

# HERALD of HOLINESS

VOLUME 4

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

NUMBER 20

KANSAS CITY, Mo., AUGUST 25, 1915

## Our Great Need

**B**YOND question there is a great need in the Pentecostal Church of the Nazarene, and that need is a greater spirit of connectionalism, or of real loyalty to the church and her institutions. We must have this to succeed, as we ought and must. God has called us to a marvelous work, and there is nobody else to do this work if we fail. We are doing finely, and we have no complaint to make at the achievements already accomplished, for they have been very great indeed. But there remains still much land to be possessed, and we must possess it. We must be active and alive and alert if we would do all that lies within the range of our possibilities and our call from God.

There are institutions of the church which are vital to her very life and destined achievements, which must be conserved and properly nurtured. Take, for instance, the Publishing Interests of the church. This includes the publication of sound and reliable books, booklets, periodicals for the Sunday school and the missionary cause and for the general church. The HERALD OF HOLINESS is the central organ of the church, and stands as a pivot around which all the other publishing interests revolve.

These institutions or publications are the property of the church. They were founded, and have been conducted, by her specific orders, and are her own property. Those entrusted with their production are the servants of the church, doing her work by her orders and strive to obey her mandates only. These papers, books, and various publications are the voice of the church, and it is certainly fortunate that we have a House charged with producing these publications, because we can feel safe as to the soundness of these publications, and can safely use and recommend them at all times.

Now we insist that this important interest must have the support and co-operation of all the church—the ministry and the laity. It will not do for anyone to excuse himself for apathy, because he simply has not been active in the support of and co-operation with these interests. All should lend a helping hand, and push the work along with vigor and enthusiasm.

We can illustrate our point by the recent action of the Kansas District Assembly. This body of men and women live nearest to the House, and they promptly came to the rescue and subscribed five thousand dollars for the additional fifty thousand dollars they requested the General Assembly to raise for the House. The enthusiasm and the promptness with which these Kansas District people acted, bespoke a spirit of connectionalism and of loyalty which, if prevailing universally among our people, would insure the greatly enlarged work and products of the House, and the extension of the influence of the publications everywhere within our borders, and even beyond our immediate borders.

Other Assemblies have taken action which shows a spirit of loyalty which is very encouraging indeed. We are persuaded that there will be such a general response to the needs of this important arm of service and power of the church, that it will be put upon a basis where it can spread its work to still broader regions, and its influence be felt even more potently than ever before.

The church paper problem is a troublesome one with all

the old churches. Let us not repeat the blunder of these churches and let our publishing interests, especially our papers, lag or fail in meeting all the great and gracious ends to be served by a strong and wideawake press. God wants us to have such a paper in the field, one so strong and certain and true that we can always feel safe in its deliverances and influence, and that we are being represented properly in our great evangel and mission before the world.

The example set by the Kansas District is encouraging indeed, and will be met by the church at large in a spirit of great appreciation. God bless the work everywhere, and all the workers in the field, and give us such a union and loyalty and spirit of connectionalism that we will always move as one great army with a solid and powerful step, and with a front to the enemy which will be understood as offering no compromise whatever. Let our step and our attitude and our spirit show such unity and concord and absolute solidity that we will move and speak and love and fight and worship and sacrifice and suffer and do execution as one man. In such harmony God will take delight, and by it we can do our work with success and ease and delight to God and Christ and the Holy Spirit.

**AN ENRICHING WILL**

SOME wills are mere expressions of love and affection, with little or no bequeathal of monetary or property values. Other wills are rich in legacies of high value. In all wills of ancestors the legatees are sure to ascertain promptly their value to them and to appropriate their interests. There is seldom delay in these matters. God's will to us, His children, is one which enriches for two worlds; bequeathing us the best and greatest of this world, and of that which is to come. Besides, it breathes the spirit of the truest affection—a love which was attested by His gift of His own Son to die a most ignominious death for us. It is strange that He must insist and urge us to investigate and understand this will. Line upon line, appeal upon appeal, He makes us to study and understand, and then appropriate, the benefits of this wondrous will concerning us.

We hear Him saying, in Eph. 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord is." He teaches us to pray, "Thy will be done in earth, as it is in heaven," and even when we pray this prayer, so many do it without knowing or seeming to care to understand what His will is for us. And this indifference is exercised in the face of that strong statement of the Lord: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." Let us, in view of this warning, seek to know what this will of the Father is, and then obey its mandates and appropriate its privileges.

We are not left in doubt or confusion as to what this is. We are told specifically in 1 Thess. 4:3, that, "This is the will of God, even your sanctification." We learn here that God wills our sanctification, and we are sure from general principles that He does this because it is for our highest good. But we are not left to conjecture or infer this. We are informed that this is an eternal necessity, because without it no man can hope to see and know God forever in heaven. In Heb. 1:9-10, we read: "Then said he, Lo, I come to do thy will, O God, . . . by the which will we are sanctified through

the offering of the body of Jesus Christ once for all." Again in the 13th chapter and 12th verse we have: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Would Jesus have stooped to this tremendous cost if it had been a matter of no special concern whether we are sanctified or not? If it had not been a necessity can we imagine Him paying such an infinite price for it? Nay, brother, it is a necessity for us all. For this reason God willed it to us. For this reason Jesus paid the awful price it cost in His own blood. For this reason He suffered without the gate, and opened the way for us into the very heart of God that we might be sanctified and made clean every whit.

Is it your desire, brother, to be freed from indwelling sin and made white? It is the will of God that you should be, and He has made ample provision in the death of His Son; for hear Him: "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people" (Titus 2:14). Is it your desire to be made perfect in love, and to have the victory of faith which overcometh the world? This is your blood-bought privilege, and is willed to you by the loving Father Himself. Surrender and consecrate absolutely to Him as your Sanctifier, and the work will be done the moment you trust Him implicitly for it. Remember, He says this is His will concerning you. It is not a thing to be purchased or striven after, or bartered about with an hard Master. No, no! It is a matter settled forever for you, and is already provided in the blood. Yours is only to consecrate and believe His Word, and accept His will, and it is yours.

Do you want to be delivered from all fear—fear of man, fear of the future, fear of yourself, fear of failure, fear of devils, and the times, and any and everything? Then let His love be perfected in you, for "perfect love casteth out fear." Let this glorious work be accomplished in you, and God will be pleased, and you will be happy, and all things will be ready for you to wage a successful warfare, and you will be ready to do battle against all the wiles of the Devil. Remember, however, that it will not be a cessation of warfare. It will only be the beginning of the most strenuous warfare you ever engaged in. The Devil will never let up, but yours will be the victory day by day and forevermore if you stand true.

#### THE GERM OF THE REFOR- MATION

THE world on the sixth of July just passed celebrated the five hundredth anniversary of the martyrdom of John Huss. This Bohemian reformer was among the forerunners of Luther's reformation of the Sixteenth century, and really of that of the Wesleys, a little later. Beginning with Huss and Wycliffe and Savonarola, and heading up in Luther, and then further flowering out in the fuller and more spiritual movement of the Wesleys, the world had the boon of the most wonderful reformation of all the ages. It is therefore well and very proper, this celebration of the events which cost the reformers not only their ecclesiastical heads and positions, but often their lives.

We often wonder if the world has kept in mind as fully as should have been done that for which these men suffered and died. It was not merely for points of belief, dear as these are, and as well worthy martyrdom as they are. It was not for mere ecclesiastical forms or ceremonies or ordinances, for which these mighty men laid down their lives. What was it? *It was for the Bible they suffered and died!* It was to rescue the Bible from the grave in which the Romish Church had entombed it, that these men bared their breasts to the shafts of empowered ecclesiasticism, and were murdered or suffered proscription and persecution, or both.

What was the glory of Wycliffe's work but the translation of the Bible into the mother tongue of Englishmen, that they might read in it their blood-bought heritage in Christ Jesus? He was great in all the features of his wondrous work, but in none did he shine more gloriously than in this work of bringing the Bible from its cloisters into the light where each and every man could learn from it himself, without priestly mediation or mutilation, what this great Book of God had done and said for him. For none of his works, was Wycliffe more cordially hated or persecuted than for this great achievement.

It was the same with Luther and with Savonarola. It was the chained Bible in the cell of his monastery which Luther loosed and translated into the tongue of his German people, which gave Rome

her great offense, as well as his inveighing against her numerous travesties on doctrine, and her endless usurpations of prerogative and distortions of truth, and her ferocious cruelties perpetrated in the name of religion. The same was true in the case of Huss and the Wesleys, and every reformer that ever lived and suffered. This open Bible is what the Devil hated and feared and this is what he fights always. It is this Bible which Rome dreads, for it can not stand the light which comes from its sacred pages and exposes her dastardly pretensions and outrages. Hence this light has been the great enemy of Rome. Light is what she has never been able to stand. An open Bible read and studied will effectuate the fall of Rome when nothing else will succeed.

Rome well knows that she can alone thrive on ignorance of the Bible. Hence she has always fought an open Bible, and sought to keep it from the public. She has fought to keep it out of the public schools, and out of the homes of the people, and out of the hands of the people. She has burnt them by the millions, and continues her burning of Bibles till today. She persecutes for the reading of the Bible and interdicts its reading to day in free lands. Her hatred of this Holy Book should increase our love for it, and our care to keep it open and free and in the hands of the people, and in our schools everywhere.

If our people were as scrupulous and as diligent in the love and the study of it as Romanists are in their hatred and opposition to it, there would be a very different face on the state of affairs in this country. Protestantism needs an awakening on this subject. There is needed a reformation in Bible study and Bible reading, and in love for it, and in Bible defense.

Men in other days fought and labored and died to keep this Book within our reach, and shall we not prize and protect and love it? Huss was its champion, and Luther and Wycliffe and Savonarola and the Wesleys were staunch defenders of this precious Book, and preserved intact to us and our children, and the labors and sufferings and blood of such men call to us to stand unflinchingly for the Book. The Bible was but the germ of the reformation, and gave to it its breath and its life and its inspiration, and today gives to the memory of these great reformers the halo of glory which justly encircles them.

Bishop G. F. Pierce was right in urging that this Bible is the guarantee and the guardian of civil liberty, as well as the only hope of individual salvation and blessedness. In an address he said:

"What was the Reformation but the resurrection of the Bible? Cloistered in monastic seclusion, it lay for a thousand years hidden, silent and degraded. The dense vapors that went up from the fens of papal corruption shrouded in deep eclipse the lore of the world, and men groped in the gloom of a long and awful night. Intellect smitten from its pride of place, fell cowering in abject servility at the footstool of power. Superstition shackled the multitude, and the spirit of liberty slept beneath its wizard spell. Opinion, panic-stricken by the thunders of the Vatican, hushed its trumpet tones and left the empire of mind to darkness and to Rome.

"The genius of Luther evoked the Bible from its retreat to disenchant the nations. It came, and breathing upon the valley of vision its dishonored relics lived. It looked upon the sleeping sea, and the icebound waters melted beneath its glance.

"Yes, it was the Bible, which presided over the revival of letters and unrolled the manuscripts of ancient wisdom for the perusal of the nations; it was the Bible that unlocked the prison-doors of knowledge and bade her go forth and teach the people their dignity and their rights; it was the Bible that wrenched from the reeking jaws of ravenous usurpation the bleeding form of mangled liberty, and restored her to the earth, healed and sound, a blessing and a guardian.

"Let the Bible keep alive the spirit of liberty among the people and the spirit of reverence for God, and the republic is safe. Let lawless violence, or reasons of State, or an intriguing of infidelity sequester the Holy Volume, forbid it to walk upon the unquiet sea of human passions, and the last hope of patriots and the world is gone. This young Republic, smitten in the greenness of her years, shall be stretched to the gaze of nations a livid corpse, the scorn of kings, and none so poor as to do her reverence."

The hardest stone will show the effect of the continual stepping on it for years, and will wear off perceptibly. The continual dropping of the rain will melt the hardest piece of ground and wear even rock, finally. So, the continual round of duty kept faithfully up, and the prayer said daily in faith and expectancy, will tell on the hardest object of our petitions. The place and power of the intercessor are of God, and behind him is the eternal Word of Jehovah, which can not fail.

# THE EDITOR'S SURVEY

## News and Notes

The fatalities from the great floods in China reached enormous proportions, some putting the figure as high as 100,000 deaths. This is one of the greatest horrors of all history.

The platform of the Anti-Saloon League, adopted at Atlantic City, is certainly broad and advanced. It includes: The removal of District of Columbia excise commissioners. Modification of civil service laws to permit government employes to take part in local option and prohibition campaigns. Bar intoxicating beverages from interstate commerce. Bar newspapers and periodicals containing liquor advertisements from the mails. Prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico, and the Philippines by Congressional enactment. Submission of national prohibition amendment to the people. This is a bold and needed program and we devoutly wish the most complete success in every detail of the program.

Prohibition is spreading in Canada as well as in the United States and the rest of the world. In fact it is a world movement. By a majority of almost two to one the province of Alberta, Canada, has declared in favor of prohibition under the new direct legislation act.

Norman Hapgood writes a lengthy article in *Harper's Weekly* on "Big Jews and little." In this article he takes the position that the Zionist Movement will succeed in time, and the Jew find a cessation to his long wanderings and persecutions, and will become re-nationalized in his original country. This is in line with the prophecies concerning the Jew.

The war relief fund of the Methodist Episcopal Church has now reached the sum of \$104,000.

During the past year the Seventh Day Adventist publishing houses sold publications to the amount of \$2,500,000. Four thousand colporteurs are distributing this literature, which comprises books, pamphlets, papers, and magazines. This shows a commendable spirit of enterprise in these people. Why can not the houses of churches which are thoroughly evangelical exhibit the same enterprise, and scatter clean and sound literature broadcast over the land?

The churches in the United States generally spend ninety-four cents at home for every six cents they spend for world-wide evangelization. This is very far from the division of Paul's time and energies which he made between home and foreign peoples.

Let everybody remember that the General Assembly meets in Kansas City, Sept. 30th, in the First Pentecostal Church of the Nazarene. Let constant prayer be made that this great gathering may be rendered memorable chiefly by the most marvelous outpouring of the Holy Spirit ever manifested in the history of this church. This is a great prayer and wish, when we consider how God has made this church's history a record of remarkable displays of His power and glory. Why not enlarge our faith and our requests. Nothing is

too hard for our God. We need far more a fresh bequeathal of power and a fresh touch of glory and a fresh commission, than we do legislation or social and religious fellowship, as good and as useful as are these things. Let us never cease to be most distinguished by spiritual displays of power and salvation of souls at all our meetings of whatever character. Let us hold on to God for His presence and power to be manifested mightily.

That is a wise and apostolic plan inaugurated for the evangelization of Texas. The three district superintendents of Texas, Rev. P. L. Pierce, of the Dallas District, Rev. Wm. E. Fisher, of the San Antonio District, and Rev. J. C. Henson, of the Hamlin District, are the steering committee under whose direction the campaign will be pushed. The Treasurer is Rev. H. B. Wallin, of Dallas. The plan is a bold and courageous one, and one which God will smile on. Now let Nazarenes send in the sinews of war necessary to push this great battle for souls. This great campaign can not run itself. Neither can these earnest brethren run it without the money necessary to buy tents, pay railroad expenses, and all the different expenses incident to such a wonderful work of God. This ought to appeal to every lover of Texas, and every lover of Jesus as well. Let the money go to the State Treasurer, rapidly, Rev. H. B. Wallin, Station A., Dallas, Texas.

Brother C. B. Jernigan in writing on "Organization," in the *Pentecostal Nazarene*, says and correctly, that the reason of Germany's great triumphs, so far, in the great European war, is in one word. That word he insists is "organization." He is right, and the facts warrant his position. Let us all learn a lesson from this, and value organization at its true worth in church matters, as well as in military matters.

The District Assembly for Oklahoma meets September 8 to 12, at Bethany, Oklahoma, and the great campmeeting runs from September 2 to 12. So that the campmeeting covers the entire session of the Assembly. These meetings thus combined will make a great occasion, and will doubtless attract a great attendance. General Superintendent Reynolds will preside at the Assembly, and Dr. H. H. Miller, Superintendent of the San Francisco District and Rev. S. H. Owens, of the Western Oklahoma District, will conduct the campmeeting. We wish these two meetings may be attended with signal displays of divine power and with great results in the salvation of souls.

## How do We Represent Him?

The question is whether we rightly represent Jesus as the Savior of lost men. This is the matter of greatest import. Do we so represent Him that men and women seeing Him in us believe in Him and come to want Him to rule over them? He says we are His epistles, known and read of all men. When they read us do they get correct ideas and conceptions and impressions of His power and love and majesty as a complete Savior from all sin? An exchange thus illustrates this thought which we reproduce here for our readers:

A man walked into a grocery store in a country town and dropped his grips. As soon as he had opportunity to speak to the proprie-

tor, he said, "I am Mr. B., representing the A. Coffee Company. I wish to show you our line of goods and give you our price list; I feel confident you will be glad to buy of us." The proprietor did buy because he believed the representative and liked the goods he carried. The grocery man never saw the firm or any of its officers; he saw only its representative, or witness, and the goods he carried. After several purchases he knew the firm's methods of business, but at first only through its representative. Many have never dealt with God, all they have for first impressions and information are His representatives or witnesses and the Christ-like goods they carry. If men believe in His representatives and once try the goods, they get to know Him and His manner of dealing, but they know Him first only through His representatives or witnesses. Are we carrying His goods and representing Him? Are we His witnesses?

## Light the Measure of Darkness

Yes, the light of opportunity is the measure of guilt. It is a dangerous thing to resist light. When God sends us light He is sending us opportunity which, if resisted, incurs guilt on our part. We are to walk in the light as it comes, and only thus can we be clear from guilt and condemnation in a coming day. Light resisted renders us harder and harder until if resisted long enough we become callous and almost beyond the possibility of being reached. An exchange puts this truth in the following:

The people of ancient Sodom were so wicked that not ten righteous men could be found there. The people of Chorazin and Bethsaida and Capernaum could rightly say that they were not such sinners as those of Sodom. Why, then, should it be more tolerable for the Sodomites in the day of judgment than for those dwellers by the sea of Galilee? Because Jesus the Christ had loved and worked among them, they had followed Him in crowds through motives of curiosity, they had marvelled at His mighty deeds, and then had gone back to become absorbed in their affairs, unrepentant, unconcerned about the supreme question, their own membership in the Kingdom of God. The light had come to them but they had rejected it. To sin against light is far worse than to sin against darkness. There is a solemn warning here for us. "The clearer our light, the greater our duty," said Henry Ward Beecher. "For us to fall into the pit in which they of old stumbled is thrice a crime, as compared with the criminality of those who in primitive ages walked by doubtful light and with uncertain guidance." In the words of Thomas a Kempis, "The more thou knowest, and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more holy."

## A Strange Experience

We once heard the late Sam Jones relate substantially the same incident that we here give our readers from an exchange. It is a very remarkable incident which we can not explain, but it is calculated to impress the unsaved by its horror:

It is said that two brothers had for some time grown up together. One became a Christian and urged upon his brother's doing the same. He held out stubbornly against the Spirit. He went to war, was wounded, taken to a hospital, the Christian brother made his way to his bedside—watched over him faithfully for several nights—became worn from watching, anxiety and the loss of sleep. One night his sick brother seemed better, he risked a nap, while asleep he had a horrible vision. He saw a great frightful dark vampire-like monster with glaring eyes, long arms and claw-like hands come through the window and right into the room and float on over to the bed where his sick brother was lying. He heard a scuffle and saw the hideous monster

leaving the room carrying his brother with him. He heard his brother's piteous cries for help, and saw his appealing look upon him for relief. And after he could see no more, he heard his brother crying fainter and fainter. "Lost! lost! lost!" Startled, he awoke and hastily turned to see if his brother was all right, when to his horror he saw his brother's lifeless form! The eyes glazed, the mouth open and a horrible look of despair!

### Your Neighbor's Harvest

What have we that we did not receive? Do we not all owe all we are and all we have to the bountiful Giver of all our gifts? How strange that we hesitate at any of His reasonable commands? How strange that we can not realize that He can not and never did and never will make of us any demands that we do not owe Him, and which in obeying will not turn out to our own advantage and blessing. From the German comes the following adaptation which puts this truth in another but a true light:

You have a very rich and powerful Neighbor, who has helped you in your harvest. When you put the seed in the earth, He watered it with rain. When the seed sprang up, He let His sun shine upon it. And when you went out to the harvest, He sent health and strength to you and your laborers. You reaped a rich harvest. Now your Neighbor comes to you and says, "Look over the hedges of your farm and see my fields." You look and see, and lo, not only as far as your horizon reaches but over lands across the sea your Neighbor's fields extend. His field is the world, and His harvests are the millions of human souls therein. And the whole field is white for the harvest. Your Neighbor continues talking to you: "Since it is my custom to place all My strength at My neighbors' disposal, I must come to them and ask them to help in reaping My harvests in return. You see, the harvest is great, the laborers are few. Therefore give Me of your bounty that I may send out more laborers to the work."

What will you answer Him? Will you return to your house vexed because your Neighbor has made this request? Will you pick up a few sheaves that have been left lying on your field and offer them as food for His laborers? Or will you help your Neighbor as He has helped you, freely and generously? "Honor Jehovah with thy substance, and with the first-fruits of all thine increase."

### The Spirit's Work

The following lines from David Fyffe can be thought upon with profit:

So closely woven is the Spirit of God into the human soul that this most glorious fact of religion is often overlooked. The Holy Spirit does not lead us directly into new thoughts, but kindles those that we have.

### Always Working for Souls

God wants us to be always working to save souls. He has never authorized or commanded us to set aside the Sabbath Day or a mid-week prayer-meeting service as the time we are to use in this great business. He means for us to make it our daily and hourly business of life, and the secular or material business is to be incidental—a mere necessary interference, so to speak, with this other and real end and work of life. This is the divine plan, as sure as we are alive today. Some men seem to have caught the divine idea, and to work it out in life. Dan Crawford impressed us as such a man. Sherwood Eddy, of India, seems to be another such man. Of him the *Congregationalist* tells the following incident:

The man who really cares for Christ and for men finds natural ways of winning Peter. Sherwood Eddy of India, that devoted young man who is touching so deeply the spiritual life of thousands of students today, tells modestly of the list now running into the hundreds of those whom God has helped him to reach within the

### A Solitary Way

Prov. 10; 1 Cor. 11

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of loneliness.  
Our dearest friend is "stranger" to our joy,  
And can not realize our bitterness.  
"There is not one that understands,  
Not one to enter into all I feel;"  
Such is the cry of each of us in turn,  
We wander in a "solitary way,"  
No matter what or where our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

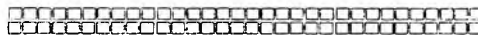
Job 17; Matt. 37

And would you know the reason why this is?  
It is because the Lord desires our love,  
In every heart He wishes to be first.  
He therefore keeps the secret key Himself,  
To open all its chambers, and to bless  
With perfect sympathy and holy peace  
Each solitary soul which comes to Him.  
So, when you feel this loneliness, it is  
The voice of Jesus saying, "Come to me;"  
And every time we are "not understood,"  
It is a call to us to come again.  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to day  
Can never have "a solitary way."

Isa. 16; Psa. 22

And when beneath some heavy cross you faint,  
And say, "I can not bear this load alone,"  
You say the truth. Christ made it purposely  
So heavy that you must return to Him.  
The bitter grief, which "no one understands,"  
Conveys a secret message from the King,  
Entreating you to come to Him again.  
The Man of Sorrows understands it well;  
In all points tempted, He can feel with you.  
You can not come too often or too near.  
The Son of God is infinite in grace.  
His presence satisfies the longing soul,  
And those who walk with Him from day to day  
Can never have "a solitary way."

— Author Unknown.



last fifteen years through the quiet personal approach. The other day, traveling between New York and Chicago, he was sitting in the barber's chair in the Pullman when the man cutting his hair said, "I was at an accident the other day." "Is that so?" said Eddy. "So was I." "Yes, and I nearly lost my life." "Yes," went on Eddy, "and so did I. But were you ready to go?" The man honestly admitted that he was not. "Why should n't you be ready? Why not get ready now?" But the barber was not willing then to surrender his life to Christ. A little later, however, he found his way through the train to the car in which Mr. Eddy was sitting and said, "I am ready now," and right then and there he gave himself to God.

### Words of Gold

Ivan Panin uses words of gold when he put the following truth in words:

To remember a good turn is to deserve it; to remember an ill turn is to deserve it still more.

### A Disadvantage of Prohibition

To the saloonist we commend one item of disadvantage in prohibition, as pointed out by our confrere of the *Central Christian Advocate*. The whiskey people will welcome all arguments which show that business in any lines will be hurt by prohibition. Here is some instances which we must all concede will be seriously hurt. The *Advocate* says:

Poor Kansas, suffering from prohibition! One of the effects of prohibition in Kansas is seen in the report of the parole officer of the State penitentiary for the past fourteen years. There are eight counties which have not sent a single convict to the penitentiary in four years. There are sixty-five counties with less than ten inmates of the State's prison, and nine

which have none at all. Poor Kansas! One disadvantage of prohibition in Kansas is that it does n't give jailers, sheriffs, judges, juries anything to do in so large a part of its area. And if it were not for Missouri whiskey drunk in Wyandotte County, just over the street from Kansas City, Mo., which has hundreds of saloons, there would not be a county with a hundred representatives in the penitentiary. It's the saloon that makes business good for the police, the jailer, the hangman. Alas! what a disadvantage prohibition is!

### Thought-Suggesting

The Bible deals with the most profound and tremendous themes possible to engage any mind, human or divine. It deals with the eternities. It takes hold on the infinite and the realm that is unknown and unknowable to man, without its power and revelations. It is for this reason that Herrick Johnson was right when he said:

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.

### The Simplicity of Prayer

Sometimes the very simplicity of prayer becomes our stumbling block. God surrounds it with no mystery and confusion. Its simplicity is its mystery. This is the work of our own unfaith. Let it be distinctly understood, that prayer is the simplest of duties as well as the noblest of privileges. W. T. Ellis in the *Continent* puts it correctly when he says:

A mystery, a reality—such is prayer. The wise men write learned books, endeavoring to explain prayer's processes and power on psychological grounds, but we turn from these unsatisfied. By a sense beyond explanation we know that prayer is not merely some higher science, some sublimated law, some psychological reaction. Prayer is best understood in simplest terms. We grasp its reality most clearly when our minds are most childlike. Prayer is just asking God for what we need, and expecting Him to answer our prayers according to His greater wisdom. The Jesus prescription for prayer is sufficient: "Ask, and ye shall receive."

### A Sermon in a Line

Horace Bushnell put a sermon in one line when he said:

Forgiveness is man's deepest need and highest achievement.

### Well Said

Yes, well said is the statement of *The Outlook* as found in the following paragraph:

A brave man is always a silent man concerning his own sufferings; a high minded man is more concerned about others than about himself; a capable man is too much absorbed about what he is doing to think much about himself.

### A Sensible Prayer

That was a sensible prayer of a young man at college, and we recommend it to all young men for use. It will greatly help them to escape many a trap of the Devil:

"Keep us from seeing how close we can come to evil without falling into it. Help us to see how far away we can keep from it without losing the power to help those who are caught in it."

### Speaking the Truth in Love

That is the only way. If you have to say hard things say them in love. Let all your lips be love-licks and all will be well. The *Herald and Presbyterian* well says:

He argues best who does not affront, but offers fair facts with winsome words.



# THE OPEN PARLIAMENT

## The General Assembly

Written by P. F. BRESEE

**B**UT a few weeks remain until the meeting of the General Assembly at Kansas City. The four years since the last meeting at Nashville, Tenn., have slipped away so quickly that one can scarce realize their passing, and still less can we realize the deepening and widening of the work.

It needs close observation and careful study to even apprehend how it has sprung up as though indigenous in almost all parts of the country, and how, with increased momentum, it goes steadily on. There must be continued devout meditation to realize how largely the work has been preserved from the almost numberless pitfalls of fanaticism and phariseism which have beset us on every side. And how largely the dear Lord has shielded it from the still greater dangers which come to such a work, the movement of which is new in the earth, from the personal ambitions of self-seeking men. It can not, seemingly, be otherwise than that some would come to it, attracted by the possibilities it would offer them of personal advancement; and that they would be able to get into position, and then trying to serve themselves, injure and bring discredit upon the cause. This we have not entirely escaped, but that such escapades have been so few, and usually so overruled by divine providence, is to us a matter of thanksgiving, and it inspires trust that God will bring us on, causing all things to work together for good to them that love Him.

And it is a matter of praise to God that the holy fire has so melted us into unity, burning up our selfish and unnecessary notions, that we may be one in answer to the prayer and provision of our Lord. This is the more marked and blessed, because of our coming from the four corners of the ecclesiastical horizon; yet

love divine could make us as if, and more than as if, borne upon one mother's breast. The few who have gone from us, because not of us, have gone unhindered, and the many who have come to us, have come because drawn by the heavenly lodestone they have so desired to do, and they have been heartily welcomed. Revival fires have burned more and more, and there have been added to the church daily such as have been saved. Institutional life has gone on a long pace—educational and literary, eleemosynary and social, filled with the Spirit of the Master.

It is true that the work constantly keeps ahead of our possibilities, challenging us to most heroic efforts and greatest sacrifices. It is also true that many of our heroic fellow-laborers have been called from the vineyard to ascend to God; but amid it all God leads on, and with every new morning the banner still waves in victory. Some have left the field, some rest from their labors; but re-enforcements are raised up, and the cry of the warriors becomes the shout of victory.

Great expectations are in the hearts of the multitude, and great preparations are being made at Kansas City. We are looking for such a time of divinely-directed business and legislation, and such an overflowing Pentecost as the world has rarely seen. Thus far the Lord has led us on, vindicating His work by marvelous wonders; and now the horoscopes lift over every land and the voice of the Lord calls us on. There are thousands saying "Where He leads we will follow." Let the faith and expectancy of every loyal Pentecostal Nazarene brood like a new morning over Kansas City and the gathering hosts!

## The Modern Tongues Movement Indicted

Written by ALLIE IRICK

**I**N recent years the modern holiness movement has been tested, tried, sifted, and assailed by men and devils. False doctrines, fanatical men, and extravagant measures have arisen and swept the fields with the most terrible delusions, disastrous destruction, and alarming desolation.

We would, in this connection, bring five serious charges and issue five warrants for the arrest and conviction of the modern "tongues" movement; and after you read, think, and conclude the facts in the light of divine truth, universal Christian experience, and in comparison with Bible holiness, we firmly believe you will assist us in the arrest of this motley crowd who claim to be pentecostal (?) in origin and apostolic in succession.

**First Charge.** The modern tongues movement, as a whole, stoutly reject, repudiate, and depreciate the visible church. As a movement they oppose the organized church, and cry out, "We are free; and no strings are upon us." They mean that they are not responsible to any church, amenable to any body of men or women, not obligated to carry any load, lift any debts, help with the finances of the church. This last item furnishes the chief reason for anti-church spirit and sentiment. Folks do not want to pay out money, carry loads, be responsible to or for anything or anybody. There may be some happy exceptions to the above charge among the tongues people; but we repeat, as a whole—leaders and movement—the tongues crowd are opposed to the visible church.

**Second Charge.** The tongues people are holiness fighters; hence, heterodox in their doctrines. They have as a movement gone back on the second blessing or the second work of grace. You may find a few who have not done quite so bad; but in most cases, and especially among

their accredited leaders, you will find the doctrine of holiness as a second work of grace has been laid on the shelf. The doctrine of sanctification has been confounded with that of regeneration. They have adopted the smooth, catchy method that was in full use and abuse in Wesley's day—that of "get-it-all-at-conversion." This is untrue, unscriptural, and impossible. These folks do this to strain the Scriptures to teach the baptism with the Holy Ghost at Pentecost was for the sanctified, which brings tongues—foaming at the mouth and falling and rolling around over the floor, with that utter reckless and unbecoming conduct with the opposite sex. This is not akin to biblical Pentecost.

You do not hear much preaching, teaching, and testifying among this motley crowd upon the fundamental necessity of being sanctified wholly. No, it is tongues, "the Bible evidence", of having the Holy Ghost. No greater error or delusion ever crept out of the pit to hinder the progress and power of true holiness. Folks who imbibe this nefarious doctrine and pernicious heresy will lose their bright experience of entire sanctification; and, sooner or later, go back on the doctrine of second blessing holiness, and cease affiliating with those who do stand for and seek to promote such a wholesome theory and graceful experience.

**Third Charge.** The tongues people, as a movement, have no uniform rule of doctrine or standard of belief relative to the all-important verities and realities, such as a clear case of regeneration. They do not insist on bedrock work; hence, no safe, sane, or scriptural Christian foundation. They do not have any well-regulated and universally adopted theory or doctrine regarding entire sanctification, which cleanses the heart from inbred sin, and puri-

fies, the soul and life. You can't get any sense out of the presentation of their wouldbe doctrine or theory upon holiness. It is muddled, horribly mixed and confused with everything from conviction to glorification. Not a dozen of their leaders present, teach, preach, insist, or even believe holiness in a uniform manner. All are different, none clear, and but few even have much to say upon holiness as a second distinct work of grace, after being clearly saved. They present a condition similar to that of a Babel of confusion relative to holiness, its doctrine, and its happy, sweet, personal experience.

**Fourth Charge.** The tongues people err and mislead and deceive the people when they insist on the tongues being the "Bible evidence" of having the Holy Ghost. No greater and more fatal blunder and horrible misrepresentation of the Word of God, and no more destructive delusion from hell than this monstrous heresy. Pentecost was not for gifts or mere graces or any great physical or mysterious phenomena; but Pentecost was for inward Christian purity, spiritual power, and world-wide witnessing for Jesus and His gospel. Purity of heart and power in life and victory in life's daily ministrations are some of the best "evidences" of being sanctified wholly, or of having the baptism with the Holy Ghost. Show us where and when Jesus Christ ever jabbered and even talked in tongues. Cite us where the learned apostle Paul ever indulged in the modern craze which attracts the baser sort around to giggle, laugh, yell, and be amused with such unholy, unreasonable, and unscriptural conduct. Show us where the eloquent Apollos ever lowered the dignity of his gifted voice and "hurt the oil and the wine" of his bloodwashed soul. Who can produce one instance where the fiery Peter, the compassionate John, the practical James, or the faithful Jude ever engaged in the immodest, indiscreet, and unscriptural methods which characterize the tongues delusion. Give us chapter and page in church history where the pious, the deeply spiritual, the successful revivalists and the safe leaders and thinkers of the great past, were possessed with such rantings, fanatical freaks, and hurtful conduct as we find in this substitute for genuine holiness and Pentecost.

**Fifth Charge.** The so-called gift of tongues or Pentecost, as these folks teach and profess it, does not deepen spirituality or increase efficiency as a servant in His service. This is too plainly obvious to deny. See the wrecks all around us, who at one time were mighty in prayer, powerful in the pulpit, influential in testimony, effectual in personal work, and triumphant in revivals. Dead, useless, inactive, wild, fanatical, beyond teaching, don't believe in churches, gone back on holiness, and sadly repulsive to the bulk of intelligent Christian people of all churches.

We need to stand for and proclaim with voice and pen the grand old doctrines and experiences of regeneration and sanctification; of pardon and purity; of forgiveness and cleansing; of the birth of the Spirit, and the baptism with the Holy Ghost and fire.

## The Rapid Transit Line

Written by F. M. LEHMAN

**I** WANT to go to heaven, but I do not want to take the Narrow Way and Rapid Transit Line; I'd rather take the Scenic Route that winds by fer' and lake, where beauty charms and suns will always shine. I do not like the tunnels in the "Straight and Narrow Way," but rather favor curves, and sidings, too; the Rapid Transit Guide Book would demand that I obey—I do not care for such a ticket through. I can not brook restrictions; I want liberty and ease; enjoyment for the price that I must pay; the road on which I travel must give luxury, and please; must entertain and drive dull care away. I need some recreation

from the business cares of life, and surcease from the pain of conscience smart; the heavy load I carry in the shekel-game of strife—I long to have it lifted from my heart. I want a berth for Conscience; want a freedom from all care; so I may have the pleasures truly mine; I do not like the other road; I can not pay the fare—the Narrow Way and Rapid Transit Line.

I want to go to heaven, but I do not want to buy a through-fare with no baggage on behind; I'll take my trinkets with me, or I'll know the reason why (the Scenic Route, they tell me, does n't mind). I like to smoke a little when my nerves are out of tune (the Narrow Way has ruled the Smoker out); I like to ride in comfort with my handy old spittoon, and sometimes take a little ale or stout; and when the time hangs heavy, play a game of cards or two; a game of checkers or of domino; I like to see a playette when there's nothing else to do, or nimbly trip the light fantastic toe. I like to tell a story full of breeze and shady wit, and be a good old mixer in the crowd; to gain the proper prestige I will "ride the goat" a bit—then let them pin the emblem to my shroud. My ticket holds stop-overs for resorts along the way, for pleasures I consider truly mine; I do not like the other road—the price I will not pay—the Narrow Way and Rapid Transit Line.

I want to go to heaven, but I can not pay the price demanded by "the Straight and Narrow Way"; there's too much self-denial, and there's too much sacrifice; too many regulations to obey. The Rapid Transit coaches are too plain and out of style, the shining rails are laid so good and true; the pleasure-loving traveler takes the "Scenic" with a smile, and hopes to make the journey safely through. Conductor is so

pleasant and the engineer is grand—they'll surely make the schedule in on time? The passengers get pleasure wise officialdom had planned, and journey on through life's sweet summer clime. The popular and cultured folks are with us on this road—we'll have no ranting fogies on this train; we do not care to hear them talk about the lifted load, of blasted hopes and lives made whole again. We hope to make the country where the skies are always blue, where soft winds blow and suns will always shine; we do not like the other road—its regulations through—the Narrow Way and Rapid Transit Line.

I'm on my way to heaven on the good old Bible line, earth's Scenic Route can have no charms for me; I've said good-by for ever to the trifles once called mine, from carnal soul entanglements I'm free. I have no time for pleasure; I'm on business for my King; I'm winning souls for Jesus here below; I catch the upper glory as I hear the earwheels ring, and praise Him on my journey as I go. The heavy grades but lift me to a higher altitude, far, far above the valley-fogs of fear; and when I pass through tunnels in the holy solitude—there's One who softly whispers in my ear. The semaphore is open for the New Jerusalem, the foursquare City on the Lovell hills; I see the bloodwashed millions, and the Star of Bethlehem—what holy rapture now my senses thrills! I'm on the cast-up "Highway," far above earth's storm and stress, rejoicing in His pleasure, truly mine; I'm bound to get to heaven on the Limited Express—the Narrow Way and Rapid Transit Line.

PASADENA, CAL.

## The Obligation of the Laity

Written by Rev. F. J. THOMAS

THIS is an age of democracy: not merely of a representative kind, but with the initiative, referendum, and recall. One must be blind indeed who can not see the drift is toward government by the people themselves. This revolution in the political world is manifest in the religious world. As we study the science of government and trace its progress from monarchy to democracy, we see it started with a little rivulet, the wrestling of the Magna Charta from the King, the Bill of Rights, the Habeas Corpus, trial by jury, on down through time until our day, with the people dictating the policy of government. In the religious world we are confronted with an analogy: from a pure episcopacy to a condition where the laity preponderate in representation. It is not the purpose of the writer to criticize the trend of events or the change of government from the individual to the masses; but merely to point out the great obligation and responsibility resting upon those to whom the tide has brought the ship of state—political and ecclesiastical.

If the government is to be with the laity, then it is necessary for the laity to be well informed upon the matters pertaining to the things they are to govern, and unless this obtains, it will only be a matter of time until, because of lack of knowledge, ministers who are educated will fail to suit those in control, because of a lack of familiarity with those things which the minister by reason of application of time and study has acquired. The Honorable Chief Justice Winslow of the Wisconsin Supreme Court, writing on "The Modern Democracy," emphasizes the fact that if we are to have permanency of government and peace within our realm, then it is necessary for our citizens to become familiar with the law; not necessarily the technical knowledge, but at least a theoretical and working knowledge. For, he observes, we are passing out of a representative government and fast becoming a pure democracy. Hence, if ignorance and superstition are not to be enthroned, then we must have an intelligent electorate.

Do not these remarks contain sound advice and warning for us in ecclesiastical matters? What do we behold? In the apostolic days we

find that before the Gentiles were admitted to church membership they were compelled to come up to the same elementary knowledge of things pertaining to theology as that possessed by the Jewish converts, who acquired it, as we all know, by a lifetime of training, and while the Jew had but one thing to do to get in line, "Believe on the Lord Jesus Christ," the Gentile must first, as in foreign fields today, be convinced of the truths of our system of religion before he could get on believing grounds. Hurst, in his Church History, which is a text-book in our Course of Study, points out that the early converts to Christianity were placed in catchmen classes under a teacher, and were not eligible to baptism until the teacher became sponsor for them. In other words, as he says in another place, they were put on probation until such a time as they would make proper timber to go into the church of God, the visible church. This sometimes consumed years; but later on the church gave up its stringency on this line, and in Wesley's time it was six months; now no courtship period obtains at all. In the days when the laity had no voice in matters purely ecclesiastical (they were given the charge of the social department at Pentecost so that the ministry might have free hand at their work) the church needed to insist that "to your virtue add knowledge" (2 Peter 1: 5) then how much more in our day, when the reins of government have all but passed into the hands of the laity? There are at least two things that our voting church members should know before they are permitted to participate in the affairs of government: an elementary knowledge of theology (note I said merely elementary, such as one can find in our own excellent catechism compiled by Dr. E. F. Walker), and a working knowledge of the laws of our church. To this end schools on one night of each week should be established in all our pastorates, and an hour given to the study of the catechism and the Manual, and certificates issued. Is this requiring too much of those upon whom providence has thrust such tremendous responsibilities? God says, "My people perish for a lack of knowledge." I think one of the prolific causes of fanaticism, and of many different little bands of holiness folks, is due to the fact that intellectually they are not

fortified or rooted and grounded in the faith. All kinds of books but their own are read; the mind is poisoned. The only time spent to counteract this evil tendency is a few hours of each week in a general way through the regular services.

## Popery or Pentecost -- Which?

Written by SETH C. REES

MATTERS of vital importance are to be considered at the coming General Assembly. One of the most vital is that of our church polity. Are we to have more human superintendency, with more ecclesiastical authority, and drift back into the ecclesiastical bondage from which most of us have been delivered? or, are we to stand fast in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage?

Shall we drift toward popery, or shall we rise to Pentecost? Some of us are styled "pessimists" or "radicals," because we seem to see a tendency toward bondage. We shall be delighted when it is clearly proved that we are mistaken.

The General Assembly is asked to change our church Manual so that no District can elect a District Superintendent who is not in favor with the General Superintendent. In other words, the General Superintendent will have the power to veto the *united* action of a whole District. That is popery, pure and plenty.

For instance, the New England District may, by a unanimous vote elect the man of their choice to be their District Superintendent, and a General Superintendent from the middle west, or the Pacific Coast, as chairman of the New England District Assembly, may veto the action of the Assembly, if for any reason he may not favor the man elected.

Is not that "one-man power"? Who knows better, or who has a better right to say, who shall be Superintendent than the District itself? Suppose a District should make a mistake. It has a better right to make its own mistakes than any one man has to make mistakes for it.

One man, however great, is more liable to make a mistake than a whole Assembly of men; and especially when the holy women are considered.

We have a clause in our Manual now which smacks of the same bossism. A church of five hundred members may by a unanimous vote call a pastor, and the District Superintendent may veto their action and declare the place vacant. Who knows better, or has a better right to say who shall be their pastor than the church itself? I do not see that it would be much worse to have one big pope, and have him as far away as Rome, than to have a lot of little popes, everlastingly at it.

The relationship of our superintendency to the church should be advisory and helpful rather than mandatory. An officer in the church is only a servant of the people. As pastors we are not bosses—we are servants. Let us never allow ourselves to become too officious, or think ourselves too important.

What we want more than anything else is heavenly fire, liquid glory, celestial currents of zig-zag lightning. Something that will silence the artillery of hell, and knock sin silly. Let our enemies cry "these that have turned the world upside down have come hither also." Let us cease our blow, bluster, blubber, and brag about our "great institution" until our largest District can show an increase in membership. We are commissioned to bring things to pass. It is a crime for us to fail.

One of our greatest perils at this time is politics in the church. Imagine a District Assembly where important committees were to be elected. A motion is quickly made, seconded, and carried that a nominating committee be appointed to nominate all the committees. A motion is quickly made, seconded, and carried that the chair appoint. The chair draws from his pocket a card and reads off the names, and the steam roller is in full commission. Tammany Hall in religion! All in the name of the thirteenth chapter of First Corinthians.

Politics in religion is one of the things that some of us were liberated from when we came out of the old dead churches. Are we to return to the feshpots of Egypt, or are we to maintain the liberty wherewith Christ has made us free?

We are called to loftier things. Let us rise up and embrace them. With exalted motives and a nobler ambition, let us go forward and give the world the message of God.

PASADENA, CAL.

## Unity and Power

Written by WALTER C. BRAND

**A** CORRUPT Jewish church worked against the early Christian church, and yet by the power of the Spirit Christianity grew and spread until in less than three hundred years the chief empire of the earth was permeated and controlled by it. Why should we not look for similar successes again? yes, greater ones as soon as God raises up a holy people who each and all have the pentecostal endowment! God has thousands of holy people on the earth now, but their power is much less than it would be if there was greater outward unity among them. Just so long as sanctified people remain in different denominations, and are thereby not only divided from one another, but unequally yoked together with non-believers in holiness, they need not expect full pentecostal results from their labors. But let them be of one accord in one place, and the heavenly power and fire will be manifest.

This being so, it is plainly the duty of God's holy people everywhere to sever their connection with the synagogues of the Pharisees and formalists of the present day and separate the disciples, as Paul did (Acts 19: 9), and begin to worship God together, following peace, with them that call on God out of a pure heart. Separation from the unholy is but one part of our duty. The other part, namely, to unite with those who are holy, is just as necessary. And then we must endeavor to keep the unity of the Spirit in the bond of peace. Woe to the man that allows Satan to deceive him into doing anything calculated to divide God's saints. "Pray for the peace of Jerusalem." But your prayers will amount to nothing if you do not live for it, too. You must exercise self-control, and never entertain the idea that you must have your way or else make trouble. God says, "All of you be subject one to another, and be clothed with humility." Purity, humility, unity, power.

## Christian Supports

Written by GEORGE W. BUGH

**C**HRISTIAN supports are governed by the law of the Holy Ghost written upon the heart and fixed in the mind of the Lord's people. As circumcision was a symbol of the ancient covenant and a token of being law-abiding, so Christians are circumcised at heart to do the work of the Spirit (Phil. 3: 3; Col. 2: 11).

Christian supports include the ministry of the gospel of Christ, the missions, the service of orphanages, and such other institutions or benevolences as demand religious attention and instructions. It is the business of the church to train the young hearts for the Lord, to win souls for Christ, to herald the Word of God, and to care for the needy. All these works require means, by the grace of believers in Jesus Christ, as well as the power of God. Jesus said, "The workman is worthy of his meat," and again, "For the labourer is worthy of his hire" (Matt. 10: 10; Luke 10: 7). St. Paul also wrote, "The Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14). And of course the obligation of duty falls upon all who are benefited.

We purpose in this brief treatise to be strictly scriptural, and we hope the reader will carefully look up all the submitted references. They are vital to truth.

First. All successful business requires special care and system. That the church is an obli-

## "Stand Fast"

Written by D. RAND PIERCE

"Stand fast!"

Do you hear it? That bugle blast  
From the lips of a hero grand?  
As he rouses the saint,  
Who would fear or faint,  
With his heav'n-inspired command?  
In the front of the fight,  
For the Truth and the Right —  
"Stand! and having done all, stand!"

"Stand fast!"

Oh, the courage those words have cast  
Into souls on every hand;  
Who have pledged anew  
Their allegiance true  
To their Captain on sea or land;  
And oh, what a shout,  
As these words have rung out —  
"Stand! and having done all, stand!"

"Stand fast!"

God demands it! Such issues vast  
For the world's redemption are planned;  
And, oh, what disaster  
Should one fail to master  
The foe when the fight is at hand;  
Like a rock on the shore,  
When the wild breakers roar —  
"Stand! and having done all, stand!"

"Stand fast!"

A glorious time will come at last  
When our struggles we'll understand;  
And the weary will rest  
In the home of the blest:  
Oh, the joys of that glittering strand!  
But through life's brief day,  
Till the end of the fray,  
"Stand! and having done all, stand!"

gated household, and the Master her Head, figures to the point in every man's best convictions. Truly God is gracious, or our debts of love could never be paid. But to do the best possible, let us be systematic in all business.

"Where your treasure is there will your heart be also" (Matt. 6: 21; Rom. 12: 11; 1 Cor. 16: 2) We have found the system of tithing one way of doing business for the Lord, but this system is not relevant on the part of the well-to-do, since they are to give "according as God has prospered them." Rich men must be more liberal than this, as stewards of God. Malachi blamed Israel not only for neglecting the tithing duty but for neglecting the offerings (Mal. 3: 8, 9).

Since there are many errors written concerning the tithing question, we here offer a word of explanation, as taught by the law. Tithing in Israel was made a law solely for the Levitical tribe, the needy strangers, and the widows and orphans; not especially for the priesthood. This was made every third year; not a tithing of daily wages, but of the increase of goods and of stock (Deut. 22: 29; 26: 12, 13; Amos 4: 4). The priesthood was provided for by their sharing of the sacrifices, and by the firstfruit offerings. Even the firstborn children when redeemed brought in means of support. (Read carefully Ex. 23: 19; Num. 18: 9, 12; 15: 24; Prov. 3: 9, 10. Read also Acts 15: 28, 29.)

System and church ordinances, however, are necessities. Personal assessments may be a good system when mutually it is agreed upon, but it is not everywhere advisable.

Second. Christian supports should be of cheerful or liberal-heartedness. Where the Spirit of Christ prevails there is liberality (2 Cor. 3: 17). Law and necessity should never drive us to giving as Christians (2 Cor. 9: 7). "For God loveth a cheerful givener." And as inducement He offers great rewards (Matt. 10: 41, 42; 16: 27; 1 Cor. 3: 8, 9; 9: 17; Heb. 10: 35). God also forbids almsgiving for notoriety (Matt. 6: 1-4). The Abrahamic tithing was of a free will and not because of law (Gen. 14: 18, 20; Heb. 7: 2, 4). Now the Mosaic law is "disannulled" (Heb. 7: 12, 18; Matt. 10: 8).

Third. Our vows made before God and the church demand that we pay all our debts and contracts; all honest people pay their vows (Nahum 1: 15; Psa. 50: 14). Of course God's people are not indebted to pulpit speculators. It may be known who are worthy by the truth they preach, and the interest they show. For Christ has supplied His ministry with the Holy Ghost and power. He did not make provision for the flesh by creating a great revenue for emolument. Salaries among the apostles were unknown. Yet in some way they were provided for — often in prisons by the state. A man who will not face the storms should never be placed at the head of the church. But love and support is a debt we owe every man of God (Heb. 13: 17; Rom. 13: 8; Matt. 10: 16).

Fourth. Christians should abound in the grace of giving (Matt. 10: 8; Acts 20: 35; 2 Cor. 9: 8; Rom. 12: 8; 2 Cor. 8: 9). And we are commanded to offer labor freely (Matt. 6: 35, 40; Mark 9: 41).

Fifth. The Israelites mostly supported their institutions of charity by dividing of their means or provisions. This is also a feasible practice in our day. The value of such goods should also be estimated, and be reported annually. With many people this is all the Lord has given them. True, it may be that such a practice does not afford the things much wanted; but to deny these offerings is to discourage the spirit of giving in poor people. Let us make the best of them (Luke 10: 7, 8; Heb. 13: 5).

Dear reader, we close this biblical research hoping that all may study these truths with profit in Christ's name.

## The General Superintendency

Written by R. A. HANSEN

**T**HE matter of the General Superintendency is one of the most vital questions to come up before the General Assembly. We are a small church now in comparison with what we will be in a few years to come. The holiness movement is beset on all sides by Satan and his emissaries. We have Higher Criticism, Russellism, Christian Science, and isms and foes around and about us on all sides. If the Devil can possibly push them in on us by any malign devices, he is going to do it.

Jesus says, in Matthew 10: 16, "Behold, I send you forth in the midst of wolves." And Paul says, in Acts 20: 29, "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock."

We should have one high General Superintendent over all; and a number of General Superintendents under him. The high General Superintendent should call the General Superintendents together, which should constitute the High Council of the church, and they should have power over all doctrinal matters of the church, and authority to expel such wolves as might creep in unawares.

## Burrs

Written by C. A. MCCONNELL

It is one of the privileges of the Christian to be courteous to the uncourteous.

You will stand better, when you quit sticking props about yourself, and go to helping others to their feet.

The Devil may shape your surroundings, but he can not follow you into the secret places of Peace and Jop, unless you turn him over the key.

Every day is a day of decision, and every hour is the hour of judgment, when you can say, "Now I am saved," or "Now I am damned."

Beloved, forget not that God often plants beautiful, fragrant lives in desert places, where unseen and praised by men, they lift their faces to Him alone.

But one thing can I give to God — myself. Time, wealth, pleasures — all pass from me, whether I will or not. Myself alone He can not take unless I give.

# MOTHER AND LITTLE ONES

## THE BOY WHO BECAME THE PRINCE OF STORY-TELLERS

Some more than a hundred years ago in a queer little village across the sea called Odense, there was a baby boy born who was destined when he grew up to be one of the greatest story-tellers the world has ever known, and to give delight to a greater number of children than perhaps any other person that ever lived. Odense is only a few miles from Copenhagen, the capital of Denmark, so you will know just where this remarkable boy lived. He was born there in 1805.

The boy's name was Hans. His father was a poor shoemaker who had all he could do to find means to support his family. Their home was the top part of a house which was used both as a shop and a living-room. The only garden they had was a large wooden box filled with earth in which they planted their vegetables and which was kept on the roof.

Hans acquired much of his scanty education at a charity school. He loved to read books, and when he could not find books to read he used to ask his father and all the old people of the village to tell him stories. These stories he never forgot. Long afterward he told them over in his beautiful and original style to please other children, and so these stories have become a part of our literature.

He was fond of being out of doors and taking long walks in the fields and woods. It made him happy to pick the wild flowers and to hear the birds sing. All these things had an influence upon the after life of the boy. He grew up quiet, studious, dreamy, and imaginative, and much fonder of books and story-telling than of play.

Although of a gentle nature, Hans had plenty of character. When only a little fellow he was once sent out into the fields with other children to glean the wheat that was left after the harvesting. As they were busy gathering their little handfuls they were ordered off by an angry bailiff, who rushed at them with a whip. All the other children ran away as fast as they could, but little Hans stood his ground and faced the bailiff with a fearless air.

"Do you not know that God is watching you, and that he will punish you for striking an innocent child?" he said to the man.

The bailiff's anger was appeased in a moment by the lad's manly stand, and he sent him home with gifts instead of the blows he had threatened him.

Hans was only nine years old when he lost his father, and he and his mother were left alone to care for each other. His mother wanted him to be a tailor, but he already had his dreams and his ambitions.

"No," he said, "I will not be a tailor. I am going to Copenhagen to study. Some day I shall write books that all the world will read."

So, at the age of fourteen, the plucky lad left his native village and trugged all the way to Copenhagen on foot. What he should do there he did not know, and for months the poor, friendless boy waited and suffered, working whenever an opportunity offered and earning scarcely enough to keep him from starvation. Finally, when he was all but discouraged, he was called one day to the house of a kindhearted man who had heard of this stranger lad who loved to hear stories and who told them so well that he could make his hearers laugh or cry. This man told him that he would send him to school and care for him until he was able to write all the stories he wished.

It was the beginning of a new life for Hans. He put his whole heart into his studies. He did not lose an hour or a minute, and he became a fine scholar. Every night he slept in an attic through whose narrow windows he could look out upon the great moon and the bright stars.

Long afterward when he was a man he wrote a book called "The Picture Book Without Pictures," which tells of the many scenes on which the sun looks down. When you come to read it you will there learn that while this strange boy sat by his attic win-

dow his mind was busy with the flowers and trees and fields.

The people of his own Denmark loved him so much that they caused a grand marble statue to be carved in his honor while he was yet alive, and had it placed in the public garden where the children played. It represented Hans engaged in telling a story to a group of children.

The statue was unveiled upon his birthday, and they made a great holiday. All ranks and all ages turned out to show their love for the great story-teller. Letters and costly

## The Quest of Lazy-Lad

Have you heard of the tale of Lazy-Lad  
Who dearly loved to shirk,  
For he "hated" his lessons and "hated" his  
tasks  
And he "hated" to have to work?  
So he sailed away on a summer day  
Over the ocean blue;  
Said Lazy-Lad, "I will seek till I find  
The Land of Nothing-to-do.

"For that is a jolly land I know,  
With never a lesson to learn,  
And never an errand to bother a fellow  
Till he does n't know where to turn.  
And I'm told the folks in that splendid place  
May frolic the whole year through,  
So, everybody, good-by—'I'm off  
For the Land with Nothing-to-do!"

So Lazy-Lad he went to the west  
And then to the east sailed he,  
And he sailed north and he sailed south  
Over many a league of sea.  
And many a country fair and bright  
And busy came into view;  
But never, alas! could he find the coast  
Of the Land of Nothing-to-do.

Then Lazy-Lad sailed back again,  
And a wiser lad was he,  
For he said, "I've wandered to every land  
That is in the geography,  
And in each and all I've found that folks  
Are busy the whole year through,  
And everybody in every place  
Seemed to have something to do.

"So it must be the best way after all,  
And I mean to stay on shore  
And learn my lessons and do my tasks  
And be Lazy-Lad no more.  
The busiest folk are the happiest,  
And what mother said was true,  
For I've found out there is no such place  
As the Land of Nothing-to-do."

—L. M. MONTGOMERY, in *Pacific*.

gifts were sent to him from many a noble friend, and the king himself was one to honor him. The children whom he loved so well threw flowers in his pathway. When he died there was grief in many homes, for they all missed a dear and valued friend.

And now who was this man whom the children all loved, and who wrote so many books and told so many interesting stories? You have read some of them, perhaps—The Ugly Duckling, Only a Fiddler, and his Fairy Stories—and I am sure you, too, love Hans Christian Andersen.—FRED MYRON COLBY, in *The Continent*.

## THE SCORPION AND THE TURTLE

Once upon a time there lived a turtle whose name was Shellback. He had lived on the bank of a stream for many years, and was greatly liked by all his neighbors, for he always had a kind word or a good deed for every one.

One day as he was returning from his marketing with his basket on his arm and his pipe in his mouth, he met a scorpion who had been injured and could go no further on his way.

With his usual kindness Mr. Shellback stopped and offered to help, but the scorpion said he could walk no more.

"Well, well, that's too bad!" said Mr. Shellback. "But you take my basket and crawl up on my back, and I'll take you to my house, where you can stay until you get well."

The scorpion thanked him, and did as he was told, so the odd pair soon reached Mr. Shellback's house.

Here the scorpion stayed for a long time, even after he got well. But he was an ungrateful creature, and was always complaining of the damp, saying it gave him rheumatism, and declaring the food was not fit to eat.

Johnny Shellback was such a simple creature that he did not realize how mean the scorpion was. He only felt bad because things were not better for his guest.

Finally, when winter was not far off, he began to get tired of the constant grumbling and to wish that the scorpion would go, though he was really ashamed of the wish; but he wanted to get ready to go to sleep for the winter.

Therefore he was very glad one day when the scorpion announced that he could not and would not stay a day longer in such a hole to oblige anybody. If he could get across the water, he could go home where it was warm and dry.

Johnny Shellback, trying to hide his joy and look sorry, offered to swim across the water with the scorpion on his back.

This the scorpion grudgingly agreed to do, as if he were conferring a great favor.

So he climbed on Johnny's back and they started off across the water. They were hardly halfway across, however, when Johnny felt a great scrambling and scratching on his back.

"I'm sharpening my sting," replied the scorpion, "to see if I can bore a hole in your shell. You ought to suffer a little after all the discomfort you have put me to."

Johnny Shellback gasped in astonishment. "Why, you ungrateful wretch!" he cried at last. And without another word he dived to the bottom and shook off the scorpion, who was drowned.

"After all the discomfort you put me to, humph!" said Johnny Shellback, "you surely deserved to die."—*Exchange*.

## A SELF STARTER

One of the first questions asked about any automobile today is whether it is a self-starting car. Once, whenever a man wanted to start his car, he had to get out in front of it and turn a crank around a number of times and then perhaps go back and change some levers and then spin the crank again until by and by he got it to go. Now there are a great many cars where none of this is needed. One can sit on the front seat and press a button or turn a handle and "buzz"! away goes the car!

There are boys and girls like that. There are some that you can never get started easily. You almost have to "crank" them. You tell them it is time to get up and then you have to speak to them again and then you have to go in and pull the clothes down and lug them out of bed. You tell them it is time for school and you have to keep telling them and then go and get their overcoats for them, find their books and push them out of the front door. You tell them it is time for dinner and unless they are very hungry you have to lead them to the bathroom and wash their hands for them and comb their hair and brush their clothes. But there are other children who are self-starting. Call them once and they jump out of bed and begin to get ready for breakfast. Perhaps they can tell time and do not even wait for you to speak. They are always ready to start for school when the hour comes. They are always ready for dinner with hair combed and hands washed. These are the self-starting children.

Men will pay a great deal more money for a self-starting automobile than for the old kind. Which kind of a child are you?—JAMES AUSTIN RICHARDS, in *Continent*.



## The Nazarene University

College life is full of significance to the young man or young woman. It is pre-eminently the period of self-discovery, the time when the horizons lift and the vision is enlarged. It is during this period that the student is afforded the opportunity of testing himself in the various fields of scholastic exercise pending the time when he shall determine what his life interests are to be.

Parents can leave no richer heritage to their children than a college education. Mr. Curtis said of the scholar, "He is the mainspring of his generation swaying like the moon, the tidal forces which move and uplift the world." The great periods of advancement in church and state have been brought about by single luminous minds and glowing hearts. "The lightning of great thoughts must ever light the path to noble deeds."

The college period while full of inspiration and opportunity, has nevertheless its perils. The mental attitude of unrest and development which makes the mind susceptible to truth likewise makes it susceptible to error, and the widening horizon makes necessary many adjustments. These adjustments unless made in the midst of sympathetic and wholesome surroundings and under the wise counsel of godly men may mar the student's life and turn him from the course of righteousness into skepticism and worldliness.

The attitude of the colleges of the present time generally toward the church and spiritual things is thus set forth by one of the leading college presidents of the East, in the following question: "If in the church the young man finds the spirit of devotion uppermost, and in the college the spirit of investigation; if on Sunday he is taught submission to authority as the highest duty, and on Monday the duty of scrutinizing all authority and yielding only to reason; if from the pulpit the great message is one of obedience, and from the professor's chair the message is one of freedom; if in the church the primary virtue is self-sacrifice, and in the college self-realization; if in the church the Bible is made the infallible oracle, and in the college is made simply the repository of the legends of an ancient race, what is to be the outcome in the character of our young people? The answer, as many young people and many broken-hearted parents can testify, is—either the young people fall into skepticism concerning the Bible and spiritual things, or they attempt to hold to one view on Sunday and another through the week; or, as a university professor of one of the great western institutions recently expressed it in the presence of the writer: The attempt is made to carry religion in one pocket and the teachings of the schools in another—a thing which can not be done for any length of time without resulting in skepticism or hypocrisy.

As a result, few heavier responsibilities rest upon parents than the choosing of a college, and if the student himself must make the choice, he needs every available help. Every institution has its own individuality made up of the ideals it holds, the method and spirit of its work, and the character of the men and women who compose its Faculty. The atmosphere of a college is as vital to the students as the subjects which it teaches.

The Nazarene University has the following ideals which it holds ever before its students:

1. *Spirituality.* The Nazarene University has a specific mission in the field of education. It purposes to combine the widest scholarship with the deepest devotion to God and through its positive teaching and spiritual oversight to preserve its students in the glow of personal religious experience. Intense and enthusiastic devotion is held to be not a hindrance to mental development, but the fundamental principle upon which every true system of education must rest.

2. *Scholarship.* It is the aim of the present administration to make this an institution of higher learning. This was the original design of the founders, and toward this end all efforts have been steadily directed. The University now has a Faculty of twenty-six resident professors and teachers, with an additional staff of special lecturers of prominence. These professors and teachers represent thirty-two of the leading colleges, universities, and theological seminaries of this country.

3. *Purposefulness.* There has been and is but one aim: a fountain of unalloyed holiness pouring its limpid streams forth into this desert earth, to turn the wilderness into the garden of

God. It is designed to give the best culture possible, but only to this end. It has not been, and is not sought, simply to make a school, but a fountain of holy power and influence, the streams of which shall flow on and on in perennial strength.

4. *Heroic Service.* Self-knowledge was the Greek ideal; self-mastery, the Roman ideal; self-sacrifice, the Christian ideal. The Nazarene University seeks to cultivate the sterner and more rugged elements of the Christian life. Its ideal is the ideal of heroic service. It seeks to inculcate a love for noble and heroic deeds and to stimulate its students to active rather than passive heroism. It holds that life is to be a mission rather than a career, and that this ideal can only be realized through the baptism with and the anointings of the Holy Ghost.

5. *Loyalty.* This is an ideal of supreme moment. Faith has been defined by its founder as "trustful, heart-loyalty to God." "Earnestly desiring to know all truth, loyal to the truth as I see it" has been a motto constantly held before the studentbody. To enthrone principle above

## The Coming General Assembly

In less than six weeks the General Assembly will meet in Kansas City. We shall do our best to entertain you as you deserve. As you will have to work hard during that time, we propose to take the best possible care of you—make you comfortable, furnish you with good beds, and the best of food. We are looking for you, and really want to see you.

This will be the most important Assembly yet held. To meet the issues, to solve the problems, to shape new policies, to wisely and lovingly legislate, to plan for world-wide effort we will need and must have, above all else, the *glory of God in our midst*, and upon our work. Human judgment must be lighted by divine wisdom, and human energy directed by the Holy Ghost. We desire the glory of God to so rest upon us that the light will be reflected from Maine to California, and the thrill to be felt in our mission centers around the world.

Moreover, this church greatly desires that your coming shall bless us and this city beyond measure. We want the spiritual energies of this Assembly unloosed and so directed that contrite souls and hungry hearts will weep their way to Him who saves and sanctifies, in every night meeting. *We pray that every day may end with a Holy Ghost revival!* To this end we plan that the evening meetings be wholly evangelistic. This plan meets the approval and hearty endorsement of those in highest authority. Arrangements for these meetings have been made by a committee from our church, consisting of General Superintendent H. F. Reynolds, C. A. McConnell, and J. F. Sanders. Two men will do the preaching. It will be their whole duty to prepare, to preach, to carry the burden of this campaign. A leader of song has been selected, and we hope to have a great choir from those who attend. Let all singers bring their instruments of every kind. This means that all the spiritual energies of this Assembly will be directed each evening to salvation.

We further plan to hold each evening, at 7 o'clock, from six to ten street meetings, where men with burning messages, supported by a few good singers, may set the city ablaze with full salvation messages. *Brethren, as we have you here, we propose to use you.* Every one who comes may sing or preach or pray or testify. Many who are not delegates think of coming. Come on! and help us pray the glory down and shout the victory through. In the following issues of the HERALD OF HOLINESS we will write more fully in regard to these meetings.

Now to the main point: We want at least six hundred people—five hundred among those who do not come and one hundred from among those who do come—who will band themselves to daily prayer for this Assembly; especially for the night meetings. We have toiled and prayed and agonized for the city. Now is reaping time. Help us! As you prayed us into the building, help us pray sinners into salvation. Think of six hundred daily taking hold on God! We will shake the Tree of Life until the leaves fall for the healing of this city. Hallelujah!

I therefore ask that every one who will join "The Praying Six Hundred" to write me a let-

ter, or send a card, at once. *Do it now.* Get right up, or sit right down, and send me your name. We want men, women, boys and girls on that list. *Send me your name today.* State whether you belong to the five hundred or the one hundred. I want to keep a record, till I get the number. Thank the Lord for "The Praying Six Hundred." I believe there is victory ahead! *Yours in His name,*

6. *Love of Excellence.* Culture is but the efflorescence of the Christian spirit. To love the beautiful and the good, to think upon that which is pure and of good report, to do all things in the spirit of praise: this is an excellence which will lend grace and charm to every action, and give beauty as well as strength to the Christian life.

The remarkable growth of the institution during the last five years is evidence of the fact that the institution supplies a real need in the educational work of the present time. The enrollment in 1910-11 was seventy-nine students; in 1914-15 our total registration was 443. The young people who compose the studentbody are enthusiastic in their support of the institution, and the many applications which are coming in lead us to believe that the attendance during 1915-16 will exceed that of any previous year. We are looking forward to the greatest year in the history of the institution, and believe that God has gracious things in store for us, and for all who are planning to come.

H. ORTON WILEY, *President.*

ter, or send a card, at once. *Do it now.* Get right up, or sit right down, and send me your name. We want men, women, boys and girls on that list. *Send me your name today.* State whether you belong to the five hundred or the one hundred. I want to keep a record, till I get the number. Thank the Lord for "The Praying Six Hundred." I believe there is victory ahead! *Yours in His name,*

JOHN MATTHEWS, *Pastor.*

3837 Campbell street, Kansas City, Mo.

A joyless Christian is out of harmony with creation as well as with the magnificent redeeming triumph of Jesus Christ. Does the blood of Jesus Christ cleanse from *all* sin? Does Christ cancel guilt? Is He the remedy for all the ills that follow from sin? Is your daily pilgrimage under the care of the Good Shepherd? Is your eternal future guaranteed by Him who rose from the dead? What do you want more? Cannot the fulness of Christ content you—this joy which is spiritual, supernatural, spontaneous, which comes like sunlight flooding the soul? Jesus Christ is the same today. Why, then, are not Christians the same? Why this joylessness, when He lives to set you free, to hold you fast, to make you glad? You know why. He is to you what He is to your faith, and when your faith fades and droops, then Christ is no longer to you the Joygiver, the Emancipator, the Master. If you want to be a Christian of the kind the Lord wants you to be, to know the fulness of His emancipating power, then live by faith, live by the Word, live in unbroken touch with Him.—*The Christian.*

*God Walks With Me.*—If it be a marvelous thing that Noah walked with God, it is a more marvelous thing that God walked with Noah, waiting for him as for a weak little child along the way. Just as you, father—strong man, equal to great speed—you walk by the side of your little child that is just beginning to walk, accommodating your strength to the child's weakness, your speed to the child's slowness. So God is near, forever accommodating Himself to me.—Dr. G. CAMPBELL MORGAN.

Welcome alike the crown or the cross;  
Trouble I may not seek nor peace;  
Nor toil, nor rest, nor gain, nor loss,  
Nor joy, nor grief, nor pain, nor ease,  
Nor life, nor death; but ever say,  
"Father, Thy only will be done."

Though the mills of God grind slowly,  
Yet they grind exceedingly small;  
Though with patience He stands waiting,  
With exactness grinds He all.  
—LONGFELLOW.

Temptation is the one certainty—the one immediate certainty, before us all.—Dr. GEORGE ADAM SMITH.

# THE WORK AND THE WORKERS

TELEGRAM

## CHANGE OF PRESIDENCY

### HERALD OF HOLINESS:

Rev. A. L. Whitcomb, who was elected and inaugurated as president of Illinois Holiness University, at Olivet, Ill., has resigned. In view of the emergency, and after earnest solicitation, Dr. Edward F. Walker has consented to take the presidency, and will devote his time and best endeavor to the building up of a great institution. Every indication points to the largest enrollment in the history of the school. Fall term opens September 13th.

L. MILTON WILLIAMS,  
President Board of Trustees.

## Announcements

### NOTICE TO CORRESPONDENTS.

Again we must say to our correspondents that no communication can be printed in these columns which does not have with it the name of the writer. If there is any reason why your name should not be made public, so state, and your wish will be respected. A signature merely as "Church Reporter" is not sufficient. Sign also your own name. This rule must be enforced.—EDITOR.

**NEW MISSION.**—There will be a mission opened at 977 West Sullivan avenue, West Columbus, Ohio, August 22d, in charge of Rev. A. R. Welch.

**NEW MEXICO DISTRICT ASSEMBLY.**—The second New Mexico District Assembly will be held September 16th to 19th. Dr. P. E. Bresee is to preside. All members of the Assembly are expected to be present the first day. Free entertainment to all. Bethany church (Hassell P. O.) is located twenty-two miles from LaLanda, N. M., and thirty-three miles from Montoya, N. M., between the two places. So please notify me which of these places you will come to. We will have conveyances leaving each of these places the morning of the 16th. Let me hear from you.—L. P. Fretwell, District Secretary.

**NOTICE, ARKANSAS DISTRICT.**—We will entertain free, as far as possible, all members of the Assembly, lay delegates and alternates who are seated as delegates. In order that you may be placed and not be moved, please write me a card, stating that you are coming, otherwise you may have to be moved.—Rev. T. W. Sharp, Delight, Arkansas.

**COLLEGE OPENING.**—Arkansas Holiness College opens September 14, 1915. Let all students be present if possible at the opening. Students coming from the north or east, can get off train at Beebe or Cabot, Ark. From the south or west or northwest, get off train at Conway, Ark. Write President Imhoff at Vilonia, Ark., two or three days before you leave home, telling him where you will get off at, and when, and he will send a conveyance after you.—Lee L. Hamric, President of Board of Trustees.

**EVANGELISTIC.**—Having entered the evangelistic field as one of the Hart and Magann evangelistic party, I will be in Grand Junction, Colo., September 1st to October 17th. Having an open date before me as a party enter our next field, and being so far west, I would like to see my father, who is an elder in the Pentecostal Church of the Nazarene, residing in Los Angeles. Can you not help me to do this by giving me a meeting in your church from October 21st to 31st? God has been pleased to give me great victories in my meetings, and I have many recommendations. Write at once to Rev. F. J. Thomas, 1549 Thurston avenue, Racine, Wis. This date solicited is for me alone, and not for the party.

## Personals

Rev. Elmer G. Anderson, of Olivet, Ill., General Missionary Treasurer, was at Headquarters a few days before the Kansas District Assembly, and led the noon chapel service at the Publishing House. We are always glad to welcome Brother Anderson.

Rev. F. M. Lehman, enroute from South Dakota to his home at Pasadena, Cal., looked in upon his former associates at the Publishing House on Tuesday.

Rev. G. Arnold Hodgkin and wife of the Nazarene University, Pasadena, Cal., stopped over to view the Publishing House and renew old friendships, Tuesday. They had just come from suc-

cessful service at old Portsmouth (R. I.) camp, and other meetings in the East.

Brother Mesch is to be in a campmeeting at Normal, Ill., August 27th to September 5th. He will be associated with Rev. Guy L. Wilson and Rev. and Mrs. W. A. Ashbrook. Sister Eva Butler will have charge of the children's meetings, and Rev. J. M. Harris of the singing.

Brother Arthur Ingler paid this office a visit on Wednesday, August 11th, in passing through the city to a meeting at Portage, Ohio. From his Ohio meeting he will return to his pastorate in Fairfield, Idaho. Brother Ingler is looking better than we ever saw him. The West deals very kindly with our brother, judging by his increased flesh.

Dr. E. F. Walker is to be associated with Rev. R. M. Kell and Dr. Sloan in a campmeeting at Millersport, Ohio, August 17th to 23th. We are glad to see that Dr. Walker feels strong enough to be actively in the work, but we sincerely hope he does not overestimate his strength. We sometimes feel tempted to apply to him the saying of the Hon. Ed. Curmack, then a member of the United States senate, who, on one occasion, in a speech against President Roosevelt, said that "President Roosevelt's natural gait is running away." Dr. Walker's natural gait at preaching, and all his work, is at least strenuous.

Rev. B. Fay Mills, recently restored to the fellowship of the Presbyterian ministry, will join Dr. J. Wilbur Chapman in a great tent campaign of revival work in New York.

Rev. C. B. Jernigan, editor of the *Pentecostal Nazarene*, was called home from a meeting at Pine Grove camp, in West Florida, to the bedside of his wife, who was dangerously ill. She was at last accounts recovering, and we trust is at this writing entirely well. This interruption will keep Brother Jernigan at home practically the rest of the summer, save for short visits to meetings where he can be used to hold a service for the Home and college.

The Editor, on his recent trip to Tennessee points, had the pleasure of calling at the office of *Living Waters*, and of the Benson Printing Company. We had delightful fellowship with Brother John Benson, who is business manager of the paper. Also, we met twice and enjoyed interesting interviews with Miss Fannie Clappow, who is the office editor and a spirit of power in the paper. She has stood in this important place faithfully for many years, and has wrought nobly.

Our gracious host of the Kansas District Assembly, Rev. G. E. Martin, reports the arrival of a ten-pound son in his home. It is a matter for congratulation that the McPherson church is to retain the service of this pastor another year.

We note that Rev. W. C. Stone of the editorial department of our Publishing House, has been

## THE GENERAL ASSEMBLY ENTERTAINMENT

Free entertainment will be provided for regular delegates (not alternates) and members of such general church boards as are called to meet at that time. The time for beginning the free entertainment will be Wednesday noon, September 29th. The committee has received a number of inquiries from delegates asking for free entertainment for husbands and wives of delegates. We are sorry that we are not able to provide free entertainment for families of the delegates. It will be obvious to all that every one of the delegates has equal rights, and to provide anything extra for one involves an obligation to do the same for all.

As our resources will be taxed to the utmost to entertain the regular members of the Assembly, we can not undertake anything further in that line.

The committee will arrange for board and lodging for visitors at the lowest rate possible. We hope to furnish meals at twenty cents each. It is probable that furnished rooms accommodating two persons can be had for from \$3 to \$5 a week. Definite information concerning rooms and meals will be published at least two weeks before the Assembly. The church is on the best car line in the city, and this gives access to a wide territory with quick service.

ENTERTAINMENT COMMITTEE.

## DISTRICT ASSEMBLY MINUTES

As the law of the church contemplates the reporting of the records of the District Assemblies for the intervening years to the General Assembly, we suggest that each District Superintendent, as he leads the delegation of his District, see to their being put into proper form, and that they are brought and presented to the General Assembly.

The GENERAL SUPERINTENDENTS.

elected to the Faculty of the Kansas Holiness College and Bible School. We congratulate this school on obtaining the services of this man. He is a thorough student of the Scriptures, an able teacher, and a man who in his daily life exemplifies the doctrine of holiness, for which especially we stand. He has heretofore served acceptably as teacher in the Biblical Department of the Nazarene University, and will serve in like capacity at Hutchinson.

Rev. Herbert Hunt, office secretary of the General Missionary Board, was appointed pastor of the Lawrence (Kas.) church at the recent District Assembly, and made his first visit Sabbath. He reports a splendid opening.

Rev. C. G. Stuber, who has charge of a Swedish holiness church and mission in Omaha, called at our Headquarters last week. He reports his work in a flourishing condition.

## District News

### KANSAS DISTRICT ASSEMBLY

This was one of the greatest Assemblies the writer has ever been privileged to attend. Through all of the devotional services and business sessions sweet harmony and enthusiasm prevailed.

The sixth District Assembly opened on Wednesday morning, August 11th, with our beloved General Superintendent Dr. H. F. Reynolds presiding. The business session opened at 10 o'clock, when about seventy responded to the roll call. Fred H. Mendell was elected secretary, and chose H. N. Haas as assistant and A. C. Tunnell as statistical secretary. This had been preceded by a brief opening address by Dr. Reynolds, and a season of prayer. Committees were nominated and elected, and soon after we were privileged to listen to the encouraging report of our District Superintendent, H. M. Chambers. New churches have been organized, parsonages and churches built, and a revival spirit is over the District. The prospect for the future is encouraging. H. M. Chambers was re-elected to the office of District Superintendent, receiving ninety-one votes in the informal ballot. This was made unanimous by the secretary being instructed to cast the ballot of the Assembly for Brother Chambers. The District Superintendent and his wife thanked the Assembly for the confidence reposed in them.

The reports of the pastors, evangelists, deaconesses, and Sunday school superintendents were full of victory. Not a single complaint, but all have a desire to do much more for God this coming Assembly year.

We had four anniversaries—Publishing House, Educational, Missions, and Rescue Work. The District pledged \$5,000 for the Publishing House, same to be paid in four years. This subscription was given cheerfully, and when the \$5,000 mark was reached the saints jumped to their feet and waved their handkerchiefs, and shouted the praises of God. "The Lord loveth a cheerful giver."

The following persons were elected delegates to the General Assembly: Ministerial—H. N. Chambers, District Superintendent; Dr. John Matthews, H. N. Haas, Dr. B. F. Haynes, and Mark Whitney. Lay—C. A. McConnell, Mrs. Mattie Hoke, Sam Snowbarger, Mrs. E. R. Burkholder, Miss Lue Miller.

The evangelistic services conducted every evening under a large tent were great seasons of refreshing to the saints. The preaching of the Word by Dr. John Matthews brought conviction to the unsaved and un sanctified, and great encouragement to the children of God. Several seekers at the altar after pardon and purity. Had three large and victorious street meetings during the Assembly. We are sure that the people of McPherson, Kas., heard and saw some things that they will not soon forget. We give God all the praise.

The writer was not privileged to be present at the services on Sunday, but reports are coming in to the fact that God gave them a great day of salvation.

We are all greatly encouraged, and have returned to our respective fields of labor, determined to do more for God than ever before.

ASSEMBLY REPORTER.

DAKOTAS-MONTANA DISTRICT ASSEMBLY

This Assembly convened at Velva, N. D., August 4th to 8th. We were glad to have Dr. E. F. Walker present, and to see how God has answered prayer in giving him strength of body to be at work again. We were glad to have our General Missionary Treasurer, Rev. E. G. Anderson, present also, and to listen to his talks. He told us some very interesting things about our foreign work, and in his talk on education showed how God has given us schools. And he did not forget to put in a good word for the Publishing House and the faithful, sacrificing servants of God who are doing the work.

The reports from the different churches were interesting indeed, and showed a gain. Some of our preachers have transferred to other fields, some have left us to look for a better place, while others have given up the fight. But the reports show a good increase, as more have come to us than those we have lost. A number of new church buildings have been erected during the last year, and the amount of money raised has increased. This has been our best year for missions, and most of the churches have had a part in this great work. A freewill offering of \$40.41 was given after Brother Anderson's talk.

Brother Lyman Brough was re-elected District Superintendent, and all the churches but one are supplied with pastors. Brother H. G. Cowan is still District treasurer, and the writer was elected secretary. Rev. J. O. Young, of Norma, N. D., is missionary treasurer.

The Assembly was held in the Methodist Episcopal church, and we feel grateful to these people for their kindness. We must add that the Pentecostal Nazarenes of Velva know how to take care of an Assembly.

The prayermeeting at 6:30 each morning was a time of refreshing. At 9 o'clock each day Dr. Walker talked on the gifts of the Spirit. His subject for each evening was "Sanctify them in truth" (John 17:19).

Sunday afternoon an ordination service was held, and Sister Florence E. Bowman was ordained an elder of our church.

At the evening service Dr. Walker gave some very helpful remarks regarding the church, and then read the pastoral arrangements, after which Brother Lorensen preached. The Assembly closed with an altar service, and we have gone to our different fields of labor looking for greater things from the hand of God.

The pastoral arrangements are as follows:

District Superintendent-----	Lyman Brough
Center, N. D.-----	Earl C. Pounds
Fergus Falls, Minn.-----	Supplied by Elmer Cordell
Grace Chapel, Minn.-----	Supplied by N. K. Lorensen
Homestead, Mont.-----	Nels Olesen
Hydro, Mont. (German)-----	F. B. Janzen
	P. A. Neufeld, Assistant
Judith Gap, Mont.-----	Clive Williams
Minot, N. D.-----	William M. Irwin
Mt. Pleasant, S. D.-----	John Nolt
Nashua, Mont.-----	To be supplied
Norma and Pleasant View, N. D.-----	J. O. Young
Sawyer, N. D.-----	Earl C. Pounds
Surrey, N. D.-----	J. H. Clymer
Smoke Creek, Mont.-----	Florence E. Bowman
Van Hook, N. D.-----	C. D. Norris
Velva, N. D.-----	C. B. Prine

WILLIAM M. IRWIN, Reporter.

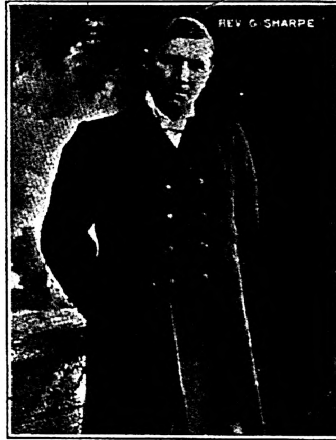
On Sunday, August 15th, I organized another Pentecostal Church of the Nazarene with nineteen members, twelve miles north of Rugby, N. D. Brother William Bryan went there and had a blessed revival, a real old-fashioned, soul-saving time broke out for miles around. The same Sunday about nineteen were baptized. This is a blessed day in Zion. Brother Bryan is doing a good work in this part of the state. He is to hold several more meetings in this county.

LYMAN BROUGH, Dist. Supt.

SAN FRANCISCO DISTRICT

The Smith band has held one meeting in the foothills section of Calaveras county, at Copperopolis. They report several saved; a midweek prayermeeting established in the town, and a Sunday school organized. This is certainly a great victory in a town where there were no services of any kind held previous to a few months ago, when Brother Dutton, our pastor at Milton, opened services there. The Smith band are now at Murphys, another needy place in the same county.

HOLINESS CONVENTION AT OLIVET, ILLINOIS



REV. GEORGE SHARPE, OF SCOTLAND

The District Assembly of the Chicago Central District will convene on September 8th. This will be preceded by a Holiness Convention, beginning Friday, September 3d. We are expecting the saints to rally to this convention, and make it one of the greatest holy convocations Olivet has ever had. We will make room for all who wish to attend. Rev. George Sharpe, of Scotland, will be the principal speaker of the convention. Other workers will be present to make this a great season of blessing, among whom will be Captain William L. Brant, one of God's anointed preachers, who is a stranger to many of us. Let us pray for this meeting, and plan to come. Inasmuch as you are coming to the Assembly anyway, why not come a little earlier and push this battle for the kingdom of God?

W. E. SHEPARD, Pastor.

They have a full camp outfit provided by the District, and just go into a town and bombard in the name of the Lord. Their music attracts the people, and the preaching of Brother Smith, and the living of the entire family, wins for God and holiness. May God raise up more such workers.

The District Superintendent has held two meetings since the campmeeting which closed July 1st. The first was held at Richvale, in the rice district. Rev. Oscar Lundvall and wife, who live there, are Pentecostal Nazarenes. A few people were saved, one woman sanctified, and an opening made for holiness. The other meeting was at Live Oak. Several years ago holiness was in that country. Rev. Will Shepard having held two meetings in

Central Nazarene University

Advantages:

1. Healthful climate. No chills. Altitude above malaria. Only three cases of serious illness in the history of the school.
2. Deep spirituality. Ninety per cent. of the students have been converted or sanctified. University Place has HOLINESS CITIZENSHIP.
3. Co-Educational. Separate dormitories. Mixed classes.
4. Excellent, sanctified Faculty. Fourteen teachers. Majority are graduates of Holiness Institutions.
5. Extensive Courses. Classical, Scientific, Philosophical, Theological, Commercial, Musical, Oratory, Art, Primary, and Academic.
6. Reasonable rates. Free tuition to Ministers and Missionaries.

J. E. L. MOORE, A. B., Pres. Hamlin, Texas

Sutter County. But that had all disappeared. A few years ago Sister Frested, of Post Falls, Idaho, moved to the community and called for some one to come. Brother and Sister Lamar, now of Santa Rosa, went and held on several months with little visible results. Soon after that H. M. Bates and family and Dan Morrison and family moved to that community from Oklahoma, and a few others who knew something about holiness. A prayer-meeting was established and held during the last year or more in their homes. They called me to come and hold a meeting. I was there ten days, being reinforced at the end of the first week by Brother S. B. Rhoads. Crowds were good, and a few people sought God and found, and a few sought who did not seem disposed to pay the price, and did not find Him. The prospects are good for a continued holiness work at that place. Brother Rhoads continued the meeting a week longer.

At present I am at Little Shasta, in Siskiyou County, not far from the Oregon line. The battle was set in array here last night, August 15th. Here Mrs. M. H. Shelley, one of the old-time Pentecostal Nazarenes of Ashland, Ore., lives. She has wanted a meeting for some months. Brother Baltezzore, of Walla Walla, stopped off a few days last winter, and Brother Wilkins has been in the community for some time, preaching occasionally. The people are ranchers, raising cattle and sheep and wheat. But they need salvation. I will be here ten days, and then on August 20th I expect to leave California for Bethany, Okla., my old stamping ground, where I am to assist Rev. S. H. Owens, District Superintendent, in the Oklahoma Nazarene campmeeting. Then, after visiting some friends in Oklahoma, and possibly preaching a little, on to the General Assembly.

The last all-day meeting and Missionary Board was held with the church at San Francisco. Brother Murrish of the San Francisco church preached in the morning, Brother Goettel of Oakland church in the afternoon, and Brother McBride of Berkeley church at night. If a trio of better preachers of the Word than these three men of God can be found anywhere in the whole connection, the community where they were would need to be congratulated. God is blessing the ministry of these pastors, who are in a most difficult field.

Last week I made visitation of the churches at Waukena, Andrew Downing pastor; Tulare, Sarah Jennings pastor; Lindsay, D. S. Reed pastor; and Fresno W. J. Rogers pastor. These churches are all in the San Joaquin valley, where the heat is rather extreme in summer; where many people go away to the mountains, and many away in "the fruit," to earn money. Pastors in most of the churches in this valley go away during the hottest weather. But our pastors "stay by the stuff." Brother Reed has had increased congregations and interest during the hot weather, and the same can be said of Brother Rogers. Brother Downing found it necessary to go in "the fruit" himself, with his children, to help out the exchequer; but Sister Downing guided the ship on, thank the Lord. At Tulare, Miss Jennings has had to pull on against great odds; but God is blessing, and the prospect for Tulare was never so bright.

San Francisco District expects to have full list of delegates at Kansas City. We are among those who have to come farthest, but believe the work of God requires the presence of every delegate in the General Assembly.

At Vallejo, which has always been a hard and puzzling problem, Brother Frank Spake, formerly missionary to Mexico, is now in charge. He is working somewhat among the Spanish-speaking people.

H. H. MILLER, Dist. Supt.

ARKANSAS DISTRICT

Our meeting at Sutton, Ark., with pastor Sharp was a success. There were some two hundred in the altar, and one hundred seven prayed through clear. Not a dry service in the whole meeting. Everything moved like clockwork from beginning to end. Conviction was deep, folks came to the altar without much persuading, and prayed through until you could tell it on their faces. Brother Sharp was called home to the bedside of a very sick wife, and was not able to return until the last Sunday. He has some fine people who know how to pray and hold on for lost souls. Among the number saved were two physicians. Thank God for the doctors that are being saved! There has been at least one saved in each of my last four meetings. I am at Letona, Ark., in a meeting with Brother Brightwell. Prospects are fine. Five through already, and the altar filled most every service. Brother Gibbons and wife and Miss Hugout are here in the meeting also. We are looking for a landslide from glory. Pray for me and the next Assembly at Delight, Ark.

B. H. HAYNIE, Dist. Supt.

## Four Encouraging College Reports

### OKLAHOMA HOLINESS COLLEGE

While summer vacation is nearly at an end, we are delighted to say that a number of the students have held successful tent and camp-meetings. They report a number of conversions and sanctifications. Most all of last year's studentbody expect to return for the fall semester, and we are looking for a number of new faces. Some families are going to move to Bethany, to educate their children. All members of the Faculty have been engaged for the coming year, and we anticipate that the coming year will be one of victory. In this day and age we always look for results. The fruit tells us of the character and quality of the tree. We believe that Oklahoma Holiness College is producing some good results, not only as to quality but also quantity. Out of an enrollment of 114 during the last year, there were twenty-six who received diplomas on Commencement Day, May 25th. Let us hear from you, if you desire a copy of the catalog.

Rev. C. B. WIDMEYER, *President.*

### ARKANSAS HOLINESS COLLEGE

The future for Arkansas Holiness College was never more promising than now. Our mail brings many letters from boys and girls who expect to attend next year. The calls for catalogs have come from Ohio, Indiana, Pennsylvania, Tennessee, Oklahoma, Louisiana, Texas, Arizona, and Colorado.

With the efficient, spiritual Faculty we have been able to secure, we are expecting 1915-16 to be the greatest year A. H. C. has ever had.

We were fortunate in securing Professor C. A. Imhoff, of Hutchinson, Kas., as president for the coming school year. Brother Imhoff holds a Ph. B. degree. He has had quite an experience as an educator. He is a fine preacher of the Word, and successful as a soul-winner. He will teach Bible, Theology, and Philosophy. He is planning some fine things for the young men and women who are called of God into His service. You can't afford not to come to A. H. C. this year, though it may mean a sacrifice.

Professor E. D. Cornish has been with us for two years. He will have charge of Mathematics and Latin. Professor Cornish holds a B. S. degree, and has had experience as a teacher in holiness schools at Meridian, Miss.; Wilmore, Ky.; Peniel, Texas; and Oskaloosa, Iowa. We are glad to have him back with us in A. H. C. His life will be a blessing to his pupils, as he is spiritual and a fine instructor.

Miss Elba Simpson, who holds a B. S. degree, will have charge of Science, and assist as piano teacher. Miss Elba is a choice character, of deep spirituality. Her pupils will be delighted with her teaching.

Mrs. E. D. Cornish will have charge of History and English. She has taught in A. H. C. for two years. Her godly influence and Christian life have blessed the writer as well as many others. She is a fine instructor.

Miss Mickey Thompson is our primary teacher. She has been teaching in A. H. C. since it was founded, eleven years ago. She takes the children in the alphabet, and brings them on up. The Christian life and patience Sister Thompson manifests among her pupils wins many of them to Christ. She has had about thirty years' experience as teacher in high school and primary schools.

Miss Pearl Galloway will have charge of the Piano and Music Department. Miss Galloway is a graduate of Teacher's Course of Peniel University, under Professor Arnold, known as one of the best music directors and instructors in the land. She comes to us highly recommended as being competent and deeply spiritual. The music class is one of our largest and most interesting classes. You will make no mistake in coming to A. H. C. if you desire to take music.

Professor C. R. Brightwell will have charge of the Seventh and Eighth grades. I personally know Brother Brightwell. I have heard many good things said about him as a teacher, and I feel we have been fortunate in securing him. He also is a successful minister of the gospel.

Mrs. Esther Bonham was with us last year, and we have secured her valuable service again. She will have charge of the Fifth and Sixth grades. Sister Bonham wields a good influence

over her pupils. She takes great interest in their salvation.

Miss Inez Minton, who holds a B. M. degree, will have charge of Elocution and Expression. She comes to us highly recommended as possessing a fine voice, a good reader, apt to teach, and as a good Christian.

Mr. Victor Imhoff will teach Wind Instruments. He is a young man of talent. The band class is appreciated by the town and school.

Mrs. Iva Imhoff will have charge of the housekeeping department, and will be matron. As Sister Imhoff has had some experience as matron, and has been successful, we feel safe in having her at the head of this responsible place. Send us your boys and girls, and we will do our best for them. Hundreds of souls have been saved and sanctified in A. H. C. in the last eleven years.

LEE J. HAMRIC,  
*President of Board of Trustees.*

### CENTRAL NAZARENE UNIVERSITY HAMLIN, TEXAS

Prospects are very flattering for a great opening at Central Nazarene University, Hamlin, Texas, September 14th. Most all of our old students are preparing to return, and numbers of new ones are writing us they are coming.

Our heavy correspondence is increasing with those throughout this western country—as well as of many other states—who are looking this way. Our president and business manager, who have been out some, report great prospects for students. Our people are waking up to the necessity of putting their children in a school where the Holy Ghost is honored and His influence courted above all else. This should be first consideration in the selection of a school. God should be first in everything, and a school should be sought where religion is more than a name or theory; but is a potent factor: a living reality.

The influence of the great revival of last winter—which, for spiritual power, pungent conviction, and bright confessions is not exceeded in our great campmeetings—still lingers; and as has been the case in the past, we are expecting the Lord to save the most of the students that come to us. This is always our first consideration. Professor Moore, our scholarly president, carries the burden of his students on his heart, and is never satisfied as long as they are unsaved.

Our Faculty for this year is more efficient. We have sixteen members, all of whom are sanctified wholly, most of whom are graduates of holiness institutions.

Another important thing to consider is the healthfulness of the climate. Our altitude insures us against malaria, and tones up the lungs as well as the entire body. We show a remarkable record. There has never been a death, and but three cases of serious illness, in the school.

We have a bumper crop of every kind—the greatest this country has ever known—and business of all kinds is flourishing. We have ordered metal ceiling for most of our Administration Building, and expect to have it up before school opens.

OSCAR HUDSON, *Bus. Mgr.*

### KANSAS HOLINESS COLLEGE AND BIBLE SCHOOL

The Kansas Holiness College and Bible School opens its tenth year, September 14, 1915. The school is owned by the Kansas District of the Pentecostal Church of the Nazarene, and controlled by a Board appointed by said District.

The school is fortunate in having recently secured as a new member of its Faculty, Rev. Wilmot C. Stone, of Kansas City, editor of The Youth's Comrade, Youth's Quarterly, and other of our Nazarene Sunday school literature.

The enrollment for the last year was one hundred and forty-two. We are expecting greater things and a more successful school the coming year.

We earnestly desire the co-operation and prayers of the pastors and churches of the Kansas and surrounding Districts. Send for catalogue.

J. B. GALLOWAY,  
215 Fourth Ave., East., Hutchinson, Kas.

## General Church News

### EDGERTON, WIS.

We have just finished a fifteen days' campaign with Brother F. J. Thomas at Janesville, Wis. It was a battle fraught with many hardships and trials, but our God is a specialist on hard cases, and He gave us a great and glorious victory. Pioneer work is different from just holding a revival meeting where everybody comes to help. To go into a community where holiness is something new is a task that I am sure few people realize. It takes courage and determination, and right here I have had an opportunity to realize the caliber of the Superintendent of the Wisconsin District. He plowed right through every obstacle, trusting God for all things. Through many discouraging experiences we fought on, and through love and good common sense we won the hearts of the people, until they knew we wished only to help them. Our meetings were well attended after we moved our tent to a better location, and we closed on Sunday night, after organizing a Pentecostal Church of the Nazarene, with some of the finest people of Janesville as members. We left the tent there, and the meetings are still going on, conducted by the newly organized church. We visited several homes on Monday before leaving, and with tears in their eyes the people begged us not to go. We are glad we came to Janesville, and we leave it knowing that a work has been started that will bless many homes.—Mr. and Mrs. BENJAMIN A. NELSON, *Evangelist Singers.*

### From Evangelist R. L. JONES

Since the last Assembly I have been laboring in the State of Maine, holding meeting at Lewiston in the Gospel Mission, where we had few seekers, but a very successful campaign, inasmuch as it resulted in the reorganization of the Mission on definite Second Blessing holiness lines. From Lewiston I went to Litchfield and assisted Rev. Joshua Whittemore, pastor of the Union church, where the Memorial Day services were in many respects the "biggest" meetings we were ever in. Journeyed next to Old Town, where pastor Leslie E. Mann is doing valiant service for King Jesus. Brother Mann has opened new work at Olamon and Carville, and we were privileged to fire a few shots at the enemy in those places; also to preach one Sunday in the Mission at Bangor. From Old Town we went back to Litchfield for a two days' convention, July 4th and 5th. Our next meeting was at Mars Hill, in Aroostook county, "where they grow the potatoes." Aroostook is a farming section, where practically nothing is raised but potatoes. We held our services in a union church at West Ridge, about six miles from Mars Hill village, our co-laborers being Rev. Kicollins, Primitive Baptist; Rev. Hadley, Advent; and Rev. F. Harold Bickford, Christian. Considering the difference in doctrinal views, it was quite a harmonious meeting, and we had several seekers for the first work of grace. The attendance was big and we baptized six candidates. Next week we go to the Province of New Brunswick for a meeting, and expect to keep on the firing line until Jesus comes, or we receive the great summons, "Come up higher."

### OZARK, ARK.

Sunday night, August 8th, we closed a good revival with our Alix church. It was the conviction of all that the meeting be continued, but our help, Brother C. Preston Roberts, pastor of Morrilton, Ark., could not stay longer. We firmly believe that had we continued another week fifty or more would have been saved. Something like fifteen were either converted, reclaimed, or sanctified, and four united with us. Brother Roberts is one of our Texas boys. He is a great preacher, bold as a lion, meek as a lamb, and persevering as an ox. He simply knows how to pull in a hard battle. It has been my happy pleasure to serve the Alix people three years as pastor. God has done great things for us, whereof we are glad. The Lord willing, we turn our faces to other fields of labor. We begin the Alma camp, Alma, Ark., August 13th.—A. B. CALK, *Pastor.*

### ARGENTA, ARK.

God is still graciously blessing the work in Little Rock and Argenta. I am caring for both churches until the Assembly in September. Then my purpose is to devote my entire time to the new church in Argenta. It now has twenty-nine members enrolled. A real live Sunday school has been started. More than sixty scholars are enrolled to date. Our prayermeetings at both places are well attended and deeply spiritual. Rev. B. H. Haynie will succeed me in Little Rock. My address is now 209 Locust street, Argenta.—JOSEPH N. SPEAKES.

From Evangelists WILL H. and LILLIE B. NERRY

We closed our tent meeting at Eli, Ky., on August 1st. Great crowds attended the meeting from



the first, and He gave victory. The meeting was somewhat hindered by the "tongues" people, but in spite of that God gave us some good folks for a Pentecostal Church of the Nazarene, among the number being a Campbellite preacher and his wife, both of whom were sanctified and are coming into our church. We got two preachers out of this meeting, the other being a good Methodist brother.

The "hardshell" Baptists are fighting the holiness meeting hard. We are twenty miles from a railroad and bakery store, and an ex-preacher—a Baptist who is a tobacco chewer and who hauled the mail in a wagon, and also brought our bread—decided he would not haul any more bread for the holiness people. Well, we say Glory! and are more than ever determined to push the battle and preach full salvation to these benighted souls. A band of men and women who were saved under the tent a few weeks ago and, members of a "hardshell" church, were turned out of their church because they said they had salvation that kept them from sinning. While they were drinking and cursing and chewing tobacco they kept them in the church; but when they went to praying and testifying they turned them out. Of course this only makes more Pentecostal Nazarenes. We started here at Pine Top, Ky., and there were eighteen at the altar the first call, and we are going up the road to victory "by little and by little."

**MARLOW, OKLA.**

Brother W. F. Gales, of Bridgeport, Texas, came up here and pitched battle against the forces of evil. He was accompanied by Brothers Lock and Cliff from the same place, as workers. We never met more consecrated men in our life. There were twenty reclaimed, saved, or sanctified. We are now in a meeting at Gentry's Grove, three miles west from Marlow, with Brother and Sister Collier. We are expecting great things from our God.—C. A. WALLACE.

**CREST, GA.**

We have just closed a real pentecostal meeting at Rehoboth church. Sinners were convicted, repented, confessed, and were saved. Others were sanctified and went home with a new shine and shout. Brother Rand and Brother Post helped me in the meeting.—C. E. SHAW, *Pastor*.

**HAMILL, S. D.**

Our Sunday school is wonderfully owned and blessed of God. From thirty to thirty-five boys and girls gather every Sunday forenoon at the schoolhouse, many of whom never attended a Sunday school before. One father who has five splendid boys in Sunday school every Sunday morning, took me by the hand and said life had taken on new zeal for them since a Sunday school was started. His boys count the days until Sunday comes, and are the brightest and most eager children in the school. When I called for a volunteer to review the lessons of the month of July, this man's oldest boy gave them all without any hesitation. Other families are just as interested, and we are praying and looking forward to a wonderful revival among these boys and girls.—Mrs. EDWIN HATFIELD.

*From Evangelists HALDOR and BERTHA LILLENAS*

We have recently closed a tent meeting in Denver, Colo., under the auspices of the Pentecostal Church of the Nazarene. The meeting was one of blessing and victory, and there were very few services without seekers, and most of them seemed to get through to definite victory. There was a sweet spirit of unity throughout the meetings, and we believe that the future of the Pentecostal Church of the Nazarene in that great city is brighter than it has ever been. Rev. L. E. Burger, pastor of the church and Superintendent of the Colorado District, is a blessed man of God. May the Lord continue to bless the Denver people and their pastor. We are now here (St. Paris, Ohio) in a tent meeting with Brother D. G. Bacon. Our home address is Olivet, Ill.

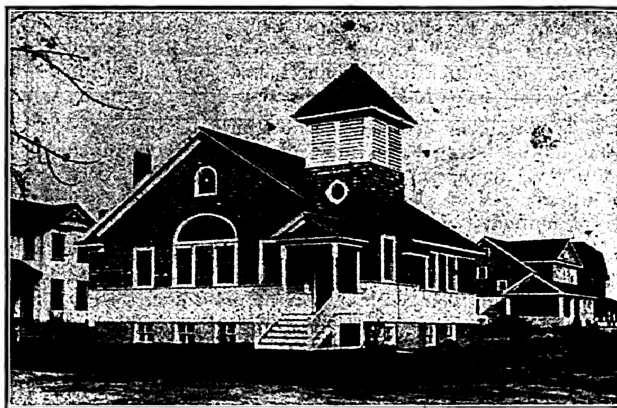
**WASHINGTON, D. C.**

**GRACE CHURCH**

We feel especially blessed in having Rev. J. R. Buckmaster as our pastor. The people of Grace church are all loyal Pentecostal Nazarenes. We have passed through many severe storms, and at times it has looked as though our little bark would surely sink, but God stood by us. When foes, false brethren, and our own poor judgment has jeopardized our work, God has been faithful and overruled and brought us off conquerors; and today I am so glad to be able to report that we are in a better condition than we have been for several years. There is perfect unity among us, and pastor and people are blessed at every service. The Holy Spirit is with us in converting and sanctifying power. We are now located at Sixth and M

**One of Our Churches**

KNOWING God's people are interested in His work wherever located, I am sending a picture of our new Pentecostal Church of the Nazarene, dedicated September 6, 1914. Not quite a year old. God's blessing has been on the work from the first service.



PENTECOSTAL CHURCH OF THE NAZARENE, EAST ROCKAWAY, L. I.

the Nazarene he found full opportunity, and is now a member of that church. When you who love the Lord and are especially interested in this part of His work, pray, will you please remember the church at East Rockaway, L. I.?

A number of people have knelt at our altars. We have been fortunate in securing men who preach the truth: justification for the sinner and entire sanctification for the believer. The powers of evil have been working against us, but God is for us, so we are going on, expecting to win other souls for Jesus. Rev. Iru D. Archibald, of Salem, Mass., is our pastor. God is blessing him and making him a blessing to us. The writer was connected with the Methodist Episcopal church for more than twenty years; but years ago he saw the need for a place where the glorious gospel of full salvation could be presented to the people. In the Pentecostal Church of the Nazarene he found full opportunity, and is now a member of that church. When you who love the Lord and are especially interested in this part of His work, pray, will you please remember the church at East Rockaway, L. I.?

W. R. COMBS.

streets S. W., within one square of the place we first worshiped in after our beloved Dr. Walker organized our church and suggested the name "Grace," which we unanimously adopted. Our hall was full last evening with at least a hundred people standing on the outside listening. We have street meetings and services in the hall every night. We are praying God to awaken Southwest Washington, and we feel that He is hearing our prayers. Pray for the Pentecostal Nazarene work in Washington, for we believe that God wants one here, and He is able.—EVELYN GOOCH KNOTT.

**NEW BRIGHTON, PA.**

The Pentecostal Church of the Nazarene has just finished its third week of a great revival which is still in progress. God's Spirit is being wonderfully demonstrated here, and souls are being saved and sanctified at every service. Rev. Parker, of Lisbon, came to preach for us one Sunday, and an old-fashioned revival broke out. Rev. Parker stayed with us the first week, and then Rev. N. B. Herrell, our District Superintendent, and wife came, and have been with us until the present. We are still worshipping in the tent, and the crowds are so large at times that it is almost impossible for the folks on the outskirts of the audience to hear the speaker. This is a new charge, and God has graciously blessed us. Brother Herrell is at his best, and the large crowds listen attentively to his sermons. Conviction is so strong that men are compelled to leave their work at night and come to the altar for salvation. Every Saturday evening we hold a street meeting on the main street of the city. Throngs of people stop and listen to the singing and testimonies of our young people. Their faces shine for Jesus as they step into the ring, and testify to the saving, sanctifying, and healing power of Jesus Christ. Here is a church that does not need to hold pie socials or entertainments of any sort to hold their young folks, but there are times when our faithful pastor is compelled to dismiss the meetings so they may get home to rest. Our meetings will be continued through next week with Brother Herrell preaching.—Rev. MARY E. WHIRPLE, *Pastor*.

**ALMA, ARK.**

The meeting at Alix, with Brother Calk, closed last Sunday night with a sweep of victory. At the beginning this was one of the most stubborn, hard-fought battles I have been engaged in; but through much prayer of the pastor, his wife, and the true and tried Pentecostal Nazarenes of that place, we won the victory. Some definite work was done, quite a number praying through. God helped us to put the gospel plow down deep. False professions were rooted up, confessions were made, and a general straightening up was made. Sunday afternoon we did not get to preach—just made an altar call and got souls to God. Brother Calk, the pastor, and his wife are among the most untiring, self-sacrificing workers I have ever met. He is much loved by his people, and the outsiders. There were a number from Ozark who attended the meet-

ing, and rendered good service in song, prayer, and testimony. Four united with the Pentecostal Church of the Nazarene. From this meeting I ran down home and spent three days with wife and children, and got to attend our Thursday night prayermeeting; about sixty in attendance, and such praying, shouting, and testifying as they did do! The revival still goes there. We began this camp last night; large crowds; fine service. We are looking for a great revival.—C. PRESTON ROBERTS.

**PASADENA, CAL.**

We closed our brush arbor meeting August 8th, with sweeping victory, after running nearly three weeks. A number of souls prayed through. There are a number under conviction, and we hope they will follow us to a hall that we have rented on North Fair Oaks. We expect to begin a series of meetings there next Sunday afternoon.—Evangelist J. T. BLACK.

**BERKELEY SPRINGS, W. VA.**

We just closed a ten days' meeting at Spohr's Cross Roads. It rained every day, and sometimes every service, but the attendance was fair, and there were some seekers and finders. To God be all the glory. It was a pleasure for us to preach the gospel to our friends, neighbors, and acquaintances. A great deal of interest was manifested. Some of them thought the way of holiness too high a standard. We scattered some literature, sowed the seed which we pray will in time bear fruit.—C. B. and MAUD WIDMEYER.

**LERNA, ILL.**

We thank God for the privilege of filling Brother R. E. Gilmore's pulpit here during his absence. We are encouraged with the work at this place. Sunday was a good day. There was an increase in Sunday school attendance. A good preaching service at 11 o'clock, with one at the altar. More than two hundred people were at the evening service. Much conviction was on the people, and two seekers were at the altar. Brother Gilmore is loved by his people. We have been doing evangelistic and pastoral work on the Kentucky District for the last four years, but feeling we needed a better preparation for the work God called us to do, we came to the Illinois Holiness University for a short time last winter. We at once began to make preparation to return. We can heartily recommend Olivet to any and all who are seeking a Christian education.—L. T. WELLS.

**MONOVILLE, TENN.**

A revival meeting of one week's duration has just closed. There were a number at the altar, and many prayed through to God, and gained the victory over sin. At the close of each of the last two services, our beloved District Superintendent, Rev. J. A. Chenault, opened the doors of the church. Nine cast their lot with the church, and were cordially received by the members. The writer is one of these nine, who is a little fourteen-year-old girl,

## Tell the Good News!

All over the land there are devout Christians, men and women, who are longing and looking for just such an organization as the Pentecostal Church of the Nazarene. Inasmuch as the church has been a blessing to you, you are under obligation to tell others about it.

Doubtless you have a number of friends who would be interested in knowing all about our church. From now on there will be much matter of vital interest in the columns of the HERALD of HOLINESS. This will include full reports of the General Assembly, which will interest every lover of holiness.

Our special offer giving the paper from now until January 1st, for twenty-five cents, affords you an excellent opportunity to send it to these friends and thus acquaint them with this great movement. Pray over it and see if you can not send the paper to several of your friends. Also try to get your neighbors and friends around you to subscribe on this trial offer. Be a missionary. Do something for the extension of the kingdom.

The HERALD of HOLINESS from now until January 1st, for

### Only 25 cents?

and is saved and sanctified by the Holy Ghost, and believes the Lord will answer prayer, and trusts Him for victory. Our pastor, Brother E. W. Chambers, began the revival on the morning of July 2d. Brother G. C. Henson was with us from the beginning to lead in the vocal exercises, and Mrs. Florence Key was with us as organist. From Sunday evening, Brother C. C. Collier, of Granville, Tenn., was with us, and had charge of the services, but had to leave on Friday afternoon. Brother J. A. Chenault was with us from this time on till the close, and preached four interesting and valuable sermons. One of our dear members, Mrs. Maude Duke, was with us from Tuesday morning, and assisted at the organ and with the vocal exercises. It was understood that our District Superintendent, with his wife and two little girls, were intending to leave their native land for the missionary fields in Japan, probably never to return. So at the close of his farewell sermon, while singing "God be with you till we meet again," many gave their hand to Brother Chenault and promised by the grace of God that they would meet him.—**HESTER COE HIX.**

#### NORTH YAKIMA, WASH.

We want all the readers of the HERALD of HOLINESS to help us praise the Lord for the wonderful meeting which evangelist Fred St. Clair recently held in our church. We shall never get over it, and would not if we could. We were praying a good deal before he came; but by his fine Bible readings on the prayer life, and his wonderful example, he taught us how to be intercessors as we had not previously known it. Nearly all our people have gone deeper into God than ever before, and are determined to keep the fire burning on the altar of their hearts as also on the church altar. The universal verdict was we must have him again on his first open date, which, unfortunately for us, is not inside of a year. There was an attendance of over eighty at our first regular prayermeeting after the evangelist left, and wave after wave of glory swept over the congregation. Two seekers at the altar. President Wiley, of Pasadena, was with us one evening of last week, preaching a most unique and soul-inspiring sermon, which set the saints to shouting. One man who had gone far down the road of sin, came to the altar, praying through to victory. Brother Wiley also aroused a keen desire in the hearts of our young people to attend the school. Some are planning to go. Sunday, August 8th, was another wonderful day. The glory was on the people from morning till night. Six seekers and all of them finders during the day. Our District Superintendent, Brother J. T. Little, has just left us, having been with us for two days, giving us two fine sermons, when the glory again fell.—**G. S. HUNT, Pastor.**

**From Evangelist W. M. NELSON**  
My evangelistic campaign opened this year at Rosebud, Texas. This meeting had been arranged for by Brother E. L. Greenfield, he having secured the Baptist tabernacle, and announced the services. We found ourselves right in the middle of a county prohibition campaign, which is a good work in itself but not very conducive to soul saving, especially when both sides are well organized. Our Cedar Hill meeting was again in charge of Rev. R. T. Williams, which, of course, gave us the best quality of preaching, and the results were good; several were saved and sanctified, and some were added to the church. Following this I held a meeting at Yantis, Texas, assisted by the pastor, Rev. J. R. Radican. God gave good liberty here in the ministry of the Word, and I never had a more respectful hearing. Several were definitely blessed. Rev. P. L. Pierce, District Superintendent, gave us a lift the last Sunday, preaching a wonderful sermon and laboring faithfully with those who sought the Lord. I am relieved of pastoral work, and will devote myself to the evangelistic ministry, and would be glad to arrange a meeting with you. Address me at Cedar Hill, Texas.

#### CANBY, ORE.

The Lord blesses us good, sending to us and Barlow, Rev. J. M. Butchart and wife. Every message we know is from the Lord, and fits into our experiences, building us up in faith and sound doctrine. Last Wednesday evening the members of both churches attended the regular prayermeeting at Barlow. At the close the members took charge and indulged in short addresses and reunion talks, to which the pastor and his wife responded. At this time by collection a special purse of \$14 was handed to the pastor. Following this the rostrum began to be laden with substantial from the grocery, garden, and farm. The song of the evening seemed to be "The end is not yet, praise the Lord." After partaking of refreshments, all departed, feeling the pleasure and joy that attend such services. A week ago Friday at our regular cottage prayermeeting, one was sanctified; on the following Sunday one was justified, and one who had sought before was sanctified; and on last Sunday two were sanctified.—**C. W. LIVESAY, Sunday School Superintendent.**

#### DELIGHT, ARK.

I have just closed a meeting with our church at Sutton. Our District Superintendent, Rev. B. H. Haynie, was the evangelist. Oh, how God did bless! Sinners got under conviction for sin and believers for a clean heart. There were almost one hundred professions, either of pardon or purity. On the last Sunday two physicians were converted. I received twenty-four into the church; also organ-

ized a Young People's Society with thirty-two members. I was told by some old residents that this was the most far-reaching revival ever held here. I will not take space to say nice things about the evangelist. I will tell him to his face, Most everybody knows Haynie in Arkansas.—**T. W. SHARP, Pastor.**

#### UHRICHSVILLE, OHIO

Sunday, August 15th, was a gracious day with our church in Uhrichsville. The writer preached in the morning from the text, "Sir, we would see Jesus" (John 12:21). The blessing of the Lord was upon the service. One soul found God. Brother Benedum preached for us in the evening. He proved beyond successful contradiction that holiness is not a new doctrine primarily of the Pentecostal Church of the Nazarene or early Methodism, but that "he hath chosen us in him [God] before the foundation of the world, that we should be holy and without blame before him in love." The brother who was saved in the morning service, returned in the evening and was sanctified wholly. God is with us, and our people are growing in grace and becoming more like Christ.—**EPHRAIM WORDSWORTH, Pastor.**

#### CHICAGO, ILLINOIS WOODLAWN CHURCH

Last Sunday, August 15th, was a high day in the Woodlawn church of Chicago. In fact, it began on Saturday, at which time Brother Wines baptized seven persons in Lake Michigan. It was indeed a beautiful and impressive scene when different candidates went into and came up out of the water, with uplifted hands praising God. On Sunday, there seemed to be a peculiar blessing upon the Sunday school. Brother Creal and wife, of Warren, Pa., were present. He brought us words of cheer and greeting. After an absence of two weeks in a special meeting at Connersville, Ind., I was glad to be back and preach to my own people once more. The house was well filled, and God met with us. One young woman prayed through at the close. The afternoon service was led by Brother R. R. Still, pastor of our church at Connersville, Ind. Brother Still brought a blessed message from 1 Thess. 1. His own soul was refreshed and blessed, and his words touched our hearts also. Then for over an hour the testimonies came thick and fast. One after another told of the goodness of God, and of His saving power. Songs of praise burst forth, and the sweetest harmony prevailed. Many stood and listened on the street, where another service was held at 6:30. We have some fine street preachers and workers, and this part of our work is a "feeder" for the preaching service. By 7:30 the house was packed to hear our General Superintendent, Dr. Walker, preach. Many were turned away for lack of room, but stood outside and listened during the sermon. We all praised God that He had answered prayer and raised up our dear brother from his bed of sickness to administer the Word of God to us once more. And how he did preach from John 3:7; I do not feel capable of even trying to give an outline of his sermon, but all present saw clearly by his logical reasoning and apt illustrations that no man by nature, or by his own doings, is a child of God; but must be born again. A glorious and powerful altar service followed, when souls prayed through, and, with those who had carried burdens for them, shouted and praised God together. Dr. Walker remained, and last night conducted our Annual Meeting, at which time all the business was properly transacted, interspersed with words of advice and counsel from our General Superintendent, and songs and testimonies from the people. This is a large, unoccupied field, and our great desire is to bring them the Light.—**Mrs. MATTIE WINES, Pastor.**

#### From Evangelists L. P. and IDA FRETWELL.

Our beloved District Superintendent spent a week with us on our work. God blessed him in bringing the truth. Some souls were saved or sanctified. To know Brother Dunham better is to love him better; he is truly a man of God. He and his faithful wife are making great sacrifices for the cause of holiness in this needy field. After Brother Dunham had taken the train for Clayton, N. M., wife and I returned to the Curry school-house for a meeting. It continued ten days, with twenty reclaimed, saved, or sanctified. There were ten accessions to the church; eight were baptized by immersion last Sunday.—**Montoya, N. M.**

#### TWIN OAKS CAMPMEETING

The Washington-Philadelphia District campmeeting was held at Twin Oaks, Pa., sixteen miles below Philadelphia, July 29th to August 8th, inclusive, in charge of District Superintendent Rev. J. T. Maybury. Rev. C. W. Ruth, of Indianapolis, Ind., and Rev. Preston Kennedy, of Binghamton, N. Y., were the special workers, with a number of our pastors on the District. We were all glad

**HERALD of HOLINESS**  
 OFFICIAL PAPER PENTECOSTAL CHURCH OF THE  
 NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor  
 C. A. McCONNELL, Asst. Editor

Subscription Price—\$1.00 a year in advance;  
 to foreign countries, \$1.50.

Change of Address—Name the Postoffice and  
 State to which the paper has been sent, and the  
 Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are pay-  
 able in advance. Unless payment is made or  
 request made to have the paper continued, it  
 will be discontinued at the expiration of time.

How to Remit—Send money order or bank  
 draft, payable to KINNE & SANDERS, Agents.  
 Entered as second-class matter at the Postoffice  
 at Kansas City, Mo.

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 PENTECOSTAL CHURCH OF THE NAZARENE  
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Evangelist Bud Robinson sends the  
 largest list from an evangelist, and  
 Pastor Cornell, of Los Angeles, the larg-  
 est list from a pastor.

Brother, the waters are troubled, now  
 is the time to step in and be made every  
 whit whole of your indifference or neglect  
 toward your church paper.

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for the privilege of meeting at this annual feast  
 again, and for the deeply inspired messages we re-  
 ceived from God's Word. Brother Ruth's Bible  
 readings blessed everyone bleasable, and Brother  
 Kennedy's heart-searching sermons were blessed  
 of God. We had rain nearly every day throughout  
 the camp, which kept many of the people away.  
 One storm tore down a few tents with other slight  
 damages. The Devil did his best to defeat the  
 success of the meeting, but God helped us to shout  
 things on, and we had victory anyway. Some  
 forty souls prayed through to conversion or sanc-  
 tification. Others received healing for their bodies  
 according to James 5:14, 15. The financial part  
 of the camp came easy, considering the circum-  
 stances. One afternoon was devoted to the mis-  
 sionary cause. Mission workers from Philadelphia,  
 Pa., Binghamton, N. Y., Camden, N. J., and Wil-  
 mington, Del., had charge, giving a short message  
 each. For all good done at this camp we give  
 God all the glory.—WILLIAM D. SHELOR, Reporter.

**BLOOMSBURG, PA.**

We are putting forth special effort to get every  
 member sanctified. The effort is being made  
 through the preaching of the Word relative to  
 sanctification and its results. Three seekers for the  
 second work came to the altar Sunday night. We  
 are encouraged to go on in the fight, and believe  
 God for greater things. We expect to have a tent  
 meeting next month—something new for this place  
 but the field is ripe, and we expect a great time  
 of salvation from the Lord. The church building  
 has been repainted and new carpets laid on the  
 floor.—WILLIAM D. SHELOR, Pastor.

**SPARTA, TENN.**

I want to tell you about the fine meeting we had  
 in the Pentecostal Church of the Nazarene here in  
 July. Rev. H. C. Cagle and wife, of Buffalo Gap,  
 Texas, held the meeting, assisted by our conse-

**SUPERINTENDENTS'  
 DIRECTORY**

**General Superintendents**

P. F. BRESEE-----Los Angeles, Cal.  
 1126 Santee Street  
 New Mexico District Assembly,  
 Montoya, New Mexico-----September 16-19

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

**District Assemblies**

Missouri District, Des Arc, Mo.-----August 25-29  
 Tennessee District, Paris, Tenn.-----Sept. 1-5  
 Western Oklahoma District, Bethany-----Sept. 8-12  
 Arkansas District, Dohlight, Ark.-----Sept. 15-19

All to open at 9 a. m. on first day given. Examina-  
 tion Board and Committee on Orders and Relations  
 expected to report afternoon of first day.

E. F. WALKER-----Glendora, Cal.  
 Campmeeting, Millersport, Ohio-----August 17-29  
 Indiana District Assembly,  
 Indianapolis, Indiana-----September 1-5  
 Chicago Central District Assembly,  
 Olivet, Illinois-----September 8-12  
 Michigan District Assembly,  
 Lansing, Michigan-----September 15-19  
 Iowa District Assembly, Charlton-----September 22-26  
 General Superintendents' and General Mis-  
 sionary Board Meetings and General As-  
 sembly, Kansas City, Mo.-----September 27

**District Superintendents**

ARKANSAS—B. H. Haynie, 3208 West Eleventh st.,  
 Little Rock, Ark.  
 ALBERTA MISSION—W. B. Tait, Box 694, Red Deer,  
 Alberta, Canada.  
 ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5  
 CHICAGO CENTRAL—I. G. Martin, 6336 Eggleston  
 avenue, Chicago, Ill.

crated pastor, Rev. G. W. Pirtle. It was the best  
 meeting our church has had for several years.  
 There were some twenty-five saved, sanctified,  
 and reclaimed, and the church was greatly built up  
 in the most holy faith of our Lord and Master. The  
 shouts of newborn souls rang out at almost every  
 service, and large congregations attended at every  
 night service. The crowds at the morning services  
 were small, but the spiritual food dealt out by  
 Brother and Sister Cagle was nourishing and up-  
 building to every lover of Jesus. Our people were  
 charmed with Brother and Sister Cagle. No abler  
 preachers have filled our pulpit for a long time.  
 They are consecrated, and untiring in their work;  
 and their sweet Christian spirit enabled them to  
 get hold of some persons that had passed through  
 many meetings in the past without getting a bless-  
 ing. There were several additions to the church,  
 and the total membership now is sixty-three. We  
 have just called Brother Pirtle as our pastor for  
 another year, and elected officials for the ensuing  
 year, as well as delegates to our District Assembly,  
 which meets at Paris, Tenn., September 1st. We  
 praise God for the fine meeting and the souls that  
 were swept into the kingdom; and we take cour-  
 age and move forward in the great work of get-  
 ting souls saved and sanctified. Brother Eschol  
 Swift led the singing for our meeting, and worked  
 faithfully. God greatly blessed him during the  
 meeting, and he is now singing sweeter than ever.  
 —R. F. BAKER.

**SIoux CITY, IOWA**

On Thursday, August 12th, Brother E. A. Clark  
 was with us and held the Annual Meeting. A  
 unanimous call was given Brother Lehman to re-  
 turn as our pastor. He received it with a pledge  
 from the members that they would stand by him  
 in the work of the Lord. In many respects this  
 has been the best year in the history of the church  
 here. Peace has reigned within our borders, be-  
 cause the Prince of Peace has been with us. All  
 the finances of the year have been met with a nu-  
 cleus in the bank to begin on next year. Something  
 like \$2,200 has been raised, counting \$500 which  
 was applied on our new parsonage. We had no  
 trouble to raise this money. The people were  
 asked for it, and they gave it willingly and freely.  
 One able young man was licensed to preach, and  
 another received a renewal. One precious sister,  
 who lately came in with us, received a license also.  
 We are looking forward for better things, and  
 believe God is going to honor the work here more  
 and more.—S. M. DOEBLER, Deaconess.

**RIVERA, CAL.**

We have been in Rivera but six weeks, but God  
 is blessing us. On July 2d we pitched our tent  
 in this place, and on July 17th we moved into our  
 parsonage, which, while not yet completed, yet is  
 comfortable. We are glad this infant church now  
 has a home for its pastors. About seven months

COLORADO—L. E. Burger-----Denver, Colo.  
 DALLAS—P. L. Florce-----Peniel, Texas  
 DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.  
 HAMLIN—J. C. Benson-----Roscoe, Texas  
 IDAHO-OREGON—Harry Hays-----Nampa, Idaho  
 INDIANA—U. E. Harding, 31 North Bolton avenue,  
 Indianapolis, Ind.  
 IOWA—E. A. Clark-----University Park, Iowa  
 KANSAS—H. M. Chambers, 323 Sixth street, West,  
 Hutchinson, Kas.  
 KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.  
 LOUISIANA—T. C. Leckie-----Luke Charles, La.  
 MANITOBA-SASK. MISSION—C. A. Thompson, Box  
 298, Regina, Sask.  
 MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave-  
 nue, N. W., Grand Rapids, Mich.  
 MISSISSIPPI—I. D. Farmer-----Houston, Miss.  
 MISSOURI—G. O. Crow, 7403 Lohmeyer Avenue,  
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 ings, Neb.  
 NEW ENGLAND—N. H. Washburn, Beverly, Mass.  
 NEW MEXICO—R. E. Dunham-----Artesia, N. M.  
 NEW YORK—E. J. Marvin-----Mount Vernon, N. Y.  
 NORTH CAROLINA—T. Little-----Newberg, Ga.  
 EAST OKLAHOMA—L. F. Cassler-----Shawnee, Okla.  
 WEST OKLAHOMA—S. H. Owens-----Ryan, Okla.  
 Pleasant Ridge-----August 29  
 Leedy-----August 27, 28, 29  
 Prairie Gem-----August 30, 31, September 1  
 Bethany State Camp and District  
 session-----September 2-12

PITTSBURGH—N. W. Herrick-----Olivet, Ill.  
 SAN ANTONIO—William E. Fisher, 1719 North Col-  
 mal street, San Antonio, Texas.  
 Goldthwaite-----August 30  
 Williams Ranch-----August 31  
 Starr-----September 1  
 Concho-----September 2-8  
 Indian Creek-----September 4-5  
 Trickham-----September 6-7  
 Locker-----September 8-9  
 Red Creek-----September 11-12  
 Cedar Grove-----September 14-15  
 Waco (Dist. Preachers' Meeting)-----August 29-29  
 SAN FRANCISCO—H. H. Miller, 2328 McKinley ave-  
 nue, Berkeley, Cal.  
 Bethany, Oklahoma (Camp)-----September 2-12  
 General Assembly, Kansas City-----September 30  
 SOUTHERN CALIFORNIA—Howard Eckel, 1405 E.  
 Thirty-ninth st., Los Angeles, Cal.  
 SOUTHEASTERN—W. R. Hanson-----Glenville, Ga.  
 TENNESSEE—J. A. Chesnut-----Murfreesboro, Tenn.  
 WASHINGTON—J. T. Maybury, 1917 Allegheny ave-  
 nue, Philadelphia, Pa.

ago Rev. Robert Pierce, with the help of the com-  
 munity and Brother E. F. Sherman, placed a very  
 comfortable little church on the lot, which Brother  
 Walker had given them. We believe this people  
 have much to praise God for. He has done exceed-  
 ing abundantly for them. Last Sunday was a gra-  
 cious day with us. Brother Morrison was with us  
 in the morning service and led our praise meeting,  
 which was free and full of the Spirit of God, after  
 which Mr. Converse preached from Mark 8:36.  
 We preached at the evening service, and conviction  
 fell upon the people, and three of our precious  
 young people responded to the invitation and hast-  
 ened to the altar, where God met them and carried  
 them through. Although times are hard, God has  
 helped us, and some noticeable things have taken  
 place. We feel that we owe a word of apprecia-  
 tion to the saints who have stood by us, and with  
 God's help have made it possible for us to build  
 this home for pastors in so short a time after our  
 arrival here. We have also organized a Young  
 People's Society of consecrated young Christians,  
 and God's blessing is on us. On Saturday, July  
 17th, the saints made many visits to the new pa-  
 rsonage, bringing tokens of appreciation and love,  
 such as pies, chickens, fruit, vegetables, etc., and  
 each day since some one brings their offering to the  
 parsonage. On the evening of July 9th, the pastor  
 and family met a goodly number of members and  
 friends of the church, and became better ac-  
 quainted, the gathering being at the home of  
 Brother and Sister Chandler. It was full of pleas-  
 ure and profit to the work. Our face is set like a  
 flint, and we are determined to go through with the  
 Lord.—Mrs. HATTIE CONVERSE, Deaconess.

**MANCHESTER, N. H.**

The Lord is blessing our church. Conviction is  
 settling on the people, and the saints are believ-  
 ing for a wave of salvation. Our week-night ser-  
 vices are blessed of God, and interest is increasing.  
 Last Sabbath was a day of victory. Our Sabbath  
 school is growing.—I. M. H.

**From Evangelist R. T. WILLIAMS**

We are now in the great Pilot Point camp. The  
 first Sunday was a great day. Crowd was large,  
 and God put deep and lasting conviction on the  
 people. Since then the Gulf storm has reached us,  
 and as a result our crowds are cut off; but still the  
 glory holds, and souls are praying through. Last  
 night in spite of the storm we had service, and a  
 number prayed through. God has given me this  
 most successful year's work of my life.

Finding of Trial Court.—Walla Walla, Wash.,  
 June 2, 1915: The court of five elders chosen by  
 the Advisory Board of the Northwest District to try  
 Charles V. LaFontaine, an elder in said District,  
 charged with improper conduct as becoming a min-  
 ister of the gospel, and the defendant guilty as  
 charged. Signed: A. Wells, C. B. Langdon, E. Ar-  
 thur Lewis, J. G. Bringedahl, H. J. Elliott.

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PENTECOSTAL CHURCH of the NAZARENE  
KANSAS CITY, MISSOURI  
2109 TROOST AVE.



**Landscape Series**  
Size 9 x 10½

This beautiful series consists of an excellent reproduction of a natural wood frame with a three-color picture and a text stamped in silver.

- TEXTS
1. Blessed are the pure in heart. (Mount Hood.)
  2. O give thanks unto the Lord. (Tugela Falls, South Africa.)
  3. God is our refuge and strength. (The Return to Port. Haquette.)
  4. Commit thy way unto the Lord. (The Windmill, Ruysdale.)

Price, **20 cents**



TEXTS  
1. Thy will be done.  
2. The Lord is my shepherd.  
Size 5 x 7  
Price, **5 cents**



**Postcards**

Our Scripture postcards are justly popular. There are eight designs — four floral designs and four scenes in the life of Christ.

Eight in the set, for  
**10 cents**

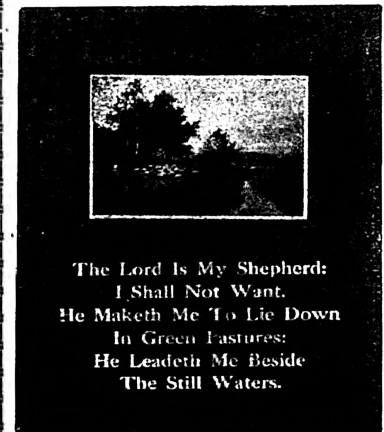
If desired the cards will be sent all floral or all scenes from the life of Christ. If not specified otherwise, they will be sent assorted eight designs.



**The Good Shepherd**  
Size 13 x 17

Printed in sepia, and mounted on specially prepared board.

Price,  
**25 cents**



**The Lord is My Shepherd:**  
I Shall Not Want.  
He Maketh Me To Lie Down  
In Green Pastures:  
He Leadeth Me Beside  
The Still Waters.

**Green Pastures**  
Size 10 x 12½

This is a beautiful and natural imitation of a mahogany panel. The picture is printed in colors, and the text is stamped in gilt.

Price,  
**25 cents**

**Agents Wanted**

PUBLISHING HOUSE of the  
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