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Baptism and the Lord's Supper

The Pentecostal Church of the Nazarene recognizes only two sacraments or ordinances, Baptism and the Lord's Supper. For these provision is made in the Manual. It is declared in the Manual that baptism is to be administered to candidates declarative of their faith in Jesus as their Savior, and full purpose of obedience in holiness and righteousness. Thus, it is seen to be not a meritorious means of salvation, but merely an outward sign of an inward saving grace, by which grace we have already been brought to a knowledge of salvation. Young children are to be given this sacrament when request is made. This is very proper. The promise, Peter said, was to them and their children, and to all that were afar off, even as many as the Lord our God shall call. Jewish children were given the sign of the covenant in the ceremony of circumcision in infancy, and the children of the church should receive, when requested, the sign of the covenant relationship with God. The objection that children cannot choose in the matter of baptism, and hence it should wait until they are of sufficient age to choose in the matter, is not well taken. We do not wait in any other matters relating to them. We choose for them their attire, their food, their associations, their schools and everything pertaining to their material welfare. In the same sense we are to choose for them in the matter of this ordinance, for the parent is the divinely appointed guardian for them in all things. If this is so with reference to matters of material concern, why not choose for them in matters pertaining to their eternal welfare, for the spiritual is more important than the material? At maturity they can ratify or reject our choice, so that we are in no sense or degree taking from them their right of choice in the matter.

In this sacrament administered to children, the parent not only brings them into possession of the promised sign and symbol of the grace of the Gospel, but the parent assumes publicly his right and responsible relation to the child as its spiritual guide, and solicits the co-operation and assistance of all Christians in the matter of bringing up the little ones in the nurture and admonition of the Lord. Children born of religious parents are certainly born in some relation to the church. They must not be left with no mark or distinguishing act by which to differentiate them from the children of the world, or the offspring of the animal creation about us. Their baptism does not save them. It does mark them as being the children of the children of the Lord, and does set them apart as the wards of the church, and publicly emphasizes the duty of the church and the parent to try to bring them up aright.

The Lord's Supper is properly called "the memorial and communion supper instituted by our Lord." This wrests it from that absurd and blasphemous degradation of it by the doctrine of the Romish Mass. It is a beautiful memorial of our Lord's death and promised return. It looks in two directions — back to Calvary, when He shed His blood for us; and forward to the promised return of our Lord to reign in righteousness. As there is no prescribed form for the administration of baptism, so there is no prescribed posture in which to partake of the elements of the broken body and shed blood in the Lord's Supper. There is allowed the largest liberty in all these matters, evidencing a breadth of spirit and a catholicity highly commendable. There is nothing narrow or intolerant on these points on which Christendom has witnesses in past ages the most acrimonious controversies and even over which there have been wars waged.

If such form of statements of doctrine and sacraments do not meet every demand for broadness and charity, then the demands are for license, and not for liberty, in the proper sense of the word. We believe in doctrine, for it must be to have coherence and communion and a basis for right ethical life and endeavor. We believe in sacraments, but not in sacramentarianism wherein virtue is supposed to reside in these human rites to turn the soul from sin to Christ, or other supernatural powers are made to reside in them.

Protestants hold to only these two sacraments — baptism and the Lord's Supper. They do not believe at all in those which have been superadded by the Romish and the Greek churches, confirmation, penance, holy orders, matrimony, and extreme unction. These are man-made ordinances or sacraments with not a scintilla of warrant in Scripture.

The word Eucharist means *the giving of thanks*, and is often used to designate the Lord's Supper. This is very beautiful, as gratitude should be the dominant sentiment and outbreathing of the soul in commemorating the Lord's death in the sacrament of the Lord's Supper, or the Holy Communion, or the Eucharist, which terms mean the same thing. It is a memorial of the greatest blessing that ever came to the church or the world, and a beautiful act of communion and fellowship of believers, for the blessing of which we should be profoundly thankful. So that all these names blend into one great truth, of the greatest blessing God ever gave us, and of our deepest gratitude for it.

The Great War

We make no attempt to keep up with the details of the great war in progress in Europe. Our readers get the news in detail from the daily press. The more we see and think of the great atrocity, the more profoundly we are impressed with the utterly inexcusable nature of the whole affair. Civilization is not what its great admirers, who have been claiming so much for it, have considered it. Right in the great centers of the world's oldest and maturest culture, and in the midst of the great centers of English and French and German institutions of learning, where there should scintillate the most brightly and gloriously the marvelous powers and glory of the world's greatest civilizing and uplifting powers of the merely human, we have scenes of carnage and murder and riot, and needless destruction of art and other treasures far more becoming the ages of savagery and brutality than an age claiming anything refined and Christian.

Then that last word — "Christian." What can it mean? What can the church have been teaching these decades that in Christian nations such a nameless horror should burst suddenly upon us? What about this boasted Christian civilization of which we have heard so much? Where has gone its witchery of power which has led its devotees to attribute to it such wonderful powers and achievements? There be some advanced clerical thinkers, so-called, who have really said that the millennium was already here, and was to be seen in the matchless civilization with which we were so signally blessed. Indeed, if our civilization is the millennium, then let us all pray to be delivered from our civilization. Give us anything else that will bring peace instead of war. No. The truth is, we insist, that sin has not been properly preached. Men have explained away sin as a mere incident or inconvenience, out of which and away from which our matchless civilization would swing us gloriously and savingly. Indeed, they have said the age

had outgrown the old thought of a cruel and bloody atonement, but failed to inform us how and when mere civilization, with its electricity and telegraph and such things would substitute the Gospel. Not electricity, but election through the foreknowledge of God; not gas, but godliness; not the cable, but the Christ; not the forces of nature harnessed and controlled by man, but the forces of grace granted and applied by God to the guilt and sin of man — this it is that must answer the needs of lost men at last. No substitute is possible for this. No other Gospel will answer. A Gospel of materiality can not do the needed work. This atrocious war is demonstration of the helplessness and hopelessness of the other gospels which men have pinned their faith to in the past decades. Right in Germany, whose emperor now prates brazenly so much about God and things divine in his murderous work, we have the headquarters of much of the world's boasted culture and the proffered substitutes for the Gospel of the Son of God.

Back to the Cross and to Pentecost is our duty, and is the call of this bloody war, if it have a call, to the church of Christ.

War Atrocities

That was a timely cartoon which one of the papers had of the crucifixion of civilization with a stern soldier standing on either side of the cross piercing her side with cruel spears. This represents the character of the present European war on the part of some of the combatants. President Wilson, as we quoted at the time, recently eloquently called upon all Americans to desist from taking sides. We had already taken sides, at least in deprecating the fact of Germany being the aggressor in bringing it about and censuring her for it.

Richard Harding Davis, the noted war correspondent, who has passed through some six wars before the present one, sounds quite another note from Mr. Wilson in regard to taking sides in this war. He says after being an eye witness to much that he mentions and studying conditions from his view point on the very ground where the war is going on, that "if I did not earnestly try to convince Americans that they should not be neutrals, I would be shirking my responsibility." He argues that Germany is to blame for bringing on needlessly the war in the first instance. Then he severely blames her for the inhuman manner in which she is conducting it. If he correctly represents the German atrocities, that nation, or their officers and soldiers guilty of the shocking atrocities he mentions, deserve the execration of all the civilized world for the present, and all the ages to come. There is a stern demand for public opinion to assert itself on the side of humanity and against barbarism and inhumanity being practiced by the Germans.

Among the atrocities, we mention a few. The German defense for their outrages against the brave Belgians was that they were fired upon by the citizens. This Davis denies. He says the Belgians were asked by the allies to hold back the Germans for two days and they held them back fifteen days and it was for this brave defense of their neutral country, being threatened with ruthless devastation, that they were so horribly punished. They dropped bombs from flying ships upon innocent sleeping women, killing them and their children. They cast floating mines among innocent fishermen. They wrecked churches, universities and libraries. One lady, an eye witness, tells of having seen many young boys of the Belgians with both hands cut off by the Germans to render it impossible for them to shoot. A mother with twelve children crying for bread saw her husband tied to a lamp post, gagged and being tortured. She tried to intercede, but was knocked senseless. She never saw her husband again after regaining consciousness. A Commission of Belgians who conveyed complaints of the inhumanity of the Germans to King George of England, declared that the Germans had decimated the civil population, carried into captivity inoffensive peasants, put to death the wounded, destroyed undefended towns and burned churches, historical monuments and the famous University of Louvain. One member of this distinguished Mission said he personally saw the bodies of a father and son, non-combatants, cut all to pieces by German bayonets. Wounded Belgian soldiers were bayoneted by German soldiers. A mother and her twelve years' old daughter, at Diest, were shot to death; a young man was bound to a tree and burned alive, and two men were buried alive with their heads downward. Such are a few samples of the shocking savagery practiced by this German army in a perfectly needless war, brought about by German aristocrats. And all this from enlightened Christian Germany, which has dared to re-make our Bible and to re-cast our

entire Christian doctrine and philosophy in the moulds of her rationalism.

As a Christian journalist, we enter our protest against this worse than pagan savagery. In the name of common decency and enlightened civilization, in the name of the Man of Galilee, in the name of right and justice, in the name of chivalry for womanhood and humanity for defenseless childhood, we enter our protest against this barbarity, practiced and attempted to be justified by the rights of warfare. No sort of rules of war justify such nameless atrocities. Not against true Germans, many of whom are honorable and honored citizens among us, do we enter a word of complaint. Against, and only against, this barbarity and inhumanity and atrocity which shock the civilized world, do we enter our most earnest protest. Let Christendom arise and demand a cessation of this cruelty and infamy, which, unless checked, will forever cover the name of Germany with opprobrium.

Preparing for the Ministry

This is a question of supreme importance. We have said time and again in these columns that a young man called to the ministry should feel that his call to preach is a call to get the very best preparation to preach, in the very best and most effective manner possible. It goes without saying that a broad education will greatly aid him in so presenting the Word, provided he gets that education under such an environment as will not cool his zeal or trend him away from the faith of the Gospel, but on the contrary lead him closer to the Lord, and to a humbler and sweeter faith in the power and necessity of the Holy Spirit in the work of salvation.

The question whether it is wise for a young man of our church called to preach to take a four years' course in one of the colleges or universities of one of the old churches, is a serious one. If pressed for a categorical answer, we would have to reply emphatically "no." We have seen and heard too much of the work of these institutions of learning to be able to trust them with the education of the young preachers of our church. Besides this, if these old church colleges were sufficient for this work, and could be relied on for it, why have we gone to the great expense and trouble to found institutions of our own?

There was but one solitary justification for this enormous expense and trouble. That was the unpleasant fact that we could not trust our young preachers and people to these institutions of learning. Multitudes of the members of these old churches have ceased to patronize their own institutions for the reason that they cannot feel safe in entrusting their children to them. In thousands of cases young men and young women have come home from these institutions of learning with their faith wrecked and their religious experience, obtained at the altars of their churches or at the knees of their mothers, shattered pitifully.

By every consideration let us patronize our own institutions of learning. They need your patronage and you need their spiritual help as well as their literary and scholastic advantages. It is marvelous how these institutions so young have provided such advanced facilities. It is a marvel how, with such little money at their command, they succeed in securing such splendid faculties of trained teachers in the different departments. They are also constantly improving their advantages. No young man need go away from our own institutions to get the very best collegiate and theological training for the work of the ministry.

We do not wish to be understood as being narrow or bigoted in this matter. We would not be uncharitable either toward these other institutions. We simply have been providentially called to do a specific kind of work in the matter of education, as a church, which we cannot relegate to any other church institutions. The same argument that would justify our turning away from our own institutions of learning would bear with equal force in favor of surrendering our call and commission as a church for evangelistic work among men. We are not ready to do anything which would lead to such a self-stultifying position.

God has called us to the work of a church. Our work as a church is a work being done by no other church, else we would have no need to be. Let us stick to our own church, both in our revivalistic work and in our educational work, both of a general character, and also of our young preachers for their life work in the Nazarene Church.

THE EDITOR'S SURVEY:

News Notes

Isaac F. Marcossou, in an article in *Collier's*, shows that in the long run the great European war will prove of great commercial benefit to America. Illustrative of his position, he mentions South America, where, though lying at our very door, we have long been excelled in export business by other countries. For instance, England has averaged an annual export business of \$237,000,000 to the ten republics. Germany, \$180,000,000. The United States has only done an export business annually to those countries of \$153,000,000. This will all be changed now, it is claimed, and the United States will come into her own, which is supremacy in export business to her nearest neighbor, South America.

Collier's brings a strong indictment against the United States Congress, alleging that "the curse of Congress is cheapness, inefficiency, buncombe, devotion to private and local interests, indifference to the general public good of the nation. The intellectual average of the Lower House—and of the Senate also—has become low."

It is to be devoutly hoped that the peace pact signed finally at Mexico City by representatives of the Constitutionalists and the Federals will stand, and put an end to the tiresome irruptions which have cursed that unhappy country for so long.

On November 2d next, a vote will be had in Colorado on the question of a dry state. In 1912 the drys were defeated by a large majority, due largely to the fact that the temperance forces were not united. Now they are all working in perfect harmony, which promises better things in the coming election.

The Commission on Evangelism of the Federal Council of Churches of Christ in America have requested that Sunday, December 14th, be observed with appropriate services as commemorative of the two hundredth anniversary of the birth of Rev. George Whitfield.

The country church has fallen on bad times for many years past. It has been our opinion for years that this was a suicidal policy. We believe that that church is permanently strongest and most promising which has a strong hold on the country districts. We think the Pentecostal Church of the Nazarene could improve in this respect. The Secretaries of the Boards of Home Missions and Church Extension of the two Methodist churches say, after an exhaustive study of the situation: "If the wisest statesmen and most eminent experts in sociology devote time and thought to the development of rural communities, how much more should the church devote its energies to the maintenance, expansion, and usefulness of the country church."

Twenty-eight Italian Roman Catholics have been confirmed in a Philadelphia Lutheran church during the past year. Among these was a prominent priest who had been serving a large congregation of Roman Catholics.

It is encouraging to know that there are now in New York City alone twenty-five Italian Protestant churches; two such churches of the Presbyterian church in Philadelphia have a membership of six hundred, while the Presbyterians, Baptists and Methodists have each about sixty ordained Italian ministers.

This looks like the religious fate and future of Italy might be helped by the Italians of America.

The Scofield Correspondence Course, founded twenty years ago by Rev. C. I. Scofield, has been purchased by the Moody Bible School Institute of Chicago.

The Presbyterian Synod of Illinois has started a new movement whose aim and cry is, "Every church sending its own missionary and every member supporting him." This is a laudable undertaking.

The American Bible Society has received an appeal from Germany for Bibles in German, Russian, French and Polish.

Chancellor James R. Day, of Syracuse University, who has been visiting Ireland, writes back to the *New York Advocate* that the Presbyterian and the Methodist churches of Ireland are practically solid in opposition to home rule.

Why should there be one pauper for every 366 of the population in the state of Ohio, while there is only one pauper for every 2,900 of population in Kansas? Kansas has prohibition, and Ohio has not. And yet the liquor lords and their dupes say we can't run government without the license money.

Of the rulers of Austria, Germany and Russia, only the ruler of Germany has more than very mediocre ability. Yet it is as the *New York World* says: "The three are permitted to play with the lives of millions of men, with property worth thousands of millions of dollars, with the commerce and industry and prosperity and laws and institutions, not merely of empires and kingdoms, but of continents." Why should these mediocre men be allowed to determine whether the world should bleed with woes indescribable for ages, as the result of a needless and brutal and brutalizing war? Let the world arise in bitter and determined opposition to war.

The Presbyterian General Assembly, at Chicago, suggested that Presbyterians belonging to clubs where intoxicating liquors were sold, should withdraw from such clubs. Well done! The only amendment we would suggest would be that the suggestion should have been an order.

The Scribes and Pharisees still exist despite the lapse of time. That spirit which voiced itself in the complaint that "this man receiveth sinners" is heard or seen today in the unpopularity of specific attempts to save the down and outs, and the withholding of personal help from such attempts and the criticisms of such work.

Prohibition does not prohibit, we are still told by all the whisky men, and yet the Kentucky distillers have determined to cut down the output of their distilleries by one-half. The legs of the lame are not equal. This reduction of distillery product seems to us to be proof of absolute falsehood when these same men say prohibition does not prohibit.

And at last the giant has fallen. John L. Sullivan, who was so much in the limelight of lovers of brutality in the boxing business, has at last fallen a victim of the curse of drink. Loudly and despairingly and bitterly he cried as he went out, "It was booze that did it."

We have been sated for years with the constant laudation of our marvelous civilization and its resistless march of progress, as if there were no longer any need of the Gospel to save men, so potent and omnipotent were supposed to be the powers of civilization. Indeed, some men claimed that the millennium had already come in the sweep and glory and effulgence of this matchless civilization. Yet, of a sudden, the devil of carnality in men burst out in the most brutal and pagan and murderous war of the ages. Men are dead in trespasses and sins. Men are worse sinners than the pulpit has been making them. Men are steeped in and born in and are practicing worse sin than the preachers have been admitting. Sin is blacker and more devilish and tragical than the modern pulpit has been teaching. One of the few advantages possible to come out of this atrocity which seems to have been hurled up from hell itself upon us, ought to be a lesson to the modern clergy to preach sin to be what it is.

The attempt of some M. E. Church officials to expend \$25,000 of church extension funds in Atlanta, Ga., in the erection of an M. E. Church building there, where the Methodist Church, South, has the territory well in hand, is being stoutly resisted by *Zion's Herald* and others as unbrotherly and contrary to the growing spirit of harmony and union between the two branches of Methodism. We are surprised at the persistency of those advocating this unbrotherly attempt to erect altar against altar. The time has come, if it is ever to come, when these two churches should bury the war memories which have kept them aloof from each other and become one.

Chancellor Day, delegate from the M. E. Church to the Wesleyan Methodist Conference, said a wise thing in a letter back to one of his church papers which we endorse: "It is time that war lords, who make war and hurl the toiling people to death against each other, were relegated to a perpetual past. Their reign is an anachronism in an age like this."

Miss Fanny J. Crosby, the famous hymn writer, celebrated recently her ninety-fourth birthday. On this occasion she said: "It does not seem to me I am in the nineties, and I attribute my good health and long life to the fact that I never let anything trouble me, and to my implicit faith, my implicit trust in my Heavenly Father's goodness. If I did not get the thing I wanted today—well, I would get it tomorrow. If not then, I realized that it was not good for me to have it."

Non-resident church members, as a rule, are of little worth to the church to which they insist upon leaving their names attached. It is estimated that ten per cent of the entire church membership of the country are non-resident members, who live away from their church but refuse to unite with any other church. It is a great pity that this evil cannot be corrected in some way. Church members should keep their membership with the church nearest to them and where they attend services.

The Panama Canal cost over \$240,000,000 and yet we have not missed the money paid for this great ditch.

The total number of foreigners who entered our country last year was just 1,218,580. This, we insist, is entirely too many for the welfare of this republic.

We all should covet a sweet old age. When the sear and yellow leaf comes on and the evening of our pilgrimage is near, we want memory to be rich with no unwelcome reminiscences. To have this, one thing is needful and that is the constant and unceasing possession and exercise of the "greatest thing in the world"—a charity which thinketh no evil, which beareth all things, believeth all things, hopeth all things, endureth all things. Let us be sure of this possession and exercise that we may have this experience:

"So the bells of memory's wonder city
Peal for me their old melodious chime;
So my heart pours forth a changeful ditty,
Sad and pleasant, from the bygone time."

Elements of Decay

The body of man can take into itself just so much poison with safety. It can take in just as much as it can assimilate and no more. Too much will prove the death of the body. So with the body politic. There is a degree of poison, such as anarchy and infidelity and their like, which our country can stand, because there is sufficient moral strength and vigor to overcome these poisons by a process of assimilation. In America we have passed the point of safety long ago, and are now in danger of being destroyed by this poison we have carelessly allowed to come into our body politic in such quantities as baffle assimilation, and strive to bring us to their falsities and anarchic monstrosities; instead of being brought out of their nefarious misbeliefs and infidelities into harmony with our Christian civilization and moral ideals and aims. We commend as proof and illustration of this fact, the following from the pen of that brilliant preacher of New York, Newell Dwight Hillis, which we take from his sermon published in a recent issue of *The Christian Work and Evangelist*:

1. One reason why some public men are disturbed and talking about the decline and fall of our institutions and the coming of a French revolution to American cities is to be found in the open teaching of anarchy. Men who are busy making money, and who care nothing for the making of America and leave to Christian men the task of so using the Sundays as to Americanize the new millions, have little conception of the sinister influences that must be met. When children and youth are assembled to be taught anarchy and drilled in lawlessness, the outlook is ominous. Here is a Bohemian-American catechism, written by Chipin and bearing the name of August Geringer, as publisher. Among the questions and answers taught in these anarchist schools, held Sunday afternoons and attended by 12,000 children, are the following:

"What is God?"
"Answer: God is a word used to designate an imaginary being which people have themselves devised."

"How did man originate?"
"Just as did all animals, by evolution from lower kinds."

"Has man any immortal soul as Christianity teaches?"

"Man has no soul; it is only imagination."

"Is it true that God has ever been revealed?"

"As there is no God, he could not reveal himself."

"What is heaven?"

"Heaven is an imaginary place, which churches have devised as a charm to entice their believers."

"Who is Jesus Christ?"

"There is no God, and, therefore, there can be no Son of God."

"Will Christ return on the judgment day?"

"There will be no judgment day; that is all a fable, so that preachers could scare people and hold them in their grasp. Man has no soul, neither had Christ any soul; all these things have been invented by the churches."

"Is Christianity desirable?"

"Christianity is not advantageous to us, but is harmful, because it makes us spiritual cripples. By its teachings of bliss after death it

deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity."

"What is our duty when we have learned there is no God?"

"We should teach this knowledge to others."

"Do you owe a duty to God?"

"There is no God, and, therefore, we owe him no duty."

"Should we take the name of God in vain?"

"Yes, because the name of God has no meaning."

"Is adultery a sin?"

"It is not a sin, because relations with the opposite sex are natural to every person. But it is undignified that it should be performed like the beasts. People who think of nothing else, talk of nothing else, are morally at fault. Man must do everything with reason and moderation. Young, immature ought not to give themselves to adultery, because it retards their physical and mental development."

It seems incredible that our rulers permit the founding of institutions whose express purposes is the overthrow of the common law of the land. Long ago the Supreme Court decided that Christianity and the Ten Commandments

Wonderful Rest

There remaineth therefore a rest to the people of God.—Heb. 4:9.

There is a rest for the people of God,

A rest that remains in the soul,
When under the scourge of the chastening rod
Earth's trials like sea-billows roll.

Rest, rest, wonderful rest!
It sootheth the heart and it calmeth the breast.
This rest it is mine, and by faith may be thine.

Oh, claim this wonderful rest!

There is a rest that will never take flight,

And peace like a river abides;
It shields in the conflict and arms for the fight,
When riseth sin's inflowing tides.

Rest, rest, wonderful rest!
It lifteth the soul, like a wave, on its crest.
This rest it is mine, and by faith may be thine,

This wonderful, wonderful rest!

There is rest to which sinners may flee,

In Jesus this rest may be found;
He calleth the wanderer, "Come unto Me,
No longer by Satan be bound."

Rest, rest, sweet is this rest!
He calleth the erring to lie on His breast.
This rest it is mine. Oh, take it as thine,

This wonderful, soul-calming rest!

"There is a rest." How blessedly true!

How gracious this promise of God!
This "rest that remaineth" for me and for you.

Yea, all who will trust in His word.
Rest, rest, precious this rest!

Come all ye to Him who are sorely distressed.
This rest—ah! 'tis mine. Dear soul, make it thine.

This wonderful, wonderful rest!

—Jennie Wilson-Howell, in *Zion's Herald*.

are a part of our law and constitution. The

breaking of these laws are crimes for which the state imprisons and hangs criminals. And yet here are thousands of children being taught the art of breaking the laws of the republic. If the state permits such instruction to children at the beginning of life, society has no right to imprison and hang them for doing, in manhood, what they have been taught in childhood. It is a new thing in the world for schools to be founded for the sole purpose of teaching people the art of preparing bomb shells and exploding powder magazines with which to blow everybody to fragments. Meanwhile, the rulers of the republic seem neither to know or care anything about the enemies who are playing with matches in the powder magazine.

Evangelists

A friend writes us to know whether Billy Sunday is such an evangelist as the Nazarene Church people can use. We have but one answer. We could use him to immense advantage if we were pastor of a church, and we

certainly would if we could get him. The truth is, we can get too fearful and exacting about evangelists. As to Sunday, the fact is that his enemies are enough to form our own convictions about him. The mere fact that saloon keepers and brewers and liquor lords and dancers and wine bibbers and the most worldly classes in the church and out of it are his most determined enemies, and do their utmost to break him down by lies and slander and traduction, puts us on his side very definitely. On the subject of evangelists we give here a word of splendid wisdom from the pen of Grapho, in the *Congregationalist*:

To sum it up, I think we should make less of the peculiarities of evangelists and more of what they bring to pass. We must also more carefully consider the variety of human types to which they appeal. Here the experience of Paul at Philippi is instructive. Lydia's heart opened to the apostle's message as a flower opens to the sun. The maid, on the contrary, was converted in a convulsion and the jailer in an earthquake. And so is human nature now. There are some sweet souls to whom religion comes as quietly and gently as dew to the grass. But there are young people so possessed of the passion for tango and other things which trouble the moralists of the day that it takes a jerk or a wrench to set them free. And there are men so absorbed in business or sealed over with worldly habit that only a traveling earthquake can shake them up enough to let the Gospel light through the cracks.

To ignore these differences and to insist on an evangelism which will address all as if all were Lydias is, in my opinion, neither "safe" nor scientific. And as for the word "safe," which is so much used in discussions of this subject, it must not be made a scarecrow. No word could be more dangerous than this if it keeps us from doing anything.

Business is full of risks, but men must do business or sink to poverty. Traveling on sea or land has its dangers, but we must travel or else never go anywhere. Paul got dreadfully beaten up for traveling around as an evangelist, but his message is still marching on and his soul shining as the stars and as the firmament forever. In his day the Christian faith was a challenge to danger, and it ought to be somewhat so now. We can be so anxious to be safe that nobody will be saved.

We lay much emphasis on psychology in religious work, and very well, but there is a psychology of the crowd. There is a thrill which moves through a whole multitude, an electric throb which melts the mass. Here is one great secret of the power of the evangelist who packs a tabernacle with thousands of hearers. Every community has its people who think they ought to be Christians, but there is a general chill of indifference on the place. The evangelist smites this indifference, stirs up the community and brings these people to a decision.

In conclusion, it should be said that we can discuss evangelism endlessly and yet never arrive. Years ago one of our statesmen nearly set the business world on fire by saying that the way to resume specie payments was to resume, and the country resumed. The way to evangelize is to evangelize. A church or a body of churches which wants to evangelize a community must go at it and do it.

Praying for Our Friend

Perhaps we have all at times been sorely pressed and sometimes perplexed how we were to find time to pray for each and all our friends as we desired to do, with all the pressure upon us from so many directions. Here is a suggestion which may help us to solve this problem. The *Sunday School Times* says:

A man of manifold and heavy responsibilities, and of rich prayer life, told a friend of a simple practice that had helped him in his difficulty. "I am not able to do nearly what I should like to do in the way of prayer for my friends," he said, "but whenever I think of a friend, I try to think upward." Here is a beautifully practical suggestion for us all. As the name of a friend comes into our mind, in the midst of other duties, we can on the instant just "think upward" as we think of that friend, and the upward thought will surely be received by the Father in heaven as carrying that friend before Him in loving intercession.

Open Parliament

Social Aspect of Sanctification

Open Parliament

Written by EDWARD MARSTON KERLIN

If we could imagine Jesus of Nazareth just as pure and holy, just as sinless, as He was, but not deeply caring for poor people and sin-sick people, what would become of the passionate love we have for Him. His hold upon our hearts is not because of the wondrous purity of His character; not because His challenge, "which of you convinceth me of sin?" was so answerless; but rather because He was forever saying such words as "I have compassion on the multitude; "Not to be ministered unto, but to minister," "The Son of man has come to seek and to save that which was lost."

The grand principle of all His wondrous life is well summed up in that priestly prayer which Luther declared was so deep, and rich, and wide that it is impossible to find either its bottom or its extent. On the solemn night before His suffering, He gathered His disciples around Him, and allowed them to see the inmost, holiest motives of His life. "Father, the hour is come." At hand now is the culmination of His career. The altar is calling for the offering. Looking backward upon the years of His earthly life, He says: "I have finished the work Thou gavest me to do." Looking forward to the grim cross, and thinking of the multitude to whom He had ever sought to minister, He cries: "For their sakes I sanctify myself." For their sakes, I set Myself apart for this final sacred service. "For their sakes," was the music that played in His soul the march up Calvary's slope. This was the sanctification motive ever apparent in the spiritual life of Jesus of Nazareth.

But what a sad decadence it is in good words which has caused the dictionary to have to give, as one meaning of the word "sanctified," "used in contempt, meaning affectedly holy;" and which has derived from that good word such an adjective as "sanctimonious," which Shakespeare uses in one place of an outrageous sinner; "a sanctimonious pirate!" We need to clear the word "sanctify" from the associations of artificial saintliness, and mere subjective or selfish holiness pretensions which have been made to cling to it in the popular mind, so that it may be seen to be one of the most beautiful words of all religious experience — a word which comes to us from the lips of Jesus Himself, in His holiest and tenderest speech.

This word, from the Master's lips, stands, not for any theoretical or technical sanctity, but for the sum of God's purposes for us through Jesus Christ. In its application to ourselves, it must have a positive as well as a negative content. It is the sweet and noble word which expresses the highest degree of separation from sin and separation unto God, which implies definite and deep separation into service of man; "for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?"

I sometimes question if the higher attainments in Christian life are not too exclusively bought of in their negative aspect of deliverance from inbred sin. In this sense it appears doubtful if sanctification, any more than conversion, could have any application at all to Jesus of Nazareth, who had never any sin to be delivered from. Certainly, the overmastering content of the word "sanctify," as applied by Jesus to Himself, lay in its positive sense of entire separation unto the Father's will, which meant set apart for service of man.

While with us, of course, the higher reaches of Christian experience must have the prior meaning of separation from sin, this is only the beginning, only the necessary preparation and clearing of the ground, that we may go on and realize the positive content of God's will for us. No Christian experience can long rest in negations. If one could live all his days without committing any conscious, or guilt-bringing sin, his might yet be a life far from "sanctified" in the scriptural sense. Can there be any real sanctity, pleasing to God and accredited among men, which rests short of that social aspect of salvation which was the entire content of the word as applied to Jesus?

The highest experiences of Christ's grace, in the very nature of the case, cannot be possible to the man who seeks them merely from personal and individualistic motives; for the highest altitudes of soul life must surely be

those in which we more nearly approach likeness to Christ. And not until we can forget self, in the cry, "for their sakes," do we really become partakers of the divine nature and realize the apostle's injunction to let this mind be in us which was also in Christ Jesus. The message of Christ's grace is necessarily addressed to the individual, but can any individual ever fully experience it until he has accepted unreservedly its social significance, and become partaker not only of Christ's purity, but also of Christ's agony over a needy world?

It was the strength of early Methodism that it nobly fought for conscious and definite experience in the heart of the individual — justification by faith and sanctification through the Spirit. No part of this position can be abandoned without loss, for heart-experience of God's full grace is the fundamental necessity to all character development, to all reform and social progress.

But is it not time that we emphasize with an equal intensity the fact that individual character can never reach its highest development so long as its purposes are self-centered, even though those purposes be to seek individual holiness? The horizon of soul vision must be made to extend beyond "my interests," even "my spiritual interests," until the seeker after God comes to cry, "For their sakes," I can be content with not less than God's richest gift for my own soul." The purpose, even the religious purpose, that is all motives by self, misses its aim.

This is why a young convert, or one fresh in the experience of entire sanctification, cannot too quickly be directed toward interest in others. If his new experience does not speedily become worth something for the sake of others it will soon become worth little or nothing for his own sake. Many lost soul experiences might be explained in the words of the little girl who said: "I know why I fell out of bed last night; I went to sleep too near where I got in."

Religion, then, is not merely the sum of one's efforts to get his own soul saved from sin and admitted to heaven. Paul, in the fervor of his Christlike sanctification, declared: "I could wish myself accursed from Christ for my brethren's sake," and I think I hear the Master's words hovering over that noble declaration: "He that would save his life shall lose it, and he that would lose his life for my sake, the same shall find it."

The spiritual leanness of today, the inability of the church vitally to impress the world, does it not spring from the fact that the church has long been teaching men to seek Christ's rest and peace, without, at the same time, really taking upon them His yoke of social service? This religious scheming to gain the blessings of Christ, without giving ourselves, in any real sense, to taking up His cross of sacrifice for the world's salvation is the subtle spiritual selfishness, which is the disease of the church today, and from which even professors of holiness have not been always conspicuously free.

Self-centered sanctification will probably always be discounted by observers, if not ridiculed. On the other hand, a social sanctification, that is, a holiness that is not only sanctified but "sent into the world," "for their sakes," is appreciated even by classes of people of whom the church sometimes despairs, and proves over and over again that there is

"One accent of the Holy Ghost
This heedless world has never lost."

When Wesley Came to Town

By D. RAND PIERCE

The devil held a mighty sway
In England years ago,
When preachers drank their grog each day
And God was rarely known,
But like a sunrise on the gloom
Through city, dell and down,
Sin's blight was changed to heaven's bloom
When Wesley came to town.

When Wesley came to town
It stirred the country round;
Oh, how the sinners raved and cursed
And tried his voice to drown.
When Wesley came to town
What glory God sent down —
The devil always got the worst
When Wesley came to town.

For centuries the darkening cloud
Of Rome had made advance,
And poisonous streams of death had flowed
From infidelic France,
Till godlessness from shore to shore
Rolled like a sea to drown.
And men like demons raved and swore
When Wesley came to town.

"The Methodists!" with all their might
They cried in bitter scorn;
"They pray from morning until night —
Come on, my lads, come on!
We'll break the preacher's head and throw
Him in the pond to drown!"
Ah, not a devil slept, you know,
When Wesley came to town.

Kensington Common heard the Word
And hundreds turned from sin;
And like an angel sent from God
He silenced Moorfield's din;
And Kingswood colliers in vice
And ignorance bound down
In weeping multitudes sought Christ
When Wesley came to town.

O'er England, Wales and Scotland wild
The moral cyclone swept;
And over Erin's emerald isle
Full many a warm heart wept;
Though clods and shouts oft filled the air,
The preacher's voice to drown,
The lion's roar was turned to prayer
When Wesley came to town.

Heroic son of God was he,
Dead to the world and all
The fleeting glories eye can see
Or human heart enthral;
A soul aflame with perfect love
That feared no wrath or frown —
No wonder grace poured from above
When Wesley came to town.

That selfsame spirit, Lord, infuse
Into our hearts today;
That whether men praise or abuse
We'll walk the narrow way;
Pray, as this man of God did then
Till Pentecost comes down,
And see once more such power as when
John Wesley came to town!

Criticism

Written by FRED H. MENDEL.

THERE are two kinds of criticism, viz.: constructive and destructive. Constructive criticism points out the defect or defects of the thing criticized, with an idea of helping, bettering, and bringing to perfection. A constructive critic must, of necessity, be one who thoroughly understands both the workman and his work. The trifling defects of the proficient and experienced will be carefully criticized, while the same faults on the canvas of the amateur will be passed by in the endeavor to establish general principles and laws. The one great aim is to encourage the worker, and help him to do his best.

But it is far easier to destroy than it is to build. While constructive criticism means hard work for the critic, as well as for the criticized, destructive criticism requires very little expenditure of time, means, or energy.

Destructive criticism, instead of being helpful, is, on the contrary, not intended to be so. Criticism of this character has in mind the injury of the person or thing criticized. The critic, himself displeased with the object of his criticism, endeavors to arouse a similar displeasure in the minds of others.

Again, destructive criticism is generally selfish. The critic and the criticized are compared to the disadvantage of the criticized. "Why, he (or she) did thus and so. I wouldn't do that for the world," etc.

The pernicious influence of destructive criticism is widespread. Such criticism is rarely addressed to the person most nearly concerned. If at all, it is never in the spirit of Him, who breaks not the bruised reed nor quenches the smoking flax. The things that go so far gather stings as they go, and when they finally reach the heart they sting, even more than they were intended to have done. To be brief, destructive criticism injures the one criticized, wounding the heart; injures the one criticizing, destroying sweetness; injures the one spoken to, weakening confidence; and injures the Church of God, breaking the fellowship.

Few are qualified to be constructive critics. This requires experience, and wisdom. Unless better can be upbuilt, 'twere folly to destroy the old. All can aid in the work of construction by encouraging the builder, instead of destroying his labors.

Heaven

Written by A. G. BURLINGAME

THERE are possibly some persons whose minds are so constantly occupied with thoughts of heaven and the future life that they become visionary, impractical, and unfitted for the duties of a prosaic and busy world. But we believe such cases are comparatively rare. There is a far greater tendency, even among God's people, to become more absorbed in the things of this present life than in those pertaining to the life to come. And it will do us all good to frequently search the Scriptures to ascertain something of the nature of the glorious kingdom, to which, through the grace of God, we are the rightful heirs.

Such a study is most fascinating. It is true that the knowledge of heaven we gain through God's Word is but fragmentary, yet enough has been revealed to excite our fondest hopes and intensify every spiritual longing and aspiration of the soul.

It is beyond the power of the imagination to conceive of the glories of the heavenly world. "Eye hath not seen nor ear heard,

neither have entered into the heart of man the things which God hath prepared for them that love him." The poet's vision falls far short of the reality; the philosopher who would penetrate its mysteries is as a little child picking up pebbles on the shore of the boundless ocean; the most learned and eloquent divine can at least but feebly picture its transcendent joys.

Heaven is described as a place of rest. What a wealth of comfort and consolation that one word expresses to the weary, tempest-tossed soul, whose treasures are in the skies!

But this rest is not the rest of stagnation. On the contrary, it is consistent with the highest form of activity. But while every faculty of soul and body will be alert, and superabound with divine life and energy, yet this condition will in no wise disturb the holy calm, the sweet contentment, the perfect rest of the redeemed saints.

Who can begin to fathom the vast wealth of knowledge which awaits us in the heavenly world? The wisest sage of earth will start in the primer class, as it were, over there. The dark problem of sin, which no finite mind can satisfactorily explain, will then be made clear as the noonday sun; the great purposes of God, in the plan of salvation, established and perfected in ages past, before the foundation of the world, will be recalled to our understanding; "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." The majesty, power and glory of God; the riches of His wisdom, love and grace; His justice and mercy, and His tender compassion for a lost world, we shall then realize in a measure far beyond our present capacity.

The scientific mind, which loves to delve into the bowels of the earth and bring to light its long-hid treasures; to explore the vast depths of space and follow the course of the stars and planets; which closely observes the phenomena of nature and seeks to classify and harmonize her laws, will in the future world find a yet keener delight in the pursuit of knowledge, aided by a glorified vision, an enlarged capacity and an infinitely greater field of research.

Our social instincts will also be abundantly gratified. Not only will we have the transcendent joy of meeting our loved ones and knitting together the broken ties, but we shall delight in the society of the angels and the redeemed of all ages. We shall not only associate with common men and women like ourselves, but we shall mingle and converse freely with patriarchs, prophets, apostles and martyrs, the aristocracy of the skies, "of whom the world was not worthy."

With such a glorious prospect before us, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Increase in Growth and Life

Written by G. W. BUCH

OUR Savior plainly taught a graduation in Christian life. Several conditions of capacity, weight, advancement, and bulk in life are possible. As there may be lambs, lean or fat sheep, so there may be different degrees, blessings of grace and successful progress in our divine life. Jesus in one of His sermons says: "I am come that they (the sheep) might have life, and that they might have it more abundantly" (Jno. 10:10). A tiny lamb has life, but the mother capacity has more; a sickly sheep or a lean one has life,

but not in the same proportion as a large, fat and healthy sheep. Christian life, with many of God's children, is often sickly and spiritually low (1 Cor. 11:30). It is contrary to the will of God, but it sometimes happens to be so. In John, the tenth chapter, Jesus speaks of a fold for safe keeping, and a pasture for fattening purposes. Lambs may show life, capering about, but they lack in maturity and in weight. Others may be gross, plump, and have a life more abundantly.

Formal churches have their sheep, but they are lean, and in bad health and conditions. Life and its abundance is seen in revivals where people are converted and sanctified. And it is also seen where the sheep are faithful to wise shepherding. Here we behold how the lambs skip about and the fatlings leap and bound. Old age may be more for settling down, but with this we read: "Thy youth is renewed like the eagle's" (Ps. 103:5). A sickly bird never soars high. We do not grow into life, but with it. And we do not grow into purity or holiness, but purity helps in growth. It is God's delight that we should "go forth and grow up as calves of the stall" (Mal. 4:2). All should grow to a full stature, become a perfect man in the knowledge of the Son of God (Eph. 4:13). And there is no lack of means with the Shepherd (Ps. 23:—). But where there is disease, want of appetite and bad food, as dished out by preachers, there is little of growth or fat put on. Sometimes bad blood, inherited disease, and corruption of lymph is in the way, but the true shepherd can treat his sheep well, so they may put on the abundance of life. Such is the will and teaching of Christ.

Again, our Savior teaches the like lesson in speaking of two rests. See Matt. 11:28, 29. The first rest spoken of is a salvation from excessive labor, a galling servitude as slavery. It may be from an overburden, a heavy load causing great weariness, or something pressing body and mind. Conditions of sin and trouble never induce much of growth and fat in any one. When justice and law condemn a soul, it is bad. Fear is destructive to life in sheep. But the Savior said: "Come unto me all ye that labor, and are heavy laden, and I will give you rest." Proceeding, He adds: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." This last rest is not a rest as from over-charges, for the Master would lay another yoke upon the bearer; a yoke also implying submission and toil, but differing essentially as to draft. It was to be light and easy. It was to have a meek and lowly heart, helping to bear the burden; one that would be touched with sympathy. This was to extend through future conduct and Christian life. In other words, it was by consecration, which should effect a rest unto the soul. We may safely conclude that the first rest meant a pardon and relief from actual sins; the rest from a bad conscience; that the second rest is perfect patience, fixed faith, hope and love of soul. This fully accords with the Christian's experience. We well remember how rested we felt when our sins rolled from our heart, yet we were not satisfied with ourselves, and conditions of soul till we made ourselves an offering to Christ, and He gave us the conscious rest, making all His providences easy to bear. There is thus another rest for the people of God (Heb. 4:9).

BEEBE, ARK.

"We make those with whom we associate happy or miserable in their association with us by the little things we say or do, or do not do. These things are more important than the great things about which we are so careful."

Provoke to Good Works

Written by Mrs. E. WILKINSON

THE Bible tells us to provoke one another unto love and good works, therefore I relate a few incidents I know as briefly as possible. This morning my neighbor went to an undertaking parlor to view the remains of a lady that had expressed a wish to see her again while living, but if she could not, she was to be notified of her death so she might see her face then, as she said my neighbor was the only one that had shown an interest in her since coming to this city.

The deceased was an invalid, dependent upon a daughter for support. They came here nearly a year ago for the mother's health. The daughter found employment in a department store and the mother was left alone most of the time. My neighbor lived near her at that time, and used to run in and tidy up the room, and in little ways show an interest in them. Lately she had not gone so often, being some distance away.

The pathos of those words, the *only one* that had seemed to care for her in this city! What loneliness runs through that sentence. Yet had I or others only known of her, how gladly would we have gone in and tried to point her to Jesus while ministering to her temporal needs. You may say our pastors or deaconesses are supposed to attend to that branch of work, but they are few of themselves. Can we not have in every church those set aside to search out these cases? Advertise, if necessary, that we want to know about such cases. And then I am sure many would volunteer to help look after them. We need to come into heart-touch with people besides meeting them in our public services.

I know a brother who fell into reverses and felt compelled for a time to discontinue his church paper and others that he got much help from. He said that he often hoped while at our services to find copies that had been read, or even a tract or a Sunday school paper to take home.

In 1915 there will probably be a great deal of travel, especially on this coast. Which thought brings to me another suggestion. Last summer I traveled a little, and while waiting in depots, looked around for something to read or take on the train with me. Almost every depot had a supply of Christian Science, Seventh Day Adventist, and other literature which I did not care to read. Can we, as a church, not find time to place our own or other good, religious papers or tracts or Sunday school papers in every depot all over this country?

I was led into the experience of holiness by reading good holiness literature. As strangers come into our cities, can we not offer them a tract or a card with the notice of our church services printed on it and personal invitation? May we, as we finish reading these lines, ask God to lay the burden of souls upon us more, and show us opportunities to do more for Him who has done so much for us.

SAN DIEGO, CALIF.

The Secret of Success

Written by C. A. McCONNELL

WHEN the evangelist had gone, the people, in talking over the meeting, discussed the question, wherein lay his success. He had not been a man of great learning; no college had granted him a degree. He was not an orator; not once did he lift his audience upon the wings of fancy and soar to the heights. He had no new argument; per-

haps every statement was familiar to his hearers.

How, then, did he move the people?

He believed his message.

He was no preacher of speculations. "It is for you," he would cry, as he held up a promise. "It is for you, for I have it." For every experience of grace to which he brought text upon text of Scripture, there was the added force of a testimony of present, personal knowledge.

With John the Baptizer he said, "I have seen, and bear record."

He never apologized for himself or his mes-

The Holiness Preacher

I take it that a holiness preacher is one who has a conscious, present experience of the indwelling Holy Ghost; that he delights in running forward to all the will of God; that he has no more fear than Caleb, no more policy than Daniel, and is as sure of his commission as Paul. I take it that a holiness preacher has a peculiar unction upon him that makes him a preacher of holiness, and that he can no more help preaching holiness than an electric light can help shining when the current is turned on.

The holiness preacher believes in the "Second Blessing" just like he believes in regeneration. He found it in the Bible, he sought it, and now experiences it. The holiness preacher does not apologize for holiness. You could not make him see the need of such a thing. Sad experience has taught him that all will not receive it, but it is so continually new, so delightfully glorious, and so completely satisfying that he must offer it to everybody as the latest thing from heaven—God's best.

He doesn't go around asking if people are ready for the blessing; he puts the silver trumpet to his lips and blows a mighty blast to let people know that God is ready to give it.

He doesn't keep all his "hallelujahs" and "glories" and "praise God" for some lonely place in the woods—he turns the whole orchestra of his soul loose even in the church, and the joy bells of Canaan get to ringing in some other devout heart, who begins to shout, "I'm going over right now!"

The holiness preacher doesn't veil the glory of God, nor try to subdue it to the darkness about him lest men be frightened, but the shine on his holy face is as the pillar of fire that beckons on toward the Land of Promise.

The holiness preacher has learned that in a "Second Blessing" meeting people will get regenerated anywhere, at any time, and these converts will stick better and make better Christians, as a rule, than those who profess salvation in meetings where the "Second Blessing" is scorned.

sage. Imagine John the Baptizer excusing his lack of preparation in the Jerusalem schools, or calling attention to his unconventional dress. Think, if you can, of Peter rushing down from the upper room and beginning his sermon by deprecating his Galilean accent. There is no room for a thought of apology in God's message or God's messenger. The red-hot "Repent ye!" stirs Judea and all the region round about; the white-hot "This is that" sends three thousand to the altar in one street meeting.

It is said that God always honors His truth, even though that truth be carried by a devil. And that may be, for God might send conviction by a devil. I am told that a quarter-

century ago, in North Texas, a noted robber stepped aside from his bank- and train-robbing career, and held a revival meeting in which many were converted. It may be so. And the robber may have preached himself under conviction many times during the meeting.

But this I do know: that there is no place in this pentecostal movement for the half-hearted, half-believing, half-living, either in pulpit or pew. God has not only given us the Book, through which we may know with our minds, but He offers us the living experience by which we may feel the truth.

Fire catches from fire; and if you would set a fire, you yourself must carry fire.

The earnestness I am talking about cannot be pounded out of the pulpit desk; it cannot be shouted down nor jumped up. It falls from heaven and burns out the dross and clears away the chaff, until one gets a clear and continuing vision of Him who saves.

Brother, would you be a success? Would you have your message, whether it be of words in the pulpit or your daily life, to be voiced in the bounding pluations of assurance? Would you have the last doubt, with its weakness of trembling, cast out and killed, and find the strength and sweetness of knowing that you know? Tarry, oh tarry for the Holy Ghost. Wait until the fire falls, and then it shall be said of you as it was of One who walked down to Emmaus with the two disciples, "Did not our hearts burn within us as he talked with us?"

Prepare for Death and the Judgment

Written by A. ADDISON

DEATH and judgment are near at hand. Though thy bodily part be now in health and ease, the dews of death will soon rest upon thy forehead. It is a fearful thing to shrink from the summons when it comes—to turn with horror and despair from the future living. While strains of joy and tranquility fall on the ear of the saint who is just swooning into the arms of his Redeemer, what fearful shapes and dreadful images of a disturbed conscience surround the sinner's bed when the last twig which he grasped fails him, and the gulf yawns to receive him. Oh, my soul, if thou art yet ignorant of the enormity of sin, turn thine eyes to Him who is bleeding upon the cross. See how the crimson stream from His pierced hands trickles down His arms and from His feet, and stains the grass with purple.

Behold His features, though scarcely animated with the few remaining sparks of life, yet how full of love, pity, and tranquility. A tear is trickling down His cheek, and His lip quivers. He is praying for His murderers. O, my soul! it is thy Redeemer; it is thy God, and this is for thy sin. Wilt thou ever again submit to its yoke? Remember that the grace of the Holy Spirit is ready to save thee from transgression. It is always at hand; thou canst not sin without wilfully rejecting its aid.

Is there real pleasure in sin? Thou knowest there is not, but there is pleasure, pure and exquisite pleasure, in holiness. The Holy Ghost can make the path of religion and virtue a delight. Hard as they seem, and thorny, yet are there also roses. In that way all the wounds which we suffer in the flesh, from the hardness of the journey, are so healed by the balm of the Spirit, that they give joy rather than pain.

CLIFTONDALE, MASS.

Mother and Little Ones

Their Hospitality

"I never enjoyed a meal so much in my life," said a woman who was telling of her visit to a celebrated author. "I didn't expect to stay to lunch, but his wife asked me so cordially that I accepted. They are the most delightful couple, friendly and hospitable, and made me feel entirely at home."

"What did you have for lunch?" asked the one to whom she was telling her experience.

"What did we have? Why, I don't know—oh, yes, I remember. We had cold mutton, and currant jelly, and baked potatoes, and ginger cake and tea."

"Was that all?" said her companion. "I wouldn't ask any guest to sit down to such a meal!"

"No, you wouldn't!" said the other, looking frankly at her, "and neither would I have done it before this, and there's where we make a mistake. I have seen true hospitality, and enjoyed it, now, and I mean to try it. I felt so much at home, so much accepted as a friend—I can't tell you! Their hospitality wasn't cumbersome, but perfectly genuine, and simple. It's what you think and feel, not what you eat, that makes a meal joyous, after all."

That is Christian hospitality; and, by the way, the host and his wife were enthusiastic workers for young people in the church. They always brought some lonely boy or girl home from church to dinner on Sundays. They had the habit of hospitality, which many Christians leave out of their lives. The household that only "entertains" with troublesome fuss, now and then, does not know real hospitality, that brotherhood toward the lonely, that friendliness to all within its gates, which expresses the spirit of Christ even in the homely terms of food and drink.—Forward.

Peter's Little Talent

"No use," sighed Peter, "I can't think of one single thing to do that will bring me any money to put into the missionary b. x. Miss Porter talked to us about using our talents, but I haven't got any talent unless it is for going fishing."

Suddenly Peter struck his hands together, "My!" he exclaimed, "I never thought of that. I believe I'll try."

So he went to the barn and got his fishing tackle, which wasn't very elaborate. Peter knew the mountain brooks the best of all the village boys, and that day he fished more carefully than he ever did before, because of the big purpose in his heart. He even went to the deep hole, where the foaming brook covers over the cliff, and there he caught his largest trout. "He weighs half a pound, if he weighs an ounce," cried Peter. He kept on fishing, and caught many more.

Twenty fine trout, all nicely laid on cool leaves, Peter brought back to the village. "But now the hardest part of my job is to come," he said. "Guess I'll try Mrs. Purlington first."

"O, you delightful boy!" exclaimed Mrs. Purlington, when Peter opened his basket. "Just what I want for my city boarders."

So Peter went home with his bare feet spat-spat-spattering on the sidewalk, his heart thump-thump-thumping under his jacket, and something that crack-crack-crackled in his hand.

And the next Sunday when the missionary box was passed Peter put the dollar bill, all folded tightly, into it. Miss Porter looked surprised, and then she let her hand rest on Peter's shoulders and said, "Well done, Peter."—Around the World.

Women know some things which men merely guess at and then guess wrong. There are matters in which a woman's intuition is safer than a man's reason. "That's

a good letter, my dear, but I wouldn't send it," says the minister's wife. You can advance arguments which she can not answer, but she feels that she is right. Into the stove goes the letter.

A Father's Love

A little incident which beautifully illustrated the word of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with

The Song of Long Ago

♦ ♦

Though the years have sifted o'er me
Like the drift of fallen leaves,
And my childhood's dreams are scattered
Like the chaff from garnered sheaves;
Through my life yet floats the music
Of a voice so soft and low,
That its cadences still lull me
With its song of long ago—
"In the Christian's home in glory,
There remains a land of rest;
There my Savior's gone before me,
To fulfill my soul's request."

Busy feet are lightly stepping
O'er the white and sunlit floor
Of a kitchen plain and homelike,
Through whose open, swinging door,
Comes the heart-song of my mother,
And I hear the tender lay,
With the rhythm of her footsteps,
Gentle as the air of May—
"He is fitting up my mansion,
Which eternally shall stand,
For my stay will not be transient
In that holy, happy land."

Once again, a child, I'm playing
In the sunshine by the door,
While the brown thrush trills his love song
From the poplar top once more;
Once again the apple blossoms
Breathe their incense to the spring,
And once more I hear my mother
Sweetly, softly, fondly sing—
"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

When, at last, I sink to slumber,
And the world moves far away,
When the darkness gathers round me
At the close of life's short day;
May that mother voice her welcome
In the song of long ago,
May the angels join the chorus
In the golden morning glow—
"There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for you."

—Leon Treat Chamberlain, in Northwest-
ern Christian Advocate.

undue haste. Her father reproved her, and it must have been gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H— excusing himself and also leaving the room. Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into

the brown eyes bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa wouldn't hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently. "Does God love me so?" And the answer came and stayed, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—The Christian Guardian.

A staid old Northcountryman on a visit to London was attracted by the vociferousness of a Hyde Park reformer who was declaiming against belief in God. After listening a while the old man moved on, saying to a friend, "That man's green; let him marry a good woman and bring up four children and he'll soon know whether there's a God or not." Just so. Actual life keeps the earnest man orthodox on that point at least.—Herald and Presbyterian.

What We Love Is Ours

This is a world of beauty, not to them who have money to pluck and wear its roses, but to them who have souls sensitized to the sweet odors, says Charles Grant Miller, in Nautilus.

With love of the beautiful in man and in nature none can be poor; without it none can be rich.

Happiness is not carried in the pocket, but in the heart.

The millionaire may make his thousand-acre park in the rich valley and by a fiction of the law call it his own; but it all is the front yard of the poorest squatter in the rudest cabin on the rugged hillside.

The one who has paid for it owns it? No! It is most truly possessed by the one who most enjoys it.

What can a beautiful park mean to a man whose heart is smothered in a money bag? And to him who loves the trees, the brooks, the hills, the sky, what matters it who holds the title?

Why, Adam and Eve never had a deed to Eden!

Descendants of theirs today hold deeds, but not possession. It was not the land itself which was taken away, but the power to enjoy it.

What we love is ours—and nothing more.

We can truly possess nothing that we sacrifice to our own selfish purposes. It is only to the man who is poor that wealth glows like a bright star in the night. The law of recompense always is in force. It is only when darkness shrouds the world that we can see the light of a million others.

Did we not learn in babyhood that the bubble is brilliant only until we grasp it?

The gems in the fine lady's hair and at her throat are not for her eyes, but for the eyes of others. She owns only some costly stones—never the priceless light that dances in them. This priceless treasure is only for them who love it, and for them it is scattered broadcast at their very feet in countless myriads of frost flakes on the brown winter earth and in the morning dew-drops in the summer grass.

What we love we own—and there our real possessions end. If our love be greed and lust, then these stinging serpents of vice will creep into the heart and make it their abode. But to the soul where love is pure all in the world that is good and sweet flies straight and swift as homing doves.

Yes, what we love is ours, and in the same degree as we love we own. All that is worth while in the world we may own, if we will. —California Independent.

He Couldn't Disappoint Her

By Rev. Frank T. Bayley.

There lived in England years ago a man who was a writer of famous books. He was a great general, too, wearing on his breast seven medals which he had won by bravery in battle. They called him Sir William Napier. His heart was as tender as it was brave. Walking one day in the country, he saw a little girl crying by the roadside. Carrying her father's dinner to him as he worked in the field, she had dropped a bowl and it was broken. She was afraid of being whipped when she went home.

As Sir William tried to comfort her, she said, "But you can mend it, can't you?" He had to tell her no. But he could mend the trouble, he said, by giving her a six-pence to buy a new dish. When he opened his purse he found he had not a bit of change! So he promised to meet her the next day at the very place, bringing the six-pence.

Returning home, he found an invitation to dine the next day with a gentleman whom he wanted very much to meet. But he couldn't go to the dinner and keep his promise to the child. When he remembered how she wiped the tears away as he promised the six-pence, he could not break his word to her. So he declined the invitation, saying: "She trusted me. I cannot disappoint her." The next day he found her waiting, and the six-pence made her dance for joy. But he was happier than she.

Every child has a Friend far greater than Sir William, with a heart more tender. He always knows when a child is in trouble and He always cares. He has given many promises to children and He never forgets one of them. Do you think Jesus could ever disappoint a child who trusts Him? All the stars are His; but He loves to help a little child.—Exchange.

Cheap!

Young man or young woman, you are worth something. Don't sell yourself too cheaply. Your strength, intellect, industry, application, morals, principles, and high character—all of these are assets. They are worth something if you have any of them. They are priceless if you have them all, for they are what make our foremost men and women. They make great teachers, workers, preachers, leaders, generals in war, captains of industry, managers of railroads, and heads of corporations.

Such men as these are not chosen for their good looks. Certainly not! Neither are they ever chosen because of their dishonesty, immorality, thoughtlessness, selfishness, or disbelief in the hand of Divine Providence. Some men of this kind succeed, but the exceptions are rare.

Remember in this frivolous time that the one thing you really have as long as you live is your body. That is yours. That stays with you to the end. You must live with yourself. Where you go, it goes with you; when you pass away, it is in your casket.

If this be true (and it cannot be denied), make the priceless gift to your Creator of a sanctuary, clean, sweet, wholesome, spiritual as well as physical, living the life that you know you should live, putting a high value on the human frame in which you make your home.

Beautifully it with all the graces of deportment, courtesy, kindness, and affection. Do not cheapen it with vice, licentiousness, greed, intemperance, sordidness, unbelief, and all the train of sorrow and suffering that follow in the path of sin.

Keep yourself worth all that you can. Hold yourself in the world's market at the highest price.

As the farmer seeks to win the prize with the best products of the soil and breeding stable, as the manufacturer strives for the finest work of the loom, the forge, or spindle, as the young housewife delights in the most delicate embroidery and the artist in the highest example of his art, so let every one, however humble, seek the best for what he has to offer, and he will get the higher price.

There is a public market always open for our varied talents. We need go to no pawn

shop with them. We need not cut prices. We need not sell at a sacrifice.—There is no bargain counter for soul and body. "The life is more than meat, and the body more than raiment."

The young man who thinks that the world owes him a living, that he must have it regardless of what he gives in return, makes a fatal mistake.

The young woman who believes that a pretty face, a graceful figure with beauty unadorned, and the display of many jewels will win her way is following the leadership of the blind. She will pay the price with bitter repentance.

Avoid the primrose path of dalliance. Take the beaten way, though it be straight and narrow, for the end is peace.

The discoverer must sail over many troubled seas. He must climb the highest peaks and break his tortuous way through many a jungle; but if in the end he reaches the goal, he will be satisfied.

There is a goal for you.—John A. Slichter, in Leslie's.

Mottoes for Boys

The School of Printing at the North End Union, Boston, produces large cards, suitable for framing, bearing effective mottoes for a boy's life today. Here are some of them. Framed they would make good decorations for the walls of a boy's room or boys' club. Written or printed on a card and stuck in a boy's bureau, they would suggest good things to think about. One advantage of them is that they do not preach in the ways that boys dislike, but do put their lessons in ways that boys would remember:

"The boy who does the little thing well is making himself ready to do the big thing better."

"Blessed is the boy who has found his trade and gets busy."

"What a blessed thing it is to be able to turn up cheerfully after one has been turned down."

"Be a live wire and you won't get stepped on; it is the dead ones that are used for door mats."

"Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully."

"Unfortunately a swelled head does not hurt as much as a swelled thumb."

"A friend is one who knows all about you and likes you just the same."

"Burning the candle at both ends is a poor way to make both ends meet."—Ex.

Kindness to a Bird Repaid

"In a little house in far-off Norway there lived a poor widow and her only child, Conrad. Every spring a stork came and built her nest on the roof of the tiny home. There she laid her eggs and raised her young, and when the chilly winds of autumn came she flew away to the sunny south, returning the next spring. From the time Conrad was a little boy he had watched every year for the coming of the big bird, which he fed daily. Both he and his mother grew very fond of their feathered guest. Conrad would whistle in a peculiar way, and the stork would fly to him for food. Thus, the bird and the boy became fast friends.

"When Conrad was old enough he went to be a sailor. On his first voyage, when the ship touched Africa, he and all the crew were taken prisoners by pirates and sold as slaves. Weeks went by; months and years passed. The poor, lonely widow in her northern home mourned for her sailor boy as dead. But poor Conrad was working in chains under a cruel task-master, away in Africa. How often he thought of dear Norway, of his beloved mother, and of the little cottage! Should he ever see them again? There seemed no hope.

"One day a stork circled above his head, and Conrad, thinking of his old-time pet, whistled the bird-call of the olden days. To his surprise and joy the bird came to him. He saw that it was his old friend. What joy

it was for Conrad to feed his pet! Why, it was like seeing one from his own land, from his very home. Now a plan came to the lonely, discouraged slave. "When the stork is ready to fly homeward in the spring I'll tie a message to its leg. It will go to my dear old home, and perhaps mother will see the note," he said. This he did, hoping that all would go well with his friend on its long northern journey.

"When spring came to the little Norway village the old stork came as usual to the roof of the tiny house that had been its home so long. Conrad's mother welcomed it and fed it for the sake of her boy who had loved it. Then she spied the paper wound around its leg, and taking it off she read the message her boy had sent. Quickly the wonderful news spread through the village that Conrad was living, but a slave. Then the minister said: 'We must save Conrad.' Someone went around and collected money, and everyone gladly gave what he could and the matter was laid before the king, and he was asked to help. When the king heard the story his eyes filled with tears, and before many days a great warship, fully manned, sailed away to the African coast to rescue the young slave. Before the summer closed it returned, bringing Conrad back to his mother's cottage. How merrily the church bells of the little village pealed a welcome! How the people rejoiced and gave thanks together on the day of Conrad's return!

"On the top of the church and on his own house Conrad placed the figure of a great stork, to show all who came to the village that God had saved his life by means of a bird. But the neighbors all said that if Conrad had not been kind to the stork when it first came it might have gone to some other roof, and thus his chance of rescue would have gone."

"Oh, Aunt Bess, is it a true story?" asked Ruth, whose eyes shone big and round as she listened.

"Yes, dear, the best of it all is that it is a true story. On the quaint village church the stork may still be seen, as well as on many houses. And often in the long twilight hour do the boys and girls gather about some dear old lady to hear the story of Conrad and the stork who once lived in the village."—Christian Guardian.

To Be a Christian

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer, with an apologetic smile, "Well, I'm trying to do the best I can." But no man ever made himself a Christian, or won his way into eternal life, by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of His Son Jesus Christ as our Savior. The voluntary receiving of Jesus as Savior is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ Himself, commence to work out God's will in His life.—The Sunday School Times.

MAKE THE BEST OF IT

The children lived in a little cabin home, and all three of them—Nell, Rob and Lizze—were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed at the gay time the children were having.

"Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie, "but we haven't any, and so we're getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and the big ones, too—would stop fretting about things they can not get and make the best of what they have.—Little Ones.

THE WORK AND THE WORKERS

Announcements

Great, Interdenominational Holiness
Convention

CINCINNATI, OHIO

Oct. 27 to Nov. 1

From Tuesday night until Saturday night the meeting will be held in St. Paul's Methodist Episcopal church.

On Sunday, Nov. 1st, Meetings
Will be Held in Music Hall

For further information address
MISS MILLIE M. LAWHEAD, Van Wert, Ohio.

NOTICE—The Arkansas District Assembly of the Pentecostal Church of the Nazarene will hold its annual session at Cabot, Ark., October 7th to 11th. Let all pastors of the District take heed to this announcement and begin at once to make preparations to attend. Be sure and send in your church reports not later than October 7th, to Mrs. E. J. SHEEKS, Cabot, Ark. If you expect to attend the Assembly be sure and send your name to Rev. G. E. Waddle, Cabot, Ark., if you desire entertainment. The committee on entertainment must have your name before the Assembly convenes in order to arrange for free entertainment. If you fail to send in your name, you need not expect that the committee will have a place of entertainment for you, and you may have to look after this matter yourself. Free entertainment will be provided for all who send in their names. Please remember to take your Assembly offerings and come prepared to meet the expenses of publishing the minutes.—MRS. E. J. SHEEKS, Secretary of the Assembly.

NOTICE TO PASTORS—Will the pastors of their respective charges, and those who have the work in charge, please notify me at once of all who expect to attend the District Assembly at Bloomfield, Iowa. Pastors, if wife will accompany. Delegates or visitors, if wife will accompany; or if not married. Please give me the above information at once, as it will assist us in arranging matters.—REV. F. C. BEHNER, Box 354, Bloomfield, Iowa.

CHANGE OF ADDRESS—The address of Rev. C. B. Widmeyer is Bethany, Okla., instead of Colorado Springs, Colo. He will teach at the Oklahoma Holiness College, located at Bethany, during the coming year.

REQUEST—Will every lover of holiness please remember in prayer to God, our Fall Convention and Home Camp meetings, to be held in the Church of Emmanuel, Providence, R. I. These meetings are to be held during the month of October, in Pastor Norberry's church. Pray nightly for a veritable Pentecost. Is there anything too hard for God?

NOTICE—The members of the Examination Board of the San Antonio District of the Pentecostal Church of the Nazarene are requested to meet in Balinger, Texas, Monday, November 16th, before the Assembly meets, Wednesday, November 18th, to prepare for the examination of the preachers.—THOS. D. DUNN, Sec. of Board.

NOTICE—All preachers who expect to stand examination in course of study this year in the San Antonio District are requested to meet the Board of Examiners on Tuesday, 3 p. m., November 17th, at Balinger, Texas. It is necessary for you to meet us at this time, or otherwise you may not get to go before the Board at all.—THOS. D. DUNN, Sec. of Board.

RECOMMENDATION—Vernie E. Clark has been doing pioneer tent work in this city the past summer, with a good degree of success. He expects to go East this fall, and would like some evangelistic engagements in Indiana. He is a good hustler and earnest preacher, and can usually bring things to pass.—C. E. CORNELL.

EVANGELISTIC—After years of experience as a teacher and pastor, I feel that God calls me to the field of general evangelism. To those who are in fields rendered difficult by certain phases of culture, or to any others who want the plainest and most

rugged Gospel truths preached, I offer services for revival work. My address for the fall and winter will be Peniel, Texas.—J. W. STOKE.

EVANGELISTIC—Anyone needing my services in revival meetings may address me at Blocton, Ala.—C. C. WALL.

EMPLOYMENT OPPORTUNITY—Two Christian young ladies, wishing to attend Bible Training School, or other college in Chicago, can earn board and room by doing general housework and cooking in my home. Apply to Miss E. L. BAILEY, 516 South Ashland Boulevard, Chicago, Ill.

District News

LOUISIANA

Since my last report the Lord has kept me busy holding meetings at Holly Springs, Ark., Iola, Ellis, Eunice, and Quadrato, La. The Lord gave victory in these meetings. A number of souls were blessed, and we have been getting some good material in the church. I am now located in Lake Charles. This is a beautiful little city, and, best of all, there is a small class of Nazarenes here that are pure gold. The good work moves on with many things to encourage.

T. C. LECKIE, Dist. Supt.

NEW ENGLAND

The circulation of the HERALD OF HOLINESS is increasing monthly.

Let every pastor and member of our Pentecostal-Nazarene church in New England try to get ten new subscribers each, before the end of this calendar year.

This scribe was kindly remembered by some of the campers at Portsmouth this year on his birthday.

It is reported that Dr. Morrison and Brother Ruth are the engaged workers for Douglas camp-meeting next summer.

Sister E. C. Newton, of Providence, R. I., was a welcome camper at Portsmouth this summer. She was made a blessing to the camp in more than one way.

One of the Baptist preachers of Providence, R. I., who was preaching the good old standard doctrines of the Bible, was opposed by several ungodly people in his church. They forced him out of his pulpit, and he stepped out with a large company of saints and organized another Baptist church. God is blessing them in every way.

Brother Arthur Meyers is encouraged in his work at Woonsocket. He needs the prayers of the saints for that peculiar field.

District Superintendent Washburn is kept on the move on the District with the tent. Our brother is trying to open up new work on the District and thus organize new churches.

Sister Meyers, the wife of Pastor Meyers, has taken another bad turn. Our sister's nervous condition is very bad. Let the saints remember her in prayers.

Plans are being laid for a blessed meeting at Grandview Park the early part of September. Let

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TELEGRAM

Beulah Heights Nazarene Camp

MILLPORT, ALA., Sept. 7, 1914.

HERALD OF HOLINESS: Meeting closed last night in a blaze of glory. Great meeting! One thousand or 1,500 present. Nazarene Academy and Bible Institute opened with seventy-one registered the first day. Prospects good for one hundred by Christmas. President Driver preached the opening service with good effect and liberty.

C. H. LANCASTER, Dist. Supt.

all our preachers around Boston stand by President Beers in this camp.

Pastor Borders did good service for many years as president of Grandview Park. The last camp of which he was in charge, he and others secured enough pledges to pay the indebtedness of the camp.

Will all the friends who promised money at the last camp at Grandview Park camp, to remove the debt, please send your money to the treasurer at once, as the money is past due.

We are glad to note the spiritual progress of Utica Avenue tabernacle in Brooklyn, under its new spiritual leader, Pastor D. Rand Pierce.

Pastor Norberry and family did not take their vacation at Ocean Park, Maine, in August, as expected. They will take their departure in September elsewhere, so as to be home for the Fall Convention in October.

Any pastors desiring the services of Rev. Martha Curry, while she is in New England, can address her in care of Pastor T. Beebe, of our Lynn, Mass., church.

Pastor Schurman and wife have just closed their month's vacation in and about Portsmouth and Newport, R. I. This rest was very needful to Sister Schurman.

Rev. B. S. Taylor is now at his home in New Haven, Conn., and is open for calls for the fall and winter.

Look out for a big opening at Pastor Short's new church in Cambridge, Mass. May the presence and power of the triune God be as present at the dedication of that new church as when King Solomon dedicated the temple of old!

The praying band at Pastor Norberry's church, held every Saturday night, is doing well. A circulating holiness library has begun among the young people of Emmanuel church, of Providence, R. I. All our churches should have one.

Mother Connor, of the Rescue Home, of Providence, R. I., is still away, at Philadelphia, seeking needed rest.

The Smith's Mills camp is now in season. Brother J. S. Kimber is in charge of this camp.

The old rugged doctrine of full salvation is being preached at the National Holiness camp at Old Orchard, Maine. This ground is sacred because of the dear old holiness warriors—Inskip, McDonald, Gorham, McLean, and others.

There has been some talk of making old Douglas campgrounds the New England District campgrounds. We hardly favor that, as old Douglas has ever been a union holiness campmeeting, and the founder, Deacon George M. Morse, always desired it to remain so. Let us have one good union holiness campground in New England. But, where shall our District camp be held?

The New England District is fortunate indeed to have the Portsmouth camp open to them. What great battles for holiness have been fought, and, thank God! won for God and holiness. Portsmouth is fully equipped and would make us a good District camp.

"KEEP ON BELIEVING."

EL PASO MISSION

We are glad to report victory again from this field. Many souls have sought and found the Lord. We baptized six believers last Sunday, and have taken several into church membership since we last reported. Our midweek prayer meetings seem to be attended with divine power and glory. A few weeks ago the power of God came on us, nearly the whole congregation came running to the altar without much urging, seeking sanctification. Several claimed this gracious work done in their hearts. Last night (prayer meeting) we

were moved by the testimony of a young man, a musician in the United States military band. Born in New Orleans, and reared in Vera Cruz, his father French and his mother Spanish; brought up in the Catholic church. "I never could understand a thing," he said, "in the Catholic church." But in this little mission the simple preaching of the Word of God opened this young man's eyes, turned him from dark paganism to the light of the glorious Gospel, and true to his conviction he came to the altar, where, through repentance and faith, he found pardon and peace. Now, remember, dear ones, that the work of getting Roman Catholics saved, especially in dark Mexico, is not an easy one. Superstition, spiritual blindness, prejudice, and indifference are some of the difficulties that confront us. I don't believe these people will be converted by the wholesale; it will be rather a slow process of saving one at a time. With the creation of the new Constitutionalist government, it is hoped that peace in Mexico will be lasting, and the opportunities for gospel work in that unhappy country will be brighter than ever.

S. D. ATHANS.

ALBERTA, CANADA

The Alberta District is enjoying good days since the Assembly. In spite of the war spirit throughout Canada, God is blessing His work, and souls are finding the Lord.

The Calgary church had C. F. Weigle recently for a three weeks' tent meeting, and the pastor, E. E. Martin, has been carrying on special meetings in the church since the tent was taken down. Never before has the work been so promising at this point. Some were reached under Brother Weigle, and others are getting through at the church altar in almost every service. New ones are coming into the church, and the work is being greatly strengthened.

Red Deer had a fruitful revival under L. Milton Williams, July 26th to August 9th, and a class of eight joined the church. Revival power is upon the church since these meetings, and others are coming. Two saved and two sanctified wholly since last Sunday.

Brother Bell has been vigorously pushing the work in various points about the province all summer with our District tent, and reports good success. Two churches were organized before Assembly, and two have been organized since, thus adding four new churches to the District in the past few months. Rev. C. E. Thomson is taking care of one of these at Stettler, Alta., and is getting on well under the blessing of God. J. J. Goozee and wife are on the field at Greenbank and Granum, and God is richly blessing them. They are both licensed preachers with us now.

Rev. Mrs. M. T. Clink, of our Calgary church, goes to Drumbeller for services there next Sunday, and will doubtless have charge of the work recently organized at that point—for a time at least.

We are looking up and pushing on with larger faith and vision for the winter's work, and trusting the God of battles to give yet greater victories as the work goes on.

W. B. TAIT, Dist. Supt.

NORTHWEST

Rev. B. W. Shaver, 1505 Waller Street, is now pastor at Salem, Ore.

Rev. J. C. Scott, 468 "C" Street, Ashland, Ore., is now supplying that pastorate.

Rev. J. W. Frazier, pastor at View and Diamond Hill, and Frank Davis, are in revival meeting at the Green Mountain school house, with good success.

Rev. H. J. Elliott is in special meetings at our Tillamook church.

Rev. H. D. Brown, who has been within the bounds of this District for some time, has gone East, and stops at the Nebraska Assembly, at Hastings, Neb., to represent our Publishing Interests.

Rev. J. T. Little is now pastor at Newberg, Ore. The District Superintendent was greatly refreshed during the meetings at Seattle, and some of the people seemed helped.

DELANCE WALLACE, Dist. Supt.

General Church News

DELHI, OKLA.

One of the most successful meetings of our year's work closed at Texola, Okla., August 16th. The work was thorough. We had the pleasure of seeing men and women under old-time conviction, and when they prayed through great tidal waves of glory swept over

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the entire congregation. We are now in a glorious revival at Delhi, with Sister Dilbeck and Sister Sallee. There have been twenty-one professions up to date, and the meeting will run on ten days longer. We find the same God that gave and blessed with victory the holiness movement years ago, is still on the giving hand, and He is under just as much obligations to give us a revival now, if we meet His conditions, as He ever was. We all four go to Erick, Okla., from here.—ESSIE OSBORNE AND MAE SALLEE.

DENNISPORT, MASS.

At the close of the Assembly year I accepted a call as pastor of the church here. The Lord has graciously been with us the past three months. We recently closed a week's meeting with Rev. F. L. Stevens, Rev. J. A. Ward, and Brother John Gibson; but as the Lord has opened the way for my family to return to North Scituate, where I expect to finish my fourth year Theological subjects at the Pentecostal Collegiate Institute, I have resigned as pastor here.—ROBERT J. KIRKLAND.

DODSONVILLE, TEXAS

We closed one of the greatest meetings ever known in the history of the camp. Great grace was upon us. There were seventy-five or eighty bright professions; people were prostrated under the power of God; hard sinners were brought to Jesus, and now sit at His feet clothed in their right minds; men fixed up their back lives, paid for things stolen, and made confessions. The glory that came down was wonderful. Rev. J. Walter Hall did most of the preaching. God turned the country upside-down. Rev. Jerrell led the singing. Dodsonville church was never in better shape. We took a fine class of eighteen into the Nazarene church. Monday, the last day of the meeting, was one of the greatest days of my life. There was no preaching. The fire fell and about fifteen prayed through in the good, old-fashioned way. At 4 p. m., in a nearby tank of water, I baptised sixteen, the youngest being about sixteen years old. It seemed as if it were in John's time. The whole country turned out to the baptismal service. I am now at Bowie, Texas, my other church. My brother, I. M. Ellis, is my helper. Souls are praying through. W. E. ELLIS, Pastor.

EAST LIVERPOOL, OHIO.

We are in a great meeting here on Dresden Avenue. One thousand to 1,200 in attendance. Sixty have found God in the past seven nights. Prof. Fred Canaday is leading in song. We are

expecting hundreds to be saved before the close. A good many from all the churches are helping push the battle.—T. J. ADAMS.

DICKSON, TENN.

On Sunday at Cowan the fire fell. Sister Hill united with us, and several sought Jesus. I go to Bonaqua for a revival, August 29th.—R. H. FUSSELL.

WANETTA, OKLA.

We have just closed a meeting three miles east of town, where we have a little crowd of Spirit-filled people and a tireless man, Rev. A. C. Gustin, for pastor, who has the burden of lost souls on his heart. The meeting was conducted by Evangelist C. C. Cluck and wife. It was one of the most soul-stirring, heart-searching meetings this country has seen. There was not a service but that some souls were saved or sanctified. Some homes in which there were none that was saved before the meeting, now every member is saved and sanctified. One man said, "I've cleaned up and gotten out of the way of my children." Altogether there were ninety-five converted or sanctified, and thirty additions to the church. When Brother Gustin took charge of the church we were newly organized and had seventeen members; now we have forty-nine. The evangelists were given an invitation to return for the meeting next year.—C. C. CLINTON, Sec.

OLD ORCHARD, MAINE

We have just closed the eleventh campmeeting of the National Association for the Promotion of Holiness, at Old Orchard, Maine. It really seemed the best one of all. The opening service was in charge of our beloved president, Dr. C. J. Fowler, who read Heb. 12: 12, 13, 14, setting the pace of our meeting, and giving us the keynote—holiness—without which no man shall see the Lord. "Let us pray," he said, "that we may have such a downpouring of the Holy Spirit, that even in secular Old Orchard people will take notice." He then conducted a platform meeting, in which the workers rejoiced to tell how God had kept them through the year, and brought them here again to push the battle for holiness. Brother Ruth was the last one to speak, and at his earnest enthusiastic altar call a number responded and prayed through to victory. So God set His seal to the camp from the very first service. The waters were troubled, and many souls plunged into the fountain for cleansing, and shouted and praised God for victory through the blood. The weather was all that could be desired. The preachers

were at their best, and gave forth the Word of God with no uncertain sound. The glad tidings of full salvation from all sin struck the arrow of conviction to many hearts. The morning Bible readings, given by Brother Ruth, were greatly appreciated, and were most helpful to the saints. The orchestra and soloist did good work with their music and song, the woods fairly ringing with praises to God. Our president, in speaking of the workers, said, "They are not the best, but there are none better." The last Sunday was truly "the great day of the feast." Hundreds gathered in the grove all day. The offering to meet expenses was given quickly and freely in the morning, and so was a blessing. An immense beach meeting was held at the pier, in charge of Brother Fogg. Then came the closing service. Brother Ruth was the speaker, and his text was, "What shall I do with Jesus which is called Christ?" A large number decided to give Him a place in their hearts. The mourners' seat was over-crowded. Some were praying aloud; some crying out to God for a clean heart; while others, with hands upraised and tears of joy flowing down their cheeks, jumped to their feet and praised God for hearing and delivering them. It was a sight long to be remembered; it seemed a great blaze of glory rested upon us all. — I. M. JUMP.

AUBURN, ILL.

We come with another report of victory. We have just closed a fight against sin in this place, and God has honored His Word and saved souls and sanctified believers. We had with us through the entire meeting, Miss Ethel Halterman, of Chicago, and her message in song was very helpful to the meeting. We were able to secure our dear Brother Mesch for the start of the meeting, and while he was only able to stay with us a week, he succeeded in winning his way into the hearts of the people. Of course the meeting was just beginning when he had to leave, but God sent the truth home, and at almost the first altar call there were twelve came, most all claiming victory. We continued the meeting for nearly two weeks, and saw in all thirty-five people bow at the altar, and most all got victory. Some that have sought for years really got through. One old man, past eighty, was saved the second Sunday. The meetings closed amid a wave of salvation, and with five seekers forward the last night. We are planning a fall meeting with Brother Mesch. — CHAS. A. GIBSON, Pastor.

THE WICHITA CAMP

The Wichita camp closed in great victory last night. My co-workers were J. M. O'Brien, Jos. H. Smith, and the Rinebargers. Brother O'Brien was the old war horse of the camp. Though seventy-two years old, he preached like a boy. He is ripening for harvest; and one evidence of that is that he nearly always closes up a sermon on heaven. Last Sunday morning he preached a magnificent sermon on his favorite theme—heaven. Brother Smith's expositions were clear, plain, forceful, and unctuous, and they brought abundant fruit. The Rinebargers are hard to beat as singers. No camp will make a mistake in securing them. The brethren thought this camp compared favorably with those of the past. Hundreds of seekers knelt at the altar. We go next to Whittier, Cal., September 6th to 27th, and thence to East Liverpool, Ohio, October 4th to 26th. I must not fail to mention the splendid work among the children by Miss Stella McNutt. Brother Hogue preached twice, with full altars, and Miss Lawhead preached once to the help of all. — FRED MESCH, JR.

ESCONDIDO, CAL.

We held a two weeks' meeting here at Escondido, with Rev. D. T. Grout, pastor of our church in this place. Some hard cases got through to God, among them a Baptist preacher, who got gloriously sanctified. His wife, too, got the blessing real good. One sister that thought she "never could talk in public," and of course thought she never would be able to pray in public, at last prayed through

IMPORTANT NOTICE

We are greatly in need of money in the General Superintendents' Fund, and many of the churches have failed to make a remittance. The year closes September 30th, and what is done must be done soon. Our Superintendents are at much expense, and they depend entirely upon the people to supply this need, and, of course, the people wait for the pastors to tell them about it.

If at all possible, will all the churches arrange to take an offering at once for this very urgent need, and forward at once to your District Treasurer, or direct to the undersigned as treasurer of the fund. If you send to your District Treasurer, be sure to specify the fund to which it is to be credited, so that it will not be confused with the missionary offerings.

We are sure if our people knew the sacrifice of our General Superintendents, and the strenuous labors of these dear brethren, they would all make a very special effort to help at this time. It will be much appreciated, and prove a great blessing.

We expect to hear from many of the churches soon.

E. G. ANDERSON, Treas.,
Vermillion Co., Olivet, Ill.

in the parsonage one morning, and found to her great joy, that after the Holy Ghost had come to her heart, she was hardly able to "keep still," but that she could both speak and pray without even being embarrassed. Thank God for the speaking blessing, for surely it is the thing "that maketh the dumb to speak." The pastor's daughter was sanctified one day, right in her seat, while we were preaching. The meeting was held in a tent; the attendance

IMMEDIATE RESPONSE NECESSARY

The following is a statement of receipts from the various Districts, which constitute what is known as the General Fund, also the amounts yet lacking from each District to complete the apportionments made by the Missionary Board at its last annual meeting.

You will see that we are over \$3,000 behind in this fund, which should be paid before the close of the Missionary year, which is September 30th.

Unless every pastor, and all the workers, do their very best, we will come to the close of the year in debt. We are asking the Lord to lay it upon the hearts of all our people to do their best, as we should close the year with all the apportionments met.

Be sure to send your money to your District Treasurer as soon as possible, so that it will reach the General Treasurer not later than September 30th.

DISTRICT—	Receipts.	Am. Due.
Alabama	30.50	\$119.50
Alberta	219.54	230.48
Arkansas	549.05	450.35
British Columbia	42.80	57.70
Colorado	444.94	205.08
Chicago Central	1,589.01	10.99
Dakotas-Montana	294.51	55.49
Dallas	655.83	344.17
Hamlin	231.23	418.77
Idaho-Oregon	145.07	104.93
Iowa	233.49	268.51
Kansas	938.68	63.32
Kentucky	125.22	174.74
Louisiana	104.17	145.83
Missouri	131.20	68.80
Nebraska	43.80	206.20
New England	1,694.27	605.73
New York	677.16	522.84
Northwest	1,206.16	543.84
Oklahoma-Eastern	190.05	184.95
Oklahoma-Western	335.39	38.61
Pittsburgh	680.59	419.50
San Antonio	189.80	489.20
San Francisco	568.05	81.95
Southeastern	181.72	438.28
Southern California	2,062.00	418.00
Tennessee	211.72	338.29
Washington-Philadelphia	402.50	47.50
Wisconsin	106.00	100.00
El Paso	106.00	-----
New Mexico	15.00	-----
Gen. Fund (Miscellaneous)	13.00	-----
Interest	88.58	-----
Disbursements	-----	\$17,651.08
Receipts	-----	14,413.73
Deficit	-----	\$3,237.73

ELMER G. ANDERSON,
Olivet, Ill. Gen. Miss. Treas.

was good from start to closing. We went from Escondido to the Southern California District Assembly, where we were refreshed in our soul. It was indeed a great assembly in all respects. The sermons, by Rev. Jeff Rogers on Friday evening, and by Dr. Breese on Sunday morning, were master sermons. How the glory fell, and the saints got blessed! We are now in a meeting at Upland, Cal., with Rev. O. F. Goettel, in our Nazarene church; began yesterday. God was present, and the church was well-nigh full at both services. We will be on the Southern California District-nearly all this year, having several engagements to fill. Address me at 242 East Adams Street, Los Angeles, Cal., care C. E. Cornell. — AUGUST N. NILSON, Evangelist.

UPLAND, CAL.

Large congregations greeted Evangelist August Nilson on the first day of the meeting. God was present and wonderfully blessed. Brother Nilson preached two powerful sermons. We are expecting the Lord to show Himself strong in behalf of those whose hearts are perfect toward Him. — O. F. GOETTEL, Pastor.

OKLAHOMA CITY, OKIA.

Our Bristow meeting came to a close Monday night, the 31st. Interest was good; crowds large. Bristow is considered a hard place, and such we found it. The people would come and sit for two hours, cry, and otherwise gave manifestations of the Holy Spirit's work, but yield they would not. The meeting was made possible by the efforts of Brother C. N. Stinnette and Brother Lowrey, who engaged a large tent, seated it, and advertised it extensively. Twelve prayed through to victory, the most of whom were from the country. We are now at home, getting ready for a hard winter's work in the city. Brethren, pray for us that God may establish a great work in this city. It is greatly needed. God has helped us to a little more than double the membership since last November. We forgot to say, that while at Bristow, we received Brother John W. Woodland, a local preacher from the Methodist Episcopal church, into the Nazarene church. We knew Brother Woodland several years ago, in Texas. Several of our old friends of by-gone days are writing us about the Nazarene work. Brothers, the real home of the good, holiness people is in the Nazarene church. — J. W. OLIVER, 1319 W. Third Street.

EAST LIVERPOOL, OHIO

God is remembering us in blessing. Several souls have knelt at the altar of prayer in the last two months seeking pardon or purity. We have been favored recently by the ministry of that flaming missionary from California, Mrs. Minnie Staples. She was given an opportunity in conjunction with two other missionaries to speak at the Hollow Rock campmeeting a couple of weeks ago. Such a missionary service as we had, has never been known at Hollow Rock—at least, that is what the old-timers there said. A mighty gale of heavenly power and love pervaded the throng. At the close of the missionary addresses, we sang, "I'll Go Where You Want Me to Go, Dear Lord," and the people rushed forward, some consecrating their lives for the mission field, others pouring out their gifts to send some one else. Three hundred and thirty-seven dollars was quickly given for missions in Japan, Africa, and Persia. Brother Bush, of the Methodist Episcopal church, represented Africa. He is an apostolic man in deed and truth. Mr. Sarmast, of an independent mission, represented Persia. Our Nazarene missionary was the one that moved the audience to give so liberally. She received an extra \$150, by private subscription, toward a church in Japan. We have just closed a week's missionary conference in our church in this city, conducted by Sister Staples and daughter, Agnes, and Mr. Hiroshi, with the result of a nice little cash donation toward our work in Japan, and a pledge by a consecrated young brother in our church to support Mr. Hiroshi on the mission field in Japan. This gives us a missionary in India, and one in

Japan. Now we want one, as God opens the way, in China, Africa, and South America. Let all the people say, amen. — GILBERT E. MARTIN.

EDEN, MD.

We have just returned from the above place, where we have been assisting Rev. H. H. Carroll in a meeting at the Methodist Protestant church, of which he is pastor. God sent the power down, and through the Holy Ghost convicted men and women of sin. Eleven souls prayed through to God in the meeting. One man, seventy-one years old, sought and found God as his Savior, and another, who had lost his farm through drink, also was really transformed. This is the first meeting that has been at this charge for a few years. Rev. Carroll is one of our Spirit-filled men, and has only entered this field as a supply lately. God is blessing him. He is a man that will attempt a hard thing for God. I trust the day will come when our churches wake up to the fact that our men need a support. Then we can place our brethren, who now have to go elsewhere for employment. From here we go to Goldsboro, Md. — J. W. HENRY, *Harrington, Del.*

PRESCOTT, ARK.

Am at home, after another month's battle. Our meeting at Sutton was a success. Souls found God; people confessed and started right. Much was done toward bringing unity in the surrounding country. The Southern Methodists and we Nazarenes held together. Rev. W. L. Glaze, the Methodist pastor, is certainly full of fire and zeal, and stands for full salvation. We also held in union at Caney. Here we battled for nine days before much result was seen, but at last the Lord came to our rescue, and many souls were swept into the Kingdom of Christ. We took ten yearly subscriptions to the HERALD of HOLINESS, and closed with victory. — T. W. SHARP.

CALGARY, ALTA.

Last week was a blessed season in the meetings in the church, where we are continuing since our tent meetings. Several good cases have come through to victory. The Spirit of God is being poured out in a wonderful way upon us. The work seems to be spreading and deepening each week. The Spirit spontaneously falls on every service. The Lord is in a special way directing in the work. Attendance is very markedly increasing. We are doing our own work the best we can, and feel the greatest need is a church, with a Pentecost upon her to do exploits for God. — E. E. MARTIN.

PATCHOGUE, (L. I.), N. Y.

God is blessing in Patchogue. Good day yesterday; one seeker in the morning and three in the evening service. Finances are easy. The Sunday school has nearly doubled from last year. The holiness people on Long Island are pushing the fight. Miss A. C. Schnabel is pushing the work at Sag Harbor. Brother Fred P. Howland, with the assistance of Miss Elizabeth Worden, from the Pentecostal Collegiate Institute, has been storming the enemy at East Port with grand out-door meetings, and holding meetings with the Life Saving stations on the beach. A new church is to be dedicated on Sunday, the 6th, by F. H. Neal, pastor at East Rockaway. A very successful campmeeting was held near Huntington, with quite a number of seekers. May God hasten the time when this island will be dotted with holiness churches. — Rev. C. A. RENEY.

CEDAR HILL, TEXAS

Our annual meeting closed last night. God gave us a most marvelous victory. Rev. R. T. Williams was at his best, and did some great preaching. The fire began to spread almost from the first, and at the close of the second Sunday we decided we should run on another week. We communicated with the Bebe, Ark., campmeeting committee, secured Brother Williams' release, and ran the meeting to August 30th, closing out on Sunday night with a total of 110, either saved or sanctified. We received



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ten into the church. Mrs. Nelson and I open the battle at Duncanville, September 4th. — W. M. NELSON, *Pastor.*

POMONA, CAL.

We have recently closed a meeting with Brother and Sister Thomas Rodgers. This meeting was not held during the best time of the year, by any means, but the attendance was good, and the meeting a success. Brother and Sister Rodgers preached with great unction and power, and their messages were well received. There were a number of seekers, some of whom seemed to get through very clearly, while others failed to pay the price. Two united with the church. We have resigned the pastorate, and have taken up the evangelistic work. Our first meeting will be at Lompoc, Cal.; our next one at Pueblo, Colo. Our address will be Pomona, Cal., until further notice. Rev. J. D. Scott has been called as the pastor for the next year at Pomona. We have never labored among a more self-sacrificing, godly people than our church at Pomona. During the past two years in the pastorate there, they have secured a splendid property, and have paid more than \$1,200 on the church debt, besides all the other expenses. During the last Assembly year they raised more than \$1,900. This is doing well, considering the fact that most of our people are poor in this world's goods. May the blessing of the Lord rest on this people and their new pastor. — HALDOB AND BERTHA LILLENAS.

MILTON, CAL.

The battle is still on at Milton. We are now well into our second year, in this our first country charge, and find the devil as big, stubborn, mean, and tricky as in any city we ever saw. We are backed by as faithful, loyal, and true a crowd of Nazarenes as ever bore the name, however, and under the leadership of the Captain of the Lord's hosts we are surely gaining ground. This summer, instead of having our Sunday evening service in the church

(among ourselves), we take chairs and music and hold the regular service on the street. The people come in from the country, and from their homes round about, and stay throughout the entire service, seeming to enjoy it, and get real good from it. We have been trying to push out a little into the outlying districts, with the gospel. We now have a gospel tent for this work. Have held three outside meetings this year, of from ten days to two weeks each. Brother Mashburn and myself, at Jenny Lind; Brother Mashburn at Copperopolis, and Rev. August Nilson and myself at Angels Camp. Will probably have at least two more. The Ladies' Quartette, from Nazarene University, have just given us a splendid service. Their brief stay of one night was packed full of good things. We had a record crowd. The largest ever yet seen in the church. I believe there are better and bigger days ahead for the holiness work in Calaveras county. With clean hearts, holy fire burning, and a determination to win at all costs, we are marching on to victory. — M. R. DUTTON, *Pastor.*

OAKLAND, CAL.

We have just closed a successful meeting in Oakland, assisted by the Young Ladies' Quartette, of the Nazarene University, and Rev. George J. Franklin, pastor of our church in Berkeley. The young ladies, under the blessing of God, sang the songs of Zion with great sweetness, greatly blessing the people. We hope to have them in these parts again. Pastor Franklin is one of our strong men, and preached with power. The Lord gave a good number of seekers, the last service closing in a tide of blessing. Our Oakland church greatly appreciated his services, and feel that his earnest and devoted ministry will be crowned with glorious victory in the city of Berkeley. The services last Sunday were marked with the presence of the Lord throughout. The afternoon love-feast was one of the most precious seasons of refreshing from the presence of the Lord that the writer has ever enjoyed. The

people were often melted to tears as the tides of holy power came upon the service. The street meeting was one of the best ever held, while hundreds of people stood around to hear the singing and words of testimony. The Oakland church is now in the throes of a revival tide, which, we trust, will sweep steadily on in great victory. We have found here a devoted, humble, loyal people, who desire the very best, and are willing to bear the burdens to get souls to God. We greatly need a new location, with accommodations to carry on our work, and we are working to this end. Pray for Oakland.—J. W. GOODWIN, *Pastor*.

DAYTON, OHIO

The Nazarene tent meeting that opened here August 9th, continued for two weeks, and was characterized by the presence and power of God. It was a time of refreshing and deepening in the spiritual life for the redeemed, and a time when souls prayed through. Nearly every night found seekers weeping their way to Calvary, and finding the "pearl of great price." The interest and attendance were excellent; some nights the tent was crowded, and many listened from the outside. The tent was on the car line, in an ideal location, and many there were who heard the old-time gospel preached in its fulness. Mrs. Mattie Wines was the engaged evangelist, and her ministry was in the demonstration and power of the Holy Ghost. Brother Armstrong, of the United Brethren church, and Brother Wilber Parker, of the Methodist Episcopal church, assisted some, and the Lord blessed their messages. Brother John Bowers, of our local church, led the singing. How the Lord did bless him, and make him a blessing! Though some of our people are out of work, the finances came easily. Last night over seventy were out at prayer meeting, and we had a great time. The revival tide is rolling on. One young man was gloriously saved. We have some new members to receive into the church Sunday.—JAMES W. SHORT, *Pastor*.

FROM EVANGELIST FRED ST. CLAIR

We have had a wonderful victory at Hill City, Idaho. The pastor was sanctified, and at least a score of others prayed through. We received a special offering at both these places, Fairfield and Hill City. Scores had never heard a Nazarene preacher before. We received a good list of subscriptions for the HERALD OF HOLINESS. They are now planning for a campmeeting in 1915. They are calling for a meeting at Richfield, Idaho.

MANCHESTER, N. H.

God is blessing our church, by bringing backsliders home and sanctifying believers. There are seekers at nearly every service. The favor of God is upon the week night services as well as on the Sabbath. Our Sabbath school, organized last May, is growing both in attendance and offerings. The members have been obeying the command to go into the highways, and God is rewarding their efforts. The Lord has sent to us six Chinese boys, ranging in age from 17 to 31 years, and then it was just like Him to raise up a teacher for them. A young lady, reclaimed in our services a few weeks ago, had at one time taught a class of this kind in Boston. She had moved close to our church, and hearing the singing, a hunger for the old-time joy came into her heart, and when she got back to God she took up this work.—I. M. H.

SHAWNEE, OKLA.

We had great victory in our meeting near Colgate, thirty-three praying through, a good number of them being young people. We are now at home arranging for our camp, which will begin September 10th. This has been a good year for our church. We have paid off some of the indebtedness, had about eighty professions, and have taken twenty-two into the church. We shall be in the evangelistic work another year. Any one desiring my help in meetings after Assembly, may address me at 601 South Park Street, Shawnee, Okla.—W. I. DEBOARD.

WITH THE IMMORTALS

Mrs. M. E. A. Hollowell passed to her heavenly reward Wednesday morning, Aug. 19th, and was buried from First Church, Los Angeles, Friday afternoon, August 21st. She had long been a member of First Church and came to the church each Sabbath as long as her strength would admit. Dr. Bresee had charge of the services, assisted by Rev. C. E. Cornell, the pastor; Rev. C. W. Wilson, district superintendent; Rev. Lucy P. Knott; and Rev. M. M. Dietz, a close friend. The District Assembly was in session, but adjourned to attend the funeral. A very large number of friends were present. Sister Hollowell was a very remarkable woman in many respects. She was especially interested in African missions, and supported a work there for years. As the people passed by, \$35 was laid on her coffin to be sent to Africa. She was a woman of prayer, and seldom failed to get her prayers through. At the request of Sister Hollowell, Dr. Bresee read a biographical sketch. Text: "She hath done what she could."

Leslie F. Gay and wife, life-long friends, sang "We've Sighted the Golden Gate." And as the people passed by in double column, to view the remains, they also sang "Elisha's Power." She was laid to rest in Evergreen cemetery.

C. E. CORNELL.

THOMPSONVILLE, TEXAS

We closed our meeting at the above place with fifty-one professions. Rev. C. R. Blevins was with us a while. It is good to hear him shout and preach. The Nazarene church is doing fine. Some have laid off their gold and other things which they did not need, for the glory of God. I go next to Tennessee for a meeting.—SAM BOZARTH.

FROM EVANGELIST F. M. DEBOARD

After meetings at Snowball, Ark., and Tracy Ridge, Ark., in which not much was accomplished, so far as we could see, we are now in a meeting at Watts, Ark. We have here a blessedly sanctified Nazarene preacher, Brother Todd Griffin. We will close here Sunday night, and make our way back to enter school. We expect to stop over a few days with Sister Edith Warren, and preach for her people a few times.

FROM EVANGELIST H. H. HOOKER

The first four days of our meeting at Saragossa, Ala., were hard, but conviction taking hold, the break came Sunday night. From then on to the close we had an unbroken sweep of victory. Sometimes the power of God would so come in conviction that dozens would come to the altar. On the last Sunday we organized a church with twenty-two substantial members; folks who are able spiritually and financially to push things. After having a five-hour service with them, and raising half enough money to build a house, we bade them farewell. We then rode ten miles across the country to Carbon Hill, where we had a good service with three conversions. The writer received three members into the church. We organized this church the last of July, with twelve members. They now have nineteen, and the church is spiritual as well as progressive. On the 17th we came to Thaxton, Miss., for a short stay with the home folks and old schoolmates. Here we preached for the Nazarenes, and there were a number of seekers at the altar, some of whom prayed through. Returning to Texas, we opened at Emory, on the 1st, where God gave us some wonderful cases of salvation. Our next meeting is at Copeville, and then back into the Peniel University for another school year.

FROM EVANGELISTS E. A. AND MARY COPELAND

In our meeting, near Walters, Okla., fully twenty-five souls got victory. We were called to hold another meeting there this fall. Our next meeting was with our home church near Comanche, Okla. It was one of the best meetings we have been in for years. One hundred and fifty sought God at the altar. Rev. B. Free-

land, who is a strong preacher, did most of the preaching. Our church has increased in membership from fourteen to forty this year. We are now in a great revival at Hope, Okla. Our next meeting will be in east Texas.

FROM EVANGELIST M. O. HARPER

I have just closed a successful meeting at Lissie, Texas, with the Evangelical church. The people were seemingly spiritually dead. They were revived during the meeting and began to bring forth good works. However, a ten days' meeting will not bring the necessary results. This is a field of great opportunities, but it would be folly to try to organize churches until suitable pastors could be found to care for the flocks. There are few Nazarenes in this part of the country. Any desiring a meeting in south Texas, may address me at El Campo, Texas. I would be pleased to hear from the nearest District Superintendent.

KANSAS CITY, MO.

Our church was favored during Assembly week with the presence of two fine preachers, Rev. Arthur Ingler, and Rev. W. C. Stone, who have recently taken their residence with us. Brother Ingler, who is known all over the country as a song writer, singer and preacher, will evangelize from this city. Brother Stone has been for years connected with our Sunday school publications, as editor of the *Youth's Quarterly* and editor of the department of illustrations in the *Bible Teacher*. He will take on additional work at the Publishing House. Our church is rejoicing to have these brethren become of us locally. Two large congregations enjoyed their ministry in divine things Sabbath. Our new pastor, Rev. John Matthews, will be at home from the Assembly and preach his first sermons of the new year next Sabbath. A fine spirit prevails at this beginning of a new year of service for our God.—REPORTER.

DANVILLE, ARK.

In our meeting at Millerton, Okla., we encountered great opposition. From there we went to Checotah, where we held two weeks. The crowds were large, and the interest good. One Methodist preacher was reclaimed and the third day sanctified. There were seventy-six professions in all, and we organized a good Nazarene church. Brother Haun, our pastor at Henryetta, was with us a few days and was a great help.—J. W. CHISUM.

LAPLATA, MO.

We are in a new field for holiness, but the revival fire is burning, and souls are getting under conviction. We still thank God that we are Nazarenes, and are sanctified wholly.—J. A. AND MOLLE COLIER.

SANGER, TEXAS

We closed a very successful meeting at Balmorhea, Tex., last Sunday night with Bro. H. C. Cagle. The opposition was very great, but God gave the victory. The writer expects to begin a tent meeting at this place September 18th. This is a new field for holiness, and we ask an interest in the prayers of God's people for this meeting; also, we ask as many as can to come and help in this meeting.—L. A. DODSON, *Sanger, Texas*.

THE BEEBE, ARK., CAMP

The twenty-first annual encampment of the Beebe and Arkansas Holiness Campmeeting at Beebe, Ark., closed August 30th. It was a great meeting. My co-laborer, R. T. Williams, was detained. The meeting he was conducting at Cedarhill, Tex., took on such proportions that the church he was serving wired the Beebe campmeeting committee asking for his release. And our committee, out of the unselfishness of their hearts, granted the request. This change put all the preaching for the main services on the other worker. Then it rained about four days during the encampment and this, of course, contributed to the hindrance of the meeting. But as a whole the meeting was a glorious success. The power of the Lord was present from the first service. And the interest

grew and increased. The fire fell the second night of the meeting, and several found peace. There were but very few services in which no one was saved or sanctified. The last service was the crowning engagement in the great battle. At the conclusion of the sermon thirty came to the altar and nearly all of them prayed through. It was estimated by Brother Waddle, the pastor of the Nazarene church at this place, that one hundred found God in pardon or holiness. Rev. B. H. Haynie, District Superintendent of Arkansas District, came in for a few days, and was greatly used of the Lord. Brother Haynie is a choice spirit. He seems to be one of the sons of thunder. Rev. G. E. Waddle, former District Superintendent, led the camp in song. Whatever Waddle does he does well. His singing was full of unction and power, and was greatly used of God in promoting the revival. Nothing but good singing can fill the place of good singing in a holiness meeting. A dry song leader has a very cooling effect on things in Gospel work. At the close of the camp a committee appointed by the District Assembly, Arkansas District, Pentecostal Church of the Nazarene, closed a deal with the Beebe and Arkansas Campmeeting Association leasing the property of said association for a term of five years. And they have organized a District Campmeeting and established it at this place for the next five years. This means that the leading Nazarenes of this District will push the campmeeting at Beebe. Watch it go and grow. Rev. R. T. Williams was called to hold the camp in 1916. — B. F. NEELEY.

FIFTH SUNDAY PREACHERS' CONVENTION

The Preachers' Fifth Sunday Convention was said to be the best thing that ever came to Waco. Our church gave the convention an invitation for all four of the fifth Sunday conventions next year. There were saved and sanctified about fifteen in the convention and eight the three days before, that Brother W. F. Rutherford preached for us. The brethren seemed to be filled with the Holy Spirit. We never had a dry service; all were splendid. Brother William E. Fisher, our District Superintendent, preached a wonderful sermon on Sunday morning at 11 o'clock, on the "Body of Christ" (the Church). It left an effect that will do the church good now and for time to come. Brothers Bost, Carpenter, Cooper, Sutton, Slone, Rutherford, and a number of others were present and preached good sermons. — THOS. D. DUNN, Pastor.

THE FRANKFORT, INDIANA, CAMP

This camp is comparatively new and is held annually on a lovely eminence covered with a beautiful grove and watered by a well of as fine water as you ever tasted; clear, cold and delightful. The camp is held under the auspices of the Holiness Christian Church and in connection with their annual conference. This writer was engaged to conduct the evangelistic services this year. Ample arrangements had been made by the committee composed of the presiding elders and Bro. J. W. Clark, the secretary of the conference. A large dining room, equipped for feeding hundreds of people, was supplied with the best prepared food I have ever tasted at a campmeeting. Above this dining room was the ladies' dormitory, while a large sleeping tent had been erected to accommodate the men. Some forty or fifty small tents with a number of new cottages were filled with people who came from several states. The services were held in a commodious cloth tabernacle and, my! what services we did have. I never saw as many collections at a meeting in my life, but the people seemed to take it as a matter of fact and pushed right on with salvation work. There were professions at the altar, in the tents, in private homes, in the jail, and one day a message came for Brothers Pratt and Brown to come out nine miles in the country to pray with a dying woman. They went and she was saved. The last Saturday night, when I retired at one o'clock, there came to my room the sound of groans, prayers, and shouts from the tabernacle not far away. When I awoke about

five-thirty I heard the sounds of victory coming from the same source. Soon a young man came to my room to tell me he was saved and his father was out at the tabernacle seeking sanctification. Among the visitors who took special part in the meeting were: Doctor Vayhinger, president of Taylor University; the Male Quartet of that school; Rev. Jas. T. Ishi, a native of Japan; Rev. A. F. Sampson, a native of British India; Rev. Henry Horton, converted Hindoo of South America, and many others. Sunday, the last day of the feast, will never be forgotten. The crowds were immense and the services glorious. They are an humble, devoted, aggressive company of pilgrims and I am delighted to have had the privilege of their fellowship. The meeting was a great spiritual blessing to me. — J. T. UPCHUCH.

MALDEN, MASS.

Last Sunday the writer preached in the morning, while Brother Borders was recovering from his accident. Brother Borders was able to take charge in the evening and God gave us a glorious time. Several were seeking the Lord—some from our open air meetings being attracted to the inside services. God is giving us some great and powerful street meetings. We must push out and reach the people everywhere. Are we all doing it? Lord help! — LEROY D. PEAVEY.

THE WICHITA CAMP

The recent Wichita State Campmeeting is a part of twenty-five years' history, and was truly a chapter of which we need not be ashamed. It always seems that each year is the best. In some ways this year's camp was ahead. There were about the usual number of campers on the ground (1,500), but so many new faces. We heard several say it was their first camp. Again, the seekers, so many of them were an entirely different crowd. Hundreds were at the altars; on the last night alone there were one hundred. The camp had a splendid beginning and the tide kept rising higher until the closing scenes, which were characterized in an especial manner, by the supernatural. The preaching of Smith, O'Brien, and Mesch, was apostolic. The singing, led by Brother Rinebarger, was captivating. Sister Stella McNutt conducted the children's services. We believe there never was more clear cut work and blessed results. Then she was on hand dealing faithfully with seeking souls at the altars at the close of the preaching services. It was not uncommon to hear people commenting on the systematic order of the camp. We heard of no complaining. Harmony was in evidence everywhere. The finances were provided for the expense of the meeting without much effort. Truly, it was a great camp. But we expect it to be greater in 1915. Smith, Robinson, Stella McNutt and Yates are already engaged for next year, and we intend securing one more worker. So let us pray daily for our next camp. — W. R. CAIN.

NEWBERG, OREGON

I arrived here last week to take up the pastoral work for the young and aggressive class of Nazarenes at this place. This church was organized last May with a membership of twenty-eight, and they have been without a pastor until my arrival. Instead of there being a thinning out and falling away, they have held their own, and had three new names to present for membership my first Sabbath with them. There are four members in the pastor's family, which will come into the church, which will bring our membership up to thirty-five. We have rented the Holiness Association hall to hold our services in, until we can build a church of our own, and will now start in for real aggressiveness along all lines. My taking this work, of course, ends up my evangelistic work for the present. The dear Lord has given me gracious victory in all of the meetings since the Assembly, and the field opened up more and more with plenty of calls for meetings, but the Lord has definitely led to this place and we could do nothing else but follow where He leads. Hence, those who

called for meetings will understand why I could not hold them. In the meeting at Sebastopol, Cal., I had the privilege of seeing my own brother and his wife gloriously saved and sanctified, and other relatives sanctified, besides a number of friends. I was the black sheep of the family; lost to my home for several years, none of my relatives knowing where I was, but God found me, washed me in the blood of the Lamb, and I have now been instrumental in the hands of God in bringing both of my brothers and their wives to Jesus. — J. L. LITTLE.

ALLENSVILLE, OHIO

We closed our meeting at Mineral, Ohio, August 23d, with eleven saved and eleven sanctified. Brother Erskine was with me the first week, and gave out the Word with no uncertain sound. This is the first holiness meeting for this place. Crowds were large, some coming five and six miles in wagons. The conviction was deep, and the attention and order good. We find people in almost every place who are anxious to hear the old-time Gospel. We could hardly get them to leave the camp the last night, and they want us to come next year. — GEORGE APPLEMAN.

NEW BERLIN, N. Y.

Our numbers are small, but our blessings are great. Truly the favor of God is upon us. Last week we were permitted to attend the Pentecostal Rescue Mission Camp at Binghamton, N. Y. It was a precious meeting. Love prevailed, hence no discord or friction. Many souls prayed through to God. There was scarcely a service but what some were seeking the Lord for pardon or purity. This movement consists of several missions, well organized and doing good work. Special attention is given to rescue work; also, they have an orphanage work, and are now building a home for the poor boys and girls, where they will have a real home with Christian influence. The preachers and workers, are a loyal band, true to God, and the doctrine and experience of holiness. While not united with us, they are with us in spirit. It seemed like the whole company were Nazarenes and I hope they will be some day. — EARL T. FRENCH.

GLADWIN COUNTY CAMP

The fourth annual Gladwin County Campmeeting closed August 24th. The first six days was a hard siege, but finally victory was ours. I never saw more people come to the altar for heart purity in any one camp before. Those who had been hanging onto a profession for years, confessed and plunged into the fountain and came out shouting the victory over sin. Sunday was the great day. Our large tent was filled; the side curtains were raised, and the people crowded close around the outside. At five o'clock a. m. our services began with earnest prayer. Eight a. m. prayer and testimony meeting. Ten a. m. preaching, lasting until eleven-thirty. At one-thirty p. m. was children's meeting. This was a glorious service led by our Sister Florence Bowman. The long altar was lined with children from five to twelve years and mostly little girls. While they were all kneeling with uplifted hands the congregation sang the old hymn, "Precious Jewels." It brought a foretaste of heaven. Heavy conviction rested on the people. The two-thirty service was a victory with shouts and praise. Then the four-thirty service was the jubilee. This service will be long remembered by all who were there. On Tuesday the tent was moved to Lurnan, about twenty miles south of Gladwin, where my dear German brother, F. W. Magdanz, and I have opened battle again. Conditions looked very unfavorable when we came here, but when the people found out that we were not dangerous they pitched in and helped and are very kind. We expected to get help from the little church here, but they seem to be afraid of us holiness cranks, and are guarding the members closely. This is a new country, and people seem to have no time to serve God. We cannot have day services through the week, but our night serv-

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Bethany, state camp.....September 3-13

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Racine, tent meeting.....Sept. 5-20
District Assembly, at Racine.....Sept. 17-20

District Assemblies to Be Held

Alabama.....	Oct. 28-Nov. 1
Arkansas.....	Cabot, 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
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.....	Ballinger, Texas, 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.

ices are very well attended. Yesterday was a glorious day in the camp. People came from a long distance, and souls fell at the altar for pardon and sanctification. Conviction is on the people and we are looking for victory. — A. H. LEVELY.

FROM EVANGELIST A. G. JEFFRIES

The Hudson camp is now on in full blast. Fifty-one in the altar last night, the services running until three o'clock this morning. Souls are being saved in the sunset prayer meetings. Some being saved in their homes. Every camp house is filled. The Baptists are taking great stock in the meeting, and God is blessing them good. One prominent Baptist was sanctified yesterday morning at home. The Garrs, Josh Sanders, Leckie, Slocum, and many other such giants have planted holiness in Louisiana to stay. Louisiana will never know what it owes these men until the great day. I am now merely reaping what they have sown.

FIRST CHURCH, LOS ANGELES, CAL.

The report at the District Assembly showed that First Church had enjoyed a good year. Over twelve hundred at the mourner's bench, and two hundred and forty-five new members received. Eleven hundred and forty-one now on the church roll, and money contributed for all purposes nearly \$15,000. The year was marked for the continuous revival. Immediately following the District Assembly our young people launched a red-hot ten-day revival effort; E. F. Wilde, president of the Nazarene Young People's Society, in charge. So far the meetings have been very successful. Sabbath, August 30th, was gracious. Pastor Cornell preached morning and evening with a big young people's rally in the afternoon. There were four at the altar in the morning, and one poor drunkard in the afternoon; six in the young people's meeting and six more at the

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preaching service following, making seventeen for the day. There are over three hundred belonging to the Young People's Society, and we are expecting a very excellent revival.—CHURCH REPORTER.

FROM BLACKWELL, OKLA.

We can report victory at the Nazarene Church at Blackwell. God is blessing in a marvelous way, and the saints are on the go for Jesus and full salvation from all sin. Some of our very best members are moving to other countries, but we are praying God to raise up some one to take their places. Last Wednesday evening at 6:20 p. m. the pastor united in matrimony Mr. W. A. Wilson, of Blackwell, Okla., and Miss Ona O. Zink, of Waketa, Okla. The wedding took place at the pastor's home, and we then went to the home of the groom and had a very nice supper, after which we all went to the church to our regular Wednesday night prayer meeting, and had a fine time waiting on God in prayer and testimony. Brother Wilson is a member of the Pentecostal Church of the Nazarene at Blackwell, Okla., and is one of our best members, and is loved by all the church. He was also president of the Young People's Society. Miss Zink was the daughter of I. N. Zink, of Wateka, Okla.

She was saved and sanctified under the pastor's preaching. We pray God's richest blessings on this young couple, as they start out in their new life. Mrs. Wilson will come into the church Sunday, August 30th, and on Tuesday, September 1st, Brother Wilson and his new wife, together with Brother Clive Williams and his wife, will leave for Montana for their future home. We feel that we are missing four of our best members of the church, but we bid them Godspeed and richest blessings. May they spread scriptural holiness all over the Northwest country. We will meet you in the air at the rapture. — J. H. VANCE, *Pastor*.

Before a goldsmith can clean and regulate my watch I must give it unreservedly into his hands. Before a doctor can cure me I must take his medicine in the manner and time he requires. Before a captain can navigate me across the trackless ocean I must get on board his ship and stay there. Just so if I would have God cleanse and regulate my heart with all its affections; if I would have Him cure my sinful soul; if I would have Him take me safely across the ocean of time into that greater ocean of eternity I must put myself fully into His hands and stay there.