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EDITORIAL

THAT ANNOUNCEMENT

IT IS to be supposed that our readers read the Business Manager's announcement concerning a special Revival Number of the HERALD OF HOLINESS to appear in the near future. This announcement is a matter of much graver moment than might appear at a casual reading. The Business Manager has surprised us often at his resourcefulness and skill in devising wisely and providing richly for the needs of our church in her various departments. In this move he has gone into a matter which promises richer and larger results than could be expected from anything we can imagine possible in the realm of journalism.

The proposition is nothing less than to produce an edition of some two hundred thousand copies of a great Revival Number which will burn and bristle, and shine and shimmer with revival fire, pentecostal truth, evangelistic fervor, and all the flaming evangelical tenets and distinctive doctrinal statements for which the Pentecostal Church of the Nazarene stands. It will not stop with putting our church strongly and correctly before the reader, but it will seek above and beyond everything else to be a living, efficient, potent, conquering, evangelizing force, helping the pastor and the evangelist and the church member to get souls definitely and savingly to Christ. It is proposed to get out a paper which the pastor will need by the thousand, and which the evangelist will need by the tens of thousands, and which the private church member will need in large quantities, because the paper will be preaching full salvation and lovingly pleading and strongly urging readers Christward always and everywhere it is read. Thus the preacher will go on preaching after, worn out in body, he seeks repose and sleep for recuperation. The evangelist by its help will multiply himself many-fold so that he will not cease to preach and plead and exhort after his sermon is over and he rests in his tent, and even after he has wound to a close his ten days or two weeks and has hurried to another engagement, he will still be pleading with and leading souls to Christ through this potent aid he has put to work.

Meanwhile always and everywhere the church these laborers represent will become more broadly known and more correctly understood in the land. Every feature of this great number will be wholly devoted to these specific ends and we believe God will put His blessing upon it in a peculiar and wonderful way. We are praying to this end, and desire the prayers of the entire church in behalf of this great undertaking. We want it to be the most wonderful tract on these vital evangelistic and pentecostal themes ever produced, such that those who read it will pass it on, and the one receiving it will be so blessed and fired with holy love and fervor that it will be again passed on, and thus on and on these shining messengers may continue their missions of love and peace and hope and blessing until multiplied thousands may lovingly refer to this great issue of the HERALD OF HOLINESS in all the years to come as the means of their awakening and their salvation.

We need and must have the active and prompt co-operation of every pastor, every evangelist, and every church member to make this a great epoch in the history of our church. Now, dearly beloved, take this matter on your heart and help us to realize the utmost possibilities of a sanctified journalism in the matter of the direct personal salvation of souls. This

is the one business of our church. If we are not an evangelizing church, if we are not known and read of all men as most distinguished for zeal for souls and success in reaching and saving them, if it ceases to be our crown and our glory that we are most skillful in this matter of soul-winning—if this ever ceases to be our most distinguishing characteristic, that moment we will cease to have any place and need in the world.

That moment will be forfeited our charter and our credentials for existence and for a mission in the world. Let every one order about four or five times as many copies of this number as you at first might think of using, otherwise you will regret when it is over, and the edition is exhausted and no copies can be had, that you did not order several times as many as you did.

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THE RUBICON OR THE WATERLOO OF THE CHURCH

REGENERATION is given a vital, pivotal, essential place in the kingdom by our Lord. It is absolutely essential to personal salvation here and to final admittance to the kingdom eternal above. Its place therefore in the church in this world is of fundamental importance. It has ever been that great truth, by faithful adherence to which, churches have retained their hold on God's approval, and by faithlessness to which, churches have lost out and suffered defeat of the saddest and most tragic kind. This is so true that we may most appropriately declare regeneration to be either the Rubicon of the Church or its Waterloo.

Caesar crossed the Rubicon in the year 49 B. C. The crossing of this river in central Italy which formed the southern boundary of his province, virtually declared irrevocable and relentless war against the Republic. History relates how he maintained this enlistment for a war to the death.

In that final and fatal engagement of Napoleon's at Waterloo, he had 72,000 men, and of this number he lost 35,000 killed, and a great number were taken prisoners, and the remnant so routed as to complete one of the most memorable defeats in all history.

Regeneration should be the church's crossing of the Rubicon—her enlistment in and declaration of an eternal, irrevocable warfare against the world, the flesh and the devil. The war should be under the black flag, neither asking nor giving quarter. So long as this is the church's attitude and invariable practice with reference to this vital truth and experience she is invincible. This leads her membership straight on to holiness as a heart-experience and a life-practice, and this joins them on to the Lord in a sweet bond of unity and love and power.

When the church grows lax on this experience and ceases to insist upon a conscious experience of the new birth from above, and from greed for numbers or other causes takes into her fold people with no such experience but simply on an expressed desire to join, she loses her crown, and goes down in defeat more complete and tragic than Napoleon and his army on the field of Waterloo on that fatal day. Napoleon lost more than half his army by death and a large number wounded and the remnant in disgraceful flight and surrender. This is a picture of a church which compromises on this pivotal doctrine. More than half her army will be found dead in trespasses and sins, worldly, carnal or positively indulging in

sins and selfishness. Vast numbers of others will be found in flight before the Wellingtons of opposition to grace, never standing up for God in the face of the gainsaying, retreating before the pleasure-mania prevailing, apologizing for the plunging into the vortex of carnal amusements of the children of the church by the cowardly plea that the young must have their pleasure, and you "can't put old heads on young shoulders," and such arrant nonsense. Upon the whole you will find a general surrender of such churches as compromise on this doctrine until there will be no line of demarcation between the world and the church. The pitiable spectacle will be witnessed of the church aping the world in the matter of carnal pleasures, and in her schools and press she will be attempting to do what the world has always excelled her in doing. Such churches while still claiming the Bible will be found to have surrendered this precious Book in all that makes it really and truly the Word of God. Atheism beats this, and always has, by blasphemously repudiating the whole of it and denouncing Christ in obscene and scurrilous language. These churches reach the same effects by indirect and unmanly and cowardly means. In these churches you will find a press given up not to soul-searching messages on sin and salvation, but pandering to fallen ecclesiasticisms as indifferent news-gatherers, and in limping political and social discussions of reforms and material matters which are all far more ably met by the numberless worldly periodicals.

Regeneration, on the other hand, should be the church's enlistment in a war to the death, and should mean an absolutely uncompromising, endless, whole-hearted conflict with all the powers of darkness—and this to be the one great business of life. This kind of an experience lived and pressed and persevered in will very quickly bring church members to the discovery of their further need and privileges of the deliverance from one class of their dangerous enemies—the vast ugly brood of internal foes called the roots of bitterness or the remains of sin. Availing herself of this glorious provision to which a faithful maintenance of the regenerated life will lead her, the church will put on new strength and receive new power, and with the beautiful garments of holiness, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners," and her course will be one of constant and universal conquest.

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"MEN GET OFF EASY, BUT THE GIRL MUST SUFFER"

A YOUNG girl in Pennsylvania, lured by some man, stronger and more versed in the black arts than she, sinned. He cast her off and continued in the swim of "the best society," while she was ostracised from society, and found herself with no friends, no companions, no retreat or means of honest livelihood, and with practically no opportunity or help for a better life. In the face of this stern and inexorable injustice and outrageous discrimination, she went down in despair, and in the yellow waters of the Monongahela river she sought a refuge from such inequality and hopelessness. The last thought in her life, and the last words she ever penned were the words at the head of this editorial which she wrote in a note to the police department—"Men get off easy, but the girl must suffer." This was her brief comment on life which she had wrought out from a tragic experience and not from the books. This was her dreadful indictment against modern society, which she fruitlessly wrote, for the world will go on heedless of its truth as it has done for these thousands of years. This was her own bitter epitaph she penned as she foolishly sought to bury her woe and her despair in the waves of the Monongahela. This was the sad, black, damning fact which the babbling waves of the Monongahela thrust forth in proof of man's inhumanity. This blistering curse and shame on the race of the double standard in morals will continue on for the ages to come, for it is humanity's way

in which it is set, and there is to be no turning from that way.

A girl's virtue crushed, forsaken by her partner in crime, cast out penniless, with a broken heart and a despoiled name and character, frowned on by a cruel world, and disowned by family and home, her name cast out as vile by society and former friends and acquaintances, while her partner in crime moves along unhurt and undimmed in reputation or standing from his course, but honored and welcomed in "the best society" as formerly—this writes the bitter record of too many girls these days.

We have not one word of defense of the guilty girls, not one. We pity them but see only in their sad fate illustrations of the truth that sin brings its inevitable and inexorable penalty, and that this penalty is ever tragic. We see in this awful penalty women's best defense. We see in it the highest tribute to the dignity and intrinsic worth of her purity. We see in it the necessity which the chivalry of the world feels for woman to maintain her purity. The very direness of the penalty is the measure of the world's estimate of the transcendent worth of womanly virtue. We are willing to admit all this. At the same time we do cry out against the injustice of the double standard of morals which society has erected. We do claim that the same lofty estimate should be placed upon man's purity, and the same or a worse penalty should be meted out to male offenders as against female offenders.

Why does not humanity need purity in men as much as in women? How can purity in women substitute or atone for impurity in men in the operation of those mighty laws of heredity? How are we to confer upon unborn generations their God-ordained right to a fair start in the fight of life with social cleanness on one side and social putridity on the other side of the matter of heredity? What is there about man that entitles him to immunity from the demands for purity which we so inexorably require of the opposite sex? Whence came this debauched practice of disparity in the relative treatment of the sexes? There is no clime whence it could originate save the regions of hell, and earth should be too much given to ordinary planes of common fairness and justice to allow the operation of such a grotesque and such an outrageous wrong as a double standard of morals.

Let society demand of men the same scrupulous observance of the rules of cleanness and purity which it demands of girls. Let society seek to furnish as clean and worthy husbands as wives. Let society remember that both are requisite in the composition of a real home, and that without homes civilization is doomed. Let society remember that for every fallen girl there are perhaps ten fallen men, and that if there is ten times the severity in its treatment of female offenders as of male offenders, the sum total of punishment meted out is one hundred times as great on the women as the men. Let society ask itself where its justification of this outrage is to be found. Let society inquire if it is not as wise and necessary for it to have clean husbands for its daughters as it is to have clean wives for its sons. Even as debauched and doomed and hopelessly imbecile as is the modern farce called society, there are some things which even an imbecile ought to know. There are some axiomatic facts which are not too high for even the vapid, soulless, conscienceless, brainless nonentity called modern society to be able to take in. There is the innate parental instinct which is too ineradicable for the infamy of modern society even to destroy. This common, universal instinct ought at least to lead mothers who retain enough of very ordinary sense to recognize the progeny born of their own loins, to want the best chances for them in the race of life. No boy or young man has a fair chance in life who is the victim of the atrocity of the double standard which encourages him in crime by the assurance of immunity from the social penalty due his perfidy. He goes on, thus encouraged, in crime which debauches him soul and body, and damns his offspring before they are born by the prenatal effects of his impurity.

THE EDITOR'S SURVEY

PREVAILING POWER OF LOVE

How unchangable are the wonders of love. How marvelous are its powers. How unspeakable must be its infinite depths. What wonders has it achieved along the track of this world's history. Strange how mortal man with the most meagre rate of intelligence could ever get his consent to do despite to such an ineffable and glorious thing as unselfish love. Yet men and women go heedless on trampling under foot this love from year to year insensible of the cruelty they are inflicting, until awakened by some providence. Often, however, this love persists despite all such indifference and wrong until finally it conquers the ingrate and brings him to a better life. This tells the history of many a mother and father whose patience of love has been crowned with holy triumph in the salvation of a prodigal boy or a wayward girl. Theophilus Gaehr tells of a case in an exchange:

I read the story of a father whose son, having had too much money to spend at home for his own good, ran away, after the fashion of the prodigal son, and led a wild and reckless career in California. Reports came to the father from time to time of bad things, of worse things, and still worse; letters were sent to the erring boy, which remained unanswered, until finally the father, meeting a man who was going to San Francisco, gave him his son's address, and said: "Look him up and just tell him that his father has never ceased to love him as much as ever, in spite of his sinful course." The man hunted San Francisco through, until he found the young man one evening in a gambling den. He beckoned him out, and in the street he told him his name and message. "Your father," said he, "said I should look you up here and tell you from him that he loves you still." The young man dropped his head, and the tears started. He said, "Oh, my God! Did my father say he loves me still?" How many have laid their broken hearts and their shamed faces upon the mercy seat and cried: "O God, canst thou love me again? Me, the chief of sinners, spare?" Yes, Christ the Restorer is here! He loves you and desires to redeem, to re-make you by the power of His transforming Spirit and grace. "Let Him have His way with thee!"

UNUSUAL CANDOR

It is entirely unusual to find real candor in Romish writers or speakers. Ordinarily they speak great swelling words which seem to breathe an American spirit and a patriotic feeling for this country. This is never meant to mean what the words would spell, but all the same they mislead Protestant politicians who desire to be misled so as to have some plausible excuse for bartering away our liberties and our public funds for Romish votes in their candidacies. One Mr. Phelan, called by Romanists "Father" Phelan, editor of a Romish paper called *The Western Watchman*, speaks out what every Romanist inwardly feels but generally hides for politic reasons, in the following from a sermon he preached and printed in his paper:

And why is it that the church is strong; why is it everybody is afraid of the Catholic church?

And the American people are more afraid of her than any people of the world. Why are they afraid of the Catholic church? They know what the Catholic church means. It means all the Catholics of the world; not of one country or two countries, but all countries of the world, and it means more than that: it means that the Catholics of the world love the church more than they do their own governments, more than they do their own nation, more than they do their own people, more than they do their own fortunes, more than they do their own selves. We of the Catholic church today are ready to go to the death for the church. Under God she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government, we take the side of the church; of course we do. Why, if the government of the United States were at war with the church we would say tomorrow: To h— with the

church of Jesus Christ, and they need not have any misgivings on that score; there need be no misconceptions there—the Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterward."

REGENERATION AND ITS CONFLICTS

There is a sweet and very blessed life implanted in the soul in regeneration. This life is positive, real, distinct and essential to real experimental religion. This plant is, however, very tender, marvelous as are the possibilities of it. There are dangers lurking within and perils surrounding on the outside which seek to choke out this life and render it fruitless and a failure. There is abundant provision, however, made for the security of this life in the regenerated, which is within the reach of all and is needed by all. God in Christ made unto us all things we can possibly need—this is our safety. The Holy Ghost, the Sanctifier—this is our privilege, and we must have Him. The *Wesleyan Methodist* says:

The new life which is imparted to the soul in regeneration is very tender and very precious and it has much with which to contend. Temptations and persecutions are sure to rage to some extent on the outside and sometimes to rage with awful fury, and sooner or later this delicate, but precious new life in the soul will discover within the nature which it inhabits, the depravity or carnal nature which will rise up in triumph to kill this new life and throw wide open the door to the temptations raging without. If it were not for one thing we would have no hope that this tender, beautiful, precious spirit life would survive such awful conditions, but this life of which we speak has a wonderful care-taker in the person of the Holy Spirit. This life will soon need more room, hence depravity should soon be cast out. It will also need to be busy in order to keep well and add strength to itself and develop proper growth. It will need to keep in constant touch with God as the source of all its life and power. All of these needs are ever at hand through the grace and mercy and goodness of God and are administered to us by the blessed Holy Spirit.

AS A LITTLE CHILD

The kingdom is to come to us personally as things come to little children. This is by the simplest faith. The child is pre-eminently a creature of trust. For everything—literally everything—the child trusts to others to provide and furnish with not a care or anxious fear about it. We are to receive the kingdom as do little children these earthly, necessary things by simple trust. This is a sublime illustration of the beauty and simplicity and essential nature of faith. George J. Anderson thus puts it in the *Congregationalist*:

Nowadays man is exercising faith in his fellowman to an extent greater than ever in the world's history. To his fellows he leaves with trust the preparation of his food, the education of his children, the protection of his property, and, indeed, as he walks the crowded and dangerous ways of a great city, the safety of his very life. Thus his children have come to trust instinctively the goodness of the parent, to rely upon it implicitly and to test it daily

"MY LORD AND MY GOD"

[The following poem comes from the famous "Bob" Burdette at a time when he is in distress.]

How do I know He is Jesus, the Lord?
I was leprous, and foul, and mean;
I fell at His feet and He lifted me up,
Saying, "I will; be clean!"

How do I know He's the Christ of God?
I was blind, and men trampled on me;
"Have pity!" I cried; and He touched my eyes—
"Be opened," He said, and I see!

How do I know He's the Son of God?
I stood by His cross, afraid;
For I'd driven the nails; but He looked upon me—
And, Father, forgive!" he prayed.

How do I know He's the living God?
In corruption of sin I lay dead;
But Life Everlasting thrilled into me when—
"Thy sins be forgiven!" He said.
—Exchange.

government of the United States; and if the church and all the governments of the world were at war we would say, To h— with all the governments of the world. They say we are Catholics first and Americans decidedly afterward. There is no doubt about it. We are Catholics first and we love the church first more than we love any and all the governments of the world. Let the governments of the world steer clear of the Catholic church; let the emperors, let the kings, and the presidents not come into conflict with the head of the Catholic church. Because the Catholic church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her. And why is it that hope is so strong? Why is it that in this country, where we have only seven per cent of the population the Catholic church is so much feared? She is loved by all her children and feared by everybody. Why is it the pope is such a tremendous power? Why, the pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world; and the Catholics of all the world would die for the rights of the pope. He is the head of the church, and they would die for the church. And the church is the

in countless ways. No wonder Christ made entrance to the kingdom conditional upon becoming as a little child!

PERSONAL APPROPRIATION

There must be a personal appropriation of the blessed Bible if we would get our meat in due season from this treasure-house. This is a book for us all individually and personally, and must be so approached and utilized. It is not enough to admit into our creed that here in this blessed Book we have glorious provision for the needs of a race. Not enough to believe with all our heart that holy men of old wrote as they were moved by the Holy Ghost, for the great enrichment and benefit of a lost race, and that here alone they are to find a sovereign remedy for their lostness. All this is blessedly true, and yet there is a richer and a deeper truth which we must get before we get to the bottom of this great mine so rich and so full and so free and so powerful in its efficacy. There must be a personal apprehension and an individual appropriation of its truths and its provisions to each reader personally. We must read our name into its every promise and provision and precept and make them wholly and really ours. Theophilus Gaehr says in *Herald and Presbyter*:

How much turns on our ability or willingness to read our names into this precious assertion: "He restoreth my soul!" When Mr. Spurgeon one day went down to his orphanage, where he found from day to day the friends of the children sending them money and giving them cake and contributing to their pleasure, one little fellow came up to him, saying, "Mr. Spurgeon, suppose that you were a little boy here, and hadn't any uncles or aunts, or sisters, or friends, ever to send you any spending money or candy, or even to remember you through the year? Because that's me!" Spurgeon said: "I handed out the silver in my pocket to that lad very soon." If you can not read redemption and say, "That's me! I am the needy one, I am the guilty one, the blessing is offered to me," this gospel is a mere abstraction for you. It is when we put the personal pronoun into our religion, into God's promises, and into His redeeming love, that it becomes to us a power and a joy.

AS A QUESTION OF PROFIT AND LOSS

Measured by the rule of profit and loss religion is the best paying investment a man can possibly make. Some people view religion as a merely arbitrary imposition of a superior authority which demands rigorous service without compensatory features here, and only with vague promises of future rewards in a far-off, unknown world. This view is radically wrong and wholly unjust to the subject. Christ has made no such provision. He plainly shows us that obedience to Him is best for man for two worlds. His claim is that godliness is profitable both in this world and in that which is to come. He maintains that the meek inherit the earth. The devil seeks to keep prominent in the minds of people, especially the young, that the reverse is true, and that there is no profit in religion here and now. Any thoughtful observer can see the facts to be different. Any reader of the Bible knows that the opposite is claimed. The

Michigan Christian Advocate thus sums up the incalculable profit in serving Christ:

1. It means inward peace. Sin hath torment. Purity is unruffled.

2. It implies assured value. Title to a kingdom goes with it and a divine guaranty of the title. "He that believeth hath the witness in himself."

3. It is accompanied by sure backing. "As thy day, so shall thy strength be." No unsaved man has any such pledge.

4. It brings knowledge, and this is what man always craves. We want to know, not guess, as to our profits. The cleansed man "knows that the Son of God is come;" he "knows him that is true."

5. It involves competent leadership. "Lead me, O Lord, in thy righteousness." No man has a right to pray for divine leadership in anything but righteousness.

6. The profit of light to work in. No laborer can accomplish much in the dark. The great deeds of earth are wrought in the light. Pure people are the children of light.

7. The profit of stimulating anticipation. "I go to prepare a place for you." Arrangements are being made for a happy home-coming by and by. There is no profit more blessed than that.

8. The profit of promised rest. As a day laborer is cheered by prospect of rest at night, so workers with God are cheered by promise of sweet repose at last. "I will give you rest." That rest will never be cut short, nor become dull or spiritless.

LINCOLN'S PRAYER FOR VICTORY

We have always honored Abraham Lincoln as a great man and a Christian. We have never had the slightest doubt of the genuineness of his faith as a believer in our holy religion, and his conversion. There is a great deal of evidence that he was a man of prayer. Father Caniniquy, who was a warm personal friend of Lincoln, gives us proof of this fact. Lincoln, defended him when a young lawyer in a great lawsuit brought against him by the church of Rome, after he gave up Romanism, and this made them fast friends, but it made Rome a most virulent enemy to Lincoln. An instance of Lincoln's habit of prayer was the time he prayed for victory for the Union in the battle of Gettysburg. Lincoln realized that the Union forces could not stand a defeat at Gettysburg, and he was probably more profoundly stirred and more anxious as to the outcome of this battle than over any other conflict during the war. General Sickles tells most interestingly in *Zion's Herald* of his interview with Lincoln in Washington after he had been carried there wounded from Gettysburg after the great victory. Sickles told Lincoln that they heard at the front that they were all very uneasy at Washington and were packing up and getting ready to get out at the expected approach of the victorious Confederates. Lincoln replied:

"Well, Sickles, some of them may have been packing up and getting ready to flee, but I wasn't." And then he told me about God's share in the success of our army at Gettysburg. He paused a moment or two before he spoke, and lowered his head. When he looked at me again I saw that strange, weird expression in his eyes. I had seen it before. He seemed to be searching within for his thought.

"I will tell you why I didn't pack," he said.

"I am speaking rather confidentially, for I don't like these things to get into print. I confess I did feel a great deal of anxiety about Gettysburg. I felt that we could not endure another defeat, above all on Northern soil, in one of our own free states. I felt that I had done my best to help our cause, but that the burden had become too great for me. I could not see my way out. I did not know my way out, but I knew that if we were defeated at Gettysburg there was great danger of European intervention; that England and France would probably recognize the Southern Confederacy, and that would be the end of the Union. I went to my chamber; I got down on my knees and I prayed. I prayed more fervently, more earnestly than I had ever prayed before. I said: "Dear Father in heaven, this is your cause, this is your war, this is your nation; we are your people. Pray help us, pray help me. I am almost crushed with the burden that I have carried up to this day. We can not endure, we can not bear another defeat. It would be our ruin. Come to us. Do help us, O Lord; help us, and we will try to serve Thee better than ever before!" When I arose to my feet, Sickles, I felt a comforting relief in my soul. I felt that my prayer was heard and answered. I felt that God was with us and would help us, and after that moment I had no fears about Gettysburg."

THE DIVINE WIRELESS SYSTEM

What a gloriously simple and merciful condition God has suspended the bestowal of His great blessings upon. Not upon some mighty human feat, not upon some heroic triumph requiring training and great skill, not upon some great intellectual achievement or monetary gift, or triumph of genius, does He suspend His merciful bestowments. If this were His method how vast an army of us poor mortals would be forever cut off from the possibilities of spiritual achievements, and advances. The faith of the wife in her husband, of child in parent, of friend in friend, measures the love of one for the other and the joy of these blessed human relations. So the faith of men in men and in the country's solidity and future is the measure of the merchant's ventures and investments commercially, and hence of his business and profits. Shake this mutual faith and what is called panic is the quick result and demoralization and paralysis result bringing ruin and loss. Why can we not transfer this faith to higher realms and believe in God and receive His promised blessings? Why will men call this faith unreasonable when it is the most reasonable and merciful of things? W. T. Ellis says with force and truth on this point and beautifully illustrative of it, too:

Last night my friend said to me: "It is almost ten o'clock. Put the receivers of this wireless receiving apparatus on your ears and you will hear Arlington signal the correct time." Then he told me how the sound would come. I did as he instructed, and promptly at five minutes of 10 the prearranged signal began to come from the wireless station and observatory, just outside of Washington, and I set my watch by the government's standard time. By faith I took that message. I could not fully understand the scientific process of wireless telegraphy. But I believed my friend, and it all befell as he said, and my watch was correctly regulated. So it is with faith in Christ. When we accept His word, even though we are ignorant of the processes, experience befalls as He promises, and our lives are newly adjusted to His standard.

THE FIRST WORK OF GRACE

A SYMPOSIUM

Conviction for Sin

REV. L. H. HUMPHREY

DR. JESSE T. PECK, in *The Central Idea of Christianity*, says: "But let us not be superficial. Whatever is valuable in religion must be grounded in conviction. Conviction is a legal term. It implies that the accused has been arrested, tried, and condemned; brought in guilty of the crime alleged against him in the indictment. But in theology this term has a special application. It is the work of the Holy Spirit, imparting to the soul positive evidence of its guilt, its depravity, and its exposure."

Conviction is the work of the Holy Spirit in the heart of a sinner, looking towards a thorough repentance for sin (John 16:8). For God to save a sinner without repentance would be to approve sin, which the Divine Being can not do.

Sinners are convicted of sin just about in proportion as God's people live holy lives and pray the prayer of faith for sinners. It may well be doubted if a sinner ever became deeply convicted of sin unless some saint of God interceded for him at the throne of grace. As the church has drifted hellward and worldward, sinners have ceased to be convicted and to be converted. This is the history of the matter in all the past. It is then that human agencies have been sought to fill the churches, interest the people, and to keep up an appearance of Christianity.

God uses many agencies in bringing about conviction, among which may be mentioned, in addition to holy living and prayer, gospel preaching, the Word, Christian testimony, holy song, the various manifestations of the Spirit. In it all the Holy Spirit works and brings about results as seems wise to Him.

A thoroughly awakened sinner is under conviction. He feels the wrath of God poured upon him on account of his many transgressions. He sees himself dropping into hell under the terrible load of guilt. Let him soak well. The more thorough the conviction the better. God intends that he shall get so sick of sin, see its "exceeding sinfulness," until he shall never again in all the coming ages desire another trial of it. The Psalmist said, "The pains of hell gat hold upon me." When a sinner feels the very pangs of hell taking hold upon him, he will usually bestir himself to find a place of refuge. That place is found in the Savior's bleeding side. When this is found salvation has come, the guilt is gone, and the sinner is converted to God. Life, peace, joy, and love are his, and his forever, if he remains true to God.

To my mind the great need of our revival meetings is more of the old type of Bible conviction for sin—conviction which removes sleep from the eyes, appetite for food, and brings on an agony of soul which will cause men and women to exclaim, "What must I do to be saved?" It seems next to impossible for people to get soundly converted with anything much short of this state of the heart.

First Work of Grace

FELIX W. JOHNSON

REGENERATION, or the first work of grace, the experience, is a divine act upon a penitent's heart, through faith in Jesus. This act is a creation: "For we are his workmanship, created in Christ Jesus." This creation is a translation of citizenship. For we

are not strangers or foreigners, "but fellow-citizens with the saints and of the household of God." In this transaction the penitent loses his old citizenship, but gains the new one. The prodigal exchanges the swine pen for the feast chamber; the filthy garments of sin for the robe of righteousness; the nature of rebellion for submissive obedience, and the poverty of hell for the glorious riches of heaven.

His viewpoint is completely changed, so that he look up. "For the grace of God hath appeared bringing salvation to all, teaching us that denying ungodliness we should live soberly, righteously and godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." His viewpoint being changed, his objective point is necessarily changed, and his journey is controlled by the objective point. He has heard of the promised rest that remaineth to the people of God, and remembers that God has brought us out of the land of sin to bring us into the land which He swore unto our fathers. Being now a child of faith, he is the "seed of Abraham" and an "heir" of God, "according to the promise," the oath which He swore to our father Abraham, to give unto us a horn of salvation to deliver us from all our enemies, that we may be before God without fear, in holiness all the days of our life. So the life of regeneration may be maintained only as the regenerate walks in the light with God. Such a walk excludes all known and wilful sin, for in Him there is no darkness at all. Whosoever is born of God doth not commit sin. The lowest standard known in the Bible is obedience to the commandments. "If a man love me he will keep my commandments. . . . He that loveth me not keepeth not my saying." If a man loses his first love, he must accept one of two alternatives: repent, or lose his place in the church. Every branch that bears not fruit is taken from the vine. So the life of the regenerate is one of fruitage. The fruit of the Spirit is love, joy, and peace. Sooner or later the regenerated soul will feel an impediment to fruit bearing. His neighbor may not be able to detect it, for it is not an external trouble but an internal foe; and he finds himself to be "yet carnal," a babe in Christ.

A minister of long standing said to the writer: "I am God's child and love Him; He loves me, and I am on my way to heaven. I enjoy the fruits of the Spirit in a measure, but there is something in me which does not always behave itself well. I do not feel its influence all the time. Under the crucial tests this something rises up and troubles me just when I feel the necessity of being at my best for God. If I may get rid of this something I shall be delighted to do so."

Be not discouraged, dear child, for it is your Father's good pleasure to purge every branch that bringeth forth good fruit, that it may bring forth more fruit. God has not called your attention to this inner foe to chide you. You are not guilty. There is no blame at your door. Your Father is delighted with the innocence of your heart. You are Christ's. If so, you are Abraham's seed, and an heir according to the promise. God confirmed the promise with an oath. The promise was that in Abraham's seed—that is, Christ—we

should find a deliverer from every foe. Being an heir according to the promise (Gal. 3:29), accept your inheritance by faith. To fail will be to follow the example of the Israelites who entered not in because of unbelief.

The babyhood of our Christian life is like that of our natural life, wisely designed to be the minor part. So it isn't safe to remain an undue length of time in the babyhood of Christianity. In fact, to do so is a failure to walk in the light "as he is in the light," and this failure is not a matter of inability, but one of unwillingness. Unwillingness is rebellion, and rebellion is sin. Thus we account for the backslidden condition of so many who once started in the way. God has two methods of dealing with the branches in Christ, *viz.*, the purging method and cutting off method.

"Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it."

Repentance, Confession, Restitution

C. HOWARD DAVIS

IN THE Bible there are still these three terms, dodged by many, left alone by one class, considered obsolete by some doctors, and meaning nothing to still others who claim some grace. Since they are still in the Book, it is worth our time, if we would gain heaven, to look them up and find their meaning. We turn first to the dictionary, as we always do to learn the meaning of a word.

We take *Webster* first: "The act of repenting, or the state of being penitent; sorrow for what one has done or omitted to do; especially contrition for sin."

The *Standard*: "The act of repenting, or the state of one who repents; a turning with sorrow from a past course; sorrow for something done or left undone."

In theology: "A sincere and thorough changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God's mercy, a strong desire to escape or be saved from sin and voluntary abandonment of it."

Next we turn to Dr. Adam Clarke: "Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, inclinations are changed; and that, in consequence, there is a total change in his conduct."

"It scarcely need be said that, in this state, a man feels deep anguish of soul, because he has sinned against God; unfitted himself for heaven, and exposed his soul to hell. Hence, a true penitent has that sorrow, whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God."

St. Paul, 2 Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of."

Jesus, Matt. 4:17, "Jesus began to preach, and to say, Repent."

Luke 13:3, "Except ye repent, ye shall all likewise perish."

Repentance will quickly appear in the outward life. A godly sorrow for sin is a real thing, manifested in a real way. No one is truly repenting while holding on to any sin. A good case of repentance brings a sinner to a dead halt in the sinning business. Repentance is more than a matter of feeling—there

are horrible facts confronting the sinner, sins against God and man; his soul in danger of the sorest kind: the death penalty hanging over his head. "The soul that sinneth, it shall die." Yet waiting for feeling!

The facts are enough to awaken the most deluded sinner of sinners. The Bible holds sinning up in the blackest of figures, as the most horrible thing known to God or man. The only hope is to repent; failure is to forever perish. No man sins and repents every day. Impossible! Sin has too strong a grip, and man is incapable of keeping that thing up day after day.

The individual has to do his own repenting. Repent for himself regardless of others. God lays this responsibility on every one, and no progress can be made in salvation until genuine repentance has been attended to.

CONFESSION

Salvation is dependent upon confession of sin by the sinner. "If we confess our sins" is God's way. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh shall have mercy." There is much of confessing in these days, but it is the neighbor's sins, which has gotten to be one of the fads of the times. But the Book says we must confess *our* sins. This has come to be very hard, for men have sinned without thinking of the day of confession. There is no hope till we confess *OUR* sins. Some, I fear, have such a list they will never get courage to confess out. Many a soul is kept from salvation because it would break up families, open the door of the penitentiary, and too many other things to speak of now. Sin must be confessed as far as it is known, and to whom concerned, in order that one be regenerated. Old-time religion is found only at the end of an old-time repentance and confession of sin. Genuine confession of sin is preceded by a purpose to abandon all sin, and followed by a life separated from sinning.

RESTITUTION

This is another out-of-date term according to many. If a man will know God, there will be some restoring, which a sinful life makes necessary. Some who have spent years in sin will spend the few remaining years in restoring. Such cases are known to the writer. The crooked things of a sinful life have to be righted up to the utmost of the saved one's ability. Many small things have to be taken back, not a few larger ones must be taken home; dollars change pockets. Some property in the form of real estate has to change hands, damage done to a neighbor has to be fixed, slanderous stories have to be owned up to, back bills paid, some of them outlawed; various kinds of goods carried home. A man who has become a child of God must not only live right now, but must fix up the past, as difficult as it may be, no matter how hard or costly, even if it takes the rest of his natural life.

This brings out the costliness of sin, and its blinding power, for the sinner plunges into sin with no thought of its cost, but it has to be met by restoration. The fact of this hard old term, keeps many from getting to God; they are unwilling to pay the price, and some others back down after having made the surrender. God helps a man who will righten up his past, and he will be blest with old-time salvation and power.

Repent, then you can believe; confess, and you will forsake; restore, and you will come to know the regenerating power of the old-fashioned gospel in a way that will bring God into your heart and life to your perfect satisfaction and eternal happiness.

The Necessity for the New Birth

CHARLES V. LA FONTAINE

THERE has never been any lack of attempts at hindering sin. Men of all ages have felt the awful necessity of trying to stop the fearful onslaught that sin makes in people's lives. The attempts to lead men out of sin and into a better life are as old as men are, and almost as numerous as sin itself.

Socrates said, "Ignorance alone is the source of all sin," and he taught that "man could be educated to moral freedom by enlightening his mind, and by intellectual culture." But Ovid said, "Intellectual culture alone can not protect one from even one sin," and he wails his own weak attempt by saying,

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power;
He is able,
He is willing; doubt no more.

Now, ye needy, come and welcome;
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh,
Without money,
Come to Jesus Christ and buy.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you;
'Tis the Spirit's glimmering beam.

Come, ye weary, heavy-laden,
Bruised and mangled by the fall;
If you tarry till you're better,
You will never come at all;
Not the righteous,
Sinners Jesus came to call.

Agonizing in the garden,
Your Redeemer prostrate lies;
On the bloody tree behold Him!
Hear Him cry before He dies,
"It is finished!"
Sinners, will not this suffice!

Lo! the incarnate God, ascending,
Pleads the merit of His blood;
Venture on Him, venture freely;
Let no other trust intrude;
None but Jesus
Can do helpless sinners good.

Saints and angels, joined in concert,
Sing the praises of the Lamb;
While the blissful seats of Heaven
Sweetly echo with His name:
Hallelujah!
Sinners here may do the same.

—Joseph Hart.

and the truth is not in us;" and also, that "if we say that we have not sinned, we make Christ a liar, and the truth is not in us."

Jesus settled the matter for all time when in his conversation with Nicodemus he said, "Ye *must* be born again," because "that which is born of the flesh is flesh," and that "they who are in the flesh can not please God."

While God created man in His own image — which was in righteousness and true holiness — and man was by creation holy, just, good, wise, and perfect; yet the sad fact of the fall reveals that man lost that image, and that "Adam begat a son in his own likeness." Adam killed that holy life by disobedience, and his own firstborn was a murderer, and since then the natural heart has been "deceitful above all things and desperately wicked."

Out of the natural heart have proceeded all the evil in men's lives; and all the works of the flesh are wicked. The natural heart receives not the things of God, but walks in vanity and in disobedience; is sowing to the flesh and is continually reaping corruption. Such a heart can not see, perceive, understand nor enter into the kingdom of God.

The entrance into the Christian life demands an absolutely new nature and life. This can be secured by a new birth only, and such only as are born again are in the kingdom. The new birth is a necessity, and an imperative necessity. A church membership and a water baptism are of no avail so far as salvation is concerned. They may accompany salvation, but there is but one thing that will make a person a Christian, and that is to be born one by the marvelous work of the blessed Holy Spirit, whereby one becomes a new creature.

If we would see people hungering after holiness, we must be sure that they are really born again, and bear evidence of the new birth.

Childhood and Regeneration

C. A. MC CONNELL

LITTLE children and their relation to the kingdom of God has been the subject of controversy in the church for years. The Roman Catholic church and its immediate ecclesiastical offspring have taught that the infant, having been born damned, was to become a partaker of the atonement through the rite of baptism. Other bodies, denying such efficacy of baptism, held that only such were to be saved as reached the years of accountability and received regeneration through pardon from sins.

Modern thought is swinging away from a conception of infancy under the sentence of eternal death, to the other extreme — that of a holy childhood: one having no need of a Savior.

A layman, such as I, may not rush unprepared into the field where giants have fought, and I am not insisting that my theology be accepted; but I desire that I might impress upon the minds of our people the need of childhood for Jesus.

We remember what a shock came to us at the statement of a leading divine of one of our most orthodox churches, that a child of a religious home and environment had no need of any further work of grace, but only of development and culture. Not only was this man not reproved by his church for such a statement, but this practical denial of the doctrine of depravity and need of Jesus as a Redeemer seems to be the tacit position of a large part of the Christian church today.

It is true that "before the foundation of the world" the Lamb was slain for the sins of

"I see and I approve the better, but I do the worse."

Schiller would substitute æsthetic culture, and by combining the good and the beautiful attempt to awaken a desire for the good.

Kant well felt that a renewal of the will could never be brought about by a "piece-meal" reformation; yet nevertheless thought that "man could by an immutable decision renounce the low, sensual motives, and make the demands of reason the maxims of his actions."

It might thus be barely possible to force back single outbreaks of sin that did not come upon a person too suddenly; but moral conflict can never change the impure, selfish, sinful heart and self.

So-called Christian Science tries to do away with sin by denial; but St. John says, "If we say that we have no sin we deceive ourselves,

the world, and the race "chosen" again unto pardon, regeneration, and holiness. It is true that upon Calvary's cross the purchase price of our eternal blessed estate was fully paid, and to that price man can add nothing. But it is also true that one may choose not to accept that estate which came at so fearful a cost.

Man's will was not destroyed in the fall, nor did the atonement set it aside. Where there is responsible will, there can be no salvation except through choice. Legal salvation exists in irresponsible childhood the world over, and without rejection of God—not having power of responsible choice—the child enters into his inheritance when mortality puts on immortality.

All are agreed that there comes a moment in the life of the child when he stands before God an accountable being. In that supreme moment he becomes conscious of the existence of duty as related to God, insomuch as he recognizes right from wrong. There may not be—there can not be—a perfect knowledge of the will of God, nor of the extent of his relationship to Him; yet there may be a perfect obedience of will through choice of right in that moment of revelation.

"Marvel not that I said unto thee, ye must be born from above" is as applicable to the child as he reaches the hour of accountability, as it is to the adult whose sins call for a pardoning act of divine mercy. The moment of regeneration in the child is the same as the moment of regeneration in the adult—deliberate, conscious choice of right as right. We understand that the manifestations of the changed life will differ one from the other. Back of one is a conscience void of offense; the other mourns, and will show the effects of a life lived in rebellion. But to each alike comes the consciousness of change, a realization of present salvation.

As parents we have been divided broadly into two classes: one viewing the child as born holy, having no need of any further work of grace; the other holding regeneration to be impossible without accompanying pardon of sins, and awaiting expectantly, almost complacently, a descent into sin that thereby the child may feel the need of pardon, and so seek regeneration.

The one class affects to think, "My little darlings will never grow up to be sinners; they are so pure and good." The other says, "Oh, well, boys will be boys; let him sow his wild oats;" and, "She will settle down by-and-by; you can't expect old heads on young shoulders."

In both cases there is present indifference to the spiritual life of the child. In either case, unchecked, the child drifts deep into sin, and some day we awake to the bitter fact that he is beyond our reach.

As parents we have lived too far from our children. We know too little of their inner lives and the working of God with them. How seldom, in even professedly Christian homes, is the spirit of the home such that the child feels free to go to either father or mother with that strange heart-hunger which is the leading of the Spirit toward regeneration. I would that we might get a conception of the worth of parenthood—of what it means to bring children into the world for either heaven or hell. I am sure that God intends we should, from their earliest years, so place Jesus before our children that when their hour of accountability comes they shall easily choose Him and good, and receive the conscious witness that they are born of God. And this might come many years earlier in the life of the child than most of us imagine.

Oh, the crime of sending our children,

through our own indifference or neglect, to the slime-pits of sin, hoping that some day, by some lucky chance, they may repent and be converted!

If the atonement leaves no need for regeneration, then it leaves no need for entire sanctification. If the child is born regenerated, it must likewise be born holy. If there may be new birth without choice, then there may be holiness without choice. While the fact of regeneration may not be so patent in a child, carnality has a way of showing itself even in children; holiness they must have—and, of a truth, regeneration first.

Let us as Christian parents begin at an early age with our children to bring them to Jesus; teaching them of the new birth, so that when the crisis of their soul life comes they may be prepared to choose eternal life. Then the way will not be difficult nor long to heart cleansing and the grace of entire sanctification.

Spiritual Birth and Spiritual Baptism Differentiated

FRED MESCH, JR.

NO MORE wonderful truth is in Scripture than that men may be truly born again. And linked to this is the glorious message that the church may be baptized with the Holy Ghost. These are not synonymous. They are necessary and possible experiences of the soul. Our holy religion, though by the many degenerated into mere forms and profession, nevertheless is a most knowable reality. But notice in what respect these two experiences differ.

1. *They differ in the character of those who are eligible to receive them.*

Spiritual birth is for the unsaved; spiritual baptism for Christians. Arguing from analogy, it would hardly be possible to be born and baptized simultaneously. Birth is always the beginning and hence first in the order of life physical and spiritual. One who does not physically exist, can not be physically baptized. By the same reasoning, one who does not spiritually exist can not be spiritually baptized. You can not baptize a non-entity. So the Bible clearly says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world can not receive" (John 14:16, 17). While to the very unspiritual Nicodemus Jesus said, "Ye must be born again." But it was the band of disciples, whose names were written in heaven as evidence that they were born into the heavenly family, that Jesus exhorted earnestly to tarry for the baptism with the Holy Spirit. It was the converts at Samaria, for whom Peter and John went to pray that they might receive the Holy Ghost. The accepted and believing Cornelius received the Pentecostal blessing, and the Ephesians, who had believed, Paul prayed for that they might receive the Holy Ghost. This is the natural and the spiritual order: *Birth, then Baptism.*

2. *They differ in their nature.*

The new birth is what the name signifies: an impartation of divine life. Spiritual baptism is what that name signifies: a washing or cleansing of the nature from inbred sin. The Greek word, *palingenesia*, rendered "regeneration," compounded of *palin*, "again," and *genesis*, "birth," literally signifies reproduction—the act of forming a thing into an entirely new state. Wakefield says, "Regeneration may be defined to be that moral change in man, wrought by the Holy Spirit, by which he is saved from the love, the prac-

tice, and the dominion of sin." Spiritual baptism differs widely from this. It literally means cleansing. "Then there arose a question between some of John's disciples and the Jews about purifying" (John 3:25). They went to John and began to discuss baptism. The council at Jerusalem heard Peter say that the Gentiles had received the Holy Ghost as well as they, their hearts being purified by faith.

Regeneration renews the nature, giving dominion over all sin; the baptism with the Holy Ghost and fire eradicates all sin. Dominion and eradication speak the difference between spiritual birth and spiritual baptism. At the time of regeneration, there is no consciousness of inbred sin. It is only afterwards that souls awaken to its presence. This awakening comes as a result of efforts to suppress it. Almost universally we are told that regeneration gives dominion over "the sin of nature." This we accept as true; but the baptism of the Holy Spirit does more than that. For the Scriptures give a lively account of a spiritual state free from the sin itself. While the one blessing saves us from the power of sin, the second blessing delivers us from the presence of sin. The experiences of having dominion over sin and being free from sin are clearly attested by Scriptures and by personal experience. If we are delivered from the power of sin (regenerated) and from the presence of sin (sanctified) at the same time, then there could be no experience of having dominion over sin. There would then be only two experiences: bondage under sin and complete freedom from sin. But this is contrary to Scripture and to universal Christian experience.

The new birth brings us into the divine family; the baptism of the Spirit is the bestowal of a divine fulness, abiding and satisfying, upon the divine family. The one is the birthright, the other is the blessing, the coveted blessing. Regeneration brings life to the soul, and as a result of life, tremendous heart hunger. The baptism satisfies that hunger with the outpoured blessing. Dead souls know no spiritual hunger. Souls made alive know it, and may be filled with righteousness. The first experience is like a soldier surrendering; the second, when we are proved, is the giving of arms and ammunition to the surrendered man, now consecrating himself to the new service. The power of the Holy Ghost is the means of warfare, our defense in battle.

3. *They differ in results.*

The new birth is the condition of entering the kingdom. So Jesus told Nicodemus. As a rule, the heir of an estate must be blood kin. Only to the children is the New Jerusalem promised. The baptism of the Spirit is the condition of living in the presence of the King. Likeness to Him is the way. "Be ye holy, for I am holy" (1 Peter 1:16). "Sanctification, without which no man shall see the Lord" (Hebrews 12:14). Isaiah was ashamed in the divine presence until the coal of fire touched him.

The new birth brings the fruits of love, joy, peace, etc. The baptism of the Spirit, in destroying carnality, perfects these fruits. So the apostle Paul prays that the people at Thessalonica might have their faith perfected (1 Thess. 3:9-13). So Jesus prayed for His disciples that their joy might be fulfilled (John 17:15). We love God and the brethren, we are born of the Spirit, but when sanctified we have our love perfected, so that we love God with all our hearts, soul, mind, and strength, and our neighbor as ourselves. Also when justified by faith, we have peace with God, but there is perfect peace to them whose mind is stayed on God.

Mother and Little Ones

"AS REGULAR AS A CLOCK"

When things go just a certain way,
A steady as can be,
They're "regular as a clock," we say;
Now, that's what puzzles me.

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

Now, our clock, why, it's just as sure,
When I am having fun,
And bedtime hour is drawing near,
To break into a run!

And through the night it gallops on
Until, to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then, when I go to see the boys—
I often wonder why—
The hours go so very fast,
They seem to fairly fly.

But then, sometimes, when I'm in school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation-time,
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not "regular" at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

—H. H. Pierson, in St. Nicholas.

THE DEEPEST LAYER

Miss McAlpin felt a wave of discouragement sweep over her heart on a certain Sabbath morning, as, the lesson finished, she sat with her class of boys about her and tried to join in the school's closing exercises.

"If it were not for Chester Bronson," she thought, "his mischief and his recognized leadership among the boys, I could manage them all with comparative ease. As it is, I feel that I must resign my class this week for good. I have been on the point of doing it several times before, but today's lesson was the worst struggle I have undergone.

"O Chester, Chester! If I could only get hold of you and touch your sensibilities in some way, the battle would be won; for I do think the others are quite fond of me, and like to have me for their teacher! But I do believe you would be only too glad if I gave up the class tomorrow."

So Miss McAlpin was sadly musing while her voice sounded in the hymn.

Then, as all heads were bowed for the final prayer, she endeavored to control her thoughts, and send up a petition for her boys.

"O Lord, show me a way to help Chester Bronson!" she prayed.

Then a memory of childhood days came to her, and her mind was made up. She would try the experiment.

"Chester," she said, as the boy lingered a moment after school was dismissed, to put on his overcoat, "do you know, I thought of something just now which perhaps you might care to hear. Did I ever tell you, I wonder, that your mother and I, when we were little girls and lived in Philadelphia, used to be dear friends?"

Miss McAlpin was not at all prepared for the change which came swiftly over the boy's face. All the hard look and the mischievous light went out of his blue eyes. Instead, they were full of an eager and even a tender interest as he gazed up at his teacher.

"You knew my mother? You knew her when she was a little girl? Oh, I say, Miss McAlpin, why didn't you tell a fellow that before? Why, there's scarcely anybody round here that ever knew my mother, and all my life I've been trying to find some one who would talk to me about her. Father won't ever say a word, though I've often tried to make him.

"You see, she died when I was born, and it almost killed father. He's been sort of bitter and down on everything since, and I don't much wonder, do you? She must have been just right, my mother, and what a beauty from her pictures! O, I say, Miss McAlpin, when will you tell me all about her?"

That Sabbath morning was the beginning of a great change which occurred between Miss McAlpin and the boy who had previously tried her so sorely. The influence of this change affected, indeed, the entire class, and their teacher never again had to consider seriously her idea of giving up her position at their head.

The next evening was the first of many which Chester Bronson spent in Miss McAlpin's parlor. For more than an hour the boy sat entranced while his teacher told him much that she could remember of the child friendship existing between his mother and herself.

"It was only between the ages of twelve and fifteen that we were so much together," she said, "after that, my family moved out to Illinois on a farm, and your mother was sent to boarding school for several years in New York.

"But we did not forget one another, and corresponded for a number of years, though we never met again. But this afternoon, Chester," Miss McAlpin continued, "I have been looking over a box of my old school essays and examination papers, and I found a package of your mother's letters, all of which I am going to give you, if you would care to have them."

The boy's eyes glistened, as she handed him a bundle tied up with faded blue ribbon, inscribed—

From Edith Farrington to her
friend, Mary McAlpin,
1880 to 1885

"I'll keep them in secret drawer of my own desk. You don't understand what a handicap it is in a fellow's life never to have known his own mother.

"Now, won't you tell me about those days; what she looked like when she was fourteen—just my age—and how she acted, and what she studied?"

"Well, you are like her, Chester; very much, I think, in certain ways. She had blue eyes, like yours, but her hair was dark, and she wore it in heavy braids, tied with ribbon, when she was fourteen.

"Edith was very bright, and jolly, too, but I think her chief characteristic was her great usefulness. She never seemed to consider her own pleasure at all, but was always looking out for other people's enjoyment.

"There were the younger school children to be amused, swung, and played games with. There was one little crippled boy to whom she devoted a large part of her time. He was about ten years old, and walked with two crutches, so that he had to sit still a great deal. Edith told him stories, and played quiet games with him.

"But, Chester, the real secret of your mother's lovely character, was that she had given her heart to her Savior, and was continually trying to please Him. It was through her influence and from the fact that I admired her and desired to be like her that I myself became a Christian.

"And do you know, my boy, as I was looking over these old letters, a strange thought came to me, if Edith could write me another letter now, I wondered, and could send it down out of heaven to me by an

angel messenger, what would she say in it, after all these years? Why, I believe she would say something like this:

"Mary McAlpin, you have got my boy, Chester in your Sabbath-school class, and I want you, for my sake, to help him all you can—to influence him, if possible, to decide for Christ now; to give his whole life to God so that some day he may meet me here, where we shall spend eternity together."

The boy's eyes were bright with tears, as he said:

"Yes, Miss McAlpin, I do want to be like my mother, and to see her some day more than anything else in the world, and if you'll help me, I'm going to try it with all my might!"

And so Miss McAlpin's prayer was answered, and so she found the deepest layer in Chester Bronson's nature.—Western Christian Advocate.

OUR COUSIN MAGGIE

"I went down to the station with Cousin Maggie this morning and had a whole sermon preached to me on the way," remarked a young girl to her brother.

He gave a low whistle. "What a bore!" he exclaimed. "But she never struck me as that kind at all."

"What kind?"

"O, goody-goody, you know; the sort that talks and talks about what one ought to do and what one ought not to do."

"But she never said a word about what I or any one else should do. It was not that type of sermon at all. It was her kind and considerate deeds all along the way that I am referring to. Listen! First, she stopped at the little news-stand on the corner and left a post card to pay for one the woman had let her have when she was in a great rush to catch the post and found she hadn't any change. She took pains to stamp it, although the one she had received had not been stamped. The woman said, 'O you are too kind,' but she looked pleased. It was a graceful thing to do, wasn't it? I am sure she does not find too many who ever go any farther than paying up to the letter.

"Going a little farther, we met the washerwoman's boy, and nothing would do but she must give him an apple out of the bag of fruit she had for her luncheon. Then we stopped at her seamstress's to pay for a blouse. When the woman said it was a dollar, Cousin Maggie took out a dollar and a half, saying that was little enough for such good work. The woman thanked her with tears streaming down her cheeks. 'If more were like you,' she told her, it would not be so hard for honest, struggling workers to get along.'

"But this was not all. Just as we were going up the steps to the station a baby's bonnet ahead of us fell off. The woman carrying it tried to stoop and pick it up, but quick as a flash Cousin Maggie had it in her hand and was putting it on the child's head. She never let a single opportunity of doing a kindness pass during the whole walk. Of course, she was lovely to us all during her visit—but then almost any one is to the family that is entertaining her. The test comes when she meets humble outsiders, I think."

The girl's conclusion was absolutely right. How many of us, who strive to be consistent in thought and deed, make it our habitual practice to preach such "sermons?"—Young People.

LUCY'S NEIGHBORS

"Mother," said Lucy Harvey, "have I any neighbors?"

"Yes, indeed," said her mother. "Nannie Potter is your neighbor. Don't you know that she lives almost next door?"

"Oh, good!" said Lucy. "I can do it as well as not."

"Do what, Lucy?"

"Love her," said Lucy. "Miss Eula wanted us to try all this week to do our verse, and it is easy enough to do that with Nannie."

"What is your verse, my dear?"

"Thou shalt love thy neighbor as thyself," Lucy said, very fast. "It is a real

easy verse, isn't it mother? It didn't take me any time at all to learn it."

"But the word 'neighbor' in that verse does not mean only the people who live next door, or in your own block, but every one you meet. God meant to teach us to love everybody, and not to think too much of ourselves. So it isn't an easy verse to 'do,'" said her mother. "Not always."

"Why not, mother? I think it is real nice to find out that I have to love Nannie, because the Bible says so; and you know I love her now."

"As well as you do yourself," her mother asked, smiling. "People love themselves a great deal, little girl."

"I don't," said Lucy. "I don't believe I love myself at all; but I love Nannie."

On Friday afternoon, Nannie came to stay two hours, and play in the yard with Lucy. Lucy's mother sat beside the window with her sewing. She could see the little girls scamper across the lawn, and hear their voices. For a time all went well; then Lucy's mother heard Lucy speaking very loud:

"I'll not do it, Nannie Porter, so there! You can just go home if you want to. I don't care!"

Then Nannie's voice sounded, but she did not speak loud enough for Mrs. Harvey to hear. Then Lucy again:

"Well, I won't, I tell you! If you thought I was going to let that little crooked-necked dolly of your ride in my new doll carriage you are just mistaken. Helena Maud has to ride in it all the time. It was bought for her, and she has to have it, and she's going to!"

Then Mrs. Harvey leaned from the window: "Nannie," she called, "I am sorry that my little girl does not love her neighbor enough to loan the doll's carriage to her."

Nannie's face was red, and she tried to explain: "I didn't mean to be selfish, Mrs. Harvey. I thought perhaps she would let Amelia ride just once around the carriage drive; but I ought not to have coaxed her."

"No," said Mrs. Harvey. "You ought not to have had to coax. A little girl who loved her neighbor as well as she did herself would have thought of it without being asked, and would have offered her carriage. But, you see, Lucy loves herself so much better than her neighbor that she can not do it even when she has been asked."

Oh, wasn't poor Lucy's face red, then; but she had a victory. She wanted to stamp her foot and cry, and say she did not care! Instead, after a minute, she said:

"I forgot. Amelia may ride in my doll's carriage, Nannie. She may ride five times round the carriage drive."—The Sunbeam.

THE PEACE LADY

She was old and bent. She was dressed in common attire, but her face was beautiful, for on it rested the "peace of God that passeth all understanding."

She was often seen on the streets of the pretty village of O—going in and out of the homes selling the holders that she had made, and in this way earning a living for herself and husband, who was too old and too ill to work.

It was always a gentle rap at the door, and a low, sweet voice, with a smile, asking for the sale of her holders. No one could be in a hurry with her—no one could turn her away, for was not the "love of Him" stamped on her face, and quietly would come the whispered words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

One bright, sunny afternoon Miss Deane was restless in her lovely home. She was tired of the music—tired of her books. Suddenly she heard a low rap at the door. She sprang to her feet, saying, "It is my peace lady," for she had learned to call her this dear name during the last few weeks. She opened the door, saying, "Come in. I want one of your holders and I have something nice for you." For she knew she would not come in unless she was wanted—and she was wanted—for there was an unrest in Miss Deane's heart that her music and books could not quiet, and some way the

calm, sweet smile of the "peace lady" seemed to appeal to her.

After taking a holder—a common, cheery calico one for a nickel—she said softly to her: "Linger and rest. I want to talk to you, and then I will give you something nice to take home to your sick husband." She drew her chair close to her and said: "Tell me about yourself."

When she had finished her sad story of how they had lost their home by fire, and how during the last few years she had been kept well so as to be able to support herself and husband, Miss Deane, with tears in her eyes, said: "And so all these years you have trusted and been content, knowing that He would take care of you?"

"Yes, dear, I have learned to lean upon Him and trust all to Him," and, with a voice full of tears, added: "When I can not attend church I have Him in my heart and we have sweet communion there together," and her face was like an angel's as she gazed out of the window, up to the blue heavens. Here it seemed to the girl that her "peace lady" fairly saw her Lord.

When she was gone a sweet calm seemed to spread over Miss Deane's heart, and in the quiet of her home she knelt before her Lord and cried: "O, Lord! Give me the trust and peace in my heart, too, that I may be a benediction to my friends, as my 'peace lady' is to us all."

A stillness fell upon her heart and she knew her Lord had heard her prayer. She arose with joy and quiet in her heart, and went back to her music and books with a calmness that she had never known before. —Epworth Herald.

WHEN THE GRIZZLY MET THE MULE

In a trip over the Sierra Nevadas a Californian took with him not only his favorite horse, but a mule named Billy, a large, iron-gray mule of pack variety. On the second day in the mountains the owner tethered Billy to a tree, allowing him about twenty feet range, where there was good feed, and then took a seat on a fallen tree not far away to eat his lunch. He had finished his meal, and was half dozing when the mule reared and snorted loudly. His owner sprang to his feet and looked about.

Not ten feet off stood a huge grizzly bear, evidently with designs on the owner of the mule. That individual rushed for the nearest tree and made good time in climbing it. He was safe for the time. But how about Billy?

To his owner's surprise, Billy dropped his head after a moment and resumed feeding, as if oblivious to the grizzly's proximity. As for the bear, he stood still for several minutes, his eyes wandering from the man in the tree to Billy. The mule's composure puzzled him.

By and by the grizzly started to make a circuit of the tree to which the mule was tethered. The bear emitted a series of deep growls, then opened his great mouth and disclosed two rows of ugly teeth. Slowly the great creature advanced upon the mule. Billy still continued to gaze. Nearer came the grizzly and still nearer. The mule stopped feeding. From his perch the Californian watched the scene with breathless interest.

Finally the bear stopped, rose on his hind quarters and prepared to strike. At that moment the mule, at whose stupidity his owner had wondered, sprang forward, and the grizzly's paws struck empty air. Then the man in the tree saw a gray form double itself into a ball and bound forward. It was the mule's turn. Out of that ball flew two iron-shod hoofs, which shot back and forth with a thump, thump against the body of the grizzly, which was completely off its guard. He was hit all over—on his head, on his shoulder, on his side, on his back—by those pile-driving hind feet. He fell in one direction, then in another, seeming utterly incapable of getting away; and when Billy stopped kicking, life was gone from the bear's body. The mule, after resting a bit, returned quietly to his feeding.—New York Tribune.

SHARING THINGS

"Looking at the pictures in your new book, Sis?" queried Bert as he seated himself by his sister's side on the couch.

"Yes; an' it's a nice book, Bert," replied Retta, throwing an arm lovingly around her brother's neck. "Want to look, too?"

"I don't go much on pictures," replied the boy; "but say, Sis, can't you let a fellow read a story while he's resting?"

"I want the book my own self!" was the retort of the child, who was a wee bit selfish and grugged sharing any of her belongings with others.

"Come now, Retta" coaxed he, more to tease her than for any great longing he had for the book. "let me read just one story. And say, I'll read aloud, too, so's you and Angeline can hear it."

At that the child reluctantly handed over the book, but there was such a pouty look on her face as her brother began to read that it was very evident she was not made happy in thus sharing her book.

It was a mere accident, however, that the story Bert chanced upon was about a child who was very unselfish, and always thought of others before herself, sharing all her good things with her brothers and sisters, and in every way trying to make others happy.

The pouty look left Retta's face as the story proceeded, and a somewhat shame-faced one took its place; for the child realized the contrast between herself and the one whom "everybody loved" because of her unselfishness.

"That would be a dandy sort of a girl to have for a sister, wouldn't it, now?" exclaimed Bert, innocently, as he finished. Then, tossing the book in Retta's lap, he jumped to his feet as the clock told him it was time for him to be off.

The book, which but a short time before had seemed so attractive, was left unopened; and her eyes were full of tears as she said to her doll, into whose ears all her troubles were poured:

"Oh, I jus' wish God would make me like that girl in the story, so folks would love me! but you do, anyhow. Angeline, even if I don't like to 'vide my things. Jus' think, though, Bert, my own brother same's said he'd rather have that girl for a sister'n me! an' I'm all the sister he's got, too! Wasn't that jus' dre'ful?" Here the big tears coursed down her cheeks and dropp'd unheeded on the cause of all her unhappiness as she continued: "Mamma says God can make me good; an' so, o' course, 'twould be 's easy for Him to make me unselfish. I guess I'd better jus' ask Him, anyhow," and slipping down by the side of the couch, she prayed: "Dear Jesus, I've always asked you 'fore to make me good; but now, if you can't do both at once, I'd rather be made unselfish 'stead o' good, jes' like the girl in the story, so's Bert will love me, 'cause you know, he's the only brother I've got. Please make me so right off, so's I can s'prise Bert. Amen."

And she really did surprise her brother that very night; for, after supper, when he threw himself on the couch Retta brought her new book and handed it to him, saying, with a sweet smile, "You can have my new book as long as you want it, Bert."

The boy let out a surprised whistle at this unusual act of generosity as he took the offered book, and said: "Why, what's come over you, Sis? You would hardly let a fellow look at it this morning."

"I'm trying to be like Nina, the girl you read about, Bert," said she, looking very unlike the pouty child of a few hours previous; "an' I feel lots happier inside o' me already." Then, hesitatingly she added: "I—I don't want you wishin' some other girl was your sister, jus' 'cause she's more unselfish than me!"

She did not become like the "other girl" all at once, but there was such a marked improvement that one day Bert exclaimed: "Say, Sis, let me take your book, and I'll write 'Retta' in place of that Nina—the girl I fell in love with—for the story just fits you now."—Exchange.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 Jno. 3: 18.

The Work and the Workers

ANNOUNCEMENTS

TO CLOSE THE MISSIONARY YEAR

Following is a list of the amounts asked from the different districts for foreign missions for the year closing October 1st. Also the amounts received from the different districts for the eleven months ending September 1st:

DISTRICT.	YEARLY AP- PORTMENT	REC'D FOR 11 MOS.
Abilene	\$ 1,000.00	\$ 1,031.53
Alabama	50.00	29.00
Alberta	100.00	304.95
Arkansas	750.00	650.00
Chicago Central	1,200.00	1,046.67
Clarksville	150.00	127.75
Colorado	600.00	509.10
Dakota-Montana	200.00	311.43
Dallas	800.00	585.02
Idaho	100.00	65.31
Iowa	500.00	178.27
Kansas	700.00	726.33
Kentucky	250.00	129.92
Missouri	200.00	167.85
New England	2,000.00	1,746.72
New York	1,200.00	687.37
Northwest	1,500.00	1,259.24
Oklahoma	500.00	558.05
Pittsburgh	800.00	496.91
San Francisco	500.00	394.17
Southern California	2,000.00	1,778.00
Southeast	500.00	352.62
Southeast Tennessee	100.00	144.12
Washington-Philadelphia	200.00	333.17
Totals	\$16,000.00	\$13,765.07

On September 30th the books for this year will close. The above statement shows that we should have \$2,234.93 in order to come up to the amount asked by the board. There are only a few weeks left, and we must all do our best in prayer and giving. If every one who reads this statement will give a little, the amount will be easily raised. Be sure to send your amount in to your church treasurer, or mail it direct to the district treasurer; and if you are unable to locate the district treasurer, mail it direct to the undersigned with instructions as to what church should receive credit and the amount will be placed in the proper fund. Be sure to do it now, so it will reach us not later than September 30th.

If you are unable to give, ask the Lord to lay it on the heart of some one who is able, and I feel sure with a united effort these last few weeks, we will come up to the annual meeting with the whole amount raised and all appropriations paid. Praise the Lord!

E. G. ANDERSON, *Gen. Miss. Treas.*
6356 Eggleston Ave., Chicago, Ill.

NOTICE—I request all those holding membership in the Pentecostal Church of the Nazarene at Oklahoma City to send me their address at once, as we want to get in touch with all our members. Also that all the preachers send me a report of their experience and work.—C. W. MOODY, *Pastor*, 11 North Klein, Oklahoma City, Okla.

NOTICE—As many of our pastors seem to be giving up the pastoral work, after praying over it I feel led back to the pastoral work, and I am ready to take a work after the Assembly, October 22d-29th.—A. F. DANIEL, *Stroud*, Okla.

RECOMMENDATION—Any church or District Superintendent wanting a pastor will do well to write to Rev. Fred Mohr, of East Palestine, Ohio. Brother Mohr is clearly called to the ministry, and has seals that prove the call. He is a young man, and has been licensed for some time. I was his pastor for fourteen months, and know whereof I speak.—E. E. WOOD, *Evangelist*.

KANSAS DISTRICT ANNOUNCEMENT—I am greatly concerned that there may be earnest, continued, and concerted prayer among us all over our district. Let us join in praying believingly—(1) That God will make this a year of increased and special revival activity and success; (2) That grace and heavenly wisdom may be given pastor and people in every charge for the direction of the work and the solution of any problems of peculiar difficulty; (3) That the missionary spirit and activity may be greatly quickened; (4) That God may lay the publishing interests on all our hearts; (5) That God will make the District Superintendent a great blessing wherever he goes, and especially guide in evangelism and the opening of new fields; (6) That the midweek prayer meeting nearest September 15th be given especially to these matters, taking for a promise Matt. 18:19.—H. M. CHAMBERS, *District Superintendent*.

EVANGELISTIC—Rev. and Mrs. F. E. Miller, who have been at Danbury, Conn., since May in evangelistic work, will close their labors there September 15th, and are open for engagements in evangelistic conventions, rescue work, gospel tent, and camp meetings. They have a large tent of their

own they use. Address them, Lowville, Lewis County, New York, Box 163.

PLEDGES DUE—At the dedication of our new church, April 19th, we had about \$400 pledged on the debt that was on the church. As yet we have received not over \$50. Will those who pledged please send it in so we can have it to use by September 18th, as we have quite a large payment to make on that date.—T. W. DELONG, *Salem, Mass.*

HOLINESS MEETING—There will be a tabernacle holiness revival in Morrilton, Ark., October 10th to 20th, conducted by Allie and Emma Irick, evangelists, of Pilot Point, Texas.—J. B. O'NEAL.

OMISSION—The name of Rev. R. M. Kell was inadvertently omitted from the report of the Koppel (Pa.) meeting. Brother Kell was the evangelist, and was mightily used of God.

OKLAHOMA DISTRICT NOTICE—The Examining Board of the Oklahoma District are now ready to give examinations by correspondence to all licensed preachers of the district who desire them. Make your application direct to the examiner on the subject desired, or to the secretary. Read the rules governing such examinations in the Minutes of the last District Assembly.—E. C. CAIN, *Secretary*, McLoud, Okla.

ARE YOU SUPPLIED WITH MISSIONARY ENVELOPES?—There are many advantages in the use of them and the blessing of the Lord is upon systematic giving. Write to Missionary Headquarters for a supply which will be sent free, prepaid; we will also send circulars giving some advantages in the use of the envelope system. Write at any time for information desired.—GENERAL FOREIGN MISSIONARY BOARD, PENTECOSTAL CHURCH OF THE NAZARENE, 6356 Eggleston Avenue, Chicago, Illinois.

REVIVAL CAMPAIGN—First Church, Los Angeles, Rev. C. E. Cornell pastor, is planning for a great revival campaign during the month of January, 1914. Rev. Will H. Huff and Rev. Isaac F. Hodge have been engaged as evangelists. These men are well known as great preachers and great soul winners. While west Brother Hodge could hold some meetings during February and March. Any one desiring his services can address him at Wichita, Kas.—C. E. CORNELL.

DISTRICT NEWS AND ANNOUNCEMENTS

IOWA DISTRICT

We organized a new church near Bluff Springs, the Bethel Pentecostal Church of the Nazarene, yesterday, making six since last assembly in this district, three of which were organized by the district superintendent, two by Rev. F. J. Thomas, and one by Rev. F. C. Behner, with the sanction of the district superintendent. Two which were almost gone under were raised and have pastors. Yesterday we had two professions of sanctification and a good time. A good, strong preacher came in with us, Rev. George Eads, of Petersburg, Ill.

I hurry by a few churches and then to the Kewanee tent meeting which will run into the assembly, September 10th-14th, so let all the pastors and churches see that all their missions

NEW DISTRICT

On Friday, September 5th, the Board of General Superintendents granted the desire of our combined districts and set apart the churches and territory of Nebraska as a separate district. Rev. Q. A. Deck, of Hastings, Neb., was elected superintendent of the new district. The blessing of the Lord rests upon both districts.

FRED H. MENDELL,
Secy. Kansas Dist.

THEODORE LUDWIG,
Secy. Nebraska Dist.

are raised in full and sent in to Rev. O. A. Overholser, 902 N. Jefferson St., Ottumwa, Ia., or brought to the assembly, or sent to 104 E. South St., Kewanee, Ill. and if you get some above it will not hurt you in the least.

Pray for the meeting now running at Kewanee in the tent that God may give old-time victory. Amen!

B. T. FLANERY *Dist. Supt.*

COLORADO DISTRICT

The tent meeting at Boulder, Colo., closed with victory. Several were definitely blessed. Some reclaimed, some saved and some sanctified. General Missionary Secretary H. F. Reynolds was with us the first Sunday and preached on giving, and more than enough was pledged to make up the assessment for the missionary year. The expense of the meeting came easy. The church plans to have another meeting next summer. We are planning and praying that we may be able to have a state campmeeting during the coming year, 1914, if Jesus tarries. It would be a great blessing to the work, a time of salvation, at the same time help us to enter new places, by getting in touch with the people of the state. Pray with us that the will of the Lord may be done.

C. B. WIDMEYER, *Dist. Supt.*

CLARKSVILLE DISTRICT

You will find the dates of my last round given in the Superintendents' Directory, from September 30th to October 16th. On the first date mentioned at each place the services will begin at 7 o'clock p. m., and 10:30 a. m., on the following day. As the second date at each place is to be an all-day meeting, I shall be glad if the people could arrange for dinner on the ground, especially at the country churches. This visit will be devoted principally to the rounding up of your year's work, and assisting you in getting your final report; therefore see to it that the officials of every church on your charges are present at this meeting.

Our district assembly this year will be held at Clarksville, Tenn., November 5th-9th, inclusive. Rev. H. F. Reynolds, general superintendent, will preside and Brother Bud Robinson will be on hand to preach and help us to shout the victory. Let all the preachers and evangelists who expect to take work next year notify me before the assembly. State whether pastoral or evangelistic relations are desired.

J. A. CHENAULT, *Dist. Supt.*

ALABAMA DISTRICT

The month of August was by no means an idle one. In salvation it was one of the best we have seen in a long time. We have simply been on the run. Our meeting at Thaxton, Miss., was great in many ways. Real salvation work was done. The church was helped along many lines. Miss Alice Hawkins is the pastor there. She has been in poor health most all of the year, and has not been able to do what she desired to do. Pastor Hawkins was present, and so was Rev. and Sister Hooker, and Brother and Sister McGonagill, of Randolph, Miss. Then there were many others to help push the good work along. Brother and Sister Bob Threlkill helped us much in the meeting. They are certainly some of the most choice holiness people in all the country. They are great helpers. We licensed two preachers while there.

Wife and I are just back from Millport camp, where we had a great meeting. Quite a number of campers were on the grounds. Great crowds thronged the tent at night. Several ministers were there throughout, from various parts of Alabama and Mississippi. The

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splendid sixty-acre tract of land they have will soon be on the market for our holiness people who wish to locate near a good holiness school. By another year they will have a large tabernacle erected for the use of campmeetings and conventions. Some good people are looking towards Millport on account of the school proposition. There are many good people around Millport who are going to push this work. Rev. F. B. Shelton is the pastor, and Brother Shelton is one of the best men I have ever been associated with. God bless him; he has stood for Bible holiness in that section for many years.

Since my last report another good church has been organized in Lamar county, at Seven Oaks, church with eighteen members, and still some more points will be ready to organize before the assembly. The work all over the district is in good condition and we are looking for better things ahead. Our next point will be Atmore, Ala., September 10th, for the camp-meeting there.

C. H. LANCASTER, Dist. Supt.

NORTHWEST DISTRICT

Rev. J. B. Creighton is supplying the church at North Yakima. His address is 301 Ninth Ave., South. This does not interfere with his duties as superintendent of the Idaho District.

Evangelists Lewis and Matthews are in a meeting at Tacoma, W. E. Shepard at Seattle, H. J. Elliott, assisted by G. W. Edwards and wife, at Medford, Ore.

Rev. V. P. Welch is now free from his duties in connection with his pastoral relations prior to uniting with our church, and ready for evangelistic or pastoral work where wanted. His address is 223 Roosevelt Ave., Walla Walla, Wash.

Miss Ada Irwin, one of the Walla Walla deaconesses, is serving the North Yakima church, temporarily.

Rev. H. D. Brown's visits at our various churches in the interest of the Publishing House were occasions of spiritual blessing and power in each instance. We will be glad to welcome Brother Brown back on the Northwest District whenever he can come.

Spokane First Church is the first in the Northwest to start a school for our children, where they can be taught our doctrines along with their regular school work. Others will be ready later, when suitable teachers are available. There is work for sanctified teachers who can hold regular state certificates.

A holiness tabernacle meeting will be held in the city park at Freewater, Ore., September 18th to October 1st. Evangelist W. E. Shepard will lead, assisted by Mrs. Wallace and other local help from the Walla Walla church.

Our Salem church now worships in a tent. They expect to build a tabernacle in the very near future.

The Walla Walla folks expect to build a new church soon, making provision for a school for our children.

The Garfield class now have a parsonage, and show other signs of progress. Brother J. B. McBride goes there for meeting in October.

SOUTHERN CALIFORNIA DISTRICT

On August 10th I had the pleasure of being associated with Dr. P. F. Bresee in an all-day meeting at San Diego. Our church at this place under the leadership of Brother Bowes is doing fine work. We had about twenty seekers during the day.

We remained over Tuesday to be present at and take part in the marriage of Rev. Alpin Bowes, the pastor. He was married to Miss Deborah Crain, an accomplished, sanctified young woman, who is a member and was a member of the faculty of the private school at that place. Rev. Fred Ross, a former pastor of the bride, and myself assisted in the ceremony. Dr. Bresee said the words which made them husband and wife. The marriage took place in the church before a large audience. After a pleasant evening at the home of the bride's parents, closed by a prayer of blessing by Dr. Bresee, Brother and Sister Bowes left for Denver, Colorado, to visit his father. May a thousand fold blessing rest upon them. I preached at the church in San Diego on Sabbath, August 17th, and had a good day. Possibly ten seekers during the day.

We completed the organization of a church in Highland Park near Eagle Rock on the night of August 19th. This is a suburb of Los Angeles. This church starts well with much promise. Evangelist Aug. Nilson held the meeting here under one of our tents and hewed out this work. They start with thirty or more

Why? How?

Why should every congregation and every member of the Pentecostal Church of the Nazarene become enthusiastic in their efforts to circulate the

Revival Number of the Herald of Holiness

BECAUSE there are people all around who do not get any real full gospel literature. The *Revival Number* will be filled with the very choicest soul food.

BECAUSE to circulate the *Revival Number* will widen the influence of the local church and increase its usefulness.

BECAUSE the Lord commanded you to preach the gospel to every creature, and this is one of the most effectual ways you can use in doing it.

How can YOU go about it?

LET every pastor speak of it publicly to the congregation, especially mentioning the character of that paper and the *exceedingly low price* at which it will be sold. He should also urge the church as a whole and every individual member to purchase a liberal supply to *distribute in the community*.

LET every member of the *Pentecostal Church of the Nazarene* take it upon himself to secure enough copies to give one to every family in his immediate neighborhood.

LET every one who has friends scattered abroad over the country send in the name and address of those friends and have the *REVIVAL NUMBER* sent to them.

Do Your Best!

PUBLISHING HOUSE of the
 PENTECOSTAL CHURCH OF THE NAZARENE
 C. J. KINNE, Agent
 2109 Troost Ave.
 Kansas City
 Mo.

members. They have built a temporary place of worship. A good woman gave us a valuable lot for our church. Brother Nilson was unanimously called as pastor. He accepts and will push the building of the church at once.

W. C. WILSON, Dist. Supt.

DALLAS DISTRICT

We are very much alive in places on the Dallas District, and for some time I have been quite busy. At Milano I led the choir and did some preaching. God gave us a good meeting there with Brother Neely in charge. The last night of the camp I received seven adult members into the church.

From there I hurried across the country to Milton where Brother Guthrie had a meeting going on with Sister Nelson assisting, and here from Monday night until Sunday night we fought hard and God gave some victory. A few prayed through.

From Milton we drove twenty-five miles in a farm wagon to Cuthand, our next meeting. There had been no preparation whatever made for the meeting. A team was tied and hogs rooted round on the spot where the tent should have been. I left it with them, bringing my family home. After a few days at home caused by this break in the arrangement I had the privilege of attending the Peniel camp for the first time. I have no knowledge of what this camp has been, but this I know, the meeting this year was the greatest I ever saw; nothing like it in all the country. I also attended Waco

camp for two days; this was good, but I am told it was not up to former years.

Arriving at Rosebud, August 14th, we entered the battle, with Rev. J. T. Page as song leader, and Rev. E. L. Greenfield at the organ. This being a new field, there was much prejudice to overcome and perverted ideas in regards to holiness had to be corrected, so that the ten days allotted to this place were not sufficient to bring results. We overcame the prejudice and corrected false ideas and paved the way for a revival, and then closed trusting God to send us back again to gather in the harvest. My association with Brothers Page and Greenfield was very pleasant. If you need a song leader that can pray and work with the seekers as well as lead a choir, you will do well to correspond with Rev. J. T. Page, Rogers, Texas.

From Rosebud I went to Gause and organized a class of fifteen adult members with more to follow. We elected a secretary and treasurer and arranged for a pastor for the balance of the church year. Rev. C. H. White, who is holding a very successful meeting there at this time, will pastor them.

After the service I drove ten miles and caught a train at two a. m., arriving home 4 p. m., Wednesday, August 27th, in time to officiate at a wedding at the Rescue Home, Wednesday night. Thursday we loaded a camping outfit into a wagon and drove five miles to Nash, Texas, and opened the battle against sin here. Brother DeArmond has been faithful in arranging for and advertising the meeting, and as a result we opened with a good crowd, and the interest is increasing. This is a new field, but under God we expect to report a good meeting in the next two or three weeks. Sister Nelson is song leader, while Brother Greenfield is presiding at the organ. I am helping along with my violin and doing the preaching. We covet an interest in your prayers.

God has been giving some good meetings on the district this season. Brother Coughran reports a good victory at Alba. Brother Radican has a class of twenty at Stout, near Winsboro, ready for recognition. Oakhill has had a good meeting, also the church near Elkhart. And so the work goes on. I would be glad to hear it, if you have anything good to report.

W. M. NELSON, Dist. Supt.

KANSAS DISTRICT ASSEMBLY

To say that the fifth assembly of the Kansas District was a splendid session would not be stating it too strong. The weather was favorable. The attendance large, the entertainment the best, and the entire business, anniversary and evangelistic departments was characterized as being spiritual, because the dear Lord was with us from the opening to the closing service.

The statistical and other reports will show progress in all departments of our work. Apportionments all met and the amount for foreign missions exceeded the sum asked for.

Notwithstanding the original Kansas District was divided and the new Kansas and the Nebraska Districts were organized, about all the business was completed by Saturday p. m., Saturday night and all day Sunday for great revival services.

May our God who is able to do exceedingly abundantly above all that we can ask or think, bless every department of these two great districts, is the prayer of the writer.

H. F. REYNOLDS.

The fourth district assembly of the Kansas District has become a matter of history. In some respects it was the greatest of the four assemblies. The power and presence of God was continually manifested.

Brother Reynolds, though sick, presided wisely and well. Business was dispatched with such celerity that by Friday noon the work of the district was practically completed. On this day the district was divided into what will now be known as the Kansas District and the Nebraska District.

Several good men came to us during this assembly, and for the first time in the history of our district, we begin the year with every charge supplied.

The arrangements for the next year are as follows:

KANSAS DISTRICT

H. M. CHAMBERS, Dist. Supt.
 Hutchinson, Kas.

Bentley..... REESON PARKER
 Bucklin..... R. S. BALL
 Covert..... GILBERT PINE

Chanute	W. H. FLUKE
Dodge City and Ensign	A. L. HIPPLE
Evergreen	E. O. WALDEN, JR.
Garden City	MRS. OLLIE QUANTE
Howard	CLINTON CALHOUN
Hutchinson	C. A. IMHOFF
Kansas City, Mo.	A. S. COCHRAN
Kingsdown	C. J. QUINN
Kismet	H. A. DUNLAP
Knowledge Hill and Lawrence	IRA STEVENS
Langdon	H. J. BEAVER
McPherson	JAS. G. DEMORET
Newton	FRED H. MENDELL
Pekin	C. F. PRICE
Plainville	W. F. KIEMEL
Plainville Circuit	FRANK MAYHEW
Pleasant Hill	MARK D. WHITNEY
Salina	J. T. BIVINS
St. Joe	F. E. PUTNEY
Topcka	A. R. HODGES
Wichita	J. H. ESTES
Windom	E. S. LANG
Woodbine	A. C. TUNNELL
Hutchinson Mission	THOS. KEDDIE, JR.
Maize	C. F. CRITES

Pastor, are your people supplied with MANUALS? It is to your interest to place a MANUAL in every family. See our advertisement of the MANUAL at reduced prices, and order a supply at once.

NEBRASKA DISTRICT

The Nebraska District Assembly was called to order by General Superintendent Reynolds at 4:50 p. m., August 5, 1913. Theo. Ludwig was nominated secretary and elected. The privilege was given the secretary to appoint Lis assistant, and J. W. Farr was appointed. J. W. Beecher was elected statistical secretary.

A communication from Dr. Walker was read by the chair approving the formation of the Nebraska District and sending greetings.

On the formal ballot Q. A. Deck was elected district superintendent.

Hastings and Lincoln extended invitations for the assembly and Hastings won in the balloting by a good majority.

The following district officers were elected:

Q. A. DECK, District Superintendent
Hastings, Neb.

Atlanta	VERTIS POTTORI
Grand Island	C. E. RYDER
Hastings	Q. A. DECK and EDMUND SILVERBRAND
Kennett	N. D. ESSLEY
Lincoln	L. R. HOFF
Mt. Hope	F. STINTON
York	THEODORE and MINNIE LUDWIG

GENERAL CHURCH NEWS

ONE OF THEM

After preaching the gospel for five years in the Methodist Episcopal Church I have felt the call of God to change my relationship and become "one of them." Being a Nazarene at heart, have felt the necessity of becoming part of the organized holiness movement. I believe God has shown me the futility of trying to preach a full gospel to a church whose leaders continually repudiate the doctrine of entire sanctification and whose papers refuse to take a stand for the second definite work of grace. I have listened to criticisms of the holiness movement by men who were supposed to possess the Pearl of Great Price. I have heard the holiness people referred to as "that gang," "that crowd," and "that outfit," and fearing lest I should be understood as to my position in relation to the great doctrine of holiness of heart, I have withdrawn from the M. E. Church and at the Kansas City Assembly joined the "outfit."

EDMUND SILVERBRAND.

Freeport, Kas.

MANSFIELD, ARK.

The Vilonia camp closed at an early hour Monday morning in the midst of shouts and victory. The attendance was good. There were many reclaimed, saved or sanctified. We were called back for 1914. The Nazarene pastor, B. H. Haynie, is one of the finest men I ever labored for. He knows the route to the throne, loves and stands by the truth. He is indeed a great man of God. The Vilonia people have done well to secure him as pastor for another year. Professor Hawkins was present during most of the camp. He rendered splendid service in his peculiar unassuming way. The Arkansas Holiness College made no mistake when they secured him as their president. We expect to hear of many good things from

Great Nazarene Campmeeting

C. E. CORNELL.

We have just closed a marvelous campmeeting at University Park, Pasadena. The weather most of the time, for this section, was extremely hot; but this did not interfere with the great spiritual tides that swept over us. Rev. Fred B. Green, our characteristic and faithful pastor at Santa Monica, superintended the grounds, and by arduous toil and no little skill had all the temporal arrangements complete and ready for the opening services. There was every comfort and convenience for the welfare of the campers. The long avenues with tents on either side were electric lighted, and there was an abundance of good water, a grocery store, a barber shop, a cafeteria seating two hundred and fifty, and a large tabernacle seating two thousand.

The audiences ran from a thousand to twenty-five hundred. The attendance was splendid, and there were no disturbances. We have scarcely ever known a camp of such magnitude to be so harmonious. The special workers were Rev. Andrew Johnson, of Wilmore, Ky., and Rev. J. B. McBride, who has recently moved to University Park, Pasadena, Cal., and Dr. P. F. Breece, of Los Angeles. Andrew Johnson captured the people with his marvelous expositions and flights of oratory. He was used of the Lord in the salvation of many souls. Brother McBride preached a clean-cut, old-fashioned gospel, and usually plowed deep. He was loved by all and his ministry greatly appreciated. Dr. Breece, indefatigable warhorse and founder of the Church of the Nazarene, gave several characteristic sermons on the book of Isaiah. These were greatly enjoyed by a large number of people. E. F. Wilde, the choir leader of the First Church, Los Angeles, led the singing and sang many solos with good effect. He had a campmeeting chorus of about two hundred voices. Mrs. Seth C. Rees led the children's meetings, which were largely attended and very effective in results. She is an A I leader. Mrs. Edwin I. Ames conducted a young people's meeting each evening at 6:30 for prayer and praise. Mrs. Franklin led a mother's meeting at 1:30 each afternoon. One service was given to education, another to missions, and another to rescue work. Each of these services were made glorious by the presence of the Lord.

The results can not be estimated. There were probably four hundred or more seekers at the mourner's bench, most of whom gave evidence of praying through to victory. The finances were quite easily raised, despite the awful freeze and pressure upon the people. Two thousand dollars were given the last Sunday morning, besides about a thousand dollars at the rescue service. Close to eight thousand dollars will have passed through the treasurer's hands when all money is in and all bills paid for. This is the third camp on these beautiful grounds, and in the three years the Campmeeting Association has accumulated about five thousand dollars worth of property, all paid for. To God be all glory for these marvelous results.

CAMPMEETING NOTES

There were about two hundred tents occupied.

The cafeteria fed 1,700 on the last Sunday.

Rev. Ramsey, recently from Roanoke, Va., a magnetic and scholarly preacher, brought two splendid messages. Brother Ramsey belongs to the Faculty of the Nazarene University, and will teach this year.

The bookstand, which was in charge of Miss Mabel Hanson of our Publishing House, did a lucrative business. There were many complimentary words for our Publishing House.

There was much money given for missionary purposes, and Andrew Adams, of Los Angeles, and Brother Hill, of San Diego, agreed to build a new chapel for Hallelujah Village in Calcutta India. Ten persons gave twenty-five dollars each to support ten Indian boys in training for preachers.

There were many visiting pastors who seemed to greatly appreciate the camp.

The opportunity was given for those who desired to unite with the Pentecostal Church of the Nazarene, and twenty-five persons responded.

There was but little sickness on the grounds despite the hot weather.

The McHenry's, who supervised the cafeteria, furnished and cooked most excellent food, which was enjoyed by all. The cafeteria did an immense business.

the school and the work at Vilonia during the next year. There is being quite an effort put forth to raise \$10,000 with which to make some very much needed improvements in the college. We made quite a good start during the last day of the camp and trust that the many friends of holiness in the Arkansas District will respond to this urgent need. Our neighbor and friend, Rev. Dr. Pinson, of Peniel, was with us at Vilonia with his big amens, powerful prayers and shouts of victory. There is no finer man than Dr. Pinson. We are at Mansfield September 4th-14th.

J. E. GAAR, Evangelist.

BROOKLYN, N. Y.

Glorious salvation meetings at John Wesley Pentecostal Church of the Nazarene September 23d to October 12th or later. Evangelist C. M. Dunaway, of Atlanta, Ga., will be the preacher. The church is on the corner of Saratoga Ave. and Sumpter St., Brooklyn, N. Y. Fulton street city line elevated trains from Park Row, New York City stop at Saratoga Ave., and the church is but about two short blocks down the avenue. All day meetings September 25th and October 9th. This is a great center of human life and the opportunities are vast. Brethren, pray for us.

BOULDER VALLEY CAMPMEETING

We are glad to report that our camp here at Boulder was a success in more ways than one. There were fourteen seekers at the altars during the ten days and I think without an exception all received what they were seeking. There were several tenting on the grounds and some who lived near attended regularly,

so that we had fair congregations most of the time. General Superintendent Reynolds was with us over the first Sunday and gave us some very helpful talks on the work of missions. God bless Brother Reynolds. Brothers L. E. Burger and C. B. Widmeyer were with us the entire time and God helped them to preach the Word with no uncertain sound. We raised about \$40 for missions and \$150 for the expense of the camp and a general call for a camp in the same place next year. Our class at the Boulder Valley church was somewhat strengthened by the addition of several members and the reclamation and sanctification of some of the old ones. In all it was a very profitable meeting, for which we are very thankful to the One who made it possible and who blessed and helped in the work. Bless His dear name. Will the readers of the Herald of Holiness remember us in prayer that God will visit this place in a special way this fall and winter, as we are contemplating a series of holiness conventions, beginning about the 1st of November, running past the holidays.

S. L. FLOWERS.

DULUTH, MINN.

The battle is waxing hotter and hotter, the devil is getting mad. That is a sign something is doing. Some are confessing their wrongdoing; old scores fixed up, old debts paid, and the light of salvation is appearing in their souls. We do believe God has a people in this wicked city, called the Nazarenes, and is seeking them out, gathering them together, cleaning them up good, and will make a good people. There is real suffering that goes with this work, but if we suffer with Him we shall reign with Him. Also we must live in the 13th chapter of 1 Corinthians; "Charity suffereth long, and is kind; charity envieth not;

vaunteth not itself, is not puffed up." Brother and Sister Plumb are faithfully standing with us in this battle, and hold us up in prayer. They are real Nazarenes.

LYMAN BROUGH, Dist. Supt.

SYRACUSE, N. Y.

Our pastor, Rev. J. G. Nickerson, is doing nobly in erecting our new church edifice. He has not only solicited and collected the money, but is designer, contractor and chief workman on the job, preaching twice on Sunday and using hammer and saw week days. In another week the building will be almost completed outside. Its design and architecture are splendid. Other denominations in this city have admired the building and secured consent from Brother Nickerson to build from his plans. Some have remarked, it is the prettiest Pentecostal-Nazarene church they have seen. God send us more such pastors who will stand amid indescribable opposition and work, sacrifice, and preach to the glory of God. We expect to dedicate about November 15th and follow it with a campaign for the salvation of souls.

ANNA N. INGERSOLL, Secy.

SHERBURNE AND TRIUMPH, MINN.

This is a great field to labor in for our God. The prospects are good and we are expecting God to give us a great victory this year. Last Sabbath was a blessed day in our midst for the Lord met with us, and the glory came down. The saints got blessed and our own soul was built up in the faith. We feel like going on and fighting the good fight of faith and coming out victorious through the blood.

T. E. OLDHAM, Pastor.

NOVELTY, MO.

This morning finds me in northeastern Missouri, ready for battle. Our last meeting was five and one half miles from Waldo, Kas., with Brother J. O. Orndoff, one of our pastors. We had a good meeting and seed was sown that will spring forth in abundance. These are fine people and treat you so good you can't help but want to come again. Rev. W. I. Deboard will be our co-laborer here.

A. F. DANIEL.

SAG HARBOR, N. Y.

We have had a hard battle here during the summer months. This is a regular pleasure resort in summer. However the season for the public attractions will soon be past and people's minds will be free from the frivolities of life. We expect to put in a ten-day campaign for souls the first of October. This is a hard field as all who have labored here know. We have had some hard things to contend with of late, but we are determined to stand for right, preach the truth, never compromise and enjoy God's blessing on our soul.

L. D. KEELER, Pastor.

KANSAS CITY, MO.

The 8th of September has come with its changes. The assembly has passed into history. Yesterday our pastorate closed, and Brother A. S. Cochran takes up the work. Today marks new duties. It is with a peculiar sense of sadness we leave the pastorate. Circumstances over which we have no control seem to point to other work. We have had our "cry" but now brush our tears away and take up our new work with an intense desire to bring greater glory to Him who loved us so. We cover the prayers of the great Nazarene family. As to the changes that sometimes perplex, we say, "Jesus understands."

F. M. LEHMAN.

SEATTLE, WASH.

We closed last Sunday night what is generally conceded to be the best meeting ever held under the auspices of the Holiness Association. It was held in the Nazarene church, and continued twenty-two days. One hundred bowed at the altar as seekers, most of them coming through clear and bright, leaping, running and shouting, and some falling under the power of the Spirit. Among the number reclaimed was my dear wife, who was fully restored and immediately joined the saints in praying others through. The last night twenty-four bowed at the altar, among them three little girls who came arm in arm and fell on their knees and were soon delivered. Prayer, fasting and freedom and liberty were marked features of this meeting. God greatly blessed

Bargain Sale of Mottoes!

Having purchased a special lot of Mottoes, we are able to offer an unusual bargain.



No. 348.

Size 8 x 11 in. Regular price, 25 cents.

FOUR TEXTS

1. The Lord bless thee and keep thee.
2. Kept by the power of God.
3. Without Me ye can do nothing.
4. My help cometh from the Lord.

SPECIAL PRICE:

20c each, 2 for 35c,
4 for 55c



No. 371.

Size 8 x 14 in. Regular price, 25 cents.

FOUR TEXTS

1. Let not your heart be troubled.
2. Who shall separate us from the love of Christ?
3. The Lord hath been mindful of us.
4. Trust ye in the Lord for ever.

SPECIAL PRICE:

20c each, 2 for 30c,
4 for 55c

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, Mo.
1913

our dear Brother Shepard in leading the host of God. Brothers Lewis and Matthews were with us the last week of the meeting and led the singing, which was very attractive and blessed.

J. C. SCOTT.

SALEM, MASS.

One year ago we bought a lot of land right in the center of the city. It cost us \$4,000. We have torn down the old buildings and built new ones. We have a nice little parsonage of five

rooms and bath and a nice little church that will seat about 285 people on this property. We have a mortgage of \$45.00 and above this we owe about \$400. God is blessing us spiritually; souls are getting saved and coming in with us.

T. W. DeLONG.

GORE, OKLA.

The Greenleaf camp was a success. Some prayed through. Brother G. O. Crow and wife were co-laborers with Brother Long and did some fine preaching. Brother Long and the writer then went to Council Hill, near Gore, Okla., and pitched battle for the Master. We have organized a Pentecostal Church of the Nazarene at Gore, Okla.

J. R. GARRISON.

DODSONVILLE, TEXAS

A great meeting here; seventy-one professions to date. I am to hold one more meeting before school at Holtville, Cal.

B. F. NEELY.

NEW BEDFORD, MASS.

Campmeeting time has passed and our people have settled down once more to the battle for God and souls in the home church. Our work has received an impetus hitherto unknown. The power and glory is manifested in a wonderful manner. Three seekers at the altar Sunday night. At least two struck fire.

F. W. DOMINA.

MINERAL WELLS, TEXAS

I am at Mineral Wells, Texas, where I will be for some time. Two doctors claim that I am in a very critical condition and that I am liable to a return of my trouble at any time. My blood pressure was 210 and it should not be more than 140. I will be glad to hear from any of you who may feel disposed to write me. Meantime pray for me.

J. W. PIERCE.

Box 781, Mineral Wells, Texas.

BOWIE, TEXAS

We closed our seventeen days meeting here last night with victory. There were great crowds, especially at night. No account was kept of the professions, but there were quite a few, both of pardon and purity. The church gave us a unanimous call to return in 1914. The pastor, Rev. P. L. Jarrel, led the song services, and did it well. He ought to sing at some of our camps in the future. I go on to Hico, La., September 5th.

W. F. DALLAS.

Peniel, Texas.

Have you a Manual? No? The price has been reduced for your special benefit. See our advertisement in this paper. Enclose the necessary stamps with your order in an envelope, and mail it *at once*.

CAMBRIDGE, MASS.

The Herald of Holiness is always welcome. It is in all respects up-to-date. It keeps us in touch with all parts of our church. Brother Norberry's column, "New England Notes and personals," is always interesting to New Englanders. Brother Norberry is newsy in the best sense. I was reminded in reading his last in August 27th, if I should forget something about myself, I would ask Brother Norberry. If you want to know Methuselah's birthday, write Brother Norberry. If he does not know, no one does. He has hit it right in my case. We all like Brother Norberry; he keeps things boiling in this region. I might add, "We are walking by the same rule, and minding the same thing." "The best of all, God is with us."

J. N. SHORT.

IN NEW ENGLAND

We had a glorious closing at Warren, Pa. About fifteen found the Lord last night. Had in all somewhere near 140 or 150 that were definitely blessed. This is the most progressive Nazarene church that we have held meetings for in a long time. About five years ago twenty-four members came out of the Methodist church and organized themselves into a Pentecostal Church of the Nazarene. Under wise instruction they have gone forward until now they have 133 members. When they organized they had no place for worship, but they soon bought a property worth \$8,000 and have paid off all of the indebtedness except \$2,400 and they plan in less than a year to cancel this

amount and to erect a much larger building. Brother John Gould is their present pastor. He and his family have labored very successfully in pastoral work in Lynn, Mass., for the past three years, and came to this church in Warren in June of this year. He and his wife and son, Glen, are all preachers. Besides, Glen and their daughter, Gladys, sing splendid duets together. We were beautifully entertained in the homes of Brother and Sister Creal and Brother and Sister Emery. There was nearly \$300 raised in this meeting to defray expenses and I am sure that not more than fifteen minutes' time was taken to raise this amount. We closed here August 17th and began in Salem, Me., August 22d. On our way to Maine we had a delightful stopover at Old Orchard, Me., for two days, where the National Holiness Association was holding its annual camp. We enjoyed hearing Brother Ruth give two splendid Bible readings and Brothers Babcock and Fowler and Sister Mattie Curry preach. They called on the writer to preach and Mrs. Roberts and Miss Taylor to sing. At present we are having a glorious camp in Salem, Me., the extreme northern part of the state. We are not more than thirty miles from the Canadian line. It is very cool. July is the only month this year in which they have not had a frost. The camp is under the supervision of Rev. F. L. Stevens, Presiding Elder of the New England Conference of the Evangelical Church. This is the tenth annual encampment and they say they have never had such a camp before for definite salvation work. Last night was a good break.

C. E. ROBERTS and WIFE.

OXFORD, NOVA SCOTIA

We are still in the battle against sin, pressing our way through. It was our privilege to have with us for a few days our beloved district superintendent, Rev. N. H. Washburn, and his good wife. Our brother's visit was a real benediction to us, and his sermons were spiritual feasts. Second blessing holiness was preached and made so plain that none could fail to understand how to obtain and retain this experience. Some sought and found Jesus and we believe many more under the searching truths were made to see themselves as they were. Our little band was greatly blessed and encouraged, and we humbly ask the prayers of the Herald family for this field, where so many have rejected the light of Bible holiness.

J. HOWSE, Pastor.

VIVIAN, LA.

I will write a few lines to the Herald of Holiness to let you hear from this part of the Lord's work. We have been having good meetings this summer. We had Rev. R. T. Williams with us in our meetings at Blossom, Texas. There were some professions, and the preaching done by Brother Williams was good. We have some very fine holiness people at Blossom who are always ready to do their part in everything. It has been our privilege to be their pastor for nearly five years, and it has been a great blessing to be associated with this good people. Our meeting with Brother J. F. Ramsey, at Kildare, Tex., was real good. We have some fine workers at this place who were used of the Lord. We have just closed our holiness campmeeting at Bivins, Texas, with good results. Rev. P. L. Pierce was our co-laborer at this place. He is a fine man and a good preacher. We had a fine choir of young people to help in singing. We had the best singing I have heard anywhere. I will close with much love to all, in Jesus, name.

J. W. LAND.

CRESCO, NEB.

Answering the call of the pastor of the Methodist church, we came here and pitched our tent seven miles in the country and opened battle. We found H. C. Tetlemore, the pastor, and his faithful wife standing true and soon the battle was on. It was a very busy season and so our congregations were changeable from night to night, and we were unable to hold day meetings; but the Spirit did His office work and soon conviction was upon the community. We had as our helper G. Lloyd Archer, of Lincoln, a young man of exceptional native ability, fully saved and called of God to the work of evangelistic singing. We bespeak for him a splendid future under the blessing of God. The last day of the meeting there were twelve seekers in the altar, great conviction on the congregation and a general desire for its continuation. However, we were obliged to close

On the Pacific Coast

P. F. BRESEE

The Assemblies are past; the campmeetings have been held; the pastors are at their posts; the evangelists are sounding the warcry, and the banners are being borne on. Most of these things have been reported, and I write more especially in reference to the campmeeting at University Park, Pasadena, which has just closed.

This has been probably the greatest campmeeting ever held by any church on the Pacific Coast. Great in continued attendance, in the blessings upon the people—the emphasizing of experience—and in the many people seeking salvation, both in pardon and entire sanctification. The tabernacle had been much enlarged so as to seat two thousand people, but on the Sabbaths—especially the last Sabbath—many were seated or standing beyond its limits. It was thought that there were as many as three thousand at one time. They were not a roving, tramping multitude, but there was the best of order and all heard seemingly, reverently, the word of life. The audiences were large at all the services, day and night, during the entire meeting.

Three great special services were held, viz., Educational, Missionary, and Rescue Work. They were all full of enthusiasm, and led to earnest prayer and deeper devotion. At the close of the educational meeting very many young people gathered at the altar to give themselves anew and fully to the work of God and to seek enduements of the Spirit for life and service.

At the missionary meeting the work among the foreign populations among us was represented very ably by Mrs. McReynolds of the Spanish work, and Mrs. Staples of the Japanese work, especially within the bounds of our Southern California District. Dr. Kirk, of Pasadena First Church, who had just returned from a trip, with his wife and daughter, around the world, gave a very interesting address in reference to his visits to our missions in Japan and India.

The rescue work service was full of intense interest. Brother Rees' impassioned address, greatly moving the people, and Mrs. Sanders' address, together with the testimonies of those from the new mission in Los Angeles of God's marvelous grace were a great blessing. Though no direct appeals for money for any of these causes were made, as the campmeeting board thought that this was best, yet from statements made in reports of needs two brethren—

Brother Hill, of San Diego, and Brother Adams, of Los Angeles—proposed to build the chapel needed near Hallelujah Village, and Dr. Kirk proposed to see that Hori, a very promising young lady, be brought from Calcutta to be educated at the university. And at the rescue work meeting a spontaneous outburst brought several hundred dollars to this work.

Though I know of no count of the numbers at the altar as seekers, my own estimate is that there must have been at least four hundred. And they were not, as sometimes seems to be the case, the old crowd being warmed over; but were mostly new people, many young people and some older, seeking God; and mostly they found the Pearl of great price.

The special evangelists were Bro. Andrew Johnson, of Kentucky, and Bro. J. B. McBride, recently of Texas, but now of University Park, Pasadena. Both did excellent service, and finely complemented each other in their preaching and methods of work. The people were greatly blessed through them, and God honored their ministry.

This was the greatest campmeeting I ever saw. The grounds were well arranged, the streets and tabernacle being finely lighted with electricity, a large, commodious cafeteria fed well the people, and great care was taken by the management to make all comfortable. The deep tide of spirituality which prevails on this district gave tone and blessing to the meeting from the beginning. There were seekers at the altar the first service, and at every subsequent opportunity through the entire meeting. Our very efficient district superintendent, Rev. W. C. Wilson, kept his eye on all things, and Rev. C. E. Cornell had general charge of the services, supplementing in every place of need. Mrs. Rees had charge of the children's meetings, which were large and effective. Bro. E. Wild, the successful leader of the large choir in First Church, Los Angeles, had charge of the singing, with a chorus of over two hundred voices, also doing much solo singing, all of which gave excellent satisfaction. Bro. Ferd B. Green showed special adaptation for the arranging and management of details for so great a gathering, and Brother Spangler, treasurer of the campmeeting board, showed his mastery of the business. All was done with ability and in order, and God marvelously blessed; and many felt as the evangelists expressed themselves at the close, that "they would be glad to start in for two weeks more."

on account of the district assembly, and promised to return and give them at least two more meetings beginning September 10th. Brother Archer and Mrs. Farr will join me and we expect to hold on until a work is done that will be permanent for God and holiness.

J. W. FARR, Evangelist.

GRAND RAPIDS, MICH.

We have averaged ten services per week for eleven months. During the winter months I have ministered to classes in Grand Rapids, Holland, Lansing, Kalamazoo and Peach Grove each week. Have had a constant stream of salvation with scores of seekers for pardon or purity.

The Grand Rapids church is the best in the country and we wish we might stay here forever. Such gracious unity and fellowship; such devotion and sacrifice; such holy enthusiasm is seldom seen. Our weekly tithing offering will average about \$40. The pastor's salary is \$1,040 per year and would be more if we had not given some of our time to other places. It will be necessary for the pastor to give his entire time to this field next year in order to give it adequate service. Outside of our regular work we purchased a 50x70 tent with seats and lighting system costing about \$500. We also have enough money pledged to purchase another just like it in order to have two corps of workers in the field next summer. It is our plan to push the battle all over the state the coming year. Rev. W. J. Cross, formerly a prominent preacher in the Methodist Church, is now my assistant pastor until assembly time. He knows how to preach and knows God in an exceptional degree. These

are great days in Michigan. Probably the biggest stir ever experienced over the doctrine of holiness is on in Methodist circles. The papers are full and the fight is on in earnest. One district superintendent in the M. E. Church may lose his position because of his attitude toward holiness, for many fear the Nazarenes will succeed. Some good men have been "sat on," much to their increase and fruitfulness in service and God is vindicating His own. While we are determined to antagonize nothing but sin, yet we are exceedingly glad to see this "good Lord, good devil" spirit in Michigan being uncovered and the real issue brought on. We have determined to press the battle in Michigan and furnish the full salvation gospel and by the help of the Eternal Spirit to go ahead in spite of clubs or crowns. We are planning several meetings for the winter with Bud Robinson, Dr. Walker and others. The new year already rises above the horizon full of great possibilities.

JAMES W. LAWRENCE.

DAYTON, OHIO

The Lord is giving continued victory in our church. A great day yesterday; the blessings of heaven were on all three of the services. God was there and His presence and power were glorious. Four prayed through in the evening service and the Lord certainly gave us a good time in Him. Grace and glory were flowing. The Lord is adding to the church. We have received five new members the last two Sundays. Our open air services are times of power and victory with definite results. Our deaconesses are interested and pushing the work. Brother Cavolt is having salvation

where he has been preaching on the north side.

JAMES W. SHORT.

DALE, OKLA.

Our campmeeting is a thing of the past. Several were saved or sanctified, and we believe much good was done. The meeting was held midway between Dale and McLoud, which are five and one half miles apart. The preachers in charge were Rev. L. L. Isaacs and wife and Sister Nellie Furgeson, of Arkansas, and Rev. E. C. Cain. Brother Cain left us in the hottest of the fight and went to Texas. Brother Isaacs did the rest of the preaching. I can say of Brother Isaacs that he is indeed a fearless preacher of the truth. The Lord bless them on their way. They went from here to Skedee, Okla.

L. A. BOLERJACK, Pastor.

BUTTERNUT, ILL.

The campmeeting at Butternut (Vermilion county), Ill., closed Sunday night with an overwhelming crowd and high interest. The evangelist in charge, Rev. F. A. Callahan, of Pittsboro, Ind., is a battle-scarred Hoosier evangelist of the "old time religion" stock, and preaches a straight, clean-cut gospel without fear or favor. Rev. Callahan was ably assisted by Rev. Archie Gustafson, a very promising young preacher from Georgetown, Ill. The music and singing was very efficiently led by Miss Clara Hayes, of Georgetown, Ill., and assisted by Miss Lottie Abbott, of Danville, Ill., and Rev. Harry James, of Georgetown, Ill. The meeting was characterized throughout by a constant wave of freedom and victory. Round about citizens say it was the largest meeting ever held in that community. On the last day of the camp a Nazarene church was organized with a small but very promising membership. The building, which is an old chapel now being repaired and refurnished, will be dedicated on Sunday, September 14th. This newly established work is a prospective addition to the Nazarene Church and worthy of the strictest attention of this district.

WALTER G. HENSCHEN.

STEWART, TENN.

Glad to report victory through Jesus' blood. Closed the eleventh campmeeting at Standing Rock (Stewart county), Tenn., August 18th. Closed out with victory. Twenty-five prayed through, either saved or sanctified, and many were under conviction. God was with us. Two sisters received a divine touch of physical healing. Many of the neighbors confessed it was the best meeting ever held at that place. The Lord used Brother Collier, who was our co-laborer, to preach the full gospel. We are now in the midst of a blessed revival at Griffin's Chapel, a Nazarene Church six miles north of Erin, Tenn. Up to the present we have had thirty-two saved or sanctified. Rev. W. F. Collier is assisting us. Conviction is on the people.

E. T. COX, Pastor.

LOWELL, MASS.

Salvation is our delight as a church, and God's smile is upon us. Seekers are at our altars in summer as well as in winter. We are expecting to commence a campaign for a mighty sweep of salvation for souls in Lowell. Pray for us. Rev. C. E. Roberts and wife and Miss Lenora Taylor are to be our helpers. Oh, there ought to be, as Brother Norberry says, five thousand new souls reached in New England this fall and winter. God help us. Heavenly fire fall on us.

A. B. RIGGS.

BEECH GROVE, ARK.

Among the great Texas camps is old "County Line" Camp, situated near McGregor, Texas, where such faithful men as J. H. Fisher and N. A. Harper and others have spent their money, shed their tears, sang songs, prayed prayers and shouted God's praises, and where the messages of such preachers as B. F. Neely, J. B. Chapman, J. E. L. Moore, B. M. Kilgore and others have stirred the hearts of the great crowds who have gathered annually, and their faithful work is lasting and had built a foundation for the work done this year. It was the privilege of this writer to be the evangelist for this year. The crowds steadily increased, and conviction deepened gradually. On Wednesday afternoon a break came and we had a steady tide of salvation on to the close. Hardly a service but some one got through to God,

and shouts of victory sounded through the hills. Never have I seen clearer cases. I was called back for the second and third Sundays in August, 1914. It will be remembered that from this camp have come two very fine preachers, Brother Virgil Fisher, who won first place in the oratorical contest in Peniel University last year, and who preaches with power, and Brother W. A. Welch, who is now in California, pastor of a church, and who is making good. Rev. J. T. Carpenter is pastor here, and is much loved by all. I am now opening at Beach Grove, Ark. Two souls forward the first night.

J. E. BATES.

Peniel, Texas.

BETHANY, OKLA.

Having been called to sing for the Peniel, Texas, campmeeting. I arrived in time, found due preparations had been made for a great meeting, and we were not disappointed. Bros. Williams and McCullough were at their best, and did some great preaching, and God blessed in a marvelous way. I will return to Peniel to conduct the singing for the 1914 camp.

FRANK B. SMITH, Song Evangelist.

SARATOGA SPRINGS, N. Y.

Rev. J. A. Smith, who has been serving the Saratoga Springs church as pastor for the last twenty months, has been unanimously requested to take his old place as teacher in the theological department of the Pentecostal Collegiate Institute, Norst Scituate, R. I., and has accepted the call and resigned as pastor of the church. His resignation goes into effect September 7th. His labors with the church have been pleasant and fraught with blessing both to himself and the people. The financial condition of the church has been much improved.

FROM BUD ROBINSON

In my last letter I left you up about Dayton, Ohio. From there I went to Columbus to help brother Charles B. Kolb in a five days rally. He had secured a good church and had the meetings well advertised and had had Brother G. A. McLaughlin there for four or five days before me, and so when we arrived the crowd was on hand. The first night there was not sitting room, and many stood through the entire service. There were a great many at the altar, and some fine cases got to the bottom and struck fire, and the sparks flew all over the rest of us. We did have a lively time. Brother Kolb knows about everybody in the city that is very religious, and they all know him. Over the last two days of the meeting we had with us Brother N. B. Herrell, district superintendent of the Nazarene work in Ohio and Pennsylvania. There is a fine band of folks there that will want a Nazarene Church organized in the city this fall. The time is now at hand when every city in the United States should have a strong Nazarene Church. I met many old friends and many of the Lord's own dear children. I had one day in the home of Rev. Charles Stalker. He was in the west. His wife is a typical wife of the holiness evangelist. Also had one day in the home of my old friend Smith whom I first met in Kansas City. I also had one day in the home of Brother Charles B. Kolb. I then boarded the train for Wichita, Kansas, to join Morrison and Yates. On my way to Wichita I changed cars in Aurora, Mo., where the "Menace" is published, and went up to the office and met the proprietor and the editors. I saw about one hundred hands at work, and saw one of the largest papers of its kind in the world. I was shown all the different departments and in the warehouse. I was well pleased with the proprietors and editors. They seemed to be Christian gentlemen. I had to change again in Joplin, Mo., and had to lay over there some twelve or fourteen hours. I am of the opinion that I saw more drunken men and more sin to the square yard than I ever saw in one city in all of my travels. Joplin is doomed if they don't rise up and put out the liquor demon, for the city is in the hand of the devil. The streets were lined with young men and women up to the time that my train pulled out at one-twenty in the morning. All night long as late as I staid, men and women were walking the streets in droves. Why mothers will allow their young daughters to stroll the streets of a wicked city up to midnight and on till one in the morning is a mystery to God and honest men. What hope is there for a young lady who will stroll in the streets of a city till one o'clock in the morning with a crowd of drunken men? I was

told that women in that city were in favor of whiskey and fought prohibition. Well, just watch their sons and daughters at the judgment and you will see a sight that will cause angels to weep. Joplin is a city of some sixty-five thousand population, and from there I made my way across the country to Wichita, Kas., where I found another city of some sixty-five thousand population. I was there ten days, and I never saw a drunken man or smelt whisky on the breath of a man while I was there. In the great campmeeting thousands of as fine people as ever walked the Kansas dirt gathered each day and night, and although we had from three to four thousand at each night service, there was not a rowdy on the grounds. Only such behavior as becometh saints and ladies and gentlemen was on exhibition all the time. There were at least seven or eight hundred people at the altar during the ten days of the camp. That is enough to settle it forever. I am from now on a stronger prohibitionist than I ever have been before. Thank God for what we saw at Wichita. God was there, and the work was deep and the conversions and the sanctifications as clear as the noon day sun. It will not hurt either of them for me to say that Morrison and Yates were at their best. I have never heard Dr. Morrison do such preaching in the sixteen years that we have been acquainted with each other. He went away out and beyond anything that I ever heard him do before, and old Bill Yates sung us all right up to the gates.

LITTLE ROCK, ARK.

We closed last night (August 28th) a tent meeting at 7th and Appian Way, this city. Some few were definitely saved or sanctified and the spiritual life of others much quickened. The attention and attendance was quite satisfactory. A few good books were placed in the homes as well as the Herald of Holiness. The meeting was in a churchless section of the city, which made it worth more to the community.

JOSEPH N. SPEAKES.

CLAYTON, N. MEX.

We have just closed a blessed meeting at Eshcol Valley Church, Okla. God gave us victory. A goodly number were saved or sanctified. We only had ten days, but God was true to His word, and the Holy Ghost faithful to His mission. The Tongues people had about torn up our work there, but God came and swept away the refuge of lies, and again our work is on its feet. Crowds were immense, and people are looking our way for real salvation. Meeting opens well here.

D. J. WAGGONER.

HANEY, OKLA.

We are here to start a meeting tonight. Just closed our fourth meeting this summer at Amons, Okla., forty-two souls; Dark Corner, two souls; Shay, Okla., thirty-five souls; Voner-ville, thirty-five souls. We organized at Amons with twenty members. Three came into the church at Shay. Also organized at Voner-ville with seventeen members. The Lord is blessing us wonderfully.

J. F. FORGUSON,
J. W. WHITE.

UHRICHSVILLE, OHIO

Our yearly tent meeting which began August 3d closed August 19th with good results. Many were at the altar and there were some definite cases of salvation and sanctification. Rev. E. E. Wood, of East Palestine, Ohio, was the evangelist. He preached with power and unction of the Holy Spirit. He is a mighty preacher of the gospel. We enjoyed our labors together. The meetings were very well attended, and there was mighty conviction on the town. Praise the Lord, we are "coming up the road" with the victory in our souls.

WILL H. HAFER, Pastor.

HUDSON, LA., HOLINESS CAMPMEETING

The fifteenth annual session of the Hudson Holiness Association closed last Sunday night, August 24th, amid shouts of praise and songs of rejoicing. The meeting was a great success in every way. In fact, this meeting goes down in the history of Hudson camps as being the best meeting held since the establishment of the camp. Rev. A. G. Jeffries, of Peniel, Texas, was the leading preacher, assisted by Revs. T. C. Leckie and S. D. Slocum. The preaching was in power and demonstration of

the Holy Spirit. The people of Hudson and surrounding community seemed to be more interested in the campmeeting this year than ever before, and the board cast a unanimous vote for Brother Jeffries to hold our next meeting, which will begin August 28, 1914, and run ten days. Quite a number were either regenerated, reclaimed or sanctified.

J. L. PAYNE, Secy.

COVERT, KAS.

We have just closed a tent meeting on our country work. The Lord greatly blessed and gave victory. Brother A. F. Daniel, of Davenport, Okla., was the evangelist. He is a true man of God and preaches with the unction and power of the Spirit.

J. O. ORNDOFF, Pastor.

CALGARY, ALTA.

After two months of most delightful labor with our church at Calgary we are obliged to leave the work to other hands and seek a lower altitude. Mrs. Pierce has been so seriously affected by the high elevation ever since we arrived that no other course is open to us. I will mention our stay here in another issue of the Herald. We go for the present back to Vancouver.

D. RAND Pierce.

VANDERPOOL, TEXAS

We are in the midst of an old-time holiness meeting at this place. People are getting converted and sanctified. Praise God for the old time power that awakens, convicts, converts, sanctifies and heals. This is a new field, one hundred miles southwest of San Antonio.

W. J. SEWELL,
F. C. BEAKLEY,
J. F. EDMONDSON.

TROY, IDAHO

When Brother Blackman had to leave us on account of his wife's health, we commenced to ask God that He would send us a man to Troy that could fill the place. So the Lord sent us Brother Brown and his precious wife, and we feel he is the right man. We are having some blessed meetings. Four have been saved and three sanctified since the assembly. We are looking for great things for Troy in the future. We expect Brother Ferdinand in October. We see in the Bible when God led His people out to victory He told them to prepare, and we are preparing, and know God won't disappoint us.

MRS. DAISY ARMSTRONG, Deaconess.

ALMYRA, ARK.

We closed our meeting with good results. Brother John D. Edgin did the preaching with power. Some were saved, and a deep conviction settled down over the people, and some cried out and wept their way through to victory. The saints shouted and praised God until the power was felt in this community. We haven't had such a meeting in this country in ten years. We organized a Pentecostal Church of the Nazarene with eleven members. We want Brother Edgin for another meeting this fall.

S. H. CLEMONS.

HON, ARK.

I arrived here the 22nd and found everything in good shape for a meeting. Last night was our first service and there was good interest. My last meeting was at Rock Creek, Okla, where above forty got saved or sanctified.

J. W. and M. E. DODD.

DIAMOND HILL, WASHINGTON VIEW, WASH

Our meeting held by Evangelists Lewis and Matthews began July 25th, at the Diamond Hill School House. Crowds were large from the start, but the real Christians were so few that it was hard to spiritualize the atmosphere. But, thank the Lord, the tide came and the spell broke and souls came weeping and praying to the altar. After ten days we moved our meeting to View. Again for about a week we had a hard pull and struggle. In the meantime we secured a tent and some of the good people camped on the the ground. After a little the tide rolled in again and souls came and wrestled in the straw until the blessing came. Meeting closed Sunday night, August 17th, with triumphant victory. There were in all probably fifty or sixty professions for both

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE-----Los Angeles, Cal.
1126 Saneet Street

Missouri District Assembly, Ellington, Missouri-----October 16-19
Southeast Tennessee District Assembly, Sparta, Tenn.-----November 6-9
Southeast District Assembly, Donaldsonville, Georgia-----November 13-16
Louisiana District Assembly, Lake Charles, Louisiana-----November 19-23
Dallas District Assembly, Lufkin, Texas-----November 27-30
Ablene District Assembly, Bowie, Texas-----December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

Iowa District Assembly, Kewanee, Ill.-----September 10-14
Oklahoma District Assembly, Ada, Okla.,-----October 22-26
Kentucky District Assembly, Newport, Ky.-----November 13-16
The New Iowa District Assembly, Marshalltown, Iowa-----September 17-21
Clarksville District Assembly-----November 5-9
Alabama District Assembly-----November 20-23
For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla.

The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER-----Glendora, Cal.

Kansas City, Mo., Missionary Board, October 9-12
Olivet, Ill., Chicago District Assembly,-----September 30-October 5
Delight, Ark., Arkansas District Assembly,-----October 14-19
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE

I. M. ELLIS-----Box 175, Hamlin, Texas

ARKANSAS

G. E. WADDLE-----Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT-----Box 694, Red Deer Alta, Can.

ALABAMA

C. H. LANCASTER-----Jasper, Ala.

CHICAGO CENTRAL

J. M. WINES-----Greenfield, Ind., R. F. D. No 9
Falmouth, Mich., All-day meeting-----September 10
Harrietta, Mich.-----September 11
Hope, Mich.-----September 13
Grand Rapids, Mich.-----September 15
Chicago, Ill.-----September 17
Hammond, Ind.-----September 17
Mansfield, Ill.-----September 18
Fithian, Ill.-----September 19

Fairmount, Ill.-----September 20
Butler's Ford, Ill.-----September 20
Danville, Ill.-----September 21
Georgetown, Ill.-----September 22
Olivet, Ill.-----September 23
Seymour, Ind.-----September 24
Indianapolis, Ind.-----September 25
Connersville, Ind.-----September 26

CLARKSVILLE

J. A. CHENAULT-----Chestnut Mound, Tenn.

COLORADO

C. B. WIDMEYER-----Colorado Springs, Colo.
226 N. Chestnut St
Colorado Springs, Colo.-----September 5-14
Stigler, Okla.-----September 25-October 5
Loving, Okla.-----October 8-19
Little Rock, Ark.-----October 22-November 2

DALLAS

W. M. NELSON-----Texarkana, Texas
Nash, Texas-----August 28-September 15

DAKOTAS AND MONTANA

LYMAN BROUGH-----Surrey, N. D.

IDAHO

J. B. CREIGHTON-----Boise, Idaho

IOWA

B. T. FLANERY-----Olivet, Ill.
Kewanee, Ill.-----September 2-14
Iowa District Assembly, Kewanee, Ill.-----September 10-14

KANSAS

H. M. CHAMBERS, 211 E. 4th St., Hutchinson, Kas

KENTUCKY

WILL H. NERRY-----Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA

T. C. LECKIE-----Hudson, La.
Homer, La.-----September 6-8
Canla, Ark.-----September 14-21
Pitreville, La.-----October 11-19

MISSOURI

MARK WHITNEY-----Des Arc, Mo.

NEBRASKA

Q. A. DECK-----917 W. 5th St., Hastings, Neb.

NEW ENGLAND

N. H. WASHBURN-----Beverly, Mass.

NEW YORK

J. A. WARD-----1710 Dean St., Brooklyn, N.Y.

NORTHWEST

DeLANCE WALLACE Box 304, Walla Walla, Wash

OKLAHOMA

S. H. OWENS-----Sulphur, Okla.
Sulphur, Okla. (At home)-----September 11-12
Amos, Okla.-----September 13-15
Lone Grove, Okla.-----September 16-17
New Burg, Okla.-----September 19-21

PITTSBURGH

N. B. HERRELL-----Lisbon, Ohio
Millsport, Ohio-----August 28-September 7
Cellna, Ohio-----September 8-14

SAN FRANCISCO

E. M. ISAAC-----1020 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. WILSON-----Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN

W. H. HANSON-----Glenville, Ga.

SOUTHEAST TENNESSEE

S. W. McGOWAN-----Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA

H. G. TRUMBAUER-----Washington, D. C.
145 D. Street, S. E.

works. Best of all the tide is still rolling in. We raised one hundred dollars for Brothers Lewis and Matthews without any begging or soliciting. Rev. H. D. Brown, financial agent for our Publishing House, was with us one night and raised about \$83 in cash and pledges for that worthy cause. Thank God, we are moving on the way. Nine new members were received into the church and we organized a young people's society with fifteen members.

JOHN W. FRAZIER, Pastor.

LaCenter, Wash.

PENIEL, TEXAS

Our last meeting was at Yokum, with Rev. J. G. Petty. Rev. H. B. Wallin and wife were my co-laborers. The Lord gave a good meeting. This was another place where the time was too short to accomplish the work. There were fourteen professions, and many others seeking. I go next to Hollis, Okla.

J. E. THREADGILL.

HAVERHILL, MASS.

The services have been excellent throughout the summer months. Last Sunday at the afternoon service three seekers responded to the altar call, after preaching from Matt. 11: 28-30.

Several hundred attended our open air meeting and fully fifty followed us to the church and heard Rev. William Lawson, of St. John, New Brunswick, preach an excellent sermon. We are still ahead. Bless God.

W. G. SCHURMAN, Pastor.

GRAND VIEW PARK CAMP.

Grand View Park Campmeeting Association held its thirteenth annual fall meeting August 30th to September 2d, Brothers Borders, Norberry, Strong, Martin, Beers, Beebe and Sister Curry doing the preaching. It was certainly the best ever held on the grounds, and that is saying a great deal. The dining room was taxed to accommodate all who desired meals while the rooming space was not sufficient for all who desired places to sleep, some going to the city of Haverhill and stopping at the hotels and homes of friends. The committee on rooms take this opportunity of thanking the people for manifesting such a sweet spirit under such trying circumstances and promise next year to extend our borders and be in a position to care for the increase occasioned by the discovery by the people that though not as large as other camps, Grand View is second to none in imparting through God spiritual help to those in need. We see victory ahead.

W. G. SCHURMAN, Secy.