

HERALD of HOLINESS

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Destiny

There is a moral sublimity in the articles of belief of the Pentecostal Church of the Nazarene. In the simple and unpretentious paragraphs containing these tenets this church modestly but most courageously challenges the boasted assumptions and audacities of modern rationalism and higher criticism, and plants herself with evangelical soundness upon the biblical teachings received by countless millions of the past ages, and proposes the evangelization of the lost race upon the proclamation of these holy statements of truth. This church is unafraid of the cry of traditional faith, and effete, outgrown beliefs below the intellectual splendor of this advanced age. It takes the position that there are fundamental truths which are as changeless as the human nature for which they were provided as a remedy in the shed blood of the Christ. Any modern church in arranging a code of belief would have gone to the books of the quibblers and disputers of God's Word, and there would have been a medley of absurd statements, difficult of comprehension to the common mind, and disgusting to reverent faith and holy ardor and love for God the Father.

The eleventh article of faith of the Pentecostal Church of the Nazarene reads as follows: "Concerning all who savingly believe in and obediently follow Jesus Christ our Lord, everlasting and glorious life, with rewards of grace in heaven are assured. The fuller reward and greater glories are reserved until the resurrection of the saints and the day of judgment. It is equally certain that persistence in sin, and the rejection of Christ and salvation, will involve everlasting punishment and misery for the finally impenitent sinner."

Here is a distinct challenge for the wide-spread no-hell doctrine, which is cursing so many of our pulpits, and destroying the faith of countless thousands of people. These seraphic believers in no-hellism have undermined, very largely, the basis of restraint of evil-doing and the constraint to obedience, by removing the deterrent of fear of the consequences of sin in the world to come. We do not rest alone in these constraining and restraining influences in this truth of eternity of punishment, but we are as far from the far more absurd folly of banishing it altogether from our creed of operating influences in the realm of human action.

God established the principle of retribution for sin as a basis of appeal for influencing men toward right action, and a deterrent influence trending them away from disobedience of His laws. The civil jurisprudence of the world has adopted the same principle of procedure in the government of men, and rewards and punishments are seen operating in this realm with no protest from our ultra-advanced thinkers in theology. They only deny God the right to determine His own principles of administration of mankind. These gentry have grown so infinitely refined and delicate in their moral tastes and feelings that they cannot dare allow God to attach to violations of His laws proportionately dire penalties to those attached by the state to violations of its statutes. God must retire to the rear, and let these modern advanced thinkers improve upon the divine mandate that the soul that sinneth shall die; the wages of sin is death; these shall be cast into everlasting punishment. Instead of these it must read that there will be another opportunity which will only delay the final return of the worst sinner to endless joy and peace at God's right hand. This means, "have all the pleasure at any sort of cost of violations of human and divine laws, and give up the evil ways after death, in the other world, and step into the same kingdom with the loving and obedient

who spent lives of unremitting toil and sacrifice in service of mankind here below."

Our Church holds with the Bible that character tends to permanency. A life spent in rebellion to God's laws, in the face of all the appeals to the contrary, and the deterrent influences on every hand, when it enters the borders of the eternal world with these influences removed, will go on in its fixedness of purpose and bent acquired during a lifetime of activity here, and there will be nothing in that world to alter this life-long trend and fixedness of momentum toward the evil. As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death. There can be no just basis for the final arbitrations of the judgment if we remove the eternity of rewards and punishments. The differences in these final awards were proven by the appeal that "inasmuch as ye did it unto one of the least of these ye did it unto me." Again to the rich man lost in hell, Abraham said: "Son, remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things." That is "thou hadst thy splendid chances but Lazarus poor chances. You made a poor use of fine opportunities. Lazarus made a fine use of poor chances."

Intuitively men believe in the eternity of rewards and punishments. They shrink from the perpetration of wrong from a sense of the impending, eternal doom hanging over them. They will pay men who tickle their ears with false teachings to the contrary, and patch up things so as to get along, but when death comes they want a man who believes in the Bible truths to be with them, and point them to the Lamb of God who taketh away the sin of the world.

Let men continue to be taught that sin has eternal consequences. Let them be taught that the soul that sins shall die — die eternally in hell forever. Let them be taught that obedience is rewarded forever in the coming world, and that disobedience will receive its own retribution of eternal punishment. This shows sin in its true nature as an awful thing which takes hold on eternity; that sin which called for the death of the only and well-beloved Son of God, is so desperate that eternity alone can express and mete out the natural consequences of such a life of opposition and disobedience to a merciful and loving God.

Preaching hell with a loving and breaking heart, and with a mind full of belief in the awful truth, is the need of the day. Let the Word of God be proclaimed in its fullness — including the terrors of the law as well as the wooings and mercies and tenderness of the Gospel.

Ultra Conservatism

Ultra conservatism is a worse danger to the country and the church than cowardice or fear or even panic. Washington Gladden, who has contributed an article to Harper's Weekly on "The Anti-Papal Panic," has greatly weakened his title to be heard with patience or credence by his noted article against prohibition and in favor of local option. Any man who fears panic or hysteria in our warfare on the rum power can be expected to exhibit the same spirit of ultra conservatism on the Romish question, and any and all other questions which command the serious attention of patriots and statesmen.

Far better to have hysteria, or panic, than inertia or supineness in face of real peril. It is better to fight an enemy in a fury than to surrender with the maudlin plea of brotherliness, with which to cover our cowardice. There is always a class of men well-to-do who do not wish to be disturbed, and a quiet

surrender to an enemy is more congenial to their feelings and their self-satisfied condition than anything like a contention for great principles and vital interests when that contention involves disturbance and trouble. It was so in the days of the great agitation for the abolition of slavery. It was so in the agitation for the destruction of the great Louisiana Lottery infamy. It is so today in the world-conflict for the demolition of the rum power and its allied interests. The same plea for breadth and tolerance is made by such people in dealing with German rationalism and destructive higher criticism. It is so in the contention for America and Americans and American interests as against an Italian oligarchical monarchy masquerading in the guise of a great church, but which is really a pretentious scheme for world-wide supremacy over both church and state. This monstrous hybrid politico-ecclesiastical dragon has been discredited in every nation where it succeeded in gaining sufficient power to show its teeth and its real purpose. Recently it has received and is yet receiving the usual and the merited rebukes and blows at the hands of the constitutionalist leaders in Mexico, in a country long cursed by its blighting and insolent and imbruting sway.

Now it seeks to regain its lost power in this young republic, and to gain the ascendancy here for the exploitation of this rich young nation in the interest of a senile old man on the Tiber who still hears the ring and roll of empire in his failing ears, and who knows full well that if his hierarchy ever wins it must be in such new territory as is afforded on this soil where there is unbounded freedom, not to say license allowed in matters religious.

When patriotic papers like the *Menace*, published in Aurora, Missouri, and numerous religious periodicals, and individuals here and there, many of whom are men who have revolted from this Romish institution, and who seek to expose its designs, come forward opposing Rome, we have such ultra conservative optimists as Mr. Gladden to come forth in rebuke of these patriots. Such men decry the mania and panic being precipitated and cry "peace, peace," when there is no peace, and can never be until there is first a purifying of the republic of this vile leaven of Romanism in its true aims. The scriptural order is "first pure, then peaceable," and there can be no solid peace save on principles of purity. Let Romanism establish its claim to patriotism and clear her skirts of owing first allegiance to a foreign power which they place first and above adhesion to any other power on earth or in heaven, and there will have arrived the time when we can talk of a let up on this warfare against this arch-enemy of our government and our churches all over this fair land.

Mr. Gladden can step aside with his plea for leniency toward the saloons and Romanism and kindred evils and blots upon our civilization. We do not need his kind in any warfare for the right and against the wrong. Let such faint-hearted retire to the rear to the camps and hospitals of the wounded if they have virility enough even for nursing those who are wounded in the struggle. If they are unfit for this they can have our permit to go clean back home with no fear of arrest as deserters. There are more dangerous characters than deserters.

der continues occasionally to shock society. Shall we repeal the law against murder for this reason? No sane man would so insist. Everybody realizes that laws against murder so far restrain this crime that the laws are a blessing to everybody. To repeal the laws would be to turn back the dial of civilization many hundred miles, and start us post haste down grade toward barbarism and the darkest days of the history of the human race. It is just thus that prohibition laws are now viewed by all sensible and patriotic people where they have been tried. Nobody wants them repealed or modified save a few men who would sacrifice our boys for bullion, our homes for the harvest of guin, sobriety for sovereigns, purity for pence, and the welfare of society for debauchery and crime and all the orgies and ruin that follow in the wake of the open saloon. On with the revolution!!!!

Caught
in
A
Trap

Destructive higher criticism today is doing the work formerly done by blatant infidels. It is related of Bob Ingersoll that a friend asked him why did he not again and oftener give his noted lecture against the inspiration and authenticity of the Bible, which he seemed to have laid aside. He replied that he was not longer needed in that role, as the preachers were doing that work of discrediting the Bible more effectively than he could. And is not this true? He had sense enough to see it, while the purblind higher critics have not discernment to see the effect of their dastardly work. The work of discrediting the Bible is done more effectively by these preachers who take to destructive criticism because they have the ear of the people who belong to the churches who, in the main, would refuse to go to hear a blatant infidel lecture. The preachers, whom they have been taught from childhood to revere and respect, can thus deftly steal away their old-time faith before they are aware of what is going on, and they are weakened and ruined and wist not that the Lord is departed from them.

We are reminded of the incident related of Dr. Howard Osgood. The Doctor once read a paper to a number of gentlemen of the destructive critic type, very much to their enjoyment. When he had finished the reading he asked the gentlemen present whether the things he had read did not fairly represent the latest and "assured" and accepted results of the higher criticism. They answered heartily in the affirmative. "Well," said Doctor Osgood, "I have only read extracts I culled from Paine and Voltaire."

This is an illustration and a proof that the infidelity of half a century ago is now being revamped and with a labelling of the more pretentious term of "higher criticism," is being foisted upon the public as the most recent, and assured deductions on which "the ripest scholarship of the day is agreed." Ripe in rottenness!!!!

POPE PIUS X died in Rome week before last. We put no credence in the talk about grief over the war in Europe being the cause of his death. Popes don't have the habit of grieving over wars. Over a thousand years of history proves the contrary. He occupied a position of abundant but perfectly needless responsibility and worry which ought not to exist for anybody to fill. Old age and worry under the constant intrigues of ambitious ecclesiastics, and vexation perhaps over the doubtful gain to his church from the great war, all helped to kill him. The constant presence of a crowd of conscienceless, designing, ambitious ecclesiastics is enough to kill any man who aspires to the rulership of the world. This aspiration and its unceasing recession from his view is all such a man can stand. Add to this the intrigues of ambitious courtiers in the shape of priests and a disappointment at not being able to direct and control the course and destinies of a great war to ecclesiastical advantage, as has been Rome's wont in the bygone days of her power, and you have very patent and sufficient cause for the death of this man, if any other cause than his age be needed.

THE Bible is now printed in six hundred languages and dialects, with eight to ten new languages or dialects being added yearly. It is estimated that seven out of every ten of the human population have the Bible in a language which they can speak and read.

LIFE YIELDS its sweetest joys when we pursue our work as God's own allotment for us, and realize His presence with us in our daily toil.

How
It Fails
to
Prohibit

West Virginia has had one month's trial of prohibition. During this first month eighteen raids were made in the state, according to the official report of the State Prohibition Commissioner Fred O. Blue. Twenty-seven persons were arrested in these raids, and 3,184 gallons of liquor were confiscated. A comparative statement of drunkenness during the month of July, 1913 and 1914, gives the following facts for that month: In July, 1913, Wheeling had 78 arrests for drunkenness as against 15 for July, 1914. Huntington had 122 for July, 1913, as against 84 for 1914. Charleston had 108 for July, 1913, as against 29 for 1914. Clarksburg had 143 in July, 1913, as against 7 for same month in 1914. Fairmont had 60 in July, 1913, as against 8 for the same month in 1913.

These figures are official, and show conclusively that the prohibition law can be enforced and is a boon wherever enforced. No law enforces itself. No law is enforced to the point that the offense forbidden absolutely ceases to be perpetrated. It is lessened, however, to the point of great blessing to everybody, and to repeal the law because it does not entirely prohibit the crime would be a foolish thing, and a calamity to society. For example, there has always been on our statute books a law against murder. Yet mur-

:: THE EDITOR'S SURVEY ::

News Notes

In an appeal instinct with patriotism and the finest of good sense President Wilson has warned the people of the United States against imprudence by expressing themselves partizanly for one or the other side in this great European war. He says: "I venture, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partizanship, out of passionately taking sides." This editor pleads guilty of taking sides. What he has written, however, is written.

In a fine editorial bristling with good sense and breadth of view, on the horrors and effects of this appalling suicidal war in Europe, *Collier's Weekly* says: "A thousand years from now the world will be suffering morally and spiritually from the effects of this unthinkable thing which has come upon us. We may have gained heights, but they will be lower than the levels upon which we should have stood if the villain Brechtold had not thought he could bluff the imbecile Nicholas."

We would feel condemned not to express appreciation of the numerous testimonials coming to us of approval of the editorial work on the HERALD of HOLINESS. These expressions of approval certainly greatly encourage and hearten amid the irksome and grinding demands of the position we occupy. As samples of these expressions we give the following, first, from a pastor of a church in Nebraska: "You are giving us the best holiness paper in the world. We appreciate it, and are praying for you. God bless you." From California, one of our pastors writes: "It is all a wonder to me that we are blessed with such an editor who makes the paper so interesting every week, and is so full of new things all the time. You are doing so well I can suggest nothing. The paper is so interesting to me that every issue seems better." We can not take space to give further testimonials, which could be done at great length.

Rev. B. M. Kilgore, District Superintendent of Hamlin District, Texas, we are glad to know is able to be back on his district engaged in his loved employ of pushing the battle for souls. He stood the operation on his eye quite well and we trust is permanently recovered. We wish him great success on his district for the remainder of the year.

Our sympathies are with Brother Deck in the great affliction which has befallen him in the loss of his wife. May the blessing of the great Comforter be with him in this hour of grief.

That donation of 1,000 pounds of flour by Brother A. Grant and wife as the tithe from their wheat crop to the Orphanage at Pilot Point, Texas, was handsomely done. It shows what might be accomplished if all tithed. This would certainly solve all our financial problems.

A note from Brother W. B. Yates, the great campmeeting singer, written from his hotel in Kansas City, in passing through, expressed his regrets at not having time to call in person. He reported a great meeting at Burr Oak, Kansas, and was on his way to the Eldorado, Illinois, campmeeting. We remember with great pleasure the singing we have heard by Brother Yates. May the Lord continue to use him in a great way.

San Francisco is in a wretched way it seems. The Board of Supervisors by a vote of twelve to four has requested leniency on the part of its Police Commission toward dancing in places where liquor is sold. This action would grace a pagan land imbruted in lust and stupefied with rum and debauchery. If we do not look out we will become paganized and the Chinese and Japanese and the Isles of the Sea will have to undertake to Christianize us before the century is out.

It is a gratifying fact that the Pentecostal Church of the Nazarene is well supplied with schools and colleges and universities belonging to our church sufficient to afford educational facilities for all the children of our own communion and many others. Certainly our own people will not think of patronizing any other institutions of learning, and those of other churches will find in our institutions the safest and most religious environment under which to have their children educated.

The American Red Cross has expended during the past six years the sum of three quarters of a million dollars in relieving the people of the famine-stricken region of Huai River in China. This region, laid waste by periodical floods, is now to be reclaimed by a corps of American engineers whose chief the Red Cross officials have been asked to select.

The actual strength of our own standing army is 4,602 officers, and 80,000 enlisted men. The larger number of these are in this country and the Philippines. General Wood has agreed to an increase of this force.

Of the five million of New York's population, seventy-five per cent, or 3,500,000, live in tenements.

The Northern Baptist Convention adopted a resolution favoring and calling for the following amendment to the Constitution of the United States, which we heartily endorse as a needed and wise move: "No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof; nor shall the national government or any state, county, city, town, village, or other civil division, use its property or credit or any money raised by taxation or otherwise or authorize them to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner any church, religious denomination, or religious society or any institution, school, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." Watch the opposition to this amendment!!!

Above everything else, we urge parents in sending their children off to school this fall to select distinctively Christian colleges. It is of supreme importance that you select Christian colleges. You fail to do this at the supreme risk of the bodily and spiritual and eternal welfare of your children. And not every institution is Christian that bears the name of some church. Watch this point, too, with the utmost care and vigilance. In 1907 ninety-three per cent of all the missionaries under the Board of Home Missions of the Northern Presbyterian Church were graduates of Christian colleges. During the five previous years eighty-five per cent of the college graduates who became foreign missionaries in that church were from Christian colleges. Christian colleges furnish eighty-four per cent of the young men who study for the ministry in that church.

Rev. John Matthews has been chosen to succeed Brother A. S. Cochran, deceased, in the pastorate of First Pentecostal Church of the Nazarene in Kansas City, Mo. Brother J. J. Ballinger declined to allow his name used in relation to the pastorate of this church, when they came to vote on a new pastor. We trust and pray that Brother Matthews may have a useful and fruitful pastorate among us. We wish Brother Ballinger success wherever he may cast his lot. Any church will be fortunate indeed that secures him for pastor. He is a strong, thoughtful and unctuous preacher and a faithful, diligent pastor. This is an important combination which is a blessing to any church.

Governor Beckham won out in the primary in Kentucky for the nomination as Democratic candidate for United States Senator. This was a prohibition victory.

The Bible is the newest, oldest, best and greatest book in all the wide, wide world, and grows greater and better every day it lives.

A few weeks ago Independence, Mo., a city of some fifteen thousand, voted out whiskey and became dry territory. On Saturday, the 22d of August, rural Jackson county, in which Kansas City is located, voted dry. Thus, all of Jackson county excepting the great city of Kansas City is under prohibition law. The coils are tightening around the neck of this traffic, and ere long its final and permanent death will occur under a national prohibition law.

Secretary Bryan has made a very proper announcement against the propriety of American bankers making loans to any foreign nation engaged in war. This was called forth by France attempting to negotiate a loan of \$100,000,000 through the firm of J. P. Morgan & Co.

We have always believed and insisted that there are much better elements in the Romish church than the foreign-appointed hierarchy whose very thinking and opinions are formed and done for them in Rome. There are many good people in that institution, we have always said, who are far better than the institution or its leaders. This point receives illustration in a recently developed fact. In the list of persons uniting in a petition to call a conference at Niagara in the interest of prohibition not a single bishop's name appears. If there had been a single bishop in the whole church in favor of the movement his name would have been gladly used to give force and prestige to the movement. Romanism, as to her authoritative leadership, may be counted always on the side of the saloon and the brewery.

Dr. Jowett's illness, reported from his Holy Land tour, is not as serious as at first reported. He is expected back in his New York pulpit by the first of October.

There has been, in our opinion, a perfectly needless advance in the prices of all the commodities used in the support of the family. This was charged to the war, but we do not believe this true in the case of most of the necessities of life. President Wilson has requested Attorney General McReynolds to make diligent inquiry and find if prosecutions cannot be made against dealers guilty of this great wrong.

The recent flood at Fort Worth, Texas, when there was a wall of water ten feet high which swept down without a minute's warning, in the Trinity river, was very destructive. Women by the score were seen carrying babies on their heads wading in water up to their necks to escape death by drowning. Seven hundred people were rendered homeless and four hundred others were compelled to flee from their homes.

Think of it! The European war is scarcely begun, and yet at the battle of Liege in Belgium there were slain 30,000 soldiers in a single engagement. At the battle of Gettysburg there were slain of both federals and confederates only 5,662 soldiers. This is certainly startling as an indication of the possible enormous mortality to come of this needless and inexcusable and atrocious war in Europe.

Aim at the Children

Too little preaching is aimed directly at the children. We are sure that we greatly err just here. Our preaching should be simple enough for children to comprehend. In saying this we are simply saying that our preaching should be clear and direct and on essential Gospel themes. If this be the case the children will be fed and blessed and our results from this class will be very much greater than they are. This is a serious mistake if we are correct in our position. No more tragic mistake can be made than intentionally or innocently to neglect the children. When we lead a child to Christ the work does not stop with the child. Others are sure to be touched and influenced, and often entire families have been led to the Savior through the salvation of one precious child. An exchange relates the following illustrative of our position:

"I was preaching in an Ohio city when I had one night pointed out to me in the audience one of the leading business men of the state. His wife sat with him, and between them their one little child. I have never had more indifferent, inattentive auditors than the gentleman and his wife; they paid no attention to either speaking or singing, but the little child scarcely took her eyes from me. The meeting closed and they went home; the child's heart had been touched. When she climbed into her father's arms to say goodnight, she said to him: 'Papa, I wish you would be a Christian so that I could be one, too.' What the sermon and the song failed to do, the child accomplished. And before they slept that night both the father and the mother had yielded themselves to Christ. It is not impossible that a 'Decision Day' in the school might mean entire households saved. If we have been faithful in our work as teachers and superintendents, there are certain things we have a right to expect from God.

Lincoln's Statement

Abraham Lincoln's statement was that his preference of a church would be one which had as the sole condition for membership compliance with that scriptural demand that "thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." He alleged his inability to find such a church as the reason for his not connecting himself with any. He said: "I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as

thyself,' that church I will join with all my heart and all my soul."

Discussing this proposed condition of church membership as suggested by Mr. Lincoln, Professor Clarence A. Beckwith says:

Love of God and one's neighbor is the aim of Christianity, its end and fruit, but it is not the first declaration of the Gospel nor the heart of St. Paul's message. Indeed, it is just that Old Testament law (remember that Jesus quotes it from the Deuteronomic Law) which brought despair and hopelessness to St. Paul until he found Christ. The question with St. Paul—and with most of us—was how to exercise such a holy but impossible commandment. When he found Christ, with his gospel of sufficient grace, of the gift of new life and power, so transforming weak and sinful nature that it could practice this wonderful commandment, he took heart. Christianity was the gospel of grace. It was the fact of new birth through the incarnation, death and resurrection of Jesus Christ. It would be a pity for the church to denude itself of that very power which only makes the beautiful commandment possible. The great thing is to appropriate Christ, then the love of God and the neighbor is both possible and natural; indeed, will take care of itself.

On the same subject, Dr. S. Parkes Cadman says:

The text you quote, and which our Lord Himself quoted, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," is of the fruit rather than of the roots of Christian faith. It is an effect arising out

Nearing the Haven

Written by J. P. COLEMAN.

My bark has weathered the tempests,

And now there falls on my ear
The voices of praise and rejoicing
From the shore that soon will appear.

I know I am nearing the haven,
Sweet music floats out to me
From loved ones safe at the landing,
Home of immortality.

Swifter and swifter I'm gliding
Over the billowy sea.
I long for that safe abiding
Where the many mansions be.

Visions of rapture come o'er me
As I near the golden shore,
Now soon with the loved ones in glory
I shall dwell forever more.

of a cause which must first be secured in the regeneration of man's nature. Unless men are "born from above" they cannot do this, and what we have to seek in Christian thought and preaching is that vital relation with God and Christ which makes such ideals possible and enables men to realize them.

Discussing this same statement, Canon Henry Scott Holland, the famous English preacher, says:

"Again, the words were intended as spoken to sum up the significance of the law, but the law is a religion that came to an end of its resources. It declared itself impotent to accomplish its own mission. That is why Christ stood on this earth. The law had made a promise which it was unable to fulfill. Under its terms man could not be saved. That is what John the Baptist was sent to declare down by Jordan. That is what was known to all those who confessed and repented, and washed in the Jordan water, and yet found that no change had passed over their life. 'Thou shalt love'—that is the law. 'But we cannot love'—that is man's response. 'If only we could love God with all our heart, all would be well, or our neighbor as ourself. But the more we try to realize this love, the more we understand of its height and of its depth, the more bitter becomes the confession of our own shame and impotence. What we will, we cannot do. Oh, wretched man that I am!' Here is a religion, then, which has proved its inefficiency. It was declared to be obsolete nearly two thousand years ago. What is the good of going back to that? Back to a condition which has long ago worked out its own failure? The

whole question for a church today is, 'How can I love God, and how can I love my neighbor?' It is to that question that Christ gives the answer. He offers the change of heart, the new spirit, the new creature, by which alone the religious desire can consummate itself. He does this by His cross and passion, by His resurrection and royalty; and the only membership in any church which is to bring salvation must involve membership in the Christ. That is why it cannot be reduced to the simple terms of a religion which had broken down before Christ appeared."

The quotations above from Doctor Cadman and Canon Holland are from a recent book, "The Church, the People and the Age," gotten out by the editors of the *Homiletic Review*, Robert Scott and George William Gilmore.

The Difference Mainly in the Preacher

The records of individual churches vary greatly. Some report bare life. Others report at the close of the year infinitesimal results for the year's work. Others report some little better things. Some others report splendid results, indicating great spiritual life and activity. It will generally be found that the cause of this difference is mainly with the pastor. It is the pastor who types his church and causes the great diversity of results in salvation work. Upon him depend almost entirely the history and record of his church in the matter of aggressive evangelistic results. He should be a revivalist and able to be his own and only evangelist. An exchange says:

We find the following startling statement in the reports of a grand evangelical denomination. In one state alone two hundred and nine of their churches received not one member on confession during the year 1913, and sixty-one others received only one each. In our entire country, on this basis, there must be thousands of such churches. If these were cotton mills in place of churches, the stockholders would put them out of business in short order.

What is the matter with these pastors and churches? The Master answers: "Thou hast a name that thou livest and art dead."

Contrasting with this is the record of a certain church of the same denomination. During 1913 they received on confession 132 members; by letter, 96. During the past five years they received on confession 571; by letter, 448. Total, 1,019. This was accomplished by the evangelistic work of the pastor and his people, without the employment of an evangelist or having what is called a "revival." They expect to catch fish in their gospel net, and they find them. At every service a plain and winning Gospel is preached, immediate decision is urged, and opportunity is given to meet the pastor at its close.

Practical Expatriation

The Home Rule bill passed by the English Parliament is a grossly unjust and outrageous imposition upon the people of the Ulster counties of Ireland, and this, chiefly, because they are mainly Protestant. On this account Rome is most eager to have them put under the home rule so they can dominate them by an Irish Parliament, and wrench from them the enormous taxation they require to satisfy the voracious maw of Rome. Ulster is worth far more to them than the balance of the island, though the rest of the island, which is Romish, outvotes Ulster. To force home rule on Ulster is to expatriate them. It is a blot on England, which makes every Englishman blush with shame. The *Herald and Presbyterian* says, rightly:

They who are trying to compel Home Rule for Ireland now in the form in which it is being pushed, are the enemies of truth, of liberty, of human progress, and of a brave and enterprising people. Its success would be the putting into the hands of the Roman priesthood a club with which to beat out the brains and destroy the hopes of the heroic Protestant people of Ulster.

Open Parliament

Science Falsely So Called. II

Written by JAMES MAILLEY

Open Parliament

THE most strenuous opposition to scientific progress has come from scientists themselves. Copernicus, because of his hatred of controversy, dared not publish his theory of the universe until just before he died, and it was accepted by very few until Galileo proved its truth. When from the leaning tower of Pisa, before the very eyes of the scientists of Pisa, Galileo demonstrated that bodies of unequal weight fall with equal velocities, they not only refused to believe it, but never rested until they had driven him from the university. Lavoisier, whom we have mentioned, found it hard to convince chemical scientists that the phlogiston theory of combustion was not the correct one, and Priestly, one of the greatest of them, died tenaciously holding to his old opinions. To him, the phlogiston theory was science, and that was the end of it. Not one of the older medical scientists (that is, medical knowers, or wise-men) of Harvey's day would accept his discovery of the circulation of the blood; he found sympathy and help, not with his brother scientists, but with royalty, King Charles the First. In fact the publication of his discovery brought upon him a storm of persecution by the scientists, and he says himself that his discovery cost him many of his patients. When Franklin read his paper before the Royal Society in London, presenting his theory that electricity and lightning are identical, the learned men of that body laughed in his face. They did not take the pains to investigate; they knew, and that was the end of it. And, in our own day, when Professor Langley was dying of a broken heart because of the apparent failure of his heavier-than-air flying machine, did the scientific world come to his vindication? What more incredible than that a machine heavier than the air should fly in the air! It was impossible, "scientifically impossible." In fact, every modern invention or discovery has been declared, by scientists themselves, "scientifically impossible." The biographies of scientific men reveal the fact that their greatest trials have come from their own class. In the light of the past, modern scientists should be more modest in their claims, less arrogant in their assumptions.

So, in view of these facts, which are but a suggestion of the whole truth, we feel constrained to question the determinative authority of science as to the possibility of miracles. If science has been but a process of slow and laborious acquisition of a few facts, that, on the authority of one of the greatest of scientists, if not the greatest, are but a few pebbles upon the shore of the boundless ocean of truth; if science is confessedly ignorant of so much within its own sphere, the material universe, what is the value of its utterance upon that other universe, into which it never has entered and can never enter? Does not this same science confess itself baffled in the presence of countless unsolved and perhaps insoluble problems? Science is dealing with electricity, — what is electricity? Science—is constantly handling matter; but science is utterly unable to tell what matter is. Probably it never will be able. But science can pronounce with the utmost assurance upon just what God will or will not do in any given circumstance. Is not this the height of presumption? The truth is, that science has to do only with what it sees; it must accept only what can be demonstrated. As soon as it goes beyond the visible or mathematically demonstrable, it becomes unscien-

tific. In the very nature of the case, the method of the world of spirit must be faith; but the scientific method is not faith, but doubt. Hence, science has nothing to do with, and knows nothing of, the world of spirit. Science, as such, knows no God. It is true that most of the greatest scientists have been devout men, but it was not as scientists, but as men. The wisest of them — as Newton, Hugh Miller, Linnaeus — entered the kingdom of heaven, not as scientists, but with the humble faith of a little child. It is true, that, having this child-like faith in their hearts, their study of the works of God led them to a more exalted reverence, a deeper love, for the Maker and Ruler of the Universe. But, science never planted this love in the human heart, for science has no God. To the telescopes, the microscopes, the retorts, the balances, of science, the world of spirit is hermetically sealed forever.

Evidently, then, when scientists pronounce upon the possibility or impossibility of miracles, they are entirely out of their province. There is but one ground upon which science

Psalm 23:4

"I trust in the midst of the valley,
While darkness hangs low o'er my way,
For Jesus has promised to carry
Me through to the light of the day."

Matt. 8:26, 27.

"I trust when the sea rolls upon me,
Its angry waves dashing me o'er;
His voice can speak peace to the billows,
And pilot me safely to shore."

Job 23:10.

"I trust in the furnace of fire,
When fiercest its trials to make;
For gold must be tried to be purest,
'He knoweth the way that I take.'"

Psalm 32:7.

"Oh Lord, I would trust thee forever!
Though often afflictions press sore!
My hope is the hope of Thy glory,
My all is Thy all evermore."
—EDWARD E. MARTIN, Calgary, Alta.

could speak with authority upon this question, namely, that science were not only always real knowledge, that is, were always science truly so called, but were also always all knowledge; that it had penetrated to all worlds, material and spiritual, that it comprehended within its sweep all mind, including the mind of God, and that it hence knew all things. But even the most presumptuous scientist will hardly claim this. But, only upon this supposition can it speak with authority upon the question of miracles, or upon any other matter pertaining to religion. Miracles might be impossible, but science could not know that. Beyond what it sees with its eyes or can figure out with its pencil, science is blind; beyond that, it may guess, but it cannot know, and to guess is unscientific.

Cry not against thyself, mother, because of that wicked son, nor wonder how the child of such a Christian woman can turn out such a bad boy. Not natural generation, but supernatural regeneration, determines character. Grace is not conveyed by birth. Not all who are born of the best parentage, but only all who are born again of the Spirit, are sons of God.

God's Place in Modern Literature

Written by MRS. LUCY WHITNEY

GOD'S place in modern literature is very small. Aside from the writings of those who are writing only for His glory, He seems to have become almost an unknown factor in the writings of the present day. No time in the history of the world have there been so many writers and so many readers; and yet, with all the reading and writing, the majority of people you meet could not be called well-read people. What is the reason? I believe the first reason is the nature of the literature read. There is not much real solid information in modern fiction. It is not written for instruction, it is written for amusement. The world is drowning its conscience and the voice of God in amusement these days. When they feel uncomfortable because of the voice of conscience, they hasten to seek something to stifle it. If they are in trouble or sorrow, they seek more amusement. And reading a modern book of fiction is a quick and easy way to lull conscience and drown care.

A large number of modern writers are not writing because they have any real message for the people; they are writing for money or fame. Then there are another class who are writing with a view of bettering the people in some way. Some are trying to bring about moral reform, some political and others religious reform; but as their own lives are godless, or at least Christless, it is not strange that God should have very little place in their writings.

There are several classes of modern literature and fiction. Some are frankly atheistic. They do not believe in God, and want the world to know it. They sneer at the "old foggy" ideas of religion our fathers held, and carry the idea that the world is so far advanced in intelligence today, that no one but a fool or a child could believe in the God the Bible teaches. Others are of the universalist belief, and I believe these are the more numerous. They exalt some kind of a god. They believe in "the greatest good to the greatest number of people," and no matter how much sin and evil are in the world, or in the lives of people, it is only temporary, according to their doctrine, and will all come right some day whether the sinners repent and change their lives or not. How many of the modern writings are of this class! They are doing a vast amount of harm, because they are persuading people that "evil is only good in the making," and that without any great effort on their part, God is going to bring it out all right, if not in this world, then in the next.

Another class of good, clean, moral books exalt nature as God. Live up to the laws of nature and you are not far from the kingdom of heaven, is their doctrine. This is all right as far as it goes, but they do not tell us how we, who are out of harmony with all nature through sin, are to receive power to keep nature's laws. I believe every one to some extent recognizes that the laws of nature, which are nothing less than God's laws, are good. The good in the world is attractive to most every one, but "there is another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their natures." So this class of books falls far short of the good they intend to do, because they point out only the disease and not the remedy.

It is true there are some good books even

among the writings of modern fiction, books that are elevating in morals and contain many gems of truth; but very few even of the best of them exalt God to that place which rightfully belongs to Him. There are a few writers, especially among those who write children's books, who place God in His proper place in their books; but among the books written for older people, there are more dealing with the modern conditions of social life and the divorce question than on almost any other subject, and many of them are casting their influence on the wrong side of these questions. I believe the literature of the present day, both in song and story, has had much to do with the loose ideas regarding marriage and divorce prevalent today. The modern novel is the foster-mother of the affinity devil. It is a question whether the moral and spiritual condition of the world produces this class of literature, or whether this class of literature helps to determine the moral life of the people. One thing is certain, it is very injurious, especially to the young, who must form their opinions from what they see, hear and read, rather than from their own experience. The persons who indulge in this class of reading are in danger of having their minds so vitiated that they will have no taste for good, solid reading, and may have no actual distaste for spiritual reading. Whether a Christian can indulge in such reading, is a question each must settle with God, but we can not exalt God in our outward lives as we should, unless we also exalt Him in our inner and mental lives, and read that class of literature which exalts Him to the place which belongs to no other, the One "who is above all things and in all things," and "whose glory is above the earth and heaven." Let us exalt Him together.

The True Church

Written by O. E. GARNER

"But be filled with the Spirit"—Eph. 5:8.

PAUL, moved by the Holy Ghost, realized there was only one true church, and, as God is a Spirit, that it would be a Spirit filled church; that we might worship Him in spirit and in truth. That is why God, in the great plan of salvation, started in to raise up a spiritual people.

God called Abram and he was obedient to the voice of God and left his people to go out into a strange land that he knew not of. That is just what God is asking of us today, to turn our backs on the world and follow Him that He may lead us and teach us as He did Abram. As this was the beginning of a great nation, it was also the beginning of a great church and the working out of the great plan of salvation. When they went into bondage and God sent Moses as their Savior to lead them out through the Red Sea and through the wilderness over to the Jordan river, when He gave them a new leader to go with them over Jordan into the promised land, these things all were a type or figure of the spiritual church today. As these went into Egypt, so we all have gone astray, and Jesus came to redeem His people that we might through Him get back to God, as the children of Israel were led back to the promised land.

This does not mean heaven, as some think, but a land flowing with milk and honey, to be enjoyed in this life. When Jesus had come, suffered and died, had been resurrected, and had ascended into heaven, on the day of Pentecost, when the church at Jerusalem were all gathered together in one place and of one accord, suddenly a new era was ushered in upon them, and they were all filled with the Holy Ghost. We can now see what God had been aiming at all these years, was to have a

Spirit filled church, and that is why He says in His word: "Be filled with the Spirit."

It took God a long time to lead His chosen people over into Canaan, so likewise it takes some of His children a long time to see that the blood can cleanse from all sin, and that they can be filled with the Holy Ghost just the same as on the day of Pentecost, as recorded in Act 2:4; or as Cornelius and his household, Acts 10:44; or as the disciples at Ephesus, Acts 19:6, to whom Paul was writing the epistle in which we find our text, still encouraging others to go on and be filled with the Spirit of God.

So from that time on God has had a Spirit-filled church. It may have been nearly lost sight of, at times, but somewhere, even in the dark ages, God had some Spirit-filled people. They may have been hid from the world in caves and dungeons, but bless God His Spirit shines in the darkest places. Some one has said, as the star and compass is to the mariner so is the Holy Spirit to the Christian, ever guiding him through the darkest places, always pointing in one direction, that leads to the haven of rest. As wind is to the sail, so is the Spirit to the child of God, ever pressing him on by that unseen power, to do the will of the Master. As the sap is to that giant oak, permeating every fiber, limb, and twig, even to the very tip of the tiniest leaf, so is the Spirit of God to those that love Him and do His will. Is it any wonder then that Jesus said, "I am the vine, ye are the branches: and my Father is the husbandman"? St. John 15:1 and 5. He also says in the second verse: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Or, in other words, fills us with His Spirit so that everything else is driven out.

The only church God has today is a Spirit-filled church; those who have had their sins forgiven and are washed in the blood of the Lamb, and filled with His Spirit, and have their names recorded in the "Lamb's Book of Life." These and these alone, will be able to land at that great day, when the Judge will come forth to divide the goats and sheep. When all are called forth to stand before Him, and the books are opened, only those who have their names recorded in the "Lamb's Book of Life" will belong to His church, that glorious church without spot or wrinkle. Is it any wonder, then, God says: "Be filled with the Spirit."

There was a sad thing about the church at Ephesus. With all their good works, and labors, and patience, the Lord sends a message of warning to them through the beloved John, when He was on the Isle of Patmos, because they had lost their first love. O! how many of God's servants have lost their first love.

Brothers and sisters, do we love the house of God as we used to? Do we love to pray in secret and at prayer meetings? Are we still interested in our lost brother or sister, and are we holding them up before a throne of grace every day? Or have we lost our first love and let the joy leak out of our souls? If so, may the good Lord help us to get back to God and be filled with His Holy Spirit. No matter what denomination we may belong to down here, we may have the assurance in our heart that we are joined to Christ, and our name is recorded in the "Lamb's Book of Life," if we will only turn from our sins, repent, and accept Jesus Christ as our Savior, and be born of His Spirit, then never stop till we have consecrated our life to God and His service, be cleansed from all sin and filled with the Holy Ghost.

"No parent is qualified to govern a child who is not able to govern himself."

"A Hole in the Wall"

Written by REV. W. EVANS BURNETT

"Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. So I went in and saw; and behold every form of creeping things, and abominable beasts, and idols."—Ezekiel 8:8, 10.

ACCORDING to the teachings of the Bible and such holy men of God as Rev. John Wesley, Fletcher, and Adam Clarke, the great commentator, it is God's plan for every truly regenerated person to look into the depths of his or her heart that they may see exactly what is there, thus to realize their need, and then look away to Him for deliverance from the carnal mind.

As in the text, there is no doubt but that every form of creeping things will be discovered lurking there, needing only the searchlight of the Holy Ghost or some fiery trial and temptation to bring to light the treacherous, inward foe. And the reason, no doubt, that God reveals to us only the "hole in the wall" first is that we could not bear a sudden glimpse of the "depths of pride, self-will, and hell" without a warning that all these creeping things would be discovered by digging.

Carnality hates to be uncovered, and the very idea of a soul-getting so desperately honest and in earnest as to dig down through every layer of carnal tendency until the killing fire of the Holy Ghost burns up every part and particle of the old man of sin is what he fights against with all his might, advising seekers for experience of heart-cleansing to get through quickly.

King Saul and all his army let old King Agag—a type of carnality—off because he behaved so decently when he found himself fully captured and liable to meet instant death, but God had a man in Israel in the person of that grand old holiness preacher, Samuel, who took no notice of Agag's temporary good behavior and apparent humility, but hewed him to pieces, giving no quarter.

Many who preach straight, and seem to be blessed and clean in their lives, rush seekers through at the altar, when the Bible bids us "tarry until" we be endued with power from on high. Adam Clarke, in his writings on "Entire Sanctification," says that few really obtain the experience, because few wait long enough before God to see the groundwork of their heart, and confess the plague and sore of their soul. Wise indeed is that man who winneth souls.

First, "the hole in the wall" experience must come to the believer, then the digging down until everything is uncovered. Let us illustrate by using a story of a very remarkable occurrence: Brother G—, a candy manufacturer of Atlanta, Ga., was gloriously reclaimed as a result of a holiness meeting. Friends urged him to seek sanctification immediately. He replied by saying that he saw no necessity for so doing as he was so happy then he hardly knew what to do, but that if he ever saw the necessity for seeking the experience of entire sanctification that he would drop everything and not stop until sanctified wholly.

For some months he went along his way rejoicing, but one day God permitted him to see the little hole in the wall. While driving down Whitehall Street a negro man, without any excuse at all for so doing, walked out into the street and, taking hold of the bridle of his horse, stopped him.

Not a word was spoken by either Brother G— or the negro, who let go the bridle in half a minute or so, and walked away as suddenly as he appeared. But the brother saw something and felt something. Anger, the

Personal Work

Written by R. E. BOWER

flames of torment, it seemed, burned hot in his bosom against that impudent negro. True to his word, he quit his work at once and sought God in prayer and fasting for several days, until delivered from all the creeping things.

Rev. E. E. Shelhamer, a successful holiness evangelist of our Southland, gives us a great sermon on "Evidences of Carnality," which we wish to produce in this article, and in which he inquires of every converted person if they ever feel

"A secret spirit of pride,—an exalted feeling in view of your success or position; because of your good training and appearance; because of your natural gifts and ability; an important, independent spirit; stiffness and preciseness?"

"Love of human praise; love of supremacy; drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?"

"The stirrings of anger or impatience; but worst of all you call it nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted; sharp, heated flings at another?"

"Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?"

"Carnal fear; a man-fearing spirit; shrinking from reproach and duty; reasoning around the cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that somebody will get out of the spirit, and thus offend and drive some prominent person away; a compromising, holding back spirit?"

"A jealous disposition; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings rather than the gifts of those more talented and appreciated than yourself?"

"Lustful stirrings; unholy actions; a carnal leaning; undue affection and familiarity toward those of the opposite sex; wandering eyes?"

"A dishonest, deceitful disposition; covering up your real faults and leaving a better impression of yourself than is strictly true; false humility; exaggeration, straining the truth?"

"Unbelief; a spirit of discouragement in times of pressure and opposition; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling whether everything will come out all right?"

"Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God; selfishness; love of ease; love of money, etc.?"

These are some of the things which generally indicate a carnal heart; if one principle is lurking there, you can depend on it they are all there. By prayer and fasting hold your heart open to the searching light of God until you see the groundwork thereof. The Holy Ghost will enable you, by confession and faith, to bring your old man to the death. Do not patch over, but go to the bottom. It will pay.

GIRARD, LA.

The fact is, there are hindrances in the way of holiness with most people, but you that are seeking the experience must put from you forever the thought that any of these hindrances are in God or in your circumstances, for they are not, but altogether in yourselves.

ALL those who are born of the Spirit, led by the Spirit, filled with the Spirit, and his works credited to the Spirit, will find personal work to do for the Master. He will not grieve his Lord to say as He said to the twelve, "Would ye also go away?" "Could ye not watch with me one hour?" Is it not true that the personal work done by God's elect is localized in the churches or parishes, and the great masses of unsaved men and women everywhere are not reached with the Gospel message? The writer has identified himself with a band of faithful workers, mostly young people; who have the blessing of holiness and self-denial to go all the way with Him to seek those in obscure places of soul darkness, and several times a week we go with the sword of Gospel peace to open squares, parks, jails, tenderloin section and Chinese settlement, and hunt up the precious jewels which will make up our Lord's crown. We are doing this work between the regular services of our church, and find that the Lord wonderfully blesses us. Praise His name. We find among the motley crowds of several hundred people that throng the squares eager to hear the Gospel message, those of many creeds and different nationalities; the agnostic, anti-Christ infidel, opium and dope fiends, the obscuring of a great city. The story of a young Jew, a worker in wood, a man of one book, the Hebrew writings, creates a body of religious truth assailed by many by fierce criticism which today, more clearly than ever, is showing itself to be the one universal religion that will save man from perdition. There are those like Herod, who heard John gladly and did many things but took off John's head at the whim of a dancing girl; others are blasphemous and full of red wine, or other intoxicants; those stupefied from drugs; the man who boasts in his morality or church membership as candidate for heaven; those who console themselves in saying Jesus was merely a teacher sent from God, denying

There are some people who fail to get the blessing, because they are seeking something altogether too small. Holiness is a great blessing, it is a renewal of the whole man in the image of Jesus.

There are others who fail to get the blessing because they are seeking something altogether too great. They want a vision of Heaven, of balls of fire, of some angel; or they want an experience that will save them from all possible mistakes and infirmities; or they want power that will make sinners fall like dead men when they speak.

They overlook the verse which declares that "the end of the commandment is love out of a pure heart and of a good conscience, and of faith unfeigned." They overlook the fact that purity and perfect love are so Christ-like and so rare in this world that they are in themselves a great, great blessing. They overlook the fact that while Jesus was a great man, King of King and Lord of Lords, He was also a lowly carpenter, and "made Himself of no reputation, and took upon Him the form of a servant, and humbled Himself." They overlook the fact that they are to be as Jesus was "in this present world," and that "this present world," is the place of His humiliation, where He is despised and rejected of men, a "man of sorrows, and acquainted with grief" with "no outward beauty that we should desire Him."

His divinity or deity; the Jews who believe their Messiah is yet to come; and *ad infinitum*. Oh, how our heart glows as we tell these dear people of the Christ and His power to save all those who believe on His name.

Whosoever Will Let Him Preach

Written by W. C. FRAZIER

If you are a—

Baker, tell your customers of the "Bread of Life" (John 6:35).

Well-digger, tell your employees to "Dig Deep" (Lu. 6:48).

Laundryman, tell your customers of the "Fuller's soap" that washes clean (Mal. 3:2).

Miner, tell of the "Gold that is tried in the Fire" (Rev. 3:19).

Fruit-grower, tell of the grapes and pomegranates of Canaan (Nm. 13:23).

Shepherd, tell of the "Green Pastures" (Ps. 23:2).

Doctor, tell your patients of "the tree of Life, which bare twelve manner of fruits, . . . and the leaves of the tree were for the healing of the nations" (Rev. 2:2).

Bunker, tell your depositors, "Lay up your treasures in heaven" (Matt. 6:20).

Waterman, tell of the "Water of Life" (Jno. 7:37, 38).

Milkman, tell of the "sincere milk of the Word" (I Pet. 2:2).

Butcher, tell the people to "Labor not for the meat that perisheth" (Jno. 6:27).

Blacksmith, tell of the fire that will try every man's work (I Cor. 3:13-15).

Buyer, tell of the price with which we are bought (I Cor. 7:23).

Mason, tell of "The foundation no man can lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Trainman, tell that Jesus is the Way (Jno. 14:16).

Engineer, tell that it is "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6).

Fireman, tell that "Our God is a consuming fire" (Heb. 12:29).

Soldier, tell of "The whole armor of God" (Eph. 6:11).

Real estate agent, tell of "The land flowing with milk and honey" (Ex. 3:8).

Hunter, tell of God who even notices the falling of a sparrow to the ground (Matt. 10:29).

Farmer, tell of the unchangeable law, "Whosoever a man soweth that shall he also reap" (Gal. 6:7, 8).

Rent-collector, say to the people, "Upon the first day of the week, let every one lay by him in store as God hath prospered him, that there may be no gathering when I come" (Gal. 16:2).

Consecration consists in a perfect putting off of your own will and a perfect putting on of God's. In short, perfect consecration is a putting off of self and putting on Christ. This may seem well nigh impossible; but if you mean business for eternity and will intelligently and unflinchingly look at this straight gate through which so few enter, and tell the Lord that you want to go through that way though it cost you your life, the Holy Ghost will show you that it is not only possible, but easy and delightful, to thus yield yourself to God. All who are born of God and have the witness of the Spirit to their justification know full well that it was not through any good works of their own, nor by growing into it that they were saved, but it was "by grace through faith."

Mother and Little Ones

If I Can Bear His Cross

If I can bear His cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

If I can see His face,
By faith a vision of His beauty trace,
What matter, if my path be thorny now?
I see the radiant light upon His brow.

If I can hear His voice,
My throbbing heart, though wounded, shall
rejoice;
What though I wander through bewildering
ways?
My soul shall evermore my Savior praise.

If I can feel His hand,
That guides me onward to the better land,
What though my tears must fall? I see a light
Through mists of sorrow ever shining bright.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity!
My cross is radiant now with flowers fair,
Oh, make my life through love a living
prayer!

—Martha A. Kidder, in Living Church.

A Leaf From "Boarding School Days"

"I don't want to go down tonight. Just fancy! having prayer meeting every night for a week." Janet turned indignantly toward her best friend, Alice, who was standing in the door.

"But," Alice protested, "this is the Week of Prayer all over the world. Dr. Janes invited all Y. W. C. A. workers who wished to meet him in the Venetian parlor for only fifteen minutes each evening, for a prayer meeting. We won't lose the study hall fun only a little while. I'm going." Alice turned a firm back to Janet and three girls, gathered to gossip after dinner in the fashionable boarding school.

"I know mother would like me to," she added.

"Oh! yes," Janet answered. Then a sudden impulse seized her.

"Wait, Alice, I suppose I'll go." The Venetian parlor was lighted dimly with the glow of high lamps. Dr. Janes sat tapping his cane, waiting for a response to his invitation.

As Alice and Janet entered, three others strolled in also.

"How many of us, are there, girls?" Dr. Janes asked, for he was blinded to this world, but his spiritual insight was doubled by the grace with which he carried his cross.

"Only five," Alice answered.

"Five out of fifty girls?" Dr. Janes tapped his cane.

"Now, girls, as we come here to pray, do you realize God's people are praying all over the world? Not only in this city but every city of this country and Europe, Australia, China and Japan. All seeking, with an earnest purpose, to lead some one to Christ. Let us each take a friend and pray definitely that they may surrender their hearts to the Master.

"Now, I don't mean for you to tell me the name. You just stop and think who of all your friends is not confessing Christ? Who can you lead to Christ?"

"Let us all be silent and think—each definitely in your own mind name a friend. Pray for her night and morning, morning and night afresh. The incense of consecrated prayer is precious in the sight of the Lord.

"After a few minutes of silence, let each one, starting at my right, give a sentence of prayer."

The silence was prescient with deep feeling. The girls had all been impressed with their personal part in the Week of Prayer. One after another, with bended knee, told in simple words the hope that "Our Father

would grant the petition for Christ's sake."

Four of the girls had prayed and then there was a silence. Dr. Janes started to close the little prayer service by a united petition for all, when the fifth voice broke the stillness:

"I can't pray for any one else. It's just me, only me, who needs praying for."

The head was raised and tears shone on the cheeks.

"I only came down to please Alice and God don't want that kind of prayers. I can't ask Him for contrary old me."

"I need Thee, every hour, most gracious Lord." Dr. Janes burst into song and the heads bowed to the music, as to a prayer.

At the close of the last verse a few words of earnest prayer followed. The girls passed to the study hall with a new purpose in living and a deeper insight into the personal purpose of the Christ life.—C. L. Burnham McMath, in Herald and Presbyterian.

How It Looks to the Temperance Crank

Last Sunday, going out of church (the Westminster Boulevard Church), I overheard one of the trustees say to one of the elders that I, giving my name without suspecting my presence, was a "temperance crank." Well, perhaps I am. I do know that I give more thought and prayer and money to the fight against the saloon than any other member of the church, and I seem to have made more enemies than friends by it. I suppose that Festus thought Paul a crank, at least he called him "mad;" and the personal friends of Jesus thought that He was "beside himself." People that are dead in earnest always seem unreasonable and unbalanced to those who are content to "take things as they are" and "not to expect too much." I have some consolation in knowing that a man can't be a crank unless he be alive. A live man may seem to be a crank in a cemetery, but a corpse wouldn't be open to such a charge.

But I have often wondered why there are not more temperance cranks when I think how many drink victims there are. I have taken pains, without disclosing my purpose, to find out whether there is a single family in the church which would not be justified in starting a "blood feud" against the saloon. I have not discovered one. Here it is a father who "lost out" in the fight, and there it is a brother who disgraced and well-nigh impoverished the family, and there again it is a boy, now in college, whose habits begin to cause, as well they may, anxiety at home. I have found deserted wives and divorced daughters left dependent upon the old home for support. More than one orphan in our Sunday school, among well-to-do families, would have a father today had it not been for drink. Yes, I am a crank, and I am proud of it; for if any man has a right to be a temperance crank, it is I. I was but a little boy when I learned the cause of my mother's tears. When my father and mother were married, my father's family thought he was marrying "beneath his social status." He was rich and mother was poor. But long before father's death mother was the breadwinner of the family. I learned to lie awake those dreadful nights waiting, as I knew mother was waiting sleepless in her own room, for father's return. At first it was from the club. At last it was from the saloon. He had been well born, well educated, was a graduate of one of our best colleges, and before he was thirty he had a large law practice and was spoken of for an important judgeship. By the time he was thirty-five his friends used to shake their heads and shut their lips when others spoke of him. By the time he was forty he was lost. Everybody dropped him. His clients abandoned him, and only his distressed and tearful wife, my mother, stood by him. When he died, a few formally consoled with his widow. Why should I not hate the saloon?

As a boy I swore irrevocable war upon drink, and I have kept my oath. Why not? Half my college friends are today in dishonored graves. Some of the prize winners of my class failed in the professions—one minister, two lawyers, and three physicians—all victims of drink. The minister was led down and out of his pulpit one Sunday by his pale-faced wife, supported to the door by two of his deacons, and he never entered a church again either as preacher or hearer. One of the boys who became drunkards was the son of a justice of the Supreme Court of the United States. But he was no more safe than his less aristocratic companions. One of my most intimate college friends became a prominent financier in New York City. When he had reached middle life I chanced to meet him on Broadway, and nothing would do but I must go up to his club with him. Knowing that my tastes ran toward books and pictures, he had the porter light up the library and the art gallery for our inspection. The clubhouse is one of the finest in the world. The art collection had been collected by millionaires. The thousands of volumes were bound in rich morocco stamped with the arms of the club. "Turn out the lights, George, and tell me where we can find any of the members." George told us that we would probably find them in the "grill room." And so we did. Four of them: a bank president, a Federal judge, a military officer, and a well-known artist. And the whole four were drinking gin like so many sailors on Greenwich Street.

The companions in arms who were with me in the ranks—within six months of our muster out our first lieutenant died of alcoholism in a hospital in a strange city; the major, from one of the finest families in the East, had fallen so low that his old-time neighbors declined to bow to him when they met him reeling along the street. They are all gone. I do not know a single chum of my youth addicted to drink who remains today to answer the roll call as does a "temperance crank."

And yet when one of the shopkeepers along the street told me that he had signed a petition for the licensing of a saloon within a block and a half of our church (the poor fellow had not courage enough to fight it, but put the fight "up to" me), I could find only one other man in a church as big as ours to join me in an attack upon the saloon. But we won. It was easy to win, but hard to get a hearing, because the court was against us, the prosecuting lawyer was timid, half our witnesses were run out of the city, adjournment followed adjournment in an attempt to wear me out; but when we forced the court to hear the case, we showed in half an hour that the petition was fraudulent and the whole procedure contrary to law. A mere "friend of temperance" would have quit six months sooner, but a "temperance crank" never knows when he is whipped. And it is doubtful whether there is in our city a single saloon among its thousands that holds a license secured in conformity with the law of the state. We all know that there is not one that observes the law after it gets the license, and not even a "temperance crank" can secure conviction where the mayor and the police and the courts are all on the side of the saloon.

I have tried to get our pastor to preach total abstinence; and while he is a good man, he has never felt the curse of the traffic as I have. I have tried to get our Christian Endeavorers to take the pledge, but they sidestep it.

But I shall never relax the war upon which I have entered, and I have lived to see the day when one-half the population and two-thirds of the area of our republic is under prohibitory law; and I know one "temperance crank" who feels that he and his kind have not lived altogether in vain.—Dr. Henry D. Jenkins, in the Christian Observer.

"There is no way out! Yes there is, brother, you haven't looked up!"

"Poetry is beautiful,—but the gate of heaven will never open to you if your only cry is, 'I want to see mother.'"

A Sheriff's Sale

No one was greatly surprised when it was announced that Lyman Hart's home and household effects were to be sold at public auction by the sheriff of the county. He had "failed," and now he was to be "sold out." Many of his neighbors said they were "dreadfully sorry for the Harts." They declared it was "all Lyman's own fault."

Old Nat Dake, the richest man in town, and one who had never been known to give away a dollar, said, sagely:

"It is all very well to talk about generosity, but there's such a thing as being just before you are generous, and I've told Lyman Hart so many a time. No man can give away as reckless as he did and keep a roof over his head. Charity's all right, but the place for it to begin is at home. There ain't been a week in the past ten years when Lyman Hart ain't had some one hangin' on to him that hadn't no claim on him, an' that he'd ought to have sent to the poorhouse. And now he's being sold out because he can't pay his taxes nor the mortgages on his place and furniture."

Nat Dake did not add, but everyone knew, that he held most of the notes and mortgages Lyman Hart could not pay. They knew that these notes and mortgages called for a rate of interest higher than old Nat Dake could have exacted had he not taken advantage of Lyman Hart's extreme necessity.

They knew further that Nat Dake had long coveted the Hart's farm because it adjoined his own, and that he secretly rejoiced over the distress which enabled him to take the farm from Lyman Hart.

Even his kinder and truer friends were of the opinion that Lyman Hart had not been wise.

"He has taken in and done for them that had no earthly claim on him," said garrulous old Ann Haskins, who had known Lyman from his boyhood, and whose sorrow for him was sincere. "What earthly claim did his cousin's widow and her three children have on him, that he should keep them a whole year after his cousin died and left them without a penny in the world?"

"And when old Nancy David's husband died and they were taking her to the poorhouse, if Lyman Hart didn't meet the keeper of the poorfarm with old Nancy in his wagon, and because she was wailing and crying, what did Lyman do? He just got right out of his wagon and lifted her and her poor little bundle of clothes into it, and took her home with him, and kept her there until she died, two years later."

"He said he did it because old Nancy and his mother had been great friends, and because he said Nancy had been good to him when he was a boy, and had nursed his mother through her last sickness. That was Lyman Hart all over."

Lyman, in his great generosity, had often loaned money unwisely. He had endorsed notes for others because they were unfortunate, and he had had very many of the notes to pay. The generous man had recognized, possibly without sufficient carefulness, the high law comprehended in the words, "Bear ye one another's burdens." This had made him a brother to any one in trouble, and opened his heart to every cry of the needy. And now he was to be sold out under the red flag of the sheriff!

Every one knew that old Nathaniel Dake would bid in the house and farm, for he held heavy mortgages upon them, and there was no one else in the neighborhood able to buy them. The household furniture, live stock and farming utensils were also to be sold under a chattel mortgage, and the good man and his wife and their children would be left almost penniless.

Lyman had a cheerful and hopeful spirit, but it was not to be wondered at that he was much cast down when the day of the sale came.

He was saddened as much by the knowledge of the fact that those he had trusted had been untrue to him as by the loss of his belongings. His plans for the future were vague and unformed. He was unfitted for anything but farming, and he did not wish to engage in any other occupation. He

would, he said, "begin over again," but he did not know where or how he was to begin.

The day of the sale dawned clear and bright. There had rarely been a fairer June day. The long piazza in front of the house was filled with furniture and all sorts of household articles soon to be scattered far and wide. The neighbors and strangers came in great numbers to the sale and tramped heavily in and out of the dismantled rooms, some of them even peering into closets and drawers. They all agreed in this—that it was "too bad," but most of them added that Lyman Hart had "brought it on himself" by his over-generosity.

The sale began at ten o'clock, when the house and farm were "put up" by Ben Jarrold, the big auctioneer from the town five miles distant. He stood on the porch and read, in a strident voice, the order of the court for the sale of the property. Then he took off his coat and hat, pushed up his shirt sleeves as if preparing for a hand-to-hand conflict, and called out:

"And now, ladies and gentlemen, how much am I offered for this fine property, worth six thousand dollars if it's worth a cent? Fifty acres of it are under cultivation and one hundred more in pasture and woodland, with a good ten-roomed house, fine barn and other outbuildings all thrown in. Here they are, ladies and gents. The place would be dirt cheap at six, or even seven thousand dollars, and I'm offered—how much? How much do I hear to start the thing?"

"One thousand dollars," said a small man with a squeaky voice, standing directly below the auctioneer.

"One thousand dollars!" roared the auctioneer. "Put that man out! If I hear an offer of less than four thousand dollars there'll be trouble!"

"Four thousand dollars!" called out Dake, in his bold, harsh voice.

"Now that's something like it," said Ben Jarrold, "but it isn't enough. Give me another bid! It's worth eight thousand dollars this minute."

On the outskirts of the crowd a man whom no one knew called out, in a loud, distinct voice:

"Five thousand dollars!"

Every one turned and looked at him. Old Nat Dake started and stared at the stranger with a scowl. His mortgage was for four thousand dollars, and he had expected to bid in the farm for that sum. His savage glance did not disturb the stranger. He was a tall man, not over thirty years of age, with a smooth, sun-burned face.

"Now, that is something like, ladies and gents!" roared Ben Jarrold. "Five thousand will do very well to begin with, but it isn't near its value. I'm offered five thousand dollars. Five thousand, five thousand. Am I offered six?"

"Fifty-one hundred!" called out Nat Dake.

"Fifty-five hundred!" said the stranger, and poor Lyman's face brightened. This would enable him to pay all of his debts and save his furniture and farming implements.

Dake's face was dark with rage, and his keen gray eyes flashed as he snarled out:

"Fifty-six hundred!"

"Fifty-seven!" cried the stranger.

"Fifty-eight hundred!" cried Nat Dake, between his set teeth. He loved money, but he loved his own way, and he would spend his dearly prized money rather than be thwarted in anything on which he had set his heart.

"Fifty-nine hundred!" called out the stranger, coolly.

"Six thousand!" almost shrieked Nat Dake, whereupon the stranger called out:

"Seven thousand!"

"Ah! This is something like!" exclaimed the auctioneer, gleefully rubbing his hands. "How is it, Brother Dake? Will you make it seven thousand five hundred?"

Nat Dake hesitated a moment, then he said savagely:

"Yes, I will."

"Good enough!" said Ben. "And now will the gentleman—"

"Eight thousand!" exclaimed the gentleman, whereupon Nat Dake, livid with rage, mounted the piazza steps and called out, defiantly:

"Who be you, and how does anyone know

that you're making a real bona fide bid? There's some trick about this! Folks ain't round giving eight thousand dollars for five or six thousand dollar farms! Who be you, and what proof have we got that you mean what you say?"

The stranger came forward, mounted the steps, and stood on the other side of Ben Jarrold.

"My name," he said, "is Harvey Mercer, and here is evidence of my good faith."

He drew forth a large leather wallet bulging with bills, and held it up for all to see.

"Some of you," he said, "remember David Mercer, who lived here many years ago."

"I do!" cried several voices at once.

"He was my father, and was born on the old Mercer place down by the ferry, about two miles from here. Lyman Hart and my father were boys together, and when, after they were men, trouble came to my father, Mr. Hart befriended him in many ways. He became security for my father on a note for fifteen hundred dollars, and the first mortgage the generous man put on this place, I am told, was to raise the money to pay that note.

"My father went to the West, where he engaged in mining, but for twenty-five years he experienced nothing but ill luck. He knew worse poverty there than ever he knew here, until three months ago, in Western parlance, he 'struck it rich.'

"But his good fortune came too late for him to enjoy it. While preparing for a trip east for the purpose of making restitution to his creditors he was taken ill, and died after a week's illness. Among his last instructions to me was a request that I should come east and pay Lyman Hart the money due him, and full interest. More than this, he charged me to add to it any sum that might be needed to free Lyman Hart from debt. I was solemnly urged to do this to show my father's love and gratitude to one who, he said, was the friend of the friendless and the helper of the helpless. My friends, I am here to pay that debt."

There was a wild outburst of applause, in the midst of which Lyman Hart stole forward and put his arms around Harvey Mercer and hid his bearded face on the young man's shoulder.

When the applause had died away, Nat Dake, his face a picture of baffled desire and fierce resentment, said, sneeringly:

"All right, young man, all right, but it won't be very long before Lyman Hart will be sold out by the sheriff again, if he's as big a fool in the future as he has been in the past."

"When that time comes, we will hope that some other man who owes him a debt of gratitude will come to his relief," said Harvey Mercer, and the crowd cheered again, while the discomfited creditor stalked down the steps, thumping each step savagely with his cane.

In ten minutes Lyman Hart's neighbors, men and women, were at work putting down carpets and carrying in furniture, and old Ann Haskins said to Susan Marsh, as they made a bed together in one of the bedrooms that had been restored to order:

"I allus have thought, an' I allus will think, an' I allus have said, an' I allus will say, that the Lord don't allow any good deed to go unrewarded. He puts it down in the book of His remembrance, an' some time, an' in some way He lets it be known that He ain't forgotten it."

"I reckon you're right, Ann," said Susan. "I know that you are," said Lyman Hart, who chanced to overhear what Ann had said. — J. L. Harbour, in Waverly Magazine.

Go and Do It

A man one day asked his friend, "How is it that you manage to get through so much business and such a variety of work?" "I have but one rule," was the reply, "and that a very simple one: when I have anything to do, I go and do it."

This is a good rule for boys and girls. If, instead of worrying about the difficulty, thinking over the inconvenience, sighing over the labor, they were at once heartily, energetically, with a will, to set about the task, difficulties would vanish, and the work be done. — East and West.

THE WORK AND THE WORKERS

DISTRICT ASSEMBLIES

In the absence of General Superintendent Reynolds, and in the presence of the very severe sickness of General Superintendent Walker, I have arranged with Rev. W. C. Wilson, District Superintendent of the Southern California District, to hold the following District Assemblies: Kentucky, Tennessee, Alabama, Mississippi, South-eastern, and Louisiana. He will do some evangelistic work in connection with the Assemblies. He is well qualified to do the work, and as some of this territory is his old stamping-ground, he will be enthusiastically received and will do excellent service.

P. F. BRESEE.

Announcements

REQUEST FOR PRAYER—A brother who was at one time connected with the holiness people, but who now is in a place where he must stand alone, requests prayers of God's people that he may be strengthened and led by the Spirit, and that grace may be given him to spread the truth.

RECOMMENDATION—Rev. J. H. Woodruff, the president of the National anti-White Slave Traffic Association, of Denver, Colo., has resigned his position to enter the evangelistic field. I have known Brother Woodruff for a number of years, and can highly recommend him to the work which he is now entering. He has had considerable experience in the evangelistic work before he officially devoted his time to the fighting of the white slave traffic. He will be a great factor in the revival field. *Yours in Christ, ANDREW JOHNSON.*

NOTICE TO DELEGATES—Will all delegates to the District Assembly at Racine, September 17th to 20th, please let us know not later than the 12th that you are coming, or how many are coming, so that entertainment can be obtained for you? Let all that are to meet the Examination Board be at the Assembly on the night of the 16th. Let the District Superintendent know what books you are ready to begin examinations in. Above all, let the churches now begin to pray and plan for a great spiritual time. The fight is on! A great time is impending.—J. F. THOMAS, *Dist. Supt.*

REVIVAL MEETING—Rev. J. E. Bates, of Peniel, Texas, will conduct to annual revival for First Church in Dallas, beginning September the 6th and continuing to the 20th. Rev. and Mrs. H. B. Wallin will have charge of the music.—H. B. WALLIN, *Pastor.*

EVANGELISTIC—Duly commissioned by the Southern California District Assembly, I expect to travel and do evangelistic work, and would like to go South, through Texas and as far as Florida and the Carolinas. Pastors and others desiring my service, please address me at 1339 West 38th Place, Los Angeles, Cal.—T. S. MASHBURN.

NOTICE—All those who expect to attend the District Assembly, which convenes at Malden, Mo., October 14th, and want free entertainment, will write me at once.—G. O. CROW, *Pastor.*

DEPARTED—A card from Dr. D. F. Brooks, gives the sad intelligence of the death of his wife, August 27th. Her passing was in the triumph of a life of holiness of thirty-three years.

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An Ideal, High-grade
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A carefully selected faculty. Exceptional advantages in Music, Oratory, Preparatory, Normal, Theology, and Liberal Arts.

Most healthful location in the South; excellently planned and equipped building on 40-acre campus. Electric lights and steam heat throughout; toilets and lavatories, and a closet to every room. At lowest prices.

Address,

Z. B. WHITEHURST, D. D. President
Donalsonville, Ga.

REVIVAL SERVICES—There will be a protracted meeting at Altus, Okla., August 27th, continuing so long as the Lord leads. Brother Pritchett is a clean, clear-cut, straight holiness preacher, and does not compromise with sin on any line. All are invited to come and partake of the feast.—Mrs. S. C. COEN.

EVANGELISTIC RECOMMENDATION—Rev. Theodore and Minnie E. Ludwig, of York, Neb., have the call of God to leave the pastorate and enter the evangelistic field for which they are both well qualified in every respect. They both sing and preach with power. I am confident that what will be our loss in the pastoral ranks will be a gain to our District, and the Church at large by their entrance into a larger field of usefulness and opportunity. I endorse them as capable of filling the best pulpits in our Church.—Q. A. DECK, *Dist. Supt.*

District News

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The eighth annual Assembly of the Southern California District convened in the First Church of Los Angeles, August 19th, at 9 a. m., Gen. Supt. P. F. Bresee, presiding. A large body of nearly 400 on the roll—as well as many visiting friends—were present at this first session.

Dr. Bresee opened the Assembly with a very spiritual devotional service, making an address on "Divine Love as An Incarnation," which stirred the hearts of all present, and spoke the key-note of holy harmony, which characterized the whole of the Assembly.

Fred E. Epperson was re-elected Secretary, who chose as his assistants, W. C. Stone and L. R. Sawyer.

A number of visiting clergy, as well as new members of the Assembly, were introduced, and made brief addresses. Among these were our dear Brother and Sister Eaton, who have recently returned from the work in India, and who had brought with them two of the Hindu children.

A deeply interesting report of the Rescue Commission was made by its president, Rev. Seth C. Rees, followed by the superintendent of the Nazarene Rescue Mission, Los Angeles, John F. Sanders. The gracious work of this mission has been marvelous, over 1,000 having been at the altar during the year, and reaching fully 30,000 people in its night services, as well as reaching many in its prison, hospital and street work. All its financial needs have been met.

Dr. Bresee, in speaking of the work of the Church over the country, said it was never in a more spiritual and effective condition than at present. The Church has spread over the whole country, as well as into Canada and the foreign fields. Preachers were not asked to come to our ranks unless they were ready for poverty and hardship.

The district superintendent, Rev. W. C. Wilson, read his report, which was full of inspiration and encouragement. New churches and parsonages have been built, old mortgages burned, and new fields opened. One independent holiness church came in with all its property, and others are to do the same thing. The remainder of the first day was taken up with routine work—appointing of committees, etc.

SECOND DAY

An increased attendance of delegates and friends was noticeable, and after a very helpful devotional service, led by Sister Lucy P. Knott, C. E. Cornell presented the following resolution of sympathy with Gen. Supt. Dr. E. F. Walker, who was to have presided at this Assembly.

"That we deeply regret the serious illness of our beloved Gen. Supt. Dr. Edward F. Walker, that his illness at least for some time has removed him from activity among us, especially depriving us of his presence and ministry at this Assembly.

"We, therefore, extend to him our sincere love, and assure him of our earnest prayers, and trust that God may raise him up and restore him to us again, and give him strength to pursue the important labors devolving upon him.

"Resolved; That these resolutions be spread upon the minutes, and that a copy be sent to Dr. Walker by the chairman of this Assembly."

A resolution to send special greetings to General Superintendent Reynolds, who is making a round-the-world tour in the interest of our missionary work, was adopted.

Rev. H. H. Miller, superintendent of San Fran-

District Assemblies to Be Held

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|------------------|-----------------------------|
| Alabama | Oct. 28-Nov. 1 |
| Arkansas | Oct. 7-11 |
| Chicago Central | Olivet, Sept. 23-27 |
| Dallas | Peniel, Texas, Nov. 4-8 |
| Eastern Oklahoma | Henryetta, Nov. 4-8 |
| Hamlin | Hamlin, Texas, Nov. 11-15 |
| Iowa | Bloomfield, Sept. 30-Oct. 4 |
| Kansas | Wichita, Sept. 2-6 |
| Kentucky | Creelsboro, Oct. 7-11 |
| Louisiana | Shreveport, Nov. 11-15 |
| Mississippi | Houston, Nov. 4-8 |
| Missouri | Malden, Oct. 14-18 |
| Nebraska | Hastings, Sept. 9-13 |
| New Mexico | Artesia, Nov. 24-28 |
| San Antonio | Nov. 18-22 |
| Southeastern | Donalsonville, Oct. 21-28 |
| Tennessee | Sparta, Oct. 14-18 |
| Western Oklahoma | Bethany, Nov. 11-15 |
| Wisconsin | Racine, Sept. 17-20 |

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE *Gen. Supt.*

cisco District, was introduced and made a stirring address, calling for men to go to the opening fields on his District.

The report of the District Missionary Secretary, read by Sister Gay, showed a very prosperous and harmonious activity. The financial standard was put high, and a strenuous effort has been made to measure up to it. The report mentioned the loss of two valuable friends of missions, by the death of Brother Andrew Adams and Sister Hallowell. Eight-eight sacks of clothing had been sent to the Mexican refugees.

Brother C. E. Jones, financial agent of the Nazarene University, read his annual report, which shows a marvelous record of the great work God is enabling this University to do. It has now to its credit assets of over \$200,000 beyond its liabilities—and this in the brief period of its existence.

After the reading of this report, the Anniversary of the University was held, the faculty and students occupying the platform and choir loft.

Dr. Bresee made a telling address, and said that the University was to train men and women for work of all kinds, under the baptism of the Holy Ghost. We must have this kind of men for our ministers.

Rev. H. O. Wiley, president of the University, spoke of the excellent faculty arranged for the coming year, and made a plea for new buildings so much needed. He said the slogan of the University was: "The highest and broadest scholarship, coupled with the most intense devotion to Jesus Christ"; and stated that "We go in for a Pentecost in a University of this Twentieth Century."

Professors Ramsey, White, Hills, and other members of the faculty spoke briefly, followed by Seth C. Rees, pastor of the University church.

The singing of "The Land Where We'll Never Grow Old," by Brother and Sister Lillenas, and "He Lifted Me," by the University quartet, wrought the great audience into enthusiastic joy which continued for some time.

This was no dry educational meeting.

THIRD DAY.

Friday opened with a devotional waiting before God, after which a recommendation was adopted to place the control of the annual campmeeting under the District Assembly. This puts the election of the Campmeeting Board into the hands of the District Assembly, and this camp now becomes the District Campmeeting.

Rev. W. C. Wilson was unanimously re-elected district superintendent. He responded to the call of the Assembly with a brief address full of good things. Dr. Bresee set him apart to another year's work in an earnest prayer.

Brother Wilson was granted leave of absence from the District two months, in order to preside at several assemblies of the southeastern Districts.

An unexpected but glad surprise was given to the Assembly by the entrance of Dr. Edward E. Walker, who was to have presided, but who has been laid aside from active work for four months, and who is still weak. He made a brief address, speaking of his many labors and of his recent trip to England and Scotland to visit the churches of the Pentecostal Church of Scotland, which has recently voted to come into organic union with the Pentecostal Church of the Nazarene. He was given a great ovation by the Assembly.

The afternoon session was preceded by the funeral of Sister Hallowell, one of the old saints of First Church, and one of the most self-sacrificing and earnest missionary workers to be found in any denomination. The service was conducted minutely from the clear instructions left by Sister Hallowell.

The verbal reports from pastors was a treat well worth going miles to hear. Oh, what triumphs in the midst of hardships, self-sacrifice, and discouragements! How God has honored faith and devotion, and given victory over opposition from the world! Miracles of how He had enabled some of the preachers and their families to subsist on the small receipts they had, brought the Assembly to shouting and praising, the presiding officer having some difficulty to bring the Assembly to order. These reports took up most of the afternoon session.

FOURTH DAY

Saturday's sessions were mostly taken up by listening to the reports of committees, and the election of the following boards: Trustees of the University, Campmeeting, Advisory, Church Extension, and Board of Education.

A resolution was adopted to incorporate the office of the District Superintendent, so as to enable him to hold the properties of the District until such time that the bodies not incorporated can move to do so.

Some time was taken in the afternoon to discuss the interests of the Publishing House, several addresses being made calling upon the District to increased activity in the selling of the publications of the Publishing House and the increased circulation of the HERALD OF HOLINESS.

Proctor Knott was re-elected District Treasurer. After a few more matters of minor interest were dispensed with, this blessed Assembly came to a close by the delegates gathering around the great altar, where Dr. Bresee led in a very tender prayer for God to graciously bless the work of the coming year.

The following were the arrangements for the District:

General Superintendent—P. F. Bresee, 1126 Santee St., Los Angeles, Cal. Phones Broadway 4133, F 2798.

District Superintendent—W. C. Wilson, R. F. D. No. 1, Pasadena, Cal. Phone Colo. 2859.

District Secretary—Fred C. Epperson, 1004 Trust and Savings Bldg., Los Angeles, Cal. Phones Broadway 1034, F4511.

District Treasurer—J. Proctor Knott, 1464 E. Washington St., Los Angeles, Cal. Phone South 3455.

Bakersfield—W. C. Frazier, Bakersfield, Cal.

Cucamonga—Fred A. Smith, Iomosa, Cal.

Escondido—C. W. Welts, Escondido, Cal.

Fairview Heights—Fred B. Green, Santa Monica, Cal.

Lompoc—F. E. Hill, Lompoc, Cal.

Long Beach—Thomas G. and Lulu B. Rogers, Long Beach, Cal.

Los Angeles—First Church, C. E. Cornell, 242 E. Adams St., Los Angeles, Cal.; Emmanuel, Lucy P. Knott, 1464 E. Washington St., Los Angeles, Cal.; Elysian Heights, Fred J. Shields, Los Angeles, Cal.; Grand Avenue, Weaver W. Hess, Nazarene University; Shorb Avenue, J. V. Werner and John Michel, Pasadena, Cal., R. F. D. No. 1; Sunny-side, W. A. Welsh; Japanese Mission, W. A. Eckel, Los Angeles, Cal.

Olinda—James Elliott, R. F. D. No. 2, Fullerton.

Ontario—Charles W. Griffin, 225 No. Lemon St.

Pasadena—First Church, A. O. Hendricks, 29 Peoria St., Pasadena; University Church, Seth C. Rees, 680 Elizabeth St.; Grace Church, Mary E. Palmer, 251 So. Vernon St.

Redlands—Richard B. Coons, Redlands, Cal.

Rivera—Robert Pierce, 4071 So. Main St., Los Angeles, Cal.

Upland—First Church, O. F. Goettel, Upland, Cal.

San Diego—A. M. Bowes, 760 Twentieth St.

Santa Ana—E. M. Hutchens, Santa Ana.

Venice—Fred S. Converse, Venice, Cal.

Whittier—Howard Eckel, 215 Milton St.

Hawthorne Mission—H. A. Sheridan.

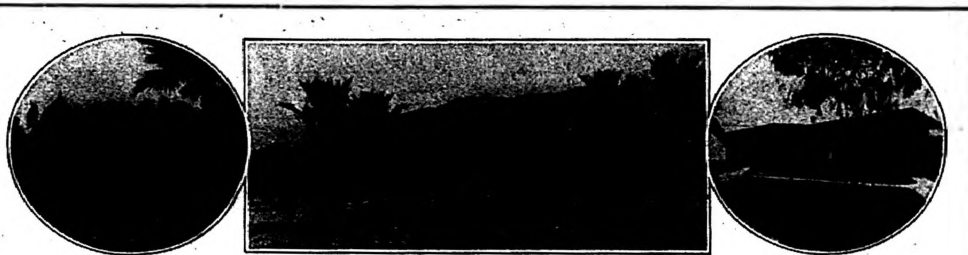
Highland Park—S. D. White.

Holtville—Dennis Rogers.

Brea—J. D. Scott.

STATISTICS

| | |
|------------------------|-------|
| Numerical— | |
| Members | 3,290 |
| Churches | 30 |
| Sunday School Scholars | 3,212 |
| Elders | 96 |
| Licensed Preachers | 67 |
| Assembly Roll | 398 |



ADMINISTRATION BUILDING

PALM DRIVE

GIRLS' DORMITORY

The Nazarene University

Pasadena, California

Location

The Nazarene University is located in Pasadena, Cal., a beautiful city on the Salt Lake, Santa Fe, Southern Pacific, and Pacific Electric railways, about thirty minutes' ride from Los Angeles.

Natural Advantages

Pasadena is one of the most beautiful cities in the world. It lies at the base of the Sierra Madre mountains, and is but 25 miles from the coast. Its semi-tropical climate produces a wealth of flowers and an abundance of oranges and other varieties of fruit. For health conditions it cannot be excelled.

Faculty

A faculty of twenty-five resident professors, and in addition several special lecturers of prominence. Faculty composed of devout and scholarly men and women, representing

thirty different universities, colleges, and seminaries.

Curriculum

Courses of sufficient breadth to provide for needs of students. College courses leading to degrees, A. B., B. S., and Ph. B. Theological courses leading to degree B. D. Christian Workers' course for preachers, missionaries, or lay workers. Excellent Music department. Home Nursing course, with practice in infirmary, for missionaries and deaconesses. Excellent courses with practical training for those preparing to teach.

Spiritual Life

The Nazarene University aims to furnish the church with consecrated and scholarly men and women, who shall be efficient as preachers, evangelists, missionaries, and lay workers. Special attention given to the spiritual welfare of the students.

For catalogue and other literature concerning the Nazarene University, write to

H. ORTON WILEY, Pres.

Financial—

| | |
|-----------------------------|-----------------|
| Value of Church Property | \$258,900 |
| Debt on same | 39,486 |
| Buildings and Improvements | 20,486 |
| Raised for Pastors | 24,015 |
| do General Superintendent | 641 |
| do District Superintendents | 1,933 |
| do Evangelists | 4,770 |
| do Current Expenses | 10,589 |
| do Home Missions | 792 |
| do Foreign Missions | 10,362 |
| do Church Extension | 5,774 |
| do Rescue Work | 2,166 |
| do Sunday School Expenses | 4,119 |
| Total money raised | \$98,040 |

ASSEMBLY BOARDS

Trustees of University—Dr. P. F. Bresee, C. E. Cornell, A. O. Henricks, C. E. Jones, J. F. Sanders, A. H. Liscomb, W. B. Trunbour, and A. F. Darling.

Campmeeting Board—Seth C. Rees, A. O. Henricks, C. E. Cornell, W. E. Wilson, C. W. Griffin, F. S. Spangler, F. I. Wilson, W. S. Knott, and L. F. Gay.

Advisory Board—Elders: Seth C. Rees and C. E. Cornell; Laymen: J. F. Sanders and C. E. McKee.

Church Extension—W. C. Wilson, C. H. Eckel, E. A. Girvin, J. F. Sanders.

Board of Education—H. O. Wiley, A. M. Bowers, and Proctor Knott.

ASSEMBLY PERSONALS AND ITEMS

Love, holy love, dominated the Assembly.

Prof. Ramsey, dean of the Nazarene University, was made a great blessing to the Assembly, in opening the precious Word so richly. His address on "The Joy of Manifold Trials"—changing trials into triumphs—was uplifting.

Dist. Supt. W. C. Wilson was given two months' vacation from the work of the District, to enable him to rest up from his run-down condition and hold some of the southeastern Assemblies, made necessary by the illness of Dr. Walker.

The church membership of the District is now 3,290, an increase over last year of 463, with an increase in Sunday school scholars of 268.

The Assembly was saddened by the telegraphic news to Dr. Bresee that Rev. A. S. Cochran, of Kansas City, had passed to his reward. A resolution of sympathy was passed by the Assembly with his afflicted family.

Rev. E. F. Sherman has been a great blessing and financial help to our District because of his many gifts to the work by helping liberally in the erection of churches and parsonages, and especially in the deep interest he has taken in the Nazarene Rescue Mission, by whose gifts it has been enabled to push the work aggressively during the year.

The evangelistic services of the Assembly were seasons of great refreshing and salvation. Rev. Rees, Rev. Ramsey, Rev. Rogers, Rev. Henricks, and others, preached in power and blessing, and great were the services of song by the immense choir, led by Brother Wilde. This, we believe, is the greatest spiritual choir in the country.

Oh, it was a great Assembly. R. PIERCE.

NEW ENGLAND

On August 7th, we pitched our tent in the town of Easton, Maine, just across the border line between Maine and New Brunswick, Canada. We have been greatly favored in our work by excellent weather throughout the summer, and the Easton meeting—the third of the season—was no exception.

We confined our preaching and teaching to the subject of a full salvation by two works of grace. The meeting went hard the first week, but the Lord gave victory, and the closing Sunday afternoon saw sixteen seekers at the altar. We planned to leave for our next appointment on Monday, and were starting for the station when an accident happened that delayed us; so we held another meeting in the church that evening, which resulted in the conversion and sanctification of four more souls, making about thirty in all. One man, a leading farmer of the place, who resisted strongly throughout the meetings, was gloriously saved, after returning home from this meeting.

We were told by an old resident who was in sympathy with the work, that it was the best meeting, by far, ever held among them. There is a satisfaction in laboring with people who are



EMMANUEL PRIVATE SCHOOL

THE third year of the Emmanuel Private School, Los Angeles, California, will begin Monday, September 14, 1914.

The success of the last two years has established confidence in the minds of those who have watched its growth, and there is a fine prospect of a larger student body than that of last year. The school was established because of a pressing need. Parents are awakening to the fact that the most careful home training of their children is not proof against some evils which are in the very atmosphere of the days in which we are living. These evils insidiously affect the mind and character of young people, unless they are carefully averted; and many parents have suffered with aching hearts over the sad results of their efforts to secure for their children an education.

It is our purpose to protect, with all the God-given power we have, the morals of the students entrusted to us; to promote that reverence and obedience which every child owes to its parents, and to instill into the hearts and minds of our students a love for the Lord Jesus Christ.

The educational advantages offered are second to none. We are sometimes asked why we do not include in our curriculum cooking, sewing, and gardening. Our answer is this,—

a knowledge of these things may be acquired at any time in life, and are in no way essential to scholarship; we are opposed to robbing a pupil of time which should be spent in laying the foundation of a liberal education, and consider that the few years allowed them for special study should be given to those subjects which, if not studied during school years, will probably maim them in usefulness in all their after life. Our school prospectus for 1914-15 has won the commendation of many whose commendation is of real value. Among them is a kind notice from Dr. B. F. Haynes, scholar and journalist, who writes in an editorial survey: "The prospectus for the Emmanuel Private School, Los Angeles, California, has been received, and we are glad to note the signs of care in its founding, as well as the personnel of the faculty and general appointments."

Those in or near Los Angeles who desire a Christian private school for their children and one which maintains a high grade of scholarship, will obtain all needed information by writing for school prospectus. Address, J. PROCTOR KNOTT, 1465 E. Washington Street. Room and board may be secured at reasonable prices in private families if desired.

receiving light on holiness for the first time, and walking in that light, that we do not feel in meetings when the work is largely "warming over" chronic seekers. But, thank God! there is hope for all, and none need be discouraged.

Brother Edgar L. Grant, pastor of our Wicklow, N. B., church, and Brother George La Flah labored with us. Brother Grant will look after the interest of the people here, many of whom were converted under his ministry.

We have begun another meeting in Milo, and are looking to God for another victory.

N. H. WASHBURN, *Dist. Supt.*

DAKOTAS - MONTANA

Our statistics, as tabulated, show thirteen churches in the District with a membership of 284. This is a net increase of two churches and twenty-seven members, or over ten per cent. When the churches generally throughout the country show an increase of only about two per cent, this is very encouraging. We also report four Young People's Societies with seventy-five members, and thirteen Sunday schools with 482 members. We are evidently getting hold of the young people and children, and the solution of the problem, "How to hold the young people," is in our hands. Our churches contributed during the year, \$5,081.60 for all purposes, an average of

\$17.88 per member. This does not include offerings at the campmeeting or the Assembly, which aggregate more than another thousand dollars. Surely, if God loves a cheerful giver, our people enjoy His love.

H. G. COWAN.

SAN FRANCISCO

August 14th, the all-day meeting for the southern end of the District, was held at Waukena. W. B. Holt, the pastor, and his faithful people had just completed a 24 x 32 ft. tabernacle church. General Superintendent Bresee was present and preached in the morning. William J. Spire, pas-

for at Lindsay, preached in the afternoon, after which the District Superintendent raised the balance due on the buildings, after which the building was dedicated to God by Dr. Bresee, assisted by the ministers present. The carpenter who had charge of the work of construction, came to the altar at this service, with his wife, to get sanctified. The District Superintendent preached at night. Dr. Bresee remained, preaching Saturday and Sunday nights and Sunday morning. It was a great delight to this faithful people to have Dr. Bresee with them. He had held a meeting under a tree about a mile from this place almost twenty-five years ago.

Rev. J. R. Nicoll, of the Southern California District, has been secured as pastor at Visalia, in place of Rev. Charles E. Smith. The work at this point is difficult, but Brother Nicoll comes with faith in God for great victory.

The District Superintendent visited the Southern California Assembly, much to his personal delight, being on the outlook for workers for this District. His visit was not in vain.

Mr. C. G. Morrill, of Milton, one of the most prominent laymen on the District, has suffered the loss of one of his eyes, caused by a spark of hot steel.

The August all-day meeting and Missionary Board meeting was held at Berkeley during their Home Campmeeting. It was a great day. The singing of the Nazarene Ladies' Quartette added greatly to the enjoyments of the occasion.

The parsonage at Berkeley, made possible by the gift of Mr. E. F. Sherman, of \$1,000, is well under way.

The Misses Cora Adams and Tina Wilson are to undertake some pioneer evangelistic work in Shasta County, beginning at Kennet. This is in a part of the state where our work has not as yet been carried.

This great harvestfield still needs workers—those who are not afraid of hard, pioneer work, who will not flinch under trial, and who can go in and believe God for victory.

H. H. MILLER, *Dist. Supt.*

DALLAS

Since closing the Bivans campmeeting, I have been busy visiting the churches on the District. At Blossom we were nearly rained out, but a few of the faithful ones came in spite of the bad weather, and we had a real good service.

My next visit was to the Bonham church. Pastor Guthrie met us there, and we had a most blessed service. The church appears to be in good condition. Brother Guthrie is greatly loved, not only by his own people, but by many that are not Nazarenes.

Leaving Bonham Friday, I spent one day at home; then on to Denison, where I found Brother H. R. Lee in a tent meeting. The blessings of God were on the services. Pastor Moore was on hand helping to push the battle. We received a class of six new members into the church at the close of the meeting.

I went next to Edgewood, where I found Pastor Coughran and wife in a hard battle. I stayed with them three days, and we saw a few souls pray through, and the church much encouraged. Brother Coughran is now in a meeting at Rainey's chapel, a few miles out from Edgewood.

On Saturday, the 22d, I went to Lone Star. Brother Bateman was just closing out a good meeting. I preached for them Sunday and Sunday night, and the Lord gave good services. On Monday I went with Brother Park to Sherry, and preached for them Monday and Tuesday nights. Brother Park has been preaching to this community for some time, and now we are ready to organize a Nazarene church. Let more of our preachers do some of this kind of work.

Many of our preachers are in revival meetings at this time, and reports of victory continue to come from many quarters.

Rev. R. T. Williams is in a good meeting at Cedar Hill; was to have closed Sunday, but the tide was too high, so the battle goes oh. Brother Nelson and wife are leading the singing.

Rev. A. M. Pinkham and Rev. A. K. Bracken and wife are in a meeting at Yantis.

Rev. Solomon Irick has just closed a great meeting at Deport. They are planning to organize there in the near future.

Evangelist B. F. Neely reports great grace and victory in the Beebe, Ark., camp, where he is doing the preaching.

Pastor Fulbright, of Lufkin, reports good services on his work; some new members received lately. He is now in an old-time, Holy Ghost revival at Ford's tabernacle, three miles from Lufkin; more than thirty professions, and the end is not yet.

Pastor Wallin, of Dallas First Church, reports a

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Academy: Offers courses leading to each of the college courses.

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 Olivet, Illinois

continual revival spirit in his church. Souls continue to pray through at the regular services, and the shout of victory is often heard. He has received thirty-seven new members this year, and has not yet held the annual revival meeting.

Rev. D. M. Spell has just closed a good meeting near Kountz. He is now in a revival at Mt. Hope, near Jacksonville.

Pres. J. B. Chapman is now in the battle at Prescott, Ark.

Evangelist A. G. Jeffries reports a splendid meeting at Manitou, Okla. The meeting at Pilot Point was the greatest they have ever had. He goes this week to Hudson, La.

Rev. Virgil Fisher is in a meeting at Mt. Zion.

Rev. Dr. Pinson will leave next week for the Panhandle and New Mexico, for a two months' campaign. He has some time that is not engaged, and will be glad to answer any calls that may be possible for him to fill while in that part of the country.

P. L. PIERCE, *Dist. Supt.*

General Church News

WEBSTER CITY, IOWA

The campmeeting held by the Nazarene Church at Webster City, Ia., is past, but He declares His word shall not return unto Him void. We are glad to report six seekers in all from first to last, and we have reason to believe all got blessed. The Holy Ghost used the truth in preaching, singing, praying and testimony, as well as in the lives of the saints. We had the tent located on corner of two streets, near the business portion of the city, and many people heard the Word who were never in the tent—stopping near the ground in carriages, automobiles and on foot. So we bless God for the privilege of sowing the seed. One brother, who was backslidden, attended our church services quite regularly before the camp began, attended meetings and was under deep conviction at times and also during camp, but would not yield. Has also been attending church services since the camp. The conviction continued to be so heavy he could endure it no longer and last Sunday was blessedly reclaimed. This was one Sunday evening the pastor, the Rev. Gowland, did not get a chance to preach. After the testimony service the pastor called for a season of prayer. Two or three led in prayer. As soon as we knelt the brother began to cry and weep and we all gathered around and helped him, and he soon arose, shouting. The Spirit was upon us all, and we soon had a crowd of people outside. We are glad to give this report as the workers, Rev. E. A. Clark and Sister Lenna Levi, as well as

the whole church, were so burdened for this precious man. We report victory all along the line through His blood.—MRS. W. C. JOHNSTONE.

GALLATIN, TENN.

Having just closed a meeting at Roganna, Tenn., seven miles from here. We had five bright professions, while there were several others moved up in their experiences. Miss Tousley, from Illinois, was with us, doing good work, and preached several sermons that moved the people up. A couple of the workers came from Clarksville, and did good work. Bro. E. W. Chambers, of Monerville, Tenn., preached twice for us.—G. E. MCGHEE.

FAIRMOUNT, ILL.

We have resigned the pastorate at this place, to take effect at the close of this assembly year. We have had three years of labor at Butler Ford and more than two years at Fairmount. God has wonderfully blessed us, and we are glad He ever sent us to this place. Pray with us that the Lord will send these good people the right man to carry on the work here.—R. L. AND BERDA MORGAN.

DALLAS, TEXAS

Great grace is on First Church, Dallas. The last three Sundays have been scenes of signal victory. The saints have laughed, wept, and shouted, and sinners have found God, backsliders have been reclaimed, and believers sanctified wholly. A mighty spirit of intercessory prayer seems to be on every member, and we are humbly trusting for great things through Christ. There is a blessed oneness in our church, which gives us assurance of success. Rev. J. E. Bates of Peniel, Texas, will conduct our annual revival, which begins the second Sunday in September and closes the fourth Sunday.—H. B. WALLAN, *Pastor.*

RINGGOLD, LOUISIANA

Since my last report I've closed our meeting at Winkler, Texas. The Lord blessed in this meeting. The attendance was unusually large and the results very encouraging. Quite a number were saved and some reclaimed. There were two meetings which were held only a few miles apart. We left Corsicana, Texas, last Friday on a trip to my old home at Ringgold, La., and arrived here today. We stopped Saturday and Sunday at Houghton, La., where Brothers Slocum and Burnett were holding forth in a great battle. They had a hard battle, but the people came, and on the last days of the meeting prejudice melted away to a great

extent and many were blessed. We expect to engage in a meeting here tonight near Ringgold. Will be in this part of the country for perhaps two months and can be reached at Ringgold, La.—EUGENE HUDNALL AND WIFE.

SPRINGER, OKLA.

God has saved fifty-one precious souls here, and we have organized a church of eighteen. We sincerely desire the prayers of all the saints.—E. R. GENTRY AND WIFE, *Brookesmith, Texas.*

REDFORD, MO.

The last few days we have been in the battle of the Lord at Redford. Though we were limited for time, yet there was a growing interest, and some were blessed. This is a good, strong church that has been felt in its aggression for God and the truth. Out of it have come some excellent young preachers, who are pushing out in continued evangelistic effort, that has resulted in the salvation of many souls. Our hearts were blessed, and we thanked God for the holy young people who are most earnest and zealous in life and mighty in faith and prayer. On the last day we had three great services, with large crowds, many coming great distances. In the afternoon, we presented the Missouri Holiness College, its aim and place among educational institutions, its scope of instruction, its needs and claims upon this church as a member of the Missouri District of the Pentecostal Church of the Nazarene to which the college belongs. Three members of the Board of Trustees, and several former students were present and spoke with interest. We are now looking for a number of students from this vicinity. Many more would attend if financial conditions permitted. Besides this we spoke of the HERALD OF HOLINESS as the best holiness paper published, most ably edited, most rapid in conveyance of church news and in every line intensely spiritual. A bunch of subscriptions resulted, that we are sending herewith. May the Lord bless and preserve the saints of Redford church.—BROTHER AND SISTER H. S. HESTER, *Des Arc, Mo.*

MALDEN, MASS.

The summer vacation season is now on and many of our people have been away. Still the good work goes on. The writer assisted at Portsmouth Camp, where the Lord blessed many souls. Our pastor, M. E. Borders, came very near going home to heaven a few days ago. He and Rev. Will Huff were crossing the railroad track at Old Orchard, Malne, in an automobile, when the railroad men backed a train into them. The Lord spared their lives, although both were hurt, and should soon recover. Rev. T. E. Beebe preached a glorious sermon for us as a supply for Brother Borders. We shall not soon forget it. Brother Harry Peavey, a licensed preacher from Lynn, also preached the blessed Gospel in the evening of the same Sunday. Our people were much pleased. So the battle goes on. Yesterday, Sister Martha E. Curry supplied for Brother Borders, although he was able to be present. We had a precious day. How Sister Curry did hurl the glorious full salvation Gospel at the enemy! Our people were much blessed and delighted. Last Friday night Lewis Bacheller, one of our young men, led the meeting. He will follow in the illustrious footsteps of his father, who was one of our licensed preachers until the Lord took him home. May God give us a revival everywhere!—LEROY D. PEAVEY.

THE PENIEL AND WACO CAMPS

These two great historic camps of the Lone Star state have come and gone. They are each one year older and each somewhat richer in regard to their final reward. The Peniel camp was first on the calendar. The attendance was good, the results were fine, the spiritual tide ran high and over two hundred found their way to the altar. The special days—the educational day, the orphanage day, the rescue day, the divine healing day—were all owned and blessed of the Lord. Our co-laborer, Rev. Jas. B. Chapman, President of Peniel University, made full proof of his ministry and did

the work of an evangelist. He is a model Christian and an adept in the use of choice English and a true minister of the Gospel. Rev. B. F. Neeley, the financial agent of the institution, was present at a number of the services and delivered one of his characteristic sermons. Prof. Frank B. Smith, of Oakland, Cal., assisted by Professor Arnold and family, rendered fine music for the camp. Rev. J. T. Upchurch, of Arlington, Tex., came by and delivered a fine talk on Rescue Work. The Waco camp was hindered in many ways. The constant rain, the quarantine of the horses on account of a disease among them, the fact that the trains did not stop at the camp, and poor conveyance from the city, all united to cut down the crowds. With the limited number that did come, there was victory. Rev. Joseph Hogue was our co-laborer in the preaching of the Word. He is a great Bible student and a splendid preacher. Brother and Sister Rinebarger conducted the singing. This phase of the services was par-excellent. Prof. A. S. London, of Lone Grove, Okla., came by for several services and rendered great assistance in song and prayer. Blessings upon the HERALD OF HOLINESS and all its readers.—ANDREW JOHNSON.

OSZARK CAMP

The Franklin County Holiness Campmeeting closed in a blaze of glory. The fire fell on the first day and victory rolled the entire time. The saints shouted and prayed, sinners were convicted and converted, believers sanctified, and the church built up. Brother and Sister Irick, who did the preaching, are great preachers. Peace and harmony prevailed the entire time; not a single jar on the ground. The workers stood faithfully by the preachers and did their best. Among these was Rev. A. B. Calk, pastor of the Nazarene Church of Ozark. We had Bro. E. D. Cornish with us, from Vilonia Holiness College, who was a great blessing to the camp, and strengthened the work with his earnest prayers. Also had Bro. James V. Reed, returned missionary from South America, who was of great interest to the meeting in telling us the needs of poor, suffering humanity in the far away land. We had Rev. J. D. Edgin, of Ozark. Brother Edgin does not have to leave home to preach the everlasting Gospel and get people to God. Brother and Sister Irick were called back for the next meeting, to be held in September, 1915.—J. H. WILLIAMS.

PEABODY, MASS.

We are a small body of people, having had many things to try us, yet our faith in God has, and will continue, to take us through. The pastor, Sister Meda C. Smith, is a woman that lays herself aside that she may labor while it is day, remembering that night comes when no man can work. On August 13th the church gave the pastor a genuine surprise, coming to the parsonage laden with good things. The evening was spent in singing God's praises, and closed with prayer, all going home feeling better for having loved their neighbors as themselves. Sunday we united with our Lynn church in a baptismal service. Nine in all were buried with Christ in baptism, three of the number belonging to Peabody. The youngest candidate seemed to get a touch of holy fire on coming out of the water, waving her hand, singing and shouting. She is one of our youngest members; about thirteen years old. Last night God again visited us; the Holy Ghost leading the hosts on in all-conquering victory, some marching, some standing, and all praising God. We expect to open a series of meetings with Sister Ellis, of Philadelphia, beginning September 8th.—A. G. MARTIN.

SHERMAN, TEXAS

We closed a few days' meeting at Viny Grove Tuesday night. We were called there by Rev. George Akins, one of the Peniel students. Brother George is a fine young man, and one of our coming preachers. There were some marvelous manifestations of divine power, such as I never saw before. The Sunday morn-

ing service was glorious! I preached two hours on the second coming of Jesus, which brought such shouts of victory that the writer was forced to conclude that there are some of the holiness folks who will meet Him with a shout. The tide rose higher and higher through the message, and closed with saints and sinners rushing to the altar. The afternoon was devoted to men and boys. Monday night was the last preaching service. I spoke about twenty minutes on the penalty of a broken law, and the power of God came down in such a manner that I was forced to quit speaking. The whole situation seemed to be in the grip of the Holy Ghost; such burdens for the lost, we seldom see. The people walked the grounds screaming and crying, looking for their loved ones. The next night service was rained out. A small crowd gathered at Brother Akins' home, and God gave us a glorious service, in which two of the Akinases were converted. We go to Altus, Okla., tomorrow for our next meeting. There is no place so hard but God and one man can have a revival.—B. F. PRITCHETT.

M'KINNEY, TEXAS.

Great victory at Viny Grove! Rev. B. F. Pritchett conducted the revival. God helped him to uncover sin and carnality as I have never seen before. He is fearless as a lion, and preaches with demonstration and power. Eighteen definite professions of either pardon or purity. Some of the hardest sinners got to God, backsliders reclaimed and believers sanctified wholly. The last service was one of great power. Two fathers were saved and the saints made to rejoice. The meeting ran seven days. Victory was ours from the beginning.—REPORTER.

CALGARY, ALTA.

We finished our three weeks' campaign in the large tent with Evangelist C. F. Wiegler. God gave us victory against great odds. Brother Wiegler gave us blessed service in song and certainly his preaching was clear, with sweet anointing of the Spirit. He lives near to the heart of the Christ, full of compassion, and as tender and Christlike a man as I have met. There were not great crowds, but the meetings increased throughout the first week and gave promise of an excellent revival; when the declaration of war swept this city with a most wild enthusiasm, for nights the streets were packed with yelling, marching crowds, with banners, flags, bugles, etc., which made it almost impossible to carry on meetings. However, we kept true and pressed on. The attendance was of course affected, nevertheless, there were some good cases of salvation. We would like to speak of these in detail. The meetings closed in the tent and Brother Wiegler went on to his next meeting, but we felt we would continue in the church, as things had quieted down some, until God gave us a mighty revival. The Lord is pouring out His Spirit upon us. Some good cases have come through this week. The power of God is coming upon this place in a wonderful way. Some have been sanctified and continued praising God nearly all night in their homes, so filled with the glory of God. Five adults joined the church last Sunday; others are being saved and will no doubt come in later. We will still continue that the revival may sweep on. Last Sunday we had the largest congregation thus far in the church since we came.—BROTHER AND SISTER E. E. MARTIN.

BURNS, ORE.

We are glad to report from this new church in the great Harney Valley of Oregon, that God is reassuring us from day to day that the organization of the Nazarene church here was in divine order, and by leading us from victory to victory He has verified His promise to never leave nor forsake us. Since Evangelists Lewis and Matthews came here last February, our church has raised over \$1,200, and where it has come from it does seem beyond us to realize, but we have gone right through with Jesus; doing our best to carry out the pledge of the song, "Where He Leads Me, I will Follow." We

are still worshipping in the old saloon building where we held the last three weeks of the meeting, and the owner of the building has never charged a cent's rent. Praise God! Although that man is a Catholic, he realizes that we are really doing a work for God that has never been done in this town and community before, and he appreciates it. Our Trustees have purchased a corner lot right on Main street, and we are remodeling and repairing the building to use for our church for a year or two. Attached thereto is a three-room parsonage. This property we have secured for \$1,500, when it is really worth \$2,000. We expect to move into a repapered and repainted and neat, roomy place by the first of October. Brother Harry Hays, our district superintendent, visited us recently, and was a real benediction to us. God bless him! and help him to possess the land as we believe under God he will do. Our Sunday school and church work keeps up at fire heat, and are planning for a great revival again the coming winter. Our pastor, Sister Sadie Lewis, is away for two months' vacation, and Brother Orlin W. Walts, a recent graduate of Olivet, is supplying our pulpit with great success, and to the delight of the church. — DR. D. E. STANDAARD.

BROOKLYN, N. Y.

August 23d was another delightful Sabbath at the Utica Avenue church. The congregations were good for the summer season, and the aroma of heaven spiced the atmosphere all day. The pastor for two Sunday mornings has spoken, with the help and encouragement of the young Christians in view, on "Hold Fast," and "Stand Fast." The good effect has been apparent as well as verbally acknowledged. New faces are appearing in the Sunday night congregations. On the date mentioned we were favored with the presence of Rev. W. E. Smith, who had just landed in New York from Scotland, where he has been assisting in Brother Sharpe's work for eighteen months. Brother Smith delivered an excellent discourse at the evening evangelistic service. At the altar call three souls responded and all professed victory. In addition to these, one of our young ladies had prayed through at the young people's prayer service, held at 3:30 in the afternoon. We all felt we had reason to reckon this as a "red letter" day for August in Brooklyn. The spirit of prayer is growing steadily. The young people have changed the hour of their Sunday afternoon prayer service from 3 o'clock to 3:30. The ladies have also changed their service for prayer from 2 p. m. Thursday, to 2 p. m. Friday, of each week. The Sunday services have been recently changed as follows: Prayer Service, 9:30 a. m.; Preaching, 10:30 a. m.; Sunday School, 12 to 1 o'clock. We shall hold a rousing Sunday school rally, September 13th. — D. RAND PIERCE.

OTTAWA, KAS.

We have just closed our meeting, which was held under the large chautauqua tabernacle in Forest Park, at Ottawa, Kas. The tabernacle was much larger than the crowds, and the first week it seemed the meeting would be a failure. The people went to praying and the Lord helped us to uncover sin. We preached in the shops at noon, and visited the people in the daytime, and preached under the tabernacle at night. We held on, and on the second Saturday night the first break came. Since then twenty-five have prayed through to either pardon or purity. Some backsliders were reclaimed and the cause of holiness strengthened. Conviction settled down during the last week of the meeting, until two different parties sent for the doctor, but the doctor could not diagnose their case. They both came to the meeting and were happily converted, and told of their sin-sickness. The meeting was held in one of the most beautiful parks in the state, an ideal place for a camp-meeting. Brother D. Avery Hoover led the host in song. He preached a few times, and did very efficient work around the altar. He was a great help in the meeting. My sister Lila had charge of the children's services, and presided at the organ. She was greatly appreci-

Is Your Sunday School in Line?

Every Sunday school in the Pentecostal Church of the Nazarene should get in line for the great offering November 8th. This offering is to be used in paying for our denominational headquarters. The Publishing House will furnish mite boxes to all who will use them. Send for a supply and interest your Sunday school in this great work which means so much to the future of our church.

Send for Mite Boxes

ated by the children and we hope some lasting work has been accomplished among them. — A. F. BALSMEIER.

MADRAS, ORE.

We are glad to be able to report victory at Madras. This church is one of the new babies recently born to the Northwest District, being scarcely two months old, but bids fair to become a plump, healthy child. Twenty-seven members at present, twenty-three of them having stepped out in a body from a "cold storage," and although they had been badly "chilled," are rapidly getting thawed out under holiness sunshine. A number of others are looking our way, frequently breaking into our pastures. God was with us in all the services yesterday. One seeker for holiness; others under conviction; saints blessed and encouraged. Satan is getting stirred, but victory is in the air. Folks want holiness or nothing in this part of the country. **Great field for aggressive work! Country folks come from miles around to attend our services on Sunday. Two young ladies who were gloriously saved in our church recently, have started mid-week prayer meeting in school house four miles in country, where they live, and farmers attend these meetings, notwithstanding they are in the midst of their harvesting, and much interest is being aroused. Some of our people go out each week to help them. We have a loyal people, willing to follow and obey their leader, and we feel we are "well able to go up and possess the land."** — D. L. RICE.

FROM LEWIS AND MATTHEWS, EVANGELISTS

Diamond Hill and View, Wash., Nazarene churches tent meeting was held July 31st to August 9th. Rev. J. W. Frazier is the pastor of both these churches, which are about four miles apart, and the tent for the meetings was pitched within convenient reach of both congregations. We held a meeting for them a year ago, and our hearts are knit together. We love pastor and people. The battle was hard, but God gave victory and a few souls were converted and sanctified, and the hearts of the saints were refreshed and blessed. Sister Blackman, organist from the Portland First Church, very efficiently and skillfully helped us.

MUSE, OKLA.

I began a ten days' meeting at Maddox, Ark., August 1st. Twelve were saved and four sanctified. We closed out there on the 9th, and went about six miles south and began another meeting, August 11th. Here we met hungry hearts, and amid the rain people came and prayed through to victory. Six were saved and two were sanctified. We will begin another meeting within four miles of Tallihina, Okla., August 22d. — A. G. DICKERSON.

NORTH HOPE, MICH.

Our tent meeting commenced July 26th and closed August 9th. The Lord gave us good weather, large crowds, and victory in our souls. Brother F. C. Coleman brought us the message under the direction of the Holy Spirit. He is

a man true to the holiness cause, preaching it straight. The church has taken on new life. The doctrine of holiness is fought by other churches here, but we are, by the help of the Lord, holding up the true standard, telling the people of Jesus' power to save and to cleanse from all unrighteousness. Friday night, August 7th, Brother Coleman gave a lecture on Romanism, with the story of his conversion from Romanism to Protestantism. Brother George Kerby was with us a few days, and gave us a lift. — A. C. CLARK, Pastor.

FITCHBURG, MASS.

The Lord is with us here. Constant manifestation of His presence and blessing. Services again and again are filled with divine glory, and the people like it. Strangers know that our church is unlike others, and new people are constantly gathering with us. Oh, for a tidal wave of salvation on these New England shores that will set cold formalism back a thousand years! Am planning on aggressive campaign for this fall, with Evangelist St. Clair, of California, as helper. — C. P. LANPHER.

CISCO, TEXAS

God gave us a good meeting at Cisco the first part of the year; later on in the spring I had Rev. Allie Irick and wife for a meeting at Roscoe, and although the meeting was hindered much by the rain, yet there was some salvation work. I went over to Ballinger in June to visit the meeting held for Rev. E. W. Wells, the pastor, by Rev. Allie Irick and wife, and continued the meeting for several days after Brother Irick had to leave. The Lord did indeed give us a great time. Feeling that a pastor's first duty is to his charge, I only slated one meeting outside of my regular appointments, which was for my brother, near Snyder, Okla., for the third and fourth Sundays in July. I arrived a day late and commenced the meeting on Saturday night. The meeting was started off well, but on Tuesday my family physician called me home to the bedside of my son Morrison, who had the pneumonia and appendicitis, and was very sick; so I did not get to hold the meeting. The boy getting better we commenced a meeting here at home, near Roscoe, embracing the two first Sundays in August. I had engaged for this meeting, Rev. E. W. Wells and wife, and Miss Ila Hurley, all of Ballinger, Texas. They make a fine team. God gave us a good meeting, with a number of souls in the fountain. Brother Wells is certainly an earnest preacher. My next engagement was out about ten miles from Cisco, the meeting having been arranged for by members of the Cisco church. God gave us a great meeting; in many respects the best I have been in in a long time. The attendance and interest was good from the first, the people coming for the old-fashioned grove meeting. We had a number of campers on the ground to help push the battle. Salvation tides ran high, and a score or more swept into the fountain, five uniting with the church. One night, while the tide was running high, seven or eight had

HERALD of HOLINESS

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swept into the fountain, among them some grown children of a Methodist preacher who was in attendance at the meeting, and amid the shouts of victory and the waves of glory that were rolling, this preacher exclaimed, "Thank God! for the old-time mourners' bench, and the straw pile." Brethren, we may not get as many joiners as some of the modern evangelists, but let's insist on them praying through until they really get saved.—J. C. HENSON.

SANTA ANA, CAL.

"Hitherto hath the Lord helped us." As we look back over the blessings and victories of the year past, we see many, many things to cause the church in Santa Ana to rejoice, and bow in humble thanksgiving to Him who has led so gloriously on. During the year the Sunday school has more than doubled in numbers, a number of souls have been saved, thirty-six new members have been added to the church; also the Holiness church, a fine band of Christian people in this city, have united with our church, bringing with them their church property valued at over \$1,800. Many other good things could be told of our Lord's kindly dealings; but the best of all, God is with us now. We have a unanimous call to remain another year as pastor, and have decided to do so. Sunday night, August 23d, the closing up of the past church year and the opening up of the new year, God marvelously blessed the saints as we met at the altar. One lady, a newcomer to this city, was gloriously sanctified; the clearest case we ever saw. Her time of weeping and groaning was followed with a shout that convinced all present that the work was done.—EDWARD M. HUTCHENS, Pastor.

MALDEN. MO.

Just arrived home from St. Louis and found the revival fire still burning. Six were in the altar last night and one prayed through to victory. There has been no account kept of those saved or sanctified but there have been between twenty and twenty-five in the meeting up to date, and two additions to the church. We had a good meeting with the Maplewood church; nineteen saved or sanctified in the meeting, and three additions to the church. A Sunday school and prayer meeting were started. The last night was grand. While I was taking those into the church, there was a Catholic woman sanctified.—G. O. CROW AND WIFE.

FROM EVANGELIST S. TRICK.

The Lord gave us one of the greatest meetings of our life at Deport, Texas. The altar was full at nearly every service. There were forty seekers Sunday night, most all of whom got to God. The meeting was well attended by saints and workers from Blossom, Milton, Hallsboro, Clarksville and Greenville. The meeting was conducted under a large, well-built shed, in the heart of town. There were three services daily. The afternoon service was conducted in the business houses of the town. The merchants gave us a hearty wel-

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come. The showman closed his show during the meeting. The writer was called back for the 1915 camp. My wife did excellent service for God, in song and at the organ; also at the altar. Sister White, of Greenville, came over and gave good service. There were seventy-five professions in the meeting. We go to Olive Hill, Ky., camp, August 28th to September 7th, next.

BEVERLY, MASS.

The work here goes on victoriously. Two were saved Sunday evening, the 23d. One was reclaimed in class meeting; another was saved in prayer meeting, making a fine week. We are expecting results all the time. Attendance is good. There were thirty-eight at class meeting, which is good for us. Our goal is five cents per week per member for missions, ten cents per month per member for superintendents, and something for Publishing House and P. C. I. and rescue work. Beverly church is loyal along all these lines and God blesses us.—C. J. WASHBURN, Pastor.

GRANDVIEW PARK CAMPMEETING

Come to Grandview Park, Saturday, Sunday, and Monday, September 5, 6 and 7. A great

three days' meeting. Brother L. Schurman, S. W. Beers, president, and Rev. T. E. Beebe, treasurer, and Rev. Ernest Dearn and wife, together with many Northeast District preachers, as workers. A great meeting looked for. First service, Saturday evening, 7:30 p. m. Rev. Mrs. Ellis, assistant pastor of Mumford Memorial Baptist church, of Philadelphia, Pa. (the woman that makes you sing) will have charge of the music. Come!—W. G. SCHURMAN.

FROM EVANGELIST S. B. GOSEY

I have just closed a wonderful meeting for the Taylor Springs and Seven Oaks churches. These churches are in the northern part of Lamar County, Ala., five miles apart. We began at Taylor Springs on the third Sunday in August and continued until Wednesday night, with great success. Thursday we moved to Seven Oaks. The interest was good from first to last, and many prayed through to victory. There were twenty-five professions in both places. The Lord is building up our Nazarene work in these parts. We go from here to Hackelburgh for a week's meeting, after which we will again take up the work in the Mississippi District.