

HERALD of HOLINESS

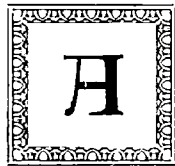
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Changes Needed



AT THE forthcoming session of our General Assembly there will doubtless be presented many changes which delegates will feel are needed to be made in the law and usages of the church. Very many of these will be wisely offered, no doubt, and possibly some will be otherwise. We wish to insist that we all come up to this Assembly not only with the desire for any and all needed reforms or changes to be made, but also that we come up in the spirit of brotherly love and co-operation and concession. Not that we would desire any compromise of principle, but we would remind all that these matters seldom involve principle. They are generally matters of polity or of discipline or methods of procedure. Sometimes they may be matters of principle, but on these honest and good men can differ. We must, therefore, come up to them in the spirit of love and mutual confidence, according to others that perfect honesty of purpose and righteousness of aim which we claim for ourselves. We must make up our minds to get all the changes we possibly can which we believe we need, but also we must determine that where we are outvoted we will accept defeat cheerfully and not for a moment dream to coerce our desires or our convictions upon others by any sort of force save that of argument and prayer and brotherly persuasion. If we can not bring the majority to agree with us, let us agree to disagree in an agreeable manner, and wait for another chance to press our reforms upon the attention of the legislators.

We must come up to this great occasion also keenly sensible of our own fallibility. We must remember that we can study and ponder one or a few questions so long and so earnestly that they will become somewhat abnormally developed as to their real claims and importance. We are liable, therefore, to be led into mistakes as to their being absolutely indispensable. If we can not, therefore, get the legislation we desire and believe so essential, we must be very careful to wait and exercise patience in the premises, remembering our own fallibility, and the rights of others to differ, and the likelihood of their difference being as honest as our views.

We must also remember that somebody must necessarily go home disappointed in these matters. Each must be willing to take his share of the disappointments. All can not succeed in their cherished aims. Opposites can not possibly be accommodated by legislators. These law-makers must decide between contending claimants for their votes for measures. Let us determine not to insist upon having everything we want. We can not hope for this. We must make up our minds to take our proportion of disappointments cheerfully and return home in the finest of humor and best of spirits, feeling that we did our best for what we felt we needed, and let time finish the work of convincing such hard-headed legislators whom you failed to convince with all your powers of forensic oratory.

One other thing we would do well to remember. That is, that much as you feel the absolute need of some reform, and true as it may be, still we have lived thus long without it, and there can not be such dismal danger from the lack of it as to effectuate our ruin in another quadrennium if we fail to get it at this Assembly. We can afford, therefore, to be patient and brotherly, and believe and let believe, and accord perfect honesty to all others who differ from us.

Above all things, and in order to this needed charity for which we would plead, we must come to this Assembly in the spirit of prayer and love and faith. We will need prayer from now daily on to the very hour of opening, and then daily prayer throughout the session. Let us all determine upon this, whatever else may betide us, or any measures for which we especially stand. Whatever may be done or left undone, let us determine that there shall be no lack of prayer for an overruling and guiding providence in this great gathering in Kansas City.

Let every delegate come to the Assembly determined to make the fight of his life for everything in sight, but determined to go home smiling and happy in his soul if he gets nothing whatever! Amen!!!

THE MIND LEGISLA- TIVE

THE chief function of great church deliberative bodies like our General Assembly is legislation. Indeed, this is about the only work for them to do, aside from the gathering of the general statistics of growth and work along all lines of church activity. The matter of legislation is the great work of the Assembly. It is the only law-making body of the church. No other Assembly or gathering has the law-making right or duty. What is done in this respect must be done by this quadrennial body. This imposes a great duty and responsibility upon the members of the Assembly. To make laws requires the legal mind, or the legislative mind or instinct. Men must possess this to make wise laws.

Let us for a moment look into this matter, and inquire what are the constituent elements of the legislative mind. First, we would say that such a mind involves great mental equipoise. One must not be impetuous or precipitate. There must be the gift of self-possession. One must have himself well in hand. The biblical principle comes in here appositely: "Greater is he that ruleth his own spirit than he that taketh a city." Indeed the principle is inevitably and universally true that one who does not or can not rule himself is not competent to make rules or laws for the government of others. This stands to reason. The man who is easily thrown off his feet, or finds it difficult to keep himself in hand, is in poor plight to legislate for the direction and government of others.

There is, likewise, needed the judicial spirit. A legislator in the church or state needs to be the farthest removed from the partisan or factional spirit. He must possess a calm and just and firm view and purpose to devise the best and the justest laws for all concerned. He must be free from pettiness or overweening anxiety for special measures. He must take a full survey of all evidence and bearings involved in the proposed measures, and then reach his decision upon a careful and impartial weighing of evidence for and against the proposition. He must never come to a measure prejudiced for or against it. He must maintain as far as possible the position of a judge trying a case at bar. He must not prejudge the case, firmly as he may feel impelled to one side or the other of a question. He must always remain open to further evidence.

The legislative mind requires that a man be broad in his vision. He must not be narrow or intolerant or predetermined in his mental attitude. This attitude unfits him for the high-

est functions of the legislator. He must ever be open to conviction by new or more evidence. There must be also a pre-eminent spirit of absolute fairness. A man must rather be right than successful in his prosecution of his own schemes and plans. He must be wary of crochets and pets and hobbies. There must be predominant a desire to get the thing in legislation that will inure to the highest good of the church, and not merely seek a victory of some measure which he chanced to father or originate. There must be a complete delivery from himself in this matter of church legislation.

Then, there must be a broad vision in the church legislator. He must take into the scope of his vision the entire church and not his section of it simply. He must be connectional, and not sectional. This is of the highest moment if we are to get the highest and best and justest results from the legislation at the forthcoming General Assembly. He must seek to get larger and broader than his own section or his own self or his people or plans or schemes. He must recognize the needs of a great body of people scattered over a broad expanse of territory, remembering that this fact will sometimes necessitate a spirit of compromise, or adjustment of differences of view. The very divergence of territory and people will sometimes render this a necessity, and we must not get the idea that any concession or compromise needed for a reconciliation of interests or of sections is a surrender of principle. Often the highest and noblest of principles are best conserved by such a concession or compromise.

Above all, we must have first and last and always the love of God and His church as the mainspring of all our work and efforts and desires in the matter of legislation. "Let this mind be in you which was also in Christ Jesus." This mind of dedication to the greatest interests of all—which seeks first the good of others and not our own simply—this is what we must have in church legislators. The mind of Christ will do the work.

THE TWO SIDES TO THE TREASON

THE prevalent treason against God has two sides, which dovetail into each other very logically. The first side is the widespread effort and persistent determination to get rid of the supernatural, and the reverse side of it is the marked tendency to deify man. In other words, the policy of the Devil is to substitute God with man. He knows there is not room for both God and man on the throne. He must get God off the throne before he can put man on. This is the very spirit and trend and persistent determination of this age of shallowness and irreligion. Man is exalted, and God is debased.

God was denied and man elevated in the garden by the first work of the Devil. He said "Thou shalt not die,"—in absolute denial and contradiction of God. The other lie of the Devil was that "in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God."

To degrade God and exalt man, to deny and contradict God's claim and right to obedience and reverence and worship, and to elevate man to the place of worship—this is the Devil's purpose, and this is what he is accomplishing in the world. He has many agencies at work to accomplish this end. He has the aid of blasphemous infidelity, as he has always had. This, however, he is not working as in days of yore. This agency has been so often discredited and proven unavailing, that he is not using it so much. He prefers church infidelity and church misbeliefs and unfaithfulness these days. He can do more and better in the guise of angels in deceiving people. He takes scholarly preachers, and makes them profess the greatest love and reverence for the Word of God while they are tearing it into shreds by their criticism and their discrediting methods. He takes the church officials, and induces them to adopt methods of church finance which are of the earth, earthy, and of the Devil, devilish. These are his loved methods for uprooting the faith of men and disgusting them to the abandonment of the church and the Bible.

If the Devil can get men like Dr. Aked, of California, to publicly declaim against a hell, he will see to it that his sensational press will herald forth the rot to the four winds, and give the infidelity the widest publicity. If he can get preachers to deny the inspiration of the Bible and falsely represent this precious Book, he will be more than delighted, and much prefer such agents to do his dirty and blasphemous work to the old-time blatant infidels and atheists, and debased and blasphemous opposers of God and the Bible.

In all his methods and plans and resorts, however, you may rest assured that his underlying purpose is ever the same, to-wit: to

discredit and destroy belief in the supernatural, and to exalt and put man in the place of God. This is his purpose, and his unceasing effort in all his tactics. Rest assured that the Devil will never let up on this line until finally destroyed and cast into the hell made for him and his angels, and for all his aids and agents and abettors,

We can see in many directions the tendency to exalt man unduly. This is emphatically "Man's Day." The age is pre-eminently stressing and exalting man. The science of the age tends in this direction. The commerce, likewise, with its phenomenal tendency to bigness and combination and the huge in all directions, speaks in the same accents of man's loftiness of powers and triumphs. The culture of the age sneeringly puts God aside, and invests man with the supremacy. The churchism of the age does the same. Man is the point of emphasis everywhere. God is insulted and put aside and depreciated and retired in society, in commerce, in religion, in the state, and everywhere.

Let the people beware, for God will not withhold His anger forever. He will speak one day, and woe to His despisers in the day of His vengeance. You had better reverence and believe in Him, and obey His call to repentance, while life holds out, and there is space for repentance.

LIGHT A NECESSITY TO THE CHRISTIAN

Nor only is light a necessity to the sinner that he may be saved and brought into fellowship with God, but light is a necessity to the Christian after he has been brought from the darkness of nature to the marvelous light and liberty of the sons of God. We must walk in the light as He is in the light. As we receive the Lord Jesus, so we must also walk in Him. Light inducted us into the ark of salvation, and light must be our way into all the fulness of the gospel of peace and power. We walk by and in the light as well as being saved by its help and guidance.

The field clearest of trees and shading obstructions is the field where the sun will have the best opportunity to do its beneficent work of germination and fruit-bearing. So the heart where there is the fullest and clearest way for the shining in of the light of God's Word will be the heart the quickest to respond to the fruit-bearing demands of the gospel of God. The Word of God must have free course in the heart and mind and life of the believer if he is to be as fruitful and glorious in life and nature as God intends him to be.

The man who does not habitually "search" the Word of God, who does not seek diligently to "rightly divide the word of truth," will never reach those acclivities of grace and strength and beauty of character and power that God demands and expects of him. The Word is the means of his growth. "Desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:2). "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). This Word is the source of life and power. This Book divine is the secret source of strength to withstand the enemy and overcome all obstacles and besetments. We neglect this Book at our peril and will inevitably have to pay the penalty in spiritual defeats and disasters. Let this Word, therefore, dwell in you "richly" and it will produce the fruits unto eternal life.

There is not a more fatal or a more prevalent evil today among the children of God than neglect of diligent and prayerful study of this Word. Hence, comes the sickliness and paleness and fruitlessness of the lives and behavior of so many in the churches of the land. Let there be a great turning back to the Word of God, and there will be a great turning back to us of God in His mighty blessing of grace and power and love and glory such as will astonish the world.

You can not force or repress a smile. You can neither counterfeit or cover real religion. Your neighbor will know the real facts in the case.

The sun shines without your effort. You have only to get the weeds out of the way, and the limbs and leaves which obstruct its light, and the shining goes on and the fruit bearing also. So, you have only to keep out of the way obstructions to the light of God, and let His sun shine on your heart and life, and the fruit will appear, with no anxiety or fear on your part. The fear is to come in at the place where the weeds and the thorns threaten to choke out the life and light of God.

THE EDITOR'S SURVEY

News and Notes

Rev. James M. Taylor has been for a number of years carrying on a kind of independent missionary work chiefly in South America, which was supported mainly by contributions from holiness people generally of all kinds. We note that Brother Taylor has connected his entire missionary work officially with the Methodist Episcopal Church, under the relation of the "Department of Foreign Evangelism Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City." Of this department of the Church, Rev. James M. Taylor signs his name as "Secretary." Henceforth we suppose, very naturally and properly, this work of Brother Taylor will be exclusively supported by the Methodist Episcopal Church, and no longer by money contributed by holiness churches or holiness people having their own missionary operations to support.

The lynching of Leo Frank was an atrocious act of savagery and anarchy. The state of Georgia is forever disgraced by this needless act of outlawry. The state officials are to blame for putting Frank on the state farm instead of within the walls of the state prison. With a nation stirred on the case, and with thousands in Georgia thirsting for Frank's blood, when the commutation to life imprisonment was made, the state officials, if they desired in the least to protect his life, should have had Frank locked up within the prison walls, and not placed in the comparatively unprotected place of a prison farm. To so place him was like inviting his lynching by the lawless mob who did him to death. There is no defense whatever for thus exposing him to the mad revenge and fury of a lawless mob of cold-blooded murderers.

Detroit should look narrowly into the importation of eighty Belgian orphans into this country by a Romish priest of that city under the plea of bringing them to their parents who had preceded them before the outbreak of the war. This is a fine scheme for augmenting the contingent in this country of dyed-in-the-wool Catholics if allowed to continue.

Let inspection bills be passed by every state legislature so that there can cease the horrible spectacle of an organization in this country which can run laundries and other industries behind closed and locked doors, with the unpaid labor of enslaved girls. Let our juvenile judges be made to cease committing girls and children to these slave pens, to be forever shut out from freedom and doomed to hard, unpaid labor for life.

We will soon have the General Assembly in session in Kansas City. Let prayer be unceasingly made for the blessing of God upon every session and every meeting, that God's will may be accomplished in all matters done.

It is highly important that our missionary collection be not forgotten in the rush of duties and demands in the closing weeks of the Assembly year. That deficit or overdraft must be wiped out and that quickly.

We wish the ear of every reader of these columns for a moment. Turn to the announcement of the Publishers on another page, and

see that they offer the *HERALD OF HOLINESS* from now to the beginning of the year 1916 for only twenty-five cents. Send the Publishers one dollar at once, and the names and addresses plainly written of four persons who do not, but ought to, take the paper. You will do a much needed piece of advertising for the paper you love, and perhaps gain four permanent subscribers for the paper. God will smile upon you for doing this easy thing, and you will feel happy over it. Do n't fail or postpone it, but go at once and attend to this please.

If you can not send a dollar send at least fifty cents or twenty-five cents with one or the two names and addresses of persons who need the paper, and let them have it from now until January 1st, 1916.

Strange, if every friend of the *HERALD OF HOLINESS* does not seize with alacrity and delight this wonderful opportunity to get the paper into five thousand new hands immediately by the marvelous proposition of the Publishers to send it from now to the 1st of January, 1916, for only twenty-five cents. Let every subscriber send the paper at once to some friends on this offer.

Spurgeon said with truth and force that "most of the grand truths of God have to be burned into us by the hot iron of affliction, otherwise we shall not truly receive them."

We quite agree with Brother J. W. Oliver, Secretary of Western Oklahoma District, when he says in the *Pentecostal Nazarene*: "I am one of those who believe that we Nazarenes can do anything the Mormons can do. They are putting two missionaries in every county in the United States just as fast as possible. Thank God we can, too, and will just as soon as our people get the matter properly before them." Why not? we ask. God has called us to this work, and nobody else is trying to do it. If we fail, the work will not be done. Let us up and be doing, and quickly overspread this country with our blessed evangel of full salvation from sin here in this life.

During the editor's enforced absence from the city, recently, the Rev. and Mrs. G. Arnold Hodgkin, of Pasadena, Cal., made a visit to the *HERALD* office. They were en route home from Portsmouth, R. I., where they had been engaged in a meeting. Brother Hodgkin held several meetings East while on his trip. He is a member of the faculty of our Pasadena University. We were exceedingly sorry to miss the visit of this elect couple, and we tender them hereby our thanks for their call, and the wish that they repeat it the first opportunity. We were visiting very sick members of our family in another state, when they called. Brother Hodgkin was on his way back to the seat of his important and useful labors in the University at Pasadena. This may be a trying year on all our institutions of learning, owing to the financial stringency, but we sincerely trust they may have a successful and gratifying enrollment, and a year of splendid success. Our dear Brother Hodgkin, and the army of men and women similarly employed in our educational work, are doing work for all the ages to come, until Christ returns, and they need and deserve the warmest sympathy and most earnest prayers of the church. God

bless every one of them, and give them encouragement and strength for this great work.

The disappointed politicians and office holders who have been displaced and displeased by the efforts of Warden Osborne, of Sing Sing prison, are endeavoring to have him ousted. He is introducing reforms in the prison looking to making the prison a place of reform and helpfulness to the prisoner, instead of a place of brutal revenge and punishment. This displeased a class who have profited by the former savage and brutal method. Governor Whitman has announced that he had no thought of removing the new Warden. Like Judge Lindsey of Denver, Warden Osborne is finding that the path of the reformer is a thorny one.

Zion's Herald in an editorial on "The Church and the Labor Problem," says with force and discretion that the Church stands for the very things needed by labor, and for which labor has so long contended. The editor says of the church that: "It stands for the protection of womanhood in industry; it stands against child labor; it stands for justice for the employer; it stands for a day of rest for every worker; it stands for sanitary homes—in a word, Christianity stands for the reign of Christ, which means justice and brotherhood among all men."

Rev. W. A. Sunday delivered two strong addresses at the World's Bible Congress, at the Panama Exposition. The congress is said to have been well attended, and a writer in an exchange says incidentally in an account of it, that the translation of the Bible into 534 different languages reveals a work of far greater importance than the building of the Panama Canal, for "it makes possible a channel through which the thought and purpose of God may flow into the crude, barbaric life of a people."

Marshall Field at his death left \$3,000,000 for the erection and endowment of a museum of natural history in Chicago. There has now accumulated interest of \$1,500,000. Steps are to be taken at once to erect the largest and finest marble building in the world for the museum, which it will take three years to build.

That is a fine point forcefully put by the *Congregationalist*, when the editor says: "All our problems—local, national, and international—must finally be settled by the quality of the life in the homes of the world. Here is where character is finally tested. Here is where the roots of strife and war, or of love and good will, to all men in all climes, of all colors, are nurtured. The best thing most of us can do is to invest a large share of ourselves in our homes."

The assault of the Rev. Dr. Aked on Billy Sunday, which was so sensationally made, will fall flat on most people, even on many who did not admire Mr. Sunday. Most of the reasons assigned by Dr. Aked are the very things for which all evangelical people will endorse Mr. Sunday. Dr. Aked's assault did not keep 70,000 people from hearing Sunday in San Francisco.

The International Reform Bureau has scored a victory in securing the exclusion of Havana

prize fight films from the United States mails through federal law. This exclusion meets the general approval of all clean and patriotic citizens of this country.

American Lutherans are considering introducing episcopacy into their form of church government. This seems to us a marvelous step backward in matters ecclesiastic. The trend of the age is decidedly from such hierarchical tendencies and entanglements. We had hoped the trend would continue until this mediæval and popish appendage of the middle ages would disappear from church history. Let Rome have a monopoly of this whole bishop business.

"The Story of the Snow-Breath"

This is the title of a beautiful article in the *Sunday School Times* illustrative and emphasizing the doctrine and experience of holiness. We give it here as a gem which will help many a reader in his search for or in his life of holiness. There is in this article a freshness and a strength and a beauty which will be appreciated by all who believe in holiness, and also will tend to convince those who may not have yet yielded assent to the glorious doctrine and experience of a clean heart:

Staight as a level drawn with some mighty ruler across the Swiss mountains lies the snow-line. Up at eight thousand feet above the sea it stretches, dappling first the gray hollows, and massing higher up into glaciers that look, when they glisten with the sun, like steps up to the very throne of God in their intense purity.

Down in the valleys you look up at them and wonder; up in the hills you breathe their breath; and no one who has breathed that breath of ice and snow in the higher Alps can ever feel quite satisfied with the air of the valley again. As soon as you see those snowy heights your whole being craves to be there, — just as near to them as you can come, where every inhalation is a flood of life. For the snow purity is an active, energizing force: it is a purity that purifies, slaying by its presence the germs that make for death.

The very memory of it seems to bring a rush of freshness into the heavy days in the microbe-haunted streets and lanes of the city; you seem to hear the tinkle of the cowbells, and get a waft of oxygen through your being. But that is only imagination. To get the work of renovation done, you must be there.

And in the place where heaven meets earth on the spiritual plane, there is, thank God, a snow-line and a snow-breath. Christ has brought the crystal purity of heaven down to the place where we can draw it into our very beings, if we will "in heart and mind thither ascend, and with Him continually dwell."

Has a cry for purity awaked in your heart? There may be nothing outwardly blameworthy in conduct, and yet, withal, the stifling sense of everything being sin-tainted, self-tainted, within. And it is often after a full surrender to God has been made that to our surprise we become conscious of this pervading sinfulness. It is because we have followed the light that more light is given, and He begins to reveal much that we were too obtuse to recognize before. We come to see the self-seeking that lurks even in Christian work, the spirit of criticism, of exaggeration, the thrill of pride at being commended, the indolence in prayer, the trend to secret self-indulgence, — these things are as deadly as the poison-microbe, and as elusive. The whole spiritual atmosphere seems full of them, and we are conscious that we can not even see them, much less fight them. The only hope is to find a place where they will not live.

It is vain to go back to some memory of past experiences and try to summon it again: it is useless to lean on a vague hope for the future. To keep an ideal will serve no more than for a consumptive man to hang a picture of the Engadine on his wall; he needs to be there. And we need in like manner a present fullness of salvation, here and now.

That salvation was described thus, long ago, by George Fox: "I knew Jesus, and He was precious to my soul; but I found something in me that would not keep sweet and patient

God is Able, Hallelujah!

By D. RAND PIERCE

[NOTE—It will prove an inspiration to the faith and courage of any soul who will take the pains to ascertain how many times in the Bible the declaration "God is able," "He is able," etc., is to be found.—AUTHOR.]

There's a message that has echoed down the ringing grooves of time,
God is able! He is able!
And it matters not how dark the life may be
with sin and crime,
God is able, hallelujah!

CHORUS:
God is able! He is able!
For He gave His Son to suffer and to die upon the tree.

God is able, hallelujah!
Oh, there's glory and there's triumph in the Cross
for you and me!

Though the stormy clouds may gather and the waves of trouble roll,
God is able! He is able!
He can fill the sky with sunshine and put glory
in your soul,
God is able, hallelujah!

Do you want to be a worker and to help His cause along?
God is able! He is able!
With the Spirit's mighty power He can make
the weakest strong.
God is able, hallelujah!

Do you wonder if you ever will be able to go through?
God is able! He is able!
He can keep us here below and then in heaven
land us, too.
God is able, hallelujah!



and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

That is God's side in the matter of holiness. Our side was the surrender, but that is only half, and the poor human half. His side is that "whatsoever toucheth the altar shall be holy." "The altar sanctifies the gift." "The blood of Jesus His Son cleanseth us from all sin," — "goes on cleansing," so the word means, — loosens, annuls the taint, just as long as we walk in the light of His heavenly places, and breathe in His life.

And this implies no finality, only a starting-point. It is when your lungs are filled with the clear snowy air that you learn what real energy can be: a walk or a climb that would be deadly weariness below is nothing now. And so does the glory of these high places lay hold of the mountaineer that each peak gained reawakens the hunger for yet another. "Their kingdom is above the snow-line." Let ours be too.

One Phase of Its Fruit

Among the many kinds of fruit of the neglect of the Bible is the production of a generation of degenerate youths. With the Bible shut out of the schools, and neglected in the homes of the people, and the children denied instruction in the moralities of religion and life, what else could we expect but a race of such young degenerates? We saw the other day where four criminals were executed for crimes against the law of the land, and their average ages was less than twenty years. Any reader of the daily press can not be ignorant of the startling increase of crime among the young people. Holdups and murders and burglaries and all sorts of crimes are common among this class. Our churches are notably neglected places by the young men. They use Sunday as a day for carnival and frolic and learning habits of debauchery. We are reaping all this as the sad harvest of this neglect to instruct them in the Bible which is essential to them. C. T. Wettstein says in the *St. Louis Christian Advocate*:

There are 10,000,000 children and youths under sixteen years of age that have never crossed the threshold of any synagogue or

church. But the Republic means that every citizen must be a scholar toward the intellect, a patriot toward his country, and an obedient man toward his God. For years the Ten Commandments, the Bible, and the fundamental principles of ethics have been kept out of the public schools. Superficial men have confused the teaching of morals that are universal and concern market-place, street, home, and forum, with the teaching of denominational tenets. But the Ten Commandments are not denominational any more than the multiplication table is denominational, or gravity or an eclipse of the sun. The simple fact is this: The Catholic priests, the Protestant teachers, and the Hebrew rabbis have been jealous of one another. Rather than have the Ten Commandments taught in the public schools, and have one denomination gain at the expense of another, they have preferred to let 10,000,000 boys and girls grow up moral illiterates, while 16,000 murders take place every year. Now the Republic has come to a crisis.

Another Witness

On the subject of the failure to instruct the children of the country in morals by the use of the Bible, there is another witness in the person of Dr. Newell Dwight Hillis, of Brooklyn Tabernacle, New York. In a great meeting of Jews, Unitarians, and Universalists in New York, Dr. Hillis said on the subject of this flagrant neglect that:

While religious sects were opposing any kind of religious training in the schools the youths of the country were going to the Devil.

Judges and courts are beginning to say that something must be done to gain our youth in morals. Unless the Catholic, Protestant, and Hebrew teachers get together and agree that the Commandments, the Golden Rule, the laws of the family, the laws of social sympathy and social service are taught in the schools, then the common people had better turn away from all religious teachers and ask the judges of our courts to agree upon a few great ethical principles that are fundamental to the Republic that shall be taught in our schools. For the judges are coming to feel that they have no right to choke a boy to death with hemp rope after he is twenty-one years of age, when society has permitted him to grow up as ignorant as a beast before he was twenty-one. It will not cost the state one-tenth as much to teach the boys morals in childhood as it does to build prisons for them during their manhood. And if this movement, representing the union of many religious faiths, shall help us secure the desired end, namely, some statement of the simple moralities that are vital to the existence of the Republic, that can be drilled into our children through the public schools, a great and much-to-be-desired end will have been secured.

Lincoln and the Bible

Every bit of evidence we come across convinces us more and more that Abraham Lincoln was a good man and a Christian. He believed the Bible, and was a man of prayer. Father Chiniquy is a sufficient witness of the fact of the piety of Lincoln and his belief in and habit of prayer. We find in the *Christian Herald* witness to the fact of Mr. Lincoln's belief in and study of the Bible. The *Herald* says:

I talked recently with an old man who heard the Lincoln-Douglas debate at Bloomington, Ill., who said, "I remember Lincoln quoted Scripture like a preacher." Browne, one of his biographers, wrote: "He made frequent use of Bible language and of illustrations drawn from Holy Writ. It is said that when he was preparing his Springfield speech of 1858, he spent hours trying to find language to express the central idea. Finally a Bible passage flashed through his mind, and he exclaimed, 'A house divided against itself can not stand.'" Mark 3: 25. In his second inaugural he quoted twice from Matthew and once from the Psalms. It would seem that in every crisis of his life he sought Bible inspiration and divine guidance. While he was running for Congress, he declared his religious attitude when, pulling a small Bible from his pocket, he said to a ministerial friend, "If I read this Book aright, every preacher ought to be with me in this contest."

THE OPEN PARLIAMENT

HAS there appeared in recent times a more striking example of the befuddling effect of narrowing one's vision to the confines of his own denominational balltwick—as well as of the fact that there is no such thing as undenominational holiness in the strictest sense of the term—than the recent utterance of a great and good holiness teacher in an undenominational holiness journal to the effect that (1) "The organization of holiness churches has and does in many instances hinder the spread of holiness" (2) "The Nazarene church is going to take its place with the Free Methodist church with holiness as their center" (Hallelujah!) and (3) That "the great trust [how suggestive the term!] for the truth of holiness and the spread of holiness throughout Christendom is with the great [note the adjective!] Methodist church?"

Let us notice these assertions in a little further detail and then propound a few inquiries which they clearly suggest.

Anent assertion No. 1, the writer says: "A sensitiveness has arisen among some of our bishops and superintendents that if we have a holiness revival some one is going to come around and call these out of the church and form a distinctive holiness church."

But supposing that some such person does come around and call newly-sanctified souls out of their church. What incentive would such souls have to leave a church "raised up to spread scriptural holiness over these lands," and in which they received the blessing, if that church is still true to its calling, and affords a church home congenial to such experience?

Do not these bishops know that there is no likelihood of such souls being lost to Methodism except for the reason that the M. E. church no longer affords a congenial church home to them?

Do not these holiness evangelists now pleading for the old church know this?

Why, then, this attitude on the part of either? Why should newly-sanctified souls be supposed to be so ready to leave the church of their fathers?

Then let us note, please, that the keyword in connection with this part of our subject is found in the word "our" as used in the above quotation. May we not believe that something can be, has been, and is being done for holiness outside the jurisdiction of these particular bishops?

May we not at least peep through a knothole in the barricade and view the field beyond?

MANY years ago the writer, then an unsaved girl, was deeply impressed by a dream or vision related by a friend, who, although a professing Christian, was living a selfish, empty life.

She said to me, in speaking of this experience: "Whether it was a dream or vision I know not; but one thing I do know: it has changed the whole tenor of my life. It seemed that I died and my spirit left my body. I immediately was conscious of a celestial being at my side, radiantly resplendent with glory."

"With my angelic guide, I started heavenward, passing through chariot clouds and on through space with the rapidity of thought. We passed the moon with its soft and silvery light, and the sun with its insufferable splendor."

"The Golden Shield of Packed Suns, with its twenty thousand revolving suns was left behind. The Southern Cross, with its hundred various-colored suns, shone with unspeakable glory. We passed angel bands, ministering spirits coming and going."

"On and on we traveled until our eyes caught sight of the city with its foundations of precious stones and its gates of pearl, whose Maker and Builder is God."

"We heard the songs of the redeemed as the music floated out over the walls of jasper. As

An Illogical Position

Written by D. D. TOWER

Does the success or failure of the holiness cause hinge on the attitude of bishops confessedly more interested in the numerical prosperity of a denominational institution than in the eternal welfare of souls?

About how long should holiness evangelists be content to be tails to such ecclesiastical kites?

Anent assertion No. 2. We will simply thank the good brother for so high a compliment as his concession that we are "centered on holiness"; and suggest that if as much could be said regarding his denominational church home there would never have been a gravitation of holiness people from it.

In his third assertion our brother turns prophet and predicts the return of the M. E. church to its pristine loyalty to holiness. Well, will that not be time enough for holiness people to render to it the devotion due only to a church which is loyal to holiness?

Why should any one desire for man or institution the devotion and respect belonging only to a character he or it does not represent?

This M. E. holiness evangelist admits that the "tide" in the M. E. church is at present inimical to holiness. What is going to "turn" it? Does he not ignore the part that the attitude of the M. E. church to holiness had in the formation of both the Free Methodist and Nazarene churches, as well as the degree of his own indebtedness to these churches for the privilege of advocating holiness in the M. E. church?

The founder of the Free Methodist church—does he not know?—was expelled from the M. E. church for his advocacy of holiness, while the founder of the Nazarene church says he "was put in a chute and chuted out of the M. E. church" for the same reason; as doubtless every other holiness advocate would be but for the fact that the powers that be in the M. E. church do not care to take steps so certainly

A Starless Crown

Written by Mrs. HATTIE LIVINGSTON

we came nearer the city, the gates were opened wide, and we entered just inside the gate, and there my celestial guide left me.

"Thanksgiving and praise filled my entire being. We had made the city at last, and were safe to all eternity. Joy was boundless. Heaven was our eternal home."

"There were many mansions and palaces of unimaginable beauty and splendor."

"My attention was attracted by the difference in the appearance of the celestial beings as they walked the streets of gold and bathed in the sea of glass mingled with fire. They were all beautiful, whiter than the light; but some shone with such a radiance that I was scarcely able to look at them. Some had crowns that shone with more brilliancy than a thousand sunsets. I marveled at the appearance of the inhabitants of the city. I had always thought that when we reached heaven we would all look alike."

"By and by my angel escort returned with a crown for me. I looked at it, and in my surprised amazement exclaimed, 'What is the matter with my crown?' Around the top and bottom were places prepared for diadems, but no jewels were there. In the center were emblematic figures with places for gems, but the settings were empty; there was not a jewel in my

calculated to help augment these "distinctive holiness churches."

Hear the testimony of the founder of Ocean Grove—the campmeeting mecca of American Methodism—on this point. Rev. William B. Osborne of the New Jersey conference attended a Free Methodist campmeeting at Rahway, N. J., a few years before his decease, and in the Sunday morning love feast said: "I have come fifty miles to attend this meeting; that I might thank the Free Methodists for the privilege of preaching holiness in the Methodist Episcopal church. I want you to keep right on as you are doing, even should you never see one soul converted directly as a result of your labors; for you are doing a great work in our church, and in other churches also. You make it possible for us to take a stand for God and righteousness we could not otherwise do."

As much or more can now of course be said of the Nazarene church ("where are the nine?") But what are we to think of a church which tolerates the preaching of holiness for such a motive only? And of how lasting a character are the fruits of such holiness preaching likely to be?

Why should any one want to preach holiness under such circumstances?

Does any one really believe that God prefers such a church to one out and out for holiness?

If not, then why should any one who is like Him? Unless He prefers such a church, why should it be thought likely that God will bless a worldly, unholiness church in preference to one raised up in His providence to provide a home for those the other has turned out of doors? What conceptions of the Almighty such a view would involve!

Let us ask two more questions in closing, and then leave the subject with unbiased readers.

Do Methodist schools and periodicals reflect spiritual conditions in the M. E. church?

If so, why should they be deemed any more unsafe or insufficient than the church conditions they stand for?

Is it not about time some of us were getting our eyes open and beginning to "play fair" with this question?

Why so much guessing, hoping, predicting, supposing, prophesying, and dodging? Are we not living in a world of facts?

Are not religious matters the most matter-of-fact things on earth?

God give us courage then to face the light, deal with facts, and take a stand!

crown. The angel replied to my anxious inquiry:

"Lost opportunities. These places at the top of your crown were places prepared for jewels as a reward for having made heart sacrifices for Jesus. Such opportunities came into your life. The Holy Spirit said to you, 'Sacrifice, deny yourself, give up this, make a real heart sacrifice for Jesus.' But you refused to listen. You always chose to make it easy for yourself, and put the hard things upon others, and so have lost the reward. At the bottom of your crown were places for jewels as a reward for intercessory prayer. The faithful Holy Spirit prompted you to pray. The necessity was impressed upon your conscience; but you let pleasures and other duties and cares of life crowd upon you and take your time and attention, and you did not pray. Some one else took the burden of prayer, and you lost that reward."

"The diadem that should have been placed in the center of your crown was a reward for souls sought and won for your King. The opportunity came, the Spirit said, 'Go, and pray with that lost soul; go, seek the fallen, the drunkard, and the backslider. Get them on their knees; pray with them, and point to them the Lamb of God that taketh away the sin of the world.' You made excuses for yourself,

and said, "Some one else can pray and talk so much better than I can." You left the burden of the work on others, and made it easy for yourself. Thus you lost that reward.

"They say there is no sorrow in heaven," continued my friend. "Sorrow? No, not sorrow; but ah! what regret! I had never really known the meaning of the word till I looked back over my earthly pilgrimage and realized that I had lived an empty, selfish life, and had built upon the foundation (Christ) only wood, hay, and stubble; that I had lost my eternal reward, and had lost it for ever.

"I said to the angel, 'Oh, if I could only be permitted to return to earth again, I would never live such a life. I would jewel my crown for eternity.'

"Again the angel left me for a time; but when he returned he gave me this glad message from the throne, 'Go back to earth and jewel your crown.'

"Awaking, I heard the silvery voice of the angel still saying, 'Go back to earth and jewel your crown.' No more empty life for me," exclaimed my friend. "From henceforth I'll live for Him who died for me."

General Superintendency Timber

Written by C. E. CORNELL.

WHAT kind of men ought we to elect for General Superintendents? This is a very important consideration for the coming General Assembly. The men who represent the Pentecostal Church of the Nazarene in this dignified, responsible, and important position, ought to be—in the judgment of the writer—if such men can be found: (1) Of deep piety; men of prayer; men who know God. (2) Men of scholarly attainment; a university graduate preferred. (3) Men of culture and refinement; dignified, not stiff; but an example in decorum and bearing among men. (4) Men of judgment; careful and discriminating; whose opinions and rulings have weight with others. (5) Men careful of speech; not flippant, coarse, vulgar, slangy; whose utterances are worthy of imitation. (6) Men who love the Pentecostal Church of the Nazarene; who are loyal to the core, who will not desert us when the battle is hot, and difficulties portentous. (7) Men whose hearts burn with a passion for the souls of others.

Well-rounded-out men with unassailable Christian character, scholarly attainments, fair and discriminating judgment, unswerving loyalty, ready for sacrifice or service.

Our General Superintendents who have served us so faithfully are men clean in life, fervent in spirit, scholarly, and able to judge men. But in case one or more of these retire, delegates to the General Assembly should be thinking about *who* is to take their place.

MEN TO BE AVOIDED

The wire puller. Any man who is out electioneering, or who is pulling ecclesiastical wires, should be left entirely alone. Our church, just as far as possible, must avoid ecclesiastical politics.

The narrow-minded, one-ideaed hobbyist. No man should fill the office of General Superintendent who is not broad enough to be charitable. The men who are warped on divine healing, the second coming of Christ, who know nothing but pre-millennialism or post-millennialism, who are fanatics on dress, lodges, etc., who thresh, hammer, pummel, gouge, berate, pound, drive everybody who do not think and act according to their judgment of things. That class of men should be avoided.

The man who lacks judgment and discipline. Both qualities very essential for General Superintendent timber. We want no man who loses his head or has a "brainstorm." Level-headedness, care of the details, and carefulness in personal matters should characterize a General Superintendent.

The man who is carnal. The impulsive, dogmatic, erratic, explosive displayer of gross car-

nality; who is harsh, impatient, ungentlemanly, unkind, and often abusive. Let us leave him severely alone.

The past record of a man should be carefully looked into. Has he been a gadabout, going from one church to another? What about his character? Is it unimpeachable? If there is any doubt, he should be avoided. Of course, we

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

THERE are three distinct references on this text: Luke 24: 49, Christ's command to the apostles to "tarry in Jerusalem, until I send the promise of my Father upon you: and that ye wait for the endowment of power from on high"; on the day of Pentecost, Acts 2: 1-4, "They were all of one accord in one place, and were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." When He comes to abide in our hearts, we have a testimony, we have fire, we have power, and all that we need. Luke 24: 48, "And ye are witnesses of these things."

Scholars tell us that this word "power," as used here, in the original carries the same meaning as our word dynamite. Many people fail by seeking for more power instead of the Holy Ghost, which is Himself the power we need. He being the third person in the divine Trinity—equal to Father and Son, with power to create and hold in open space the worlds innumerable—is powerful enough to save and sanctify all who believe and pay the price. Street railways have great central power houses, where the source of all their supply is manufactured and disseminated, whereby cars are operated. This is what the Holy Ghost is to the church. He is a consuming fire, the Mighty God, the Prince of Peace, the eternal ex-istant One, whom we must trust and obey.

Some years ago, in Washington state, a company of men working on a country road, invited people to come and witness the blowing up of a stump which stood in the center of the roadway. Being of enormous size, one from which a giant fir tree had been cut, we were told it required fifty pounds of dynamite to destroy it. The noise was not so great as we expected, but the effect was tremendous. The stump was lifted, root and branch, literally torn to pieces, hurled hundreds of feet high, and carried some distance away. On the highway of holiness we sometimes find stumps and stones which must be blasted, and parts to be pulled up; but our weapons are not carnal, neither automatic; but yet they are mighty in the power of the Holy Ghost. "Ye shall receive power, the Holy Ghost coming upon you."

Some young men once brought a bulldog into a meeting and kept up a disturbance by pinching his tail and feet, causing him to yelp, and bad boys to laugh. Finally the evangelist went down and said, "Young man, this dog must go out." "All right, you take him, if you can," was the answer. The preacher spoke kindly, patted the dog on his head for a little while, and then picked him up and carried him out. Kindness—oh, that precious gem! How it sparkles! How sweet and long it lingers on memory's tablet! It broke the heart of Jerry McAuley, Valentine Burke, and Bud Robinson, and many thousands more.

All who have read the life of Peter Cartwright know something of the marvelous things that God did through him. How in answer to prayer a wild, giddy girl was converted on the floor at a public dance, and the whole performance was broken up. We know of a young woman who was once a true Christian, and ran well for a time in the race for eternal life, but finally made the awful mistake, went back into sin, and down to the lowest depths of hell on earth; and, backed up by a lot of tough men,

want no man who is divorced, although he may claim legitimate or scriptural grounds. "The husband of one wife" fits the scriptural demand.

There are a few men among us with grace, gifts, and usefulness who will fill the General Superintendency with dignity and honor.

Mr. Delegate, do you know any of them?

Power, Not Puff

Written by T. S. MASHBURN

she repeatedly pretended to faint, causing much disturbance. People were so badly annoyed by this that the evangelist filled a bucket with water, set it up on the pulpit, and said, "Friends, this is not for drinking, neither is it for baptismal service; but, as we all know, there is a young woman in this audience tonight who has by sham fainting caused much disturbance, destroying all interest to the disgust of thinking people. We here and now give notice and fair warning that if this thing is repeated tonight, we will empty the full contents of this bucket upon the guilty party." Needless to say, there was no more faintings during that meeting. Power, not puff, is our need.

We do not mean physical force—a thousand times, No. Pugilists, bull fighters, and wife-beaters have that; and others are almost as bad as the demoniac whom no man could bind. Out of this wild man Christ cast a legion of wicked demon spirits. Judah's Lion can break every chain, and free every captive soul: for it was He who suffered without the gate that He might sanctify the people with His own blood.

Popular opinion of this age would scoff at the thought of a personal or prime Devil; but if we read carefully Revelations 12 and Daniel 10, and follow out references, we will see that there is a chief or princely first angel Michael who delivers God's people. And then, too, there is a chief devilish angel or demon spirit, disseminating his hellish work by multiplied demons or wicked spirit devils in the earth by the third part of the stars which he drew with him when cast out of heaven. He goes on propagating and maintaining his wicked and hellish kingdom, and will continue so to do until he is bound and cast into the bottomless pit, where he belongs.

John Knox, Jonathan Edwards, John Wesley, and many others had this divine Holy Ghost power that moved men to God under their messages of holy fire. Samuel Morris, the African slave boy, God entrusted with this power to teach so great and good a man as Stephen Merrit, and to lead hundreds of souls to Christ. Power, holy, God-given power. Fire, holy fire which burns and glows and moves and melts, purifies, energizes, and causes people to sit up and take notice. Things tame and ordinary do not appeal to people in this age. It must be a million miles beyond that sort of thing to swing us out into the supernatural things of God.

We do not mean power to mesmerize people, neither do we mean military power, nor yet political, statesmanlike, monetary, classical, social, or even ecclesiastical power. But we do mean Faith that works by love—a love that works no ill to his neighbor. Love divine, all love excellent; love that binds us back to God; love that will not shrink though pressed by every foe, but cries onward to victory we must go.

We must keep up our shout and holy, fiery missionary spirit, and witness to the uttermost parts of the earth; but of course some of us can not go to foreign fields in person, yet in faith, prayer, and giving of money, and teaching and training those who can go; and by standing back of and helping our publishing interests to disseminate our good holiness literature, be of some service in this great cloud of witnesses.

We should be careful to not criticize some who do not shout as much or as loud as we do; or even those who do not kneel when we pray.

Rum's Picture

WILLARD N. DODGE

*Paint a picture, please, for me;
Leave no markings dull or faint.
Paint it for the world to see—
I will tell you what to paint.*

*Paint a picture black hell,
Paint starvation, death, and shame,
Paint a convict's prison cell,
Paint a tarnished, ruined name.*

*Paint noble men and women fair
Suspended from high heaven's dome;
Paint hungry, helpless children there,
Paint broken hearts, deserted homes.*

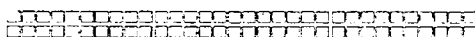
*Paint a mother bowed in grief
For her lost, her wayward son;
Paint the chains of unbelief,
Paint his master, cruel Rum.*

*Paint a child with golden hair
Standing at a barroom door;
Paint her drunken father there,
Pleading for just one drink more.*

*Frame it dark with blighted years,
Stain it with the murderer's stain;
Varnish with a woman's tears,
Trim it all with children's pain.*

*Hang it where the sons of men
May view it as their course they run;
A sad lesson let it be to them
Of the deeds of cruel Rum.*

*Paint this picture, please, for me;
Paint it as quickly as you can.
And you will then an outline see
Of what Rum has done for man.*



my own head. But if he is brought before the proper authorities, and they, sitting in judgment upon his case, decree his imprisonment or death, all the world says, Amen!

Yet the judgment of these is only finite, while God sitteth in the heavens.

"I am the Lord and there is none else. I form the light and create darkness: I make peace and create evil" (Isaiah 45: 7). We know that it was the same God that caused the thorns and briars to spring up, that planted the Garden in Eden, one with the good purpose of holding man to God, and then when the chastening rod must needs be prepared it was done by the same loving hand.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12: 6). Because He knows that every son will not only need chastening, but scourging before he will be brought into complete and continued harmony with Himself, which is the only possibility of heaven. "After that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Neither has God been careless of our judgment of Him, but away back in what would seem to us the beginning, when He felt it necessary to sweep away the population of the whole world, leaving only the family of Noah, He pleads in extenuation "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). How could God spare such a people!

But that God "is long-suffering to usward, not willing that any should perish" (2 Peter 3: 9), is as manifest in the Old Testament as in the New. For while he quelled rebellions and unholy practices with a strong hand, where the reign of righteousness and sometimes the very existence of Israel was at stake, yet we find Him answering Abraham's prayer for Sodom, with the words, "I will not destroy it for ten's sake," and yet "the men of Sodom were wicked and sinners before the Lord exceedingly."

Again, the Lord, after bringing Abram out into the land of Canaan, and after He had

The writer recalls a case in his early ministry of a young lady, a true child of God, who, through some physical trouble, sat up during prayer; and, being criticized for it, she became hurt and was driven to backslide. Locomotive firemen are governed principally by two things: how to keep the desired amount of steam while the engine is running, and working hard. First, by the indicator on the steam gauge in the cab, and the second, by the volume of black smoke rolling out of the smokestack. Some people seem to think that unless there is a great cloud of smoke rolling constantly, and thunder bolts of shouting in the camp, that the fire has all gone out. The fire is enclosed tightly in the firebox of the boiler: it is not seen, and yet it does its work effectually. During the last year a deaf and dumb boy was converted in the Nazarene Mission on Fifth street, in Los Angeles, and is now a member of First Church. It is not always by the crashing thunder peals of Sinai, but the still small voice. Oh, that we had more fire, more shout, more Holy Ghost people! Yes, we must have them! But we should also remember that there is a variety in God's kingdom; and it is God, or should be God only in us. This is His true power, and not puff.

We saw in a store window a rocking chair sitting on a clean glass plate, rocking smoothly and gracefully, but no visible power was to be seen. Yet there doubtless was real electrical power moving it. Just so with God, the Holy Ghost. Not visible to the natural eye, yet marvelously real. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." It is not wind, but a supernatural Holy Spirit coming down from above.

A witness is one possessed with personal knowledge, vital to a case on trial. Webster says an axiom is an indisputable, self-evident truth; a proposition embodying a truth at once obvious and incontrovertible. This is exactly what the Holy Ghost is to all who pay the price and receive Him. He is more real to us than any and all things this side of heaven. A self-evident, potent fact; a divine reality, living His own life in our mortal bodies, which are His temples. This is holiness, sanctification, Christian perfection, heart purity, and the Bible standard of the Christian life. To fail of this is to fall short of God's plan of our salvation and His glory.

God is Righteous

Written by E. D. HINCHMAN

"Now go and smite Amalek and utterly destroy all that they have and spare them not, but slay both man and women, infant and suckling, ox and sheep, camel and ass" (1 Sam. 15: 3).

WE have been asked by those who would discredit God and the Bible, if we would condemn men, women, and children to death. Our answer is: We might if we were God. It is one thing for finite man to judge another man and decree his death; it is another thing for the infinite God, looking down through the ages and knowing what is best for all men, and knowing when men and nations have come to the end of their possibilities for good, to decree their removal.

If I should go abroad among my neighbors and slay their cattle, even though some of them were evidently diseased, it would arouse a great hue and cry, and I would come under general condemnation and rightly so; but if the state veterinarian declares that the case is hopeless, that there is a pestilence among them, and that they must die to safeguard the interests of the community and surrounding communities, we recognize the wisdom of the decree.

If I, feeling that my boy is a menace to society, lock him up; or, knowing him to be guilty of a crime, undertake to punish him as befits his crime, I will bring judgment upon

promised that his seed should possess it, yet withheld that possession four hundred years, and gave as a reason that "the iniquity of the Amorites is not yet full." There may have been other reasons why God chose to send the sons of Jacob down into Egypt, and there doubtless was; but the reason that He gave to Abram was that the Amorites, sinful though they were, had not as yet forfeited their right to the promised land.

Four hundred years have passed, and in all the coasts of Canaan iniquity abounds. Idolatry with all its lustful practices and moral degradation is prevalent in all the land. God's judgment is already pronounced, and the penalty is suspended only for the sake of the children of Israel. Truly the cup of the iniquity of these people was full to overflowing, yet God did not destroy them at once, but left them that they might be a test to His people "for the righteous God trieth the hearts and reins."

Again, God permitted them to remain that they might cultivate the land: that His people might reap the results; that they might have houses already built for His people (He is doing that today); and that the beasts of the forest might not increase and lay waste the land. But remember, judgment is already pronounced and whatever the children of Israel may do of slaughter, it is but fulfilling the sentence of a righteous God.

But the children? Yes, God knows best, and sometimes we think He takes those whom otherwise He can train in the skies, to save them from the awful temptations that hereditary lusts and propensities bring upon the soul. However that may be, we know that God works in eternity, and that not only will justice be done, but all the mercy will be shown that is consistent with a holy God and a holy heaven.

In reference to Himself, God says of us, "Thou thoughtest that I was altogether such an one as thyself"; but He is not. Divine wrath is not as men's wrath, but is the righteous judgment of God upon sin, and is tempered with all mercy.

God knows how many He must destroy and when; and He knows how many He may spare. Even today God's judgments are in the earth with all the severity of Bible times; and who shall say they are not righteous judgments? and that they are not conservators of humanity's eternal interests?

Is God in the earthquakes and the mighty devastations of nature? Yes; and even now He is making the wrath of man to praise Him among the warring nations by emptying the palaces of sin and filling the house of God.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9).

PASADENA, CAL.

A Suggestion

Made by PAUL J. WHITE

Would it be possible at the General Assembly to abbreviate the title of the Publishing House in such a way that it would all go on one line on the outside of the envelope?

Burrs

C. A. MC CONNELL

It is a good thing to have ancestors; it is better to be an ancestor.

There is no other thought so high, so deep, so broad, in heaven or in earth as, "His love found me."

Brother, if you do n't love the Jews, you are going to be in a fix when the Son of David comes to rule over His people Israel.

Doubtless the good old house dog thinks the moon never would go down, and the sun come up, but for his howling.

I saw the strong man in his pride defy God; but when earth was slipping from him, and he came to measure strength with the Almighty, he whispered, "I'm afraid."

MOTHER AND LITTLE ONES

THE UNINVITED GUEST

Across the table, two aged people faced each other, the same thought in the eyes of both: "When this is gone." The little old lady checked herself to murmur soothingly, "Never mind, father. When this is gone, maybe—the good Lord will provide something else. Any way," almost cheerfully, "you've done your best. You've looked everywhere."

The old man shook his head sadly. "They ain't hiren' graybeards any more," he said, with a futile attempt at mirth.

"Well, tonight," his wife smiled trustfully, "we won't got to bed hungry anyway. 'Tain't much of a supper maybe, but it's filling." She glanced apologetically at the frugal viands of the board, feigning not to see the salty tear that trickled down his face, and which he wiped furtively with the back of one toil-hardened hand.

Pushing the bread toward him, she motioned with a little imperative gesture for him to take it. Obediently he reached forth, then stopped half way. "What's that?" he inquired sharply, as a loud knock rattled the panels of the kitchen door.

The little old woman did not reply. Only her face went a shade paler. It might be the landlord, and folks who were out of work, with no prospects, got short shift from him. The old man lifted the lamp from the table, and holding it far above his head, walked stiffly to the door. The knob turned and the burly figure of a man intruded.

"Can I come in?" a hoarse voice inquired, "and get warm and maybe—a bite of somethin' and a cup of tea?"

For an instant the old couple faced each other dumbly. It meant making three portions of what had barely sufficed for two. Then, tremblingly, the wife voiced their belated welcome. "Why, certain," and her tone warmed the heart of the stranger. "We ain't never turned any one out yet when they was cold and hungry, an' we ain't goin' to begin tonight. Set right down an' eat with us."

All through the meal she kept pushing the most inviting portions to the stranger's plate, restricting herself to the merest morsels. When they had finished the stranger rose and stretched himself. "You had a plate ready for me," he observed, curiously. "You did n't go and get one."

"That was there for twenty years." Tears welled up in the eyes of the old woman. "It's for Jimmy, our boy that ran away an' went to sea when he was nineteen. Many's the one that has set in his place, an' we was always hopin'—father and me—that some time he would come an' set there himself. But we're glad," eagerly, "to give his place to any one that needs it as long as he could n't come himself."

The stranger seemed not to hear nor heed. He went up close to the old man and put a heavy hand on his shoulder. "You're down and out, ain't you?" he asked, quickly. "I saw that as soon as I came in; and yet—yet—" he choked, then murmured hoarsely, "you gave me my share of the little you had. I did n't need it, honest I did n't." Tears streamed down the bronzed cheeks now. "I took it because you was so willing to give. I ain't poor. See here." He dived deeply into a capacious pocket, drawing forth a big wad of bills, and thrust them into the old man's hand. "Here," he muttered, gratefully, "take it. It's all yours—father."

There was something in the intonation of the last word that caused the old couple to look up into his eyes. He was staring wistfully, smiling hopefully at them. And—all in a minute—they understood.

"Jimmy!" both voices broke into thankful sobs. "Jimmy—son—you've come home!" Then the light of real happiness sprang into the stranger's eyes as he seized a hand of each.

"Yes," he echoed, heartily, "and I've come to stay and take care of you. No more waiting, no more setting an empty place for me, no more work and no more poverty." The echo of his words died away to the fervent

thanksgiving of his mother's "Bless God! The good Lord did provide after all—in His own way!"—*Exchange.*

"GETTING MAD"

Three times the hammer-head flew from the handle, and each time Harold picked it up with increased impatience. "I'll be getting mad in a minute," he threatened.

"And—" his father suggested. Harold stared. "What do you mean?" he asked.

"You said you would be getting mad in a minute, as if that were an important announcement," his father answered. "What will happen when you get mad?"

"Why—why, I'll get mad," explained Harold, weakly.

"I see," said his father, gravely, "you are

Growing Old

The days grow shorter, the nights grow longer;

The headstones thicken along the way;
And life grows sadder, but love grows stronger

For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;

The courage is lesser to do and dare;
And the tide of joy in the heart falls lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of earth seem best;
And friends are dearer, as friends are fewer,
And love is all as our sun dips west.

Then let us clasp our hands as we walk together,

And let us speak softly in low, sweet tone,
For no man knows on the morrow whether
We two pass on—or but one alone.

—*Author Unknown.*

advertising the fact that you have no control over your temper?"

Harold reddened. "I hear lots of people say they will get mad in a minute if things go wrong."

"As if the fact that they were going to lose their temper was something to be proud of," his father added; "or as if it would accomplish something. I never saw an angry man yet that could accomplish anything but destruction."

Harold hung his head. "I was thinking," he said, "that I would get mad in a minute and kick that handle all to pieces."

His father smiled. "You were wise to select the handle, even if it was not the handle that seemed the offending party," he said; "the handle would certainly hurt your toe less than the head. But in either case you hurt yourself and not the hammer, and conditions are exactly the same as they were before."

"Fred kicked the dog the other day because he would n't mind," Harold volunteered.

"And hurt Fred more than he did Rover, although the dog's ribs were nearly broken," his father went on.

"But Rover minds now."

"Not because he wants to, but because he is afraid. When he sees Fred he sneaks off as fast as he can. If a dog can think, I do not think Fred would gain much pleasure from Rover's thoughts concerning him."

"Fred says that a person who does n't get mad do n't amount to much."

"A person that gets mad does n't necessarily amount to anything. Even a worm can be enraged, and the weakest things on earth are often the ones that get mad the easiest. Rage does n't mean strength, although it sometimes excites brutal strength."

"But is n't brutal strength something useful?"

"Occasionally, perhaps," his father an-

swered; "but in any case strength of any kind is more powerful for good results when exercised by patience and saneness of mind than when moved by rage. A man gets 'mad' at a thing to tear it into pieces—never to build it up."

"Getting mad is something like a fever, I guess," Harold answered. "Sometimes when I get that way I feel as if I was burning up."

"It is more than a fever," Mr. Evans answered; "it is the confession that the savagery within us is getting control of the civilization. It is a confession of weakness—the weakness of a mind that can not master matter. It is the acknowledgment of inability to cope with a situation."

Harold picked up the hammer-head. "But that is an aggravating thing to try to work with," he said.

His father smiled. "If you would expend as much energy in cutting safe wedges and driving them into the handle as you have in 'getting mad,'" he said, "your hammer would be fixed and your cause for annoyance adjusted. Try that first after this."

"I believe I will," Harold answered. "I'm ashamed of getting mad."—*Exchange.*

WHISTLING HELPED

Edgar's mother was not very strong. They could not afford a servant, and, anyway, she thought that boys should learn to do some things about the house. Now and then she called on Edgar to set the table, or wash the dishes. One evening when she was not feeling well and was especially tired, she said as she arose from the table. "I have washed the dishes twice today. I wonder if my small son could wash them once?"

Now Edgar was just planning to have a delightful play with his Maltese kitty. He did not relish the idea of giving up something he liked for something he disliked, but very slowly he managed to say that he guessed he could try.

Mother went into the living-room and seated herself in a comfortable rocker, to enjoy a much-needed rest. Presently a very whiny voice called from the kitchen. "Mother, do you want me to wash this old toast pan?"

Now Edgar was very fond of milk toast, but eating the toast and washing the pan in which it was made were two very different things.

"Yes," replied his mother, "but there is something else which I want you to do even more than that."

Of course Edgar wished to know what it was.

"Take the whine out of that sweet voice of yours," said mother.

"Peak like oo do when oo laugh," piped up little Dorothy, from her stool at mother's feet.

"Yes," added mother, "if you speak as you do when you laugh your voice will have a silvery tinkle which we all love to hear. Dorothy has told you the way exactly."

"Thank you, Dot," said Edgar; "that reminds me of a tiny poem I read today—'It is better to whistle than whine.' So here goes"; and he at once began to whistle a merry tune.

After that it was surprising how easily and neatly the dishwashing went on. Soon the dreaded toast pan even was as clean and dry and shiny as any dishwasher could make it. He was through in time to have a good romp with the kitty after all.—*Mrs. J. M. HUSTON, in Herald and Presbyterian.*

And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours, and solace for our sickness or sorrow. Except the great outdoors, nothing that has so much life of its own, gives so much life to us.—*HENRY WARD BEECHER.*

One great security against sin consists in our being shocked at it.—*NEWMAN.*

We will Have the Sort of Assembly We Pray for!

A few words in regard to the General Assembly and your coming. Only four weeks intervene. We hope to have all pledges in not later than September 10th. Many churches and individuals who have not contributed should do so *at once*. It will cost \$4,000 to rightly entertain you, and we want to do it "rightly." We must have at least \$1,500 more pledges!

Some have asked concerning tenting during the Assembly. We scarcely believe that will be possible, as the nights may be very cool at that time. It would be a risk. But we are so desirous of having those who want to, come, who are not delegates, that we are trying to make arrangements for inexpensive accommodations; and will later speak again of this matter in the HERALD of HOLINESS. One should be able to live for a dollar a day; perhaps less. We want to make it possible for many to come, besides the delegates.

The committee, as announced last week, is arranging for a great evangelistic campaign each evening except the first Thursday night. We are planning for several half-hour street meetings each evening at 7 o'clock, where visiting brethren will speak. We are confident that many are coming who will be delighted to preach in such meetings. Dear brethren, we want to set this town aflame with pentecostal fire! We want the glory to rest upon us in legislation and in evangelization. Red-hot, Spirit-filled evangelistic meetings will bless the leg-

islative gatherings. We can make laws better in the day if we have prayed souls through at night.

We shall have preachers and singers and workers—the best in the land. We want prayers—*wrestlers with God*, who can prevail; who will take this great Assembly on their hearts, and begin to get the burden. We pray God to show us not alone a great church that needs legislation, but a great city that needs salvation. If you come praying as you know how to pray, *this city will never get over it*.

To that end we want you to join with us in prayer. We want at least five hundred from those who can not come, and at least one hundred of those who do come, to join us in daily prayer for this great meeting; especially that the Spirit may come upon us in mighty tides of salvation. Write me today. Do it right this minute, by letter or card, that you will join "The Praying Six Hundred." Every sanctified soul and especially every Nazarene on earth is eligible. It may be the prayers of some obscure saint that will swing us out into sweeping victory. *We will have the sort of Assembly we pray for*. We will get out of it just what we pray into it. If you will pray, write me today.

Yours for victory,

JOHN MATTHEWS, Pastor.

3837 Campbell St., Kansas City, Mo.

A MOTHER WHO PRAYED

I heard a minister relate the following incident about a certain mother who prayed and saw her children saved. At the close of the sermon, when the altar call had been made, an aged mother, with unsteady step, pressed her way down the aisle toward a well-grown son who was living in sin. As the mother approached him, he broke for the door and left the building. She turned with an aching heart and tear-dimmed eyes toward a second in the congregation to invite him to Jesus, but as she neared this son he also took to his heels and left. The load was becoming more than she could bear, but she turned again, undaunted by the cold-hearted, sin-loving, evil-minded, ungrateful sons and started for her third boy who was seated in the congregation. But he followed his two brothers, and they all three made their escape, as they supposed.

Full of courage, filled with the Holy Ghost and faith, the old mother turned with her step grown steady and made her way to the altar saying: "Lord, they are gone; they do not want me to talk to them; I am not strong enough to follow them, but Thou must go after them. I am going to remain at this altar on my knees until by Thy Spirit Thou hast found them, brought them back, and saved them from sin."

There she knelt in spite of age, in spite of infirmities, in spite of aching bones, for an hour crying to God. As she pulled heaven her God pulled on the heartstrings of those boys. She was pleading with a God who has said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." She remembered His promise that if she would delight herself in the Lord, He would give her the desire of her heart. She could not forget the promise that whatsoever we ask we shall receive of Him because we keep His commandments and do those things that are pleasing in the sight of the Lord; she remembered the challenge her Lord had given her in the picture of the unjust judge, approached by a widow, who continued to plead and supplicate until he finally said, "Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her lest by her continual coming she weary me."

She remembered how God had said, "Shall not he avenge his own elect which cry day and night unto him though he bear long with them? I tell you that he will avenge them speedily." She continued to cry and continued to plead.

Finally, one of the stronghearted, God-

rejecting sons staggered down the aisle and fell at the altar, crying, "Oh, mother, pray for me, for I am going to hell!" Her God had answered; the son was saved. In about half an hour a second son came down the aisle under awful conviction, begging for prayer. He also repented of sin, and mother's God blotted out the past. She was not weary, but continued to plead until the third son was arrested by the Holy Ghost in answer to the prayers of the mother who would not take "no" for an answer. She saw the three stronghearted sons graciously saved before she left the altar of prayer, all because she had a God who hears prayer, and she would have an answer.—*Selected*.

YE SHALL SAY UNTO THIS MOUNTAIN

In the Sermon on the Mount Jesus had said, Ask, and it shall be given you . . . for every one that asketh receiveth . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him? We know that Jesus did not mean that we could ask God for riches or fame or influence and forthwith have all these good things. We know that our asking must be in accordance with His will, that He gives us, not what we think are good things, but what He knows are good things for us to have. And the same truth holds in the words of Jesus when He says that with a very little faith we can bid the mountain be removed and it shall remove, and that nothing shall be impossible unto us. The little faith unites us with God, we become co-workers with Him, and to God all things are possible that are in accordance with His will and nature. It does not mean that every whim of ours shall be carried out. It means that with God's help we shall accomplish the seemingly impossible when that seemingly impossible is in the line of His will.

WRONG SIDE OUT

Jack was cross, nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said, "Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack stared in astonishment.

"I mean it, Jack," she repeated.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and pants and collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, very shame facedly. "Can't I turn them?"

"Yes, you may if you try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes—wear them right side out."—*Exchange*.

ONE OR THE OTHER

The teaching of Jesus plainly is that all may be classified either as wheat or tares, as sheep or goats, as for or against Him. We can not be both wheat and tares. Our individual acts may be so characterized, for some are good and some are evil, but the character that we develop is either one or the other, the spirit that animates our acts, the ruling purpose that governs our lives, is either true or false. And the character that we are forming decides our destiny. In the words of Horace Bushnell: "How great and appalling a matter it is, when rightly viewed, to live! To be a person, gifted with the liberty of choice, a power to do and be, and become responsible in terms of eternity for what he becomes, this can be thought of rationally only as a truth most appalling. And yet there is a most inviting grandeur in the thought. Nothing after that in life is man or low. Be a person, face the judgment, consent to it, and have it as a blessed mark of your high calling to be ready."

Men laid their traps and tried to catch Him; He walked bravely in the midst of them, and never was entrapped. The intellectual athletes of His time tried to trip Him—they never did. His enemies did their best to upset Him—they never could. They flung their lassoes at His head—they never got a lasso round His neck. They dug their pits—He never tumbled into them. Wherever He went He was surrounded by enemies waiting to catch Him in His talk—they never caught Him. They asked Him all sorts of questions, expecting that by His answer He would incriminate Himself—He never did. They brought out to Him one dilemma after another, saying, We will catch Him on one horn or the other—but He escaped them every time. After they had done their best they retired vanquished from the field. He remained undisputed Conqueror.—CHARLES E. JEFFERSON.

Go, work in My vineyard. This is the Father's direction to all His children. And He adds another important word, Today. It is well that the son who said "I go not" afterwards repented and went. Better would it have been if he had said "I go," and then had kept his promise. Are we like either of the sons of the parable?

ENTER THOU INTO THE JOY OF THY LORD

Two aspects of Christian service—its ever-present recompense, and its ever-widening horizon and scope—are often forgotten. Concerning all faithful servants, is it not a faithful saying that their reward is with them in the daily wages of fidelity? Blessing goes hand in hand with honest toil. For there is a zest in struggle, an ardor in exertion, a glow in achievement, common to all human activity. The scholar who scorns delight and lives laborious days, the explorer who adventures across uncharted deserts, the craftsman who wrestles with rival competitors in trade, each discovers in a real sense that his reward is with him. The man who—as Adam Bede said of the great Hebrew leader—"carries a hard business well through" finds a joy in battling with the very hardships which he conquers, apart from any other prize.

"Profession is good, but it must be followed by practice. An insincere promise of obedience followed by negligence is a grievous sin. Do not lessen your profession of obedience, but increase your fulfillment of your good profession."

THE WORK AND THE WORKERS

DISTRICT SUPERINTENDENTS AS DELEGATES

My attention has been called to the question of District Superintendents being *ex-officio* members of the General Assembly, and the question raised as to their being one of the regular delegates, or whether the District Assemblies are entitled to regular representation in addition to them. The law, as given in Part IV, page 39, of the Manual, after stating who shall be members of the General Assembly, among whom it names "District Superintendents," also says, "The District Superintendent shall be counted as the first ministerial delegate." This seems to say that while he is *ex-officio* a delegate, he is to be counted as one of the regular delegates, made so by his election to this office of District Superintendent, leaving one less ministerial delegate to be elected.

I do not presume to decide a question of law, outside of an Assembly, but simply to call attention to what the law says.

P. F. BRESEE.

Announcements

ATTENTION, FORMER PENIEL STUDENTS!—In order to know what arrangements to make for the reunion of all former and present students, teachers, and officers of Peniel University, at the General Assembly, in Kansas City, it is necessary that we know at once who of you will be there. Please drop me a postal card today if you are intending to be present. Address me at Normal, Ill.—Fred Mesch, Jr.

NOTICE TO LICENSED PREACHERS.—Notice is hereby given that the Board of Examiners of the Western Oklahoma District will meet in Bethany, Okla., September 7th, at 9 a. m. All licensed preachers who fail to take the examination before the opening of the Assembly, will not be recommended to the next year's course of study. They will be continued in the same year. No person will be recommended for Elder's Orders unless he has completed the Course of Study.—C. B. Widmeyer, Chairman; W. P. Olin, Secretary.

REQUEST FOR PRAYER.—A heartbroken mother requests that our readers will join her in prayer for the salvation of a wayward son.

MARRIED.—Announcement is made of the marriage in Lynn, Mass., by the Rev. Theodore E. Beebe, August 19, 1915, of Rev. Robert J. Dixon, of Hartford, Conn., to Miss Hester Hancock, of Lynn, Mass.

TO THE GENERAL ASSEMBLY.—To the delegates to the General Assembly from New England who are entitled to clerical rates: As all who get this concession will have to start from New York City, the route selected by the New York District delegates would seem to offer the shortest route. As the party will have to leave Boston on Monday, September 27th, it will only mean two nights en route: one on the boat from Boston to New York and one on the cars, arriving at Kansas City on Wednesday, the 29th, at 9:45 p. m. Brother White's announcement in August 11th HERALD OF HOLINESS gives details of the trip. The Preachers' Meeting of the New England District is to be held at Everett, Mass., on September 15th instead of the 8th, as published in Brother White's notice. All who come under this head must bring their credentials, in order to get clerical rates.—J. W. GILLIES, R. R. Agent New England District.

Personals

Rev. C. Warren Jones, recently our pastor at Chicago Heights, Ill., was a welcome visitor at the Publishing House last week. He was on his way to Pasadena, where he will enter the Faculty of the Nazarene University.

Rev. L. G. Milby and wife, passing through Kansas City from Colorado to their home in Illinois, stopped over to attend prayermeeting at First Church. Brother Milby's health is much improved, and he appears to be ready for a great winter's campaign for Jesus.

Dr. Matthews and wife left Wednesday for a short rest in Colorado. Dr. Haynes holds the morning services, during the pastor's absence, and Brother J. P. Sanders has charge of the night services. Salvation work goes right on at First Church.

Rev. Arthur Ingler and wife are in the city, arranging to move their household effects to Idaho,

where Brother Ingler has taken the pastorate of the church at Fairfield. He preached at First Church Sunday evening with blessed results.

District News

HAMLIN DISTRICT

I have held meetings for pastor Cooper, at Hillsboro, Manney at Bridgeport, helped Brother Gaar in a meeting near Roscoe, and am now in a meeting at McLean with pastor Jones. The meetings have been good, the Lord gave us a number of souls in each meeting with some special and remarkable cases that dug through, confessed out, and straightened up in the old-time Bible way.

The work on the District is moving along fairly well. Several reports of good meetings and the revival fire seems to be burning over the District.

J. C. HENSON, Dist. Supt.

DAKOTAS-MONTANA DISTRICT

Treasurer's report for year ending August 8:

Owing to the fact that some funds were received the last day of the Assembly, a full report could not be made at that time, and the following is now submitted as the final report for the Assembly year just closed.

General Superintendents' Fund: Total raised, \$160.72; paid to H. D. Brown, chairman, 1914, \$30; paid to E. F. Walker, General Superintendent, 1915, \$100.25; paid to E. G. Anderson, treasurer, \$30.46. Balance, one cent.

District Superintendent's Fund: Total raised and paid to Lyman Brough, District Superintendent, \$197.18.

Expenses of Assembly, 1915: Total raised, \$56.30; paid to H. M. Rowe, for Assembly entertainment, \$52. Balance, \$4.30.

Please send to me all moneys raised (4 per cent of pastor's salary) for General Superintendents, and report to me all sums paid to Lyman Brough, District Superintendent (12 per cent of pastor's salary).

H. G. COWAN, Treas., Malta, Mont.

Notice to Preachers in the Course of Study: At the last Assembly the Board of Examination arranged to examine students at any time during the year that the students may be ready. Write to the examiner in the branch you wish to pass upon, enclosing postage for reply, and he will send his list of questions to your pastor, or to some one designated by your Church Board, if the pastor be the examinee, before whom you shall appear for examination. The answers will be sent back to the

The Bible Christian

Faith and Its Development

By Rev. John N. Short

This is a great book and is worthy of careful study by every Christian. A book of this character has long been needed.

If you have neighbors and friends who need light on holiness you can do nothing better than to put this book into their hands.

In order to make it possible for every one to possess it, and for all who will to loan it among their friends, we have put it in a popular and durable edition at twenty-five cents.

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ANNUAL MEETING GENERAL MISSIONARY BOARD

The annual meeting of the General Missionary Board of the Pentecostal Church of the Nazarene, is hereby called to convene at the Headquarters of the Board, in Kansas City, Mo., Wednesday, September 29, 1915, at 9 a. m.

CHARLES A. MCCONNELL, Pres.

examiner, who will give the proper grade. It is hoped that our licensed preachers will all avail themselves of this privilege. The examiners are as follows: Bible, four years' course, H. G. Cowan, Malta, Mont.; Theology, four years' course, C. D. Norris, Van Hook, N. D.; Church History, four years' course, J. O. Young, Norma, N. D.; Church Manual, Practical English, W. M. Irwin, Minot, N. D.; All About the Bible, H. G. Cowan; Psychology, C. D. Norris; Essentials of American History, Making a Sermon, Argumentation, and Philosophy of the Plan of Salvation, Jacob Luchsinger, Stanton, Neb. Owing to Brother Luchsinger's ill-health, it may be necessary to make other arrangements for his branches, of which due notice will be given.

H. G. COWAN,

Secretary Board of Examination.

ARKANSAS DISTRICT

We are in a great meeting at Letonia, Ark. Seekers are finding salvation. Some of the hardest of cases are making confession and restitution. It pays to preach close and hew to the line. I go from here to Searcy for a meeting.

Later: Our meeting closed at Letonia with a sweep of victory. It rained us out five services during the ten days, but there were about forty who prayed through. Twenty united with the Pentecostal Church of the Nazarene—the best people in the country. I am now with pastor Gibbons at Searcy for a week. Two have been sanctified already; conviction on the people; looking for a break every service.

B. H. HAYNIE, Dist. Supt.

NEBRASKA DISTRICT ASSEMBLY

The Third Annual Assembly of the Nebraska District convened at Lincoln, Neb., August 18th-22d. The blessing of the Lord was upon us from first to last. A sweet spirit of holy fellowship and unity prevailed throughout the entire Assembly.

The business sessions, devotional meetings, and evangelistic services were marvelously blessed of God.

The Assembly was ably presided over by our much beloved General Superintendent, Dr. Reynolds, who recently has recovered from a severe illness. All were much profited by his earnest and kind exhortations, and his wholesome advice to both ministers and laymen. He was a great blessing to us all, and in the midst of pressing business sessions would rejoice when the power of God fell on the congregation, and valuable time was taken in shouting the praises of God. He said he was willing to have a campmeeting chapter in our Assemblies any time.

Our Anniversaries were times of great interest and blessing. Our beloved Brother E. G. Anderson, treasurer of the General Missionary Board; Brother August Nielsen, of Portland, Ore.; and Miss Mary Turnbull, of Chicago, gave interesting and soul-stirring messages for our anniversary services.

The evangelistic services each evening were times of much blessing, and souls were saved and sanctified. Brothers E. G. Anderson, V. E. Clark, A. Nielsen, J. E. Wigfield, and the writer brought the messages for the night services. Quite a number of seekers for pardon and for purity knelt at the altar during the Assembly.

The ordination and baptismal services on Saturday afternoon, conducted by Dr. Reynolds, were very impressive. On Saturday night subscriptions were taken to start a church extension fund, and in a few minutes about five hundred dollars were joyfully given. "We'll drive this battle on! Nebraska for God!" is our battle cry. We now have eleven churches, and prospects for more in the near future.

The Assembly came to a glorious close on Sunday night. M. F. Leinard preached with much power and unction in the morning. In the afternoon the preachers, delegates, and friends rallied for a glorious street meeting. One man knelt in

the street to be prayed for, and came to the night service and professed to be converted. Brother Nilson preached at night, and ten men and women responded to the altar call.

M. F. Leinard was elected District Superintendent to succeed Q. A. Deck, the latter having filled this place for the last two years, much of this time filling the place of pastor also, which work proved to much physically, and he felt led to take the pastorate of the Lincoln church, which had given him a unanimous call. Brother Leinard comes to us in the fulness of the blessing, and we look forward to a year of victory in Nebraska.

Theodore Ludwig was re-elected District secretary; W. G. Prescott, District treasurer; and Mrs. E. R. Leinard, statistical secretary.

Theodore and Minnie E. Ludwig were elected District evangelists.

The following delegates to the General Assembly were elected: Ministerial, M. F. Leinard and Q. A. Deck; Lay, J. E. Wigfield and Charles Stoll. Alternate ministerial delegate, Theodore Ludwig; alternate lay delegates, W. G. Prescott and H. D. Fogo.

District reports show quite a gain in membership during the last year; also in missionary offerings, for which we praise the Lord.

Much sadness was occasioned by the news of the departure of our beloved Sister Ellis. May the God of all grace comfort and sustain our dear Brother Ellis in this trying hour.

The entertainment of the Assembly was so delightful that by a unanimous vote we decided to come back to Lincoln for our Assembly next year.

MINNIE E. LUDWIG, Reporter.

MICHIGAN DISTRICT

My two sons, Elmer and Alvin; Brother Frank Hovingh, and myself have just closed our fourth tent meeting, at Houghton Lake, Mich., with good results. We opened the first meeting June 24th at Hope, Mich. More than sixty seekers prayed through to victory, and two, if not three, new churches will be built at these places in the near future. Fourteen tent and campmeetings were held on the District by our people during the summer, with telling results. Ground for five new church buildings has been secured, and work on three of them is going on now.

We are now making our last trip over the District, thus getting ready for our District Assembly at Lansing, Mich., September 15th to 19th. We are looking forward with great delight to the Assembly, and are praying for a tremendous good time. Free entertainment will be provided for all our friends who will attend, whether Pentecostal Nazarenes or not.

My boys are now getting ready to go to Olivet, Ill., to our university to finish their third year, and to graduate next year.

A. H. KAUFFMAN, Dist. Supt.

KENTUCKY DISTRICT

God's blessing is on the work at Burnside, Ky. Just closed a successful revival Sunday, August 15th; some sixty or more professions, and thirty-three joined our church. The evangelists were Miss Myrtle Todd, assisted by her brother, Joe Todd. The brethren got lumber and made new seats and filled every bit of space in the house. It was packed to its capacity, and many stood at the windows looking in and hearing the gospel messages delivered by this godly woman. Conviction seized the people and many sought and found Him. We heartily recommend Miss Todd and brother to any one wanting clean-cut preaching in the Holy Ghost. The writer was telegraphed for to come and conduct election of officers and arrange for a pastor, as they have had no permanent pastor for some time. I arrived on Saturday, the 21st, preached to an appreciative audience, and took another member into the church. Had two good preaching services on Sunday, with three conversions, and two more joined church. God is here, and a real revival spirit is on. Burnside is still on the map, and we predict great things ahead. Sunday afternoon we reorganized the Sunday school, with fifty-five scholars.

W. W. HANKE, Dist. Supt.

General Church News

LEAVENWORTH, KAS.

August 1st, Brother H. H. Kernohan opened a campaign under the auspices of the Methodist Episcopal church in a big tent. People came in great crowds, and many were eager for holiness. On account of having an injured shoulder from a fall, he wired for Rev. A. G. Crockett, who had recently resigned as pastor of the First Pentecostal Church of the Nazarene, Chicago, to come and do

5000 New Subscribers
to the
HERALD of HOLINESS

By taking advantage of our special offer our pastors could easily secure five thousand new subscribers to the paper within the next thirty days. If five hundred of our pastors will go to work with a will how quickly it can be done. That will mean an average of only ten for each of the five hundred pastors, and the most unpromising place will furnish that many if the work is pushed. There are many places where a hundred subscribers can be secured by a persistent effort. We offer the paper from now until January 1, 1916 for only twenty-five cents. During that period the General Assembly will be held in Kansas City, and the HERALD of HOLINESS will give full reports of the Assembly and all matters pertaining to it. Every Pentecostal Nazarene should have all this matter and no pastor can faithfully perform his duty without an earnest effort to put the paper into every home. It is of vital importance to the future of this great movement that this matter be attended to. Pastor, what are you doing about it?

Herald of Holiness Until January 1, 1916 for 25c

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

the preaching. Brother Kernohan took charge of the song services and how God did bless in song, testimony, and His blessed Word! On Sunday morning, August 15th, after the message, the pastor confessed he needed the prayers of the folks, fell in the straw, and got the blessing good. They came without a parallel in the history of the church—sinners, backsliders, and believers. We closed Sunday night, August 22d, with over two hundred and fifty having found pardon or purity, according to their testimony. To God be all the glory and praise.—JOE MALEE, Reporter.

KELLOGG, IDAHO

God is with us in power and glory. The burden of intercessory prayer for the lost is on the church. Zion is travailing and bringing forth. One young man gloriously saved last Wednesday evening. At the donation meeting at the parsonage one sister was sanctified. One seeker for holiness at the Sunday evening service. An increasing interest along all lines, and a good spirit of love and harmony prevails in the church. This is a wicked mining city with quite a number of self-centered churches; but God is on the throne, and in His name we are not only holding the fort, but taking new territory.—HUGH C. ELLIOTT, Pastor.

GRIFFITH, COLO.

We closed a seven-day meeting at this place last night, with District Superintendent R. E. Dunham, of New Mexico, in charge. God blessed the Word, and His power was manifest in every service. There is a fine class of faithful saints at this place that will keep the fire burning.—E. U. FLETCHER.

DEMING, N. M.

We are still pushing the battle here against sin and uncleanness and the blessed Lord is giving victory. The saints are taking advance ground, and some have been saved and some sanctified. We are expecting great things at the hand of God.—D. C. RAMBO.

DENVER, COLO.

Our tent meeting under the direction of evangelist Lillenas and wife, is a matter of history.

God gave us a good meeting. The preaching and singing of Rev. Lillenas and wife was owned and blessed of God. The after effect of the meeting is good. It has resulted in an increase in Sunday school and congregations, for which we feel grateful. Last Sunday was a good day for us; one man was sanctified, and three united with the church. Our church in this city is taking on new life.—LEWIS E. BURGER, Pastor.

From Evangelist OSCAR HUDSON and WIFE

We are having a great and far-reaching revival with the Pentecostal Church of the Nazarene at Idella, seven miles from Rochester. Some of the best people of the community have gotten saved and have come into the Pentecostal Church of the Nazarene. We intended to close Sunday night, but the tide was running high, and there was such a desire on the part of the people for us to continue that we decided to do so. Mrs. Hudson pushed the battle on while her "poorer" half ran down to Hamlin for a couple of days to check up the business of Central Nazarene University, returning Wednesday. We found a number of people at Hamlin, looking for houses to move into, where they could put their children in Central Nazarene University, when we open in September. Some substantial people have bought property here in the last few days, and others are going to buy at once. The outlook is flattering for a great opening. We feel that God is with us, and is going to give us a great year. From Idella church we go to Rochester for a ten days' revival. The meeting there will be in the union shed, centrally located and well seated. Rev. Joe Ingle is the pastor of both of these churches. He is a humble, godly man, and in favor with his people. He is a young man, but is going to climb to great usefulness if he follows his present course. He is an earnest student, and spends much time in prayer.

SPOKANE, WASH.

Yesterday, the 15th, was our first Sunday in Spokane. Our call to this pastorate seemed as providential as the call to San Diego, and we trust that God will greatly help us on this new field. We were most cordially received by the members of the church, who are a spiritual, aggressive

people. When we arrived Brother and Sister True met us and drove to the parsonage where five of the young ladies served us an excellent dinner. The sisters of the church had cleaned the parsonage, and prepared it for our incoming. After we had dined, many of the members came in to welcome us, and they surely made us feel at home. The services yesterday showed a good interest. In the afternoon we held the funeral service of Mrs. C. H. Sperling, one of the leading workers of the church. She was much loved and respected by all the people, who filled the church. We have a choice property of one hundred fifty feet on the corner. The church building will seat four hundred people in the main auditorium, and has a well-arranged Sunday school auditorium below. Next to it stands the parsonage, a well-arranged eight-room house. It is a fine home, and plenty large for us with our one boy. May God bless the Spokane church.—ALPIN M. BOWES.

WHITNEY, TEXAS

We have just closed a great meeting with Brother W. M. McMahan and the Yates church. This was one of those old-time meetings. People threw away their tobacco, and dug down and confessed out, and struck fire. There were forty-five bright professions, and fourteen added to the church. We have never worked with a more loyal pastor than Brother McMahan. This has been with him a year of trials, testings, and bereavement, because of the departure of his faithful wife. He loves his church and his church loves him. The Yates church has some of as fine people as you will find any place. They know how to pray the prayer of faith that brings things to pass. We are now at another one of his appointments, the Bethlehem church. This is a young church, but has some fine people.—E. W. WELLS.

CORYDON, IOWA

We have closed a meeting at Derby, Iowa, with something near one hundred converted and sanctified. Dr. D. F. Brooks and Rev. W. T. McFarland were the evangelists. Wife and I had charge of the music. The camp opens at Corydon with victory. There were six at the altar in the second service. Brother McFarland is the evangelist. The glory is on the saints. Our next camp is at Truro, Iowa, September 4th to 12th, then at Woodburn, Iowa, September 16th to 26th.—B. D. SUTTON.

COALDALE, ARK.

Our meeting at Nella, Ark., was fine; fifty or more claimed the victory. The meeting was held in the Baptist church. The pastor is a fine man, who though he has not yet received the blessing of holiness, declares that he will, at whatever cost. Last night was our first service at Coaldale. We had a fine attendance and good interest. I believe that we will have a good meeting.—J. W. DODD.

From Evangelist A. J. VALLERY

My first meeting of this season was in Winfield, Texas, where there was not a holiness man or woman living in the town. Brother and Sister Bynum and others who had lived there and were there on a visit, called me to hold the meeting. We held services in the progressive Christian church. At the night service many were turned away for lack of room. By the last Saturday night of the meeting conviction began to get hold of the people. After the service four ladies fell upon their knees and began to pray and weep. One was saved on Sunday. My next meeting was with Pastor Eason at Swedonia, where the Lord gave us twenty-five or more souls. Shiloh camp, near Honey Grove, was the next place. Some of the leaders were tobacco chewers who would shout and throw their songbooks to the top of the tabernacle. It took me about four days to preach the shout out of them. Then they went down and straightened out—all but one, a holiness preacher, who still holds to his tobacco. He still tried to shout, and blocked the meeting; but the Lord saved some souls. There will be organized a Pentecostal Church of the Nazarene there—I mean of the clean ones. My next meeting was at Moodyville, said to be a burnt district. At one time there had been a fine band of holiness people there, but nearly all had moved away. There were many Soul-sleepers, Campbellites, and tobacco-chewing church folks. God saved a few souls, among the number Mr. Milner, his son, and his wife. When Mr. Milner moved there last fall to pick cotton, he was without a dollar. He was a man of fine sense, but whisky had ruined him. The Lord blessedly saved his soul and later sanctified him, and now he is worth about three thousand dollars. I want to say that I am about through with ten days' meetings. I find often that if we had arranged to run another week the Lord could have saved scores of souls. I begin Saturday night at the Nazarene Chapel with pastor Eason. Pray that the Lord will give us a great meeting.

DAYTON, OHIO

We have a 'little mission in North Dayton, of which the writer is superintendent. After many months of prayer and waiting before God, we secured a tent and the services of Howard W. Welsh, pastor of the Pentecostal Church of the Nazarene at Troy, Ohio, and a former student of God's Bible School of Cincinnati, as evangelist. We pitched the tent on Light street, August 1st, and God has been wonderfully blessing the meeting right along. The meeting has taken on such proportions that we have concluded to close it would displease the Lord, and Brother Welsh has arranged to be with us the remainder of this week. His preaching has been with unction, power, and in the demonstration of the Spirit. Messages are straight and Godsent. Seekers have been to the altar every service except one. One man, thirty years old, who had never read a chapter in the Bible, was wonderfully saved, and now brings his Bible to the tent and reads it all the time. One woman who had never prayed before in her life, was at her husband's bedside praying one morning, and as he awoke it was too much for him, so he, wife, son, and daughter-in-law were wonderfully saved from sin. The meeting is noted for the unity of the people, the clear cases of conversion and sanctification. Mennonites, Nazarenes, and other holiness folks were blessed together. Brother Herbert Haines is leading the song services, and his work is proving a real blessing to the meeting. This is considered one of the best meetings held in North Dayton for many years. Sunday, the last day of the two weeks, was the best of all. An all-day meeting had been planned. At 6 o'clock in the morning there was a healing service, and seven souls claimed the touch from the healing hand. Two people walked three miles to this service and the Lord wonderfully blessed them. At 8 a. m., there was an old-fashioned bread breaking, and the partakers were wonderfully blessed. Then at 9 a. m., Sunday school. The lesson was explained by Brother Welsh. At 10:30 a. m., we had the love feast, followed by a good sermon by Rev. Mr. Smith. At 2 p. m., there was another praise service followed by a powerful sermon by Brother Welsh. At the close there were two souls at the altar, and they got through so quickly that the saints did not even get to pray with them. At 6:45 p. m., we went out on the street corners, three different bands, and God wonderfully blessed in the open air. At 7:30 p. m., in the tent, and what a time we had in the song and praise service! Then came the sermon by Brother Welsh, who preached with the power of God on him, and souls trembled under the power of the Holy Ghost. At the altar call there were eighteen souls who fell at the altar, and one woman was under the power of God for some time. How she did sing! It was as though the angels of heaven had come down and sang for her.—C. M. BRENTLINGER.

MACY, TEXAS

We have just closed a meeting in which God blessed thirty-four souls at the altar. God poured out His Spirit upon the crowds which came, some of them for many miles. Rev. J. P. Sparks was greatly used in preaching the straight gospel. There are hundreds and hundreds of people in this country who have never heard a holiness sermon. We organized a class with sixteen charter members. We began at Wood, Texas, Friday night. We had a good service last night; seventy-five stood for prayer, and eighteen came to the altar.—J. A. PRUETT.

HICKORY PLAINS, ARK.

My first meeting was at Johnson's Chapel, where I had been pastor for two years. Rev. Alonzo Rideout was my associate. Twelve or more prayed through to victory, and five united with the Pentecostal Church of the Nazarene. We next went to the Russell schoolhouse neighborhood, seven miles south of Cabot. Here God gave us one of the best meetings of my life. Forty or more prayed through. No one was pulled up from the altar. A Pentecostal Church of the Nazarene was organized with twenty-six members. Brother Rideout's wife and Miss Willard Haley gave much assistance to the meeting.—EARL HARRIS.

From Evangelist M. L. YEAKLEY

The fight is on, and I am doing my best. My sprained ankle is so that I can stand on one foot and preach; and sometimes with the other knee on a chair, and sometimes sit and preach. But the Spirit helpeth our infirmities. I want to thank God and the saints for their prayers that I am thus able to be on the field. We have put out one hundred of THE OTHER SHEEP, in the homes with invitation to the meetings. Brother George H. Stein, formerly of Denver, Colo., but recently of Harrisburg, Pa., has come to assist me in this campaign, and is in the fight. He is the happy George, full of the Spirit, and much loved by young and old. May we still have the "Golden vials full of odors which are the prayers of saints."

HARTFORD, ARK.

Brother B. E. Dunahoo and the writer have just closed a meeting near Munroe, Okla., in a schoolhouse. Seekers prayed through in the old-time way. The last Sunday of the meeting we baptized five. We closed with a great service. A sinner who gave five dollars to the meeting got saved at the last service on his bent. We expect to have a church there soon.—H. H. SHERRILL.

DURANT, OKLA.

We have just closed a great meeting four miles east of Durant, which was signally blessed of God. The writer did the preaching. Professor D. E. Buchanan was the song leader. God gave us thirty bright converts, and we are called back for a meeting in December; also in July, 1916.—J. F. MASON.

CONDON, ORE.

The saints of the Pentecostal Church of the Nazarene surely praise God for what He has done for them. We will never forget the revival the first of July with Brother Mathews and Brother Lewis. God's Spirit was greatly manifested all through the meeting. Our prayermeetings are being well attended. Had a blessed one Tuesday, and we are looking forward to Friday evening for another. There have been some added to our number.—Mrs. MAX RUSSELL, Secretary.

WOODLAND, ME.

Am in special services at the Barnum church, near Caribou. There is a "live-wire" crowd of holiness people rallying to our support, and the glory is on the meetings. Brother Keirstead, the farmer-preacher, and his yokefellow, Brother Knox the blacksmith-singer, are a great help in the services.—R. L. JONES.

RIVERSIDE (ME.) CAMP

This camp of our Reformed Baptist brethren closed August 15th, and was fairly successful. Brother G. J. Kunz, of Syracuse, N. Y., was the evangelist, and did good service in preaching the Word. Under his uncompromising ministry many backslidden holiness professors saw their true heart condition; sinners were awakened, and believers were enlightened as to their need of entire sanctification. Some paid the price, and are rejoicing now; but the number of seekers was not large. This camp is close to the Canadian border, and a good share of its patronage comes from "across the line," and of course they proved the grace of God in listening to a German evangelist for ten days. Brother Hartley Mullen and his wife were much appreciated in their ministry of song, and were greatly used in the children's meetings.—R. L. JONES.

CANTON and ST. DAVID, ILL.

Sunday was victorious with the Pentecostal Church of the Nazarene here. One member was added at Canton, and twice the amount apportioned raised for General Superintendents. The church is seriously hampered with a mortgage that must be renewed or church sold. The property is easily worth \$2,000. Some are getting saved of late, and God is moving things. At St. David the church is in a state of prosperity. Seven bowed at the altar for Christian baptism, Sunday afternoon, and four for pardon of sins at the night service. No arrangement has as yet been made for pastor for the coming year. We are moving to Olivet to put our children in the school, and will take up evangelistic work again.—A. H. McCLAIN, Pastor.

OSKALOOSA, IOWA

We just closed a successful five weeks' tent meeting. During the meeting twenty-five were at the altar. We had no special evangelist, for all were evangelists. The young men and ladies who were in the C. H. U. stood nobly by the meeting, praying, preaching, and singing, doing personal work, and whatever their hands found to do. These boys did two weeks of the preaching, and the writer the balance of the time. God was with us, and the Devil against us. To begin with, the weather was much against us, being so rainy; then in the meantime ten days of Chautauqua, and the Devil filled in where these did not effect enough. However, God met us, and brought souls out into deliverance. Seven united with the church during the meeting. We are moving on and up in Oskaloosa.—O. A. OVERHOLSER, Pastor.

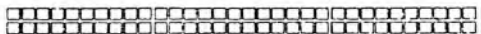
LA PLATA, MD.

The twelfth annual campmeeting of the Southern Maryland Holiness Association was held at La Plata, Md., August 6th to 15th, inclusive. Rev. J. F. Penn, of Knoxville, Tenn., was the principal worker, assisted by Revs. D. W. Sweeney, of Chicamuxen, Md.; J. D. Gordon and C. J. Penn, of Washington, D. C.; and the writer, Mrs. Baier, a gifted singer, of Washington, D. C., led

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. Tatt, Thomas Bell, H. G. Tovey, G. H. MacLachlan.
Chicago Central—
Colorado—L. E. Burger, E. T. French, J. A. Ross, A. Bokourt.
Dallas—P. L. Pierce, Rev. J. B. Chapman, Rev. J. E. Gaar, Rev. A. G. Jeffries, W. J. Botts, Mrs. F. Pierce, Mrs. W. B. Plinson, R. S. Card.
Dakotas-Montana—
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. McCormick, E. H. Dodson, Mrs. C. S. Gregory, Professor E. V. Buzbee.
Idaho-Oregon—Harry Hays, S. L. Flowers, Eugene Emerson, Newton Kendall.
Indiana—
Iowa—
Kansas—H. M. Chambers, Dr. John Matthews, Dr. B. E. Haynes, H. N. Haas, Mark Whitney, C. A. McConnell, Mrs. Mattie Hoke, Sam Snowberger, Miss Luc 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. Kaufman, 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—
Nebraska—M. F. Lienard, 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, J. A. Ward, C. P. Lappher, Mrs. N. H. Washburn, T. M. Brown, L. D. Peavay, Mrs. M. L. Webber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Steeper, Brother Cheney.
New Mexico—
New York—E. J. Marvin, W. H. Hoople, J. C. Bearse, D. and M. Pierce, Mrs. I. M. Jump, W. E. Riley, W. A. White, Julia Gibson.
Northwest—J. T. Little, C. Howard Davis, DeLance Wallace, Mrs. Elsie M. Wallace, J. F. 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. Delbard, Essie Osborne, E. C. Cain, M. E. Tibpp, G. F. Haun, L. R. Butcher, E. H. Looman, Lulu Jones.
Western Oklahoma—
Pittsburgh—N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. E. Dearn, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Eva Norris, Mrs. E. Dearn, W. M. Creal, Harry Beegle.
San Antonio—William E. Fisher, J. W. Bost, E. W. Webb, P. D. Dunn, T. E. Mangum, J. T. Page, Mrs. F. D. Mangum, Miss Ida Hurley.
San Francisco—H. H. Miller, D. S. Reed, Mrs. Eliza Murrish, D. A. McCall.
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. Rees, James Elliott, W. A. Eckel, L. F. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Bresee, Mrs. Mary Whipple, A. S. Spaulding, Mrs. E. M. Kirk, E. F. Wilde, Mrs. Paul Bresee, Mrs. J. H. McIntyre, Mrs. L. F. Gay, D. H. Ely, Carl Dandel.
Southeastern—W. R. Hanson, Z. B. Whitehurst, S. M. Stafford, T. J. Shingler, Mrs. M. M. Minter.
Tennessee—
Washington-Philadelphia—J. T. Maybury, R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.



have no church house as yet, but we expect to build this fall. I have been out assisting in meetings for two weeks, and will go out again tonight.—MATTIE GASAWAY, Deaconess.

KOMALTY, OKLA.

We have just closed a gracious revival with our Glendale church. Several prayed through to victory, and the saints would get blessed. Brother J. H. Gray, of Parkman, Okla., with his two daughters, were the leaders. Brother Gray preaches with Holy Ghost power, and his daughters are fine song leaders. God gave us several pentecostal showers.—Mrs. WILLIAM BARKER.

CAPE COD CAMPMEETING

This association held its first meeting this year. Rev. James P. Haddie is president. Seeking souls prayed through at every service. Brother John Gibson led the singing, and he was made a blessing to the camp. The power was on the first Sunday services. Brother Hodgins and Brother James P. Haddie preached. It was a gracious and fruitful meeting; congregations large and interest fine, and conviction deep. Much of the success of the meeting is due to the preparatory work done by our pastor at Wareham, Brother G. G. Edwards. One hundred souls were saved and sanctified. Revs. S. W. Beers, W. G. Schurman, S. Mieras, F. W. Domina, and G. G. Edwards were the preachers. Five hundred dollars were raised on the two Sundays, and all bills were paid. The preaching was

clear and uncompromising, denouncing sin of every kind; but all in such a spirit of love that none need have been offended. Neighborhood differences were cleared up, and even those who had been enemies joined in praising the Lord.—JAMES P. HADDIE, President.

From Evangelists WILL H. and LILLIE B. NERRY

We closed a glorious tent meeting at Pine Top, Ky., on August 17th. On the last day of the meeting we organized a Pentecostal Church of the Nazarene, and got some fine folks—among the number two preachers. These brethren are full of faith and fire, and will push the battle for God and holiness in this part of the country. The singing religion crowd is what we have to contend with, largely, in this part of the country; and nearly all the men and women use tobacco. It is an ordinary thing to hear women testify to being saved from chewing and smoking. We commence at Faubush, Ky., August 19th, and are expecting gracious victory.

From Evangelist W. P. JAY

The Lord has blessed our labors in Mississippi. Our meeting at Mathiston resulted in the reclamation, justification, and sanctification of several; also the organization of a Pentecostal Church of the Nazarene, and a few new subscriptions for the HERALD of HOLINESS. Our Superintendent, Brother Farmer, has paid them a visit, and received one more into the church. One of them has a deed to a nice acre of land just out of town that she says she will donate for the church. The Pentecostal Church of the Nazarene in Mississippi has been largely on the missionary order. Our work has mostly been hand to hand fights against "spiritual wickedness in high places" and we were with our Superintendent in many of these battles, which have resulted in the organization of several Pentecostal Churches of the Nazarenes. When Brother Farmer was elected Superintendent, I think there were five churches and about that many ordained preachers; but now there are nineteen churches and eight or nine ordained ministers. At the District Assembly last year Brother Whitehead and myself were elected as ministerial delegates to the General Assembly, where I expect to meet with several with whom I have been engaged in this holy war. Our next meeting begins at Spiro, Okla., August 26th, and from there we go to Heavener, Okla. Then to the General Assembly at Kansas City.

BELLINGHAM, WASH.

Last year I was sent from Ashland, Ore., the southernmost boundary of our Northwest District, to the extreme northern boundary, Bellingham, and to Vancouver, B. C., a distance of seven hundred fifty miles. We are reminded by this experience that we are in the apostolic succession, like one of our brethren chosen of the church to travel (2 Cor. 8:19); second, in the old Methodist line, a traveling preacher; and third, the old Bible line; we are journeying to a country, and here we have no continuing city. We are happy in moving on until we come to the place the Lord God will give unto us. Our little flock of sixteen poor-rich folks of Bellingham are facing many difficulties, but are triumphant and victorious. Congregations increase in number. Some have been saved. B. W. Culbertson and others are standing faithfully by the work, and are an inspiration to us. We have just returned from Vancouver, B. C., where we were royally entertained by Brother and Sister Douglas, who are looking forward to and praying for the establishment of a holiness church in this city. They have been greatly used of the Lord in the past. We met and preached to about sixty persons, who meet weekly on Thursday night, under the leadership of Brother and Sister Douglas. It was good to be there. Two bowed at the altar; one said to be a rich woman. We are glad to know that God would save a rich woman as soon as any one, if they pay the price.—J. C. SCOTT.

THE GREATEST CAMP OF ALL!

Grandview Park campmeeting, Haverhill, Mass., September 4th, 5th, and 6th. Come on Saturday, and stay over Labor Day. President S. W. Beers, Lowell, Mass., in charge. Close up the summer vacation with a visit to the Mount of Wondrous Glory.—W. G. SCHURMAN.

STAMFORD, CONN.

Our church has been wonderfully blessed by the preaching of Rev. Sister S. N. Fitkin. She surely is overflowing with love and joy, and gives it out. Truly God makes her a blessing. She has been with us three Sabbaths. Some came in for the first time in several months, and some for the first time. As our District missionary treasurer, she does push ahead with all her strength. Isaiah

the singing, and did it well. The preaching was strong, clear, and forceful. The Lord was with us and gave us a glorious meeting. There were thirty-two professions, and God's people greatly strengthened and built up in Him. We are now back at our work in Martinsburg, W. Va., where we hope to press the battle with renewed zeal and determination to win souls to Christ.—J. H. PENN. President.

MALDEN, MASS.

Our work is going along nicely here. We are having good street meetings, fine class and prayer-meetings, and excellent Sabbath services. God is blessing our work. Sin is receiving death-dealing blows in the hearts of many, and the standard of full salvation is being lifted higher than ever.—LEWIS BACHELLER, Reporter.

MILTON, CAL.

Things are moving along some in Calaveras county. It has been hard for us to stay at home and see a whole county lying at our doors, and thousands of souls dying without any gospel privileges. We have pushed out as much as our work here at Milton would allow, but were able to only touch the edge of things. The Lord laid the burden of this work on the District at our last Assembly, however, and steps were taken to push out into these neglected fields. A gospel tent, a living tent, and workers have now been supplied in answer to prayer, and the work is being undertaken with much prayer and expectation. The Smith band are the workers God has raised up for this work, and no better could be found. They recently closed a four weeks' meeting in Copperopolis, a mining camp in the county. While this is one of our hardest fields, and no real break was seen there, yet God gave victory in that battle; a few souls were dug out, a little band of Christians were got together for weekly prayer-meetings, and a Sunday school work. The writer and wife go there once a month, and we feel this work will move along. The Smith band are now twenty-one miles farther up in the mountains, at Murphys. This opening seemed providential, and we are expecting a real break there. Other places are calling for meetings. When you realize there have been no gospel services in some of these places for years, you will realize something of the need and also of our opportunity. This work will be pushed as long as the weather permits, possibly until about the first of the year. We are expecting one or two circuits will be opened as a result of this work. Do you want to help? All right. The writer being on the field, and also being secretary of the special home missionary committee organized to care for this work, feels especially responsible for the care of these workers, and will be glad to hear from you with your mite.—M. R. DUTTON, Pastor.

NEW BRIGHTON, PA.

Sunday night closed a wonderful revival at New Brighton, Pa. These meetings have been in progress for a month, and during that time God has graciously blessed us. Many additions have been made to our church, souls have been saved and sanctified, and God's children uplifted. Brother N. B. Herrell and wife have been with us for the last three weeks, and have labored earnestly and faithfully for God. Sunday was the banner day for our church, the entire day being given over to God's work, commencing at 9:45 in the morning and lasting until 11:30 at night. There were eighty present at Sunday school, being the largest attendance since we organized. God is graciously blessing our Sunday school. At the morning service Brother Herrell preached, and many seekers knelt at the altar. At the afternoon service the same results were seen, and again at the night service. A large class of candidates was taken in at the night service. Our church has been greatly benefited and uplifted. Rev. W. L. Whisler was with us two nights last week, and helped to push the battle.—JOSEPH BREW, Reporter.

From Evangelist LEE L. HAMRICK

I am just in home from Hico, La., where God gave great victory. About one hundred prayed through. The meeting was held for the Methodists, and they stood nobly by us as we preached the full gospel. Rev. Q. L. Bennett is their pastor. He has the confidence of the people and the town, and has lived the sanctified life before them. It is the life that is lived that counts for God and holiness. I leave tomorrow for Caddo Gap, Ark., to hold a meeting for the Southern Methodists; thence to Beirne, Ark., September 3d to 12th.

PLANTERSVILLE, MISS.

We have had a glorious meeting in which there were eleven reclaimed or converted. The preacher was certainly filled with the Spirit. Our pastor, Brother Dodd, is holding meetings in Arkansas, but will be at home the first of September. We

TELEGRAM

GOOD ASSEMBLY

DES ARC, MO., Aug. 30, 1915

HERALD OF HOLINESS:—Assembly closed last night in a wonderful sweep of victory. This Assembly was remarkably harmonious; every one in a good humor. Doctor Reynold's presiding was in itself a real benediction. G. O. Crow re-elected District Superintendent. Evangelistic services were great. Complete report follows.

ERMA PATTERSON.

41:30 is true in her case. She divides her time between us and Mt. Vernon church. I wrote her something pertaining to our conditions, and her reply was, "I believe it is not beyond the ability of our Christ to rearrange and straighten out and get things going right and for His glory." Shall try to have her with us a few days if possible.—S. C. INGERSOLL.

CEDAR HILL, N. M.

We closed a seven days' meeting here last night with District Superintendent R. E. Dunham in charge. This is the last of a series of five meetings held in the San Juan basin by Brother Dunham. It has been our privilege to be with him in every service except one, and we can say he is the strongest preacher of the two definite works of grace we ever heard. At the close of the service yesterday two sisters were baptized in the river, while the congregation sang, "Where He leads me I will follow." It was one of the most impressive ceremonies of all the meetings.—E. U. FLETCHER, Reporter.

RUTHERFORD, TENN.

At the present time we are in our nice church, seven miles south of Trenton, holding our revival with Sister Turberville to help us. Last September we held a revival at this place, and organized a church with fifteen members. God has so blessed us with this nice church, 36 x 50 feet, that it is too small for our crowds. People by the dozens are turned away. Our revival at Zion church was rained out, although we had a few good services. Brother Bud Robinson helped at Uba Springs. Quite a number were either saved or sanctified. Three additions to the church. We go from here to the Assembly at Paris, Tenn.—E. T. COX, Pastor.

FLORENCE, ALA.

I have just returned from a trip to Oklahoma and Texas, and found my church work moving along nicely. Had a good crowd at prayer-meeting last night, and a good service. While in Oklahoma I held two meetings near Stonewall. I dropped into a tent meeting in Ada, Okla., held by Brother S. B. Dameron, pastor of the Pentecostal Church of the Nazarene, and Rev. Bluford Hudson. The Holy Spirit was there in power. It was a genuine holiness revival. People fell in the

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

Now is the Accepted Time

We are making rapid progress in the plans for the entertainment of the Fourth General Assembly, which convenes in Kansas City, Missouri, September 30th. In less than a month the delegates will begin to arrive here, and we are very desirous of having all arrangements completed and everything in readiness at that time.

This is a great undertaking for us, and we need all the help and co-operation we can get. Many have expressed a desire to assist and *now is the time to do it.*

The Committee is still in need of \$1500.00, as less than \$50.00 has been subscribed since the last statement was made by the Committee, August 11th. No doubt, many have already made up their minds to help this worthy undertaking, and have simply delayed sending the amount.

Please let us hear from you at once, as we are in need of every dollar NOW. Do not consider your offering too small, no offering to His Cause can be small and all will help to make the aggregate amount needed.

Yours in His service,

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Address all communications to

JOHN F. SANDERS, Chairman,
2109 Troost Ave., Kansas City, Mo.

Make all checks payable to

J. C. DAVIS, Treasurer,
2109 Troost Ave., Kansas City, Mo.

altar, confessed out, and prayed through to real victory. Over fifty were saved or sanctified, and a large class united with the church. As I saw the results of Brother Dameron's faithful work as pastor, and then looked upon places where there is no organized work, I realized more than ever the need of organization and consecrated, Spirit-filled pastors. We are planning to sell our two churches, acquired by the union of the Pentecostal Mission and M. E. Church here, and build.—Mrs. M. V. HALL, Pastor.

ROCHESTER, TEXAS

We had a good meeting at Idella. There were seventeen professions, a number being sanctified. We received a class of eight into the Pentecostal Church of the Nazarene. Brother and Sister Hudson are certainly fine in a meeting. They will be a blessing to any church. We are at Rochester at this writing. Prejudice and opposition are strong, but God is standing by His servants in preaching the Word. Some have been blessed; others are interested. We are expecting a break yet. I am on my way to Wellington to hold a meeting about twelve miles northwest of there.—J. P. INGLE.

From Song Evangelist JOHN F. GINSON

I have had the privilege of visiting the Portsmouth camp, and enjoyed the fellowship of the saints and heard some excellent preaching. Some souls were blessed and delivered. The camp at Marion opened with seekers at the altar, and there was not a dry service during the whole ten days. There was a heavenly atmosphere on the grounds, as the saints shouted and praised the Lord. God blessed some of our Advent brethren, and they had to acknowledge that the holiness folks were on the right track. I am now in Vermont with Brother Domina, in the town where he was born, and where he was born again. God is blessing the preaching, and seekers are getting saved and sanctified. We close Sunday night, August 29th.

From Evangelist LUM JONES

We closed a successful meeting at Laster, August 15th. Folks prayed through to God, and there were four additions to the church. We are

now in a revival at Bellwood, where God is blessing. Brother Cassler, our District Superintendent, has been with us and his talks have been a great feast to our souls. Brother Mackey of the Laster church also has been with us here. We go from here to the Shiloh camp, ten miles north of Honey Grove, Texas, September 2d.

From Evangelist C. M. CAREL.

I have just closed a week's meeting at Circle Grove, Okla., in which seventeen prayed through to victory. We left the Christians in good spirit.

From Evangelist SOLOMON IRICK

We are engaged in a meeting near Lindsay, Okla., in a beautiful little church. It is the second night of the meeting, and quite a few were in the altar and up for prayer. Our faith is looking up; the fire is burning, and the saints are on their faces in prayer. We are here until August 29th, and then go to Maysville with the M. E. pastor until September 12th. To Canton, Okla., to September 25th, and then to Kansas City to the General Assembly.

Agents Wanted

We want every pastor in the Pentecostal Church of the Nazarene to act as an agent for our books. Where the pastor can not or does not care to work at it, we want a reliable and active layman as an agent. By an agent, we mean one who will work at the job according to our plans.

We are now prepared to push this work vigorously and want to enlist competent persons to work with us. Full particulars sent on request.

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C. A. MCCONNELL, Asst. Editor

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General Superintendents

P. F. BRESEE.....	Los Angeles, Cal.	1128 Santee Street	New Mexico District Assembly, Montoya, New Mexico.....	September 15-19
H. F. REYNOLDS.....	Kansas City, Mo.	Res. 4924 Agnes ave.; office, 2109 Troost ave.	Tennessee District, Paris, Tenn.....	Sept. 1-5
		District Assemblies	Western Oklahoma District, Bethany.....	Sept. 8-12
			Arkansas District, Delight, Ark.....	Sept. 15-19
			All to open at 9 a. m. on first day given. Examination Board and Committee on Orders and Relations expected to report afternoon of first day.	
E. F. WALKER.....	Glendora, Cal.	Indiana District Assembly, Indianapolis, Indiana.....	Chicago Central District Assembly, Olivet, Illinois.....	September 8-12
			Michigan District Assembly, Lansing, Michigan.....	September 15-19
			Iowa District Assembly, Charlton.....	September 22-26
			General Superintendents and General Missionary Board Meetings and General Assembly, Kansas City, Mo.....	September 27

District Superintendents

ARKANSAS—D. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.	ALBERTA MISSION—W. B. Tait, Delburne, Alberta, Canada.	ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5
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with a good choir. The altars were often filled. Not a few souls were saved, reclaimed, and sanctified during the camp, and on Sunday, the closing day, we opened the doors of the church to conserve the results of the camp, and received quite a nice class into the church. This is the best plan. The Rescue rally in the afternoon was one of the greatest in our ministry. God came in power with abundant blessing. The people gladly gave in cash \$114.74 and in pledges \$60 for the institution of the church located at Pilot Point, on the Hamlin District. The last Sunday night will never be forgotten; a crowded altar, much praying, several finding God.

From Evangelist F. J. THOMAS

The writer has just made a trip up through the northern part of Wisconsin, preaching a few times in the Porterfield Pentecostal Church of the Nazarene, where in the one service three requested prayers that their hearts might be cleansed from all sin, and themselves filled with the Holy Spirit. One young woman was reclaimed at the family altar where I was entertained. We had the privilege of preaching at the Sunday school convention held at the Peshtigo Methodist church. The pastor is a holiness man, and works at the job. At the close of the message eleven people raised their hands for prayer, and four of them came forward and gave their hearts to Christ. We rejoice at this seal put upon our evangelistic work, upon which we have again entered, since the merging of our District with the Chicago Central, thereby relieving us of the tremendous care and responsibility incidental to that office.

Deaths

Under this head will be published simple announcements, in no case to exceed one hundred words, which should be signed by the pastor. The Herald of Holiness finds itself unable to give space to the usual obituaries, and can not print obituary poems.—Editor.

Stroud.—Lee Stroud died at Hollywood, Ark., April 15, 1915, at the age of 27 years. He was converted eight years ago, and six months later was sanctified wholly. Three years ago he joined the Pentecostal Church of the Nazarene. The funeral was held by Brother W. H. Tarver.—Joe McCauley.

Somerset.—Our beloved brother, John Somerset, departed this life in the morning of May 22, 1915. He was a native of Ireland, born in the month of January, 1852. He leaves a widow and two sons. He was a humble, devoted Christian, enjoying the experience of sanctification, and gladly went forth to see the Savior whom he loved. He was a faithful and consistent member of the First Pentecostal Church of the Nazarene of San Francisco, Cal.—Thomas Murrish, Pastor.

Long.—Brother C. L. Long was born in Alabama, March 27, 1848, and died June 6, 1916, at Bridgeport, Texas. Brother Long was deeply spiritual and zealous for the cause of holiness. He and Sister Long united with the Pentecostal Church of the Nazarene at the beginning of my pastorate here, eighteen months ago, and he has ever been true to God and loyal to the church and his pastor. We expectantly await the resurrection morning, when we will meet this true soldier of the cross, with all the

CHICAGO CENTRAL—I. O. Martin, 6356 Eggleston avenue, Chicago, Ill.	COLORADO—L. E. Burger.....	Denver, Colo.	
DALLAS—P. L. Pierce.....		Peniel, Texas	
DAKOTAS-MONTANA—Lyman Brough, Surrey, N.D.	HAMLIN—J. C. Henson.....	Roscoe, Texas	
IDAHO-OREGON—Harry Hays.....		Nampa, Idaho	
INDIANA—T. E. Hardlag, 31 North Bolton avenue, Indianapolis, Ind.	IOWA—E. A. Clark.....	University Park, Iowa	
KANSAS—H. M. Chambers, 323 Sixth street, West, Hutchinson, Kas.	KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.	LOUISIANA—T. C. Leckie.....	Lake Charles, La.
MINNESOTA-SASK. MISSION—C. A. Thompson, Box 295, Regina, Sask.	MICHIGAN—A. H. Kaufman, 233 Mt. Vernon avenue, N. W., Grand Rapids, Mich.	MISSISSIPPI—I. D. Farmer.....	Houston, Miss.
MISSOURI—G. O. Crow, 7403 Lohmeyer Avenue, St. Louis, Mo.	NEBRASKA—M. F. Lienard.....	Burr Oak, Kas.	
NEW ENGLAND—N. H. Waburn, Beverly, Mass.	NEW MEXICO—R. E. Dunham.....	Artesia, N. M.	
NEW YORK—E. J. Marvitt.....		Mount Vernon, N. Y.	
NORTHWEST—J. T. Little.....		Newberg, Ore.	
EAST OKLAHOMA—L. F. Cassler.....		Shawnee, Okla.	
WEST OKLAHOMA—S. H. Owens.....		Ryan, Okla.	
Bethany State Camp and District Assembly.....		September 2-12	
PITTSBURGH—B. Herrel.....		Olivet, Ill.	
SAN ANTONIO—William E. Fisher, 1719 North Comal street, San Antonio, Texas.	Concho.....	September 2-3	
Indian Creek.....		September 4-5	
Trickham.....		September 6-7	
Locker.....		September 8-9	
Red Creek.....		September 11-12	
Cedar Grove.....		September 13-15	
SAN FRANCISCO—H. H. Miller, 2328 McKinley avenue, Berkeley, Cal.	Bethany, Oklahoma (Camp).....	September 2-12	
General Assembly, Kansas City.....		September 30	
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.	SOUTHEASTERN—W. R. Hanson.....	Glenville, Ga.	
TENNESSEE—J. A. Chenault.....		Murfreesboro, Tenn.	
WASH.-PHILA.—J. T. Maybury, 1917 Allegheny avenue, Philadelphia, Pa.			

bloodwashed throng, and will hear the Master say, "Well done."—J. W. Manney, Pastor.

Ellis.—Edna Ellis died Tuesday, July 27, 1915, at Boulder, Colo. She was converted at Lyons, August 26, eight years ago. She was in the active service and as an effective singer she gathered sheaves for Jesus. Her last hours were blessed times for those who were beside her. She was buried in Iowa.—C. P. Ellis.

Rogers.—Rev. Jeff G. Rogers was born near Nashville, Tenn., July 25, 1851, making him sixty-four years of age at the time of his death, which occurred July 22, 1915. He was converted at the age of seventeen, and was sanctified wholly in 1883, and immediately felt his call to preach; and for the last ten years has enjoyed himself among the Nazarenes. He had a remarkably deep spiritual insight into the Holy Scriptures, was a devout student, and a mighty man in prayer. His estimable widow and five children survive him. He was buried from First Church, Los Angeles, Saturday, July 31st, the pastor, Rev. E. Cornell, with Dr. Bresee, in charge.—C. E. C.

Whitney.—Mrs. Jennie Whitney, wife of evangelist Mark Whitney, passed to her reward at her home in Newton, Kas., July 15, 1915, at the age of fifty-eight years. The funeral was conducted by Rev. E. M. Chambers, District Superintendent of the Pentecostal Church of the Nazarene. Her body was taken to Waverly, Kas., for interment, according to her request. She was converted to God in 1855, and had been an active Christian worker ever since. For ten years she labored in Home Mission work. One year she had twenty-three infants and children, always finding good homes for them. Sister Whitney was great in intercessory prayer and testimony. Her life was a blessing to those with whom she came in contact.—Mrs. Paul Snyder.

McElheney.—Sister Fannie McElheney was born January 19, 1871; was saved in the fall of 1890; sanctified in 1908; departed this life July 20, 1915. She was a devoted wife, a loving mother, and a faithful Christian. We laid her away in the family graveyard to await the resurrection of the just.—E. T. Moore.

Mutersbaugh.—David May Mutersbaugh, an old saint of God, born October 10, 1825, slipped off to glory Thursday, July 22, 1915. He was ordained a preacher in the Pittsburgh Conference of the Methodist Episcopal church at the age of twenty-eight. He preached for more than fifty years. He was a man of sterling character, active, and godly. He was evangelistic in spirit, and led many souls to Christ. He died in holy triumph. During the last number of years he was a member of the First Pentecostal Church of the Nazarene, Los Angeles, Cal. Brother Cornell, the pastor, and Dr. Bresee conducted the funeral services.—C. E. Cornell.

Merrifield.—Mrs. H. Merrifield, born in 1834, was translated July 24, 1915. She had long been a faithful member of the First Pentecostal Church of the Nazarene, Los Angeles. During the recent months she was very feeble, but persisted in coming to church. Her delight was to be in the house of the Lord. She was a godly woman, and died in holy triumph. Her face in death was radiant, good to look upon. Her funeral was held Monday, July 26th.—C. E. Cornell.

Bearse.—Mrs. Susan T. Bearse, of South Chatham, Mass., died at Little Compton, R. I., at the home of her daughter, at 7 p. m., July 31, aged eighty years. She died in the faith of Jesus Christ, and was an exponent of perfect love for many years. She was one of earth's loveliest mothers, and left her stamp upon her children. Among her last words were "She left a mother, a father, a daughter, William H. Sisson, D. O., of Little Compton, R. I., and two sons, Isaac A. Bearse, of South Chatham, Mass., and Rev. Joseph C. Bearse, principal of the Pentecostal Collegiate Institute, at N. Scituate, R. I.

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A GLORIOUS MEETING

Such was in progress for two weeks at Brookside schoolhouse, in Rodger Mills County. Brother John M. Sanders was assisted by Artist Dennis and wife, and later by Ira Campbell. Many were brought to Christ. Newborn souls were made to know the love of God, and cold professors rejoiced anew in the love of Jesus. Brother Sanders has recently suffered the loss of his little daughter, but it has served to bring him nearer to the reality of heaven. Five were baptized, four by Brother Dennis and one by Brother Sanders.—A Friend.

NAMPA, IDAHO

We were out yesterday and spent the day with District Superintendent Hays and Brother Mickett at Central Mesa, an orchard section about thirty miles north of Nampa. The meetings were held in a tent pitched in a farmyard. They were carried over three Sundays. Many souls found God in pardon or heart purity. A number were baptized in the Payette river yesterday. Sixteen were taken into the church last night, and will be organized into the Central Mesa Pentecostal Church of the Nazarene. Brothers Hays and Mitchel open up on Wednesday of this week in another promising neighborhood about ten miles from Nampa, and we are expecting the Lord to give us another Pentecostal Church of the Nazarene at that place. Good times at Nampa church. Prospects for school are splendid.—EUGENE EMMERSON.

From Evangelists ALLIE IRICK and Wife

Just closed a remarkable meeting. This is not an old camp, something like ten camps have been held here. The crowds were large, orderly, and attentive. The Pentecostal Church of the Nazarene here (Dodsonville, Texas) is strong, spiritual, and aggressive. Rev. P. R. Jarrell is their pastor. A godly man, a power in song, fervent in prayer, and useful. He stood nobly by us, and helped

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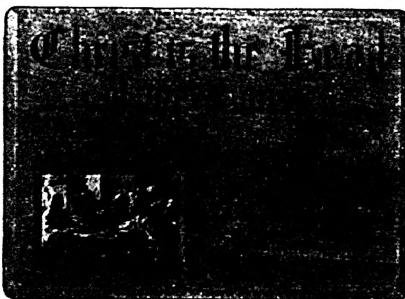


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3. God is our refuge and strength. (The Return to Port. Haquette.)
4. Commit thy way unto the Lord. (The Windmill. Ruysdate.)

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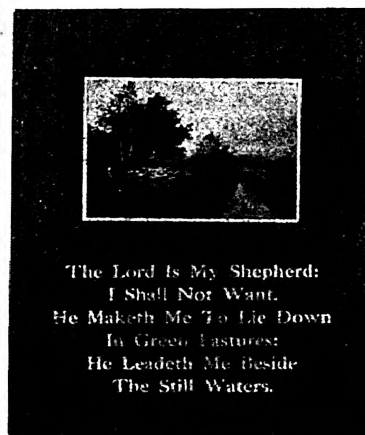


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