself. Our Sunday morn-

#### EUREKA SACRED QUARTETTES

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EUREKA SACRED QUARTETTES is a new book brim full of quartettes for men's and women's voices, 65 pages. The compositions are by popular writers and will be sure to please. Such songs as "The Little Brown Church," "No Night There," "The Ninety and Nine," "Eternity," "My Mother's Bible," and a number of new quartettes. Send in your order today. Price, 25 cents. Rev. C. B. Widmeyer, Bethany, Oklahoma.

**HERALD of HOLINESS**  
OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

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

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ing services were in charge of Brothers Peavey and Wilson and our Sunday evening meetings were in charge of Brother Peavey. On account of his recent illness, which God is restoring him from, the writer preached at both services. God blessed us abundantly, and we had a seeker at each evening service. Last Friday night was our monthly missionary meeting, and Brother Peavey gave us a wonderful address on missionary lines. God was with us, and we were stirred to do more for God. I believe definite results will surely come from this service. We were especially blessed last Monday evening by a visit from evangelist C. F. Weigle, and two sisters, Mrs. Will Murphy and Mrs. H. Morrison, who were on their way South from Old Orchard, Me., having been workers there at the campmeeting. Our church was filled, despite the hot weather and mosquitoes, and the people were blessed hearing the gospel again from Brother Weigle. The sisters sang twice for us, and God blessed them. Brother Weigle was with us for three weeks last November, and hundreds will never forget his faithful ministry while here. We are planning a great campaign here this fall that will shake this old city from center to circumference.—LEWIS H. BACHELLER, Church Reporter.

**WICHITA RESCUE HOME**

Because of a change of the hour, arranged for the Rescue Home Anniversary at the recent Kansas District Assembly, there was one Home concerning whose work and needs little was said. As this Home is the only one directly under District management and control, it has a special claim upon us. At a meeting of the Kansas District Rescue Board, held August 17th, the undersigned was authorized to write the HERALD OF HOLINESS and state briefly the present needs of the Wichita Rescue Home. As is true of all our Rescue Homes there are constant needs of food, clothing, and other necessary provisions. Investigation showed that during the last three years the matron had received practically nothing for her services, what little she did receive being turned back at once toward the running expenses of the Home. The treasurer's report showed that there were no funds in the treasury to run the Home and keep it going in its labor of love. The workers and girls at the Home have been forced to subsist on meager food, generally managing to have butter twice a day and meat sometimes once a day. Two of our churches have taken the matter upon their heart to send them a little canned fruit, in the future. Others who can make an offering to this worthy institution should do so at once. Send your offerings direct to Mrs. C. H. McCaslin, 1021 South St. Francis, Wichita, Kas.—Kansas Rescue Board, Rev. H. M. Chambers, President; Fred H. Mendell, Secretary.

**BROOKLYN, N. Y.**

John Wesley Church has greatly enjoyed the visit of Rev. and Mrs. George Sharpe, of Glasgow, Scotland, for ten days. This season of the year is not considered a favorable time for special services, due largely to the fact that the members are away through August, and that the excessive heat is a deterrent to successful indoor services. The church, however, had invited Brother and Sister Sharpe to have special services after the 15th of September, but on account of an engagement on the Chicago Central District the original plan could not be carried out; and when Brother Sharpe landed in New York on August 22d, it was de-

When one comes and knocks at the door of my heart and asks, "Who lives here?" I reply, "Martin Luther used to, but he has moved out and Jesus Christ now lives here."—MARTIN LUTHER.

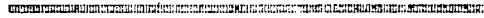
**DIRECTORY**  
**SUPERINTENDENTS'**

General Superintendents

- P. F. BRESEE.....Los Angeles, Cal.  
1120 Santee Street  
New Mexico District Assembly,  
Montoya, New Mexico.....September 16-19
- H. F. REYNOLDS.....Kansas City, Mo.  
Res., 4924 Agnes ave.; office, 2109 Troost ave.  
District Assemblies  
Western Oklahoma District, Bethany.....Sept. 8-12  
Arkansas District, Doherty, Ark.....Sept. 15-19  
All to open at 9 a. m. on first day given. Examination Board and Committee on Orders and Relations expected to report afternoon of first day.
- E. F. WALKER.....Glendora, Cal.  
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 Missionary Board Meetings and General Assembly, Kansas City, Mo.....September 27

District Superintendents

- ARKANSAS—B. H. Hayne, 3208 West Eleventh st., Little Rock, Ark.
- ALBERTA MISSION—W. B. Tait, Delburne, Alberta, Canada.
- ALABAMA—O. H. Lancaster, Culman, Ala., Route 5 Morvin, Ala., Clarke County.....September 9-16  
Milby, Ala.....September 17-20



TELEGRAM

Paris, Tenn., Sept. 6, 1915.

HERALD OF HOLINESS:

Third and greatest District Assembly just closed. Over one hundred members present. Dr. H. F. Reynolds in great glee. Property increased 125 per cent; membership increased 75 per cent during last year. Rev. J. A. Chenault re-elected District Superintendent. Special coach leaves for Nashville. Many on board. Farewell songs at station. Expect sixteen delegates to General Assembly.

A. P. WELCH, Reporter.

cided, without any preliminary advertising, to push the battle for God and holiness for ten days, and that, too, in the absence of the pastor, Prother Hoople, who was on his vacation. It certainly was a step of faith. We praise God for the outcome. The meetings increased in size and interest to the end. The Spirit of the Lord was with the workers, and rested upon the people. The addresses on the Revelation, given by Mrs. Sharpe in the afternoons, greatly edified the church, and enriched the souls of many. Seekers sought the Lord as a result of these addresses. Each evening Brother Sharpe preached the Word fearlessly, and caused the saints to measure themselves by the truth. The day of Christ alone shall reveal the impetus given to the church, and the conviction made by the Holy Ghost on all hearts. The regret was universal that their ministry could not be prolonged. We praise God for the multiplied blessings received.—Rev. FREDERICK W. ARMSTRONG, Assistant Pastor.

**HUGO, OKLA.**

The Lord is blessing our church. Since our church building burned we have been holding services in an old hall, and find that saints are still seeking after lost souls and shouting the victory. Our pastor and wife have been holding a two weeks' meeting at Valliant, Okla., and report a good meeting. We have been holding services just the same, and find that God is wonderfully blessing. Our Sunday school is growing, and interest increasing. We are looking forward to better things, and believe God is going to honor the work here more and more.—LENA WILLIAMS.

**GARFIELD, WASH.**

The Lord is blessing the Garfield church. There have been about twenty professions for pardon or purity or both since we came here in June, in the regular services. We are now holding a tent meeting here. Pastor D. D. Edwards will join us tomorrow, D. V., and we expect a real good meeting. The writer is to help him in Chelan, later.—J. W. FRAZIER, Pastor.

- Kansas City, Mo.....September 30
- CHICAGO CENTRAL—I. G. Martin, 6358 Eggleston avenue, Chicago, Ill.
- COLORADO—E. Burger.....Denver, Colo.
- DALLAS—F. L. Pierce.....Pensel, Texas
- DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.
- HAMLIN—J. C. Henson.....Roscoe, Texas
- IDAHO-OREGON—Harry Hays.....Nampa, Idaho
- INDIANA—U. E. Hardins, 31 North Bolton avenue, Indianapolis, Ind.
- IOWA—E. Clark.....University Park, Iowa
- KANSAS—H. M. Chambers, 323 Sixth street, West, Hutchinson, Kas.
- KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
- LOUISIANA—T. C. Leckie.....Lake Charles, La.
- MANITOBA-SASK. MISSION—C. A. Thompson, Box 298, Regina, Sask.
- MICHIGAN—A. H. Kauffman, 233 Mt. Vernon avenue, N. W., Grand Rapids, Mich.
- MISSISSIPPI—J. D. Farmer.....Houston, Miss.
- MISSOURI—G. O. Crow, 7403 Lohmeyer Avenue, St. Louis, Mo.
- NEBRASKA—M. F. Lienard.....Burr Oak, Kas.
- NEW ENGLAND—N. H. Washburn, Beverly, Mass.
- NEW MEXICO—R. E. Dunham.....Artesia, N. M.
- NEW YORK—E. J. Marvin.....Mount Vernon, N. Y.
- NORTHWEST—J. T. Little.....Newberg, Ore.
- EAST OKLAHOMA—L. F. Cassler.....Shawnee, Okla.
- WEST OKLAHOMA—S. H. Owens.....Ryan, Okla.
- Bethany State Camp and District Assembly.....September 2-12
- PITTSBURGH—N. B. Herrick.....Olivet, Ill.
- SAN ANTONIO—William E. Fisher, 1719 North Central street, San Antonio, Texas.....September 8-9
- Locker.....September 11-12
- Red Creek.....September 14-15
- Cedar Grove.....September 14-15
- SAN FRANCISCO—H. H. Miller, 2328 McKinley avenue, Berkeley, Cal.
- Bethany, Oklahoma (Camp).....September 2-12
- General Assembly, Kansas City.....September 30
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
- SOUTHEASTERN—W. E. Hanson.....Glenville, Ga.
- TENNESSEE—J. A. Chenault.....Murfreesboro, Tenn.
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny avenue, Philadelphia, Pa.

**PRAYING FOR THE GENERAL ASSEMBLY**

Beloved Brethren — From every quarter — from New York and Massachusetts to California — beautiful, encouraging, inspiring letters are coming to go on the list of the "Praying Six Hundred" for the success of the General Assembly; especially for the night meetings. The holy fervor and expectant faith of these replies thrill us. Something is going to happen! Friends from outside our ranks are joining us in prayer. The evangelistic idea is stirring the hearts of the church beyond our expectations. Brethren are volunteering to take street meetings. District Superintendents are praying! Preachers are praying, laymen and laywomen are praying. Are you praying? If so, write us at once, saying you want to be numbered with the "Praying Six Hundred." Our people are coming expecting the glory to be on us in great power. If we are saturated with love, fervent in prayer, and filled with glory the whole will of God will be done when we gather.—Yours with faith in God and love for the brethren.—JOHN MATTHEWS, Pastor. Address, 2109 Troost avenue, Kansas City, Missouri.

**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.

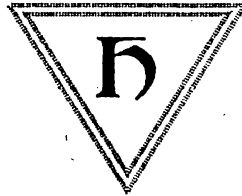
In order to make it possible for every one to possess it, and for all who will to loan it among their friends, we have put it in a popular and durable edition at twenty-five cents.

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Cloth lined skytogan.....25c

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# To Have Beautiful feet

“How beautiful upon the mountains are the feet of him that bringeth good tidings.” Isaiah 52:7



All over our land there are devout people who are longing for good tidings of just such a movement as is represented by the Pentecostal Church of the Nazarene. They long for a full gospel and a place to worship the Lord in the beauty of holiness. Here is a golden opportunity to send them the good tidings. During the next three months the HERALD OF HOLINESS will be filled with matter which will bring joy to the hearts of such people. You can be the bearer of good tidings to them by putting the paper into their hands.

We propose to offer an inducement to extend the circulation of the HERALD OF HOLINESS into the regions beyond. We want at least one thousand Pentecostal Nazarenes to secure four or more trial subscriptions to the HERALD OF HOLINESS, to begin September 30, and run to January 1, 1916. The rate for these subscriptions is only 25 cents.

### Our Offer

To every one who will send us four or more trial subscriptions at 25 cents each — to be sent to persons who are not members of the Pentecostal Church of the Nazarene, or to persons who live in a community where there is no Pentecostal Church of the Nazarene — we will give one of our own handsome

### Scripture Text Calendars for 1916

This calendar consists of a beautiful frontispiece and twelve leaves, each containing a beautiful picture printed in five colors, size 12x18. The retail price of

the calendar will be 50 cents, but it will be sent free to everyone who will secure four or more trial subscriptions on the following named

### Conditions

1. Cash must accompany the order.
2. The subscriptions must go to persons who are not members of the Pentecostal Church of the Nazarene, or who live in a community where we have no church.
3. When order is sent in it must be accompanied with a statement that the subscribers belong to one of these two classes.

### How to Get Them

We make no conditions as to how you are to get them. You can get your neighbors and friends to send the paper to their friends in distant places. You can send it to your friends, or you can get the individuals to subscribe for themselves. Any way will suit us, so we can reach new homes and new communities.

## Be a Bearer of Good Tidings

The more calendars we have to give away the better we will like it. Go to work at once and earn one.

NOTE — Do not confuse this offer with our regular offer of the paper from now until January 1st for 25 cents. On the Calendar offer the subscription does not begin until September 30th; and the paper must go to people outside of our church.

Publishing House of the Pentecostal Church of the  
Nazarene

2109, 2115 Troost Ave.

Kansas City, Missouri