

# HERALD of HOLINESS

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## Welcome to the General Assembly



HERALD of HOLINESS is happy to extend the hand of cordial welcome to the General Assembly. The HERALD was born after her god-mother had left the seat of the General Assembly about four years ago, but she has felt the strong and warm parental touch of the mother during these years of separation.

She has tried to be a dutiful child, feeling the vital and rightful claim of maternity of the General Assembly, and striving at all times to do the work committed to her, and rightly expected of her at the hands of her mother. These have been eventful years. Faces that were familiar four years ago are missing today. Voices heard then will be heard no more on the floor of the General Assembly or in our pulpits. These are now heard among those of the General Assembly and Church of the First Born, which are written in heaven.

Many new faces are meeting us today, whom we gladly welcome to our midst, and pray that they may be a blessing to us and we a blessing to them.

Many of the Old Guard are again present, whom we welcome most cordially in the Lord, and trust they may be spared long to bless the church with their counsel and presence. The aged and the young, the men, the women, the veterans, and the new recruits are all welcome to Kansas City and the First Church, as the beloved of the Lord and as our elect brethren and sisters in the blessed faith and fellowship of full salvation.

We congratulate one and all on the blessed achievements the Lord has graciously helped us in attaining. Many souls have been saved from sin and brought to a sin-pardoning God during the past quadrennium. Numbers have been sanctified wholly and are now numbered with the blood-washed hosts of the Pentecostal Church of the Nazarene.

When we turn to the things to which we are privileged to welcome you, we find them numerous. We welcome you to a great city but to a wicked city, as all cities are, unfortunately. This is a convention city and always keeps its gates wide open for the visitors. We commend you to the privileges and scenes and sights of the great Gateway to the West. We invoke likewise your prayers for our city that God may be more honored in our midst, and that He may use you and your visit as a potent means to the accomplishment of this desired end.

We welcome you to the First Pentecostal Church of the Nazarene. We are few in number, but we are not too few to love fervently. We are weak in numbers, but we trust we are strong in faith and in loving loyalty to the greatest church in the world, and in warmth of welcome to the best body of men in the wide world. We have found out in Kansas City that we have a Mighty God and that He is ready to do mighty things whenever He gets a chance by the mighty faith of His children. We have stepped out on the gracious promises of His Word and dared to open wide our mouth, and He has fulfilled His promise and given us quarters larger and more convenient and better suited to the entertainment of you all. For all this we are devoutly thankful.

It was deemed, by some, rather an audacious thing for us to think of inviting this great body of men to Kansas City. We did want to see you at our own fireside, but were restrained somewhat by the fears of some and the bigness of this great body. We bethought us, however, and several things occurred

to us. First, we were informed by some who had been figuring that to come here would save your aggregate body something like six or eight thousand dollars in traveling expenses. This greatly inclined us to dare the thing anyway. Then we thought of what a mighty God we had and the question kept coming to us "Is anything too hard for God?" We could find but one answer to this question. It kept impressing itself upon us that God somehow perhaps wanted you to come here. Well, it became clear that if God wanted you here, and if we wanted you here, and could save you such a great expense, it seemed the eminently proper thing to say: "Come." So we said the word and the General Assembly has come and we stand ready to say that if any body of people were ever warmly welcomed in any place you are that people and this is the place.

We not only welcome you to the church here, but we welcome you to our hearts also. We give you notice here and now that the very oratory of our every heart has opened its doors and the very last one of you has dropped down to the very bottom in the deepest and warmest spot, there to stay to the very end of the Assembly, and then on and on to the very close of life. So the matter is settled so far as that point is concerned. We earnestly trust you may find it comfortable and warm down there in the oratory of our hearts, but we want to say that if there should happen to be any comfort or blessing or aught at all lacking to complete the absolute comfort and joy of any one of you, just touch the button at the heart's doorpost and your call will be instantly answered, and if in the range of possibilities it shall be met.

We here and now offer all the very best wishes and prayers possible to be made for your comfort, your peace, and prosperity as an Assembly, and for the greatest and most glorious outcome from your deliberations that ever attended an assembled body of religious men and women doing the King's business.

### LOOKING BACKWARD

Nothing is more offensive to the writer than anything like self-adulation in a church or church people or aught that looks in the direction of man-worship. We know too well that this spirit is the dominant characteristic of these last days, and is to grow worse to the close. In what we say in the following lines there is only a disposition to get in unison with God in honoring whom He honors. If He has honored a brother in making him the human founder of our church, it is but meet that we simply in a brotherly way and in no fulsome or flattering spirit give him the honor due him by referring to the stirring scenes and incidents attendant upon the steps by which God led him to the work which ultimated in the Pentecostal Church of the Nazarene.

Thirty-two years ago a member of the Des Moines Conference of the Methodist Episcopal Church, who had established a reputation in that church as preacher of eloquence and evangelistic fire and success, moved to California and became pastor of First M. E. Church in Los Angeles, in which church he had some old friends who were members and who were very desirous to have him as pastor. In 1894 he took charge of the Peniel Mission in Los Angeles, desiring a supernumerary relation, but was compelled to locate.

Having been a member of annual conferences for thirty-seven years, it grieved him very greatly to sever his relations with the regular conference. Of this period this preacher wrote: "My heart was full of almost unbearable sadness. The night was spent in much prayer, and with many tears. In the morning I took up my Bible, and asked the Lord to give me some message from its sacred pages which would comfort and strengthen me. It had not been my custom to look for random readings in the Word, having been taught to search the Word of God for His truths and teachings, but in my desperation, I asked that God would guide me at once to some helpful portion. I opened the Bible at the 66th chapter of Isaiah, 5th verse: 'Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.'"

**CONSTITUTION OF THE NAZARENE CHURCH.** These words from the evangelical prophet we pronounce the Constitution of the Pentecostal Church of the Nazarene. It is true that he did not, while in charge of the Peniel Mission, organize an independent church, but it was this step from the itinerancy and into mission work that paved the way for his later work which culminated in the church which we all now love to serve. Of this brief year in the Peniel Mission he says of leaving it: "Of the treatment accorded me by my coadjutors, which made it seem necessary for me to withdraw myself finally from this work, I prefer to draw a veil."

We are not acquainted with the facts in this unwritten history in the life of this good and great man. We suggest, however, that, sad and distasteful as may have been his experience, it may yet have been but a part of God's plan to get him where He could make His way clearer to him and where He could shift him into another line of work which could be more happily trended into a great organized holiness church for the world.

**ORGANIZATION OF FIRST CHURCH.** On the first Sunday in October, 1895, this dear brother, with Dr. J. P. Widney, began the work of the First Church of the Nazarene in Los Angeles, California, which is now the largest church in the denomination. At the morning service eighty-six men and women united in the organization, and by evening the number was one hundred, and the organization was consummated a few days later with one hundred and thirty-five charter members. The work grew rapidly, and the church soon hired a larger hall, and then a still larger one. It was still crowded. It was then that Dr. Bresee (for it is doubtless known that of him we are writing) cried to God in these words:

"O Lord, there is plenty of money, seemingly, for great churches out in this part of the city. I would that Thou wouldst give me some money to make a place for the Church of the Nazarene."

"Immediately," says the Doctor, "as though a voice from heaven, there were uttered in my very consciousness the words: 'I have given Myself to you.' I said, 'Thank God, that is enough. I would rather have Thee than all else, and with Thee we have all things.'"

Immediately the impression came upon him that they should lease a lot and build a temporary structure. As a result a lot on Los Angeles street between 5th and 6th, was leased and the first tabernacle was erected. This necessitated the borrowing of \$800. Most of the work was done by members. This building held 400 people. It became the scene of great glory, fire, and salvation and very soon had to be enlarged.

Of this memorable structure Dr. Bresee says: "This building, little more than a great barn, enters into the history of this movement, and becomes one of the sacred places, full of hallowed memories. In connection with it, we can not but recognize the divine providence which began to be more and more manifest with reference to the work, and the plan of God could be seen in the fact that this place, so unpromising in all outward things, should be made a center of converging conditions for multitudes. Here it was that the outgoing of the tides of such spiritual life and influence began to mark more clearly the great divine call that entered into the work. Evidently the very place of beginning was arranged with divine wisdom. During these years a constant tide of salvation, in the sanctification of believers and the conversion of the unsaved, swept on in mighty victory."

"VICTORY DAY." As might have been expected there were epochal days—crises—in the onward sweep of the tidal wave of salvation and glory with which God honored this movement from its inception

to the present Church which extends like a fiery belt across the continent in both directions, to the praise of God the Father. On the first Sunday in May, 1900, at one of the gatherings in the old tabernacle, God so opened the windows of heaven, "and deluged our souls with such unspeakable glory, that, when the waves had passed by a little, and it was possible to speak, I said: 'This is Victory Day. This, the first Sunday in May we will celebrate as Victory Day. We will put Victory up over our altar.' And it has been there ever since."

**PROPHETIC AS WELL AS HISTORIC.** Time and space fail us to follow this marvelous record of spiritual achievement on through the sweep of subsequent years. It is not necessary, for the reader is acquainted with how the work spread and multiplied in other churches in Los Angeles and San Francisco and further up north in Oregon and on and on, until there was on the hands of the Doctor a full-fledged denomination before he knew it. With no planning of his and no purpose to work up a denomination, it just came up around him and under him and on him, until he could not deny or reject it, but had to accept it as of God and do the things, one at a time, as God pointed the way, until now the work is abroad in the land—a veritable child of Providence, and strong in the strength which God supplies through His eternal Son, and seeking only that strength which comes from above. We only wish to stress the point that these earlier steps and movements and testings and triumphs and glory downpours were prophetic of the future, and should be our pledge to the future that they shall never cease until we are wrapped in the glory of the unfading eternal Day of God above. Let this record, therefore, be prophetic and a pledge as well as historic, and let us live up to it. Born in waves of glory, nurtured under its Shekinah, let us keep the glory on us evermore!

Let us thank God for Doctor Bresee—the modest, eloquent, fire-baptized, apostolic, fearless man of God, whom God has honored as the founder of our church. Let us pledge to the Doctor and to his God, here and now, in this Assembly, that we will be true to our traditions, which are intensely and pre-eminently spiritual, and that only. We have no other credentials save the fire and the fervor of God in the souls of our dear leader and his early coadjutors in the great work, and is God's bequeathal of fire and glory to them and us. Our right to be is that we continue the good work of pulling the fire out of the skies. When we lose our cunning in this business of pulling down the fire we must surrender our title and right to be, and turn over the business to somebody else who will prove truer to the sacred trust than we.

There is nought over which we can strut and swagger. There is everything to keep us on our knees and our faces in the dust. Be this our posture and our business to plead like Elijah of old until the downpour of glory falls like the mighty floods came in answer to his prayers on Ahab and his dominions. May God put the glory on the Assembly mightily!!

Looking backward in another direction, it is easy to see what might and would have been. Dr. Bresee would have been a bishop in the Methodist Church. He looks and preaches every inch a bishop, but we are glad he cared not for the bishopric. Here would have been honor, ease, big salary, pension for his wife if he preceded her to the grave, great sermons, and applause, and eulogies, and a huge lot of pomp, and worldly splendor, and all such. On the other hand, there would have been many thousands fewer souls, weary of sin and guilt, saved through the mercy of God. Fewer souls, by many thousands, of God's pardoned ones struggling with the insurrectionary principle of sin within, would have gained sweet deliverance and enjoyed the thrills of glory and the joys of victory through the sanctifying blood. And how wondrously different will the meeting and the greeting be up yonder, from what it would be had he gone up as a bishop!

God knew best, and He found Dr. Bresee willing and anxious only for His will to be done, and a solitary desire to be led by the Holy Spirit, and the outcome is as we have it today. Thanks be unto God for what we behold! In great humility and gratitude let us take courage and press the battle until God says "It is enough. Come up higher."

Then, when the mighty work is wrought,  
Receive Thy ready Bride;  
Give us in heaven a happy lot,  
With all the sanctified.

# THE EDITOR'S SURVEY

## News and Notes

Women have always been very active in church work. Indeed, we have sometimes thought that but for the women's work the church would sadly limp in most places. We are glad the Pentecostal Church of the Nazarene has the deaconesses to assist in so many ways in the various lines of church work. Rev. D. W. Howell, in *New York Advocate*, in writing on the subject of Deaconesses, has the following paragraph which we endorse: "There is no doubt but that in the economy of the church the Lord planned for the work of womanhood. While there may be some controversy as to when and for what purpose other workers were selected, it is true that in the founding of the church, Phæbe, a deaconess, was chosen for specific service. It is evident that God called and is still calling women to this distinctive work. If God has so selected women it must be His desire. We are quite sure that He wishes many women in the near future to give themselves to this department of the work of the church."

Rev. A. M. Hills, who has been for several years engaged in religious work in Manchester, England, has returned to America. Dr. Hills is one of the veteran Holiness teachers of the movement, and a member of the Pentecostal Church of the Nazarene.

Dr. Walker's election to the presidency of Illinois Holiness University gives to that institution a strong teacher and a great preacher and a true and tried theologian. We congratulate the institution on the election of Dr. Walker, and wish for the institution a career of increased prosperity under his able administration.

Rev. A. L. Whitcomb, who resigned the presidency of Illinois Holiness University, will enter the evangelistic work. We trust Brother Whitcomb may be full of work and wonderfully blessed of God in it.

Rev. Bud Robinson passed through Kansas City last week and spent an hour at the Union Station with some friends. Brother Robinson and his wife will be at the General Assembly, which delights their many friends hereabouts.

Mrs. J. O. McClurkan and Miss Minter will close up the month of September with two meetings in Texas, one at Dallas, and the other at Denton.

We all miss the Rev. Herbert Hunt, the office secretary of the Mission Board, who is absent every Sunday at his appointment at Lawrence, Kansas. Brother Hunt is true everywhere he is found, and we wish him great success in soul-winning in his new field of labor. He spent last Sabbath with the First Church, this city.

The California delegations will reach Kansas City several days in advance of the meeting of the General Assembly. We will be glad to welcome these delegates from the Pacific slope, any time they may come. They come from a great country, to a great Assembly, to be held in a great city, and representing a great church, under the leadership of the blessed Holy Ghost. They hail from a Nazarene country where our church originated.

The Society of Friends, which has always stood especially opposed to all war, has issued officially an appeal to all nations for peace. This is eminently proper to come from this body of Christians, and we all should join them in the spirit and purpose of their appeal.

Elihu Root is a great lawyer, and has distinguished himself as President of the New York Constitutional Convention. He made a great speech recently at this convention. We were glad to see one statement he made, which has the aroma of reverence for parents and for things sacred, which raises him in our estimation. He said: "There is a plain old house in the hills of Oneida, overlooking the valley of the Mohawk, where truth and honor dwelt in my youth. When I go back there, as I am about to do, to spend my declining years, I mean to go with the feeling that I can say I have not failed to speak and to act in accordance with the lessons that I learned there from the God of my fathers."

And now South Carolina steps into the column of honor and makes the number of dry states nineteen. This great Southern state did herself proud in voting statewide prohibition. The nineteen states are as follows: Washington, Oregon, Idaho, Arizona, Colorado, Kansas, Oklahoma, Iowa, North Dakota, Tennessee, Arkansas, Alabama, Georgia, North Carolina, Virginia, West Virginia, Maine, Mississippi, South Carolina. These states have pronounced against the open saloon and have started the movement for a newly aggressive warfare against legalized rum in America. Onward the revolution goes and onward it will continue to go until this infamy is forever buried in oblivion, where alone it belongs.

All Christians should be earnest and constant in prayer for the cessation of the great brutal war in progress in Europe. Also that the United States may be spared entering the horrid and disgraceful conflict.

We were sorry to learn of the indisposition of Dr. Bresee and of Brother John Short. We learn with pleasure of the recovery of these dearly beloved brethren. The last named is to preach the opening sermon at the Assembly, and of course the dear Dr. Bresee will be heard, we trust, often at the Assembly, to the great profit of all who are privileged to be present. It would hardly look like an Assembly without Dr. Bresee, and without hearing him preach the unsearchable riches of Christ. We earnestly hope that both these brethren may keep well and strong, and not disappoint us about coming. They will perhaps be with us by the time these words are in print.

The first woman in the state of Kansas to aspire to the Congress of the United States is Dr. Eva Harding, of Topeka. She is unmarried. She is a candidate to succeed D. R. Anthony, Republican. She is an ardent suffragette, and urges the women of Kansas to take more interest in politics.

The Methodist Church has arranged for the Sunday schools of that church to observe Sunday the 17th of October as Peace Day, by which to impress "the patriotism of peace."

This is a movement in the interest of peace, which it is to be hoped may contribute somewhat to this most desirable end.

John Hay was right in his terse and true declaration: "War is the most futile and ferocious of human follies." Let all the world learn this truth and take position against this barbarism.

Ex-Governor Malcolm R. Patterson, of Tennessee, will be remembered as a bitter opponent of prohibition and later as an opponent of the enforcement of the law after it was passed in Tennessee despite his opposition. This was while he was governor, and while he was running for the office. Later he was converted, and since that time he has been outspoken and tireless in his advocacy of prohibition, and has spoken in many of the states of the union for a national prohibition amendment to the constitution. He now has announced his candidacy for the United States Senate against the present Senator, Hon. Luke Lea. He will make a formidable candidate, especially against Lea, who has not stood true and square on his prohibition views on which he was elected.

Christian Science is renunciation of conscience, assassination of the intellect, and a rape on the Bible. It requires these three crimes to make a so-called Christian Scientist.

Rev. Gross Alexander, D. D., Book Editor and editor of the *Methodist Review* of the Southern Methodist Church, died of heart disease in Long Beach, California, on September 11, where he was on a visit to his daughter, who was ill in a sanitarium at that place. Dr. Alexander was a scholarly man and a deeply pious and brotherly minister of the gospel. That church perhaps has not in her ranks today his equal as a Greek scholar. The writer numbered him among his very dear personal friends of the old Methodist fraternity, from which body he separated some years ago. The last time we met him was on the train between Louisville, Ky., and Nashville, Tenn., before we changed our church relations. Dr. Alexander believed in sanctification and at one time professed the blessing. He looked us in the face on the day we refer to and said: "Haynes, why do you stay in the Methodist Church. If I were you I would leave it quickly, for there is not a reason under the sun why you should remain after all that has passed, to which I have been a witness." I told him one reason was I feared the machine wanted me to leave, to whom I had so long been a thorn in the flesh, and I did not want to gratify them so much. Another reason was that the church I desired to join had not yet come my way. They had no church society in reach of me; that as soon as I could get in reach and touch with one I intended to change my church relations. It was not more than a year or two before I came across the Pentecostal Church of the Nazarene while in the faculty of Feniell University and made the change mentioned by me to Doctor Alexander. We feel that the Southern Methodist Church has lost one of her most spiritual and scholarly ministers and one of the best men she ever had in her ranks. How fast we are passing away. Dr. Alexander and the writer were the same age, and we have had our last sweet communion and fellowship

together in the *Review* office at the Methodist Publishing House in Nashville, Tenn.

The Austria-Hungarian Ambassador, Dr. Dumba, has given offense to America by sending what were esteemed unauthorized and unfriendly letters to his country by one Mr. Archibald, proposing plans to instigate strikes in American manufacturing plants engaged in making munitions of war. For this his recall was asked by our government.

We can not help looking upon the proposed loan of a billion dollars to England and France by United States financiers as a questionable business. Especially as the securities proposed are to be the government bonds of the two borrowing countries. This seems to us to come perilously near trenching on our neutrality. Let us not give Germany the least semblance of an excuse to charge us with leaning toward the Allies in our real sympathies and help. We want to see American neutrality remain real neutrality.

Rev. C. W. Ruth shares the general faith and desire that we are to have a great Pentecost at the coming General Assembly. He made the office a call Tuesday, the 21st, and so expressed himself. He is a delegate from the Southern California District.

Our sincerest sympathies go out to Brother C. B. Jernigan and family. His daughter has a serious affliction which requires that she undergo a very painful operation, which, if successful, will involve a great expense. We sincerely hope and pray that it may be entirely successful and that she may soon be well and strong. The nature of the case, however, will forbid her leaving the hospital for months, even if the operation prove eminently successful. Let the brethren pray for our brother and family. This may disappoint our brother in getting to the General Assembly, which, if he misses, will be the first since the foundation of the church.

Rev. Dr. Samuel J. Nicolls, pastor of Second Presbyterian Church, St. Louis, Mo., for fifty years, died recently at the age of seventy-seven years. He had one of the longest pastorates on record, having been installed as pastor of Second Presbyterian Church at the age of twenty-six.

Mrs. Charlotte F. Wilder has a class of men numbering one hundred and twenty in her home town at Manhattan, Kansas, which she has been teaching for a generation past. She has the names of 3,000 men who have been in her class during the past years. She is still engaged in this glorious work, than which we can conceive no nobler or grander in this world. To teach the precious Word of God to men and women is a work to be coveted by anybody.

### The Need of Courage

Nothing is more needed in the Christian life than real courage. This is why the apostle puts it so close to saving faith in his great catalog of graces. No battle is like that which the believer has to wage against his numerous foes. No warfare compares with it. No such issues are at stake in any other conflict in life. Our soul's eternal welfare is the matter involved. For our souls two worlds are at war. Here is the record of two examples of the right kind of courage from an exchange:

Two stories have recently reached me of Christ-confession under difficult circumstances, confession which is as heroic as the most heroic

action on the field of battle. In the camp at Belton Park, serving in the division which has now moved to Aldershot, and will soon be crossing into France, was a young Christian who was the only "confessor" in his hut. True to his convictions, he knelt in prayer morning and evening before his comrades. His example influenced others, who had been hiding their light, and before the troops moved away five more soldiers were bravely flying their colors. In another hut there was a young Christian soldier who felt that he could not preserve his spiritual life in health and strength unless he read his Bible daily. He woke up early, and got his quiet time for communion before reveille sounded. One day, on the line of march, a comrade sleeping in the same hut said, "What book is it you read every morning?" "It is my Bible," he replied. A little talk led the comrade to resolve to begin his day also by listening for God's voice in His Word. In the end eleven men in the hut became daily readers of God's Word. Christian confession in tent and barrack-room, backed up by consistent Christian character, will inevitably help to raise the tone of the whole army and extend the kingdom of Jesus.

### Claiming Our Inheritance

It is well to remember that the Bible and all it reveals to us are in an important sense our inheritance. We should look at it in this way. "All is yours." The Bible, the prophets, the apostles, the Blood divine, the blessed Holy Spirit, God the Father,—all these as revealed and shown to us in the Bible are our very own for ever and for ever. Why not so look at it and seek to take our inheritance at once. A poor ignorant woman in Brazil so viewed matters, according to a missionary, as related in *Herald and Presbyter*:

In the midst of the perplexing duties and cares of our earthly life we are in danger of losing the sense of our relationship to God and His eternal kingdom. A missionary in Brazil, in making her usual visits, came upon a poor, ignorant woman in rags, but whose face was radiant. In a little thatched hut she sat with a copy of the Gospels in her hand, an "A. B. C." book by her side. When she saw the missionary she exclaimed, "Oh, senora, I am an heless. Just think of all these riches for me!" By hard labor she was spelling out the words like a little child. The missionary asked, "Why do you take so much trouble to read?" The reply was, "It is His will. Just think how ashamed I would be to meet my Lord and for Him to ask, 'Did you receive the inheritance, did you read my will?' and I should have to answer, 'No.' Oh, senora, I want to learn it by heart, for He left it all for me."

### Instruments God Uses

God uses sundry instruments to attract attention to His claims and lead to conversion. Often He uses little children to bring strong men or women to His Son in repentance and surrender. An incident illustrative of such use of little children comes to us in the columns of the *Pacific*:

A young man had been extremely profane and thought little of the matter. After his marriage to a lovely, high-minded wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago had he become victor, when the glaring evil was set before him by a little incident, in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word, "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming as she looked eagerly and expectantly about the room: "Is Dod here?" Pale and ashamed and at a loss for a better answer, he simply said: "Why?"

"Cause I thought He was when I heard you speak to Him." Then noticing the sober look on his face and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand,

exclaiming assuringly: "Call Him again, papa, and I dess He'll surely come."

Oh how every syllable of the child's trusting words cut to his heart! The still small voice was heard at last. Catching the wonderful child up in his arms, he knelt down and for the first time in his life implored of God forgiveness for past offenses and guidance for all his future life, thanking Him in fervent spirit that He had not "surely come" before in answer to some of his awful blasphemies. Surely "a little child shall lead them."

### Three Difficulties

There are three difficulties which get in the way of adopting infidelity with many thoughtful people. These are insurmountable to true reason. The trouble is that many men in questioning and investigating the claims of revealed religion surrender or bid goodby to reason about the first thing they do, and vainly essay to test religion by the most irrational methods. Any man who calmly adopts really rational and fair methods of reasoning can find the solid basis on which the religious system rests. The *Michigan Christian Advocate* tells of Bishop Whipple's incident of a young man whom he met, as follows:

Bishop Whipple once told of a young man whom he met who told him that he had read every book he could find against the religion of Christ, and tried to fortify himself against the truth. He was a thoughtful man and a scholar, and confessed that he should have been a confirmed infidel but for three things. These are they:

"First, I am a man; I am going somewhere; tonight I am a day nearer the grave than I was last night. I have read all such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide and leave one stone-blind.

"Secondly, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Thirdly, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Is there any answer to the arguments which held this man from the abyss of infidelity? Life and death are realities. They are in us, before us, and around us. Life has problems and death has terrors, and nothing the world can give can satisfy the soul. Their life and death are more real to us than the experiences of others. Their experiences are not dreams. The grace that sustained them was wonderful. We never can escape the argument drawn from the religion of our mothers. It was real; it was good; it was wonderful. We can never bring our minds to be willing to leave our children in other hands than the hand of God. None else will care for them. He can; He will; He does.

### Better Things of Which to Think

The entrance of sin into this world has needlessly puzzled numberless people in all ages of the world. There is little or no profit in the worry over the problem. We had better settle a few fundamental questions concerning the sin problem, and be sure we are right on these, and rest our brains on these insoluble mysteries. This was the way John Newton did, as related in an exchange:

John Newton was once a profligate, and after he became a devout Christian he was asked, "What do you think of the entrance of sin into the world?" Mr. Newton replied, "I never think of it; I know there is such a thing as sin in the world, and I know there is a remedy, and there my knowledge begins and there it ends."

"The groves were God's first temples, ere man learned

To hew the shaft and lay the architrave  
And spread the roof above them, ere he framed  
The lofty vault to gather and roll back  
The sound of anthems; in the darkling wood,  
Amid the cool and silence, he knelt down  
And offered to the Mightiest solemn thanks  
And supplication."

# THE OPEN PARLIAMENT

## One Thing That Should be Prayerfully

## Considered by the General Assembly

**W**E consider the election of General Superintendents one of the most vital things to be considered by the General Assembly, and that it should be made a subject of prayer and waiting upon God, that His will in the matter be made perfectly plain. Also that the Word of God should have its weight in this matter, for it is made unmistakably plain in the Bible what kind of men should be elected to such an high office as bishop or General Superintendent. A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth his own house, having his children in subjection with gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into condemnation of the devil.

Moreover he must be of good report of them which are without; lest he fall into reproach and the snare of the devil (1 Tim. 3: 3-8).

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort

Written by J. B. McBRIDE

and to convince the gain-sayers (Titus 1: 7-10).

Using the term bishop as the Methodist and General Superintendent as we do in our church, which is substituted for bishop, then these Scriptures apply to our superior officers, and we should be careful to elect men who measure up to God's requirements. The future success of our church on all lines and more especially on spiritual lines, will depend on the character of our leaders. There are a number of worthy men among us, and capable men, too, who can fill the bill, if there are new ones to be elected, and we should go slow, choose well, and be sure of the mind of Christ, and the Holy Ghost will lead us on to larger possibilities and greater triumphs and more glorious victories.

Of course the writer is not a delegate, and has no voice in matters pertaining to the Assembly work; but a lover of the work and the church of God and desires the extension of

Christ's kingdom in the earth; and having some little knowledge of our cause and work by extensive travel, and constantly meeting our people, we believe the time has come when the call is upon us to be more aggressive, more self-sacrificing, and sink deeper into the will of God, in order to an enlargement of any consequence; and while we are hid away in secret prayer and waiting upon God, we shall pray that the General Assembly will be a concentration of holy faith, love, and fire; and that the will of God may be wrought out and salvation may flow like a river, and that the divine personality of the Holy Ghost may be so present that legislation will be easy and that Kansas City may have Pentecost repeated. Beloved in the Lord, let the will of God be sought and then wrought out at any cost, do not let any selfish desires or purpose creep in. Do not consider any man or woman outside of a motive to advance the work of God and the spreading of scriptural holiness over these lands. The undertaking is tremendous, the war must be waged to the death, souls must be saved, the heathen must have the gospel, and we must have Holy Ghost, fire-baptized men and women that have great wisdom and good judgment as our leaders to inspire, encourage, and enthrone our pastors, workers, and evangelists to ever make much success in winning the world for Christ, or to bring the consummation of the coming of Christ.

BERKELEY, CAL.

## The Ministry

Written by I. T. STOVALL

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

**E**ACH man has his place to fill and his work to do, if God's plan and purpose is accomplished. Not all men have the same calling, nor have all the same number of talents. If man will let God lead, he will have no trouble in finding his place. No one can be at his best outside of his own calling or by trying to do two or more jobs at the same time. One may be more successful working at two occupations than another who is trying hard to work at only one; but the first man would be still more successful if he would give all of his time and attention to his own calling. This is true with all occupations; and especially is it so with the greatest gift of the Spirit—the gift of prophecy.

It would be difficult to estimate the great work that could be done by the ministry if some men were not hindered by having to give part of their time to some trade for support. God is pleased with, and will wonderfully bless, His servant who will give all of his time to the spreading of the gospel. He wants His messengers to "live of the gospel." For the Word reads, "They which preach the gospel should live of the gospel." Paul tells us that there were times when he labored with his hands and made tents. But we are persuaded that his having to labor outside of the gospel for his support hindered his success instead of aiding it. For if he could have used this time for better preparing and equipping himself, he would have added more fruit to his already wonderfully fruitful life. Many ministers are prevented from doing still greater things for God because they follow various employments for the support of themselves and families. Sometimes the ministry is to blame for this, and sometimes the laity. But more often the former. We have known ministers who were sufficiently qualified to launch out and give all of their time to the preaching of the gospel, and who could have lived of the gospel, but who were afraid they might starve. Well, they might have gotten hungry if they had not put more trust in the Father than that. Both the minister and the church that he serves are crippled when he does

not expect the church to take care of him. The average church will do for its pastor about what he reasonably expects.

Usually the God-called minister loses his grip on God when he begins to deal in business and real estate for gain. There are plenty of men who are not qualified to stand behind the sacred desk who can tend to the real estate business.

Many of our churches would do more if more were expected of them. They must be taught and educated to support their ministers. Paul taught his churches to contribute of their means to the support of the gospel. In writing to the Galatians he said, "Let him that is taught in the word communicate [make a contribution] unto him that teacheth in all good things." The Greek word for communicate means to "make a contribution." So Paul taught them to make contributions unto their ministers. Paul tells of some people who took good care of him while he was among them. He says of them, "Who also honored us with many honors; and when we departed, they laden us with such things as were necessary." Here were a people who were carrying out God's plan in supporting His servants. Let us remember that "The workman is worthy of his meat," and "The laborer is worthy of his hire."

## More Testimony Against Darwinism

Written by GEORGE HARE, M. D.

**I**MAILED quotations from established science which are directly opposed to the Darwinian theory, with logical conclusions showing limitations in operations of nature, to G. W. Boskowitz, M. A., M. D., a New York doctor who was for many years professor in college, and who still is editor of one of the New York medical journals. He remarks on this wise:

"Dr. GEORGE HARE. Dear Doctor— . . . I read with much pleasure the extracts from your article, "Natures, Methods," etc., and quite agree with your line of reasoning.

Sincerely yours, G. W. BOSKOWITZ."

With this encouragement, the brethren will be pleased to have this short summary. Ani-

mals of flesh are doomed for ever to remain the same; because flesh-making cells can absolutely do nothing but make flesh. "The character of a tissue depends upon the character of its cells, of its intercellular substance, and their relation to each other." Such as is the character of the cells and of their intercellular substance, such will be the kind of tissue which they build. The relation of the cells and intercellular substance of every tissue but the blood being "definite and fixed," there can be no alteration in the discharge each of its own function for ever. This signifies that nature is doing all its limited facilities permit for the maintenance of an animal in its present character.

"All cells of specific organs have a specific function." Function is an official business in the economy of the kingdom of nature. In the case of cells it is the building of tissue. Specific refers to the definite accomplishment of their busy life. Every cell is seen by the microscope building with utmost precision its kind of tissue, as bees in the manufacture of honey; as the diligence of ants in laying up their winter store.

"The association of a particular type of cell with a particular type of intercellular substance is known as a tissue." Every sort of type of cells with their particular type of inter-tissue is the association of its own particular cellular substance. A bone is the association of that particular type of cell called bone-corpucle with its particular type of intercellular substance. This is all of nature's facility or chance for bone production. Nature has no other way or means of bone construction. Transmutation by varying is impossible. It is and always was as impossible for the cell of an animal of flesh to vary to bone-corpucle as for it to construct a German fortress-smashing cannon.

"The cells of one organ can not discharge the function of another." Nature has no apparatus endowed with the function of transmutation. This leaves no chance for varying to have any consideration. If all this is not demonstration, the elements of Euclid do not prove. The conception in the mind that animals of flesh varied to vertebrate animals was only one of the most vague and preposterous suggestions of the author of lies.

Two propositions, with some others, have been scientifically proved, and are accepted:

1. Every diverse tissue is formed by a special process peculiar to itself.
2. Every cellular operation is limited to the construction of a single tissue.

Feathers and wings are impossible of production by variation from any diverse tissue whatever. Such Godless conjecture, therefore, was a great blunder. The poise of the bird and lightness of the feather enable me to perceive that their Creator was wise and skillful. Jehovah formed the body of man out of the dust of the earth, and created the spirit within him. Amen!

## Loving the Giver More Than the Gift

Written by REV. HARRY H. LEE

"Take now thy son . . . Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering" (Gen. 22: 1, 2).

**B**UT Lord, this is the child of a lifelong prayer; the son Thou didst promise me, and through my seed all the nations of the earth would be blessed. Now how will Thy promise be fulfilled if I slay and offer Isaac, seeing I have no other child to whom thou canst fulfill this promise?

I know, when I disbelieved and blundered, and Ishmael was born, Thou didst overrule; but—I do not understand when Isaac was given in answer to prayer and faith why I should be asked to sacrifice the only means through which Thy promise can be fulfilled. Oh, I love him so much! Please spare our boy!

If Abram had been as some of us today, this would have been his experience. To say the least, it was Abram's severest test. He dearly loved Isaac, the son of his old age; yea, his only son (22: 2), but Abram must not set his affections on his son, and love him more than God.

But read it for yourself: not a word of complaint or questioning escapes Abram's lips. His faith is strong and clear, and while tears may chase one another over those wrinkled cheeks, yet he staggered not at the promise.

See his face radiant with heaven's luster!—tears streaming, clapping his old wrinkled hands, he shouts, Amen! Lord, I'll obey. Thou canst not lie! Thy promise can not be broken. Thou wilt keep it and fulfill it some way. Thou art able to raise Isaac from the dead. Yes, Lord, here's my treasure; take my son Isaac. I love Thee more than Thy gift. Hallelujah! I don't fully understand it, but the promise is given, and blessed be Jehovah, it can not be broken.

He tells Sarah, and preparations are made. She kisses her boy farewell. The mountain is reached. They build an altar. Wood is put on, then Abram tenderly lifts his boy and places him on the altar; binds his hands and feet (Look up yonder: the angels are leaning over heaven's verandah watching that dear old saint); stoops down, places his old wrinkled hands on Isaac's cheeks, kisses him passionately. Then, wiping the hot, scalding tears from his eyes, he stoops and picks up the knife, feels for Isaac's heart (It looks as though God would let him do as He asked), raises the glittering steel to strike, when—Abram! Abram! He jumps, looks to see who is on that mountain, and again came the same voice: "Lay not thine hand on the lad. Don't slay him. You have proved you love the Giver more than the gift. Yonder is a ram in the thicket." Can you see Abram unbinding his boy, and then offering the ram as a sacrifice. Tears of joy flow as the fire consumes the sacrifice, and Abram claps his hands and shouts Jehovah-jireh! Jehovah-jireh! The Lord sees and will provide.

See them hastening homeward still praising God. Sarah is getting ready the evening repast. She hears a noise, looks out the tent door, and sees her aged husband and her son Isaac coming down the road, Abram swinging his turban and shouting Jehovah-jireh! Eliezer

is blessed half to death, and Sarah gets affected and pulls off her bonnet in old campmeeting style and—well, altogether, shout—Jehovah-jireh!

## Santita Di Verita

Written by W. H. MORSE, M. D.

**O**NLY a simple wooden cross in Zion Hill cemetery, and on it stenciled:

SANTA DI VEITA  
SANTITA DI VERITA  
1891-1914

All summer there are flowers on the grave. All last winter it was mantled with evergreen. He died on the 24th of November, and it was on Thanksgiving Day that the body was left there with thanksgiving for his life, and for the resurrection life. It had been only a commonplace life. It began across the sea at the very dawn of the first year of the century's last decade, and in a vine-dresser's cot in Sicily. The boy never knew what childhood was; nor ever knew a father or mother. She to whom he owed his life was a silly, weak-minded girl, and he who had wronged her was an army officer, Alessandro di Velta. There was a grandmother who, when the boy was in his earliest teens, sent him to Palermo to claim recognition by his father. The father was not found, but there were others in the di Velta family, and it was inconvenient to have the boy there. So he was sent to New York.

The runner for a commercial travelers' hotel found him when he landed. The hotel wanted a boy as a bellhop who could speak Italian, and Santa's appearance pleased him. In a week he showed himself the right one for the place—quick, bright, obliging, and eager. Before six months had passed he could speak English faultlessly, and was in general favor with the patrons of the hotel. All liked him, and his neatness, alacrity, and pleasing manners made him a favorite. Now and then he attended evening school, but the academy in which he was most interested was back of the barroom, where the patrons played cards and pool, and where he served them with liquors. The same service was performed in their rooms, where he saw and learned gambling.

He had been at the hotel a little more than two years when the proprietor leased a seaside house much patronized by fast men and women. There, as in the city, he won favor, and there he became still more intimate with games of chance. Before he was nineteen he was proficient as a gambler, and was in charge of the hotel billiard hall. It was while thus engaged that he chanced to hear of the father who had never owned him or his broken-minded mother. He had just distinguished himself in the war in Africa, and his name was in the papers.

There came to Santa an overwhelming desire to go to Italy, and to ruin his father by gambling. He went. On reaching Rome he found that his father was still in Africa, but would be at home in a few months. He waited; and while waiting became well known as d'Americano, expert gambler. He had that which was known as accomplishments in the games, and was in great demand not only in the gambling houses, but at the villas of wealthy and titled men and women. One of his "accomplishments" was "bridge," and when this was known he was in demand among the ladies, at their homes, that they might learn from him.

One March evening he was at the home of a titled lady, engaged in elucidating the mysteries of bridge, when he was startled by the entrance of a young woman. Her appearance in itself was sufficient to be startling, for she was very frail, pale, and weak; but that was not all. When he heard her name, Angela di Velta, he knew that she was his father's daughter, his sister. He at once determined that by his gambling skill he would be revenged for the wrong done his mother; and it was much to his delight that she summoned him to her villa to teach her the game. She learned readily,

and in a few weeks reached a proficiency so that it was agreed between them that they would play on a certain day for stakes.

When the day came, he went to the villa to find her dying. She insisted that he should come in with his cards, and had the card table placed beside her bed. Hardly had this been done than she was seized with a hemorrhage. Frightened, he rang a bell to call a servant to summon a priest. In a faltering voice the lady remonstrated, cursing the priests with her last breath.

General di Velta came from the camp, and Santa, although he had not made his identity known to his sister, revealed it to his father. The result was his summary dismissal from the house. He at once sailed for New York. Although he had gambled on the voyage out, he had no disposition to do so on the return trip, and sought other company than those who might have played. It was, therefore, that he was thrown into company with a Methodist (Wesleyan) minister, who had labored in Italy for some years, and who was going home to England on a furlough after a visit to relatives in Canada. With an Englishman's volubility, he told of his experiences, and Santa spoke of the only experience that he could narrate—the deathbed of his sister, but speaking of it as if it concerned others.

"Miserable gambler!" the minister exclaimed. "If that American had only brought her the Word of God instead of the Devil's instruments, he might have saved her soul!"

Santa trembled. He had never paid any attention to religion. He knew that the priests were often distrusted, and that the Bible was kept from the people; but had given it no thought. The minister, seeing that he had impressed him, gave him an Italian Testament, with Ephesians 4: 24 marked. In Italian this reads:

"E d'esser vestiti dell' uomo nuovo, creato, secondo Iddio, in giustizia, e santita di verita" ("Put on the new man, which after God hath been created in righteousness and holiness of truth").

On landing at Hoboken, Santa did not cross over to New York. Instead, he took a train and went West. For a time he drifted about uneasily, then went to Toronto, where he again met the Wesleyan minister, and was baptized by the name, Santita di Verita. Sure of his ground after that, he then went to New York, and telling his story to a broker whom he had known a year before, when he was engaged in trying to save a partner whom Santa and his fellows had entangled in their web, he obtained employment in his office. Not once did he return to his old haunts and habits, and although he became active in Italian mission work, he preserved silence as to his own story, so that in him the former gambler was not recognized. He had a fine voice and sung the gospel. His

"L'amore di Gestu!" (Sing of His mighty love!)

was potential. Indefatigably he labored to bring his countrymen to Christ and to lives of holiness. On the sailing of Italian steamers, he was at the wharf to place the Bible in the hands of those who would take it, enjoining the recipient to open it for Christ in the homeland. He planned to go over himself in the fall of 1914, and had it in mind to take the Word to his father, and to his poor mother in Sicily. That summer he was put in charge of a branch office in Hartford, and as the autumn approached he developed signs of tubercular trouble.

He did not suffer much or long. The disease ran a rapid course, and up to the very day of his death he was busy, spending his time in the service of Christ. He directed the way in which his grave should be marked, and left his marked testament to be sent to his father, with the inscription:

"If I had but known, I would have taught Angela that which you may learn here. Without holiness no man shall see the Lord. Oh, see Him! Look on Him whom you have pierced!"

# MOTHER AND LITTLE ONES

## A WARNING THAT THRILLED

Rev. Doctor Chapman, in one of his straight talks to six thousand men in Melbourne, related the following incident:

"We had in the city of Philadelphia a man who was a secretary and treasurer in one of our great institutions. I suppose there is scarcely a man in this city that would equal him as a financier. Certainly not one who could surpass him. He was a great university man with all the instincts of a gentleman; but strong drink claimed him as its victim, and he went out of his palace into a hovel not far from my church. When his little boy died, they had no clothing to put on the baby to make it ready for the grave. We furnished the clothes. Somebody said that, although the little child's feet were hidden by the dress, they were bare, and that we might put shoes upon the feet. I got some little white kid shoes and slipped them on the little icy feet. An old-time friend said: 'Get the father and bring him in. Maybe if he sees the baby he will come back to himself.'

"Clad in rags, we brought the father in. He stood beside the little casket for a moment and looked down into the little face. Then he began to shake with great emotion. The tears just ran down his cheeks. The friend said to us, 'Leave him alone,' and we went out and left him alone with his baby. He stood there for a moment. Then it seems as if all the devils in hell came up and clutched his throat and said, 'Drink, drink!' And he ran his fingers down over the folds of the little white dress and underneath and took off from those icy feet the little white kid shoes and crammed them in his pocket; and when I took his baby to the grave, he was insensible from drink from the price of the shoes which he had pawned. I see you shudder. Hear me, you men. There is not a man in this city that had stronger will power than my friend, dead and doomed as he is today. I tell you, I have a right this afternoon to lift my voice against a sin that can take a man from his position and drag him to hell—and I do it."—*Methodist Recorder*.

## THE JOY OF SELF MASTERY

One of the rarest virtues in the world is to be able to hold oneself so perfectly in hand and have such complete control of self that nothing can disturb his equanimity. I know a young business man who never loses his temper or self-control under any circumstances, no matter how trying or provoking, and yet he is sensitively organized. He says that he has gained this self-mastery by years of practice in self-control. He has become a leader of men, and says that no one who has not experienced it can have any idea of the great satisfaction, the advantage of being able to stand any kind of insult and abuse, and still keep a perfectly poised mind. He says it is an immense advantage to be able to say just what he wants to, the wisest, most prudent thing in a perfectly calm manner when the other man has lost his head completely, and does not say what his wisdom might suggest, but what his prejudices, his spleen, his love of revenge, his innate desire to "get square" with the other fellow dictate. The man who loses his temper and can not say what he ought to or wants to until the fit of anger has passed or until the hot temper has cooled has a great respect for the man who can stand calm and unmoved amidst his storm of abuse.

## THE VICTORY OF FAITH

God does not expect us to be victors over others as men are victors in war. Christ said, "Be of good cheer; I have overcome the world." He did not overcome by force of arms, but by faith and love. Our victory is to be a gift. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." We win through Him, and not through ourselves; for "we are more than conquerors through him that loved us." We do not triumph by fighting; for "this is the

victory that overcometh the world, even our faith." Our faith in God and in Jesus Christ brings the victory over self, and when self is in subjection the world can not overcome us.

## A BOY'S WORST ENEMY

A friend once said to General Phillip Sheridan: "Phil, if you could choose for your little son from all the temptations which will beset him, the one most to be feared, what would it be?" This great general leaned his head forward on his hand and said, thoughtfully, "It would be the curse of strong drink." Then he went on to state his reasons, and concluded by saying: "Oh, I would rather see my little son die today than to see him carried in to his mother, drunk." The general also referred to his own observations during his army career, and related this incident: One of his brave soldier boys was a strong, noble young fellow. Just as they

## A Beauteous Gem

Where slopes the beach to the setting sun  
On the Pescadero shore,  
For ever and ever the restless surf  
Rolls up with its sullen roar,

And grasping the pebbles in white hands,  
And chafing them together,  
And grinding them against the cliffs,  
In storm and sunny weather,

It gives them never any rest,  
All day, all night, the pain  
Of their long agony sobs on,  
Sinks, and then swells again.

And seekers come from every clime,  
To search with eager care  
For those whose rest has been the least;  
For such have grown most fair.

But yonder round a point of rock  
In a quiet sheltered cove,  
Where storm ne'er breaks and sea ne'er  
comes,  
The seekers never rove.

The pebbles lie 'neath the sunny sky  
Quiet forevermore;  
In dreams of everlasting peace  
They sleep upon the shore.

But ugly, rough, and jagged still  
Are they left by the passing years;  
For they miss the beat of the angry storms  
And the surf that drips in tears.

The turmoil hard of the piteous sea  
The pebble turns to a beauteous gem:  
So they who escape the agony  
Miss also the diadem. —Anonymus.

were going into battle one hot day he said to General Sheridan: "If I should be killed today, please have this message sent to my mother: 'I have kept my promise. Not one drink have I tasted.'" He was killed, as he evidently anticipated. The general says: "I carried that message to his mother with my own lips. She said to me: 'General, that is more glory for my boy than if he had taken a city.'"—*Zion's Herald*.

## A CHILD'S QUESTION

Two little girls were coming home from Sabbath school, and during their walk they talked of what their teacher had said. It was about "coming to Jesus." The more they talked the more perplexed they became, but on reaching their home they at once went to their mother, and this is a part of the conversation which took place:

"Mamma, our teacher told us today that we must come to Jesus if we want to be saved. But how can I come to Him if I can not see Him?"

"Did you ask me to get you a drink of water last night?" replied the mother.

"Yes, mamma."

"Did you see me when you asked me?"

"No; but I knew that you would hear me and get it for me."

"Well, that is just the way to come to Jesus. We can not see Him, but we know that He is near us and hears every word we say, and that He will get us what we need." —*Exchange*.

## LOAVES AND LILIES

The Chinese have a saying: "If you have two loaves of bread, sell one and buy a lily." It is not the body alone that needs to be fed. Mind, heart, and soul grow hungry, and many a time they are famishing when the larder is full. There are homes where the lilies are entirely crowded out by the loaves; where there is no room for beauty, or enjoyment, or even for love to grow, because of the mad scramble after wealth. Fewer loaves and more lilies—less of the rush after material good, and more time for the gracious and beautiful things God has placed within reach of us all—would make happier and nobler lives.—*Exchange*.

## FOLLOWING CHRIST

It is just as true today as it was when our Lord first chose His disciples, as He walked beside the sea, that the call is to follow Him. It is not to mount a throne and sit on His right hand or on His left. It is not to enter the seclusion of a palace and enjoy the luxury of wearing fine clothing. It is not to enter the scholar's cloister and sit apart from the world's temptations and trials in the serenity of a sheltered experience. It is to follow Him whithersoever the following may lead one. It is to go on in His footsteps in the ways of activity and service, doing duty, forgetting self, helping others, glorifying God. If He leads to cloister, palace, throne or to jungle or field or market, ours it is to follow.—*Herald and Presbyterian*.

## GOD IS ABLE

Jehovah, the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with His grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon Him. —SPURGEON.

Several modern story writers, in magazines and books, should be ashamed of themselves for their use of profane language in their stories. Some of them have been gross and notable offenders in this regard, of late. It is a vice to be condemned. It is inexcusable in a writer to besmirch his pages with profanity. What if certain persons in actual life do use this sort of language? This is no reason why a book that is for general circulation should reproduce the profane words any more than the fact that many people use obscene language would make it decent or permissible to reproduce their filthy expressions. The whole conception is wrong. This sort of realism is an outrage to be resented by properly-minded readers. It should be repressed by publishers and writers before it ever sees the light. There are some things too shameful to be rehearsed and printed.—*Herald and Presbyterian*.

"There is more power in the cultivation of self-denial than there is in the gratification of all the desires of the heart. Men count it riches to have what they want, and oftentimes they forget that to be able to do without is power. Self-denial is the secret of our strength."

To parley with temptation is to play with fire.—BUNYAN.

# Fourth General Assembly of the

THE meeting together of the Pentecostal Nazarenes in the fourth General Assembly prompts the following brief outline of the organization, purpose, and accomplishments, under the direction of the Holy Spirit, of the Pentecostal Church of the Nazarene; and to Him who is the Living Head of the church is ascribed the glory for what has been wrought.

## The Organization

In January, 1894, William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, which, in the following May, was organized as an independent church, and called "Utica Avenue Pentecostal Tabernacle." A church edifice was afterward erected, and Mr. Hoople was called to the pastorate. The following February, the Bedford Avenue Pentecostal Church was organized, and a little later the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the "Association of Pentecos-



Dr. H. F. REYNOLDS,  
Gen. Supt. and Gen. Missionary Sec'y

tal Churches of America." Associated with Rev. William Howard Hoople in this work were Rev. H. B. Hosley, Rev. John Norberry, Rev. Charles BeVier, and Rev. H. F. Reynolds.

In New England a ministerial organization had been effected, known as the Central Evangelical Holiness Association. Prominently connected with this work were Rev. F. A. Hillery, Rev. C. Howard Davis, and Rev. F. L. Sprague. In November, 1895, upon invitation of the Association of Pentecostal Churches, a joint committee of these two associations and other independent churches met in the city of Brooklyn, N. Y. This meeting resulted in several of these churches uniting with the Association of Pentecostal Churches of America.

In October, 1895, a number of persons, under the leadership of Rev. P. F. Bresee, D. D., and Rev. J. P. Widney, LL. D., formed the First Church of the Nazarene, at Los Angeles, Cal., with a hundred and thirty-five charter members. As a result of this organization a number of churches sprang into existence, reaching as far east as Chicago.

As these two bodies came to know more of each other, it was felt that they should unite. The first union assembly was held in Chicago, in October, 1907.

In 1884 the first organization of the Church of Christ was effected by Rev. R. L. Harris, at Milan, Tenn. This church soon spread through western Texas and Arkansas. Prominent among leaders was Mrs. Mary Lee Harris (now Mrs. Cagle), the wife of Rev. R. L. Harris, who

took up the work after the death of her husband.

In 1888 the first Holiness Churches were organized in Texas by Revs. Thomas and Dennis Rogers, who came from California.

In 1900 the first Independent Church of Christ was organized by Rev. C. B. Jernigan, at Vanalstyne, Texas, and the denomination grew and prospered until, in 1903, there were twenty church organizations.

In 1904, at Rising Star, Texas, the Independent Holiness Church and the Church of Christ were united in one body called the Holiness Church of Christ.

At the General Assembly of the Pentecostal Church of the Nazarene, at Chicago, in 1907, in response to an invitation, several persons were present from the Holiness Church of Christ. Some of these were appointed to attend, but were not authorized to take any action with reference to organic union. The Assembly invited them into counsel, and provisional arrangements were made for incorporating this church into the general body, upon proper action on their part, and this was finally consummated in the meeting of the General Assembly at Pilot Point, Texas, October 8, 1908.

## What It Stands For

The real product of the Church of God is holy manhood. If men and women are not saved and sanctified, all is in vain. That money is raised and machinery run, and that people are busy, is nothing more than is attained in these days in club and lodge life. That educational and culturing influences and social life are advanced is nothing more than is done by worldly institutions. The question is, Are men and women "born again" and "baptized with the Holy Ghost"? When this is not the case, there is no real church—the called out—of God. If there are only forms and ceremonies and ritual, there is no more real life than in the clothes of a dead man or woman.

This is the test which we desire all men to apply to the Pentecostal Church of the Nazarene.

*First.* It entered an open door. It did not seek the rich. It remembered the Master's words, "How hardly shall they that have riches enter into the kingdom of God." It has been found that few, very few, rich men and women will pay the price, and give all to follow Jesus. Some "go away sorrowful," but they usually go away. These Nazarene people heard Jesus say in evidence of His own Messiahship, "The poor have the gospel preached unto them." They saw that there was a multitude of people trying to maintain homes who were often in affliction and distress, who needed sympathy, and often help, whom it was possible to serve, and that their hearts could be opened to the message of infinite love, and they could be gathered to the arms of Jesus. To these people they went.

*Second.* They preached a gospel of full salvation. Recognizing that so many of the churches have fallen and are falling into worldliness, because of the lack of that second definite work of grace, known as being sanctified wholly; and knowing that there is a grace for justified souls where they may stand and rejoice in hope of the glory of God; and that it is the privilege and duty of all Christians to walk in the light and prove the power of the blood of Jesus Christ to cleanse from all sin; feeling so deeply that they must bear this message to men and create a center where the fire of Pentecost should so burn that men and women would be saved from sin and preserved blameless; they were ready to abandon all for this purpose. They were convinced that the dispensational truth—that which makes this a dispensation—is, that Jesus Christ baptizes with the Holy Ghost, cleansing human hearts and enduing them with power for testimony.

With these convictions, and by the impulse of the Holy Spirit, they went forth, "in the fulness of the blessing of Christ," to preach and witness to men.

While emphasizing the baptism with the Holy Ghost as a second experience of divine grace, we do not set aside, but emphasize, the great cardinal doctrines of Christianity. We believe:

1. In one God—the Father, Son, and Holy Ghost.
2. In the inspiration of the Holy Scriptures as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice.

3. That man is born with a fallen nature and is by nature inclined to evil, and that continually.

4. In the sure loss of the finally impending judgment.

5. That the atonement through Christ is universal, and whosoever hears the Word of the Lord, and repents and believes on the Lord Jesus Christ, is saved from the condemnation and domination of sin. That a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ.

6. That the Spirit of God bears witness in the human heart to justification by faith, and to the further work of the entire sanctification of believers.

7. In the resurrection of the dead and the life everlasting.

This church regards as more especially its work to preach the gospel to the poor, and to organize people into church life, where holiness unto the Lord shall have full right of way. With malice toward none and love for all, it lifts the cross in the full meaning of the words: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "This is the will of God even your sanctification."

Dr. P. F. Bresee  
and Founders

## Who Compose This Assembly

The fourth General Assembly is composed of three General Superintendents—P. F. Bresee, H. F. Reynolds, and E. F. Walker.

The secretary, Fred H. Mendell.

The District Superintendents—Joseph Speaks, W. B. Tait, C. H. Lancaster, L. E. Berger, P. L. Pierce, Lyman Brough, J. C. Hensley, Harry Hays, U. E. Harding, E. A. Clark, H. Chambers, W. W. Hanks, B. H. Haynie, T. Leckle, C. A. Thompson, A. H. Kaufman, L.



FIRST CHURCH

# Pentecostal Church of the Nazarene

Farmer, G. O. Crow, M. F. Lienard, N. H. Washburn, R. E. Dunham, E. J. Marvin, J. T. Little, L. F. Cassler, S. H. Owens, N. B. Herrell, W. E. Fisher, H. H. Miller, Howard Eckel, W. R. Hansson, J. A. Chenault, J. T. Maybury; and

The following delegates from their respective Districts:

**Arkansas**—G. E. Waddle, W. F. Gibbons, C. Preston Roberts, E. H. Sheeks, Mrs. M. Young, O. H. Beasley, A. G. Rideout.

**Alabama**—(Names of delegates not furnished.)

**Alberta Mission**—Thomas Bell, H. G. Tovey, G. H. MacLachlan.

**Chicago Central**—I. G. Martin, W. E. Sheppard, L. Milton Williams, E. P. Ellyson, E. G. Anderson, Mattie Wines, L. G. Milby, M. T. Brandyberry, Dr. Edwin Burke, Mrs. L. G. Milby, F. E. Richards, Mrs. E. Johnson, E. S. Benner, J. A. Berry, David Anderson, Laura Trueblood.

**Colorado**—E. T. French, J. A. Ross, A. Boicourt.

**Dallas**—J. B. Chapman, J. E. Gaar, A. G. Jeffries, W. J. Botts, Mrs. P. Pierce, Mrs. W. B. Pinson, R. S. Card.

**Dakotas-Montana**—C. B. Prine, Mrs. Lizzie Brough, W. W. Seiber.

**Hamlin**—J. E. L. Moore, Mrs. Mary Lee Cagle, T. C. Benson, J. T. Upchurch, C. S. Gregory, T. W. McCormick, E. H. Dodson, Mrs. C. S. Gregory, E. V. Buzbee.

**Idaho-Oregon**—S. L. Flowers, Eugene Emerson, Newton Kendall.

**Indiana**—C. E. Roberts, C. H. Strong, Mrs. C. H. Strong, Mrs. U. E. Harding, E. E. Freshney.

**Iowa**—J. M. Wines, Mary Overholser, T. P. Vanderpool.

**Kansas**—John Matthews, B. F. Haynes, H. N. Hans, Mark Whitney, C. A. McConnell, Mrs. Mattie Hoke, Sam Snowbarger, Miss Luc Miller, Mrs. E. R. Burkholder.

**Kentucky**—Will H. Nerry, J. G. Nickerson, Mrs. L. B. Nerry, Mrs. J. G. Nickerson.

**Little Rock**—A. B. Calk, T. W. Sharp, S. L. Blakely, Mrs. Ida Blakely.

**Louisiana**—(Names not furnished.)

**Michigan**—W. J. Cross, D. W. Thorne, Fred T. Hurry.

**Mississippi**—J. N. Whitehead, W. P. Jay, C. W. Reynolds, E. G. Sheppard.

**Missouri**—J. A. Hill, J. J. Farris, Miss Ruth Hopkins.

**Nebraska**—Q. A. Deck, J. E. Wigfield, Charles Stoll.

**New England**—A. B. Riggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gillies, Martha Curry, J. A. Ward, C. P. Lanpher, Mrs. N. H. Washburn, T. M. Brown, L. D. Peavey, Mrs. M. L. Webster, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Sleeper, Brother Cheney.

**New Mexico**—J. Walter Hall, H. G. King, L. P. Fretwell.

**New York**—W. H. Hoople, J. C. Barse, Mrs. I. M. Jump, W. E. Riley, W. A. White.

**Northwest**—C. Howard Davis, DeLance Wallace, Mrs. Elsie M. Wallace, J. F. Harvey, G. S. Hunt, Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, D. L. Rice.

**Eastern Oklahoma**—S. B. Damron, W. I. DeBoard, Essie Osborne, E. C. Cain, M. E. Tripp, G. F. Haun, L. R. Butcher, E. R. Looman, Lum Jones.

**Western Oklahoma**—C. B. Jernigan, E. J. Lord, J. I. Hill, D. M. Coulson, Mrs. E. J. Lord, J. W. Oliver, Charley Robison, Arthur Beaver, J. A. Ludlam.

**Pittsburgh**—John Gould, James W. Short, James M. Davidson, E. E. Dearn, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Eva Norris, Mrs. E. Dearn, W. M. Creal, Harry Beagle.

**San Antonio**—J. W. Bost, E. W. Wells, T. D. Dunn, T. E. Mangum, J. T. Page, Mrs. T. E. Mangum, Miss Iha Hurley.

**San Francisco**—D. S. Reed, Mrs. Eliza Murrish, D. A. McColl.

**Southern California**—W. C. Wilson, Bud Robinson, C. E. Cornell, Seth G. Rees, H. Orton Wiley, C. W. Ruth, A. M. Boves, J. W. Goodwin, A. J. Ramsey, Fred Mesch, Freda M. Rees, James Elliott, W. A. Eckel, L. F. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Bresee, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Wilde, Mrs. Paul Bresee, Mrs. J. H. McIntyre, Mrs. L. F. Gay, D. H. Ely, Carl Dauel.

**Southeastern**—Z. B. Whitehurst, S. M. Stafford, T. J. Shingler, Mrs. M. M. Minter, F. A. Gennett.

**Tennessee**—C. E. Hardy, J. L. Roby, C. R. Pollard, F. W. Johnson, E. T. Cox, Mrs. Olive Rife, A. P. Welch, John T. Benson, Mrs. John T. Benson, E. W. Sloan, Mrs. E. W. Sloan, R. B. Mitchum, Emma Turbeville, Fannie Claypool, Miss Laura Turbeville.

**Washington-Philadelphia**—R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.

## General Boards

The activities of the church are carried on through five General Boards:

**Board of Church Extension**—Joseph N. Speakes, J. J. Rye, E. F. Walker, C. H. Davis, J. F. Sanders, R. T. Williams, W. C. Riley, Edwin Burke, T. J. Shingler, W. M. Benson, Walter Brown.

**Board of Foreign Missions**—C. A. McConnell, L. D. Peavey, C. B. Jernigan, Mrs. Eva Norris, Herbert Hunt, E. G. Anderson, P. F. Bresee, H. F. Reynolds, E. F. Walker, W. H. Hoople, J. B. Chapman, Mrs. Lucy P. Knott, L. E. Burger, R. B. Mitchum, Mrs. Fillmore Tanner, Leslie F. Gay.

**Board of Publication**—B. F. Haynes, Will T. McConnell, J. F. Sanders, C. J. Kinne, L. D. Peavey, W. M. Creal, DeLance Wallace.

**Board of Education**—DeLance Wallace, J. W. Akers, H. F. Reynolds, E. P. Ellyson, R. T. Williams, E. E. Angell.

**Rescue Commission**—Seth C. Rees, J. T. Upchurch, N. K. Clarkson, W. H. Hoople, Miss Lue Miller, Mrs. C. B. Jernigan.

## What the Church Is Doing

### CHURCHES

No statistics are available for the year ending October, 1915, and with this rapidly growing church the figures given for 1914 must fall far below what they will be for the year 1915. The last yearly statistical report gave the number of churches, 708; number of members, 27,526; number of preachers, 1,875; children in Sunday school, 30,522.

### PUBLISHING INTERESTS

The last General Assembly, which met at Nashville, Tenn., in 1911, wisely determined to found a Publishing House, to be owned and controlled by the church. It has been possible in the good providence of God to secure a fine property in a very advantageous position for the carrying on of the work, at Kansas City, Mo.

As the business goes on, and the opportunity is given to

observe conditions, it more and more becomes apparent that the right selection was made for the location of our Publishing House. No city in America is so well located as Kansas City, considering its facilities for reaching every part of our country by mail, express, or freight.

The main building is a substantial three-story brick; and the additional building is of stucco construction, 35 x 50 feet, and is now being used for bindery and mailing room. The location of the Publishing House is only ten blocks from the magnificent new passenger station. We are out on a hill, where our permanent prospects for light and air are excellent, and yet we are less than ten minutes from the heart of the city by electric car. The amount we are paying for the property is but little more than we would have to pay as rent for equal amount of room. This has certainly been providential, in securing such an excellent location and investment for the church.

The Publishing House began business in March, 1912, and has accomplished wonders



DR. E. F. WALKER,  
Gen. Supt. and Pres. Olivet University

with the lack of capital with which to operate and maintain its business, which is rapidly increasing.

The machinery and equipment is modern, and has been installed to meet not only the present needs, but the growth of business; and it is now well equipped to handle expeditiously the work it has undertaken to do. Of course, as the business increases, additional units will have to be installed.

We have at present two modern and complete linotype machines and two large cylinder presses of the most modern type, as well as two folding machines, two job presses, and cutting and stitching machines as well as other minor machines.

The HERALD OF HOLINESS is the official organ of the church, and is a sixteen-page paper, published fifty-two times a year. Over one and one-half million copies have been published in the last three and a half years. Our series of Sunday school literature is prepared especially for use of the church, where the object is to teach that the Bible is God's Word, and the effort of the teachers is to bring the knowledge of the attendant to the experience of personal salvation. It is printed in the Publishing House, and consists of the following periodicals:

- The Pentecostal Bible Teacher (monthly) For teachers and Bible classes.
- The Pentecostal Quarterly (for adults)
- The Pentecostal Leaflet.
- The Youth's Quarterly.
- The Youth's Leaflet.

[CON. ON PAGE TEN

## Fourth General Assembly of the Pentecostal Church of the Nazarene

[CONTINUED FROM PAGE NINE]

*The Youth's Comrade* (a weekly paper for young people).

*Sunshine for Little People* (primary paper).

The Publishing House supplies nearly eight hundred Sunday schools at this time. The output for the three and a half years is more than four and one-half million copies.

This literature is orthodox and evangelical, and the aim is to teach the truth as it is in Christ Jesus. Salvation is the great theme of our literature.

We are now publishing and manufacturing a large number of our own books, booklets, and tracts which especially emphasize the doctrine and experience of sanctification, and others on other subjects which are of importance to the church.

The plan is to issue good, low-priced books on every phase of the doctrine of holiness, so that every one can secure them. Our business is to spread the Scripture over all lands, and our first concern is to issue books in a style and at a price that will insure a wide circulation. Our mission is preaching the gospel. The matter of profits is only incidental.

The business management is under the direct supervision of C. J. Kinne and John F. Sanders, and the HERALD of HOLINESS is edited by Dr. B. F. Haynes.

The Sunday school literature is edited by a corps of editors who are filled with the Holy Ghost and who seek to impart spiritual truth to our readers.—Rev. E. F. Walker, D. D., Rev. J. N. Short, Rev. C. E. Cornell, Rev. A. J. Ramsey, Rev. W. C. Stone, Miss Jessie Meek, and C. A. McCannell.

### EDUCATIONAL

The church has established, or received to its fostering care, the following educational institutions:

*Nazarene University*, Pasadena, Cal.

*Peniel University*, Peniel, Texas.

*Olivet University*, Olivet, Ill.

*Pentecostal Collegiate Institute*, North Scituate, Rhode Island.

*Oklahoma Holiness College*, Bethany, Okla.

*Central Nazarene University*, Hamlin, Texas.

*Idaho Holiness School*, Nampa, Idaho.

*Arkansas Holiness College*, Vilonia, Ark.

*Southeastern Holiness University*, Donalsonville, Georgia.

*Missouri Holiness College*, Des Arc, Mo.

*Kansas Holiness College and Bible Institute*, Hutchinson, Kas.

*Alabama-Mississippi Bible School*, Millport, Ala.

### MISSIONS

The General Missionary Board meets in its annual session today, September 29th. It is composed of the three General Superintendents, the

General Missionary Secretary, and one ministerial and one lay member from Districts as follows: The territory of the church is divided into six districts (1). New England, New York, Washington-Philadelphia; (2). Pittsburgh, Missouri, Kansas, Chicago Central, Iowa, Kentucky; (3). Southeastern, Alabama, Tennessee; (4). Colorado, Northwest, Dakotas-Montana; (5). Oklahoma, Abilene, Dallas, Arkansas; (6). Southern California, San Francisco.

We have at present on the field, in active service, forty-five missionaries, and about that number of native teachers, preachers, and Bible women. The work in most of our stations in Mexico has been suspended because of the war. Several of our missionaries are at home on their well-earned furloughs, and a few have been invalidated home. Three are under commission, and others will doubtless be added at the present session of the Board. The following are the Mission stations and the missionaries on the field:

**AFRICA**—*Peniel Mission*: Rev. H. F. Schmelzenbach, Mrs. H. F. Schmelzenbach. *Grace Mission*: Rev. (Miss) Etta Innis, Rev. Herbert Arthur Shirley, Mrs. Edith Anna Shirley. *Address*, Pigg's Peak, Swaziland (via Barberton), South Africa.

**CAPE VERDE ISLANDS**—Rev. John Joseph Diaz. *Address*, Brava, Cape Verde Islands.

**CHINA**—Rev. Peter Kiehn, Mrs. Peter Kiehn, Miss Glennie J. Sims. *Address*, Chaochenghsien, Shantung Province, North China.

**INDIA**—*Eastern*: Rev. L. S. Tracy, Mrs. L. S. Tracy, Rev. George J. Franklin, Miss Myrtle Mangum, Miss Lela Hargrove, Miss Hulda L. Grebe, Miss Leoda M. Grebe. *Address*, 47½ Gariabath Road, Ballygunge, Calcutta, India. *Western*: Rev. A. D. Fritzman, Mrs. Daisy Fritzman, Mrs. Ella Perry, Miss Virginia Roush. *Address*, Buldana, Berar, India. *Pentecostal Mission work*: Rev. Roy G. Coddling, superintendent; Mrs. Roy G. Coddling, Miss Olive Graham, Miss Lizzie Leonard. *Address*, Khardi, District Thana, India. Miss Jessie Bradford. *Address*, Dhulia, West Khandesh, India. Miss Eva Carpenter. *Address*, Vasind, District Thana, India.

**CUBA**—Miss Leona Gardner, Teofilo Castellanos, Mrs. Teofilo Castellanos. *Address*, Trinidad, Cuba.

**CENTRAL AMERICA**—Rev. J. T. Butler, superintendent; Mrs. J. T. Butler, Rev. R. S. Anderson, Mrs. R. S. Anderson. *Address*, Coban, Guatemala, Central America.

**JAPAN**—Rev. L. H. Humphrey, Mrs. L. H. Humphrey, Miss Lula Williams. *Address*, Sonui Hama, Hiromichi, Kyoto, Japan. Rev. J. I. Nagamatsu, Mrs. J. I. Nagamatsu. *Address*, Kyoto Fu, Fukuehiyama, Japan. Mr. I. B. Staples, Mrs. Minnie L. Staples, Rev. Hiroshi Kitagawa, Mr. Kamewo Hasagawa. *Address*, 89 Kobatamachi Kumamoto, Japan.

**MEXICO**—Rev. V. G. Santin. *Address*, 7a Calle de la Luna, No. 194, Mexico, D. F. Santos Elizondo. *Address*, Juarez, Mexico. Rev. S. D. Athans. *Address*, 815 South El Paso street, El Paso, Texas.

## Preliminaries to the General Assembly Session

The arrival of a number of delegates of the Assembly on Saturday last, gave us visitors to preach at the three services Sunday, as well as nightly until the formal opening of the Assembly. On Sunday morning Dr. H. F. Reynolds delivered a strong message on "The Great Commission." It was a matter of gratification to the audience to see that from the strength and vigor with which he delivered his message they were justified in believing that his recuperation was thus proven as well as by his personal appearance. We are glad to see the wonderful change for the better in our dear brother since he left us some weeks ago.

At three o'clock in the afternoon Dr. Walker delivered a characteristically strong sermon on "Cleansing from all Sin," and it was surprising with what vim he was able to deliver his message after such a long and perilous sickness as that through which he had passed. The Doctor is looking remarkably well and vigorous, considering what he has passed through. The church at large will rejoice that we are able to chronicle such a marked restoration in the case of these dear brethren.

At night Brother Cornell, the successful pastor of First Church, Los Angeles, Calif., gave us an earnest and timely message on 1 Tim. 6: 6, "But godliness with contentment is great gain." He had a fine hearing and there was a generous response in the audience by quite a large number who were hungry for salvation.

The plan is for services every night until the formal opening of the Assembly Thursday

morning. Monday night Brother Goodwin, pastor of the San Diego, Cal., church, preached to a good house, who greatly enjoyed his strong discourse. Brother Goodwin has done fine work on the Coast, and is succeeding at San Diego.

Tuesday night Brother Bud Robinson was to preach. We go to press before hearing him, but can say the fact that he was to preach is enough to say, as nobody would be daring enough to attempt to describe or characterize Bud's sermon. It was Bud Robinson all over and all through and around and under. Now you have it just as it was, which means it was simply fine.

Brother W. C. Wilson was to preach tonight (Wednesday). We go to press before his hour arrives, but we can safely forecast that the audience was edified and blessed by the ministrations of this dear brother, so greatly beloved on the Coast, and wherever he is known. If we did not love him for being a Nazarene, and a good man every way, and other reasons, we would love him for being the father of our old student at Asbury, Guy Wilson, the evangelist. Guy is making good and we feel greatly gratified to see it.

Dr. Bresee is among us, but was not able, from indisposition, to be present at any of the services Sunday, greatly to the regret of everybody. He was greatly fatigued by his long and trying trip, and was very weak and depressed Sunday night, causing great uneasiness and sorrow among his friends. We rejoice to be

## First Church, Kansas City, The Assembly Host

The local church in our city was organized under the ministry of Rev. A. S. Cochran, in 1911, with about twenty charter members. The church worshiped in a small building the first year, and then moved into the Publishing House building. A year later a small building was erected upon the Publishing House property. Two years later, this building being inadequate, we purchased the magnificent property at Twenty-fourth and Troost, two and one-half blocks from the Publishing House. This property is worth \$45,000. We are to pay but \$18,000. In May we took possession. We stepped out on faith. The Lord is with us, and the Devil is against us! In four months the Sunday school has doubled, and likewise the congregations. Often we have a number equal to the resident membership at prayermeeting, and almost every service is one of salvation. We number now about one hundred and seventy-five members.

We are now making a "house to house" campaign of the whole city, and mark off in red, from week to week, on a big map of the city, the streets visited. We seek to evangelize the whole city. Two of our women recently have gone into more than seven hundred homes, and added fifty-three new scholars to our school. We seek to give out our literature widely. We are trying our best to compass God's whole vision for us. We propose to try to raise a thousand dollars this year for missions, and hundreds more for our Rescue work. When a soul gets sanctified, its prayers are bigger than any local church or city. It thinks, plans, and prays in world terms! Having no lodges to support, no theaters and nickle shows to maintain, no gambling obligations to discharge, no whisky and tobacco debts to pay, we find money for the work of the Lord.

We have, through street meetings made the church widely known, and reached many. We are seeking to get hold of the young for God, and pray especially that He will lead some to preach over the earth. We are undertaking to make the issue of holiness the great issue in every church. Men must preach for it or against it. A woman listened to an address against sanctification recently, went home, and received the Spirit in spite of the preacher and the Devil; and at our place made the good confession that night. Another pastor near, moved by our activity, secured an assistant pastor to build up the Sunday school. So we undertake to "provoke" our brethren to love and good works.

We are seeking to instruct our people in the Scriptures, and to that end have a Bible class of about one hundred and fifty members on Friday evening. We are seeking to have a place where hungry people may come and feast; where thirsty people may find the Water of Life flowing abundantly, and where God is honored, the Bible revered and fully preached; where Jesus is set forth as the Sanctifier, and an altar where the penitent may find forgiveness and afterward the gift of the Spirit that sanctifies. Whatever has come has been of the Lord. We are too much filled with wonder and praise to vaunt ourselves. To the great God who answers faith's cry be all the glory!

able at this writing to report him much improved. We, in common with all, are praying that he may get his strength back so as to be able to be present at the Assembly and edify and bless us all with some of his great sermons.

Part of the California delegation stopped over in Denver, but before these lines will get before the reader they will be among us in Kansas City, ready for the work of the great Assembly.

The following arrived Saturday:

Rev. J. W. Goodwin, San Diego, Calif.  
W. H. May, San Diego, Calif.  
Dr. E. F. Walker, D. D., Olivet, Ill.  
Rev. E. G. Anderson, Olivet, Ill.  
Mrs. H. M. Kirk, Pasadena, Calif.  
Miss Esther Kirk, Pasadena, Calif.  
Rev. W. C. Wilson, Upland, Calif.  
Rev. C. E. Cornell, Los Angeles, Calif.  
Mrs. C. E. Cornell, Los Angeles, Calif.  
C. E. Jones, Pasadena, Calif.  
G. A. Darling, Pasadena, Calif.  
Dr. P. F. Bresee, Los Angeles, Calif.  
Mrs. P. F. Bresee, Los Angeles, Calif.  
L. F. Gay, Los Angeles, Calif.  
Mrs. L. F. Gay, Los Angeles, Calif.  
F. N. Stoddard, Pasadena, Calif.  
Mrs. F. N. Stoddard, Pasadena, Calif.  
Rev. Howard Eckel, Pasadena, Calif.  
Mrs. M. McReynolds, Los Angeles, Calif.  
Santos Elizondo, Juarez, Mexico.

# THE WORK AND THE WORKERS

## Announcements

**EVANGELISTIC.**—Having been detained at home all through the summer on account of the serious illness of my little girls, I am now ready to hold evangelistic services. Address me at McCauley, Texas.—W. J. Sewell.

**REQUEST FOR PRAYER.**—Our brother, John Vineyard, of Waxahachie, Texas, who has been very sick since June, requests our readers to join in prayer for his healing. He only asks that the will of the Lord be done.

**REQUEST FOR PRAYER.**—Brother D. L. Parker, formerly of Texas, wishes to request the prayers of all the saints. He has been in Southern California in bad health for four years, and is at present located in San Diego, California. Those of his friends desiring to get in communication with him, address 815 16th street, San Diego, Cal.—Paul J. Goodwin.

**NOTICE, DAKOTAS-MONTANA DISTRICT.**—Will each pastor kindly see that the apportionment from his church for the publishing of the Assembly Minutes is sent to the writer at once. We have had some delay in getting the work done as the first printer engaged could not do the printing on account of sickness in his family. They will soon be ready and we must have the money. Address, 715 2nd avenue, N. E. Minot, N. Dakota.—W. M. Irwin, Secretary.

## District News

### NEW MEXICO DISTRICT ASSEMBLY

On account of Dr. Breece being unable to meet this Assembly, he appointed the writer to preside. The Assembly was held at Bethany church, inland twenty-two miles from LaLande. The pastor, Rev. L. P. Fretwell, and wife had matters in good shape. The delegates and people came in covered wagons, across country, some of them camping on the grounds. The people of Bethany church had just built a new church building, and were in good readiness to enjoy the Assembly.

The Assembly opened Thursday morning, September 16th. There were present twenty-five members of the Assembly, an advance of sixteen over last year. This District covers the great state of New Mexico, and, while our work is new, yet faithful men have gone forth in the name of the Lord and planted holiness.

R. B. Dunham was re-elected District Superintendent. He has done marvelously in this difficult missionary field. The financial support was small, but this man of God and his family sacrificed and kept the work going. Provision was made for better support for the ensuing year, with an apportionment to each charge and offerings when evangelistic services are held.

The night evangelistic services were seasons of salvation. The preaching was done by the writer, J. Walter Hall, and the District Superintendent.

Mrs. J. P. Roberts, of Pilot Point, Texas, represented the Rescue and Orphanage work of Pilot Point, and received a substantial offering. Rev. J. Walter Hall spoke at the Educational anniversary, in the interest of Central Nazarene University, at Hamlin, Texas. The writer spoke for the Missionary cause, and also represented our Publishing Interests. A number of subscriptions were received for the HERALD OF HOLINESS.

There is no work in the church more strictly a mission field than New Mexico. There are two hundred thousand Mexicans resident in the state. Then some of the best people in the holiness movement are scattered over the state. Heroism equal to that of the days of the fathers is needed to carry the banner over this new and growing state. And let it be said, the men now on the field are men of that type.

On Sunday afternoon the church at Bethany was dedicated by the writer, after raising the full amount needed to fully pay the entire cost of construction, which was nearly \$1,000.

Rev. J. Walter Hall was elected the ministerial delegate to the General Assembly, and H. G. King and L. P. Fretwell lay delegates.

### ARRANGEMENTS

District Superintendent, R. E. DUNHAM, Artesia Abbott.....To be supplied  
Artesia.....J. Walter Hall  
Bethany (Hassell P. O.).....L. P. Fretwell  
Cedar Point.....To be supplied  
Deming.....D. C. Rambo  
Deming (Mexican).....To be supplied  
Farmington.....To be supplied  
Harmony Plains.....T. M. Scott

LaLande.....To be supplied  
New Home.....J. S. Collins  
Plainview.....Dudley Lotspeich  
Rancho.....S. A. Hartline  
Lone Vale and West.....Ivey Bratton  
H. H. MILLER.

### WASHINGTON-PHILADELPHIA DISTRICT

We praise God for victory all along the line. Pastor Henry sends encouraging news from Norfolk, Va. An increase in membership, and the efficient working of a good missionary board.

The congregation at Baltimore, Md., has steadily increased during the ministry of their new pastor, L. B. Williams. Two new members have been added to the roll.

Evangelist Hudgins begins a series of meetings here the 29th.

The Lord continues to manifest His presence in saving and sanctifying souls in Grace church, Washington, D. C. Their place is too small to hold the crowds that gather Sunday nights.

J. H. Penn, of Martinsburg, writes: "Had a good camp at LaPlata, with thirty-two professions, and good interest in the home church."

Evangelist Chamberlain reports glorious success at Hollywood camp.

Our congregations at Rio Grande are increasing, and souls are definitely seeking God at the altar. The influence of the work of the Holy Spirit in these hearts is causing widespread conviction, reaching as far as Malaga, N. J.

The church at Sicklerville, N. J., is rejoicing in blessed victory under the faithful, loving pastorate of J. B. Bowen.

Brother Messier, of Camden, N. J., opened tent meetings at Haddon avenue and Line street, September 16th, believing God for a great work.

Many of our own members, living in the vicinity of National Park and Delanco camps have improved the opportunity of listening to the messages given by our Brothers Norberry and Sweeten. God richly blessed and sealed their labors in the salvation and sanctification of souls.

Recently our District Superintendent took a trip stopping first at North Garden, Va., where he left the train and was driven eight miles in a wagon to our church at Alborene. Here the smiling face of pastor Cove greeted him, and he tendered him a warm welcome to the parsonage, where he and the Lord have some glorious meetings alone, as our brother keeps "bachelor's hall." Brother Maybury had a good time meeting the people and preaching in their church. He left early next morning for Washington, D. C., and proceeded that night to our new church at Park Lane, meeting Brother Mattee and his congregation in their neat chapel, and preaching to an appreciative audience.

Next day a convention was begun in Grace

## Still Coming!

Rev. C. E. Roberts, of Anderson, Indiana, sends in a list of 43 new subscribers, and says this, in part, "Our motto... *The HERALD OF HOLINESS in every Nazarene Family.*"

Rev. Thos. Keddie, of Hutchinson, Kansas, sends in 18 new subscribers.

Rev. B. F. Pritchett, of Sherman, Texas, sends 17 new subscribers.

Brother Lum Jones, of Kingston, Okla., sends in a list of 16 new subscriptions.

Rev. E. E. Olin, of Higgins, Texas, sends in 15 new subscriptions.

Bro. J. F. Anderson, of Aquilla, Texas, sends in 11 new subscriptions.

Bro. E. T. Cox, of Rutherford, Texas, sends in a list of 10 new subscriptions.

Bro. J. O. West, of Hamlin, Texas, also sends in 10 new subscriptions.

Victory ahead! Praise the Lord!  
Are you helping?

church, Washington, to which he had been invited by the faithful and godly pastor, Brother Buckmaster. Here God continued to bless his ministry. Seeking souls wept their way through to victory.

Three weeks and three days he spent on Twin Oaks campground, leading the forces under God at our District camp; also led an important official meeting at Camden, N. J., besides so faithfully caring for the Philadelphia church, of which he is pastor.

EDITH MATHEWS, *Dist. Reporter.*

### ALABAMA DISTRICT

Just closed a revival near Marvin, Ala. This was one of the hardest fought battles that I have been in this year. But God gave us some victory and a few souls got saved and some sanctified. The community has been very badly divided up at this place. Most of the people believe in holiness, but few have the experience. The M. P. church goes under the name of holiness, but when it comes to practice it is a long ways from the blessing. We found a shallow type of holiness there—people claiming holiness who use their snuff and tobacco, and who are wrapped up in the lodge more than they are in the church. But God helped us to give them the truth, and some of them walked in the light.

At the close of the meeting we organized with eight members to push and stand for the Pentecostal Church of the Nazarene. We have a house already and others say they are coming into the Nazarene church later. We expect to plant a strong work in this section some day.

I am now near Millry, Ala., holding a meeting under a large tabernacle. Rev. R. A. Brelaud, of Poplarville, Miss., who is now a Pentecostal Nazarene evangelist, first began this work. Rev. J. B. McBride held their meeting last year, and is loved by the people at this place. They have a beautiful ten acre plot of ground with a splendid tabernacle and several camping tents. Some are camping on the ground this year. We look for a blessed victory before we close on September 26th. Will run by home, Cullman, Ala., a day or so, and then on to the General Assembly.

Encouraging reports are coming in from many of our churches on the Alabama District.

Rev. H. W. Dupree writes from Natural Bridge: "We are in the midst of the greatest revival Natural Bridge has ever witnessed; large crowds attending most every service; had to move out under the blue tent God gave us, and erect seats in a beautiful little grove to be able to accommodate the people. They are coming in from miles around. God is blessing the people. The flame is burning good. God is blessing Brother Manasco real good with burning messages filled with the Holy Ghost. The preaching is straight; souls already plunging into the fountain. They are praying through to God and shouting in the old-time way. Rev. H. F. McLain and wife have charge of the song service, and are doing the work well. They are live wires, and are winning souls to God." Brother Manasco is pastor of the Pentecostal Church of the Nazarene at Natural Bridge, and we trust that the meeting will be a great uplift to the church.

Brother A. D. Kimbrell writes: "I have been preaching all around here this summer in school-houses, private homes, brush arbors, and churches. The Lord has been blessing me and my work. I was with Rev. J. W. Heathcock in a meeting at Boldo, and the Lord did bless." Brother Kimbrell is one of our licensed preachers from Grace Chapel, and lives on Route 3, Jasper. The Lord bless him. He is a pusher for old-time holiness.

Revs. P. M. Covington and Claud Myers write from Kimbrell: "We are having a great meeting, here. Two Baptist deacons saved Sunday, and M. E. South, pastor and wife sanctified. Will close about Wednesday night, September 21st, and go to Empire." Praise the Lord for the Holy Ghost fire that is falling in old Alabama District!

Brother and Sister Ben Grimes write from Ozark, Route 3: "We have only had one sermon since you were here. Brother Carroll has been away in revivals and attending campmeetings. We have good prayermeetings. Brother Carroll announced when he was here that we would have an all-day meeting the second Sunday in November." Brother and Sister J. Thomas Cheatham, of Nauvoo, are holding a meeting at Brother and Sister Snoddy's, near Jasper. We trust that they may have a blessed good meeting.

Mrs. M. V. Hall is having victory in her church at Florence. Sinners are being saved and some are seeking sanctification. Our people in Florence are fixing to build a new church. We are expecting to build a great Pentecostal Nazarene work in that city.

Mrs. D. T. Hall writes from Pine Forest: "Brother Pulliam came last fourth Saturday and Sunday, and preached for us, and did some good preaching. Everyone liked him so far as I know. I know he has the blessing, for God honors his work." Brother Pulliam is the new pastor at Pine Forest, and we trust that he may do a great work for the church.

Mrs. Nusie McMurray writes encouragingly of the work near Blountsville. The writer conducted a meeting for them in July, and souls were blessed and are still seeking and finding God. They have a Sunday school and Bible class; also prayermeetings. God is giving them blessed victory.

I learn with regret that Rev. S. B. Gosey, our pastor at Millport, is in the hospital at Birmingham, and is in a critical condition. Let the saints pray for him.

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

ARKANSAS DISTRICT ASSEMBLY

Delight was the place—and a delightful place; September 15th to 19th the time—and what a time it was! General Superintendent Reynolds in the chair—when he was n't too much blessed to sit in it.

To say this was our best Assembly is saying much, for all the preceding ones have been hard to improve upon. Such waves of glory, such tides of victory, such fellowship of the saints, such oneness of purpose! Who could but forget the toils and tasks of the past year when heaven smiles and God blesses! It is difficult to come down from such a mount of glory to tell you the material facts and definite results of this feast of tabernacles.

About one hundred members of the Assembly were present—a goodly number for the hard times these southern farmers and laborers have passed through the last year. Many visitors besides were with us, joying and rejoicing as one of us.

Great revivals were reported all over the state—more than a thousand souls being saved and sanctified. Eight new churches organized. Something more than a thousand dollars raised for missions. No lagging anywhere.

The District was divided, the Arkansas river being the line of division. The upper portion of the state continues as the Arkansas District, and the lower portion as the Little Rock District.

The following pastoral arrangements were made for another year:

ARKANSAS DISTRICT

- Joseph N. Spenkes.....*District Superintendent*
- Almyra.....Mrs. Mary B. Stine, Almyra
- Beebe, Ridout Chapel.....J. S. Moir, Beebe
- Cabot and Argenta.....G. E. Waddle, Cabot
- Calamine.....To be supplied
- El Paso and Flora Chapel.....Arthur Green, Vilonia
- Eureka Spgs. and Pleasant Rdge.....To be supplied
- Johnson Chapel and Russell Chapel, Earl Harris, Sylvania
- Jonesboro, Beech Grove.....To be supplied
- Lead Hill.....Paul Morrow, Lead Hill
- Morrilton and Adkins.....C. P. Roberts, Morrilton
- Monroe and South Plains.....To be supplied
- Mt. Pleasant.....W. T. Griffin, Murillo
- Oak Grove Tabernacle.....J. B. O'Neal, Morrilton; Otto Tapply, assistant.
- Ozark and Alix.....M. G. John, Ozark
- Searey, Pangburn, Pickens Chapel, W. F. Gibbons; Mrs. Ida Gibbons, assistant, Pangburn.
- Sixty One and Maple Shade, Sylvester Beagles, Alma
- Vilonia, Greenbrier, Antioch, A. F. Daniels, Vilonia
- Professor C. A. Imhoff, president Arkansas Holiness College and District secretary, Vilonia.
- O. H. Bensley, District Treasurer, Cabot.
- Delegates to General Assembly: Joseph N. Spenkes, G. E. Waddle, W. F. Gibbons, C. Preston Roberts, E. H. Sheeks, Mrs. M. Young, O. H. Bensley, A. G. Ridout. *Alternates*, Mrs. E. J. Sheeks, Mrs. Ida Gibbons, C. A. Imhoff, L. L. Hamric, A. E. Hawk, Mrs. R. B. Clifton.

LITTLE ROCK DISTRICT

- B. H. Haynie.....*District Superintendent*
- Caddo, Marcus, Cooper.....W. L. Glaze, Caddo Gap
- Ida Mission, Traskwood.....C. J. Segers, Benton
- King.....H. W. Hanselman, King
- Little Rock.....A. B. Calk, Little Rock
- Liberty, Cognia.....A. H. Lambert, Cole
- Hartford.....H. H. Sberrell, Hartford
- Mansfield.....A. M. Gilbert, Mansfield
- Mena, Corinth, Cherry Hill.....J. H. Huston, Mena
- Mt. Moriah, Bethel, Pleasant Home, J. F. White, Emmet, Route 3
- Jaka Jones, Bells Chapel.....L. R. Whitten, Emmet
- Prescott, Oklona, Delight.....T. W. Sharp, Delight
- Waldron.....F. R. Morgan, Waldron
- Weeks and Parks.....W. H. Minor, Weeks
- Wicks, Vanderwoort, Dequeen.....W. O. Felts
- Warren.....S. H. Clemmons, Warren

OKLAHOMA HOLINESS COLLEGE

At a meeting of the Board of Trustees during the District Assembly, Rev. C. B. Jernigan was elected President, Rev. W. P. Olin, Treasurer. At this meeting the Board of Trustees entered into negotiations with Prof. A. S. London, B. Ped., to take the position of Business Manager, which he has since accepted and is now here making plans for the present year. Prof. London comes well recommended. As to experience, he has been associated with holiness schools for a number of years, having been a teacher in this school when it was located at Beulah Heights, Oklahoma City. Again he has been with the Arkansas Holiness College, Vilonia, Ark., and at Missouri Holiness College, Des Arc, Mo. Prof. London has the burden of the work upon him, and with his jovial disposition, congenial spirit, and energetic push he will make things move for Oklahoma Holiness College. Let us pray mightily for him. Invite him to your community for a meeting in the interest of the College, and give liberally when he asks for an offering.

C. B. WIDMEYER, *President.*

- Kingsland.....Rubie Comings, Kingsland
- Westmoreland.....Ethel Barham, Prescott
- A. B. Calk, District secretary, Little Rock.
- F. R. Morgan, District treasurer, Waldron.

Delegates to General Assembly: B. H. Haynie, A. B. Calk, T. W. Sharp, S. L. Blakely, Mrs. Ida Blakely. *Alternates*, J. H. Huston, F. R. Morgan.

TENNESSEE DISTRICT

The third District Assembly of the Tennessee District closed September 4th. This, perhaps, was the greatest of all Assemblies of this District, there being more than one hundred delegates and ministers present.

Dr. H. F. Reynolds was well pleased over the condition of the work in Tennessee. There was a great increase in most all lines. We raised about \$2,700 for missions. The property increase was 125 per cent, and membership increase 75 per cent.

After the permanent organization, which resulted in the election of Miss Cora McGowan, of Santa Fe as secretary, the business was taken up with much interest. Each afternoon there was an anniversary—Education, Publishing Interests, Rescue Work, Missionary work, Orphanage work, etc. There were many able speakers present, and each made a fine talk with telling effect. Among the speakers were Dr. C. E. Hardy, Emmett McClurkan, J. L. Roby, Mrs. J. L. Roby, C. J. Kinne, J. T. Butler, Miss Bessie Seay, John T. Benson, and others.

Rev. J. A. Chenault was re-elected District Superintendent, and we wish for him great success this year. Our District has been greatly strengthened this year by the union with us of the Pentecostal Mission, of Nashville, Tenn., of which the late J. O. McClurkan was the founder and pastor.

Sixteen delegates were elected to the General Assembly: J. A. Chenault, C. E. Hardy, A. P. Welch, F. W. Johnson, J. L. Roby, C. R. Pollard, E. T. Cox, Mrs. Ollie Rife, John T. Benson, Mrs. John T. Benson, R. B. Mitchum, E. W. Sloan, Mrs. E. W. Sloan, Miss Fannie Claypool, Miss Emma Turbeville, Miss Laura Turbeville.

The church at Paris is young, but they have the intention of going through. They have a nice brick venerated church, with about \$2,100 indebtedness. They can pay about \$600, and then secure time on the balance.

A. P. WELCH, *Reporter.*

HAMLIN DISTRICT

At my last writing I was at McLean, Texas, in a meeting with pastor S. R. Jones. We had a good meeting, with several additions to the church. Our next stop was at Amarillo, Texas. We have no church there, but we have a Pentecostal Nazarene woman who lives there, and who has built a mission that will seat three or four hundred people. They are having regular services, and the outlook is encouraging. This plains country is a great country, with a great feed crop this year, and a right good grain crop, and lots of good cattle. As I speed across its great prairies, my heart was stirred within me to think of this great white field, and so little holiness work established in it; and I lifted my heart to God, saying, "O Lord, stir the people up, until they will make it possible for us to evangelize this country!"

I stopped at Childress and Wichita Falls, and made another stop at Gainsville. At Gainsville we

have a new church organized. They have purchased a church building, and are going right ahead for God. I forgot to say that while I was at McLean in the meeting we raised enough money to build a nice church building, and since I left I have a letter saying that the work is going on, and that the new church will soon be ready to occupy.

The second Sunday in this month I went out to a new place, where they have never had any holiness preaching, and that place was within about ten miles of my home. I found a hungry people begging me to come back again; but there was so much work to be done on the District that I could not leave them an appointment. My heart yearned for them.

My next stop was at Hamlin, where I found President Moore and his corps of teachers moving along nicely with the school work. They had the greatest opening in the history of the school, and the outlook was never brighter.

From Hamlin I visited Mt. Zion church (No. 1), under the care of Brother T. H. Bigham. We had a good time together. From there I went out near Gordon to visit Mt. Zion church (No. 2), under the care of Brother E. D. Russell, and then back to Mingus church for Sunday night.

The work on the District is moving along nicely. This has been indeed a good year; the revival fires have been burning, and most all the churches have had an uplift. Just have a letter from pastor C. C. Montandon, the pastor of Dennis chapel church, stating that they have just closed a gracious meeting at that place with about forty professions and twenty additions to the church.

The Ellis brothers are now at Plainview in a meeting with pastor Phillips and wife. This has been a year of peace and harmony, and I feel, in all, a good year.

We are arranging for the meeting of the Hamlin District Assembly at Mineral Wells, Texas, November 10th. Let's have a good representation, and a good report at the Assembly.

The fifth Sunday preachers' meeting meets at Abilene, Texas, with pastor McClusky, the fifth Sunday in October. A splendid program has been arranged, and we are expecting a great time in the Lord. Let the preachers arrange to be there; and we invite visitors from adjoining Districts, that are in reach, to come.

J. C. HENSON, *Dist. Supt.*

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Chicago Central District Assembly convened at Olivet, Ill., September 8, 1916, with Dr. E. F. Walker presiding.

All of the churches in the District were well represented, and the business of the Assembly was transacted with much speed, and yet with care. This was, no doubt, one of the greatest and most enthusiastic Assemblies ever held by the District. Members were present who have attended many, if not all, of the ten previous Assemblies, and there were also visitors from other Districts. All agreed that this was one of the most harmonious and sweet-spirited Assemblies they had ever attended. There were many perplexing problems to be solved, but in it all grace and wisdom was given, making the actions of the Assembly almost unanimous.

Among the most important considerations was the arrangement of the Superintendency for the ensuing year, and after prayerful and careful consideration a motion prevailed unanimously that the selection of a District Superintendent be left with General Superintendent Walker. It was also unanimously agreed that the appointee give his entire time to the work and needs of the District, upon a fixed salary.

We all were glad to learn that the membership of the District has materially increased during the last year, although two new Districts have been formed since our last Assembly from the original District. We learned that the present membership of the District is over two thousand. Indiana and Michigan were formed into separate Districts by the General Superintendents, which necessarily makes the showing less than what it might have been had the division not been made.

We elected sixteen delegates to the General Assembly—eight ministerial and eight lay delegates. The ministerial delegates elected were W. E. Shepard, L. Milton Williams, C. G. Martin, E. G. Anderson, E. P. Eilysun, Mrs. Martha Wines, L. G. Milby, and M. T. Brandyberry. The lay delegates elected were Dr. Edwin Burke, Mrs. L. G. Milby, David Anderson, Mrs. Emma Johnson, E. S. Benner, F. E. Richards, Laura Trueblood, and J. A. Berry.

The Anniversaries were seasons of great refreshing and rejoicing. The Publishing Interests were well represented by Brother Kinne, who inspired all to greater zeal and enthusiasm. The Assembly voted to authorize their delegates to the General Assembly to pledge their District's proportion

of the amount to be raised for our Publishing House, said amount not to exceed five thousand dollars. Our Educational Anniversary was one in which great interest was manifested, and our general educational interests were well represented. Our special attention was called to the Illinois Holiness University, which is the property of the church, and more especially of the District. Reports were heard from the president and treasurer of the Board of Trustees, and an educational address was delivered by Professor J. W. Akers, of Chicago. After some discussion it was voted to recommend to the Board of Trustees that we change the name of the university from "Illinois Holiness University" to the "Olivet University." It was also recommended that the Board of Trustees be increased from fifteen to twenty-one. From the reports received, it was very evident that the blessing of God had been on this great and growing institution. Dr. Walker, the new president, is ably assisted by a strong Faculty.

The Missionary Anniversary was a time of special interest. The principal address was delivered by Brother DeWeerd, a returned missionary from Africa. He and Sister DeWeerd plan to return to their chosen field of labor shortly. The District missionary treasurer gave his report, which showed good results and an increased interest.

The devotional and preaching services of the Assembly were seasons of special refreshing with the manifest presence of the Holy Spirit. On Sabbath morning Dr. Walker was inaugurated as president of Olivet University, which was followed by a very helpful and appropriate sermon. In the afternoon Brother W. S. Ashbrook, Brother A. R. Shipley, and Sister Pearl Norris were ordained, having been recommended for Elder's orders by the Committee on Orders and Relations. This was followed by an excellent sermon by Rev. George Sharpe, of Glasgow, Scotland. In the evening Brother Shepard, pastor of Olivet church, preached the closing sermon, which was a message full of unction and glory.

A number of visitors were present, among whom were Rev. and Mrs. George Sharpe, of Glasgow, Scotland, who were a great blessing to the Assembly by their ministry. They also conducted a convention at Olivet, preceding the Assembly, which was a time of much helpfulness to all who were privileged to be there.

REPORTER.

#### DALLAS DISTRICT

Two new churches since my last report. Bro. Sparks organized at Macy two weeks ago. I visited them and perfected the organization this week, and found a fine band of twenty-three members. The two services we had with them were owned and blessed of God; some professions of salvation, and four new members received. There is a bright outlook for the work there, for these people are going at the church work in good earnest. Rev. J. L. Starks will serve them as pastor till the Assembly meets.

From Macy I went to Gause, where Bro. White, and Bro. Gregory had just closed a good meeting, and organized a church with twenty-three charter members. They have bought the old school building, which is good property, and converted it into a church. Brother C. H. White is serving them as pastor, and is pushing the work. This will, no doubt, in a few years be one of the strong churches of the District.

Pastor B. A. Moores writes, "We had a good day at Milton last Sunday. I preached on missions, received a nice offering, both for missions and for myself. Had five additions to the church, four by letter, one new member."

Pastor W. H. Lee writes, "The church at Howe is going forward; had a good day last Sunday; two baptized and three additions to the church."

Pastor Pritchett writes from Sherman, "Salvation work at most every service. The first month in our church building witnessed twenty-four professions and thirteen additions to the church. You may count on us for \$25.00 more for missions, also \$25.00 from Valdasta church."

Rev. D. J. Waggoner of Arkansas is serving as supply for the churches at Grand Saline and Shiloh till the Assembly meets. He will move to Peniel in October and will take work on this District another year.

Rev. John Douglas has accepted the pastorate at Lissie (formerly Chesterville), and is now on his work.

Evangelist W. M. Nelson reports a good meeting in progress near Winsboro. He says the prospects are good for a church to be organized at the close of the meeting.

The meeting at Lufkin, conducted by Rev. W. J. Harney, was good; there were many seekers at the altar, and not a few prayed through to victory. Bro. Harney is now with Pastor Fulbright in a meeting at Batson.

Evangelist Will Bennett is in a good meeting at

Sour Lake. He will go to Pineland for another meeting in October. The church he organized there some time ago is made up of a fine class of devout followers of the Nazarene. My visit to them two weeks ago was a real pleasure. Several professions and four new members came into the church.

When these notes come to you we will be in our

#### CENTRAL NAZARENE UNIVERSITY OPENING

The fifth annual session of Central Nazarene University, Hamlin, Texas, opened Sept. 14, with great victory and glory. The service opened with a testimony meeting at 10:30 a.m. In the first song, the Spirit of God came upon the saints, and for more than an hour, the billows of glory rolled over the vast audience, and sinners wept while the saints shouted for joy. The praise service was followed by a powerful gospel message by President J. E. L. Moore, 2 Cor. 9:8. It was a masterpiece of thought and oratory, upon which the Spirit of God came in a remarkable manner, being followed by an altar service in which some prayed through to blessed victory.

In the evening service, Rev. J. E. Gaar, our pastor, delivered a stirring message on "Opportunity," which was followed by an altar service which lasted until midnight, when Brother J. L. Cody, of Shannon, Texas, who had come to place his daughter in school, was wonderfully sanctified.

Wednesday morning the Faculty gave a most interesting program in the presence of a large and appreciative audience. Our District Superintendent, Rev. J. C. Henson, who was announced to preach, failing to arrive, the service was turned into a praise meeting, led by our Brother Oscar Hudson, Business Manager. The Spirit of the Lord descended upon the people, and many were made to shout the praises of God. Wednesday evening, Rev. Oscar Hudson brought us an unctuous, forceful message on "Hell," which was followed by an altar service in which there was salvation.

Sunday morning Rev. J. E. Gaar preached again, the subject being "The Spirit-filled Life." The Lord wonderfully blessed in this service and two souls prayed through to victory.

Sunday evening the message was given by President Moore on the subject "A Fatal Contagion—Sin." At the close the altar was filled with earnest seekers and the service lasted until after the midnight hour; a number praying through to certain victory.

Our opening attendance has gone far beyond that of former years, being nearly as great already in number as we have yet had at any time. Many of our old students have returned, together with a fine body of new students. The personnel of the student body is superior to that of former years. Our dormitory capacity is taxed already, and we have been forced to enlarge our borders. Plans have been completed for the erection of another building which will be used for a Boys' Dormitory.

Some excellent families have moved in and others are contemplating joining us in the near future.

All the members of the Faculty of last year have been retained and some excellent characters added. Mrs. Oseline Hancock Arnold, wife of our Director of Expression, who is a graduate of Asbury College and a Post-Graduate of Taylor University, has been added to our Music Staff. Mrs. A. M. Taylor, wife of our Musical Director, will also teach in this department. Miss Bessie Howard, our violin teacher, is also an excellent addition to our Faculty.

Miss Bertie Gilmore, our Matron, has already endeared herself to the students, patrons, and managers in general, by her beautiful, Christian character and efficient service in the Dormitory. The secret of the grandeur and nobleness of her character is her childlike trust in God and her complete submission to His will. The object and plan of her life is to glorify God and bless humanity.

Our housekeeper, Mrs. I. S. Hodge, is par excellence as a cook.

We are expecting this to be the best year in the history of the University.

J. E. L. MOORE, *President*,  
OSCAR HUDSON, *Business Manager*.

General Assembly at Kansas City. Let the entire church pray that we may have the smiles of our heavenly Father on the work of this great gathering of Nazarenes.

P. L. PIERCE, *District Superintendent*.

#### NEBRASKA DISTRICT

At the close of our District Assembly at Lincoln, Neb., which was a time of great blessing and victory, we returned home and immediately began arrangements for the first campaign meeting in the District, which is still in progress at Otego, Kas. This place is a little less than six miles from Burr Oak. For more than a year the Burr Oak church has been praying for and looking forward to a meeting in this place. There are no Nazarene people there to back a meeting, so it was necessary to put a meeting right in their midst fully manned—preachers, singers, and a congregation. To do this is not a small undertaking; but the Burr Oak church decided to do it by the help of the Lord, and we are glad to say that it is working very satisfactorily. Each night a large working force is transported into the town by auto and vehicle, and the battle moves on victoriously. I might say right here that it would be commendable for each charge in the District to make arrangements for and carry out the plan that is working out encouragingly here. This people believe in stepping out of Jerusalem into Judea then Samaria and to the uttermost part of the world. God will bless on this line, and our borders are being enlarged. Amen!

We are now in the fourth week of this meeting. We had evangelist Aug. N. Nilson, of Portland, Ore., with us the first nine days of the battle. His stay with us was a blessing, his messages pointed and practical, and God used them. Souls were definitely helped, and God's people were edified under his ministry. The Lord bless him wherever he opens fire on sin and, the Devil.

Wife and I went right on with the battle for six days, following Brother Nilson, until Brother and Sister Ludwig, District evangelists, came to us. The battle is in array. God is with us, and we are looking for still greater victories. Already a number have been saved and sanctified very clearly and definitely. Among those saved were two women who were reared Catholics. It is inspiring to see Catholics get the Spirit birth, and come through shouting and shining. I say, Amen! Let this good work go on! What do you say?

Not only has it pleased the Lord to save and sanctify in this meeting, but I think no less than seven have been definitely healed. "The Great Physician is here." There is no small stir in our midst; it seems to be in the atmosphere. I feel shouting happy now! "Pray on and march on, and we shall win the day." Brother and Sister Ludwig are right at home in the battle.

Let me make this closing request: We want a revival flame to sweep the Nebraska District. We can have it; we must have it, and we WILL have it. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

M. F. LIENARD, *Dist. Supt.*

#### General Church News

##### NEWELL, W. VA.

After prayer and waiting on God, I took charge of this work. We have a small band of courageous saints, who know how to pray and testify and live for God. This little church has gone through some trying times in the last few years, but God is bringing them through, and the outlook is good for a revival this fall or winter. Last evening, as we returned from an official meeting of the church, we were gladly surprised to see a company of saints marching in with loaded baskets for the pastor and family. They certainly know how to take care of their pastor, and not only that, but to hold up his hands in prayer. God bless them all. We are expecting to take a number of subscriptions for the HERALD OF HOLINESS—FRED C. B. MOHR, *Pastor*.

##### BLOSSOM, TEXAS

I have two appointments this year. I just closed my last meeting on the work, commencing at Prairie Point the second Sunday in July. Here the Lord gave us a great meeting; we had twenty either saved or sanctified, and a general revival in the community. We have no church, but a fine, big-hearted people. At our church at Bonham, of which the writer has been pastor for five years, we have just closed one of the greatest revivals we have witnessed for years. Of course we had to contend for every inch of ground, but our God gave victory. Twenty-five prayed through, most of them for sanctification. At the close we took a nice class into the church. I go to old Vernon, north from Paris, on the 18th to assist Sister Smart in a meeting.—M. J. GUTHRIE, *Pastor*.

From Evangelist S. R. HODGES

We have just closed at Garden Valley, Texas, one of the best meetings ever held there, so the people say. There were twelve saved or sanctified, and fifty or more gave me their hand on the last night, asking me to pray for them. The meeting held over three Sundays. I never was more in love with Bible holiness. The gospel is still the power of God unto salvation. Rev. Virgil Hammock led the singing. We were called back for a meeting next year.

SEMINOLE, OKLA.

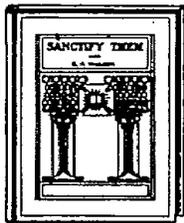
These are days of victory; days of visitations from Him. We have located again at Seminole, and will preach as the Lord bids. Last Sunday night we preached out in the country, seven miles, on the second coming of our Lord, and the message was greatly blessed. Quite a number were at the altar seeking pardon or purity. Waves of glory swept over the people with shouting!—I. L. FLYNN.

BETHANY (OKLA.) CAMP

It was the privilege of the writer to be in the Oklahoma Nazarene camp at Bethany. It was personally a great blessing to labor among so many friends of former days. The meeting was held in the new concrete auditorium on the campus of Oklahoma Holiness College. The seventh day of the camp the Western Oklahoma District Assembly convened. Brother Reynolds presided, and was in good health. The night services to the end of the Assembly continued as the campmeeting. The combination worked well. The preachers just backed up the work. About forty people were definitely blessed in the meeting. Some good cases of people getting sanctified. Professor A. S. London was present, and led the singing most of the time by request of Professor Widmeyer, president of the college. There is no better leader of song in the holiness movement than Professor London. He simply gets the people to sing. And when it comes to the altar call and altar service, he always knows what to do. On the closing Sunday Brother Reynolds gave the lecture of his world trip, and before he got back got hung up in Africa, and succeeded in raising sufficient funds to purchase two burros and saddles, spurs, and saddlebags for Miss Cole, who is to go to Africa. The closing service was a time of great refreshing. Throughout the camp the work was ably backed up by District Superintendent S. H. Owens, C. B. Jernigan, E. J. Lord, and the brethren of the District.—H. H. MILLER, Superintendent San Francisco District.

EVERETT, MASS.

Sunday, September 19th, was a day of special interest at the People's Pentecostal Church of Everett. In the afternoon we united with the First Pentecostal Church of West Somerville in a union baptismal service at the Mystic river in Somerville. Twelve candidates, six from each church, were baptized. At the evening service at Everett, six seekers took a new stand for Christ. God's presence and power were truly manifested in the service. September 15th, the Preachers' Meeting of the New England District was held



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Ten Questions

BY L. S. TRACY

FOR the promising young preacher seeking God's choice for his life work—

1. Do you know that there are about a hundred and fifty million men in India?
2. Do you know that there are many more women missionaries in India than men missionaries?
3. Do you know that women missionaries can do comparatively little work among the one hundred and fifty million men?
4. The fearful condition of the Indian widow touched your heart? That is good. But did you ever think that there can not be a widow without a dead MAN? What about the soul of the husband who died?
5. Did you ever think that the condition of widowhood in India is mainly because of bad men? and is it not practical to change the heart of the bad men as well as to rescue the child-widow?
6. Do you know that many of these men are wealthy, educated, trained lawyers able to meet the keenest opponent on his own ground?
7. Have you never thought that missionary work is worthy of the most manly man, and can test the temper of the truest steel?
8. Have you stopped to think that a woman may be suffering and doing the work in the battlefield that you—a MAN—ought to do? and that she may take your crown?
9. Did Paul stay to evangelize and pastor in and about Jerusalem, well content to "breathe a prayer," and raise a little money for Sisters Priscilla, Martha, Dorcas, Rebekah, and Ruth, who were establishing Christianity among the Gentiles in heathen Asia Minor, Macedonia, and Greece?
10. — then why are you doing it?

here. In the evening Rev. S. W. Beers, of Lowell, Mass., preached a heart-searching sermon. During the month of October we expect to hold a series of extra services for the conversion of sinners, the reclamation of backsliders, and the sanctification of believers. As a church we are praying for God's blessing upon the General Assembly.—A. K. BRYANT, Pastor.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene have engaged evangelist Fred St. Clair, a noted revivalist, to hold special services, beginning October 24th. These revival meetings are expected to continue one month. We are all looking to God for a great time of salvation.—J. A. WARD, Pastor.

OLINDA, CAL.

We have just closed a four weeks' meeting at Placentia, a little town about four miles from us. The Lord blessed His Word, and a few knelt at the altar and prayed through to victory. One young man was gloriously reclaimed, and is now attending the Nazarene University at Pasadena. Five young folks from the Olinda church are attending there this year. God is blessing us, and we are pressing on toward heaven. We as a church feel our pastor, Brother Elliott, deserves a vacation, as he has labored so faithfully for the salvation of souls in this place and other places, so the church has made it financially possible for him to attend the General Assembly at Kansas City, Mo., and also to go on and visit his people, some of whom he has not seen in many years. May God bless him on his journey. The saints at Placentia feel their need of a place in which to worship, where holiness can be fearlessly preached; and God has opened the way whereby a church will be erected in the next two weeks. God has His faithful few who dare to stand the test. Brother Shiedman of the University will supply our pulpit during the absence of our pastor. May God bless him among us.—Mrs. GRACE BOWIE, Deaconess.

WILLOW SPRINGS, MO.

We are at present in a meeting at old Pine Grove church, three miles west of Willow Springs. After closing our meeting in the Methodist (South) church, at Cambria, Ill., I preached once in the Pentecostal Church of the Nazarene at Carterville, Ill.; one night in the Methodist church at Herrin, Ill. Then at old Toledo Christian church, three miles north of Cobden, Ill. The church of my grandparents, the first church in my memory. On Monday and Tuesday evening following, I preached in the Congregational church of Alto Pass, Ill., and from there to here. Last night was our second service. The leading girl of the dancing set was forward for prayer.—RICHARD T. E. HODGES.

KEENE, N. H.

The writer has just closed a ten days' union revival meeting in Troy, N. H., with the Baptist and Congregational churches of that town. God wonderfully blessed the preaching of His Word, and honored us with precious fruit. Several were saved, have taken their stand for God, and united with the church. Mrs. Jones stood by us, and assisted in song.—H. REES JONES.

GARFIELD, OHIO

Began a tent meeting at this place last week. The interest is good, and some are getting under conviction. We are looking for an old-time revival, and an ingathering of precious souls. The meetings will continue for at least three weeks yet. We urge the saints to co-operate with us in prayer.—DAVID G. BACON.

PONCA CITY, OKLA.

We have just returned from the Assembly, and have begun our work here as pastor with renewed zeal. Sunday was the first service on this new Assembly year. The blessings of heaven are upon the church. Two precious souls received the baptism of the Holy Ghost. Our revival meetings will begin immediately on the adjournment of the General Assembly. Rev. A. G. Jeffries, of Peniel, Texas, will be the evangelist. A great revival is anticipated.—J. I. HILL, Pastor.

DYERSBURG, TENN.

Just closed a good meeting at Union Grove, three miles east of Dyersburg. It was a hard-fought battle, but the Lord greatly blessed. I was assisted by my brother, C. N. Sanders. On the last Sunday we organized a church with fifteen members. This is a fine section of country, and we have some of the best people of the community. The church was organized amidst shouts of victory. There is prospect of a great work here. The church called C. N. Sanders as pastor. This being my home county, I am very much interested in the work here. I have many friends here, and we hope at the end of the journey we will meet a great number from here in the city of our God.—J. L. SANDERS, Pastor, Stewart, Tenn.

HUTCHINSON, KAS.

We closed a fifteen-day tent meeting nine miles south of Sublette, Kas., September 14th. It was a new field, where there had not been a revival meeting for ten years. One old lady had heard but one sermon within seven years. There were no holiness people there, but the people gave us a hearty welcome, and treated us kindly. We preached, prayed, fasted, sang, and visited. People came from far and near, hungry for the gospel. God wonderfully answered prayer, and sixteen persons knelt at the altar. Twelve were converted, and



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

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

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one sanctified. We believe this is an opening for a good Nazarene church. Glory to God for ever and ever. This is our last meeting this summer. God has given us souls everywhere we have been. We are now attending the Kansas Holiness College and Bible School. God is blessing. We are expecting a good year.—THOMAS KEDDIE, JR., and A. L. HIPPLE and Wife.

NEWTON, KAS.

God is with us and assuring our hearts for great things ahead during the coming Assembly year. We are more than glad to have Brother Mendell and his precious wife with us for another year. We love them, and have good reasons to believe they love us. Their self-sacrificing lives are an inspiration to us to press on for greater things. We came from the Assembly realizing as never before that there is much land ahead to be possessed, and by the grace of our leader, King Jesus, we expect to follow on to know as never before what it means to be co-workers with Him in the salvation of lost souls whom He died to save. We expect our coming monthly missionary meeting to be the greatest we have had up to this time.—ONE OF THEM.

MINOT, N. D.

We are glad to report that God is blessing our efforts and leading us on to greater things. At present we worship in a brothers' home, as the "tongues people" have either rented or bought the hall which we had rented. We must have a place of our own, and believe that now is the time to get one. We have incorporated, a good lot has been donated, and we are getting figures on work and material. Our class was small, and a number left us to follow the folks mentioned above. We have little of this world's goods, but God says Go, and we are going. Amen! Now, brother or sister, if He speaks to you saying, "Send them a little money to help with this building," just say, "Yes, Lord," and send the amount He suggests.—WILLIAM M. IRWIN, Pastor.

UHRICHSVILLE, OHIO

Surely the Lord of hosts is with us in Uhrichsville. The last two Sabbaths have been of an unusual order. The first of the above mentioned Sabbaths God was mightily with us in the morning service. The glory came down, and one soul was struck by the divine Spirit, and was prostrated. We did not get our dinner on scheduled time. Last Sabbath also was an extraordinary day. We can not describe it, but it was good to be there. Two of our good sisters were singing in the Spirit and got blessed, and the Lord put the spirit of exhortation on one of them, which was followed by mighty praying, singing, shouting, jumping, weeping, and praising God. The spirit of exhortation came on others. The pastor, with his text and sermon, homiletics and theology, dwindled into insignificance before the mighty Spirit of Jehovah. Glory! Hallelujah! Amen! You ask me the secret of it all. One word answers—kneology. Our people are

praying harder than ever. The end is not yet, praise the Lord. Rev. Martha E. Curry will hold a revival meeting, October 17th-31st, in Uhrichsville, Ohio.—E. WORDSWORTH, Pastor.

MUKILTEO, WASH.

We are still shouting the victory in Jesus' name, and pushing the battle for holiness. The saints are getting blessed. District Superintendent J. T. Little was with us and preached a close and powerful sermon. God graciously blessed the saints, and we had real freedom in the Holy Ghost. One seeker came to the altar and was saved. We all love our District Superintendent, and pray that God may make him a great blessing to this Northwest District.—W. C. URSCHEL.

MT. PLEASANT, MICH.

The last of July wife and I came from Pennsylvania, where we had held a number of tent meetings, to the Gladwin County holiness camp, where we conducted the singing and also preached some. The evangelist was Rev. Westhafer, of Muncie, Ind. A number of local pastors assisted. Several seekers were at the altar, but we are looking for greater things in the future. There are great possibilities in Gladwin camp, if they are prayed out. Next we went to Lincoln township, Isabella county, where we had a tent meeting. We had a number of seekers, but there was a wide breach between the holiness professors and the non-holiness professors. Yet they all said they believed in it. We believe they fought for and against it with the same (carnal) spirit. Then we went to North Wheeler for a tent meeting. We had good crowds and very good interest in spite of the storm and rain. We had fourteen or more seekers at the altar. Nearly all prayed through to an experience. We had the privilege of visiting the Michigan District Assembly at Lansing. It was a feast of fat things. We had "fruit" from the "palm-tree" (Brother Shepard's sermon), and other "sweet-things" from Brother Sweeten, of Kentucky. The Holy Ghost was present all the way through, and seekers at every service. And such unity among the preachers! It could well be said of them, "Behold how they love one another."—ROBERT and ANNA DOVERSPIKE.

SOUTH MANCHESTER, CONN.

God is giving us the victory. We never got along so well. Of late our meetings are extraordinary. The last three Sundays the tide has been running high. While we are not having as many regenerated and sanctified as we would like, we are having some seekers and finders. A brother who was a charter member of this church, but who lost interest and left the church many years ago, was present last Sunday evening and made a very humble confession as to his spiritual condition, and expressed his purpose to regain his former experience and again become active in the service of the Lord. We have been praying for this brother, and we consider this a great victory. Our faith is in God, and our expectations are great. It seems to us that the future was never brighter.—A. C. GOLDBERG, Pastor.

OWENSBORO, KY.

Through much prayer and waiting upon the Lord, our church has been steadily moving upstream. The Lord has been one of us for some time, blessing us, giving us good crowds, and excellent services. The church has maintained perfect unity, and has realized a gradual growth. Everything moves nicely; have taken in thirteen new members since I have been here, and we are fast working toward the completion of our church. A few souls have been brightly saved and sanctified, and conviction is on the people. We mean by the grace of God to push ahead and never turn back into the world and formalism, but keep pressing the fire-baptized gospel to the people.—M. C. ADAM, Pastor

SPOKANE, WASH.

The answer to many prayers came yesterday when we had a great revival scene. God was with us in wonderful power, and eighteen persons were forward seeking God in reclamation, conversion, or sanctification. In the morning service there was a blessed breaking up of the entire congregation. One man, for three years a backslidden preacher, led the way to the mourner's bench, and five men followed him. Young men and women came down from the choir; members of the Church Board came; children came. As they came, the parents and friends would break down and weep, until there was loud crying, and praying, and deep conviction all over the house. Oh, it was such a precious scene—one of the most blessed in our life. Nearly all of the fourteen prayed through, and we all rejoiced that victory had come with new life to our church. Some of those who were seeking had been so buffeted by the Devil that their confidence had been shaken by recent troubles; but God lifted

them above it all, and restored the joy to their souls. Again in the evening the revival tide was on, and four others were forward. You may be sure we are all exceedingly happy that God so marvelously gave us this answer to prayer. Rev. Martin, our pastor at Calgary, was with us, and the Lord blessed him as he led the evening praise service. May God richly bless the General Assembly.—A. M. BOWES.

DOWLING PARK, FLA.

Just closed a fine meeting here. Forty-five were at the altar the first Sunday evening service. Many were converted, reclaimed, and sanctified. We were the first holiness workers that ever held a meeting here. There were many strange opinions and thoughts about the holy people, but the Lord helped us to teach them, win their confidence, and point them to Jesus who can save to the uttermost. An earnest message every day for a week on "Death, Hell, and Judgment," freighted with prayer, seasoned with love, will make these Florida people ask, "What must we do to be saved?" Our next meeting is at Pavo, Ga., September 29th to October 10th.—Dr. A. O'BANNON.

SHERMAN, TEXAS

We are glad to bring you good tidings of our work here. Our church is a baby in the little city—only ten months old—but we have received and enrolled eighty-three members up to date. Last month we had more than twenty professions in our regular services, and thirteen additions to the church. We are looking forward to the General Assembly as a great time in the Lord.—B. F. PRITCHETT.

CUCAMONGA, CAL.

Great revival interest stirs the town and country and fills the church. Many have already prayed through. Yesterday, Sunday, was a great day. Some good cases of salvation; one man sanctified on his way home last night, sounded the fire alarm, giving the shout of victory. Revs. J. D. Scott, Wilson, and Hutchens, our neighboring pastors, also Superintendent Eckel, have rendered valuable service during their short stay. We expect the best wine this week. As a church our faith is up, and our spiritual thermometer is rising. Great expectancy predominates, and we are persuaded that there is no place too hard for our God, so we are riding on up the road in the chariot of victory, singing "Victory all the time!"—W. C. FRAZIER, Pastor.

NAMPA, IDAHO

The meetings at Victor, held by Brothers Hays and Mitchel, resulted in a class of eleven. This is about ten miles northeast of Nampa. The revival held by Brother Hays at this place closed last night. A blessed time, and some souls found God. School opened with largely increased membership. EUGENE EMERSON.

From Evangelist WILLIAM N. BRYAN

The Lord has been giving some good meetings in North Dakota; people are really praying through.

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But there comes the hard trial of leaving them without a pastor, with all kinds of "ites" in the world to battle with. I have just been having one man to contend with who is some relation to some of the flock. I have met with about all kinds of "ites," but this fellow beats them all, and is getting some of the flock to believe in him. He is a no-hellite, no-heavenite, no-return-of-Christite, get-another-chance-after-deathite, all-the-Heaven-or-Hell-you-will-ever-have-will-be-in-your-heart-right-here-on-earthite. Preachers, if you have n't anything to do, you had better move out this way, and tell Brother Lyman Brough that you are looking for a place to preach, and I am sure he will find you a place. The harvest is ripe, and the laborers are few. I have had at least ten calls, but will get to but two more this fall. Both of these calls are in Norwegian Lutheran churches.

### BOKHOMA, OKLA.

I'm glad to report victory at this place. We have just closed an eleven days' meeting in which there were eleven converted and five sanctified; for which we give God the glory. The battle was hard, but through prevailing prayer God gave the victory. We have a small church here, over which the writer has been given charge. Sister Tanner came to our rescue and rendered us great service. She is a strong preacher and a good singer.—M. C. COON.

### From Evangelist FRED ST. CLAIR

Had a terrific battle at Glennville, Ga., but some real victory. District Superintendent Hanson had bought, and moved it himself, a church which was formerly a Baptist church. It was truly a titanic task; but we will soon have a cozy and altogether creditable building out of it. We had great crowds, and we should have continued at least one or two weeks longer. We are writing this from the top of Washington monument, or near the top, as the platform on which we stand is five hundred feet from the ground. Washington is a charming city, and this being our first visit we are enjoying it to the utmost. Our next meeting is in Portland, Me., with pastor Chestnutt, September 26th to October 17th. Will be in New England all winter again, or until May, 1916.

### HAWORTH, OKLA.

Our District Superintendent came down to Pine Grove and we enjoyed his forceful sermons and advice. The writer was at the Water Mill church the 18th and 19th, and had a gracious time. I also visited Brother Prine's home, one of our Nazarene members who has given up all for Jesus. He has a water mill and the latest improvements; pumps water into Valliant. The Lord is greatly blessing his family. Two of his sons have the call of God on their hearts to preach, and have been licensed to go and proclaim to the world the unsearchable riches of Christ. I was with Brother and Sister Coon, at Bokhoma. The Lord gave victory. The children have a prayer-meeting each afternoon, where the Lord is blessing.—FANNIE TANNER, Pastor.

### From Evangelist E. ARTHUR LEWIS

Closed a successful meeting at Fithian, Ill. The best wine was reserved for the last of the feast. A number were converted and sanctified during this meeting. A feature noteworthy in the revival was a remarkable break in the last Sunday morning service, as my wife, (who assisted us in these meetings) was preaching, the glory of the Lord filled the tabernacle, and saint and sinner wept and several prayed through to victory. It was truly one of the sweetest-spirited meetings we ever were in. Praise God for answered prayer! The pastor, Rev. T. A. Gookin, had labored hard, and

also our dear Brother Arthur Ingler had sowed good seed in this ground; then, too, the church members are as proficient along the prayer line as any we ever met; so we obtained victory after a hard-fought battle. And we are all laboring together gladly, giving every bit of the glory to Jesus. Amen! We are now in the battle with our dearly beloved Brother Wisler (well known in the Northwest District) now pastor of our church at East Palestine, Ohio. We have had some very wonderful street services, and indoors, too. A number (possibly twenty-five) have already prayed through—converted and sanctified—and we believe others will follow. We leave (D. V.) for the General Assembly next week via Chicago. My wife, Rev. Sadie M. Lewis, and my two baby boys will accompany us from Chicago.

### ANDERSON, IND.

We accepted the pastorate of the churches of Muncie and Anderson, Ind., September 5th. Have preached ten times, and fifteen have been to the altar. Several have gotten through. Last Sunday eight were at the altar, and five joined the church. By the assistance of the District Superintendent, Rev. U. E. Harding, and members of the church at Muncie, we have been raising money on the church debt there. We already have gotten eleven hundred dollars in cash and subscriptions. We will soon be dedicating it to our Pentecostal Church of the Nazarene for the spread of Bible holiness. Tonight the pastor starts a three days' convention in the Anderson church. Much prayer has been offered for a great time of uplifting and salvation work. We are enjoying our new relations very much, and are expecting a great year of victory. The members all seem encouraged, and all are working together for many souls to be brought into the fountain. We are to hold revivals in both churches soon after the General Assembly. C. E. ROBERTS.

### SANTA ANA, CAL.

The work in Santa Ana is moving along nicely. Souls are getting saved or sanctified at nearly every meeting. Have received eighteen into the church since coming here. We begin a tent meeting this week. We would like to have all the saints to pray for us that many souls may be saved.—C. W. GRIFFIN.

### IRONDALE, MO.

We are in a battle here for lost souls. Some are getting saved and sanctified, but we need prayer. Will the readers of the HERALD of HOLINESS pray that God gives us a real landslide of victory here in this holiness-fighting place?—MABLE COOPER, Pastor.

### TONKAWA, OKLA.

I believe the Nazarene people are doing more than any church in the soul-saving business. I have been a Free Methodist for over twenty-five years, but took my letter to the Pentecostal Church of the Nazarene at Blackwell a year ago. We have had wonderful outpourings of the Spirit. I enjoy the HERALD of HOLINESS.—PRUDENCE DOUGHTY.

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### ATLANTA, LA.

God has spared my life to get home after several months spent in His service in southern Texas. I have just closed a good meeting in this place, which was the place where I first got acquainted with Jesus. I will begin a meeting at Crichton, La., in the oil field, where there are 2,500 oil wells. The people do not stop work for the Sabbath, nor respect God. I am preaching on the streets, and God is blessing.—J. A. PRUETT.

### SALISAW, OKLA.

On September 15th we closed a glorious revival meeting at Hanna, Okla., with Brother and Sister Rhodes, on the work of Brother Baldwin. Some who had thought there was no more chance for their salvation, found God. One man who before the meeting claimed to be an infidel, was wondrously saved, and also his daughters. We begin a meeting tomorrow night at Shiloh, one of my regular appointments, with Brother and Sister Rhodes.—T. C. SAVAGE.

### STOUT, OKLA.

We have just closed a meeting at Sugar Loaf schoolhouse, in which thirteen seekers prayed through. We left several more believing in the blessing. Brother Messer was the preacher. We had fine singing.—C. M. CAREL.

This is the kind of way Christ is: from faith to faith; from glory to glory; tents, not houses; pilgrimages, not citizenship.—CHARLES H. PARK-HURST.

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