

HERALD of HOLINESS

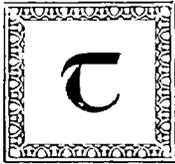
VOLUME 4

KANSAS CITY, MO., SEPTEMBER 22, 1915

NUMBER 24

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

The Gospel Suited To All



THE most marvelous feature of the gospel is its adaptability to people anywhere and in any and all states and conditions of life. God can save and bless and heal and keep all who exercise the faith, whether they be learned or ignorant, whether they be rich or poor, or however they may be surrounded.

We were profoundly impressed by this truth once in our native Southern city, when the revival tide was running high, during the great holiness campaign in that city. People had been getting through to God by the thousand, and many were taking God for healing through faith. This had never been stressed, but there were some who went to Him in faith, and were really healed of divers ailments.

One afternoon we were standing waiting for our package in a beef shop. The butcher had been sanctified and was quite full of talk about his victory, and was telling us how wonderfully the Lord had blessed him in his body. He had been in feeble health and it seemed the Lord had healed him, and he was so happy over it. We started out, and reaching the door, noticed an old negro who had been present and listening, and had now paused in the door. We soon discovered he had paused to speak to us especially. He was old and gray and bent, but still was compelled to drive his old rickety wagon and bony horse, trying to eke out a poor living in his feebleness. He looked us in the eye, and with a modest, apologetic bow, said, "Boss, 'seus me, but I want to say, I knows whut you wuz talkin' 'bout. I hain't had a doctor in gwi'ne on twenty year now. I jess couldn't 'ford to have 'em, an' I knowed the Lord and jess went to Him and told Him dis pore ole nigger wuz sick, and ef He wanted me to serve Him any longer He'd jess have to heal me, and He done it, boss, shure. He has done it time and agi'n since, and I love Him and try to serve Him wid all my powers, for His great goodness to me. I ain't able to make any sort uv a livin' and pay any doctor's bills. Ho jes' keeps me well or cures me when I gits sick."

His eyes shone with an unearthly brightness and our eyes grew misty as we looked at him and talked with him, and thought of our old "black Mammy," back in the days of our childhood, who sung and prayed and cried and shouted religion into her "precious little chile." "Black Mammy" is what the Southern children before the war called the colored woman who had special charge of a child in the family. Never can we forget those old songs and those tears of real joy and triumph which came from her honest and loving old eyes. How her prayers used to awe and still us as the very voice of heaven. On those star-lit nights, under those calm blue Southern skies, while our mother was absent from home and we were left with this dear old soul, how her prayers seemed to open the very vault over our heads and the God of the skies seemed to come down sweetly into our very soul, while we nestled close to her and loved her God and longed to be as good as she was.

Since those childhood days, and after we had had a family for many years, we once employed a very old "before-the-war" colored woman. She had once been blind from too much work over a hot fire, and was still quite near-sighted. She was also nearly deaf, and quite feeble. We felt profoundly sorry for her and wife put up with much indifferently done in the

home in order to keep her. The editor's wife, talking with her the day after she came to us, asked her: "Aunt —, what do you do? How did you expect to get a home at your age, anyway?" She replied: "Honey, I'se a Christian, and I jess prays to de Lord 'bout everything. My boy in St. Louis got so he couldn't send me but two dollars a month, and I jess couldn't live on dat and pay my room rent. So I jess went to the Lord 'bout it, and told Him I had to have a home, and begged Him to git me one. Dat same evening Mrs. —, your neighbor, come along by where I lives, and got to talking with me and found out I needed a home, and told me to come to see you, that you wanted somebody, and I come."

That was faith that charmed us by its very simplicity and beauty. Our God is a mighty God and gracious provider, who delights for us to depend upon Him absolutely, and to call upon Him always and in every crisis. Blessed be His great Name! !



A
GREAT
DELUSION

MANY people think to become Christians will require that they give up a good time they now enjoy and accept the dullness and deadness of the poorest sort of a time. This is a great mistake. We happen to know a great many Christians in this world, and we unhesitatingly pronounce them the happiest set of people we ever knew. They are certainly having the best sort of a time. The mistake these people make, who have been persuaded to believe as indicated above, is, that they do not take into their calculation all the parts of human nature. They think and speak of a good time as it pertains to the fleshly nature. They are thinking only of the appetites and the senses, to which material pleasures or amusements apply. They leave entirely out the deeper and nobler parts of nature — the intellectual and the spiritual parts. We unhesitatingly declare that when the whole of the being is taken into account, there is no sort of doubt that religion more fully appeals to mankind, and more fully satisfies and happiness man than any other life conceivable. We do not admit that on the purely fleshly plane the worldly or irreligious life gives more pleasure than the Christian religion.

Of course, sin does satisfy, temporarily, the carnalities more fully than obedience to Christ. But even this is largely neutralized by the fact that conscience steps in, and in the toll she exacts very largely lessens the pleasure realized from a sinful life. Sinful pleasures delight and thrill for the moment, but at last conscience makes even sin to bite like a serpent and sting like an adder. So that even the sinful life, upon purely the mathematical basis, can not be said to possess more pleasure than pain. Often conscience can, in a few hours of flagellation, give more poignant and pungent pain than the indulgences in sin gave pleasure in months. The same is true, in the case of all sin which even involves the intellectual side of human nature.

But when man is considered as a whole, and his threefold nature is taken into account, the case is almost wholly reversed. It is found that the claims of Scripture are absolutely true, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This is the challenge which Paul makes, and we dare to

stand by and upon it and invite the universe to a test of the issue. Think of the delights of the soul which is in unison with God. The soul is that deepest and noblest and highest of all the departments of man's nature. Here God reigns supreme with all who yield to Him absolutely. Read the testimonies of the saints in Scripture and in religious biography. Where can you find language which more gloriously expresses rapture and joy than is expressed by the testimonies of these people. Read the Psalms of David. Where in all literature do you find language more fully given up to efforts to convey some conception to the reader of the deep settled peace and joy which abide in the soul which is surrendered to and occupied by God. Listen to the testimonies of the saved at your door, and see if you can doubt for a moment that they are supremely happy. Then remember that the soul thus filled and flooded with the joy of the Lord will find all the other powers and faculties of the nature falling happily and quickly into line, and contributing their share in the psalm of praise. The mind absorbed and taken up with God and His Word and His work will for the first time in its real history know what the thrills of supreme happiness are.

No, sinner friend, you have been deceived by the Devil and made to accept a wholly illogical and absurd hypothesis. The greatest joy is found alone in the religion of Christ, because the greatest love is found there and there alone. The religion of Christ is the happiest life to live, because it is the only right life to live. It is the most joyous life, because it takes hold on heaven here in this world, which alone is filled unutterably full of joy and peace and glory.

We fear many sinners form their judgment from mistaken lives which they survey. There are sour and misanthropic professors of religion, who do not bear correct testimony in their lives. They have not the religion, about which we are writing now. Let the sinner take one or any number of God's really and fully saved children, and study their lives and watch their careers, and he will find that they are the happiest people in the world.

We may have before referred to a remark of a great lawyer in Tennessee, a friend of the writer, who was sitting by him in a great holiness meeting, where people were testifying to sanctification. He leaned over and said, "Haynes, these people are not understood by many. We know and understand them. We know them personally. Nearly every one of these people have some great sorrow in their life—some domestic burden or home tragedy, which nearly kills ordinary people. Yet here they seem to be and are really happy." It takes the real thing to give such people joy under these burdens and trials. Yet we have an evangel that brings true happiness to such tested and burdened souls.

We challenge, therefore, all sinners who entertain the erroneous notion that to become religious they must give up all joy and happiness, to test the matter and see if they are not wrong. This is the only fair way, after all. Let the test be made, and if our God does not answer by superior joy and triumph to the best the Devil is doing or can do, then we will surrender the position. We have absolutely no fear of ever having to surrender for we know our God and have tried Him too long to be afraid to make the challenge.

SAD REMINIS- CENCES

THE session of the General Assembly in Kansas City, so near at hand, will bring up many sad reminiscences to the minds of many. The faces of some who were present at the last Assembly will be missed. They have gone on ahead to the General Assembly and Church of the First

Born in heaven above. These brethren and sisters who stood faithfully on the front of the field have finished their course and entered within the pearly gates to await our coming. We must not forget, however, that they are still ours. They have not lost their interest in us and our work and our church. As silent but delighted witnesses of all we do and say at this Assembly, they will, we trust, be thrilled with delight at the spirit of brotherliness and heavenly-mindedness which will be manifest among us.

We must not forget these worthies who have outstripped us in the race and won the goal and who wear the crown now. Let us remember them for their works' sake, and pray that their families and loved ones left behind may be blessed of God and loved and cherished by the church they served so faithfully. Let us seek to

so pray and serve and legislate and sacrifice that the results shall be all that these departed ones, or the multitudes living and remaining at their homes, may be delighted and pleased.

Let us seek the presence of the great Head of the Church among us all, so that He may guide us in wisdom and love, and enable us to do the very things He desires done, and in the way that will please Him and redound to the glory of His great Name and Cause.

ONE OTHER THOUGHT

IT WERE well for us to remember that this will doubtless be the last General Assembly a number of us will ever attend. Before another four years rolls around quite a number of the present delegates who compose this body will be called home to meet God. This should impress us with due solemnity. We should do our work, therefore, not only with reference to the constituency, or the church which sent us to the Assembly, but with reference to the world to come, and which we are all sooner or later to reach, and which many of us will reach before another session of this body. Let us remember that we are doing business for eternity and for heaven and for God.

How softly should we step on such sacred ground as this on which we are called to walk! How we should look to God for His blessing, that He would help our ignorance and strengthen us where we are weak, and give us a vision of great and broad things where we might be narrow in our view!

God is for us and will be with us if we seek Him with earnestness and prayer. The Spirit will help our infirmities and lead us into great things for the Father and His work if we look to Him. It is for us to determine whether we will have these heavenly guests with us or not. Shall we have God the Father, in His augustness and power and benignity and love present on this great occasion? Shall we invite the Christ to come down and abide with us and be our Mighty Guest and Friend and Helper? Shall we open the door of our hearts and invite to enter the blessed Holy Ghost, whom we especially represent as a church? If we can only succeed in getting this Triune Presence we will be the happiest body of Christian workers, and will do the most wonderful work ever achieved by an ecclesiastical legislative body. Pray for this, brethren and sisters, until we get an assurance that they are coming and that with power and great glory and mighty grace!!!

WELL DONE

WE ARE careful not to step over the line of religious journalism. We do not think we are doing this when we say a word of commendation of our President on the outcome of his diplomatic negotiations with Germany. Despite the protests of the jingoes and of very many strong and influential men in public life who criticised him for his course, the president has guided the ship of state safely through waters in which many others—especially of his critics—would have had us embroiled in a long and expensive and exceedingly destructive foreign war with Germany, and also with Mexico. Such a war these days would have been of all things the most dreadful to be contemplated, and we deem Mr. Wilson worthy the thanks of all good Americans for the coolness and the wisdom and the firmness he exercised in conducting these delicate and difficult negotiations. The situations have been very complex and required great statesmanship to properly guide them to right issues.

The country is to be congratulated, as well as the President, on this happy termination to these dangerous complications arising from the method of Germany's warfare on the seas. We want no war with anybody, now or hereafter. Let us have peace and never war. We sincerely hope that some way may be found to put a stop to this disgraceful war at once. There is hopeful talk of this possibility, and that Mr. Wilson is the man to whom the world will look as the one to begin negotiations to this end. Quick as this was suggested the Romish Hierarchy rushed into the limelight as usual, and Mr. Gibbons called on the President with a message from the pope, asking him to intervene for peace among the nations. This occurred, remember, after the press of the world had announced that President Wilson had won the right, and would be the man to whom the world would look to begin such steps. Rome wants the credit for starting such a movement as this peace plan. She is always quick to see an opportunity to get an unfair and an unearned advantage, and never fails to take it.

THE EDITOR'S SURVEY

News and Notes

The China Inland Mission was organized by J. Hudson Taylor in 1865. It has had a half century of history and during that period has been wonderfully blessed of God. Recently the semi-centennial celebration of the Mission was observed. In this fifty years it has baptized over 50,000 converts. More than 5,000 of these were baptized last year. It has established and maintained 754 local churches. Its 227 stations, with resident missionaries, and its 1,100 outstations are established in fifteen of the original eighteen inland provinces of China, and are served by 1,036 consecrated men and women from twenty-two countries.

For great preaching there must be great themes, which grapple the very hearts of greatly earnest men of God with consciences on fire for souls. This combination alone will bring back to us the mighty preaching of other days.

Faith grows amid storms, earthquakes, and floods. After the fury is all past it will be found that faith has sent its roots down deeper in the subsoil of the soul and has sent its tendrils higher up in the power and love and mercy of God.

Faith is the condition of salvation. Most men see and believe this. Few men, comparatively, see and believe the companion truth that faith is likewise the *measure* of our salvation as well as its *condition*. "According to your faith be it unto you."

The Association of College Newspaper Publishers, representing thirty-nine of the leading college papers of this country and Canada, have voted that henceforth all liquor advertising shall be barred from the columns of the news papers within the association. This is eminently proper and will delight many an anxious mother's heart.

The Tennessee District had a successful year, according to the reports of the Assembly at Paris. The increase in membership the past year was 75 per cent. The increase in value of church property was 150 per cent. All pastors and evangelists reported a good number of conversions, reclamations and sanctifications, two showing more than four hundred. The money raised by the District for missions, according to the report in *Living Water*, was four times as large as last year. Ministerial delegates to General Assembly: J. A. Chenault, C. E. Hardy, J. L. Roby, C. R. Pollard, F. W. Johnson, E. T. Cox, Mrs. Olive Rife, A. P. Welch. Lay delegates: John T. Benson, Mrs. John T. Benson, E. W. Sloan, Mrs. E. W. Sloan, R. B. Mithum, Emma Turbeville, Fannie Claypool, Miss Laura Turbeville.

We wish to suggest a marvelous opportunity to our Sunday school pupils and teachers throughout the church. Why can not the Bible classes work up great classes for the teachers? It strikes us that any class at present numbering as many as a dozen men, ought, with energy and persistence to be able to run it up to a hundred in any town or city of ten or more thousands of population. Think what an inspiration this increase would be to your teacher. How it would stir him to his very

best of study and thought and preparation for his lessons. You would be doing the greatest thing for him, for yourselves, and for those you induce to join the class. We urge this upon you most earnestly. Let this be undertaken at once and see what results will come. Men only need their attention called to this matter. If you have a teacher who has impressed you that he studies the Word and has a grip on it and the Book has a grip on him, I implore you to undertake the building up of the class as suggested here, and you will be doing a great work for God, for yourselves, and for your teacher, and for all you may bring into the class.

You will not find a diligent prayer and a sinner in the same person. Either praying will lead to the quitting of sinning, or sinning will lead to the cessation of prayer.

Rev. C. B. Jernigan says with truth in *Pentecostal Nazarene*, that "Our institutions are not merely to be looked upon and admired, but supported. We can support them by our prayers, patronage, pen, and pocketbook. Let us try this method during the coming year." This is good advice. Now let all heed it and put it to the test.

Seattle, Washington, enjoys the distinction of having the largest Presbyterian congregation in the United States. The First Presbyterian Church of that city has a membership of 5,650. The net increase for the last year was 318, while the number of members received on profession of faith was 374.

The program of the Baptists mapped out for the next five years endeavor is certainly commendable, and we trust they may realize it fully. It is nothing short of adding one million new members to their church rosters, securing two million dollars endowment for worn-out preachers, and increasing their philanthropic gifts from \$3,000,000 to \$6,000,000.

Now comes intelligence that the amicable settlement between the United States and Germany, which had been supposed consummated by President Wilson, and on which the *HERALD OF HOLINESS*, in common with all good American papers and citizens, had congratulated the President, and were so happy over, may turn out a failure. The settlement which had been announced was based on concessions Germany was reported verbally willing to make through Count Bernstorff, the German ambassador to this country. The note sent from Berlin by Germany to the President since the broadcast publication of the supposed settlement, shows that Germany claims the Arabia was believed to be attacking the submarine when destroyed, and hence Germany is unwilling to meet the terms of settlement pledged by her representative. We are extremely sorry of this and fear it may lead to unfortunate complications with Germany, and to a loss of confidence in her by Americans. We hope not.

We wish to remind again our Nazarene people not to forget to make the forthcoming session of the General Assembly at Kansas City, beginning September 30th, the subject of special and continued prayer from now to the close of the session. This is very vital

and must not be overlooked or crowded out of mind by other duties and engagements.

Rev. Andrew Johnson, evangelist from Kentucky, who was nominated on the Prohibition ticket for governor of Kentucky, announces his withdrawal from the race. He says that unless the Prohibition party people and the prohibition Democrats and the prohibition Republicans and the Anti-Saloon League prohibitionists unite their forces and stand solidly by the Prohibition candidate there is no use in his running. He is ready for meetings for the time he expected to spend in his campaign.

The reports from both the Waco and the old Scottsville camps indicate a revival in these historic centers of holiness. We well remember these camps when they were in their meridian of usefulness. We had feared they had passed their meridian and were on the permanent wane. We sincerely hope the present indications point to a permanent revival of their oldtime power and usefulness, and that they may live for many years to come to bless the world as well as Texas. We notice that our dear Brother B. P. Wynne, the general manager of Scottsville camp, still occupies that important position. He was in that position many years ago when we visited the camp. He is a born camp meeting manager.

Seven years ago, according to Brother C. B. Jernigan in the *Pentecostal Nazarene*, there were only seven struggling churches in the then mission district composed of Kansas and Oklahoma. Only three of these struggling churches had any sort of a house of worship. Now we have out of this mission district three strong districts. There are now in the territory of these three districts two Rescue Homes, and one hundred and twenty-five well organized churches. This certainly shows marked progress.

Closing his article on the "Seventh District Assembly," in *Pentecostal Nazarene*, Brother Jernigan says with force and truth: "Do n't tell me that you can not do the work that God has called you to because of lack of money. I once read that 'Where there was a will, there was a way.' I know that the same God that made old Pharaoh pay the bills, feed, clothe, and educate the very baby that he had sworn to kill, one He was training for leader of His people, lives today, and the only thing He needs is to find a man."

John R. Mott has accepted the position of general secretary of the international committee of Young Men's Christian Associations. He succeeds Richard C. Morse, who has filled the position since his election in the year 1869. Mr. Morse retires at the age of seventy-four years, after a successful career.

Dr. Aked of San Francisco has indignantly resigned from the committee conducting evangelistic services in San Francisco during the Exposition because the committee insisted on calling Billy Sunday to assist in the meetings. Dr. Aked does himself no good or credit to manifest such a spirit of intolerance after having needed tolerance so very much for his own aberrations doctrinally for a number of years past.

The foreclosure proceedings which resulted in the sale of the Winona Assembly property

will not prove the disaster it might have been. It was sold to representatives of the board of directors to be headed by William Jennings Bryan. This is said to insure the continuance of both the Chataqua and the Bible conference which has been conducted for so long. Despite this prospect of continuance it remains a fact that many small investors who had put their all into this project, believing it would be a financial success, will lose their all. This is causing some complaint and it is insisted that men of means should raise a sum of money with which to reimburse these small investors.

A Needed Prayer

Open eyes are very essential to successful work in religion, as well as in all things else. We need to pray for the open eye often and try to help answer our prayer by exercising the open eye. We quite agree with H. W. Smith, who says in an exchange:

This is the prayer we need to pray for ourselves and for one another: "Lord, open our eyes that we may see;" for the world all around us, as well as around the prophet, is full of God's horses and chariots, waiting to carry us to places of glorious victory. And when our eyes are thus opened, we shall see in all the events of life, whether great or small, whether joyful or sad, a "chariot" for our souls. Everything that comes to us becomes a chariot to us the moment we treat it as such; and, on the other hand, even the smallest trials may be a Juggernaut car to crush us into misery or despair if we so consider them. . . . If we lie down under them, and let them roll over us and crush us, they become Juggernaut cars; but if we climb into them, as into a car of victory and make them carry us triumphantly onward and upward, they become chariots of God. . . . We shall be carried away from the low, earthly, groveling plane of life into the "heavenly places in Christ Jesus," where we can ride in triumph over all below.

Unrighted Wrongs

There is no trouble to find the cause of the lack of power with many Christians. It is due, ten times out of eleven, and generally the eleventh time, to some unrighted wrong in the past life. God simply will not use men by entrusting His Spirit to them who have unrighted wrongs in their lives, however far back it may be, and however prominent the places occupied in business or the church by them. Cases by the hundred can be cited, illustrative of this important truth. Men and women had as well see and recognize this if they would have the joy of leading souls to Christ. If all the wrongs in private lives were righted, what a revival would burst forth among us! Billy Sunday furnishes one illustration in point:

A man went to a friend of mine and said: "I don't know what is wrong with me. I teach a Sabbath school class of young men, and I have tried to bring them to Jesus and failed. Can you tell me why?"

"Yes," was the answer. "There's something wrong with you. You've done something wrong."

The man hesitated, but finally he said: "You're right. Years ago I was cashier in a big business house, and one time the books balanced and there was some money left over. I took that money and I have kept it. That was twelve years ago. Here is the money in this envelope."

"Take it back to the owner," said my friend. "It's not yours, and it's not mine."

"But I can't do that," said the man. "I am making a salary of \$22,000 a year now, and I have a wife and daughters, and my firm will never employ a dishonest man."

"Well, that's your business," said my friend. "I have advised you, and that's all I can do; but God will never forgive you and make you useful in His service until you have given that money back."

The man sank into a chair and covered his eyes for a little while. Then he got up and said: "I'll do it." He took a Chesapeake and Ohio train and went to Philadelphia, and went to a great merchant prince in whose employ he had been, and told his story. The merchant shut and locked the door. "Let us pray," he said. They knelt together, the great merchant's arm about his visitor, and when they got up the great merchant said: "Go in peace, God bless you."

On the next Sabbath the man who had confessed took the Bible on his knee as he sat before his class and said to them, "Young men, I often wondered why I could not win any of you to Christ. My life was wrong, and I've repented and got it right." That man won his entire class for Christ.

"If you would get right with God," Mr. Sunday added, addressing the six thousand people in front of him, "what would be the result? Why, you would move this whole city for God."

Wesley on Inspiration

John Wesley gives one of the shortest arguments for the inspiration of the Scriptures, and a good one withal. His statement is original and strong and terse, like its great author. We give it here for the benefit of all. He says:

I beg leave to propose a short, clear, and strong argument to prove the Divine Inspiration of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore, draw the conclusion that the Bible must be given by Divine Inspiration.

Sustaining Power of the Word

The sustaining power of the Word of God is wonderful indeed. How often it has proven the only support to God's saints when, but for its mighty comfort and strength, defeat would have been inevitable. In affliction and in sorrow, as well as in prosperity and joy, it is the only real source of strength and power to the saint of God. Dr. Moffat relates the following incident which happened to himself and companions on one of their missionary visits in Africa:

We had traveled far, and were hungry and thirsty and fatigued; we asked for water, but they would not supply it. I offered three or four buttons that still remained on my jacket for a little milk. This also was refused. We had the prospect of another hungry and thirsty night. When twilight drew nigh, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood; and had a vessel of milk in her hand; she laid them down and returned to the village. A second time she approached with other and large supplies. We asked her again and again who she was. She remained silent, till affectionately entreated to give us a reason for such unlooked for kindness to strangers. The solitary tears stole down her sable cheek when she replied, "I love Him whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I can not speak the joy I feel to see you in this out-of-the-world place." I asked her how she kept the life of God in her soul in the absence of all communion with saints. She drew from her bosom a copy of the Dutch New Testament she had received in a school some years before.

The Pastor and the Evangelist

Sometimes people are tempted to compare the evangelist and pastor, to the disadvantage of the pastor. This is very unfair from any

point of view. The two occupy entirely different fields of labor, and have different works to do in many particulars. Besides the time the evangelist spends with a church is so much briefer than that spent by the pastor, that he is enabled to use only his best and most matured sermons, which have been used for many years until he has them down to a very fine point. Then he is entirely new to the people and they to him, which gives him all the advantage of novelty. Dr. Charles E. Jefferson puts the matter strongly in the following from the *Christian Herald*:

As to ministers not being as interesting as they ought to be, the accusation must be confessed to have, at least in many instances, solid foundations. But no one ought to expect a man who preaches ten or twenty years in the same pulpit to be so fascinating as a man who preaches a few weeks. Novelty is one of the elements of charm, and a stranger has a freshness which the settled pastor can not have. But even a blazing and corruscating evangelist would become tame enough if compelled to face the same congregation for a dozen years. Soon his freshness would wither, his strings of glittering adjectives would fail to stir, his amazing periods would lose their magic, and he would become very like the dry-as-dust performances now criticized so severely. The red-pepper type of evangelist is the shortest lived of them all. There are not many geniuses in the pulpit, but there are as many there as one finds in medicine, or law, or business, or teaching, or literature. After all, God does not seem to be dependent on brilliant men. The world gets on by the plodding fidelity of men who have intelligence enough to see what they ought to do, and have grace enough to do it. To expect every minister, or half the ministers, or one minister in five to equal an exceptional evangelist of many and extraordinary gifts, is as foolish as to find fault with poets because they do not write like Browning or Tennyson. . . . A little pepper will go a long way, and is useful. The peppery men and the plodders have their place in the ministry, according to Christ's appointment: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11).

The Marvel of Grace

It is the marvel of grace that it takes the untoward and unfortunate things of life and makes them minister to our weal. Grace is not dependent upon the bright and the beautiful things of life to work its wonders for us. Grace works silently and ceaselessly for us if we are God's, throughout all life's vicissitudes, and enables all things to work together for our good. So that there is really a ministry of struggle and tears as really as other kinds of ministry. Herein God displays His sovereignty over this world and life and circumstances. He can issue His edict and make all things work together for our good. Pittsburgh *Christian Advocate* says:

A calm sea never made a skillful mariner. A sheltered life never became morally mighty. The ore must pass through the furnace to come out steel. Statues of grace and beauty do not leap from the block of marble by soothing touches. Clay must enter the fire before it turns out the precious porcelain. Ghiberti spent twenty years in beating into beauty the scenes upon the bronze doors of the baptistry of the Duomo in Florence. God spends fifty years in fashioning a human life into grace and beauty upon the anvil of trial and adversity. The man who meets the discipline of trial grows strong and kingly. The trumpets of God forever herald the truth that man must battle for his crown. Canaan became an actual possession of Israel after hard fighting and heroic effort. The Promised Land of the Christian is won by conquest only. Froude says: "You can not dream yourself into character; you must hammer and forge yourself into one."

Do not get puffed up; it may be less than a week between "Hail! King!" and "Crucify Him!"

THE OPEN PARLIAMENT

IF I may, I will be glad to make two or three suggestions that it will be well for the General Assembly to take action about.

First. There certainly should be a more definite provision in regard to the advancement of preachers taking the Course of Study really doing the work and passing the studies before they are advanced. I know of different ones who have been advanced, when they had not passed the studies, and who have been ordained Elders. This is a reflection on our church that we should not have.

Second. Unless the preacher taking the Course of Study applies himself or herself, and does the work prescribed, they should be dealt with by giving them an Exhorter's License, and not continue to license them as preachers when they will not or can not pass the studies required.

Third. It is neither fair, just, nor quite honest that the delegates to the General Assembly or to the District Assemblies shall not have an equal expense in the matter of traveling expenses to meet. I mean there should be Manual provision for the traveling expenses of the delegates to the District and General Assembly to be pooled, so that each delegate shall share alike in expenses. The expenses of a delegate from Bolivar or St. Louis, Mo., as compared to the expenses of a delegate from Portland or Burns, Ore., to this present General Assembly will illustrate the case. This is an injustice that can easily be adjusted as suggested; *i. e.*,

Some Suggestions for the General Assembly

Written by D. E. STANDARD, A. M., M. D.

pool the expenses of all the delegates and let them share and share alike.

In this connection provision should also be made for the District as such to provide the expenses of their delegates to the General Assembly. It is very clear to see that many a preacher will have to provide his own traveling expenses as a delegate to the General Assembly, when he is simply not financially able to do so. The work of the General Assembly is for the good and care of the general church, and the local churches of each District should raise this money for delegate expenses to the General Assembly.

"Gizadag Gazadig";

or,

The Why of Changing Our Name

Written by HORACE G. COWAN

IT is told that many years ago a man in England, of the name of Burns, if my memory is correct, was arrested and tried upon a capital charge, but was acquitted, the real culprit, a man of exactly the same name, having been apprehended and brought to justice. But the incident made such an impression on the mind of Mr. Burns that he resolved to change his name, lest he be hounded by the law and his life again placed in jeopardy through the misconduct of another whose name was similar to his own. He therefore made application to the proper authorities, and got his name changed from John Burns to "Gizadag Gazadig," and ever afterward lived a peaceful life, undisturbed by the misdeeds of wicked men.

If the example of the aforesaid gentleman were followed by all who have been caused trouble by relatives or namesakes proving to be "black sheep" and bringing disgrace upon innocent parties, our legislatures would be kept as busy inventing or consenting to new names as a board of stock commissioners in one of the northwestern states, which announced last year that it had on record thirty thousand brands for horses and cattle, and had exhausted all possible combinations of two letters of the alphabet, and must henceforth begin to work on three-letter brands. Let us hope that the "Gizadag Gazadigs" will ever be few in number.

In connection with the proposition to change the name of the Pentecostal Church of the Nazarene, it is claimed that some one else with a somewhat similar name has brought disgrace on that name, and caused us no end of trouble by people taking us, the innocent party, for the wrongdoer. Therefore, say the advocates for a change, let us drop that name. But is this a sufficient reason for the proposed change? Good names have not infrequently been brought into disrepute through unadvised or unrighteous acts of men, but it is the exception, rather than the rule, to change the names on that account. The name "Christian," for example, has often been disgraced by false professors, and has come to mean a merely nominal follower of Christ. In the colonial period of Virginia, Governor Berkeley reported the number of inhabitants as Christians, slaves, and savages, giving the number in each case—meaning that all the white people were Christians, all the blacks slaves, and all the red men savages. It

would hardly be in order to take the census after this fashion today, as some of each of the classes mentioned are Christians, and some are not. But the fact remains that many today are Christians only in name; and yet we do not refuse to be called by that name, and there is no demand for a change because some are unworthy of it. "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4: 16, R. V.).

The name "Catholic" has been greatly abused. One naturally thinks, upon hearing it, of a Romanist, a subject of the pope, one sunk in superstition and error, and a Protestant would, generally speaking, shrink from being called by that name. But all Catholics are not Romanists. The members of the Greek and Eastern Orthodox churches, and the members of the Church of England and all its branches, including the Protestant Episcopal Church of the United States, are Catholics. Catholic was once an honored name, and stood for orthodoxy, or true and sound doctrine as opposed to Arianism, or that doctrine which denied the divinity of Christ. Protestants generally have dropped the name, because of its Romanist affiliations, but the Episcopalians and Anglicans still believe it to be their proper designation, and a strong party in the Protestant Episcopal Church favors changing the name of that church to the American Catholic Church. And who would not be catholic enough to heed the teaching of Jesus, when He gently reproved those disciples of His who would forbid one to cast out devils in His name, because "he followeth not us." Catholicity of spirit is an admirable trait in a follower of Jesus.

It is urged that the name "Pentecostal" has become odious because of its use by fanatics, and that the Pentecostal Church of the Nazarene is often confused with the "tongues movement," which designates itself as "Pentecostal," much to our confusion. But on the other hand, the name has been honored by Pentecostal churches, both in this land and abroad; by Pentecostal literature which teaches the true doctrine of holiness in our Sunday schools and our homes; by Pentecostal institutes of learning which are true to the Scriptural doctrine of holiness; and by Pentecostal services at conferences and campmeetings, in which many souls have been led into the fountain for cleans-

Fourth. There should be some kind of provision made for creating a superannuated preachers' fund for the preachers and their families after the man of God has given his health and life to the church.

As a church we should attend to this without fail. It is a duty neglected in nearly all church history to the detriment and hurt of the church. God's people should certainly provide as well for their infirm as do the world's people, as illustrated in the provision made by the lodges.

Fifth. I feel that there should be a tightening of the traces on the matter of those being allowed to join our church who are bound by secret obligations in the lodges. I speak from knowledge of the hurt and damnation there is in these organizations. I have been a member of eleven different lodges, and in all of them the fact that a man is a Jew and denies the divinity of my Christ, and calls Jesus an impostor and an illegal child, does not bar him at all from membership in the lodge. So a man who brothers that defiler of my Christ, who ridicules the efficacy of the blood of Calvary, should not be allowed to join our church. I personally know some men who were allowed to join with us whose membership in the lodge has been the means of their backsliding, and the dealing with them has been a burdensome and delicate matter visited upon a subsequent pastor, that is wrong (and I nearly said a sin) to have made necessary.

BURNS, ORE.

ing from all sin. While we recognize the harm that has been done by fanatics, and endeavor to steer clear of it, let us remember that much good has been done in this name, which includes all that the holiness movement stands for—the purity and power of Pentecost.

Another reason urged for a change is that it is an awkward name—Pentecostal Church of the Nazarene. But there are many awkward names and awkward people, and God has often used awkward men and women to make known His love and mercy, and so far He does not seem to be displeased with a church having a long and awkward name.

It is said that when the United States had gained their independence from Great Britain, some one with more hatred of things English than common sense, proposed to George Washington that the new nation adopt the Greek language as the American vernacular, and drop the English. But General Washington replied that in his opinion it would be better that we keep the English language as it is, and make the other people learn Greek. The suggestion to our General Assembly here should be, that we keep and honor the name by which we have been known for these eight years, and require the other fellows to make the change.

"Honor and shame from no condition [or name] arise.

Act well thy part, there all the honor lies."

An Important Issue

Written by S. L. FLOWERS

ONE thing that should be attended to at the General Assembly is a declaration of our stand, as a church, against war.

Most of us admire Mr. Bryan for his heroic stand for peace, and say Amen! to the advances of the peace conferences over the country. We are equally grieved to know of the effort of others to force us into the great war.

The fact, however, of our being rejoiced at the one and grieved at the other does not mean that if our nation should become a party to this wholesale murder of the world's best men and boys, that we as Pentecostal Nazarenes would be exempt. We would have to go at the

call of the President and help to murder our fellowmen.

If attended to now, while our land is at peace with the world, there is a way whereby every man and boy in the connection can be exempt from the army. As it is, every one of us are members of the same. We give below a bill known as the "Dick Military Law." It follows another bill in which it is stated that the state militias of the several states shall be members of the United States army, and subject to the call of the War Department at any time and without former notice. The bill follows:

THE DICK MILITARY BILL

Section 1.—Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, *That the militia shall consist of every able-bodied male citizen of the respective states, territories, and the District of Columbia, and every able-bodied male of foreign birth, who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age, and shall be divided into two classes—the organized militia, to be known as the National Guard of the state, territory, or District of Columbia, or by other designations as may be given them by the laws of the respective states and territories, and the remainder to be known as the Reserve Militia.*

Sec. 2.—That the Vice-President of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, persons in the military or naval service of the United States, all custom-house officers, with their clerks, postmasters and persons employed by the United States in the transmission of the mail, ferrymen employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, and all persons who are exempted by the laws of the respective states or territories, shall be exempted from militia duty without regard to age: *PROVIDED, That nothing in this Act shall be construed to require or compel any member of any well-organized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States.*

We italicize the points we wish the reader to especially notice.

The Pentecostal Church of the Nazarene stands for peace and against war, and further preparedness for war as preparedness invites war, and we do not want it. It dishonors God and ruins any country. This being the case, we should go on record at the coming General Assembly, and make it a matter of church principal, that we are against this murder mill.

In order that we might come under the provision incorporated in the above bill, we must make it a matter of record and have it printed in the Manual of our church. Then all that will be left to do will be for the local Church Boards to pass a resolution declaring our stand, which shall be signed by each male member of the church and forwarded to the Secretary of the War Department, at Washington. Then in case of war, any member of the church who might be called to service would have only to refer the officer calling him to the Secretary of War, and he would be relieved from service.

We will be loyal to our country by being loyal to her subjects, and doing all we can to keep her from adding this sin of murdering men of other nations who are driven into war by their heartless rulers. At a recent Church Board meeting of the Burns Pentecostal Church of the Nazarene, we memorialized the General Assembly on this bill, requesting that body to incorporate it in our declaration of principals, that "We are against war, and further preparedness for war." It would be well if other churches would follow this example.

"That Thou Mightest Know the Certainty of These Things"

Written by Rev. HARRY H. LEE

IN Luke, first chapter and verses one to four, you may read: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning

were eyewitnesses, and ministers of the word; it seemed good to me also having been made acquainted from above with all things accurately, to write unto thee in order most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

Luke the doctor. Luke was a medical student at Antioch at the time of Jesus' ascension, and was converted and sanctified (possibly) near seven years later, under the preaching of Paul and Barnabas at Antioch, Syria.

It seems several were attempting to compile

Thoughts for Thinkers

N. W. PHILBROOK, D. C.

THE highest communion with God comes not from adoration of His person, but from a reverent obedience to His will.

SALVATION does not come from holding theories concerning the person or work of Christ, but in doing the things He said.

HOWEVER plausible any scheme of salvation may be, if it is not grounded in the plain Word of Christ it is altogether unsafe.

PAUL warned the early Christians to beware lest by the craftiness of the Devil they be led away from the "simplicity that is in Christ." As neither the gospel nor human nature has changed from that time to this, is not the same warning pertinent to-day?

FAITH is the evidence, substance, proof, test, demonstration of the unseen realities. It is a gift of God by the Holy Spirit; it is given to the man who obediently hears and obeys the Word of Christ. No man ever possessed a saving faith who did not set his face to do the will of God as Christ has made it known.

CHRISt tells men how they may glorify God, not by words or profession or by religious observances, but by the formula He gives in the Sermon on the Mount—"Let your light so shine before men that they seeing your good works, may glorify your Father which is in heaven."

ONE of the greatest surprises that await men at the great day will be the fact that God always keeps His word regarding both sin and righteousness.

GOD'S whole plan in relation to man centers in His purpose of bringing those who choose to do His will into their highest development, unto the measure of the stature of the character of Christ.

"THE old-time religion," "I will show him how great things he must suffer for my name's sake." "If so be that we suffer with him that we may be glorified together." "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake." "Rejoicing that they were counted worthy to suffer shame in his name." "The old-time religion is good enough for me."

a biography of Jesus, getting their material from eyewitnesses and ministers of the Word.

Luke gets a divine revelation from above. Instead of, "Having had perfect understanding of all things from the very first," it should read, "Having been made acquainted from above with all things accurately." The word rendered "from the very first" is translated "from above" in John 2: 3, 7, (margin) 31; John 19: 11; James 1: 17, where "from the very first" would be palpable nonsense; substitute it and read for yourself.

That they might have something more certain and accurate than a mere compilation of traditions given by eyewitnesses, Luke informs us he obtained his "from above." God believes in and gives revelations by His Holy Spirit. Religion is made real to us by divine revelation.

Noah was given a most tremendous revelation of the appalling judgments of God that would stalk through the earth in the form of a flood, bringing death and damnation sudden and sure.

Turn you to the pages of Holy Writ and read of those marvelous visions God gave the prophet Daniel; and how through his mighty revelations kings and kingdoms bowed in reverence before his God.

Pick up your telescope and look in yon Temple in Jerusalem and see that lone prophet praying. He gets a profound revelation of God's awful glory and overwhelming majesty that sends him to the mourner's bench groaning in agony for deliverance from his carnal heart. Isaiah got a vision. Now follow him through the length and breadth of Judah, holding revivals, and hear him tell of the mighty visions God has given!

Space forbids enlargement on this subject. Read for yourself of Stephen's vision when stoned; Paul's heavenly vision; Peter on the housetop, etc. Oh, sir, we are in desperate need of men today who have a vision "from above." Not seeing beautiful angels and the like; but an inner revelation of God to the soul: a real revolutionizing vision like Paul's of divine personality. Oh, for a tremendous, overwhelming, overpowering, overmastering revelation of God's awful glory and personality to help us live sober and be unflagging in our zeal for souls.

The certainty of these things. How can there be any certainty to our piety and prayers, our teachings and testimonies, our songs and sermons, unless we have had the certainty of these things ourselves. Inspired men—men with a divine revelation. Thank God for a revealed They are not guessers. They have seen! Ah, that's it!—a divine vision. "We do know that we know," says one of like precious faith. And again, "Whosoever is born of God hath the witness in himself." Hallelujah! This isn't obtained through culture, education, morality, church joining, being baptized; but through a divine revelation. Thank God for a revealed religion! No doubt left here; the things of eternity are paramount, and will admit of no questions or doubts.

We are not listening to another now: not even to eyewitnesses. But we have a revelation "from above." This is blessedly knowable, datable, stateable, enjoyable, and keepable. Amen!

Say! Did that woman bent nearly double for eighteen years, know when Jesus cured her? Did the disciples know when Jesus calmed the storm on Galilee? Did that poor, demented, brain-racked madman in the mountains of Gadara, mind and manhood unseated, hair matted and disheveled, fingernails long like bird talons, eyes with strange demoniacal fire, with not a vestment covering his befouled, distorted, disfigured, lacerated body know when that horde of damned spirits left his being at Jesus' command? Judge ye.

That others may know the certainty. Amen! I like that. This is the reason you and I have heard and know the grace of God in truth. Nothing gives a passion for souls like this. Nothing makes us so independent of the bickerings and bargains of men and devils as this. "Seeing him who is invisible."

It is refreshing to listen to a fellow tell what he knows of divine things; but one is reminded of poor sightless Samson grinding in the enemy's prison-house, going round and round, when you hear a fellow talk for an hour, and dodge every issue under the sun, and never say anything.

Too many run like Cushai (2 Sam. 18) who said, "I saw a great tumult, but I knew not what it was."

The Young People

Written by JOSEPH FLETCHER

NOW is the opportune time for an old-time salvation revival in all our churches while men and women are thinking of the awful war. But are we ready for such a time? I am afraid there are very few who give much time to prayer and reading of the Bible. Many, I fear, lean too much toward the social side of life. I hear them say, "Well, we can not be longfaced or fanatical." But I note that those who run with the light and tinsel of the world, who want a good time and yet hold on to the church, are not much for praying. They don't move any one. Nobody is uneasy while they are around.

Oh, Lord, give us holy men and women who know how to bring things to pass!

Again, I have noticed about the young people, if our older people and the pastor would lead them to the deep things of God, there would not be so many fall by the wayside; but they would go on as they see new land ahead, where the milk and honey flow. I have known many who lost out by going to the no-harm-party of the young people. The Devil is not asleep. He knows how to trap the young and lead them off. Why not use our young people in helping to build the house of God? There are many things they can do which will be to the glory of God and the salvation of souls. Instead, they meet for an evening of fun and frolic, and the pastor is with them. What good do they do? No one is helped, but many are hurt. Oh, for the Pentecostal fire to burn out all carnal desires of the world and the flesh.

What can the young people do?

First, have the knowledge of sins forgiven — all under the blood.

Second, have the knowledge that they are sanctified wholly — the old carnal nature destroyed; love of the world with all its show all gone.

Third, form a class with some godly saint who knows the deep things of God, as leader for study of the Word and prayer.

Fourth, meet once a week to collect and make things for the poor, and see that they are delivered. Also get up missionary boxes to send out to the missionaries; visit the sick and those who do not attend church.

If we do those things we will have all the fun we want. We will have no desire for the parties or baseball games. Let the world have their fun, as they call it; but let us walk as becometh saints. If we live in the Spirit, let us also walk in the Spirit. Then we shall have revival fires over all the country, and will put the Devil on the run.

General Superintendent Timber

Written by D. S. REED

WILL you kindly allow a little article (as providences so far seem to hedge my way of attending the General Assembly), on General Superintendents, on General Superintendents, would it not be well to measure men by God's Word, and vote accordingly?

Read 1 Timothy 3: 1-7, using the words "general superintendent" instead of the word "bishop":

- 1 This is a true saying, if a man desire the office of general superintendent, he desireth a good work.
- 2 A general superintendent must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- 4 One that ruleth well his own house, having his children in subjection in all gravity;
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
- 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- 7 Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

Now, I submit if all will pray and follow the above, the great question of who is the man will be settled easily. No man that has failed in any of the above qualifications is a safe man for General Superintendent, and especially those who have allowed their families, while young, to do pretty much as they pleased; and allowed their own wives to take those same families to the moving picture shows, etc.

It seems to this scribe that the crying need of the day is holiness possessed, and holiness lived, and holiness practiced in every part of a man's life, as well as to be preached clearly.

I will never knowingly give my vote to a wire-pulling office seeker, or a man that will have things his way at any cost, or a man that loses his head on any line.

Dear reader, whom have I described by the

Word of God? If you know, and have a vote at the General Assembly, vote for that man. He will serve the church well; he will be well rounded on all sides, and will keep the blessing.

LINDSAY, CAL.

Faith vs. "Digging Through"

Written by Rev. E. D. HINCHMAN

AMONG some of our good people there is almost a controversy upon this question. Of course, among our leaders it is more apparent than real, because the *digging through advocate* certainly believes in salvation by faith, because he must know that without faith it is impossible to please God (Heb. 11: 6); and the *faith advocate* is

The Burden Rolled Away

Why has this cross been sent to me!
It is so hard to bear.

My weary heart seems breaking
'Neath such a load of care.

How often I have pleaded —
How oft thou hast said, "No."

Have I been so rebellious?

Is that why my tears flow

In nights when shadows gather

And I am alone with care,

And stars look down in pity,

As though the cross they'd bear?

Have I been so rebellious?

My tears 'could not but flow

With such a cross upon me

And a heart so full of woe.

My child, that cross I sent thee,

That cross so hard to bear!

Wilt thou not bear it sweetly

And on Me cast thy care?

I know thou oft hast pleaded,

But I have loved thee so —

Yes, even when you're rebellious

And would not with Me go!

In nights when shadows gathered

And you have sorrowed long,

And stars looked down in pity

And birds would teach their song

Yes, in all your long rebellion,

In murmuring and fear,

My love was round about you,

My angel hovered near.

The cross no longer burdens —

How could I think it so,

When my dear Savior loves me

And with me He will go?

No more, no more I'm pleading,

For when Jesus now says "No"

So sweetly His voice whispers

"I joy to have it so."

A bright light shines upon me!

The night has turned to day!

Did the star which looked in pity

See the burden roll away?

My Savior! how I love thee!

My tears can not but flow

With head upon thy bosom!

And thou dost love me so.

Florence Hope, in Exchange.

not satisfied, of course, with anything less than seeing men get clear through to God, where faith lays hold on the promises, and things are brought to pass.

So that while with our teachers it is largely a question as to what is the best method of getting people through, with many of our laity it becomes almost, if not quite, a question of doctrine; and we are divided into the camps of the "feelers" and "believers."

Now, while in the normal both of these are right, in the extreme both are wrong. For while salvation, like every other gift of God, is received by and through faith, yet faith must be something more than a nominal acceptance of a promise: it must be a soul grasp of the promise, making it mine.

Many times this is accompanied by considerable emotion or "feeling," but not necessarily so. Often only by a sense of sublime satisfaction or quiet rest; but *you know* while you trust.

On the other hand, we have heard the expres-

sion, "Well, I got through and I did n't have to take it by faith, either." Now that is error, and if persisted in will damn the soul. "For he that cometh to God must first believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). Yet to our mind the term "dry faith" is equally erroneous as real faith is living and vital. Here is where the danger lies: To the extreme "believer," or dry faith man, in that he will try to believe that he believes without having met the conditions that propagate faith; and so in more or less of sin and carnality he will go on down to perdition clinging to a profession dry enough to burn.

The danger to the "feeler" is, that, practically rejecting the promise of God as laid down in His Word, he will work himself into a frenzy or ecstasy of emotion, and not being able to sustain that emotion or to call it forth at will, he becomes like a wave of the sea driven by the wind and tossed (James 1: 6), and casting away his confidence, which God says hath a great recompense of reward (Heb. 10: 35), he becomes a "chronic" seeker, then a fanatic (adding to or rejecting God's Word on other lines) or a hopeless backslider.

In all humility we believe we can say we have been a fairly successful altar worker, having seen many souls get to God as they followed our suggestions or stepped out on a promise held out to them at the psychological moment; and having studied many meetings and their aftermath, we have come to know that there is as much, if not more, danger of deception in an emotional climax than in an acceptance by "dry faith"; for the dry faith man has everything before him, and if in touch with spiritual people, sooner or later sees how dry he is, and unless he is bent on self-deception will ultimately get through to real victory; while the "feeler," having a high tide blessing as his standard of normal experience, and his faith fluctuating with his feelings, is at best unstable, and often becomes discouraged and a hopeless backslider, having made shipwreck of his faith.

Whatever it may mean to the teacher, to the seeking "feeler" "digging through" or "dying out" nearly always means "I'll not believe unless my feelings are mightily stirred." We know the world is full of dry professors, but we insist that there are comparatively few of these in the holiness ranks; and many of them are those who through feeling of their feelings have doubted God and lost out in their souls.

Let us have faith — live, vital, unctuous faith; not necessarily emotional to any great extent, but satisfactory: based upon divine conditions met and the rock foundation, the promise of God.

"Blessed are they that have not seen and yet have believed" (John 20: 29).

PASADENA, CAL.

Burrs

C. A. MCCONNELL

To the wholly consecrated heart there comes a joy as blessed when He denies, as when God grants, and the knowledge deepens that our Father understood our petition even better than we could word it; that He does answer prayer.

Child, do you murmur at the rough pathway? See! there on the stones is the print of the Master's bleeding feet. He has gone this very way.

Many a Dives today is giving the crumbs from his table, and allowing his dogs to lick sores, expecting thereby to claim kinship with Lazarus in Abraham's bosom.

The faith of the preacher is not enough. It took the answering faith of the widow of Sarepta, in the sacrifice of her last cake, to fix the supply in the meal barrel.

The only reason for a preacher wanting to be Doctored is that he needs it.

To be handsome or to be intellectual, is not a matter of choice, but to be humble, to be kind, to be Christlike, I may choose every hour of the day.

MOTHER AND LITTLE ONES

DYING FROM CIGARETS

"Oh, I wish that God would let me live just long enough to save one hundred cigaret victims! I would ask nothing more."

That was the dying wish of Herbert Secrest, schoolboy of sixteen. The fulfillment of the wish was denied to him in life, but it bore fruit a few hours after he breathed his last.

Boys to the number of far more than one hundred, who had known Herbert in life—boys who had been members of "the gang" with him, and with him sneaked into unobserved places to smoke—filed past his coffin as it lay in his father's home, and solemnly vowed never again to touch the soul and body-destroying cigaret.

Secrest was a normal boy up to his ninth year. His father is a strict Presbyterian, and all his surroundings were of a wholesome nature. At school he was foremost in his classes. Then he acquired the cigaret habit, taking unusual precautions to prevent the knowledge from reaching his father and mother.

The habit got such a fixed hold on him that he fell behind in his studies and soon gave up school altogether.

His father tried to get him to go to work, but he was listless, weak, and could not stay at any one thing long.

He commenced to grow thin and ill-looking, and his people thought he was going into a decline. They sent him to a farm many miles from town, but even there he managed to get the baneful cigaret, and he came back no better than when he went away.

Then Herbert was compelled to take to his bed, and the doctor came.

"It's cigarets," the boy whispered to the doctor. "I smoked as many as forty of them in a day. Is there no hope for me?"

The doctor gently told him there was none.

"Then I wish I could see all the fellows and tell them to give up smoking," he said. "I've smoked for seven years. The folks never knew. Now, every one will know. I'm just like an elevator whose cable has been cut. I know that I've had the chance to rise, and now I only want to live that I may warn other boys."

Just before he died he called his brother, Frank, aged thirteen, to his bedside, and said, "Frank, I want your promise that you will never again smoke a cigaret."

The brother tearfully promised.

A postmortem revealed that half his heart had been diseased by the cigarets he smoked and that the remaining half was in bad shape.—*Selected.*

"GIVEN TO CHANGE"

Stability is one characteristic of a good character. "Be ye steadfast, unmovable." A fickle and changeable person can not be a good Christian or a good citizen. Unrest and instability unfit men for business pursuits and hinder young people in their work of preparation for the activities of life. Unrest is sometimes begotten of indolence.

Everything worth doing in this world calls for strenuous effort. None but diligent students can become eminent scholars. No branch of learning can be mastered without great labor. No profession or calling can be successfully prosecuted without toil. The indolent man who craves "a little more folding of the hands in sleep" soon grows weary. The farmer is a hard worker. The practice of medicine and the law require more than eight hours' work in twenty-four. The same is true of the mechanical pursuits, commercial life, and teaching.

The lazy man's love of self-indulgence drives him to change. He tries first one and then another of the various callings open to him, vainly hoping to find some easy way. Nothing suits him because nothing is easy. His life is a succession of humiliating failures because he is given to change.

The spirit of change comes over men who go wrong. When one has stumbled and fallen into sin and shame, a dark shadow

settles down over his life, and he imagines that if he could only escape from his old place and old friends he could begin life anew where no one would ever know the evil which had befallen him. To get away from this dreadful handicap he seeks change.

We have known a drunkard, sick of his old life, struggling vainly with the tempter, enlisting in the army or navy, or flying to the distant frontier, or crossing the sea to begin life anew. We have known a minister of the gospel under a dark cloud because of some sin which he could no longer conceal. His brethren were merciful, forgiving all, and bidding him stand on his feet and try again. But his name was tarnished. His hands were tied and his heart fainted within him. Instead of standing his ground, seeking more grace, living down his trouble, and making good in the place of his blunder, he sought a change. He was transferred to another conference, and began anew.

Such changes seldom prove beneficial.

Only a Dad

*Only a dad with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and to hear his voice.*

*Only a dad of a brood of four,
One of ten million men or more,
Plodding along in the daily strife,
Bearing the whips and scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.*

*Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving from day to day,
Facing whatever may come his way,
Silent whenever the harsh condemn
And bearing it all for the love of them.*

*Only a dad, but he gives his all
To smooth the way for his children small,
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen—
Only a dad, but the best of men. —Sel.*

Change of place will not change one's character. The man who puts confidence in outward change usually falls again, and changes again and again, always for the worse. The only safe way to begin life over again is to be born again. Grace is sufficient in every place.

Some are unhappy, and they fancy that happiness and peace may be found in some other place. They cry with the psalmist, "O that I had wings like a dove, for then would I fly away and be at rest." But

*The world can never give
The bliss for which we sigh.*

Others still, becoming impatient of the restraints and obligations of their position, seek freedom in change. The prodigal thought he saw freedom in change. He dreamed not of the snares of bondage, bitter bondage, in which he soon became entangled. "As a bird that wandereth from its nest, so is a man who wandereth from his place." Freedom is not found in change. "If the Son shall make you free, ye shall be free indeed."

Change is not always evil. There is an instinct in the bird, implanted by the Creator, which constrains it to leave its summer home in the trees and the nest in which its young were brought up, and fly away to southern climes when winter draws near. The change is natural and necessary. So Abraham, moved by a voice divine, went out from his own country and his own people, seeking a place which he knew not.

Some men are unreasonably conservative, clinging to old places, old customs, and old ways long after they are outworn. Blessed are they who hear the call to follow a new path. The Puritans were right when they

crossed the wide sea and sought freedom to worship God in the wilderness. The pioneers of civilization are messengers of God, forerunners of an advancing humanity.

But a wise man will readily distinguish between the call of the highest and the restless murmurings of a fickle spirit. He will regard with grave suspicion every desire for change merely for the sake of change. When men witness great unrest among the people, they too often take it to be a sure sign that there are grave wrongs in the government, in the administration, in the church, in existing conditions. It is not always so. It is not generally so. The fault may be, and often is, in the people. They are restless, not because conditions are evil, but because they are given to change. They believe that anything would be better than the thing they have. They do not consider the evils which surely attend the new conditions they are clamoring for. They are reckless, heedless, fickle. We are living in a time when we all do well to consider the counsel of the wise man: "Meddle not with them that are given to change."—*The Christian Advocate.*

RESISTED

Four young men, clerks and students, while on a summer vacation tramp through northern New England, engaged for a guide to a certain romantic forest and waterfall, a boy named Forest Graves. Forest was a fine, athletic fellow, who could outwalk and outclimb any amateur in the mountains, and his moral courage was quite equal to his physical health and strength.

After he had guided the young men to the waterfall, and they had satisfied themselves with sightseeing, they invited him to lunch with them.

"Thank you, I have my own lunch," and the boy went away by himself. Later, when full justice had been done to their repast, and a flask of brandy had furnished each of the young men with a stimulating draught, Graves was called.

"You must drink with us, if you will not eat with us," said the owner of the flask, and the most reckless of the party.

"No, sir, thank you," was the boy's courteous response.

"But I shall insist upon it."

"You can do as you please, and I shall do as I please."

The young man sprang to his feet, and with a bound stood behind the boy, too much absorbed in his own purpose to heed the quivering lips and flashing eyes of another. "Now you are bound to try my brandy. I always rule."

"You can't rule me."

These words were scarcely uttered when the flask was seized and hurled into the stream, where the clinking of glass betrayed its utter destruction. Then a clear, defiant tone rang out:

"I did it in self-defense. You had no right to tempt me. My father was once a rich and honorable man, but he died a miserable drunkard, and my mother came here to live to keep me away from liquor till I should be old enough to take care of myself. I have promised her a hundred times I would not taste it, and I'd die before I'd break my promise."

"Bravely said! Forgive me, and let us shake hands. My mother would be a happy woman if I were as brave as you. I would not tempt you to do wrong. I shall never forget you, nor the lesson you have taught me."

The most reckless was the most generous, and seeing his error, apologized frankly.

How many boys need to be kept from strong drink; and, alas! how many men and women! Who dare tempt them? Let it not be you and me.—*Signal.*

Existence—a thing which never ceases, which having once begun, goes on for all eternity—is an extraordinary privilege, an extraordinary responsibility.—*Sir OLIVER LODGE.*

Sin and penalty go through the world with their heads tied together.—*PLATO.*

"Six Hundred Wrestling Jacobs"

John Matthews

OUR people are praying. Letters from all over the land testify to the universal burden of prayer for the greatest meeting the church has known. Praying men and women are looking Godward for great things. Join them today. Write and tell us. It is not too late. The greatness of blessing will be measured by our burden, prayers, and faith in God. We are impressed that God is seeking to get channels through which He can pour unmeasured glory upon the Assembly and city. Every praying, believing soul will be a channel. When a man buys a piece of land, he gets the sky that covers it, and all overhead water rights. When we get sanctified, we get as much of heaven above as we can take by faith beneath. Every place we set our feet on shall be ours! If we can take the city for God by faith, God can rend the heavens over us and pour down glory, salvation, and tides of blessing that will astonish the natives. Brethren, if we have got it in us, now is the time to show it. We have never had a better chance since we were born. So pour forth every rivulet and stream of prayer the Holy Ghost will put in you, until God has a mighty river of prayer that will deluge city and Assembly with glory. We want the stream so deep and broad that God can bring in His biggest vessels and unload cargoes of blessing so that our spiritual freight houses will have to be enlarged *ad infinitum*. We don't want little rowboats, and skiffs, and paddle canoes to dock; we want the biggest vessels that sail the seas of glory to land here. Amen!

"ONE OF THE SIX HUNDRED"

"Count on me being one of those who will daily pray for the evangelistic services of the General Assembly. One of the six hundred. 'On the way, within the way.'"—Dr. D. E. S., Burns, Ore.

"PRAYING FOR THE OUTPOURING OF THE SPIRIT"

"Wife and I wish to be included in the six hundred that are praying for the outpouring of the Spirit upon the Assembly and the evangelistic services."—N. H. E. and Wife, Miami, Florida.

DELIGHT QUARTET DELIGHTED TO PRAY

"Please enroll the following as members of your 'Praying Six Hundred.'"—Signed, Delight, Ark.

SIN NOT TO PRAY

"Put me on your list to pray. God forbid that I should sin in ceasing to pray for the General Assembly. I pray the Lord to Wonderfully help you."—D. S. R., Lindsay, Cal.

"MY HEART SAID, 'I WILL BE ONE'"

"My heart said, I will be one of the six hundred to beseech the throne of grace daily for the power of the Holy Ghost to rest upon the Assembly, especially on the night meetings, although I am not a Nazarene—only a member of a backslidden church."—J. E. S., Beemer, Nebraska.

OUR EVANGELISTS ARE PRAYING

"He giveth more grace. Enroll my name as one of the one hundred who will pray daily."—Evangelist E. A. L.

"GIVE YOU KANSAS CITY"

"Thank God for holiness and the Pentecostal Church of the Nazarene! God bless you and give you Kansas City for Him."—M. G., Aquila, Texas.

"SOMETHING IS BOUND TO MOVE"

"I want to be numbered with the six hundred for the success of the Assembly; and if we are all real Nazarenes at heart, something is bound to move. I am praying to this end."—Rev. R. A. M., Harmon, Okla.

A DISTRICT SUPERINTENDENT PRAYS FOR "GREAT OUTPOURING"

"I hope to be present at the General Assem-

by, and would like to have you register my name among the praying one hundred who will earnestly pray for a great outpouring of the Holy Spirit on Kansas City during and following the days of the Assembly. My wife and Mr. W. S. M. are among the five hundred."—W. B. T., Delburne, Alberta, Canada.

GLADLY AND FERVENTLY PRAYS

"I will gladly and fervently pray for the coming Assembly daily, and for the evening meetings. May heavenly fire be on the Assembly. Glory to God!"—Rev. E. W., Uhrichsville, Ohio.

PRAYS IN POETRY

"Prayers to the east of them,
Prayers to the west of them
Murmured and thundered.
Up to the throne of grace—
Prayers of the Six Hundred!"
—Mrs. L. M. P. and Daughter, Armada, Ark.

"GREATER THAN PENTECOST"

"I decided at once to be one of the six hundred to pray with your people for the blessing of our great God to rest upon the Assembly. I have pictured to myself a time greater than Pentecost—a marvelous Holy Ghost revival. Glory! I felt a touch of fire when I read your article. The tidal wave is coming."—J. L., Ford, Kas.

"GLAD TO PRAY THE POWER DOWN"

"I am so glad to have the blessed privilege to be one of that number to pray the power down for the salvation of souls. Amen."—J. W., Alberene, Va.

"A GREAT PLAN"

"It appeals to me as a great plan and one that will be pleasing to God. I am confident that if we pray as we should, our God will hear us. My father and mother wish to send in their names."—Miss E. R.; G. R.; J. R., Noxall, Mo.

"LOOK FOR ME, FOR I'LL BE THERE"

"You may look for me, for I'll be there. Put me down as one of the six hundred for the success of the Assembly, and especially that God will give victory in the evangelistic services. I see victory ahead."—A. C. S., Ponca City, Okla.

"IN SPITE OF THE DEVIL"

"I have made it a daily practice to fall on my knees and pray for our General Assembly.

Brethren, I am tired and ashamed of asking God to send little flatboats, when floating palaces are riding the waves just outside the harbor, waiting for some one to furnish the prayer and faith with which God can dredge out the channel for the big vessels. Oh, Lord, *unload a thousand souls at the wharf this time!* Let's not merely pray, but *pray through*. One Saturday afternoon recently, as two of us were praying in the church for this city, I saw people coming from every direction to our church. Brethren, they are coming; *they have got to come*. Why not make this Assembly the hour when that prophecy shall be realized? Let's not only pray—let's fast and pray. Jesus undertook for a world; Paul claimed Europe; Knox cried for Scotland; Savonarola led captive Florence and Italy; Wesley laid hold of England. One brother wrote, "I am desperate." That is what will do the business. Men and women who pray with desperation. Knock on the door. Knock it off the hinges. Batter it down. Wake up everybody inside—children and all. Ask for bread. Get what you ask for. Get a loaf under each arm, and one in each hand, and a basketful on your head, and all you can eat besides. May the Lord pour out upon us the Spirit of grace and supplication. For your kind letters and encouragement and prayer I wish to thank you all with all my heart. We give some brief extracts that you may know how the people feel about our coming Assembly.

2109 Troost Avenue.

I believe God is in the Nazarene work, and that He will have a tried and true people in spite of the Devil. The greatest men of the age are in the Pentecostal Church of the Nazarene—men of courage, faith, and power with God. Amen. Glory!"—L. E. G., Bloomfield, Iowa.

"CAN AND WILL PRAY"

I am among the five hundred. Can not come, but can and will pray for the meeting. Oh, I pray that it may be a great meeting, and a time when sinners will repent of their sins. May God help us all!"—R. P.

JOINS THE PRAYER CIRCLE

"I wish to join the five hundred list in the prayer circle."—Mrs. M. R. E., Warren, Pa.

PRAYS EVERY DAY

"In answer to your request in the HERALD of HOLINESS, I will join the one hundred who expect to pray daily for the General Assembly."—O. A. O., Oskaloosa, Iowa.

PLEGGED TO PRAY

"I pledge myself as one of the five hundred to pray each day especially for the General Assembly."—D. Mac., Allentown, Pa.

"LIFT WITH OUR PRAYERS"

"I am not fearful. I know all will be well; and this Assembly will be a great uplift. We must all lift with our prayers. I am very busy, but my plan is to pray as I work, and as I walk to and fro."—C. E. L., Corning, Cal.

"PRAYERS GOING UP DAILY"

"This is to let you know that I am interested in the coming Assembly, and that my prayers will be going up daily."—A. R., Lincoln, Neb.

"CITY NEVER GET OVER IT"

"I want to join the five hundred that can not come, in prayer. Trusting that it will be a great success, and that the city will never get over it."—D. P. M., Russell, Pa.

"OPEN THE WINDOWS OF HEAVEN"

"We wish to enroll on the praying band for the General Assembly. We have been remembering it every day for some time. May God open the windows of heaven upon us and the whole city, and on the whole connection, and cause it to grow and spread scriptural holiness over all lands. Grant it, Lord."—T. and M. E. L., Fairbury, Neb.

WE need prayer. You are praying. We need money. Are you giving? Will you pardon us, brethren, if we just lay this matter on your pocketbooks? A praying man should be a giving man, and the louder and longer he prays, the more and the oftener he should give! We will need four thousand dollars to meet the expenses. We lack more than \$1,500. This church, of less than two hundred members, with some three thousand dollars due on the building and other matters within three months, has in addition to the tremendous task of entertaining the Assembly, pledged to raise here *fifteen hundred dollars*. Will you pause and think and pray a little over this statement. Has any other church or individual pledged this much? Are you going to let us do this for you—and it is for you we are doing it—will you let us do this, and not get in under the burden with us? Some have written even asking to have their pledges reduced! If you do not come to our help, you will not only let us assume this tremendous burden, but will leave us to pay

what remains unpaid. We do not want to be presenting this matter while the Assembly is in session. We want it taken care of before. There are hundreds of our people that could carry a greater part of this. 'Tis true that every local church has a place for all its money and needs more. These are the sort of people that give.

So, brethren, take out the roll of bills, and unwind a few and send them up to us. *Do it today*. Let us exercise faith for local needs. *The Lord may not bless you locally, if your interests and gifts are not as large as the whole church*. I pray you to pardon me if I ask you to get right down on your knees when you read this, and ask the Lord how much money you ought to send. You may find perhaps that some of the money that God counted for the Assembly is still in your pockets. There is not a sanctified man or woman in the whole connection that could not send some money; and there ought not to be one who fails. With your prayers we need your gifts. *We trust you not to fail us*.

THE WORK AND THE WORKERS

TELEGRAM

PRAYING FOR GREAT ASSEMBLY

Walla Walla, Wash.,
September 19, 1915.

Dr. JOHN MATTHEW,
Kansas City, Mo.

A blessed day in our church! Sixty stood, pledging themselves to pray daily for the coming General Assembly to be the greatest ever held.

Mrs. DEL. WALLACE, Pastor.

Announcements

IMPORTANT NOTICE!

It is very important that all the District treasurers and others who are handling funds that should be placed on the books of the General Treasurer, forward them so as to reach him not later than September 27th. On and after September 25th, address me care Publishing House, 2109 Troost avenue, Kansas City, Mo.

It is also very important that any money intended for the General Superintendents' fund be sent in as soon as possible, as reports must be prepared for the General Assembly, and also for the meeting of the General Missionary Board, September 29th.

Olivet, Ill.

E. G. ANDERSON.

REQUEST FOR PRAYER.—Miss Hattie Strattan, of Ames, Iowa, requests prayer for the complete recovery of her body, and that the saints remember the rest of the members of the family, all needing salvation.

NOTICE TO CHURCHES IN MISSOURI DISTRICT.—The recent Assembly authorized the District to pay the expenses of the lay delegates to the General Assembly at Kansas City. Each church is expected to take collections for same; also to pay for printing of Minutes. Forward at once to the District secretary, stating what the amount is for. Please attend to this at once, and forward to Mrs. Erma Patterson, Secretary, Malden, Mo.

SPECIAL NOTICE.—To any young man clear in the experience of entire sanctification, who can teach band music, and desires to be in a good holiness college, write me at once, at Des Arc, Mo. You can pay your way through school at such work. Also any young man or young lady who can teach vocal music, and is clear in the experience of entire sanctification, can pay their way through school at such work here. Write me at once with recommendations, if you want the place.—B. T. Planery, President, Missouri Holiness College, Des Arc, Mo.

EVANGELISTIC.—I wish to announce through the HERALD OF HOLINESS that I am moving from McPherson, Kas., to Hutchinson, Kas. So any one desiring my service for winter meetings or summer camps can address me, 731 Sixth avenue East, Hutchinson, Kas.—J. G. Demoret, Evangelist.

NOTICE, DELEGATES TO THE GENERAL ASSEMBLY.—I have been requested, and have consented, to take charge of and lead the singing in the evangelistic services during the General Assembly. To make this part of the services a success and tell for God, we must have singers and instrument players. We are going to have the best of preaching, and we must have the best of singing. If you are a delegate, or are coming to the Assembly, and can sing or play an instrument—violin, cornet, or other horn—and have salvation, you are invited to join the chorus. The Assembly will attract numbers of residents of Kansas City, and we want to give them the greatest preaching and singing they ever heard. Come praying and believing God for the greatest outpouring of the Holy Ghost this city has ever witnessed. Let us all pray for a great harvest of precious souls. Amen!—Earle F. Wilde.

EVANGELISTIC NOTICE.—Feeling a distinct inclination to the middle West, together with some indications that God is calling me to evangelistic work in those parts during the fall and winter, I am minded to co-operate with God in this matter by this announcement, that I may thereby get in communication with those with whom He would have me labor. Only those who want sin plowed up by the roots and the field thoroughly harrowed before and after seed sowing, need apply, as we carry nothing but "knock out" medicine for the "old man," and guarantee to stir the Devil. Those needing and desiring this sort of evangelistic help may address me either at my home address, 1101 Gotham street, Watertown, N. Y. or Menomonic, Wis., R. F. D., care Rev. D. D. Tower.—Earle F. Curtis, District Evangelist, New York District, Pentecostal Church of the Nazarene

GOSPEL SINGER.—I am ready for calls in the evangelistic field. I am a singer, organist, and general worker. I have a fair knowledge of music, both vocal and instrumental. Have ten years' experience in revival work; am a member of the Pentecostal Church of the Nazarene at Milano, Texas. Rev. S. W. Gregory is my pastor. For references I refer to Rev. P. L. Pierce, our District Superintendent, Dallas District; Rev. S. W. Gregory, Milano, Texas; Rev. C. H. White, Gause, Texas; Rev. J. T. Page, Rogers, Texas. Address me at Rosebud, Texas.—E. L. Greenfield.

ALL ABOARD!—General Assembly Special from Chicago to Kansas City. Fare, \$10.15; berth on tourist sleeper, \$1. Train leaves Chicago on the evening of the 29th. Write at once for reservations on sleeper. Don't miss this full salvation special. It will be the trip of a lifetime. Write I. G. Martin, 6341 Normal Blvd., Chicago, Ill.

District News

INDIANA DISTRICT ASSEMBLY

The first Assembly of the Indiana District convened at Indianapolis, Ind., September 1st to 5th. This was one of the best Assemblies, from all viewpoints, the writer has ever attended.

It will be remembered that a year ago Indiana was a part of the Chicago Central District. About the first of January Dr. Breesee set off Indiana as a separate District, and appointed Rev. U. E. Harding, of Indianapolis, as District Superintendent. Brother Harding was at that time pastor of our church at Indianapolis. Thus being tied down with the heavy work of the pastorate, he was able to give but little of his time to the work of the District. About the middle of June the Indianapolis church called him to the pastorate for another year, 1916, providing he give up his work as District Superintendent. At first he decided to do this, but upon receiving so many requests from all sources that he give himself to the work of the District, he resigned his pastorate, and threw his whole soul into the field.

Help for the General Assembly

When the matter of changing the meeting place of the General Assembly to Kansas City was under consideration, the change was strongly urged from many different places. The argument used was that inasmuch as it would be a saving of from \$6,000 to \$8,000 in carfare, and also a great saving in time of travel, the general church could well afford to help bear the expense of entertainment and still be several thousand dollars ahead.

The little congregation in Kansas City, although it had a great church enterprise on hand, felt that it could stretch its possibilities so as to assume \$1,500 of the amount necessary for entertainment. This it has done, and it has been felt that from the sentiment expressed from so many sources, the balance of the money would be contributed by churches and individuals throughout the connection. The response has not been so general as the previously expressed sentiment prophesied. Unless the amount is raised, of course it will fall on the Kansas City church. There are those who have expressed a willingness to help who have not contributed as yet. If you are in that class, let us hear from you at once. Many persons will be at the General Assembly who would have been deprived of the privilege except for the change in meeting place. Such delegates can well afford to contribute a portion of their individual benefit or should get their congregation to take up the matter and make a contribution. There are many places where ten or twenty-five dollars could easily be raised.

Those who have already pledged specified amounts will oblige us greatly if they will send in the amount of their pledge now.

FINANCE COMMITTEE.

Address all communication to J. F. Sanders, 2109 Troost Ave., Kansas City, Mo.
Make all checks payable to J. C. Davis, 2109 Troost Ave., Kansas City, Mo.

TELEGRAM

SECOND MICHIGAN ASSEMBLY

Lansing, Mich.
Sept. 20, 1915.

HERALD OF HOLINESS:

The second Assembly of the Michigan District was one of great victory. There were forty definite seekers. There was blessed harmony. Reports showed splendid increase on all lines. The communion, baptismal, and ordination services were unusually blessed. Rev. A. H. Kauffman was re-elected District Superintendent. Rev. W. E. Shepard, of Olivet, Ill., presided. His strong messages were owned of God.

W. J. CROSS, Reporter.

God has blessed and honored the sacrifice he has made. During the year there have been eight churches organized, and prospects for a number of others in the near future. We think this a splendid record in consideration of the fact that we have only had a District Superintendent on the field for two and a half months.

A sweet spirit prevailed throughout the Assembly, and the reports were encouraging. On Thursday afternoon Brother C. J. Kinne, of Kansas City, gave a helpful and inspiring talk on our Publishing House. Friday afternoon, Brother F. G. Anderson, of Olivet, Ill., spoke on education, and especially on our own university at Olivet. He also brought a very inspiring missionary address in the evening service.

An ordination service was held on Sunday afternoon, at which Otto E. Enos, of Connersville, and Mrs. Mary Akers, of Evansville, were ordained Elders.

By almost unanimous vote, Brother U. E. Harding was elected District Superintendent.

Delegates to the General Assembly were elected as follows: Ministerial—U. E. Harding, C. E. Roberts, C. H. Strong. Lay—E. E. Freshney, Mrs. U. E. Harding, Mrs. C. H. Strong.

R. R. STILL, Reporter.

ALABAMA DISTRICT

I have just closed a splendid meeting at Brother J. G. Frost's near Montevallo. We had no house to hold in, so arranged some seats out in the open air under some large oak trees, and pitched battle. This was the first holiness meeting ever held in the community, and as usual we had quite a bit of opposition to begin with. But God broke in on us, and we had a glorious meeting. Brother Frost and other old citizens of the neighborhood say it was the best meeting they have had in a long time. Brother and Sister Swintford were greatly helped, also Brother and Sister Frost, Mrs. Callin, and Rev. Blackburn. May God richly bless those dear people. How hungry they were for the full gospel. They are starting a traveling prayermeeting, and we predict this will be a great means of grace to them. They are anxious for us to return next year and give them a tent meeting for about ten days, which we hope to do.

I am now at Marvin for a revival. Began last night with a very good crowd. We expect a gracious victory here, and will likely organize a church at this place. There are some good people here who want holiness, and they see no chance to have it except through the Pentecostal Church of the Nazarene.

Rev. E. A. Chaffin writes: "We closed our meeting at Taylor Springs Friday night, August 20th. We had a hard battle, but our Commander never loses a battle if His soldiers will stay in line. The walls fell at last. We had thirty or forty seekers and fifteen got saved. Five joined the church. Our church is in line; not a discord. All on fire for God. Holiness is gaining ground down here. I start a meeting Saturday night, September 4th, south of here, under a brush arbor. I have been preaching about two Sundays in each month in people's houses." Brother Chaffin is one of our licensed preachers. He is pushing on in his Course of Study, and entering every open door to preach.

Rev. J. M. Marlin has been having some fine meetings on his work. Revs. H. H. Hooker, J. A. Manasco, and J. A. Romine were in charge at Sargossa. God gave a most gracious victory. Ten joined the Pentecostal Church of the Nazarene. Then Brother Martin reports that Brothers Manasco and Romine had a fine meeting at Nazarene

Chapel. Quite a few got through to God, and several joined the church.

Brother W. G. Jackson writes me that the St. Clair meeting closed at Jasper in a sweep of glory, and some joined the church there.

I go from here to Millry, Ala., Sept. 17th-20th.
C. H. LANCASTER, *Dist. Supt.*

MISSISSIPPI DISTRICT

Since my last report I have been in the campmeeting at McHenry, with Brother Breland and Brother C. M. Dunnaway. We had a great meeting. I was sick nearly all the time while there.

I went from there to Water Valley, Miss., to the Nazarene Chapel. There I had a great meeting; many souls were blessed; nine accessions to the church. This church was organized just one year ago, out of doors; but now they have a good house, paid for. I dedicated it while there. Pentecostal Nazarenes mean to go through.

I am now at Paris, Miss., in the Methodist church for a day or so. Large crowds and good interest. I go from here to Pontotoc to join Brother Jeffries in a tent meeting. Pray for us and the work here.

I. D. FARMER, *Dist. Supt.*

WESTERN OKLAHOMA DISTRICT

The Western Oklahoma District Assembly of the Pentecostal Church of the Nazarene has just closed one of the most spiritual and harmonious sessions in its history. The spiritual tide ran high, and the members of the Assembly returned home determined to do more than ever for God.

Dr. H. H. Miller had been engaged to hold the annual campmeeting, and after five days of battling, General Superintendent Reynolds with the pastors, evangelists, deaconesses, and delegates all came in; and notwithstanding the business of the Assembly, the revival tide was maintained throughout.

Everybody was glad to meet Dr. Reynolds again, and see how God had preserved him. He was a great blessing to the people who heard him.

The report of District Superintendent Owens showed a gain of eight new churches during the year, and a good gain in membership, offerings, etc.

The pastors' reports were encouraging, and while some had not received much financial aid, yet they had had revivals, and the Lord seemed to be pleased with their work.

Rev. S. H. Owens was re-elected District Superintendent for the fourth time. Rev. C. B. Jernigan, E. J. Lord, J. I. Hill, and D. M. Coulson were elected as ministerial delegates to the General Assembly, with Verge McCanlies, J. H. Gray, W. P. Olin, E. V. Potter, and J. H. Jamieson as alternates. Mrs. L. N. Lord, J. A. Ludlam, J. W. Oliver, Charley Robison, and Arthur Beaver, lay delegates, with J. C. Short, Mrs. Nellie Barrett, F. C. Smith, Miss Gertrude Norris, and Mrs. N. B. Welch as lay alternates.

The report of the District missionary treasurer showed a hearty growth. On Sunday afternoon Dr. Reynolds gave us a rousing missionary address. After his address he called Sister Cove, one of our outgoing missionaries, to the platform, and raised money to buy her two donkeys, two saddles, two pair saddle bags, and spurs for her use in South Africa.

The Assembly goes to Altus next year.

The General Superintendent preached a great sermon Sunday at 11 a. m., from the commission in Matthew, placing especial emphasis on the word Go.

Dr. H. H. Miller closed the Assembly and campmeeting with a great sermon to a crowd that packed the large auditorium on Sunday evening.

Mention should also be made of Professor London, who led the singing for the Assembly. All who know him, know he did it well. God bless him good.

The pastors, evangelists, deaconesses, delegates, and visitors returned to their homes with the banner of holiness unto the Lord unfurled, with undaunted faith in our conquering King, and a determination to push the battle as never before. So may it be.

J. W. OLIVER, *Press Reporter.*

MISSOURI DISTRICT

The Missouri District Assembly convened at Des Arc at the appointed time. Dr. Reynolds presided in the spirit of love and power. On account of the tremendous floods which swept this country just before the Assembly, the attendance was not as large as last year; but the spirit of harmony prevailed, and the evangelistic services were full of fire.

The writer was elected District Superintendent. Following the Assembly was the annual campmeeting, the writer and wife being the called evangelists, with local help—such blessed men as A. J.

OKLAHOMA HOLINESS COLLEGE

On September 7th and 8th we registered a goodly number of students, and since then several new faces have come among us; and yet we learn, from our correspondence, that many more will come within the next month or two. Oklahoma Holiness College has come to stay; and at the last District Assembly made many new friends. The sum of \$1,205 was pledged toward the support of the president and dean for the coming year. The future was never brighter, and the present prospects are good. Let all unite with us in prayer that this may be the banner year in the history of the institution.

C. B. WIDMEYER, *President.*

DES ARC HOLINESS COLLEGE

I have just accepted the presidency of the Missouri Holiness College for the coming year, and we are in need of some sanctified teachers who are willing to share the sacrifice with us.

Any young lady or gentleman, just leaving one of our holiness colleges—a clear in the experience and wanting such a position—will please write to me at once, Des Arc, Mo., with recommendations.

Students looking toward entering college where expenses are low, the scenery most beautiful, the climate and country very healthy, and where the whole man—body, mind, and soul—is trained for God and usefulness, will do well to write us before entering another school.

Young preachers desiring to preach while in school can find an opportunity at Des Arc afforded by few of our holiness colleges; i. e., hungry people out in the country near school houses, etc., who are glad to have our boys come out and preach over Sunday, returning in time to be in school on Tuesday forenoon.

B. T. FLANERY, *President,*
Des Arc, Mo.

OLIVET UNIVERSITY

The annual meeting of the Board of Trustees was held on September 13th. Among the many important matters considered was the advisability of changing the name of the institution from the Illinois Holiness University to the Olivet University. The matter had been previously considered at our District Assembly, and they voted for the change. Acting upon this recommendation, the Board of Trustees voted to change the name to Olivet University. It was also voted to increase the number of trustees from fifteen to twenty-one, and the following have been elected to the board: Dr. Edwin Burke, Chicago, Ill.; Rev. H. F. Reynolds, Kansas City, Mo.; H. R. Bogle, New Galilee, Pa.; Rev. J. H. Dennis, Olivet, Ill.; Dr. M. E. Church, Calgary, Alta., Canada; L. E. Goode, Bloomfield, Ia. With these additional members, we now have a very strong Board of Trustees. From all indications this year will be a very good one. Although the presidency of the school has been an unsettled matter until recently, we now feel it has been permanently settled. Dr. E. F. Walker has been elected for a term of five years, and has associated with him a very strong Faculty. We look for continued victory.

E. G. ANDERSON, *Secretary.*

Mitchell, Seal, Wright, and others. On the night of September 1st we opened fire. About fifty souls are praising the Lord for their new-found grace, as the result.

The Des Arc camp is about eight years old, and they have had some of the strongest men in the holiness movement, such men as Andrew Johnson, Ed Ferguson, L. Milton Williams, Robison, McBride, and others. There has been light focused on these people until some of them have crossed the dead line; yet there are some hungry people here who want full salvation.

On Thursday before the meeting closed, Rev. B. T. Flanery came to us full of faith and the Holy Ghost, and brought messages full of fire, which were appreciated by us all. Brother Flan-

ery has accepted the presidency of the Missouri Holiness College, and is pushing things. He expects to open school about October 5th.

I leave tomorrow to visit some of the churches and arrange the best I can for the General Assembly. If there are any holiness pastors or evangelists who want a hard, sacrificing job, just come to the Missouri District. We will give you the right hand of fellowship, and will help all we can to build up the Missouri District.

G. O. CROW, *Dist. Supt.*

PITTSBURGH DISTRICT

This has been a summer of hardfought battles on our District. Since our last report we have labored at several places. At New Brighton, Pa., we had a glorious victory. The pastor, Sister Whipple, is an untiring worker. We have bought a building in a fine location for a church. We baptized a goodly company while there. The work is going by leaps and bounds.

At Lisbon, Ohio, where we had a good beginning, we had to leave for New Galilee, Pa. Brother Wisler, our pastor at East Palestine, Ohio, continued the meetings. We understand that Dr. Sloan and wife, with Sister Lula Kell, followed him, and that all together they closed with much success.

At New Galilee we had a very good meeting, considering all things we had to battle against. Brother Davidson works hard, but he has a hard field to labor in. The church was revived, and we got blessed good. We took an auto load and held a street meeting, which was well attended. This place will need a siege battle.

At Ironton, Ohio, we found the pastor, Rev. George Erskine, in a tent meeting, with Rev. Miller assisting. They were having a great meeting. We stopped with them over Sunday, and helped them to close out. Large crowds, good interest, great work done. Rev. Erskine, feeling drawn to other fields, tendered his resignation as pastor in favor of Brother Miller. The church accepted it, and called Brother Miller. He has accepted, and has charge. Brother Erskine has done a big work for God and holiness in Ironton. This is an open field for our work. Rev. Miller is a "live wire," and will push the work.

Now comes the General Assembly, then the fall and winter work will begin. Let us all take on new courage and charge the hosts of sin and wrong as we never have. Pray more; study more; visit; give out tracts and papers; sing; preach; get sinners converted and believers sanctified; take them into the church and feed them.

N. B. HERRELL, *Dist. Supt.*

KANSAS DISTRICT

Inasmuch as we are so highly privileged and honored as to have our great General Assembly within our borders, I feel that there is a special responsibility upon us to pray until we prevail with God for a most remarkable outpouring of the Holy Ghost upon that occasion. We will have a great Assembly in proportion as it is great in spiritual power. As the work of the Assembly is largely legislation, affecting the entire future of the church, the legal sinews of the church, like bars and cables of steel, must be fashioned in the fire. So let our District unitedly pray the holy fire down upon its delegation and upon the entire General Assembly.

H. M. CHAMBERS, *Dist. Supt.*

General Church News

NEW GALILEE, PA.

We have just closed a good meeting with District Superintendent Rev. N. B. Herrell and wife as evangelists. God blessed His Word as preached by these faithful, Spirit-filled workers. Seekers prayed through to victory. After they left, Brother McElroy, of Butler, was with us one night, and preached under the anointing of the Holy Ghost. God gave souls at the altar. On the last night of the meeting we were favored by the presence of thirty-nine Holy Ghost baptized people from our recently organized church at New Brighton, Pa. They sang, prayed, testified, and shouted to begin with, after which Brother George Bryan, of Beaver Falls, preached, resulting in another good altar service. All through these meetings proved a decided success to the church and community.—JAMES W. DAVIDSON, *Pastor.*

FOREST COTTAGE, KY.

This has been a good summer. We have preached, prayed, and sung, and read the Scriptures over a hundred homes in the last two months. The Lord blessed last Saturday evening and Sunday afternoon as we preached the Word in two school-

AN APPRECIATION

Rev. B. F. HAYNES, D. D.,
 Editor HERALD OF HOLINESS.
 My Dear Beloved:

Grace, mercy, and peace be thine from the heavenly throne. Amen.

Pardon me for neglecting my duty in writing you a personal word of appreciation for the good and wholesome editorials which you have been giving us. God is taking note. I am sure, of your work, for His "finger marks" are upon your output.

I may be partial and biased, but I feel confident our HERALD OF HOLINESS is the very best church paper printed today, or that ever was printed.

God help you to keep up the good work, and make His face to shine upon you more and more.

BURNS, ORE. D. E. STANDARD.

houses. Three seekers were at the altar. In a few days Rev. E. E. Robinson and I will begin a revival in a schoolhouse, where my wife is teaching school. Everything indicates that we will have a good meeting. I intend to take a work this fall.—I. T. STOVALL.

IRONTON, OHIO

We have just closed two successful tent meetings. The first was held under our large new tent at Coal Grove, Ohio, a small town that adjoins this city. The meeting held over three Sundays, with large crowds, plenty of seekers, and quite a few finders. This was the third annual meeting there, and while the opposition was probably greater than in previous years, yet the Lord gave great victory, and lasting good was wrought. Brother Ralph Chatfield, a boy who was saved there two years ago, was our helper. He is a red-hot holiness preacher now, and God used him. After our meeting there, we moved the tent to Ironton, where we have a small Pentecostal Church of the Nazarene. God was with us from the first service, and the people came by the scores. The large tent would be full most every night, and as many standing on the outside. This was something new for Ironton, as the great majority of people never attended a real holiness meeting before. We had some blessed results here. Rev. N. B. Herrell, our District Superintendent, was with us the last three days and nights, and God helped him to put on the finishing touches. The prospects are bright for a strong Pentecostal Church of the Nazarene here now. We got several subscriptions for the HERALD OF HOLINESS, and scattered holiness books by the dozens. The pastor, Rev. G. W. Erskine, who has held on to God for this place for over a year, resigned, and the church called me to fill out the Assembly year. I have accepted, and we are now ready to push the battle here as never before. We have a great field, and a great opportunity. We look for a great ingathering of souls, and new members in the near future. I have read holiness papers for fifteen years, and am at present taking five, but the HERALD OF HOLINESS is my first choice.—D. E. MILLER.

From Evangelist I. M. ELLIS

Have just closed a precious meeting near Wellington, Texas. From the first Sunday night till the close there were from twenty to fifty in the altar each night. Not a dry service; souls prayed through at home, in the fields, and at the altar. It was one of the best meetings of the season. The battle is on here, and God is giving us victory. This is the annual camp for the Central Plains Holiness Association. My brother, W. E. Ellis, is with me in this camp. We have two weeks here yet, and we are expecting a great time before we close.

HAVERHILL, MASS.

Although many of our people have been away during the summer months, our meetings have been excellent in spirit and attendance, and as they have returned to us again we expect far better meetings in the near future. The Grand View Park campmeetings have been very helpful, and souls sought God for salvation. The bi-monthly missionary meeting was held Wednesday evening, September 8, 1915. Miss Mollie Coe, of Lowell, Mass., gave an interesting talk on her call to India. Mr. Charles Jenkins and Miss Pearl Kent sang a duet, "They are nailed to the cross." The missionary offering was \$10. Although Friday, September 10th, was an exceedingly hot day, there were sixty people out at the prayermeeting. The young men and women are still having their

prayermeetings, and God is answering prayer. Mr. Charles Jenkins, who has been studying for the Baptist ministry, has had a change of heart and mind, and Sunday morning we had the pleasure of seeing him unite with our church. May God's richest blessings rest upon him and his preaching. Sunday evening's meeting was one of God's peculiar meetings. After a long testimony service, our pastor, Rev. W. G. Schurman, read the scripture found in the second chapter of Joel, verses 21 to 32, after which he gave an altar call and five seekers came forward.—ILDA E. HANKS, Reporter.

RICHMOND, ME.

We have been engaged in a great battle in the Methodist grounds in the above city. The camp is held under the auspices of the Kennebec Valley Campmeeting Association, and is attended by people from miles away, many of whom are Methodists; although there are church members of nearly every denomination in attendance upon these services. This camp has been carried on annually for about forty-seven years. It is a beautiful spot, situated nearly three miles from Richmond, high up on a great hill, surrounded by forest, overlooking the Kennebec river. The buildings are in good condition, there being an excellent, large tabernacle, good boardin'g house, and nearly one hundred cottages on the grounds. In years past these grounds were the scene of many a great victory, and mighty waves of glory flooded over the camp; but, sad to say, there has been a great dearth of spiritual action and a lack of fire and glory. For sixteen years in the past, Rev. I. T. Johnson, of Long Island, Me., had charge of this camp, and under his leadership the meetings were victorious.

But of late years stereopticon views and lectures have taken the place of the old-time gospel. The camp being really run down, the association recalled Brother Johnson, and he, securing the assistance of Revs. C. P. Lapher, Kitchburg, Mass.; S. W. Beers, Lowell, Mass.; and others, among whom were several local Methodist preachers, promised to return. There has been a great battle, but our God is victorious, and we have come out more than conquerors through Jesus Christ our Lord. The meetings were poorly attended through the day, but at night there was a good attendance, many of the unsaved campers being present. There has been a great deal of prayer and supplication, and we were able to see the fruits in many seekers finding blessing and pardon at the throne of God. The music has been in charge of Mrs. T. A. Cumming, of Boston, Mass., daughter of Rev. I. T. Johnson, assisted by the writer as pianist. We are thankful to God for the victory given us through His blood, and we believe much good has been accomplished.—MISS GLADYS A. BEERS.

AUBURN, ILL.

We are beginning what promises to be the best year in the history of this church. Never did a more perfect spirit of harmony prevail than now. Souls are finding God, and several are expecting to cast their lot with us in the near future. These people have been loyal to their pastor, and have showed in many ways their love for him. We are glad of the privilege of laboring with a people who are willing to pull forward for God. The little work in Thayer still continues, and those precious ones, although many times deprived of the privilege of attending the services, are always faithful with their means and are ready to give till it hurts, to see the work move on. We are planning by the grace of God to reach out to more of these towns and plant a work of holiness.—CHARLES A. GRIBSON, Pastor.

From Evangelist ARG. N. NILSON

After closing our meeting at Aloha, Ore., I attended the Assembly at Lincoln, Neb.; then held a four days' holiness convention at York, Neb., where we had a blessed time with our folks and their beloved pastor, the Rev. C. E. Ryder. From there we went back to Lincoln, Neb., and supplied the pulpit for our pastor in the First Pentecostal Church of the Nazarene there. Then we went to Burr Oak, Kas., with the District Superintendent, M. F. Lienard, and held a tent meeting at Otego, Kas., where God gave us a glorious meeting. The large tent was filled, some nights to overflowing, and lots of people stood and sat in their autos on the outside. A number were saved and reclaimed, and two remarkable instances of instantaneous healings took place. One was a girl that was to be taken to the doctor that same day for an operation. God touched her and healed her. The other was also a young girl who for a long time had been in failing health. Both of them attended the meetings, and gave testimony to God's healing power. Brother Lienard continues the meeting at Otego, and we expect a great work at that place. From there we went to Olivet, Ill., and took in the Assembly. This is the place of our great Olivet University, which must be seen to be appreciated. Large, airy buildings, with large

TELEGRAM

ARKANSAS FOR VICTORY!

Delight, Ark., Sept. 20, 1915.

HERALD OF HOLINESS:

Arkansas District Assembly closed here the 19th. Greatest Assembly yet for this District. A real Pentecost! Many souls in the fountain. General Superintendent Reynolds at his best. District divided. Greatest outlook in our history. Arkansas Pentecostal Nazarenes are marching on to victory. Full report later.

JOSEPH N. SPEAKES.
 T. W. SHARP.

rooms, fine campus, and a beautiful grove, with a large tabernacle for campmeeting purposes. An ideal place for our people to send their children for an education. We shall do all in our power while on this District to boost this great school. Dr. Walker is the president, and that ought to be recommendation enough. We are now in Chicago, where we went to supply the pulpit of the First Church for Rev. I. G. Martin, and preached there yesterday. The glory fell, and there was the "shout of the king in the camp." Four came to the altar, and three prayed through. One was a backslider, who found forgiveness and got up to speak; but before he had finished he got down on his knees once more, and asked the Lord to "finish the job" and give him "the second blessing." Bless God, he got it! From here we go to Lerna, Ill., for a month's meeting, and then to Lincoln, Neb., for another month's meeting. While in the middle West, please address me at Olivet, Ill., care of Rev. W. E. Shepard. I expect to spend the winter, or longer, in the middle West.

NEW PHILADELPHIA, OHIO

On Sabbath evening, September 5th, our deacons had charge of the services. They—four in number—reported, seventy-eight hundred tracts and religious papers distributed, over five hundred calls made, besides conducting gospel services in the county jail and county infirmary, and among the Rumanians; and several street meetings in our city, Uhrichsvile, and Canal-Dover. Then Sister Margaret Hevelow brought us a burning message from Acts 1:8. That penetrating unction was present which made the service one of special power and blessing. Surely God has laid His hand on this handmaid and given her a call to preach. A good sister came to the altar, and sought and found the second blessing. September 12th was a blessed, yet heart-searching day. The pastor preached in the morning a missionary message, and hearts were fired with zeal and a burning desire to help spread holiness through heathen lands. In the evening, after a good prayer service, a message was brought from "Cast out the bond-woman and her son." Six came to the altar seeking God. We are praying for and expecting a blessed revival this winter.—H. HIGBEE LEE, Pastor.

From Evangelist LUM JONES

I am in one of the greatest meetings of my life at Cedar Mills, ten miles north of Hagerman, Texas. There have been more than forty converted or sanctified. We will be here a week yet. Miss Nellie Halsey and Miss Edna Shillings have done good work in the music. Brother Mike Roberts is with me.

CREST, GA.

We are near Williamson, Ga., in a brush arbor meeting. Many have been saved and sanctified. The altar was packed last night. It is a new thing here for people to shout; but they have never been on shouting ground before. They were fine people, but did n't know God. One of the meanest men in the county was saved, and is now shouting the praises of God.—C. E. SHAW.

BURNS, ORE.

We are rejoicing greatly in the Lord, as He keeps the glory on all our services. Great manifestations of the Spirit's presence are evident at our Sunday night services particularly. Not many Sundays pass but some soul is saved or sanctified. Praise His name. As a church we are growing numerically and spiritually under the wise, brotherly, and efficient leadership of our pastor, the Rev. S. L. Flowers. Our campmeeting of last month was not well attended on account of its being the busy season here; but a number were saved and sanctified. One case of a man who was born, reared, confirmed, and bound in the "Pettycoat Daddy's" church (as our dear Brother Hays says) and he is holding true to this new vision of a living

Christ who alone is our Mediator. Hallelujah! We are expecting that man of God, Rev. Bud Robinson, to lead us in our next evangelistic effort, and we crave the earnest prayers of the saints for success in fishing for men. We are proud to be a part of the Idaho-Oregon District, that has a splendid holiness school doing grade and academy work, located at Nampa, Idaho. The Burns church furnishes three of the teachers this year—Miss Mary I. Forsythe, Mrs. Grace B. McHose, Miss Ethel McGee—and they are each in their sphere as good as the best, and we shall expect God to use them to His glory. We will have ten or twelve students at Nampa also this year. God is so good to us. Glory to His name.—Dr. D. E. STANDARD, *Church Reporter*.

PASADENA, CAL.

The last few weeks have been freighted with many blessings from on high. Our tent meetings closed with victory and much interest. A number sought and found the Lord; some converted, some sanctified, and many more awakened to their need of salvation. Every week sees one or more at the altar. Last Sunday night there were eight, and all got through clear and bright so far as we could see. A number of them were out and gave clear testimony at the prayermeeting. Seven were received into the church a couple of weeks ago, and more are coming in right away. Our Sunday school is doing fine, and so are our young people under the efficient leadership of Mrs. Dr. Kirk. We have just fixed up the church by putting a new carpet in both Sunday school and auditorium, which makes it very nice. The Nazarene University has opened with a large number of new students of seeming excellent quality. Students are still coming, and a prosperous year is looked for.—A. O. HENRICKS.

CONNERSVILLE, IND.

The last year is now a part of the history of the church of Connersville. We feel, however, the church is not forced to read this year's history with any embarrassment. God has wonderfully helped us as individuals and as a church. We have had between one hundred fifty and one hundred sixty seekers at our altar this year, and many have been happy finders. Forty-nine have been taken into the church. Two weeks before the Assembly we were able, by the help of the Lord, to raise \$561 on the indebtedness of our church, and took up the old judgment that had been standing against the church for over two years. We now have the remaining indebtedness in the shape of a building and loan, and the church will easily pay it out by weekly payments. The church also paid us our salary in full. This little church has raised, altogether, during the eleven months of the Assembly year, about \$1,500. On account of poor health and upon the urgent advice of the physician that we seek a different climate, we shall not return to Connersville another year. We leave these dear people with much reluctance, and with the sweetest fellowship between us and the church. There is a great field in Connersville for our church, and we are all praying that God will send the right man there.—R. R. STILL.

DANVILLE, ILL.

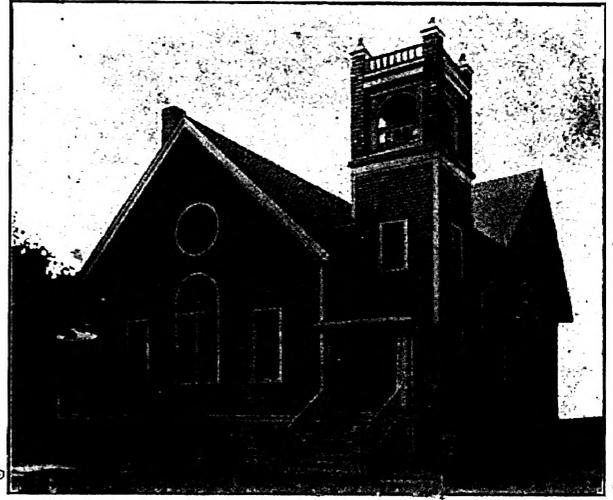
We have just returned home from our District Assembly, and without hesitancy can say it was in many respects the very best Assembly we have attended. Love and harmony prevailed throughout all the sessions. We have closed a splendid year in Danville. Every department of the church work has had a steady growth. We have conducted our own evangelistic meetings. One meeting was a siege campaign of over five weeks, the other a tabernacle meeting. More than one hundred fifty people have knelt at our altar seeking a definite experience during the year. The Saturday evening street meetings have been a marked feature of the work here. We have a fine gospel wagon, and we have had the privilege of singing and preaching the gospel to hundreds of people. Our Church Board and congregation have extended us a call for another year, which we have accepted with the privilege of one of us doing some evangelistic work. Besides our meetings in Danville, we have held meetings at Ogden, Butler's Ford, and Fairmount, Ill., and God gave us some splendid fruit. We are much encouraged, and we are expecting the greatest year of our lives. We are engaged to conduct the singing for one campmeeting next summer, and we will be free to assist in another campmeeting, either in singing or preaching. We have never enjoyed a closer walk with God, and never have had greater victory in our souls.—MILLARD T. and LIDA BRANDYBERY, 105 West Fairchilds street.

WILKES, ARK.

I am in the midst of a great meeting here. Tabernacle full to overflowing. Interest great; conviction deep; folks hungry; souls anxious. One or

Cambridge, Mass., Pentecostal Church of the Nazarene

THE Lord is wonderfully blessing us as a church. The twelfth of last October our new building was dedicated, and our congregation has greatly increased. We appreciate the fact that we have got a church home, after worshipping in a hall for over thirteen years. The picture will give you some idea of what the building is like. The attendance of our Sunday school has increased 50 per cent, and the boys and girls are being trained for the way of holiness.



We realize the fact that this is a most important part of our church work, as the future welfare of our church depends on the success of our Sunday school work, to a very large degree. Our pastor, Rev. J. N. Short, is preaching better than ever, and we are going on to deeper depths and higher heights in Christian experience; and we believe that only in the light of eternity will be revealed the good that is being accomplished. It has pleased the Lord to allow our beloved pastor to be laid aside for a short time, on a bed of sickness. On the thirteenth of August he was taken down by a severe attack of acute intestinal indigestion. He has suffered greatly, both by pain and extreme weakness. Although still very weak, he is much better, and we hope in the good providence of God, that we shall have him with us in an other week or two. I feel sure that all the saints who know Brother Short, as well as others who do not, will unite with us in prayer and supplication that God will speedily raise him up to health and strength, that he may go in and out among us, to minister to the saints and win sinners from darkness and bring believers into the way of holiness. On September 12th we took an offering of \$50 from our Sunday school for the Hope School in India. I presume you know that the school property is to be sold if \$4,000 is not raised by October 1st. I think if all our churches were to take hold of this the amount could be raised. I pray that this property may not be lost to our school in India.

Yours in the Lord, A. R. SHEPHERD.

more saved or sanctified every service. Have just closed a good meeting at Beaumont, Texas.—W. B. PINSON.

LOWVILLE, N. Y.

An evangelistic campaign of old-time religion is going on in the gospel tent Glad Tidings on Jefferson street, Lowville, N. Y., every afternoon and evening, September 14th to 27th. The workers and singers are Rev. George Kunze, Syracuse, N. Y., and evangelists Fred and Kittie Suffield, of Plattsburg, N. Y. Mass meetings, Sundays, 3 p. m. God is in the camp, and a time of victory is assured. Pray for us. This is the old battlefield of L. Milton Williams and I. F. Hodge.—Rev. and Mrs. F. E. MILLER, Door of Hope Mission.

TROY, IDAHO

The Lord met with us in the Sunday morning service, and we were greatly blessed in our souls, as Brother Fowler preached to us from Colossians 2. We thank God for a pastor who is Spirit-filled, and who preaches the gospel in its fulness. We are praying for a revival in Troy that many souls may plunge into the fountain and be made whole. We also had a blessed service Sunday evening, and we believe conviction was on the people. Our Wednesday night prayermeetings are well attended, considering harvest time, and we have blessed meetings. We love one another, and we are praying and looking to God to lead us from victory unto victory.—Mrs. BLANCHE ROSS, Sec.

From Evangelist Rev. ESSIE OSBORNE

Our Delhi (Okla.) meeting was a success. Much conviction settled upon the congregation, and the altar work was clear and definite. Waves of glory swept over the crowds in almost every service. The singing was under the supervision of the two Saltee sisters. Miss Dilbeck's messages were unctuous and reached the hearts of the people. We are planning a tour of the West and the Pacific Coast overland in an automobile in 1916, and calls are already coming in. Our meeting begins at Pöss, Okla., with interest. We are expecting a break any service. Our slate in west Oklahoma closes September 30th, and we go to Kansas City to the General Assembly.

UPLAND, CAL.

The Upland church recently had our District Superintendent, Rev. Howard Eckel, over Sabbath. Brother Eckel preached well, both morning and evening. Some seekers were at the altar. We were glad to have Sister Eckel with her husband. We have two class meetings with good leaders—Brother Walter Wood is class leader for the young

people, and Brother Shugart for the older people. The class meetings are well attended, with increasing interest. We have bought a new piano at a cost of \$200, since Assembly, and have about all the money to pay for it. Missionary offerings are coming up good. This church will average about four dollars a member for missions this year. Bills are all paid, General and District Superintendents paid one quarter in advance. We have a good number of seekers at our altar. It is as easy to keep up as to be behind, and you feel much better. W. C. WILSON, Pastor.

PARADISE, TEXAS

We have just closed a good meeting east of Paradise, in which eight were saved and three sanctified.—LUTHER LACKE and Wife.

CALAMINE, ARK.

The campmeeting this year closed with victory. Over sixty seekers prayed through. This was the twenty-third annual camp. They have had such men as Dr. Godbey, Whitehead, Chapman, Nealey, Erick, the Roberts boys, and Jernigan. It was a blessing to meet the old folks who had been sanctified in the first meeting, and have been standing true ever since—the Sullivans, Prices, Taylors, and others. Rev. G. E. Waddle was my co-laborer. He not only knows how to preach, but also to hold on to God until things come to pass. We had with us Rev. W. S. Harmon and wife to help push the battle. We go next to the Assembly at Delight, where we expect a great time.—A. P. DANIEL.

From Evangelists ALLIE BRICK and Wife

The Ozark camp was the greatest in its history—so said by president and committee and people. This was our third time there. Over one hundred found pardon and holiness. Quite a number were divinely healed. The largest crowds ever assembled on these historic grounds. Brother A. B. Calk, pastor of our church in Ozark, was greatly used of the Lord in this campaign. We secured a good list of subscriptions for the HERALD of HOLINESS. At this writing we are with Pleasant Hill church, near Sylvia, Kas. Rev. E. J. Lord, the new pastor, has just been installed, and the church is in excellent condition. A great salvation time is expected. We shall be here over September 26th. Then by steamship from Galveston to New York, and down to Hutteras, N. C., for two revivals, and then to our pastorate for the winter at Ashland, Ky. Our time and services are being slated for 1916, and some for 1917. Our home address is Pilot Point, Texas.

KIMBERLY, ALA.

We were invited here by Brother and Sister Majors, two of God's saints, who are true as steel. We arrived August 31st, opened fire on the Devil on September 1st, and soon found out that the old Dragon had many of the folks, with some of the preachers, captured, bound, and lodged. We have had several professions, and on last Sunday God gave us a great day in that there were two Baptist deacons saved, and the Methodist Sunday school superintendent and wife were sanctified. Brother and Sister J. W. Simmons, the Methodist pastor and wife, two good sanctified souls, swung right into line and were a great help to the meeting. Brother Simmons says he is more than ever determined to preach holiness as a second definite work of grace. We go from here to Empire, Ala. Our home address is Jasper, Ala.—Revs. P. M. COVINGTON and CLAUD MYERS.

DAYTON, OHIO

The month just passed has been very fruitful with the Pentecostal Church of the Nazarene here. After Brother and Sister Hodgkin and L. Milton Williams left the tidal wave of salvation has swept on with seekers at the altar nearly every service. Seven were received into the church last month—all saved and sanctified. There were sixty to seventy-five in the Thursday night prayermeetings. The Sunday school is spiritual, with attendance around the hundred mark. The street meetings, conducted by Brother Shively down in the city and the West End attract crowds, with close attention. The woman's holiness prayermeetings, held every Wednesday afternoon, are being honored of the Lord with seekers to be saved, sanctified, or healed, at every service. Brother W. B. Godbey was with us one afternoon and night, with burning messages and holiness books. We celebrated Labor Day with an all-day meeting in our church with the people from the other holiness churches here and surrounding towns. There was great demonstration of Holy Ghost power in every service. Five of God's "sons of thunder" brought the messages. Brother Deck, of Dayton, Ohio; Brother Troy, of Liberty, Ohio; Brother Flesher, of Dayton, preached in the morning services; and Brother Welsh, pastor of the Pentecostal Church of the Nazarene at Troy, Ohio, and Brother Armstrong preached at night. We were all of one accord, and as wave upon wave of glory swept over us we felt like "taking the wings of the morning and flying away to Jesus."—Reporter.

LOS ANGELES, CAL.

We have just closed a three weeks' meeting in a large tent at Forty-third street and Central avenue. We had the victory from start to finish. The congregations were good, the interest and order were fine; seekers at almost every service. Brother Cornell of First Church was with us one night, and a few other of our Pentecostal Nazarene preachers preached a few times. We had forty-five professions of pardon or purity, and several were both justified and sanctified. We will take charge of the Nazarene Mission on Fifth street, this city, on the 22d inst., while Brother and Sister Daul attend the General Assembly at Kansas City, after which we will be open to calls for evangelistic work.—Rev. and Mrs. F. E. HILL.

ERIN, TENN.

In summing up the blessing of the Assembly year, we have much to praise God for. We have had a good year's work at Erin and Paris. Had two revivals at Paris during the year, resulting in a number saved, reclaimed, or sanctified. In Erin we have had a good year. Through many battles the Lord has brought us along. Had one revival at Erin, in which the Lord was with us in mighty power. Rev. W. M. Tidwell, of Chattanooga, did the preaching with power and unction. He brought the message that reached the hearts of the people, and stirred the entire town. The crowds grew until the last night half of the audience could not be seated. Rev. Tidwell is one of the strongest and safest preachers that I have been blessed to meet. He is a man of God, humble in spirit, easy to work with, easy to love, easy to be understood, straight and clean and clear on holiness.—W. F. COLLIER.

NAUVOO, ALA.

I am just in receipt of a letter from one of our dear old pioneers of the holiness movement, Rev. S. B. Gosey, Millport, Ala., who is in the St. Vincent hospital, Birmingham, Ala. He has been there twenty days, and has been operated on four times, as yet without any good results. He is in a critical condition. He needs help now financially. Let the saints come to his rescue just now. Send him to Birmingham, Ala., care St. Vincent Hospital, a little amount, say \$1, \$2; and you may know he and his dear wife will appreciate it. And the Lord will bless you. Let us help him just now a

Delegates to the General Assembly

The Herald of Holiness will publish the completed lists of the delegates to the General Assembly, which meets at Kansas City, Mo., September 30, 1915, as soon as such lists are furnished by the Assembly secretaries. Assembly secretaries are requested to revise and correct the list below:

- Arkansas—**
- Alabama—**
- Alberta (Can.) Mission—**W. B. Tait, Thomas Bell, H. G. Tovey, G. H. MacLachlan.
- Chicago Central—**I. G. Martin, W. E. Shepard, L. Milton Williams, E. P. Ellyson, E. G. Anderson, Mattie Wines, L. G. Milby, M. T. Brandyberry, Edwin Burke, Mrs. L. G. Milby, F. E. Richards, Mrs. E. Johnson, E. S. Benner, J. A. Berry, David Anderson, Laura Trueblood.
- Colorado—**L. E. Burger, E. T. French, J. A. Ross, A. Bolcourt.
- Dallas—**P. L. Pierce, Rev. J. B. Chapman, Rev. J. E. Gaar, Rev. A. G. Jeffries, W. J. Botts, Mrs. P. Pierce, Mrs. W. B. Pinson, R. S. Card.
- Dakotas-Montana—**Lyman Brough, C. B. Prine, Mrs. Lizzie Brough, W. W. Seiber.
- Hamlin—**J. C. Henson, J. E. L. Moore, Mrs. Mary Lee Cagle, Rev. T. C. Eason, Rev. J. T. Upchurch, C. S. Gregory, T. W. McCornick, E. H. Dodson, Mrs. C. S. Gregory, Professor E. V. Buzbee.
- Idaho-Oregon—**Harry Hays, S. L. Flowers, Eugene Emerson, Newton Kendall.
- Indiana—**U. E. Harding, C. E. Roberts, C. H. Strong, Mrs. C. H. Strong, Mrs. U. E. Harding, E. E. Freshney.
- Iowa—**
- Kansas—**H. M. Chambers, Dr. John Matthews, Dr. B. E. Haynes, E. N. Haas, Mark Whitney, C. A. McDaniel, Mrs. Mattie Hoke, Sam Snowberger, Miss Luie Miller, Mrs. E. R. Burkholder.
- Kentucky—**W. W. Hanks, Will H. Nerry, J. G. Nickerson, Mrs. L. B. Nerry, Mrs. J. G. Nickerson.
- Louisiana—**
- Manitoba-Saskatchewan (Can.) Mission—**
- Michigan—**A. H. Kuffman, an elder to be elected, D. W. Thorne, Fred T. Hurry.
- Mississippi—**I. D. Farmer, J. N. Whitehead, W. P. Jay, C. W. Reynolds, E. G. Sheppard.
- Missouri—**G. O. Crow, J. A. Hill, J. J. Farris, Miss Ruth Hopkins.
- Nebraska—**M. F. Linnard, Q. A. Deck, J. E. Wigfield, Charles Stoll.
- New England—**N. H. Washburn, A. B. Riggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gillies, Martha Curry, A. Ward, C. P. Lepler, Mrs. N. H. Washburn, F. M. Brown, L. D. Peavey, Mrs. M. L. Webber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Sleeper, Brother Cheney.
- New Mexico—**
- New York—**E. J. Marvin, W. H. Hoople, J. C. Bearse, Mrs. I. M. Jump, W. E. Riley, W. A. White.
- Northwest—**J. T. Little, C. Howard Davis, DeLance Wallace, Mrs. Elsie M. Wallace, J. P. Harvey, G. S. Hunt, Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, D. L. Rice.
- Eastern Oklahoma—**L. F. Cassler, S. B. Damron, W. I. DeBoard, Essie Osborne, E. C. Cain, M. E. Tripp, G. F. Hahn, L. R. Butcher, E. R. Looman, Luau Jones.
- Western Oklahoma—**S. H. Owens, C. B. Jernigan, E. J. Lord, M. J. Hill, D. M. Coulson, Mrs. E. J. Lord, J. W. Oliver, Charley Robison, Arthur Beaver, J. A. Ludlum.
- Pittsburgh—**N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. Deurn, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Eva Norris, Mrs. E. Dearn, W. M. Creal, Harry Beagle.
- San Antonio—**William E. Fisher, J. W. Bost, E. W. Wells, T. D. Dunn, T. E. Mangum, J. T. Page, Mrs. T. E. Mangum, Miss Ida Hurley.
- San Francisco—**H. H. Miller, D. S. Reed, Mrs. Eliza Murrish, D. A. McColl.
- Southern California—**Howard Eckel, W. C. Wilson, Bud Robinson, C. E. Cornell, Seth C. Rees, H. Orton Wiley, C. W. Ruth, A. M. Bowes, J. W. Goodwin, A. J. Ramsey, Fred Mesch, Freda M. Reas, James Elliott, W. E. Eckel, L. F. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Breese, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Wilde, Mrs. Paul Breese, Mrs. J. H. McIntyre, Mrs. L. F. Gay, D. H. Bly, Carl Daul.
- Southeastern—**W. R. Hanson, Z. B. Whitehurst, S. M. Stafford, T. J. Shingler, Mrs. M. M. Minter, F. A. Gennett.
- Tennessee—**J. A. Chenault, C. E. Hardy, J. L. Roby, C. R. Colliard, F. W. Johnson, E. F. Cox, Mrs. Olive Rice, A. P. Welch, John T. Benson, Mrs. John T. Benson, E. W. Sloan, Mrs. E. W. Sloan, F. E. Mitchum, Emma Turbeville, Fannie Claypool, Miss Laura Turbeville.
- Washington-Philadelphia—**J. T. Maybury, R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.

simply great. My wife is still helpless, but she will lay upon the bed in our private tent and cry and pray while I preach. So the battle goes on.

From Evangelist L. H. RITTER.

We closed out at Kerrville, Tenn., with victory. About forty souls prayed through. This was our fourth year at this place, and the best of them all. We canceled our meeting in Mississippi, and go next to Drumright, Okla. We covet an interest in your prayers. Our home address is Atwood, Okla. Our time is full until November.

From Evangelists JOHN F. ROBERTS and Wife

Our last meeting was in Newlin, Texas, under a large tabernacle. The attendance was excellent. Conviction was deep, and some prayed through. There are just a little handful of holiness folks at Newlin, but they are trueblue, and are living conviction on the people. Sadie and Nora, two of our girls from the Pilot Point orphanage, were with us, and their guitars and sweet songs added much to the meeting. They made many new friends for the Pilot Point work. Had a fine rally the last night of the meeting. The Homes were kindly remembered by the big-hearted Newlin folks. We are now at Goss, Mo., in a meeting under a nice tent, and are expecting a real revival. Blessings on the HERALD of HOLINESS.

OSARK, ARK.

The Pentecostal Church of the Nazarene at Ozark is closing up its third year with Rev. A. B. Calk as pastor. Truly God has blessed the work under the leadership of this earnest, consecrated man of God. Brother Calk has proved himself to be a strong preacher of the Word, also a man of much prayer. When he came to us thirteen years ago, our membership numbered about three, and the work has grown till we have a membership now of more than fifty. We regret to give up Brother Calk, and he leaves a host of friends who would be glad to have him come back some time in the future. He ranks among the best preachers in the state, and we gladly recommend him to any church in need of a golly pastor. He has a wife and three children, and we attribute much of his success to this patient, faithful, consecrated woman.—Miss FLORENCE NICHOLS, Secretary.

OAKLAND, CAL.

Since last report everything has been moving on in the right direction, until last Sunday, when we had an extra move. Our pastor has been anxious for special services with some evangelist in charge; but it seems that the revival broke out in advance of the evangelist. There was an altar full of seekers in the morning service, mostly young people, and at the evening service the scene was repeated. A splendid altar service at both. Splendid street meetings are being held on Sunday evenings at 6 o'clock. Everything seems favorable for an ingathering of souls.—Mrs. MABEE, Reporter.

This last Sabbath has been one of the best days since we have been here. Old-time power was on the services in a marked way. God is showing Himself strong in behalf of those whose hearts are perfect toward Him. There were fourteen different seekers at the altar during the day. There were four outside men seeking to be saved Sunday night, and all seemed to come through brightly. The street meeting at 6 p.m., brought some of them in. We have some of the best street workers on earth. Our young people are coming up the road also. This is an exceedingly hard field around the Bay, but we are encouraged as we see the tears, hear the groans, and see them pray through. Brother J. B. McBride will visit us in a revival soon. We see the cloud rising and are expecting God to manifest Himself.—O. F. GOTTLE.

From Evangelist L. D. DODSON

I closed a good meeting at Courtney, Okla., Sunday night, with seekers in the altar. The work was real, with those who were saved. I also had a successful meeting at Canon's Chapel, eight miles east of there, although the weather was unfavorable, raining the services out several times. Among those saved was a man who had recently returned from serving a four years' sentence in prison. I am to hold a meeting at Belville, and one at Oswald, Okla. I am by myself and would like to have some help. Address me at Sanger, Texas. This is a ripe field for holiness.

FITCHBURG, MASS.

Fitchburg church is still pressing the battle regardless of warm weather, and is proving the Scripture true that "God is the same yesterday, today, and for ever"; can save souls at any season of the year. Our class and prayermeetings are surely seasons of refreshing from the Lord. Some are really getting down to business, and God always blesses such souls. Our Sabbath services,

little bit. He says he will have to leave the hospital soon if he does not get some help. Brother Gosey is one of the true and tried preachers of the holiness and Pentecostal Nazarene work. Let the folks respond now.—JOHN A. ROMINE.

From Evangelist FRANK DANIEL

Our meeting at Ovilla, Dallas County, is opening up with great prospects. Several have already found the Lord. There are great crowds, fine interest, and God's power is upon the meeting. We have a band of as fine workers in our Cedar Hill community as you will find anywhere. They are

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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 payable 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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Stop! Look! Get Busy!

Rev. Seth Rees of Pasadena, Calif., sends in a list of 26 new subscriptions.

Rev. C. C. Montandon of Rochester, Texas, adds a list of 25 new subscriptions.

Mrs. E. E. Olin of Higgins, Texas, sends in 15 new subscriptions.

Bro. C. J. Penn of Washington, D. C., contributes 14 new subscriptions.

A. O. Hendricks of Pasadena, Calif., sends in a list of 13 new subscriptions.

I. M. Green of Upland, Calif., also adds 10 new subscriptions.

Rev. B. F. Pritchett of Sherman, Texas, sends in 17 new subscriptions.

Brother J. F. Anderson of Aquilla, Texas, also adds a list of 10 new subscriptions.

How many will you add this week?

both morning and evening, were inspiring. The evening service closed with six precious souls at the altar, one for pardon and five for clean hearts. Praise the Lord for some real finders! Brother Lanpher's mother, Mrs. Sarah A. Lanpher, accompanied by Mrs. E. G. Dimon, both of Johnson, Vt., are visiting our pastor's family. We expect our pastor will start September 27th for Kansas City, to attend the General Assembly. We feel that Fitchburg church is especially favored in having its pastor a delegate to this Assembly. Our missionary interest is good. We have a strong missionary board with Sister Lanpher as its chairman. We believe when a church ceases to be a missionary church, it ceases to be a revival church. God help us to pray and pay and push the battle for souls at home and abroad.—S. J. C., Reporter.

MILLPORT, ALA.

Our campmeeting was victorious from start to finish. I was able to be present but very little, but Rev. John Manasco and Rev. J. A. Romine, of Nauvoo, had the services in charge, and they prayed and sang and shouted and preached, and the fire fell. Many were reclaimed, saved, and sanctified, and several joined the church. It was decidedly the best meeting ever held in these parts. District Superintendent C. H. Lancaster was with us a few days, and was a great inspiration to us all. We have a number of good workers here at Beulah Heights. Brother Lancaster called our school board together, and made arrangements for the next term of school. We have placed in charge as teachers, Sisters Westgate and Wilson, of California, who seem to be delighted with the situation. The school will open the first Monday in October. We invite all who desire a Christian education to come this way. I am one of the financial agents for the school. We are in need of means to complete the building and settle some back debts. If you are interested, address me at Millport, Ala. Before this reaches the reader, I shall have reached the hospital and gone through an operation. Let the saints pray that I may soon be returned to the work. But if I shall slip away, meet me at the Eastern gate.—S. B. GOSLEY.

From Evangelist HOWARD W. SWEETEN

Our campaign in New Jersey closed with victory. After our West Chester (Pa.) meeting we went to

SUPERINTENDENTS' DIRECTORY

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1120 Santee Street
- H. F. REYNOLDS.....Kansas City, Mo.
Res., 4924 Agnes ave.; office, 2109 Troost ave.
- E. F. WALKER.....Glendora, Cal.
Iowa District Assembly, Chariton.....September 22-26
General Superintendents' and General Missionary Board Meetings and General Assembly, Kansas City, Mo.....September 27

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- ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5 Mhby, Ala.....September 17-20
Kansas City, Mo.....September 30
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- PITTSBURGH—N. B. Herrell.....Olivet, Ill.
- SAN ANTONIO—William E. Fisher, 1719 North Commercial street, San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2328 McKinley avenue, Berkeley, Cal.
- 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. Chenuit.....Murfreesboro, Tenn.
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny avenue, Philadelphia, Pa.

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the local preachers' campmeeting at Delanco, N. J. Here the Lord honored His Word. After about a week of preaching Sinai gospel, the meeting broke through. Sunday night, September 5th, we preached on the unpardonable sin, and forty seekers fell at the altar for pardon and purity. As some would leave the altar, others would come; and thus the meeting went on all night. The campmeeting officials and those who have been in attendance here concede it to be the greatest meeting ever at this campground; especially in the matter of results. It is likely that over a hundred souls were saved, sanctified, and reclaimed during the meeting. The large tabernacle was more than filled to capacity. Monday, Labor Day, following the great Sunday night victory, was also a day of victory, seekers coming between services and during testimony meeting. Our co-laborers in this meeting were Rev. Preston Kennedy, of New York; Andy Dolbow, of Delaware; and some local brethren. Rev. Harry Beck led in song, and Mrs. Ellis presided at the piano. At the close of this meeting the writer and Brother Beck went to Collingswood, N. J., for a three days' convention. Here again the Lord blessed our labors and seekers came at every call. Thirty-five or forty found pardon and purity in this three-day battle. Nineteen knelt at the altar Sunday afternoon, and all but two prayed through. This is the third largest Methodist church in New Jersey, with a membership of over a thousand, and we think the liveliest bunch of people of any church of its size we have ever seen. Will the readers of the HERALD of HOLINESS remember to pray for us that the blessing of God may continue to abide on our labors?

We have been engaged to return to this field again next year to conduct a series of meetings, which begin in May and continue until September. God bless the readers of the HERALD of HOLINESS. Our next meeting is at Birmingham, Mich.

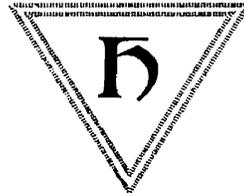
ASILEY, ILL.

NEARING INDIA

We praise the Lord for His watchcare over us during this additional part of our voyage. We are within two or three hours of Singapore, arriving on schedule time. From Hong Kong the voyage has been pleasant, although the sea has been a little rough at times. If it had not been for the wind and rain, the weather would have been very warm. But the heat has not been scarcely noticeable. When in Japan and Hong Kong I felt the heat considerably. Our associations on this vessel have been rather congenial. There are two other missionaries aboard. One leaves us at Singapore, but the other goes on to Calcutta. While we were denied the privilege of a public service Sunday, yet we conversed about spiritual things, and enjoyed the presence of the Comforter. The reading and studying of the Word have been special seasons of refreshing to my soul. After this ship leaves Singapore, she will call at Penang and Rangoon, reaching Calcutta in about ten days, which will be August 10th. We feel that God has answered prayers at home for a safe and pleasant voyage. It should not be thought strange for that is His delight. Let us continue to pray for the constant leading and guidance of the Holy Spirit.—GEORGE J. FRANKLIN.

To Have Beautiful feet

"How beautiful upon the mountains are the feet of him that bringeth good tidings." Isaiah 52:7



All over our land there are devout people who are longing for good tidings of just such a movement as is represented by the Pentecostal Church of the Nazarene. They long for a full gospel and a place to worship the Lord in the beauty of holiness. Here is a golden opportunity to send them the good tidings. During the next three months the HERALD OF HOLINESS will be filled with matter which will bring joy to the hearts of such people. You can be the bearer of good tidings to them by putting the paper into their hands.

We propose to offer an inducement to extend the circulation of the HERALD OF HOLINESS into the regions beyond. We want at least one thousand Pentecostal Nazarenes to secure four or more trial subscriptions to the HERALD OF HOLINESS, to begin September 30, and run to January 1, 1916. The rate for these subscriptions is only 25 cents.

Our Offer

To every one who will send us four or more trial subscriptions at 25 cents each — to be sent to persons who are not members of the Pentecostal Church of the Nazarene, or to persons who live in a community where there is no Pentecostal Church of the Nazarene — we will give one of our own handsome

Scripture Text Calendars for 1916

This calendar consists of a beautiful frontispiece and twelve leaves, each containing a beautiful picture printed in five colors, size 12x18. The retail price of

the calendar will be 50 cents, but it will be sent free to everyone who will secure four or more trial subscriptions on the following named

Conditions

1. Cash must accompany the order.
2. The subscriptions must go to persons who are not members of the Pentecostal Church of the Nazarene, or who live in a community where we have no church.
3. When order is sent in it must be accompanied with a statement that the subscribers belong to one of these two classes.

How to Get Them

We make no conditions as to how you are to get them. You can get your neighbors and friends to send the paper to their friends in distant places. You can send it to your friends, or you can get the individuals to subscribe for themselves. Any way will suit us, so we can reach new homes and new communities.

Be a Bearer of Good Tidings

The more calendars we have to give away the better we will like it. Go to work at once and earn one.

NOTE — Do not confuse this offer with our regular offer of the paper from now until January 1st for 25 cents. On the Calendar offer the subscription does not begin until September 30th; and the paper must go to people outside of our church.

Publishing House of the Pentecostal Church of the
2109, 2115 Troost Ave. Nazarene Kansas City, Missouri