


HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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A Warfare

O RADICAL is the difference between the man who walks with God and those who walk with the world, that there can be no fellowship or communion between them. Not only so, the ways of the Christian cross at right angles the ways of the world, and conflict is inevitable. Carnality hates holiness, and will not be at peace in the presence of a holy man. If you are a Bible Christian, "they shall fight against thee." The church is not a place of rest or entertainment, but a recruiting station. It is less a home than a barracks. The followers of Jesus Christ in this world are warriors in a very true sense. The enemy of our Lord and our own souls is malignant and relentless. He is a foe that in our own strength we are utterly unable to cope with. He will fight against us with all his infernal power. At his command are myriads of evil spirits; and added to these are the men of this world — filled with carnality, quick to do the bidding of the Devil and his legions. Yes, "they shall fight against thee." But it is not the purpose of our God that any one who has come to Him for salvation through the blood of Jesus, shall ever be overcome by the Devil or any of his agencies. A constantly victorious life in every particular is the portion of each one who comes to Him. The conflict will be fierce, but with sins forgiven, and the heart freed from the carnality which answers to the temptations of the world, there is a place of absolute safety and victory. "The mountains round about Jerusalem," "a wall of fire," "an encampment of angels," "in His pavilion," "beneath His wings," "under His feathers," are some of the figures God uses to show His loving care and protection.

EDITORIAL

THERE is not a reader of these lines who is not a personal witness that sickness and disease are realities. They know this either from personal experience, or from observation, or from both. Yet, patent as is this fact, there is a system of error falsely calling itself "Christian Science," which denies emphatically that there is such a thing as sickness or disease.

We have already called attention to its denial of the reality or existence of matter, and of sin. The denial of the reality of matter involves and necessitates the denial of sickness, for sickness and disease show themselves in matter, and can be manifested in no other region. Hence to deny matter, demands the denial of sickness and disease.

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The proof that we do not misrepresent Christian Science is superabundant. In "*No and Yes*," Page 12, it is declared: "A self-evident proposition, in the science of mind healing, is that disease is unreal." *Christian Science and Health*, Page 46: "You say a boil is painful; but that is impossible. The boil simply manifests your belief in pain." Page 53: "A man's belief produces disease and all its symptoms." Page 69: "All disease is the result of education." Page 294: "One disease is as much a delusion as another." Page 372: "Disease is a fear." Page 385: "Catarrh, rheumatism, or consumption are not because of climate, but on account of belief." Page 384: "The evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin." Page 392: "Man is never sick."

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In the face of all this blatant nonsense the founder of the system, who resurrected it from the debris of heathen philosophies repudiated by the thinking world, and contradicted by the Word of God—the founder of this cult sickened and died, and was buried like other people. More than this, this cult-founder trusted enough to her senses to accept enormous pay for her work; accumulated a great fortune of material money, which could be beheld with material eyes, and could be counted with material fingers, and with material hands deposited in strong material iron boxes in material banks.

A railroad train runs off the track, and one man has his neck broken, and is killed. According to this modern cult, there was no neck to be broken, and no death to die. Others had ribs and legs and arms broken, and suffered, and amputations were necessary. All wrong. There were no ribs or arms or legs to break, and no knife with which to amputate, and no arm of surgeon to operate, and no amputation was possible. No matter what your ears heard of cries of pain and agony, there was no pain whatever. No matter what your eyes beheld of protruding broken bones, and of amputations. All your senses are not only false, but they exist not. "*Matter is not*"—is the universal, fundamental, irreversible law before which facts, sight, hearing, bones, flesh, pain, sickness, death, sin—all, all must dissolve into the mists and fog of nonentity.

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The man with the broken leg needs only to lie egregiously, and lo, is well and sound instantly. Obedient to the teachings of Christian Science, that sickness and pain is "always hallucination," the suffering cripple has only to say "there is no leg, no pain, no suffering. The accident never happened. There are no accidents. My leg is not broken." Immediately upon the application of these lies to his trouble he is delivered from all inconvenience, and is sound and whole:

What say the Scriptures about sickness and disease? In Daniel 8:27 hear the prophet say: "And I Daniel fainted, and was sick certain days." He says not he was "in error," had a wrong mind concerning the matter, but that he actually fainted and was sick. His condition of fainting involved a state of unconsciousness in which he could have neither belief nor unbelief about himself or his condition.

Paul says to the Corinthians "For this cause many are sickly among you" (1 Cor. 11:30). In Mark we read (1:30) "Simon's wife's mother lay sick of a fever." Hosea 7:5 says: "The princes have made him sick with bottles of wine." The Bible tells us that Elisha fell sick with a disease from which he died. 2 Kings 13:14, "The sickness whereof he died." Read also 2 Chron. 21:15, where God declares Jehoram should have "great sickness by disease of his bowels." In Ex. 15:26 we read: "I will put none of those diseases upon thee, which I have brought upon the Egyptians."

God did not put upon the Egyptians imaginary ailments, chimeras,

illusions, but positive "diseases." In Lev. 14:34-45, we have an elaborate account of the plague of "leprosy in the house," and of the method of treatment of the building, the walls, and the stones. The disease is said to be in the material building, in its different forms of material—in stones, in timber, and in mortar; and to such an extent that the house becomes a source of infection, and a death-house, endangering the living, so that it must be destroyed. There are instructions for the examination, and for the destruction of the house, but not one word do we hear about commands to correct wrong imagination or false belief. Everything in the account shows that God himself believed in the truth of His own statements, and that disease is a fact and an entity entirely independent of the human will or belief.

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The attitude of Christ is seen to be the same toward disease, and it contradicts directly and flatly every contention of Christian Science. He says: "They that be whole need not a physician, but they that are sick" (Matt. 9:12). He says nothing about "arguing" with the sick that they are not sick, as Christian Science teaches should be done. In Mark 1:33, 34 we have it said, "And he healed many that were sick of divers diseases." It does not say He healed those who thought they were sick. It does not say He disabused their minds of error concerning sickness. It says He "healed"—recovered, cured, restored them from an actual state of sickness to a state of soundness or wholeness. Read the cure of the deaf man recorded in Mark 7:33-35, where Christ put His material fingers into the deaf man's ears, and with His material fingers touched his material tongue and said "be opened." Why not divert the man's mind by some incantation or trick, if his deafness were merely mental illusion? Why touch his ears and his tongue to recover him from the impediment in his speech, and his deafness?

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To argue with a patient that he is not sick is to argue in support of a lie, and is, therefore, false. Yet this is what we are taught to do by these blind leaders. It fosters fraud, and is a fraud, and teaches fraud, and is built upon the basest fraud that ever cursed any system or any teacher, or ever disgraced the name "Christian," or the name "Science."

The whole system succeeds at all by these frauds, and by appealing to the selfish instincts of people. They promise cures of sickness and maladies, and persuade their dupes to believe in lies for remedies. Occasionally—often enough for their uses—there are cases of imaginary sickness, hysterical maladies, when by mental diversion, or mind influencing mind, recoveries occur from such imaginary diseases. These become blatant "witnesses" to the marvelous cures of Christian Science, and help greatly to multiply the dupes of this system of fraud and infidelity and pantheism.

A Kind Providence

THE PENTECOSTAL Church of the Nazarene has been especially blessed of God in the leadings of a kind providence in many ways during her brief history. Indeed, when we review, even briefly, her wonderful history, the over-ruling of such a gracious providence becomes very striking. There have been times when we were momentarily staggered under peculiar tests and afflictions, but the seeming clouds were soon riven, and the sunlight of an overruling providence gleamed forth in gracious relief from the shadows which were dispelled.

Such was the case soon after the adjournment of the last General Assembly. That body, after prayerful deliberation, filled the General Superintendency with four faithful and efficient brethren, but in a short while two of them were called from labor to reward. Amid the shadows of these great bereavements the church proceeded to the election of two brethren to fill the vacancies in the persons of Rev. J. W. Goodwin, and Rev. R. T. Williams. The administrative services of these two brethren, we are glad to say, have vindicated the wisdom the church displayed in their selection, and no less the providential hand of God in guiding and directing the destinies of the church. For this, in common with the rest of our membership throughout the communion, we thank God and take courage.

General Superintendent Williams presided at the recent session of

the Chicago Central District Assembly, held at Olivet, Ill. It gives us great pleasure to state that his presidency in the chair was marked by great carefulness, fairness, alertness, and poise. He won all hearts by these traits, as well as by his patience, humility, and brotherly bearing. He exhibited in his administration marked ability to meet unforeseen emergencies which often suddenly arise in parliamentary proceedings, and always handled such with success and with promptness.

His preaching was in the power and demonstration of the Spirit, and was mightily used of God in the edification and quickening of the spiritual life and aspirations, and in broadening the vision, and deepening the current of holy activity, in the life of the saints. Those who heard it, will never forget the message he brought us on Sunday morning. It was elevated in its range of thought, true to the Word of God in its discriminations, wide in its sweep of vision, and was delivered with unction, and was received with joy and holy rapture by a large throng of auditors. The Assembly enjoyed his presence and his presidency and preaching.

We were also favored with the presence, and also the platform and pulpit ministration, of another General Superintendent, Dr. H. F. Reynolds. This dear brother was already well known by the Assembly, and holds a warm place in their hearts.

On Sunday morning the president of the University presented to the congregation Rev. L. Milton Williams, president of the board of trustees of the University, who, in a felicitous presentation speech, announced the action of the board of trustees, who had conferred the degree of Doctor of Divinity on Brother R. T. Williams, delivering to him the formal certificate of such action. A brief, characteristic reply was made by Dr. Williams, breathing a spirit of meekness and simplicity.

Let us pray for our officers of the church, who are doing us faithful service at great sacrifice, that God may abundantly use them and bless them in their great work.

Rounding Up

THE PASTORS and officers and members of our church should remember that the missionary year is rapidly coming to a close, the General Board meeting on October 16th. If there be any arrearages, immediate steps ought to be taken, and a strong, united pull made to bring up the missionary apportionment in full.

We wish to remind all parties interested that any deficit in this collection means serious embarrassment to the General Board, and to faithful missionaries on the fields. As a pastor, the writer always tried to take the others' shoes and realize how he would feel if, as a missionary on a foreign field, his meagre allowance had to be cut down or seriously delayed in its payment. In the home country it is a grave matter to our pastors to have to submit to uncertain and delayed, and sometimes partial salaries. This forces them into debt. They have to buy on credit, or borrow from friends to tide them over these embarrassments. How much worse, brethren, it would be if this delay in payment or cut in salary occurred with you on some foreign field, where there were only unsympathetic heathen about you, and no friends and kindred could come to your relief?

Let all our pastors and their officials determine on a general round up, and bring up all the apportionments this year in full. Let us be as sensitive and jealous as to the honor and good name of our church as we are of our personal honor. Leave no stone unturned to have every dollar assigned to your church paid up in full, and on-time. It will be a great blessing to your church if your pastorate educates them in this matter of promptness and diligence in paying out everything in full.

Free Speech

NO ONE point in the list of fundamental rights secured to us by the history and constitution of our great republic, is dearer to true Americans, or more vital and important, than that of the freedom of speech, and of the press. This is the very sheet anchor of our birthright as American citizens. Suppress or destroy the freedom of speech and of the press, and the easy way is paved for a ruthless despotism to wrest from us all these blessings, and to enshackle us in the darkness and superstition, ignorance, and spoliation of Romanism. This would quickly remand us to the terrors and debasement of medievalism, which is Rome's carnival and her ideal. There

have been numerous mobs composed of or inspired by Romanists, which have hurled indignities and insult and violence upon law-abiding American citizens, sometimes resulting in the murder of such law-abiding speakers, who, by orderly and lawful platform utterances, sought to expose the perils existing from Romanism. Such acts show that the peril exists, and that our civil authorities must use more care in preventing such outrages, and in protecting our American citizens from Romish mobocracy and insult and murder.

We are glad that the churches of the land are speaking out on this subject. The Chicago Central District of our church, at its recent session, passed unanimously, and by a rising vote, the following paper on this subject:

REPORT OF COMMITTEE ON FREE SPEECH

WHEREAS, There is a growing activity on the part of political Romanism in attempts to suppress the right of freedom of speech, and freedom of the press in many places in our American republic, and,

WHEREAS, The freedom of speech and of the press are fundamental as the bulwarks of our free republic, and were purchased by the precious blood of our sires, and must be maintained inviolate, and,

WHEREAS, Proof of such pernicious activity on the part of political Romanism unfortunately prevails among us, as illustrated in the case of the murder of William Black, in Texas; the assault upon Rev. O. Spurgeon, in Denver; riots in Chicago, and Buffalo, and Haverhill, Mass., and other places:

Your special committee appointed for the purpose, beg leave to declare in the face of existing facts, that it is the duty of every church in her legislative and deliberative assemblies, to speak forth in no uncertain sound in denunciation of all such assaults upon the precious blood-bought heritage of free speech and free press. Therefore, be it

Resolved, That the Chicago Central District Assembly of the Pentecostal Church of the Nazarene, in session assembled, in Olivet, Ill., hereby denounce as unauthorized, unpatriotic, unlawful, and in the highest degree criminal to the core, and full of danger to our republic, the patent tendency and aim of political Romanism to suppress free speech and the free press. It is our earnest opinion that the constitutional rights of our American citizens should be protected by the strong arm of the law, and not allowed to be abridged or interfered with, or destroyed, by any institution or combination of individuals, even though such institution masquerade in the guise of a church.

Resolved, Secondly, that we hereby call upon the authorities—municipal, state, and national—to guard with increased vigilance our sacred rights, jeopardized by the aforesaid influence, and that said authorities are hereby earnestly requested to bring all offenders to swift account, and to the fullest punishment under the laws which were enacted to safeguard these, our constitutional rights.

Resolved, Thirdly, that we heartily deplore the necessity which compels genuinely spiritual bodies, such as the church which we represent, to have to give its attention to such a matter as outlined in the foregoing. No such cause for utterance on our part could possibly have originated from any source whatever that could with a semblance of truth lay claim to genuine patriotism, or to being truly American in spirit.

Respectfully submitted,

B. F. HAYNES,
L. MILTON WILLIAMS,
T. H. AGNEW.

Committee.

IF WE WILL NOT LET the goodness of God lead us to Him, often life-reverses will do so. Our lamented friend, Judge Edwin H. East, told the writer that as he was going under the knife for a delicate operation on his eye, the last conscious thought he had before lapsing into unconsciousness was the verse from the Psalms, "What time I am afraid, I will trust in thee." The judge thought it was cowardly in him to let danger and affliction turn his thoughts Godward. We replied that it was better thus than not at all. Of Manasseh's repentance it is recorded, "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers and prayed unto him, and he was entreated of him and heard his supplication, and brought him again to Jerusalem unto his kingdom. Then Manasseh knew that the Lord he was God."

THE HUMANNESSE as well as the divinity of Christ shone forth in the hour of His death. His deity shone forth in His act of saving the thief, in a voluntary death for man, and by its effect in producing a convulsion in nature—the cloud on the sun and the dead rising. But in the same agony of death, as man, He loves and provides for His mother. What a lesson on filial devotion! What an honor to motherhood! Not even the inexpressible agonies of the cross does He allow to diminish or abate His solicitude for His mother:

THE MEANING OF THE LORD'S SUPPER

Perhaps no other Scripture of the Book has been so wrested by men, as that concerning the Lord's Supper. On the one side is the institution of the Mass, with its literal recreation of the divine Savior at the hands of the priest, and His being offered again in literal sacrifice; and on the other extreme, its application to the usual necessary meals of the day. Preferably, we would choose the latter, and might if the Eucharist were the sole thought. Well might the followers of Jesus, in deed and in truth, lift their hearts in "giving of thanks" as they partake of the food which the loving providence of our God secures. Well might they at every meal, as they break their bread, call to mind Him who was broken that they might be whole. Well might they, each time the cup is put to lips, lift their eyes above in "giving of thanks" for that fountain which was opened for sin and uncleanness, and in whose washing we have been prepared to stand in the presence of the Holy God. We could do this, yet the true church has wisely and rightly made of it a sacrament to be observed by the followers of Christ in communion, whereby they do shew the Lord's death. Our holy religion is based upon—our hope of eternal life rests in—the suffering, death, and resurrection of our Lord. Without the shedding of His blood there was no remission of my sins. So, as I partake of the broken bread my heart breaks again in acknowledgment of my dire need, and again rejoices with joy unspeakable that His death has brought me life. Perhaps this last clause of our Lord's injunction is too seldom noticed—"till he come." He was broken; He died; but Hallelujah! He arose, and ascended, and is coming back to earth again. We are not only to remember His death, whereby we have secured pardon and cleansing, but we are as surely charged to watch and be ready for His appearing. The hour draweth nigh!

A LAY SERMON TO THE PULPIT

It is, of course, necessary for preachers to warn their people against sin, and sin of every kind. It might even be necessary to call attention to practices or lacks and omissions detrimental to spirituality. This will be done in love, and the more severe the case, and greater the need, the more will the true pastor be melted to tears in his warning. But not infrequently the pew is helpless before what seems to be an old-fashioned scolding. Occasionally the misdeeds of one or two will be the occasion for a trouncing of a whole congregation. Dear shepherds, would it not be more effective in gracious results if you spoke to the lacking one face to face—just between you and himself. It would save much vociferousness and pounding of the pulpit, and such a general punishment of the faithful and innocent. If you are a pastor and should chance to read so far, will you not carefully consider the words of the *Central Advocate* given below:

Don't peel the faithful few who stand by you, dear friend. They may not be perfect, but what would you do, and where would you be without them? After all, are they not pretty faithful to do as well as they do? Don't peel 'em. Don't skin 'em. Don't get behind the pulpit and blister the faithful few who are standing by you, but who you think should surpass even themselves in sacrifices.

There are several reasons why the pulpit is a very poor place for a scold. The first reason is, the people can't talk back. Those who are skinned can't tell why they were not at the mid-week prayermeeting; they can't give their reasons for doing or not doing what their dear pastor is peeling them for. Is it, therefore, just fair? Is it just a square deal? It is not brave. It is the opposite. A second reason is: to peel a man under such circumstances closes up the deeper approach

to him. If it be true that the function of the shepherd (which is the meaning of "pastor") is to feed rather than fleece the flock, the little flock over which Christ has made him "pastor," why does he fleece them in his sermon or his other pulpit utterances? It closes the avenue of approach because the object of the peeling process feels he is not understood, and can not be by a fault-finder. There is a wall from henceforth between that pastor and his people. They may be polite to him; they may invite him to their table; they may continue to pay their weekly subscription, and stand by the church and by him. But fellowship, confidences, discipleship, the ideal between shepherd and flock, will never exist. The relation as a matter of fact will be largely a sham, a formality which begets in itself formalism—the very thing a pastor is sent to counteract.

Don't peel the people in public. A quiet little letter costs but a two-cent stamp. A call with this in view on the families of the average church of say five hundred members, can, at the rate of eight a day, five days a week, be compassed in three weeks. And that will tell. That will impress. That will do something.

Skimming people in public is a psychological blunder. It defeats itself. It deepens the crack in the flute, the chasms beginning to come in the church. Even the faithful mourn. It is the beginning of the impending eclipse.

Write a little letter. Make a little pastoral call. Have a little prayer. Encourage, strengthen, appeal, in the sacredness of the home or the office. If that does not win, peeling 'em certainly will not. And who should not want to win?

THE THRONE OR THE CROSS FOR JESUS?

When the question "What shall I do with Jesus?" came to Pilate, he washed his hands, but that did not free Pilate, and it sent Jesus to the cross. So it is for us. There is no place in which we can escape responsibility; there is no attitude we can assume but that will either send Jesus to the cross or put Him upon the throne of our lives. Either He is absolute King as well as Savior, or by our indifference or refusal to accept Him for what He is, we take our place in the rabble of the rejecting Jews, and crucify Him afresh. Rev. C. F. Wimberly says in the *Revivalist*:

Some may feel that both of the two attitudes are extreme, but they are not. Christ will not take a secondary place. We would gladly admit Him just to feel assured by His presence, but if He occupies and remains, He must rule. The question was answered by Pilate. Christ was sent to the cross. What shall we do with Him? He seeks and knocks to come in. How often, oh, how often, so-called followers of Him, have you crucified Him and put Him to an open shame! Nothing can be more dangerous. Do we realize that when we so treat Him, we are virtually joining the mob, mocking His Godhead, rendering our worship a farce, and placing the crown of thorns on His brow, and driving nails into His feet and hands?

A PROTEST

The modern "new thought," or "new religion," which has so strongly gripped the churches of today, carrying them downstream to the awful gulf of utter infidelity and ruin, had its birth in the virtual rejection by the churches of the Holy Ghost. In refusing His cleansing baptism, in entire sanctification, they have shut out the Holy Spirit from entering and controlling, and the spirit that has taken His place is the spirit of the world, and blindness in spiritual things. Rejecting the cleansing and the leadership of the Holy Ghost, what can be expected but a gradual drifting away from all that pertains to the truths of the Bible, and salvation as it is in Jesus! But there are some rocks of protest in this madly rushing downward stream. We are glad to note the following sharp words from Bishop Morrison, of the Methodist Episcopal Church, South.

Our own church has gone so far as to take out of her ritual the words, "Forasmuch as all men are conceived and born in sin"; and the Methodist Episcopal Church has done likewise; and, furthermore, we saw it stated (but hope it is not true) that they have also taken the word "Devil" out of their ritual; and now, to cap the climax, Brother Moody wants the words, "Having a desire to flee the wrath to come," expunged from our Discipline. But why not take it out? The words "wrath of God" are only scattered here and there throughout the Bible, being mentioned only *ninety-two* times in the Old Testament and *thirty-two* times in the New Testament. Only *one hundred and twenty-four* times in the entire Book! And the "Anger of God" is mentioned only *one hundred and thirty-three* times. And such expressions as "His wrath waxed hot," "Fierce wrath of God," "The day of his wrath," "And the great day of his wrath has come, and who shall be able to stand?" And the blessed Christ, who is our elder Brother, asked certain ones, "How shall ye escape the damnation of hell?" And again, "Fear him rather which is able to destroy both soul and body in hell."

Oh, Mr. Editor, what shall we do with these awful Scriptures? We must somehow manage to get them out of God's Book before we can take them out of our own.

THE MEANING OF A NAME

What does your name mean to others? We all know that when the name of another is spoken, at once we visualize that person as to his character or characteristics. Benevolence or meanness; sobriety or frivolousness; faithfulness or lack of dependability; helpfulness or harm; sunshine or gloom—some of these things appear before us at the mention of a name. Name stands for character. What does your name—my name mean? *Zion's Herald* thus illustrates what the name of the great evangelist came to mean:

How far-reaching is the influence of life upon life! In China a young father brought his baby son to the missionary for baptism, and asked that the little boy be given the name "Moo Dee." The missionary had never heard a Chinese name like that, and questioned the father concerning its origin. "I have heard of your man of God, 'Moody,'" the father told him. "In our dialect 'Moo' means 'love,' and 'dee,' 'God.' I would have my child, too, love God." If Dwight L. Moody has heard in heaven of that incident no doubt he is profoundly affected by it. How far the influence of lives like that of Moody, Paton, Livingstone, or Moffat reaches! Better than any monument, though it be a pyramid, is the perpetuation of one's moral influence in this world, from generation to generation, while life is quickened by life, and example burns like Fresnel light from age unto age!

THE RICHES OF GOD'S GRACE

It would be impossible for one who had not been born from above to have any adequate conception of the meaning of the grace of God. To a thoughtful man, though unsaved, there might come a realization of a wonderfully beneficent Creator, who planned for the sustenance and enjoyment of all His creatures. But even such an one who could recognize the goodness of God in His material universe, could have no knowledge of the grace of God in the realms of the spiritual. It is when the convicted, sin-sick soul meets the One dying upon the cross, and realizes that Jesus is hanging there that He might become his Savior, that that one begins to understand the meaning of grace. Further along, when the heart is cleansed, and filled with the very presence of God in the incoming of the Holy Spirit, the vision of that wondrous grace enlarges, and the recipient begins to realize that the grace of God is a limitless ocean, upon which he has but just embarked. The *Sunday School Times* brings out this truth beautifully:

No one in this life will ever know the full meaning of God's grace. It is better than the best that the holiest saints of God dare to think. Some of us may have mistakenly thought that the grace of God simply means His loving attitude toward us. No, praise God!—it is infinitely better than that. God's grace is not His attitude; it is His activity. If it were merely His attitude it would do us little good. Grace says, not "I am able to help you," but "I am helping you." Not "I am able to save," but "I am saving." How much good would it do for the Lord Jesus Christ to bend lovingly over a drunken man lying in the gutter, helpless and hopeless in the bondage of his awful sin, and say to him, "I am able to lift you out of that into Christian manhood"? No good at all. Grace means that the Lord Jesus reaches down, puts both arms under that prostrate, sin-paralyzed man, lifts him to his feet, holds him up after he gets there, cleanses him whiter than snow, and then fills him with Christ's own life so that the desire for sin dies and to him "to live is Christ." Let us never forget: grace means that Jesus Christ is *now doing all* that is necessary for our complete victory. The miracle begins, in us, when we say, "I believe."

Sanctification: A Testimony

Leila Mayan Conway

AFTER my conversion everything moved along smoothly for some weeks. Peace flowed like a river, and "Jesus all the day long was my joy and song." I had found the "Pearl of great price," and all the riches of this world could not have induced me to part with it. In this justifying grace and wonderful regeneration, I believed I had received all that there was for me, and that the work of grace was complete. I did not know of anything beyond conversion: for at that time the doctrine of holiness had not been preached in our community. I thought I had full salvation. I would never sin again — would not even desire to do wrong or have inclination toward worldly habits, which once I had indulged; nor would I "get mad," or feel workings of evil within ever again! When a sinner I had meditated quite a little on the subject, and had come to the conclusion that if Christ's atonement meant anything at all, it could mean no less than a full redemption and deliverance from all sin.

One day, under sudden provocation, I felt an uprising of anger in my heart — the same feeling that I used to have in my unregenerate state. To say I was surprised, puts it but mildly, for I had fully believed that all such things had been taken away for ever. I was deeply grieved. Could it be I had not been converted? I recalled the time, carefully going over it all in examination, but I could find nothing amiss. With great assurance the Spirit had borne witness with my spirit of my adoption into God's family, and there could not be the shadow of a doubt but that I had been saved. But why this temper? Oh, if I but knew! I purposed to be more on my guard, and watch unto prayer, not knowing but what it might have been through some fault of mine I had made this slip.

All went well for several weeks, and then again, the words escaping from my lips almost before I knew, I made an impatient retort to one who was annoying me. Instantly I was in tears, sorry for what I had said, and asking forgiveness at once. But what was the cause of it? Try as I might, I could get no solution to the mystery. Yet I did not feel to cast away my confidence, although perplexed in the extreme and unable to find an explanation for the "motions of sin," which I occasionally felt, nevertheless I still believed that Jesus saved unto the uttermost, though it did not seem to have been so in my case. I was in a quandary, and at a loss to understand the reason why; but I kept looking to God for light and help, for I would not believe aught else than that Christ was an all-sufficient Savior.

These lapses from the right did not occur often, and when they did I was immediately filled with deep contrition, crying unto God for pardon, and praying that He bring me to the place where I could stand steadfast and immovable. For the greater part of the time I had much joy, peace, and a lively sense of acceptance with God; a great, all-absorbing desire to do good, and to keep His law. But at other times, especially when it came to the performance of certain Christian duties, I would realize in the words of the apostle, "to will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Often I wanted to speak a word to some of my former associates about Jesus, but could not summon the courage to do so. Coming in contact with people indulging in foolish, idle conversation (and going to excess in it) I would feel led to rebuke them; but when I essayed to speak it seemed that the words stuck in my throat; I could not utter a sound. Again I realized that while the will to do right was present with me, I had not the power to carry it out.

I desired to witness for Jesus at every oppor-

tunity in testimony meetings, but there were occasions when I did not do it. I wept over these failures, and would search my heart more closely. Truly, I had been made a child of God; I had passed from death unto life, and did I not prize salvation above all else? Yea, in the language of Holy Writ, I could exclaim, "For I delight in the law of God after the inward man," and "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem [God's house] above my chief joy." But on the other hand I could also say, "I discover within me another law contrary to the law of God." Though not always manifest, it was at intervals much in evidence, breaking forth in spite of my every effort to keep it under, and usually at such an hour and place as I thought not. A conflict was being waged within between two forces, each trying to get the ascendancy over the other. These "warrings" in my heart cost me many tears and much strivings against. Though it was not often that I was overcome by the evil, I had expected never to be! On receiving salvation, I thought I was cleansed from all sin, and would live in constant victory, never again yielding to the temptations of the enemy.

The preaching which I had heard was for calling the sinner to repentance. The elders of our church often quoted the scripture, "For Christ Jesus came not to call the righteous but sinners to repentance." I heard many Christians relate their experiences, some of them ministers, and aged men and women, who had been in the church very near a lifetime; but they only spoke of conversion, and in such terms as would lead one to believe that all of grace was received then, and leaving nothing more to seek. I accepted it as a fact — the word of those high in authority being almost law and gospel to me in those days — till in the trial of the months following my conversion had shown me the contrary, and I was forced to see that it was not true for me at least. I did not have all of grace. In my immediate locality I observed many people who seemed perfectly satisfied to serve God in a half-hearted way, sinning and repenting more or less every day.

The suggestion came to me from somewhere,

The Early Church vs. The Modern Church

Rev. C. H. Lancaster

[We take it that the writer means by "modern church" the church without the Holy Ghost to regenerate or sanctify.—EDITOR.]

The early church had the Holy Ghost fire in the pulpit; the modern church has fire in the church kitchen-stove.

The early church had fasting and prayer; the modern church has feasting and play.

The early church was seeking the salvation of men and women; the modern church seeks ice-cream, and has oyster stews, cake walks, quilt raffles, worldly parties, games of chance, grabbags, and kissing parties, etc.

The early church lived on the street called "Strait," and was filled with zeal and holy enthusiasm; the modern church lives on Cold and Indifference street, and cries out, Am I my brother's keeper?

The early church had the pentecostal experience with fervor, zeal, testimony, prayer, and Bible reading; the modern church has an old, dried-up experience, an up-and-down, in-and-out, "round-and-about, and if they ever get in the way at all it is when they cross it.

The early church gave all, and the Jews paid tithes; the modern church keeps back by fraud what belongs to God. Call on the Annulus club. You will find them domiciled at the corner of Cold and Indifference streets, at the smoking rooms of the Church of Apostasy. Should the smoker be closed and you are in a hurry, call The Beast, at No. 666, Rev. 13:18.

"Why be over particular; can not you do as they are doing?" I turned away from the temptation, pained at the sight of these worldly Christians, and cried out, "Lord, I can never be content to live like that; I must be Thine wholly or not at all!"

A few more weeks rolled by, and one day, while visiting a friend, in passing through an unused room I noticed a pile of magazines and papers in one corner. With no special object in view, I paused to glance them over. Turning the pages, timeworn and yellowed by age, I saw nothing to attract my attention: the reading was dry and the date of publication long before I was born. Before leaving I happened to look across the room, when a title, "Guide to Holiness," caught my eye. *Holiness!* My heart thrilled with joy at the very word. Judging from the name, this must be something for the child of God, I reasoned, for it did not look applicable to a sinner. Might there not be an answer here to my soul's cry? and a solution to the problem which had been puzzling me these months? Opening the magazine I began to read. I was especially interested in the testimonies, of which there was a page or more. Men and women told of an experience that they had after being saved, similar to the experience which I was now having. I was not the only one then who had gone this way! I drew a sigh of relief. They said that such was the case generally with converted people, and the troublesome "something" within, which I had been unable to account for, they designated as the inbred sin principle, old Adamic nature, common to every believer until removed, which could be, if sought for, the moment following conversion, or any time after. The good tidings was as a draught of cold water to my thirsty soul. For months I had been groping in the dark, seeking light, and through these old, discarded magazines the light was now breaking. How my full heart did praise Him!

The writers went on to tell how they had sought and obtained the removal of that thing "yet carnal" within; the temple was cleansed by the blood of Christ and the Holy Ghost entered. The love of the world and inclination to do wrong was all taken out — not that one could never sin again — there would always be the possibility of it; but so long as he kept under the cleansing blood, and filled with the Spirit, there would be no desire to do it; the "want to" would be gone. And as for the temptations that would come, fierce and numerous though they might be, he would not feel to yield, but would meet and overcome them all in the strength of the Lord.

I pored long over the precious pages, and by the time I had finished reading, my heart was longing to receive this full salvation. Oh, that I had known about it when receiving the witness to my justification, that I might at the same time have sought for sanctification! Yet it was useless to grieve over the past. I must accept the situation, thanking God for the revelation that had now come. Jesus had not left me to be lost in the mists and the fog! — and embrace the present opportunity.

I began to seek. After some days of fruitless search, I remembered of having read in one of the articles that a sister seeking sanctification shut herself up in a room and said she would not come out until she had received. The Lord fulfilled the earnest desire of her heart, and soon she came forth rejoicing. It might be I could obtain in that way! I would try. Young, both in years and in grace, I did not know that it was wrong to pattern after another.

I went upstairs to a secret place of prayer, dimly wondering as I went, how long it would take, and on closing my room door the thought came, "Suppose I shall have to remain here

for days?" "Well, if such must needs be, I will do it," I grimly said. I had started in to go through, and by God's help I was determined to do it. Dropping on my knees I began to pray.

Only half an hour or so had elapsed, when I heard these words spoken very distinctly, "Not by might nor by power, but by my Spirit, saith the Lord." I at once saw that it was not God's will for me to do as that sister had done, and quick as lightning's flash I perceived that I could not obtain through strivings, or by any efforts of my own; the work must be wrought by the Holy Spirit and given from above. I came to the conclusion that probably this was not the place or God's time for me to receive, and so I left the room. But I continued looking to God all the while, for I felt quite sure that some time, and near in the future, I hoped, He would answer my prayer.

It was now something over a year since my conversion. Spring had come, and one week in March the news reached us that a holiness minister would preach at W—— church a certain night on sanctification. The church

was in a neighborhood adjoining ours, and I instantly resolved to go. What I had read in those old magazines came afresh to my memory. For the first time I would soon have the opportunity of hearing a sermon on holiness. I was exceeding glad, and I wondered if God were not doing this especially for my benefit.

It seemed that I could scarcely wait till the night came. How eagerly I looked forward to it! Never did betrothed await more expectantly the day of her wedding, or fond mother more joyfully anticipate the homecoming of a long-absent child, than did I that approaching evening. As our physical being has thirsted for water, and quaffed its cool sparkling flow with inexpressible gratitude and a restful sense of relief, so thirsted my soul after God—

"As the hart panteth after the waterbrook, so panteth my soul after thee, O God"

and with an assurance sure and certain that as He had quenched thirst in the natural, so He would in the spiritual.

"Blessed are they that hunger and thirst . . . for they shall be filled" (Matt. 5: 6).

[TO BE CONTINUED]

The Orthodox Life

R. T. Smith

WEBSTER defines *orthodox*, as "(1) Sound in opinion, or doctrine, especially in religious doctrine; hence, holding the Christian faith; believing the doctrines taught in the Scriptures; opposed to heretical or heterodox; as orthodox Christian. (2) According or congruous with the doctrines of Scripture; the creed of a church, the decree of a council, or the like; as an orthodox opinion, book, etc. (3) Approved; conventional."

The word *orthodox* differs in its use among the various communities. The Greek church styles itself the "holy orthodox apostolic church," regarding all other bodies of Christians as more or less heterodox. The Roman Catholic church regards the Protestant churches as heterodox in many points.

As a matter of fact, the truth is tersely put in the saying, "Orthodoxy is my doxy, and heterodoxy is your doxy." Now I do not mean to say that it does not matter what a man believes so he is honest. It does matter much. "As he thinketh in his heart, so is he." But, on the other hand, every crime mentioned in the Decalog has been committed in the name of religion, and even persecutions of Christians and the horrors of the Inquisition were perpetrated by persons so intensely orthodox that they had no time to give to the life, so busy were they in censoring creeds. What is needed is not a less orthodox creed, but more orthodox lives—"approved" lives—approved of God and man, and of one's own conscience.

Much is made of the doctrine and experience of sanctification, especially by the Pentecostal Church of the Nazarene, and holiness people generally. It is well. Let us stand for the John Wesley, Apostle Paul doctrine, emphasize eradication in creed and show it in lives. But the apostle declares that when one says he is of Paul, and another that he is of Apollos, and another declares for Peter, that they are all carnal. No eradication in such, or even good cases of suppression, when there is bitterness and strife and divisions and a want of love, and an ever-present manifestation of evil and uncharitable surmisings. This is not the way to "contend earnestly for the faith once delivered to the saints."

The colored man who came out of the water in which he had been immersed, saying, "Now, bress de Lawd, I'se ready for 'spute," had been wrongly taught. There is not much difference in so-called "righteous indignation" in some Christians and anger in some sinners. A tenacious adherence to Jones, or Brown, or Johnson may be quite as good an evidence of carnality, as following Paul or Apollos or Cephas. While we do not undertake to say that a man may be

above mistakes, or that he may be safely and correctly judged by another as to his life and character; we do say that a life which does not accord with a profession is *prima facie* evidence that the profession is insincere, and sometimes used as a cloak, and often indicates fanaticism, and always does more harm than good.

John Wesley had this difficulty to meet in his day, and many of his successors have had similar experiences in dealing with inconsistent persons who make high professions and lead low lives. When a man becomes so intensely and selfishly orthodox that he finds his chief delight in heresy hunting instead of thinking no evil, that he has no time to square his life with his profession, he had far better become a hermit, since the world is blighted by his touch, and the flowers of a Christian life cease to bloom, and the fruits of a Christian character refuse to grow in the domain over which he lords it.

"First pure then peaceable" is the divine order. Where the second is wanting, we have reason for doubting the existence of the first, even though a man should make loud profession of orthodoxy and sanctification. Happy the man who takes God's Word as his standard for experience and life, and strives so diligently to "bring forth fruits unto holiness" that he has little time to sit as censor on other men's creeds and lives. Those whom the Lord has chosen to walk with, shall we ostracize? Let us remember that the Lord did not speak very highly of the Pharisees.

The Russians who are members of the "Holy Orthodox Apostolic Church" are not generally supposed to have a superabundance of piety, and yet in their own estimation they are the "holy church," and the "holy" people. "His holiness, the pope," is infinitely superior and more sacred to many Roman Catholics than the best people in the Pentecostal Church of the Nazarene. "By their fruits shall ye know them."

We plead for a consistent, holy life, which "thinketh no evil, stirs up no strife, bears not false witness," and propagates no misunderstandings. Do not bring back your creed, experience, and profession to your life; but bring up your life to your creed, experience, and profession. The Devil is said to be very orthodox, but who would mistake him for a saint? Yet he is "an accuser of the brethren." A sanctified life warrants a profession of sanctification. Holy living becomes holy people. An orthodox life wins to orthodoxy; such a life, properly lived, keeps most of us so busy that we have little time for heresy hunting or personal denunciation.

World-Wide Evangelism

Part 11

By J. Warren Slote

THE commission to carry the gospel to every creature given by Jesus to His disciples and which is addressed to all disciples of all ages, is a plain command, just as much of a command as is any one of the items of the Decalog, or His command to repent, or to be holy, given in the New Testament; and no disciple can disobey this command and enjoy His favor any more than any disciple can disobey any other command and enjoy His favor. In fact, the substance of this command is the very expression of regenerated life, and where there is no manifestation in this direction, there is evidently no life.

Activity is the very essence of life. The unused muscle becomes flabby. The covered eye loses its power of vision. The unaggressive Christian, who fails to proceed in the high calling of world-wide evangelism, degenerates and dies. And the church, failing to hold up this standard of a full gospel to a whole world, is cursed of God, dwindles and dies, and finally becomes a polluted stench in the nostrils of Him who once made her.

The individual who falls in the great commission soon loses the joy of fellowship with Jesus, for there can be fellowship only as two work toward a common end; the next step is a seeking after other pleasures, then lukewarmness, then the death-sweat, the death-gurgle, and finally a life of sin and uselessness. And the church which falls her Lord in the great commission sooner or later either gives up entirely, splits into factions, or as a whole devotes herself to socialistic endeavors, and as a wandering star continues purposeless so far as the will of God is concerned, unto the time when she enters the blackness of darkness for ever.

To have missed the will of God! What a curse the very thought! To have existed for naught! And to finally hear the words, "Thou wicked and slothful servant!" This alone would be sufficient punishment for disobedience, but when to it is added the suffering caused by the wails of those lost on account of that very disobedience, who otherwise might have been saved, this must cause the ache of suffering, whether for individual or church.

"Go ye!" is the command. Disobedience means death; yea, double death.

Licensed Ministers

F. M. Messenger

THERE seems to be a tendency, with a few people, to feel that a course of study for preachers is a sort of ecclesiastical fad, and an unnecessary burden to be laid upon those who desire a license to preach. If the Pentecostal Church of the Nazarene is to conserve the doctrine and experience of entire sanctification, as taught by the Wesleys and their coworkers, it is certain that its preachers should be well instructed in its doctrines.

So many unscriptural phases of a second work—often extending into a third work—have sprung up since it became evident that the holiness movement had come to stay, that novices without instruction are a rather dangerous asset. It is evident that a lay preacher who has been some years proclaiming the truth, one whose gifts, graces, and knowledge of our doctrines has been proved and found correct—we say, it is evident that should such an one be desirous of a license by the church, and show cause why it was impracticable for him or her to devote the time for a course of study, good sense should be used by the examining committee in passing upon such a case. We believe that soundness of doctrine is an absolute essential for a preacher, and second in importance to no other requirement, and if we as a church become loose on this point, it will only be a question of time when we will be a body with no settled convictions whatever.

A certain preacher — not Nazarene — told the writer recently that he had Christian Scientists, and those holding other doctrines which were antagonistic, who were prominent members of his church; and the writer has met with two cases where licensed preachers in the Nazarene church held the doctrine of suppression. Men of the world will study law, medicine, or the sciences, and burn the midnight oil in doing so in order to become proficient; and our lay preachers would have to do so if they were preparing themselves for a worldly profession. Shall we then let the world have the best of everything, and we that are Christ's give Him

the rag end of our talents, presenting it to Him in its crude condition at that? Oh, beloved, if we give Him our talent, let us burnish it up with the best study the church has for us. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

You say, "I never expect to follow the ministry as a profession." Yes, but you want to tell the people the truth and nothing but the truth when you do preach. You are taking up the most important and sacred calling that God vouchsafes to man, and your course of study stands next to prayer and your Bible.

Why Don't Preachers Say "Amen"?

An Open Letter to the Ministry by

W. E. Shepard

YES, I mean a real open letter: one that will open the eyes, open the mouths, and even open the hearts of sympathy to the struggling preacher who is almost sweating blood as it were in his effort to make his message effective amidst the awful quiet and graveyard indifference of the congregation.

This letter is to whom it may concern. And it concerns, alas! too many. How the holiness evangelist deprecates the cooled-off conditions that obtain in so many places, where there is scarcely any response in the congregation, no matter what truths he may be pouring out to his hearers! How many times we have longed for a good Amen! when sledding was hard! More than once when the stillness was so oppressive that it could be felt, yes, keenly felt, some one has ventured to say Amen! and we have stopped and thanked the kind benefactor, and told him that it was worth a quarter.

Brethren! I mean you fellow preachers. Do you not preach the Golden Rule? Do you not believe that we should do to others as we would that they should do unto us? Then what about practicing this when we get into a meeting and hear our fellow-preacher preach?

Are there many holiness preachers who are guilty in this respect? Yea, verily. Do you ask how I know? Because I have had them in the congregation and on the platform when I have been preaching, and they were as dry and formal and inspirationless as poor backsliders in the congregation. These things ought not so to be. One time in a campmeeting I was doing my level best, and the preachers seemed as mum as oysters, and only about two fellows scooped to help me out; one was a half-witted fellow, and the other looked as if he wasn't even that. Oh, how I longed to have one of the preachers just open his mouth and say something that would indicate that he was in sympathy with me! And they really were in sympathy, but they failed to show it.

Why is it that a holiness evangelist urges the people to respond to his message, and so appreciates any good-fitting Amen! or Praise the Lord! and then will allow himself to come into another meeting and seem as cool as a cucumber, and as dry as a last year's bird's nest? Now, brethren, don't find fault with me, for you know it is true. I have seen meetings I believe really injured by the lifeless no-response of some well-known evangelist, who ought to have been an inspiration to the meeting, and, instead, just took on the deadness of the surroundings.

Is some one saying that the preacher must not be so dependent on any response from others? Well, we do not aim to be; but we discover ourselves still human, and we have not arrived at heaven yet, and when it does so much good to have the hearers in responsive accord with the message, one naturally has a feeling in the direction of those who of all others ought to know how to be a "brother in tribulation."

You may take this admonition for what it is worth, and it costs you nothing, but trusting that you will inwardly resolve never to go into

a meeting again without doing your best to be an inspiration and help. I will leave you to carry out your resolutions in the very next service you enter.

An Introduction

A man who traveled for a large Chicago house, decided that if he was to talk satisfactorily to customers, he must know the firm's catalogue thoroughly. The catalogue contained more than one thousand pages, but he set to work to learn the descriptions of all goods noted. It was his custom, when leaving for a trip, to cut out a few pages; these he would study carefully either during the long hours of travel, or during the evenings in his hotel room. The work never was done, for periodical revision of the catalogue always gave him fresh work.

When that young man became a Christian, he decided that, since he was to travel through life in the interest of the Lord Jesus Christ, he must know the Bible as thoroughly as he knew the catalogue of his firm. But somehow, it was not so easy to learn scripture, as it had been to learn the catalogue. He began with John 3: 16, and it was a month before he could repeat the simple words in public, without stumbling. But he persisted in his efforts until he was able to repeat entire chapters, or to quote passage after passage, selecting and arranging these according to the needs of the man to whom he was talking. When he made a public address, his use of scripture was a marvel to his hearers.

Opportunities to refer to the Scriptures were numerous. On the train, in the hotel, and on the street, as well as in the church, he approached men, and many of those to whom he spoke were led to Christ.

Once he was seated in the lobby of a hotel when a bellboy handed a telegram to a man at his side. The recipient read it, then rose from his seat and began pacing rapidly back and forth, swearing as he went.

The Christian traveler thought he must speak. Approaching the profane man, he said, "You seem to be in trouble. I wonder if I can help you."

"Trouble? Talk about trouble!" came the reply. "You do not know what trouble is. I go home once in three months. I expected to make my regular visit in two weeks, but just now orders came from the house to go out for three months more."

"That is trouble," was the sympathetic response. Having heard this word of sympathy, which he could feel was spoken by one who appreciated the situation, the man was ready to hear the message of the traveler who knew the Word.

"Evidently you are traveling alone," he began. "Sure I am! With whom should I be traveling?" came the surprised answer.

"I traveled alone for a long time," the Christian continued, "and I had my troubles, too. I did not know what to do, until I was introduced to the Lord Jesus Christ. He has been my Companion ever since."

The man looked as if the Christian did not know what he was talking about, but he proved that he did know by saying: "Jesus promised to be with me. He said, 'Lo, I am with you always.' Here are His words," and he took his Bible from his pocket and turned to the chapter and verse.

Many other passages of scripture were quoted, while the men continued in conference.

And when the moment came for the disappointed man to start on his three months' trip, he took his new friend by the hand and said, "Thank you for introducing me to Him who will be my Companion, too."

Is Jesus our Companion? Are we introducing Him to our friends and acquaintances?—Foricard.

No one so deaf as he who will not hear!

No one so blind as he who will not see!

—LONGFELLOW.

The Results of Personal Work

Mrs. Thomas A. Brooks

THIS is indeed a broad subject, and the limitations of human intelligence permit us only to hint at the results of personal work, for they shall only be revealed in the last day.

A personal word or effort sets in motion a current that widens until it reaches the shores of eternity. We can safely say two-thirds of the Pentecostal Nazarenes are the result of personal work. If you will let your minds go back to the time the light broke in upon your own soul, you can well remember a compassionate look, a tender word of admonition, the visits and prayers of some one whose daily life witnessed to the saving grace of God. As for myself, I can trace my knowledge of the saving and sanctifying power of Jesus to the fact that a personal invitation to church was given, not once, but many times; and after I had come where the whole gospel was preached, the conviction had so deepened that I was glad to come without further urging.

One of the first results of this great work is the enriching of our own experience. In order to do our best work we must keep in touch with the powerhouse. We, of necessity, to be personal workers, must spend much time in prayer and the study of the Word. We can try to do things in our own strength, but unless we work under the leadings and promptings of the Holy Spirit, the desired results are not accomplished.

The results of personal work are the most sure and lasting. When souls have been won by direct personal effort, they have not only been convinced of the need of salvation, but have been held up to God in prayer so earnestly that the Holy Spirit has been able to do His office work in their hearts and lives; and God has been able to reveal Himself definitely to them. So while the evangelist or preacher may get greater numbers; yet for our own encouragement, let it be said, that the one we personally have labored with and seen converted, is the one who will most surely remain true through the testings and trials.

The results of personal work, as in most everything else, correspond with the effort put forth. If we put forth a feeble effort, we reap a like result. Even Satan recognized the value of personal influence, and came himself to tempt the Son of God; and he continues to this day to have his coworkers put forth more strenuous efforts to gain souls, than perhaps the children of light do.

People are hungry for some one to manifest an interest in them, and many, like Zacchæus, are striving to see Jesus, and have no one to point out the path which He will take. We have but to read of Andrew, the disciple, to see one result of personal work. When Christ had been revealed to Andrew, it is said that Andrew first findeth his own brother Simon, and saith unto him, "We have found the Christ." Likewise, Philip findeth Nathaniel, and saith unto him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth," and when Nathaniel said unto him, "Can any good thing come out of Nazareth?" Philip saith, "Come and see."

We get a wonderful lesson also from the time when Jesus sat at Jacob's well; exceedingly weary and hungry; yet He was about His Father's business; and even broke the Jewish law to speak to a Samaritan woman about her soul. And what was the result? We read, John 4: 39, "And many of the Samaritans of that city believed on him for the saying of the woman which testified He told me all that ever I did." So when the Samaritans were come unto Him they besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own word.

God has said unto us, as unto Ezekiel, "Son of man, I have set thee a watchman unto the house of Israel, therefore hear the word at my mouth and give them warning from me." We have also this command, "In the morning sow thy seed, and in the evening withhold not thy

hand; for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good."

Let us each take courage and determine to be at our best for God, and the work He has for us. Let us notice the command, "Sow thy seed." Not the pastor's, not mine, but *thy* seed. The word *you* can speak, the invitation *you* can give, the prayer *you* can pray. There is a great personal work for each; and the results are sure, for the Master says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

NEWTON, KAS.

Seven Awful Words

Nina Deeter

A WOMAN recently won a prize for writing the best list of the seven most awful words. They were: *alone, forever, almost, death, blood, murder, sin*. At first thought one is not impressed with any great sense of the awfulness denoted by these seven words. But as I ponder the meaning of the word *alone*, I think of a person as being separated from all other persons. It may mean that one is lost on a dark night out on the wide expanse of some western prairie, far from home and friends; or out on a great desert, miles and miles from any human being. Then I go on and try to conceive of a human soul being "alone," and without God — lost on the deserts of sin.

In connection with this, I grasp something of the awfulness of the word *forever*, as I think of that soul "alone," separated from God, lost on the deserts of sin — *forever*. The awfulness becomes greater as I think of *almost*. Perhaps that soul was once "almost" persuaded to retrace his steps, during some gospel meeting, but heeded not the warning, and plunged on until lost forever. Some souls will "almost" gain heaven, but miss it forever. Some will "al-

most" gain a jeweled crown, and then see it bestowed upon another who was more faithful, walked closer, and stood truer to God.

The awfulness of *death* is easily comprehended by those who have been parted from loved ones by the grim monster. But the passing of a soul from life unto death — spiritual death — is a far more awful thing. God help us to see its awfulness, and to intercede day and night for the lost all about us.

Not until we stand helplessly by and see the lifeblood flowing from a wound on some person, are we impressed with the word *blood* as being awful. So until we can see Jesus, wounded for our transgressions, His lifeblood flowing from Calvary's cross, that we might be redeemed from sin, then will we be impressed with something of its awfulness.

Murder — that deed that Cain committed away back in the early history of the human race, has been with us all down the ages; but not until one of our own blood, or one whom we hold in high esteem and love, is stricken down in cold murder do we conceive what an awful thing it is. Far more awful is the thought that the murderer of souls is and has been murdering our friends and loved ones day after day, and we are powerless to stop the awful carnage except as we can lay hold of the throne of God, and through intercession and divine grace help to snatch some from the murderer's hand. Oh, what an awful thing "murder" is when it has to do with striking a soul off without God and without hope!

Awful as these things are, they are but the effect of an existing cause. That cause is represented by a little word of three letters — *sin*. Looking back, we see a most beautiful world, thrown fresh from the creative hand of God. In it all is peaceful, lovely, and harmonious. Among its inhabitants is the crown of creation — man; for he is created in the image of God. We look upon this beautiful scene only for a little while, until a vile monster appears, and a great change is brought about. Man loses his God-likeness; a blighting curse falls upon all the earth, and the result is all the havoc, misery, and suffering that we see in the world today. Sin is the cause of it all. Sin was also once the cause of a rebellion in heaven, in which a third of its angelic inhabitants were cast out. How awful the very word "sin" sounds! Surely it is the most awful word we know of.

When we think of all sin has done, we would sink in despondency if it were not that God has provided for our release from its bondage in this world, and deliverance from all its power and effects in the world to come. We need but to accept of His provision made through Christ; and thus "being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life."

The Death of Arataki, A "Heathen" Christian

Miss Lula A. Williams

IT WAS approximately two years ago, when the Misses Arataki unexpectedly happened into our church. Miss Pool greeted these strangers, and gave them a hearty welcome. This was the beginning of their friendship. Later, I formed their acquaintance, and since that time we have been close friends. We taught them English, and in the meantime they attended our meetings, and were instructed in the Word of the Lord. Their faith embraced the precious promises, and they took Jesus as their personal Savior. Soon they desired to identify themselves with the church, which they did in June of last year.

For months the younger Miss Arataki was in poor health; still she came to the services as long as possible. About a month ago she was present, and I asked her if she read the Bible and prayed, and the answer was in the

affirmative. The dreadful disease grew upon her, and finally she was placed in the hospital. Here she passed to her reward, June 13th. Her dying words were full of faith, hope, and inspiration that Jesus had come for her, and all was well with her soul. Thus she smilingly passed out of this life. Before her death she requested a Christian funeral; but the father, mother, and relatives being strict Buddhist worshippers, tenaciously insisted on having a Buddhist funeral. However, the elder sister, and a brother, who has recently been saved in our meeting, stood firm, and persistently contended for a Christian funeral. It was 12 o'clock at night when we were awakened by friends stating that Miss Arataki had departed this life, and we were requested to hold the funeral. All necessary preparations were made, and the following day we missionaries, Christians, friends, and relatives gathered in the humble home and paid our last respects to our friend. The Lord gave the writer special wisdom in delivering the message, the text being 1 Cor. 15: 55. The father, mother, and relatives were delighted with the service, and we trust this shall be the means of their salvation. Instead of having the wicked, ungodly, sleek-headed priests drinking sake (liquor), ringing their bells, chanting their meaningless prayers over the body of our friend, how we rejoiced and praised God for the privilege of holding this Christian funeral!

Beloved, do foreign missions pay? We believe they do; and we are more determined to press on and win these precious souls to our Christ; for indeed they are jewels that shall flash in the diadem which He shall give us in that day. No one shall rob us of this crown. It is a crown blazing with stars, every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God. Truly we may say, poor as we are, we are making many rich. Despised as we are, we would not change places with a person of high rank. Homeless though we be, but our citizenship is in heaven. "For here have we no continuing city, but we seek one to come" (Heb. 13: 14).

Back Yards and Boys

If a person purposes to raise chickens or other animals, he goes about to build barns and make yards; but when one has the most important task in life — that of rearing a child — there seems to be no preparation made whatsoever.

The ordinary home is constructed as though the coming of a child were the last thing expected. No playroom is provided. Flat owners are as much afraid of children as they would be of a fire. Discrimination is made against them in high-class buildings. If one takes his child to a first-class hotel, he finds that they are more afraid of his child than they are of his "jumping" his board bill.

The lack of preparation for the child and attention given the child is particularly noticeable in the back yards of large cities. One may travel all day long and scarcely see a piece of apparatus that is constructed and erected for the entertainment and exercise of the children. All over the city the back yards are deeply sodded, and the cement walks are kept well brushed. The whole thing seems to have on it a sign erected especially for the boys: "Keep off the grass and go to the Devil."

The streets, however, are full of the children. The sidewalks are skating rinks; the pavements are marble boards; the vacant lot, among the tin cans and waste paper, are the ball parks; the alleys, with their mud and filth, are schools of crime and vice.

As soon as the child goes into the street the parents have lost all control of him. The child selects his own companion; he finds his own pastime; he learns his own way, and often that way leads downward. The vilest child in the neighborhood is always found in the street. Little girls of tender age are allowed to run for blocks around their home.

This situation is becoming more and more the rule throughout cities. It is a wonder that scores of children are not slain every month by the automobiles and the heavy trucks and wagons that pass through the streets. A special providence must surely watch over the childhood of great cities.

It is perfectly reasonable and easily possible to equip an ordinary back yard so that a child will find it the most attractive place in the neighborhood. Rope swings can be put on frames that are inexpensive and easily constructed.—*Exchange*.

Sunday Amusements

In all the denominations today, the Sunday amusement question has become more or less an acute one. At the Presbyterian General Assembly, in session at Atlantic City, N. J., the subject came up in a rather unexpected fashion a few days ago, when the Committee on Sabbath Observance presented a resolution which was in effect a sweeping condemnation of all forms of amusement and work on the Lord's day. It advocated the abolition of motion picture shows and Sunday newspapers, abstention from baseball, golf, automobilism, tennis and kindred outdoor sports, and even the dropping of school and college studies which would compel the student to Sunday labor, in order to be prepared for Monday's class work. It called upon employers to recognize the right of the workers to a weekly rest, and that public officials, as well as private concerns, should regulate employment accordingly. One delegate, who rashly undertook to speak in justification of Sunday golf and baseball, and to expostulate mildly against placing a ban on certain outdoor sports, which he held ought to be permissible for those who had no other day for recreation or exercise, met with a storm of protests. It was in vain that he pleaded that the Bible itself did not specifically condemn Sunday recreation. The spirit of the assembly was fully aroused in defence of the Lord's day from what it deems a snerilegious invasion. One speaker denominated the Sunday "movies" as "the modern Diana of the Ephesians." Others spoke of the automobile as responsible for drawing millions away from church, while golf was to be condemned not only for its effect on church attendance, but because it was the means of keeping away one hundred thousand caddies from the Sunday school.

The adoption of the resolution, while it closes the debate as far as Presbyterians are concerned, and very clearly defines the attitude of that large and influential denomination on the question of Sunday amusements, may merely be regarded as a prelude to the discussion of the whole subject which must come, sooner or later, in all the denominations.—*Christian Herald*.

"Be yourself! If you are a fir-tree, be the best of your kind, and do not try to be a box-tree or a pine. If you are a harp with its solemn sound, do not endeavor to imitate a horn or cornet with their clarion note. You may be a glorious original, but would make a poor copy."

THE WORK AND THE WORKERS

WEST NEBRASKA CAMP

The campmeeting held at Kearney, Neb., closed August 27th. We had good interest in the strong doctrinal sermons preached by Rev. Messrs. Jacobs, Gouthey, and Babcock. There were about thirty-five at the altar, most of whom claimed victory. Rev. A. W. SMITH.

NORTHWEST KANSAS GROUP MEETING

Our fifth Sunday meeting, being postponed to the first Sunday in September, was held at Puleo, Rev. Frank Mayhew in charge. We were disappointed in not having Rev. H. N. Haas, of Hutchinson, with us as planned; but the Lord gave us a blessed time with our own preachers—Rev. Messrs. Stevens, Mayhew, and Hodges. Saturday was given to the discussion of home and foreign missions, rescue work, progressive evangelism, God's plan for financing the church, and social problems in the church. Sunday was the crowning day. The Lord was manifested through tears and shouts during the love feast and sacramental services. The evening service ended victoriously, and all felt repaid for coming. Brother Mayhew has some real saints who know how to pray and push the battle for souls.

Mrs. ELIZABETH HODGES, Secretary.

DAKOTAS-MONTANA ASSEMBLY

The Assembly sessions were held in our new church in Minot, N.D., each morning and afternoon, and evangelistic services in a large tent at night. There were seekers at every service, and quite a number prayed through. Dr. E. F. Walker was the preacher.

Rev. W. M. Irwin was re-elected secretary, and with his two assistants, F. B. Janzen and E. C. Pounds, kept the business in good shape and up to date. Brother Irwin was also chosen as District treasurer.

Rev. J. O. Young was re-elected District missionary treasurer, and steps were taken to make the District Missionary Board a more efficient force for the promotion of holiness than heretofore.

The District Board of Examination consists of the same members as before, with the exception that Miss Florence Bowman takes the place of Brother Jacob Luchsinger, whose health seemed to require a rest from work.

Rev. Earl C. Pounds, pastor at Sawyer, N.D., having completed the four years' course of study, was advanced to the eldership and ordained on Sunday afternoon by Dr. Walker, assisted by the other elders present. Brother Pounds preached the sermon in the tent Sunday afternoon.

The presence of Rev. A. G. Crockett of the Publishing House was an inspiration, and his willingness to take hold and boost at every opportunity was very much appreciated.

Three deaconesses were consecrated on Saturday evening, and they, with Brothers Lyman Brough and D. C. Plank, were made a District Rescue Board. The deaconesses are doing a noble and Christlike work, and the field of their endeavor is unlimited in its opportunities to do good in Jesus' name. H. G. COWAN.

KIRK (COLO.) CAMP

The campmeeting held September 1st to 10th, under the auspices of the Nazarene church, has gone, but the influence will last. Rev. C. W. Ruth was the evangelist in charge, and proved himself a master hand. Kirk is not on the railroad map, but God knew where to find the place. The camp is situated six miles from Kirk, at the church, which is built of sod. The vicinity is inhabited with coyotes, jack rabbits, and snakes. Three rattlesnakes were killed a few feet from Brother Ruth's tent. Often we could hear from our tents the barking of the coyotes.

Twenty-five tents were pitched near the tabernacle, and all were occupied. The sod chapel was used for a dining-room, and a professional man cook prepared the meals, which were fine. Brother Ruth's morning Bible readings were seasons of uplift. The afternoon meetings, except Sundays, were in charge of local workers, among them Revs. L. A. Mercer, C. J. Howard, Evangelist D. I. Vanderpool, and the writer. On account of ill health, Mrs. Plumb was unable to attend.

Congregations were good. People came from far and near in autos, buggies, lumber wagons, hay-racks, and some walked. The last night there were three hundred and fifty present. All through

TELEGRAM

Olivet, Ill.

HERALD OF HOLINESS:

Olivet University had the greatest opening in its entire history. The student body is superb in its personnel. The enrollment is far in excess of any year in the past. The spirit of the body is splendid. Best of all, God is wonderfully with us. Everything points to a banner year in scholastic work and spiritual results. A number of the students have already been saved, and one girl marvelously healed.

LATER—Enrollment is one hundred and ninety-four, and students registering daily.

B. F. HAYNES, Pres.

TELEGRAM

HERALD OF HOLINESS:

Two thousand dollars raised at Nebraska Assembly for foreign missions! They asked that their apportionment be doubled. One brother takes the support of a missionary. The Lincoln church takes the support of a missionary. Many smaller subscriptions received for general and special funds.

E. G. ANDERSON, Gen. Treas.

the camp the altar services were fruitful, and several scores were definitely helped. All expenses were paid, and a fund of \$200 for 1917 raised. About sixty-five dollars worth of holiness books were sold, besides several sets of the Ruth books. Harmony prevailed throughout. One brother had attended holiness campmeetings for thirty years, and said this was the best yet. Come to Kirk next year. If interested, write A. E. Sanner. The Kirk church is not yet a year old.

R. J. PLUMB, Dist. Supt.

MISSIONARY AND SUNDAY SCHOOL CONVENTION, SPOKANE, WASH.

The first District missionary and Sunday school convention of Spokane center, Northwest District, was held at Spokane, September 7th to 10th. Chairman C. Warren Jones's most excellent program was carried out with but one or two exceptions. About fifty ministers and delegates were in attendance. A splendid rally was held on Thursday evening. Rev. C. U. Fowler, of Troy, Idaho, bringing the message. On Friday, the first day of the convention proper, was given over to organization, election of permanent officers, committees, etc., and in hearing of missionary reports. A program committee of four—C. U. Fowler, Mrs. I. F. Culbertson, J. W. Frazier, and Ira D. Brown—was appointed to take charge of the work of preparing programs for future conventions.

A report of the work in India was given by Rev. Charles Helfrich, of Post Falls, Idaho. The work in Japan was reported by Miss Gertie Bingham, of Garfield, Wash. Mrs. Pulver reported on the work in China. Reports on Mexico and Central America were given by Mrs. I. H. Dean, of Spokane. Mrs. Charles Helfrich reported work in the Cape Verde Islands. Report on home missions was given by Rev. A. R. Culbertson, of Tyler, Wash. Mrs. Lillian DeWitt, of Pine Grove, Idaho, gave an address on "The Bible on Home and Foreign Missions," following which Mrs. E. M. Thuner, of Portland, our District missionary treasurer, gave a stirring talk on missions. Rev. D. L. Rice gave a thirty-minute address on "Our Relation to Missions."

District Superintendent J. T. Little urged greater activity and more united effort on the part of the churches and pastors on the Spokane missionary center. Following his remarks, a motion was made by Ira D. Brown, of Colfax, and carried, that a committee be appointed by the chairman to look after missionary and evangelistic work on this part of the Northwest District. The above motion was amended to the effect that the convention elect such committee; whereupon the following committee was nominated and elected to serve as an evangelistic and missionary committee: C. War-

ren Jones, C. U. Fowler, Ira D. Brown, D. L. Rice, J. W. Frazier.

The evening services were evangelistic. Rev. Ira D. Brown preached on Friday evening from Judges 6:14, and District Superintendent J. T. Little on Saturday evening from Jonah 2:2.

Saturday forenoon was given over to Sunday school reports and addresses. Rev. E. W. Hillis gave a very instructive talk on "The Real Work of the Sunday School." Rev. J. S. Maddox spoke on "The Spiritual Work in the Sunday School," reading scripture passages from Deut. 6:7; 6:21, and Lam. 2:19. Mrs. Wilson of the Spokane Sunday school gave a short talk on the practical side of child conversion, and gave a demonstration of child training with her two little children, who recited in concert a great number of scripture passages and a number of questions from the Catechism. Mrs. I. F. Culbertson, of Grier, Wash., brought a short sermon from Mark 10:14. A. R. Culbertson, of Tyler, Wash., also gave a short address on Sunday school work. Reports were given by the following Sunday school superintendents: Mrs. Meglenre, of Stratford, Wash.; Mr. Bryant, of Spokane; Mrs. Helfrich, of Post Falls, Idaho; and Mr. Maxwell, of Kellogg, Idaho. Mrs. E. G. Eaton and Rev. Tetsuji Tsuchiyama, of Pasadena, Cal., each gave brief addresses on Sunday school work, the latter dwelling particularly on Sunday school work in Japan. Rev. C. U. Fowler spoke briefly on child conversion.

The Garfield (Wash.) church was well represented by Pastor Frazier and wife and delegates, who came in force with the intention of securing the next convention for their city; but when it became known that Colfax wanted the next convention, as they hoped to have their new church building completed and ready for dedication at that time, the Garfield delegation very magnanimously and in a sweet spirit of brotherly love withdrew their invitation in favor of Colfax, which place was unanimously declared the choice for the January convention.

Sunday, the closing day, was a great time. The Sunday school hour was given over to Sister Eaton and Sheeshu, who talked and sang to the scholars. District Superintendent Little preached at 11 a. m. from Rev. 2:2-5, resulting in much conviction. Several bowed at the altar. In the afternoon Brother Tsuchiyama preached a short sermon, which was followed by Sister Eaton, at the close of which the altar was filled with seekers.

The closing evening service began at 6:30 with a union meeting of old and young in praise and testimony service, after which Brother Tsuchiyama brought the message, preaching from Matt. 10:37. He spoke for an hour and fifteen minutes with great unction and power. The large audience, packed to the doors, was greatly moved. Many were in tears, and the altar was quickly filled when the invitation was given. The glory and presence of God was much in evidence throughout the day. We believe this to have been the best and most profitable convention of its kind ever held on the District. Much credit is due the pastor and convention chairman, Brother C. Warren Jones, and his wife, for their efficient work in handling the convention, and also the members of Spokane church for their hearty co-operation and kind hospitality.

Mrs. GENEVIEVE DISHMAN,
D. L. RICE, Reporters.

FROM SAM, THE NAZARENE

I have been in five campmeetings and have seen numbers of seekers saved and sanctified. Six years ago, when I was saved, there were six boys that came to this country with me, and they had the same chance to get saved I had; but they refused, and made fun of me. Today three of those boys are in their graves, killed by gambling and drinking, and the other three are in the penitentiary for life. Does it pay to do His will? Another thing, when I joined the Pentecostal Church of the Nazarene, a number of preachers said I was ruined for ever, and that I would never have a place to preach; but of course they did not know that Bud Robinson and some more of the saints were praying for me. Now I have more than I am able to fill. Some of the preachers that told me that, are shaking like they have the Missouri chills, when the District Elder comes around, for fear somebody might tell that they mentioned holiness from their pulpits. My Elder or District Superintendent tells me that I must preach holiness if I expect to be a Nazarene. I have some of the brethren write me at Eldorado, Ind.; but my address is Eldorado, Ill. S. E. POLOVINA.

FROM EVANGELISTS M. L. AND LIDA BRANDYBERRY

At the recent Assembly held at Olivet, Ill., we were elected District evangelists. While we have an excellent District Superintendent, W. G. Schurman, yet it is impossible for him to visit all the churches and enter all the open doors on the District. It was the thought of the Assembly to make Chicago Central District the leading one in our great church. We have in this District Olivet University, the best equipped and most promising holiness school that we know anything about. With its excellent and competent president, Dr. B. F. Haynes, and splendid Faculty and a beautiful student body of nearly two hundred, we see nothing ahead of this great institution but victory. The last two years in the pastorate at Danville, Ill., have been filled with hard toil, heavy burdens, much divine grace, and blessing from the Lord. We were loath to leave that field of battle and the dear flock there, most of whom have stood so nobly by us. About sixty came to the parsonage last Thursday night, and gave us a farewell reception. They also presented us each with a beautiful Bible, and a purse of \$13.

Our eyes are now toward our new work, and we have a burning desire to be a blessing and a means in God's hands of establishing some new churches in this District. We desire the co-operation of the pastors, and if you know of new territory where a good full salvation meeting might culminate in a Nazarene work, let us know. We are in the battle to win. We open our first meeting with Brother Gilmore, in Westville, Sunday, September 24th. Humbly speaking, we shrink from that wicked place, but we have a great God.

FROM I. D. FAERNER AND L. C. SANDERS

We have held four meetings in the Delta country this summer. Our last meeting was at Auter, Miss., on the Sunflower river. We had a blessed, good meeting. Our District Superintendent, Brother Whitehead, was with us the first week of the meeting, and did some fine preaching. We organized a church there, and we have taken the pastoral oversight of them for another year. We came from there to Cleveland, and out east to the Nazarene church last Sabbath. Our next meeting will be in the town of Cleveland, where Brother and Sister Galloway will join us and continue with us for several meetings. We have a fine field here, and the people are hungry for the gospel. We have been away from home for over two months, and will not be able to go home until in November.

FROM EVANGELIST LEWIS H. BACHELLER

Since my last report I held a series of meetings in West Sidney for two weeks, then went to West Point, Seaside campmeeting, a new holiness camp here in Maine. Brother C. H. Washburn, pastor of our Nazarene church in Beverly, Mass., and myself were the preachers, and on the last Sunday our District Superintendent, Brother N. H. Washburn, was with us. The last Sunday afternoon we had a baptismal service, and Brother N. H. Washburn and myself did the baptizing. There were over seventy seekers here. Leaving there last Monday, I came back to West Sidney. Brother Earl Lovejoy, a young man who has been wonderfully reclaimed and sanctified since I came to West Sidney the first time, was with me at the Seaside camp, and spent almost the entire meeting with us there. I am leaving today for my next place, Litchfield, Me. Last evening was the closing service here, and the church was packed to the doors. One sister was saved at the altar service. At the close the people took a unanimous vote for me to come back for another series of meetings as soon as I can. I am planning to go to New Brunswick soon.

DALLAS DISTRICT

I left home on September 2d, and have visited the following churches:

Troupe—The church at this place has made but little progress this year, as the pastor, Brother Thompson, has been sick most of the time; in the sanitarium several weeks, and has undergone two operations.

Mt. Hope—This is a small class, and they have had many things to discourage; but they have some true and tried souls that will not easily give up. We had two good services and planned for greater things next year. They gave us a nice offering on our District tents.

Pineland—Here we had one good service; one soul prayed through, and the band was encouraged. So many have moved away from this mill

town that it is a problem to continue the work; but they are pressing on. They also gave a nice little offering for the District tent fund.

Kirbyville—We had three days here, with precious services. The Free Methodist brethren had just closed their tent meeting, and we had the use of the tent, which was much appreciated, as the weather was so warm. There was some salvation work, and a liberal offering for the District tent.

Port Arthur—Here we found Evangelist Will Bennett in a good revival. We arrived just in time to see him tried in the city court for disturbing the peace by preaching and singing too loud. The courtroom was filled to its capacity. Brother Bennett handled his own case without the assistance of a lawyer. The jury was out just twelve minutes, and returned a verdict of "Not guilty," which was followed by orderly but enthusiastic cheering from the great crowd. The church here was organized some weeks ago by Rev. J. B. Lee. We found it in keeping with the Nazarene, and endorsed the work, and received some new members. Brother Bennett continues his meeting indefinitely. We have good property and a fine outlook here.

Batson—The work at this place has suffered some this year, and has some grave difficulties to overcome. It is a hard problem to do real church work in these oil towns, where the laboring man has no Sabbath, but we have a few souls here that are true to God, and we are expecting better things ahead.

Lissie—I had two good days with this small but aggressive church. They have been without a pastor for some time, but the local workers have carried the work on nicely, and prospects are good for the future. A nice offering was received for the District tent work.

Evangelist C. C. Cluck has just closed a splendid meeting at Grand Saline; many souls were blessed, and the church strengthened. He begins next at Batson.

Pastor Gregory and Rev. H. R. Lee had a good tent meeting at Denison. There were a number of professions, and several additions to the church.

Dallas First Church has been blessed with another gracious revival. Rev. B. H. Haynie was the evangelist in this meeting, and the Lord honored his services. There were more than twenty-five professions, and the church was greatly helped.

Rev. H. R. Lee and Brother Tony, of Sherman, are in a tent meeting near Pottsboro.

We believe that the Pentecostal Church of the Nazarene has a great mission in this country, and that we owe to the people in the bounds of our District a debt of love that we must pay. We mean by the help of the Lord to do it, and we want the co-operation of all our folks. Our plan is to have at least two District tents on the field the beginning of the next Assembly year, and keep them busy the year round. The coast country offers a fine opportunity for winter work. Our aim is to double the strength of the District next year, by going in for siege meetings; to plant churches in the unoccupied fields; and to strengthen the weak and struggling churches by sending a tent and band of workers to these places. Our people are responding nicely wherever the plan is presented, and the money is coming up to buy the tents. We have not had opportunity to present the work to all our people in person, but we want all to have a part in this great work, so you may send in your offering, or pledge, to be paid by October 15th, and let all those who have subscribed send in their pledges on time. I would like to correspond with some one having a good serviceable tent for sale.

Our Assembly year is fast coming to a close. Let all pastors have their annual church meeting on time, make out the reports, and send them to the District secretary. I have sent report blanks to the secretaries of all the churches. If any have failed to receive them, let me know at once. See that all applicants for preachers' or deacons' license come to the Assembly duly recommended by the Church Board. The Assembly meets at Sherman, October 18th to 22d.

P. L. PIERCE, Dist. Supt.

MAIN SPRINGS CAMP

Main Springs camp is located near Prescott, Ark., and has just closed its nineteenth annual meeting, which was one of the very best of all its history. We were ably assisted by Rev. C. A. Imhoff, president of the Arkansas Holiness College, Vilonia, Ark. Brother Imhoff is known as the teaching preacher, and a mighty man is he—faithful, plain, and full of old-time fire that brings things to pass. Professor Corlett assisted in song with great effect, while young Brother Imhoff did good work with his cornet.

The crowds were tremendous, especially on Sundays. Fully two thousand people were present. All of the sixty camphouses were occupied during

the camp, and possibly twenty tents besides. The altar was filled, and many prayed through to certain victory, and shouted in the old-time way. There was not an unfruitful service.

The writer was one of the workers at this camp two years, in 1905 and 1906, and the people seem to carry the old-time fire that they did in those days. I am now at our home camp, Bethany, and Rev. J. B. McBride, that prince of preachers, is putting down the old truths that he used to twenty years ago. The results are coming; the altars are full, many finding God, and great victory is ours.

C. B. JERNIGAN.

FROM EVANGELIST LUM JONES

We are still in Bonham, Texas, battling against sin. Rev. W. P. Jay joined us Sunday. He has charge of the singing. Rev. B. F. Pritchett, pastor at Sherman, was also with us Sunday, and his presence was greatly appreciated. So far there have been eighteen or twenty prayed through. We go from here to the Assembly, October 4th, at Ada, Okla., and then to Gordonville, Texas, to help Brother Mike Roberts in a meeting. Brother W. D. Dilbeck is with me here.

MICHIGAN DISTRICT ASSEMBLY

The third Assembly of the Michigan District, held at Grand Rapids, was the greatest we have ever had. It will be long remembered for its sweet spirit. Reports show a splendid advance. Dr. Walker preached and presided in his masterly manner. Rev. I. E. Miller, of Caro, Mich., was elected District Superintendent. Brother and Sister Crockett, of Kansas City, were welcome visitors. The District pledged more than their assessment for the Publishing House.

The report of the Ministers' Mutual Aid Society was received with enthusiasm. An executive board was elected for the ensuing year, thus bringing it under the supervision of the Michigan District. A Laymen's Mutual Aid Society was launched. This society is on the same plan as the other, but is for laymen only. Information concerning it may be obtained from the secretary-treasurer, Rev. A. H. Kauffman, 233 Mt. Vernon avenue, Grand Rapids, Mich.

ALVIN H. KAUFFMAN, Reporter.

NEBRASKA DISTRICT ASSEMBLY

The fourth Nebraska District Assembly came to a glorious close, Sunday, September 24th. Dr. John Matthews, of Kansas City, preached Tuesday, Wednesday, Thursday, and Friday nights, and on Wednesday afternoon, and sandwiched in an occasional word through the Assembly to help the good work along. Rev. E. G. Anderson gave a tremendous talk on missions, and preached Sunday afternoon. Brother C. J. Kinne of the Publishing House gave a vision of the needs of that institution. General Superintendent J. W. Goodwin presided and preached Saturday night, Sunday morning and night. The inspiration of the Holy Ghost was upon all of these services, and the business sessions as well. The missionary spirit was a very important feature of the Assembly. We doubled our apportionment for next year, which will be one thousand dollars. During the Assembly we got pledges to support two missionaries, ten native workers, eighteen Sunday schools, and a subscription of \$258 for the General Fund. This means more than \$2,000 to start the year in with. Our vision is enlarging on all lines, and we are expecting God to do great things on the Nebraska District during the coming year.

M. F. LIENARD, Dist. Supt.

NEW MEXICO DISTRICT

The third annual District Assembly of the New Mexico District of the Pentecostal Church of the Nazarene convened September 15th at La Laude, N. M. General Superintendent Goodwin was in the chair.

For a few evenings previous to the Assembly, revival services were held, and the revival tide was rising, so when the other preachers arrived, all they had to do was to touch the button, and salvation began to flow like a river. Brother Goodwin endeavored himself to every one, both of our church and to outsiders. His stirring, soul-inspiring messages gave us a new vision of God's love, our possibilities, and responsibilities. Revs. E. P. Elyson and J. E. L. Moore also preached twice each. God owned the truth, and seekers were blessed. A beautiful spirit of harmony prevailed in all the business sessions.

Rev. R. E. Dunham was re-elected District Superintendent on the first ballot. The reports of the

pastors and evangelists were inspiring. All had come through trials and testings, but each reported victory. The several branches of our church work were represented by able speakers, and God set His seal of approval on each anniversary.

Sunday was a day long to be remembered. The love feast at 9 a.m. was a most blessed service. The saints shouted and praised God. This service was followed by a healing service at which a goodly number were anointed for healing. Brother Goodwin brought the message at 11 o'clock. Several prayed through. At 3 p.m. the beautiful concrete church was dedicated, after an offering had been taken to pay for the chairs. The property is free from debt. The Sunday evening service was a fitting climax for the Assembly. We gathered early and had our missionary anniversary before the preaching. We were made to feel like doing more this year for the spread of the gospel than ever before. Brother Moore brought the message, and a number came forward. One young woman resisted the Spirit until she was prostrated, and lay at the altar unconscious until 8:30 Monday morning, when she yielded to God. Then another young woman knelt at the altar, and was blessedly saved. We were made to feel that truly it was a great Assembly.

J. D. FRANKLIN, Reporter.

FROM PRESIDENT J. E. L. MOORE

Since my last report I have held the camps at Pilot Point and Austin, Texas. It was indeed a great blessing to labor with Rev. J. P. Roberts and wife, superintendents of Rest Cottage and Orphanage, in their great camp. This institution is certainly run on red-hot holiness lines, and the fire falls when they go to prayer. The cottage prayermeetings were a great aid to the meeting, and a number prayed through to victory. Brother Roberts manifested his generalship in keeping everything running smoothly. The pastor, Mrs. Emma Harrell, was a great factor in the meeting. She is a strong, spiritual character, and knows how to pray heaven down upon a revival. There were about seventy-five professions during the meeting. The singing was led by Professor E. V. Hubber, of Central Nazarene University. On the last Saturday night during the service, Brother Robert's barn, with contents valued at \$1,000, burned. This was, indeed, a loss, but God gave them grace to shout even in this affliction. We, as Nazarenes, should pray for and give liberally of our means to Rest Cottage and Orphanage, which is owned and controlled by the Nazarene Church.

Our last meeting was with Pastor E. W. Wells, at Austin, Texas. We were glad, indeed, to make battle with the enemy in the capital city of the Lone Star state. The meeting was held on the lawn of the Nazarene church. Brother Wells is a great general, and has built up a very strong church in the last two years. They have a nice, new church building and parsonage. Brother Wells has the love and respect, not only of his people, but also the people of the other denominations of the city. We had about fifty-five professions and eighteen additions to the church during the meeting. During the last week we had Revs. W. O. Self and J. T. Page with us to conduct the singing. How they did make the welkin ring! We also had Rev. J. P. Roberts and wife with us over the last Sabbath, which was, indeed, a red letter day. On the last night of the meeting after the sermon on "The Unpardonable Sin," twenty-two knelt at the altar, and about eighteen were blessed. We have held five meetings during vacation, and God has given us about two hundred and fifty souls.

CENTRAL NAZARENE UNIVERSITY OPENING

The fall term of Central Nazarene University, Hamlin, Texas, opened September 12th with a good enrollment, and a swing of victory. A fine body of young men and women have come to us from different parts of the state and adjoining states, among them a number of good preachers, evangelists, and missionaries.

The first Sabbath morning was a time never to be forgotten. For more than an hour the entire audience was bathed in a sea of glory. The saints wept and shouted while sinners quaked and trembled. At the close of the sermon, without any singing, two excellent young people, who had come to us from another state, came to the altar and prayed through to blessed victory. The Wednesday night prayermeeting was another good service. The chapel was pretty well filled, and as one after another testified to the saving and sanctifying grace of God, the Spirit of the Lord seemed to rest upon us. After the service was dismissed, a young man came back trembling, knelt at the altar, and

was blessedly sanctified, and called to preach. This makes the second one to be sanctified and called to preach since the opening. The chapel exercises are scenes of refreshing from the presence of the Lord; the songs are unctuous and the prayers are filled with the Spirit.

Dr. Mangum has instituted a Missionaries' Medical Course which is destined to be a great blessing to our church. He and his wife, with Dr. B. P. McCrary, are preparing to open a Nazarene sanitarium in University Place, in which they will give our missionaries in training instruction in *materia medica*, minor surgery, and practical nursing.

We have just completed our fund for \$10,000 to be used in completing the third and fourth stories of the Administration building, and expect to get started to work on the building soon.

A number of nice residences are being built in University Place, and some excellent families are moving to us. Let the saints continue to pray for us.

J. E. L. MOORE, President.
OSCAR HUDSON, Bus. Mgr.

FROM EVANGELIST C. C. CLUCK AND WIFE

Our campmeeting at Nobles, Ga., was great in every way. This camp is only five or six years old. They have a large tabernacle in a fine grove, and a committee of thirty men and women to run the camp. There was not a dry service from start to finish. They certainly looked after our entertainment and paid us well. We were called back for 1917. The meeting here at Grand Saline starts off well.

FROM EVANGELIST ARTHUR F. INGLER

Our engagement as supply pastor of the Nazarene church at Burns, Ore., has closed. We were thankful for the privilege of working with this loyal band. There have been seekers at the altar, and some have found the Savior precious in pardoning and sanctifying power. Pastor Flowers and family have been in Portland since June 1st, but are expected to return to Burns this week. We are called to supply our church at Everett, Wash., for a while, and myself and family expect to arrive there next Saturday. We shall be open to evangelistic work after November 15th, and our present address is General Delivery, Everett, Wash.

CHURCH NEWS

Patchogue, N. Y.

We have some one at our altar every week. We have given the walls of our church a coat of murex, in three shades, which adds to the appearance. Our finances are easy. Rev. W. H. Hoople, who has a summer home at Bayshore, was down and preached for us last Sunday night. We had a good congregation.—C. A. RENEY.

Lynn, Mass.

Under our pastor, Brother Beers, we are renewing our strength. Conviction is on the people, and a break is coming. Sunday mornings the saints are strengthened, and in the evenings the sinners are weakened. Our Sunday school is on the increase. Tuesday classmeetings led by the Spirit are times of rejoicing; also Thursday night prayermeetings, which are times of intercession. A Young Men's Praying Band has been formed, which holds meetings on the street, in homes, in missions, and churches. Already eight open-air services, two cottage prayermeetings, three services at missions, and two services in our own church have been in our charge. Tent meetings begin soon. We are waiting on God or a big revival, an upheaval from the formalism, Unitarianism, Universalism, and devilism so thickly spread over New England.—L. BYRON, Reporter.

Coleman, Texas

Rev. V. N. Harp and Miss Kathryn Jeanes, with other help, have recently held a good meeting near Coleman. There were a score or more either saved or sanctified. Quite a few are coming into the Nazarene church.—L. LEE GAINES.

Monterey, Tenn.

A revival meeting will begin at the Pentecostal Church of the Nazarene at Monterey, Tenn., Sunday, September 24th, and will continue two or more weeks, with Rev. B. F. Neely, of Peniel, Texas, as evangelist, and Rev. R. C. Rodgers, of Sparta, Tenn., as song leader. On September 24th we desire to serve dinner for our out-of-town visitors, and request the co-operation of all who care to assist us in serving this dinner. Those who desire entertainment during the meeting will please ad-

dress Mrs. W. O. Parret, Monterey, Tenn., on or before September 20th.—S. C. BISHOP, O. C. CRAIN, A. P. WELCH, Committee.

Clarksville, Tenn.

God has enabled us to close one of the greatest years of our life. We have fought under many adverse circumstances, yet we are closing our year's work with the best record in the history of the church. Our people have stood by us in prayer and purse, according to their ability, and the sweet, harmonious fellowship that has existed between us as pastor and church enables us to close our year's work without a friction. We are at this time in a meeting near this place, and the fire is falling.—MARTIN S. COOPER, Pastor.

Millport, Ala.

Since my last report I have held two glorious meetings, one at Rosebloom, Miss., and one at Millport, Ala. Our meeting at Rosebloom was a wonderful success, with many saved and sanctified. We have a real good church building at that place, and it is surrounded by a good farming country, and has a fine band of people. Our campmeeting at Millport was a fine one. I have seen greater visible results, but never deeper work done. The writer, Revs. R. A. Breland, Bud Cornelison, and P. C. Ramsey did the preaching. Our District school opens here at Millport the first Monday in October, with Rev. R. A. Breland and wife in charge. I go next to Taylor Springs, Beaverton, Ala., next Sunday for a week's meeting. From there to Vernon, Ala., for the fourth Sunday in September, for a week's meeting. Then on to Gulfport, Miss., and from there to Haleyville, Ala.—S. B. GOSLEY.

Lowville, N. Y.

I am in Lowville with Brother and Sister Miller in their mission. The mission is interdenominational, but all the members belong to the Nazarene church of Syracuse, N. Y. This is a beautiful little place, and could easily support a red-hot Nazarene church. It will take a little hard work and some real faith to get the thing started, but God is able. The meeting in Sag Harbor, Long Island, where wife and I did our best for a month, was not quite a failure. There were not many seekers, but we got blessed some in spite of everything. Rev. A. Columbia Schnabel is our pastor there. The Devil finds it just impossible to stop her. I expect to go from here to Bloomingdale, and have an all-day meeting with the holiness people there, and then go on to Burke, where Brothers Miller and Archibald are to have a meeting September 16th to October 10th. Burke is my old home town, and there are a lot of boys and girls there that I would like to see saved. Everybody is welcome to attend this meeting. The seats are free. Collection every night, if we don't forget it. Come if you can. We hope there will be a good rally of the holy people of the northern part of the state. I expect to begin a meeting with Brother Williams, our pastor at Clintondale, September 21st. We need revivals. They will cost time, money, and a lot of other things, but we must have them.—PAUL HILL.

Pullman, Wash.

We recently closed a successful three weeks' tent meeting at this place, in which a number of seekers found God; others sought clean hearts. Backsliders were reclaimed, and the church itself rejuvenated. Rev. Ira D. Brown and wife, of Colfax, Wash., and Rev. C. Warren Jones, of Spokane, were the principal evangelists. Rev. William A. Elliott, Mrs. Mae Budd, Rev. C. U. Fowler, Rev. J. S. Maddox, and the writer, assisted in the preaching. We encountered quite a hotbed of fanaticism in the town, many of the number identifying themselves with our meeting at the start. Most of them came to our altar seeking deliverance from their delusions, but with the exception of one or two, all turned back again, failing to walk in the light. Pullman is known as one of the "hard places," but God worked in our midst and much good was accomplished. The saints there are more determined than ever to push the battle for holiness in that town, where the State Agricultural College is located, and where Unitarianism and "head religion" holds almost undisputed sway. Many church members are hungry, and are looking our way. Some have already signified their intention of joining in with us. The Pullman church is greatly hindered by having no suitable place in which to worship, and at present writing they are without any meeting place, but plans are on foot to either secure by purchase or rent a church home for our people.—D. L. RICE.

Colfax, Wash.

Following the closing of the recent tent meeting at Pullman, Wash., the writer came to Colfax to

assist Rev. Ira D. Brown in a tent meeting, which began August 28th and is still in progress. Rev. J. S. Maddox also came over from the Pullman meeting to assist at Colfax. Miss Belle Bishop, of Garfield, Wash., is the organist, and helps with the singing. Last Sunday was a great day with the church. A thousand dollars was raised toward the building of a new church, more than \$300 having previously been subscribed and paid in. There had been no previous thought of raising money for this purpose until after the pastor began to make the usual announcements, in which he called attention to the fact that they hoped to build a new church this year, on their beautiful lot, which had been secured some time previous at a great bargain. The spirit of giving suddenly took hold of the people, and pledge after pledge was made in sums of \$100, \$50, \$25, and in smaller sums, until an even thousand had been raised. It soon became apparent that there would be no opportunity for Brother Maddox to bring the morning message, as the glory began to fall, while the saints leaped and shouted in real Nazarene fashion, and the morning service wound up at 1 o'clock with every one happy over the prospect of a new church building and parsonage at an early date. One young woman, a stenographer at the county courthouse, had previously subscribed \$100 toward the building fund, and she arose and made an additional pledge of \$100 more. In a few moments she again rose to her feet, and stated that she would like to change her last pledge and make it \$400. The Colfax church wants the midwinter missionary and Sunday school convention held in its new church next January. Brother and Sister Brown are royal entertainers, and know how to take care of folks, as do also the other members of the Colfax church.—D. L. RICE.

Portland, Ore.

Rev. S. L. Mendel, recently of Madras, Ore., has received a unanimous call to the Highland Park church at Portland, Ore. His new duties began August 21st. Highland Park church is in a good spiritual condition, and is in the midst of a splendid field for work.—Mrs. D. FINNEY.

Bonham, Texas

We are at Bonham now. We came here not knowing there was a church here, but found one, and preached for them. Friday night was a great time, and also Saturday night. Nine prayed through. I have a new fifty-foot circle tent, just stretched **four times**. Will sell it at a bargain. Address me at Kingston, Okla.—LUM JONES.

Dodge City, Kan.

Our camp is over. We were about rained out two evenings, then the Devil tried to steal our crowd by taking them to the Chautauqua, but the saints prayed, and they came back. About forty got through to victory. Prejudice was broken down, and new people became interested. The outlook is better. Sunday, September 10th, was dedication day for the new church. We have a commodious building, 32 x 50, with four foot extension for the pulpit. The cost of the building was \$3,500 with about \$1,000 to be provided for, but the Lord blessed so wonderfully that the debt was covered and \$500 extra subscribed to put in a furnace and furnish the basement for prayer-rooms and infant department of the Sunday school. Rev. John Wesley Lee, of Chicago, did the preaching, and rendered excellent service. Professor J. E. Moore led the singing, both at the camp and at the dedication. Sister Millie Getkey was our organist, and sang several times with Professor Moore. Sister Miller has been healed, and the Lord has blessed spiritually, physically, and financially.—W. E. MILLER.

Marshall, Texas

We can report a great victory for holiness and God in the Methodist church here. Brother J. B. McBride was with us ten days, and God owned his ministry. We had seekers at the altar nearly every night. One woman got saved about 11 o'clock one night, went home, and pulled a neighbor out of bed, and straightened up some old scores. She was sanctified the last night of the meeting, and had a "spell," and we did too. Marshall is a burnt-over district, but God has given us a great refreshing.—C. E. WOODSON, Pastor, Methodist Church.

Hutchinson, Kan.

Our school opened September 5th, with a three days' convention. Brother E. J. Lord was with us over two days, and we enjoyed his preaching. Brother A. F. Balsmeier and wife and Brother James Demoret were with us, and brought some earnest messages. We have a fine crowd of students, who seem to be here on business for the King. Brother Hans, our pastor, is starting a

campaign of city evangelization, and is using the students to go into the homes personally. There are a number of Mexicans living in Hutchinson, and we are doing missionary work by holding meetings among them. Brother Francisco Soltero, of Deming, N. M., is here in school, and is pushing the work. We believe the Lord will use him both here and in Mexico. We also have a nice class of deaconesses in training, and we are going to put them to some practical work. We are delighted with the work of our new president, Rev. W. C. Stone, and believe God has placed him here. The grade department is new with us this year, and although the enrollment is small, the work is starting off nicely. Brother Swim has charge of the primary and intermediate departments, and Mrs. Effie Simpson has the seventh and eighth grades. The enrollment above the grades is sixty-five, and more coming all the time. We believe the Lord has sent in a chosen body of young people.—NETTIE WINANS, Deaconess.

Chicago, First Church

God has dealt graciously with us this last month in the absence of our pastor, Rev. M. E. Borders, who has been conducting a campmeeting in the East. Brother Messenger, Brother Deright, and Dr. Swain have preached with unction from on high, and God has blessed their efforts. Sunday, September 3d, was one of the best days we have ever seen. Evangelist P. P. Bilhorn and wife, of our city, spent the day with us, and Brother Bilhorn preached the gospel in song, as he alone can. He sang people into the kingdom, and up to the heights of Canaan, until the saints shouted victory with his music. That same day we were privileged by the presence of Dr. Reynolds, General Superintendent; Evangelist August Nilson, of Portland, Ore.; Rev. Edwards and son, of Massachusetts; Rev. J. C. Bench, of Michigan; and Sisters Horton and Cunningham, of California, nearly all of whom took part in the services. Brother Borders was also present for the day, leaving on Monday for Olivet to attend the Assembly. Brother Nelson, leader of our Young People's Society, is much encouraged over the increase in interest and attendance of the young people at their services. Seekers are being saved and sanctified, and God is crowning their efforts with success. Brother Lampton reports good street meetings. Strangers have joined in the march, come into the church, and have been saved. The band and orchestra are standing by the work faithfully. The interest in the children's meetings keeps up. Several have given their lives to God in the last few weeks.—Mrs. J. A. BERRY, Reporter.

Midlothian, Texas

We are in the midst of a great revival, four miles out from Midlothian. Seekers are finding the Lord in pardon or purity in almost every service. The meeting will continue another week. We will be engaged in this field until November. I will be glad to correspond with any who desire my services for evangelistic meetings after that date. Home address, 2550 1/2 Elm, Dallas, Texas.—REV. FRANK DANIEL.

Atlas, Ark.

Our meeting closed out at Shady Grove, Ark., Sunday night, September 3d. God wonderfully blessed. Fifteen or twenty prayed through. Brother Millsap and I came to this place, and there was not a man or woman in the neighborhood who claimed to be a Christian. We stayed, and some fathers and mothers prayed through, and when we left were praising God. We go next to Mount Pleasant church, at Murillo, Ark.—TODD W. GRIF-FIN.

West Somerville, Mass.

The work has gone steadily forward through the summer months. We have held some wonderfully fine and successful open-air services in Davis square on Sunday nights. Our congregations are increasing, and the Sunday school is outnumbering the same time last year considerably. We are about to launch a new membership campaign. We hope to double our attendance. One woman, who was afflicted with cancer, was brought into the experience of salvation. She was baptized on her bed, and taken into the church. While at Portsmouth camp Brother Leander Schurman preached for me to the delight of our people. Sister Schurman is now in the hospital, where she has undergone a successful operation for appendicitis. Their son, Ralph, has just left us for Olivet University.—D. RAND PIERCE, Pastor.

Des Arc, Mo.

The camp is over, and we have settled down to straight marching. The evangelists, Allie and Solomon Erick, preached the Word, while our faithful pastor did all she could with her prayers. A

number of seekers prayed through. Sunday was a great day for the school. The evangelists did all they could to help that part of the work along. Confidence was restored, and folks are again looking to the school. At the 3 o'clock service pledges were taken to pay off a note of \$275, and \$123.50 has been paid in. School opened Tuesday morning, and a number of students were on hand. Not only were they from Missouri, but some were from Kentucky, Indiana, and Oklahoma. We want a number of boys and girls to work one-half their way through school. When the \$275 is paid, the school debt will be about \$1,270, and we have \$290 pledged on that. We have to raise the money on \$1,000 by January 1st. I start out again in a few days in behalf of the school.—I. B. SIPES.

Nauvoo, Ala.

We closed out last Sunday night a seven-day meeting. It was a tent meeting, one and a half miles from Nazarene chapel, Nauvoo. Rev. H. H. Hooker and wife and the Rev. Mr. Pennington of the Methodist church were in charge. Sixty-five or seventy claimed the blessing of pardon and purity.—LIZZIE LOVETT.

Mt. Clemens, Mich.

The East End Mission of this city had us come with our big tent and hold a meeting for them. Mt. Clemens is a health and summer resort, and so the world, the flesh, and the Devil were there in all their glory and finery. There had been no revival there for twenty years but in answer to prayer God gave us one from heaven. About thirty seekers prayed through to victory. We expect to have a church there before long. We began at Springfield, Ohio, last Sunday under the tent, and God has promised us victory.—D. G. BACON.

Dallas, Texas

We have just closed a very gracious revival under the leadership of Rev. B. H. Haynie, District Superintendent of the Little Rock District. His preaching was indeed rugged in its nature, but productive in its results. There were twenty-five or thirty professions during the ten days. Brother Haynie is a brotherly associate and an agreeable collaborator. After three years of service with the church here, which have been enjoyed and blessed with rich fruitage, the present pastor offered his resignation (for he had been unanimously called to serve the fourth year) to take effect at the conclusion of this Assembly year.—H. B. WALLIN, Pastor.

Plantersville, Miss.

My report to September 11, 1916, is as follows: I have visited and prayed in 128 homes, and in homes where there were sick, 75, which makes a total of 203; conducted 24 services; have seen 8 seekers saved and 4 girls rescued and brought to Christ; traveled 460 miles, and received \$9.83 for my work. I have been in three meetings with my pastor, Rev. J. W. Dodd, and wife. These meetings were fine, and Brother Dodd preached in the Spirit. I was in one meeting with Brother A. M. Gamble and wife, which resulted in twenty-five or thirty seekers in the last service.—M. E. GASKAWAY, Deaconess.

Atwood, Okla.

A great meeting has just closed at Atwood, Okla., for the Newberg church, Rev. S. B. Dameron pastor. Rev. F. R. Morgan, District Superintendent, was the evangelist. Brother Morgan did excellent preaching, and had great results. Twenty-five professions were made, and there were twenty-one additions to the church. The Newberg church is one of the best on the District, and they know how to pray and pay.—Misses DAMERON and VERNER.

Pecola, Okla.

We have just closed a meeting at Pecola, Okla., in which forty dear seekers were blessed, and the folks all over that part of the country were revived. You could hear folks singing and praying at sundown all around the old camp. We are now at McCurtain. The Lord is working here. The tent is crowded, and so is the altar. Pray for us.—J. FAGALY, Evangelist.

Oakwood, Ill.

We have just had the pleasure of attending the Chicago Central District Assembly, at Olivet, Ill., which was indeed a wonderful treat. We are again in the evangelistic field, and are now in what promises to be a good meeting at Oakwood, Ill. Mail addressed to us at this place will reach us.—C. C. BEATTY and Wife.

Houston, Miss.

I have just closed my meeting at Hardin schoolhouse, nine miles west of Ecorse, Miss. We had a great victory. Thirty or more prayed through.

Brother "A. M. Gamineil," our District secretary, was with me, and did some fine work. Also Brother J. A. Russell, who lived near the schoolhouse, was with us and did some fine work. These young men are new in the cause, but they are very promising. Sister M. E. Gasaway, of Plantersville, was with us, and helped us out. She is one of the deaconesses of the Eureka chapel church, ten miles east of Tupela. This was my fifth meeting since July, and each one has been victorious. After this meeting I visited my work in Pontotac county. While there we had four great services. My next meetings will be at Tupela, Miss.; Memphis, Tenn.; and Citry, Okla.—J. W. DODD.

Rule, Texas

My first meeting for the summer was at Willow Point schoolhouse. In this meeting we had the help of a Baptist brother, who did good work. God gave us ten souls in this meeting. My next meeting was at Tanner schoolhouse. I had the help of Brother Eardman, of Hamlin, and Brother Graham, and also Sisters Brown and Sewell, of Hamlin. They all did fine work, and we were enabled to get the truth before the people. We never had greater liberty in preaching. We went next to Bunker Hill schoolhouse, with Brother and Sister Cagle as human leaders. The Misses Coughran, of Hamlin, were in charge of the music. There were forty-eight seekers prayed through, and fifteen people were organized into a Nazarene church. Our next meeting was at Valley View schoolhouse, in Stonewall county. Our collaborators were Brother Graham and Misses Brown and Sewell. This was a hard battle, but God came to our rescue, and victory came. One lady who was eighty-three years of age, had never heard of holiness until this summer, was gloriously sanctified. Also a sister-in-law of Sister Lillian Pool was sanctified. We banded together five of the best people here, and will organize a church as soon as Brother Henson can get to them.—J. W. FERRELL.

Stewart, Tenn.

We closed a good meeting at Long Creek, September 12th. We were assisted in this meeting by Misses Emma and Laura Turbeville, of Martin, Tenn. Miss Emma did some great preaching. Miss Laura is a fine musician. A number received victory at the altar, and the community was stirred, and the church edified. After two years of prayer, labor, and patience, we opened the back door and let about twenty go who were not in harmony with our doctrine.—J. L. SANDERS, Pastor.

Portland, Me.

We opened our meeting near Wimer, Okla., August 18th. It was a hard battle, but at the end of the seventeen days several had prayed through to salvation. We had with us Brother Edward Snowbarger, of Sylvia, Kas., as singer. He is also a splendid altar worker. We are here in the country near Sublette, and the meeting is starting off well. The crowds and interest is good, and several have requested prayer. We go from here to the District Assembly. Write us at 712 East Fifth, Hutchinson, Kas.—THOMAS KEDDIE, JR.

Lerna, Ill.

We just recently closed a short revival meeting with our Brother Schurman, District Superintendent. He did some great preaching, and won the hearts of the people of all denominations. The meeting did much to break down prejudice. We wanted to raise \$700 for our church debt, the last Sunday, and began the meeting with a sacramental service. Then Brother Schurman preached, and took the offering. During the day we raised about \$900, and with the offerings for the meeting amounted to over \$900. We were called back for another year.—L. T. WELLS, Pastor.

Gore, Okla.

We have just closed a good meeting between Gore and Braggs. A good many prayed through to victory. Our church here is still a live one. Brother F. R. Morgan, District Superintendent, has just visited us. He truly is a man of God. Thank the Lord for the HERALD of HOLINESS. It is worth five dollars a year.—J. R. GARRISON.

New Bedford, Mass.

We are having victory in our work in New Bedford. The services are well attended and seekers are finding the Savior. We have just closed a successful series of tent meetings with Evangelist Ira D. Archibald in charge. About forty seekers knelt at the altar during the meeting. Brother Archibald worked faithfully for three weeks, pouring in the truth with no uncertain sound. On Sundays it was impossible to seat the crowds. Mrs. Addie F. Beebe gave lectures on Sunday afternoons to large congregations to the mothers and their daughters, dealing with the social evil in a way that will not soon be forgotten. Miss Mabel Manning, of Lynn, Mass., led the singing for the first week, and had to leave on account of a previous engagement. Miss Carol Beebe led for the remaining two weeks of the services, while Master Gordon Beebe, the fourteen-year-old son of the pastor, preached one afternoon, the sermon that has attracted so much attention, "The Handwriting on the Wall." He preached for about forty minutes to about three

hundred and fifty people without making a break. Mrs. Beebe lectures again to the mothers, next Sunday afternoon in the church. Brother Archibald deserves much credit for his straight preaching, and the saints for their prevailing prayer.—T. E. BEEBE, Pastor.

Venice, Cal.

We took an offering for home and foreign missions in our church yesterday, then took our regular offering, and then caught our breath for about two minutes. Had a harp solo by Miss Pearl Marine, then took up an offering for the general missionary fund, in which God blessed us as He always does. It was a good day in our church, with pastor and people in harmony. Two joined the church by letter, and one new member, one was baptized, and one party subscribed for the HERALD of HOLINESS.—REV. GEORGE W. MARINE, Pastor.

Portland, Ore.

Sunday, September 10th, was a day of victory. Brother Sulston preached a helpful and inspiring message in the morning, and the writer brought the message in the evening. Great conviction was on the people, and we were conscious that God was working. Miss Rebekah Martin stopped off with us over Sunday, as she was on her way to teach at Pentecostal Collegiate Institute this year. Her visit was a blessing, and her message, as she sang, was owned of God. Many of our people are returning who have been away for the summer months, and our Sunday school is to have a rally day soon. Our prayermeetings and class meetings are seasons of rich refreshing from God.—J. H. and J. J. SULSTON, Pastors.

Malden, Mass.

Rev. John Norberry came over Sunday in the fulness of the blessing, and preached with fervor. We had a great day, and seekers found God. Brother Norberry was a former pastor here, and did a great work for this church. Brother DeLong was with us one week night, and we had the altar full of seekers. Last Sunday, Rev. F. C. Norcross, of Portsmouth, N. H., delighted us with his ministry. The Lord gave us a glorious day, and one seeker. Sister Schurman, one of our deaconesses, led a recent prayermeeting, and Brother Gilbert Lake another. The work goes on.

The Grandview Park camp was a better one this fall than has ever been held. Each fall the saints gather from far and near for a grand closing rally of the camp season. Rev. S. W. Beers, the much-loved and able president, was in charge, and whenever he is in charge, things are looked after. Under his leadership, and with the assistance of Rev. Messrs. L. N. Fogg, John Norberry, F. C. Norcross, A. K. Bryant, and a host of Spirit-filled saints, the fire fell, and seekers went their way to the cross. The meeting was especially good all the way through; many got liberty, and the closing meeting was one of power and blessed victory. Get ready for our midwinter convention.—L. D. PEAVEY.

Diamond, Wash.

Since the Assembly we have been engaged in several evangelistic meetings. September 1st we took charge of the work here. God is speaking and hearts are being melted. Sunday was a blessed day, while shouts of victory went up from the saints, sinners were weeping under conviction and asking to be prayed for.—L. M. KOHNENBERGER, Pastor.

Newton, Kas.

This meeting was held under the auspices of the Harvey County Holiness Association, and in the Nazarene church, of which Rev. Fred H. Mendell is pastor. Although at times the meeting pulled hard, and it seemed difficult to arouse a proper interest even in the members of the association, yet the Lord stood by us. Brother Mendell and his people certainly did stand by the meeting, and got their share of the blessing. Brother Peters, a railroad conductor, is the president of the association, and is a wheel horseistic to. God bless this man of God, in whom the railroad men have the most implicit confidence. Miss Stella McNutt, of Ohio, was called to conduct children's meetings daily in connection with the revival. Much blessing came through her ministry. Some fifteen or twenty children professed conversion. Our revival closed in a blessed break. Twenty-four souls came forward the last night, and the penitential sorrow was evident up and down the altar. Most of the seekers prayed through. The saints rejoiced and were much encouraged. Nearly sixty seekers for the meeting, besides those in children's meetings. I go next to Woodlawn church, Chicago, to fill in for a little while till they can secure the proper pastor.—W. E. SHEPARD.

Maplewood, Mo.

The tent meeting closed last night with sweeping victory. Ten were either saved or sanctified at the last service. The saints shouted the praises of God, and many precious seekers prayed their way through. Several came into the church. Much good has been done during this year's work of Brother and Sister J. E. Linza. The greatest conviction is on the people that I have known in

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"A careful following of the hygienic advice in its pages ought to lengthen the lives of our women and make their closing years the happiest and most useful of all."—Philosophical Journal.

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committees are at work for its entertainment. The tent meeting ran two full months and was successful, closing with many penitents at the altar. Come to the Assembly.—K. O. GOULD, Church Reporter.

Berry, N. H.

Two beautiful baptismal services have been held this summer at which twelve persons have been baptized. One of them was a young Chinaman, who has been attending our church for the last few months. He can not speak English very well, and, although he has given evidence of being truly converted, he has not had the courage to testify previous to his being baptized. He was wonderfully blessed at the baptism, and has testified and offered prayer since. We have held street meetings on the square nearly every night this summer. Large crowds have listened eagerly to the gospel message. God is touching hearts.—Ruth B. ACKERMAN.

Delmer, Ky.

This Assembly year has truly been the greatest in our life. We spent a few days with the Highway church. We found the church in good condition. Brother Robinson has been pastor there for the last two years, and he has done some fine work. The church has called him back for another year. We are going to the Assembly at Louisville.—I. T. STOVALL, Pastor.

Des Arc, Mo.

Evangelists Allie and Solomon Irick have just closed a meeting here in which many plunged into the fountain and were made whole. The Irick brothers, under the power of the Holy Spirit, make a team that the Devil can't balk. They preached straight, and uncovered sin and carnality, and much good was accomplished. The fall term of the Missouri Holiness College opened the week succeeding the close of the campmeeting, and through the efforts of the evangelists \$275 of the indebtedness on the college was paid off. The school opens with a full corps of teachers, with every available house on College Hill taken, and the dormitory crowded with students from Missouri, Indiana, Iowa, Kentucky, and Oklahoma, and more are coming all the time. Young preachers are coming in. We are truly grateful for our Joshua and Caleb, Brothers Sipes and DeBoard, who have undertaken to rebuild this work, and pay off the indebtedness.—P. L. SMITH, Reporter.

Collyer, Kas.

I find it still pays to stick to the old landmarks. Since March 5th I have been in ten meetings, church and camps. I have seen a great number of seekers at the altars, and heard their shout. I am now at Collyer with the Methodist people. I expect to hold four meetings on this District. Any one wanting a singer or preacher to assist in meeting, write me at Collyer, Kas.—W. H. HUGGINS.

Millport, Ala.

The trustees of our District school, located at Millport, are glad to announce that they have succeeded in securing Rev. R. A. Breland as principal of our school. His wife is to assist in the work, also Miss Zora Sancier, who has been employed to take charge of the musical department. These have come to us highly recommended by Christian teachers. The writer has known Brother and Sister Breland for a number of years, and they are well qualified in heart and head for the work. Three departments will be maintained—Literary, Bible and Theological, and Music. We have a fine prospect for a good opening. Some have moved in, and others are coming soon. An interested in a holiness school where there is a healthful, wholesome surroundings at the lowest possible cost, will do well to write Rev. R. A. Breland, Millport, Ala.—J. H. MCKNIGHT, Secretary.

I am now in charge of the Nazarene Academy and Bible Institute located at Millport. The school is admirably located on a twenty-acre campus, with fine water, and healthful surroundings. I have never seen finer people than we have here. We have three departments of school work—Literary, Music, and Theological. The theological work will be taken up after the Christmas holidays. Books can be had for ten dollars a month, and tuition from one to two dollars. Music is three dollars a month. If any one has some of God's money to hand I am sure it would please Him for you to send us a part of it. We need to complete the two-story building we have, also we are in need of better furnishings. I will be pastor of the church here after the Assembly year closes, and am now pastor of the Black Creek church, where we have a few faithful people.—R. A. BRELAND, Principal.

Topeka, Kas.

The Topeka church is grateful to God for two excellent services on Sunday the 17th. Rev. Ros A. Lizenby, of Kansas City, was with us both morning and evening, and preached with great unction and in the power of the Holy Ghost. God blessed each service by giving seekers at the altar. We had a large attendance at both services.

all the seven years of my stay here. We are expecting a great time in the Lord during the Assembly in October.—Mrs. M. E. WALLACE, Deaconess.

The annual meeting of our church was held on September 10th. It was the largest attended church meeting ever held here, and was a season of unity and rejoicing. The pastor, Rev. J. E. Linza, presided. All bills were reported paid; a

balance of over \$15 was in the bank to the credit of the tent fund; pastor reported \$430 support for ten months; a full corps of officers was elected, and Brother Linza was unanimously recalled for another year's service. His acceptance is expected. The church has been added to in membership, and a spirit of love and unity prevails. The church is truly on fire for God. The District Assembly is to convene here on October 4th. Strong

The outlook for this church is bright. There is a large field here, and Topeka needs a holiness church.—E. R. SNOOK, Assistant Pastor.

Nauvoo, Ala.

Our meeting at Nazarene chapel was a great success. The Methodists united with us, and we had an old-time union meeting. There were sixty-seven professions, and ten united with the church. Brother and Sister Hooker certainly are faithful workers and the Lord helps them to serve the gospel hot instead of cold or lukewarm.—Mrs. J. L. HORSLEY.

Lowville, N. Y.

Our work in this city is progressing marvelously. God has sent us a leader, Brother William Hinman, formerly of the Syracuse church, who will look after the work in the absence of the superintendent. He comes to us highly recommended. Other families are considering moving in to help establish the work here. We welcome them. At present wife and I are at Burke, N. Y., September 16th to October 10th, with Rev. I. D. Archibald, of East Rockaway, N. Y., as coworker. God came at the very first meeting. Seekers are at the altar every opportunity. Our District Superintendent was at Lowville for a series of meetings, and is also here a few days, and proved a great blessing at both places.—Rev. F. E. MILLER.

Sawtelle, Cal.

The Lord has given us a Nazarene work in Sawtelle. Mrs. Pleasant Case, who has had charge of the union mission for ten months of the last year, is pastor of this new work. Upon giving up the mission work in May, she took the pastorate of the Santa Monica Nazarene church, and during her stay there the Lord added seventeen members to the church. Twelve of them were from Sawtelle. Sister Case is a full-fledged Nazarene, and has the freedom and blessing of the Holy Ghost. The meetings in the union mission spoiled many for cold formality. In addition to about fifty professors and students on the "firing line" from the university at Pasadena, it was our privilege to have Rev. Seth C. Rees and President H. O. Wiley with us some during the year. Before Sister Case went to Santa Monica the Church Board there voted to sell the church property to the Methodists for a Spanish work, and buy in another locality. But God laid it on the hearts of the pastor and people to hold the property and make a Nazarene-Spanish work of it. The Lord is greatly blessing the work now under the direction of Sister McReynolds and her workers. The attendance is good, and a large number have been at the altar, many praying through to victory. Sawtelle and Santa Monica people united and bought property in a good location, with a nice hall and five-room parsonage. After moving our class of twenty-six members up here, the Lord added nineteen more, making our membership forty-five. We opened our work here August 25th, with an all-day meeting, which was blessed of God. Rev. Tom Rogers, our pastor at Long Beach, preached for us in the morning service. Rev. Seth Rees, pastor of the University church, preached in the afternoon, and Brother Carl Duell, superintendent of our mission in Los Angeles, preached at night. Rev. Howard Eckel was also with us in the evening service. The attendance and interest was good. There was conviction on some, and one seeker at the evening service. We thank God for the victories thus far gained. We expect to have Brothers Lewis and Matthews in a revival meeting, which begins October 6th. Pray that many of these precious old soldiers may be saved before they pass out into eternity. In connection with our church we have mission services every evening. These are largely attended by the old soldiers from the Soldier's Home. It was the privilege of Miss Ruth Bond and the writer to labor with Sister Case in the union mission for seven months. God has seen fit to permit us to be back with her again, to give the message in song, and push the battle for souls in Sawtelle.—Miss EDITH JOHNSON, Reporter.

Ironton, Ohio

We have a fine little band of Nazarenes here. The enemy is trying hard to banish holiness out of this place, but he is only scattering fire. We will soon have to vacate the place where we worship, and have no place to conduct our Sunday school or other meetings. We met Sunday and had a great day of victory in the midst of this fierce opposition. We are few in number and have not much of this world's goods, but have started a move for a new holiness church of our own, and \$100 was subscribed. We want to buy a lot and build at once. We would like to correspond with some of the Lord's stewards for a loan. Two new Nazarene classes have been organized near here in the last two weeks, and we mean to pour out our very lives for the cause that we love so dearly. We have had some good tent meetings this summer, and are now burdened for the work here. We mean to go through.—D. E. MILLER, Pastor.

Shelbyville, Tenn.

I am here in a great revival. About fifty souls have prayed through. People are getting saved and sanctified on the road home, in their homes, and elsewhere. Pentecostal fire is falling. Lots of Baptist people are getting sanctified. Great crowds fill the house every night. The place is

Phineas f. Bresee: A Prince in Israel

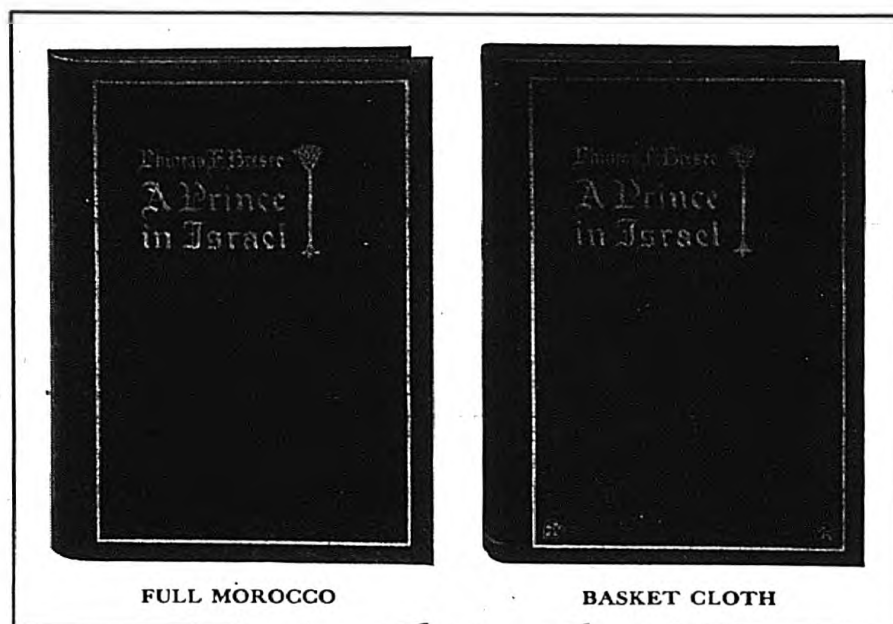
By Rev. E. A. Girvin

The above is the title of the life story of our great leader, Rev. P. F. Bresee, D. D. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years and as his life was so inseparably woven into the life of our church the life story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

The author, who is an expert shorthand reporter, spent many hours with Dr. Bresee during the last year of his life and hence, much of the story is in the doctor's own words. The opportunities for producing such books as this are as rare as the men of such strength and greatness.

The author has done his work well, and we have done our best to give a proper dress to his excellent production. It is to be beautifully bound in fancy basket pattern blue cloth, with title and ornaments stamped in gold leaf and all gilt edges.

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stirred for miles around. This meeting was my second one over here. The other meeting was owned of God in bringing a number of souls to Him. I will hold one more meeting over here before I leave for home at Vilonia, Ark. God has given a blessed, fruitful campaign here. May the Lord continue to bless and use the HERALD of HOLINESS in every land.—LEE L. HAMRIC.

Boise, Idaho

We organized a Young People's Society Sunday evening, September 3d, with a membership of fourteen. We are expecting more soon. We are thankful for such a good pastor and wife as Brother and Sister Herrell. They are an encouragement to the young people. God was with the young folks last Sunday night in an especial way. The Holy Spirit is working in our midst, and several feel the call either to the foreign or home mission field. We are expecting a great revival here in this place, especially among the younger people.—BERTHA LONGSTREET, Secretary.

Donahoeville, Ga.

We have enjoyed a few days at home, at the Shingler Holiness University. This is the first time I have been at home since early in May. God has given me a good summer. We have seen more people saved and sanctified, really get through to God. The work here is on the increase. The school has had a good opening.—M. M. BUSSEY.

PERSONALS

Evangelist August Nilson of the Northwest District was a caller at the Publishing House this week. He has been doing some splendid work in the middle states.

Mrs. Cloud requests prayer for her husband, J. E. Cloud, who has undergone a serious operation, and has blood poison.

Miss Sadie Frances Johnson, of Rosburg, N. M., was united in marriage to Mr. John Nutt, of Cedar Hill, N. M., September 6, 1916. Rev. J. Albert Dean officiating.

Announcement is made of the birth of a son to Rev. S. H. Boydston and wife, September 14, 1916, at their home, Handale, N. M.

J. H. Smith says: "I subscribed for the HERALD of HOLINESS a few weeks ago, and like it fine. I am a Free Methodist preacher, and know a good thing when I see it."

"I can hardly wait each week for the coming of the HERALD of HOLINESS," says Lillie Day. "It has been such a blessing to my soul."

Rev. J. C. Bourse writes: "I wish to express my appreciation of the excellence of our paper. It is the best yet, and still improving."

District Superintendent Lyman Brough of the Dakotas-Montana District is in a meeting with our church at Morrilton, Ark. From there he will go to Argenta, Ark., to assist Brother Speakes.

Request is made for continuance in prayer for the healing of Mr. William Wunderlich.

General Superintendent J. W. Goodwin, with Mrs. Goodwin and little Elizabeth, were welcome visitors at the Publishing House last week. They were on their way to the Nebraska Assembly at

Lincoln, from the New Mexico Assembly, where the Lord greatly blessed.

On September 2, 1916, at the home of Rev. and Mrs. Dilman H. Gottshalk, Cherokee, Iowa, their daughter Carrie was united in marriage to Mr. W. O. Humbert, of Topeka, Kas.

ANNOUNCEMENTS

Teacher—Jacob Hunter, Bloomfield, Ind., Rte. 1, a high school graduate, and who has had two terms of college, desires position to teach. Holiness school or college preferred.

Pastorate Wanted—Having decided to do pastoral work, I am ready now to accept a call, and desire to correspond with some church who needs a pastor. I have had thirty years' experience in pastoral and evangelistic work. Address, T. D. Saffell, Farmington, N. M.

Recommendation—I am personally acquainted with Rev. George Ward and wife, and know them to be earnest, spiritual, and zealous workers in the work. Rev. Mr. Ward is a good gospel preacher, and also a good pastor, always busy about his Master's business, and always had a good report. Brother Ward was called to fill out the unfinished pastorate of Rev. Alie Irick of Ashland church, and at the close of the year tendered his resignation. Many were grieved, but he felt it was the leading of the Lord. I take pleasure in recommending him to any one needing a pastor, and feel that he and his wife will prove a blessing to any church they serve.—W. W. Hunkes, Dist. Supt.

Withdrawal—Rev. A. R. Welsh, elder, of Columbus, Ohio, has withdrawn from the Pentecostal Church of the Nazarene, and the Pittsburgh Assembly. Brother Welsh goes to the Wesleyan Methodist church.—W. R. Gilley, District Secretary.

District Evangelists—At our last District Assembly Rev. M. T. and Lida Brandyberry were elected District evangelists. This couple need no recommendation from me. Brother and Sister Brandyberry sing well together, and Brother Brandyberry is an excellent song leader. They are both ordained elders, and good preachers. This is the time for the pastors to get in their invitations, as they will be kept busy once they get in the work. Secure them at once by addressing them at Olivet, Ill. If you want a Nazarene church in your town secure them at once. Chicago Central District should keep them busy this year.—W. G. Schurman, Dist. Supt.

Notice—To the pastors and laity of the Pentecostal Church of the Nazarene of the Hamilton District: We appeal to you in behalf of the support of our District Superintendent, J. C. Henson, who is laboring so faithfully in the interest of the District. We advised you some time ago in relation to the apportionment of each church and pastor. Let each pastor and layman do their best to meet this obligation.—J. E. Gnar, Secretary, Advisory Board.

Holiness Meeting—Rev. A. G. Jeffries, evangelist, will be at Yukum, Texas, from Oct. 6 to 16th. Remember us in prayer.—C. P. Clayton.

Group Meeting Postponed—The fifth Sunday group meeting is being called in on account of being so close to Assembly time. It will be held the following first Sunday after the Assembly, at Austin, Texas, November 15th.—C. P. Clayton, Pastor.

New England Preachers' Meeting—The opening preachers' meeting of the autumn season will be held with our church at Cliftondale, Mass., Wednesday, October 4th. The place of the meeting is changed from Fitchburg to Cliftondale. The day of the meeting will be held the day previous (Tuesday) in the same church. Let the brethren rally to this first meeting of the year. The election of officers for the ensuing year will take place at this meeting.—C. P. Laupher, Secretary.

Notice—Those who are expecting to attend the Assembly of the Western Oklahoma District at Altus, Okla., October 11th to 15th, and desire entertainment, will please notify Rev. M. V. Dillingham, Altus, Okla., as soon as possible.

Assembly Notice—Those who attend the Missouri District Assembly to be held at St. Louis, Mo., October 4th to 8th, may buy tickets to the St. Louis union station. There take the Manchester car west. Get off at Sutton Avenue, and walk two blocks west to Lyle Avenue, then one block north to the church. The committee will there assign homes to all delegates and preachers.—J. E. Linza, Pastor.

Recommendation—I have known Rev. J. C. Casady, of Bloomfield, Ind., since he became a Christian. God has wonderfully used him. It was through him and others that God established the holiness mission in Lexington, Ky. His walk as a Christian is above reproach. No church will make a mistake in calling him for a meeting.—Martin Shaw, Anderson, Ind.

Let me cultivate a hearkening soul. Shakespeare writes "of the disease of not listening." Sad disease, when it is that of the inward ear! Indifference, insensibility to the heavenly call. The poets, artists, scientists are so grand because they possess the hearing ear, and catch the undertones of nature and mind. A spirit tremblingly responsive to the heavenly voice is the grandest gift of all. To detect and promptly obey the behests of the infinite silence is of the genius of the saint.—W. L. WATKINSON.

KEEP MY COMMANDMENTS

If we abide in Christ and have Him abiding in us it will be our chief and natural desire to obey Him, for His will must then be our will. How are we to know the commandments of Christ? By familiarity with His teachings. Not simply by

knowing the words of Christ, though that is important, but by understanding the spirit of Christ. Then we shall be able to obey Christ in instances for which we have no specific directions. The great and inclusive command of Christ is expressed in the law of love. Christ expects of men "that in every relation of life they are to do and be what absolute good will requires."

There is a manual in Congo which was compiled by the earliest pioneer missionaries, and in the section devoted to the baptismal service this strange phrase occurs. It is spoken by the missionary to the candidate for baptism: "...and seeing that you have come to the Lord Jesus, and have eaten His goat, I baptize you in the Name of the Father, Son, and Holy Spirit."

The origin of the sentence is, when a slave was ill-treated by a master, he could flee from the tyrant to any other master he might choose, and beg his protection; and if this request was granted, a goat would be killed, and the new master and the slave would eat of it together. Once this ceremony was performed, the old master ceased to have any claim over the slave. Should he follow the runaway and demand him back, he would be met with the reply, "He is no longer yours; he is mine, for he has come to me and has eaten my goat."

DIRECTORIES

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.

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

J. W. GOODWIN, 1625 Delta St., Los Angeles, Cal.

District Assemblies

Kansas, Newton, Kas.....September 27-Oct. 1
Missouri, St. Louis, Mo.....October 4-8
Mississippi.....October 25-29
Meeting to follow over November 3th.
Louisiana, Shreveport.....November 7-12
Meeting to follow over November 19th.
Alabama, Jasper.....November 22-26
Georgia.....November 28 to December 1
Assembly and revival meeting.

R. T. WILLIAMS.....Peniel, Texas

District Assemblies

Kentucky, Louisville, Ky.....September 27-October 1
East Oklahoma, Ada, Okla.....October 4-8
Oklahoma, Altus, Okla.....October 11-15
Dallas, Texas.....October 18-22
Hamlin, Abilene, Texas.....October 23-29
Little Rock, Menn, Ark.....November 1-5
Arkansas, Vilonia, Ark.....November 8-12
San Antonio.....November 15-19

Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the state, and is to be preceded by a great religious service on Tuesday night.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Calhoun Alta, Can.
Arkansas—Joseph N. Speakes, 209 Locust st., Argenta, Ark.
British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.
Chicago Central—W. G. Schurman.....Olivet, Ill.
Colorado—R. J. Piumb, 126 North Chestnut st., Colorado Springs, Colo.
Dallas—P. L. Pierce.....Peniel, Texas
Dakotas-Montana—Lyman Brough.....Surrey, N. D.
Florida—C. H. Lancaster, 628 Fourth st., Miami, Fla.
Georgia—W. R. Hanson.....Glenville, Ga.
Manassas.....October 1
Waynesborough.....October 7-15
Glenville.....October 17-22
Hamlin—J. C. Henson.....Roscoe, Texas
Idaho-Oregon—W. H. Tullis.....Nampa, Idaho
Indiana—U. E. Harding, East Thoraborg st., New Castle, Ind.
Iowa—E. A. Clark.....University Park, Iowa
Kansas—E. M. Chambers, 817 N. Maple, Hutchinson, Kas.
Kentucky—W. W. Hunkes.....Box 233, Ashland, Ky.
Louisville, Ky.....September 25-October 1
Little Rock—B. H. Haynie, 2600 West Eleventh st., Little Rock, Ark.
Louisiana—T. C. Leckie.....Lake Charles, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 293, Regina, Sask.
Michigan—E. Miller.....Caro, Mich.
Mississippi—J. N. Whitehead.....Sallis, Miss.
Missouri—G. O. Crow.....Springfield, Mo.
Sabula, Mo.....September 28
Irontone, Mo.....October 2
Fredericktown, Mo.....Sept. 30 to October 1
St. Louis, District Assembly.....October 4-8
Nebraska—M. F. Lienard.....Burr Oak, Kas.
New England—H. N. Washburn.....Beverly, Mass.
New York—Paul Hill.....New Berlin, N. Y.
New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
East Oklahoma—F. R. Morgan.....Henryetta, Okla.
Madill, Okla.....September 28-30
Laster and Amos, Okla.....September 28-30
Kingston, Okla.....October 1
Henryetta, Okla.....October 2
Ada, Okla.....October 4-8
Ada, Oklahoma—S. H. Owens.....Bethany, Okla.
Pittsburgh—James W. Short, 351 South Broadway, San Antonio—William E. Fisher, 535 West Agarta ave., San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson.....Dickson, Tenn.
Washington-Philadelphia—A. Ward, 1011 W. Allegheny Avenue, Philadelphia, Pa.