

HERALD of HOLINESS

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An Earnest Word to the Church



I HAVE for two weeks or more had some earnest words to the members of the General Assembly to meet in Kansas City September 30th. We have now a most earnest word for the members of our Church who will not be at Kansas City, but who will be at their homes scattered over our broad domain. Much can be done by the Assembly members to make this great gathering a marked success and get down the blessing and approval of God upon the body. There is a very great and much needed thing which the church members alone can do while we are in session in this city and we wish to emphasize this in this editorial.

God will honor and bless us exactly in proportion to the volume of prayer that is put into this matter. The members of the Assembly must not be looked to alone to do this praying. Of course a member of that body who does not pray much and mightily daily and who is not already at it, is one man or woman whose election was a mistake. God does not want prayerless men and women to undertake to do business for Him or His church. We take it for granted that these Assembly members will pray and are already at it. This must be done whatever else is done or not done.

They can not and must not be expected, however, to do the praying for the church members scattered over the nation. The individual members must get down to absolutely earnest pleading with God for this Assembly. If this is not done we can not look for a session which will find and execute the will of God in all matters that will come before us. The Assembly might be brilliant and display marked talent in some fine preaching. They might do some fine debating on questions about which we will differ. They might make a great display by sundry talents and attract some attention even in a great and wicked city. We might force from other church representatives who may attend our sessions kindly eulogies and make us feel rather proud of ourselves that we had gotten so far along while yet in our "teens." What would all this amount to at last? What care we for the notice we will win from other people? How could we credit this to the asset side of the Assembly? Might not the feeling of self-gratulation this business stirred within us do us really more harm than good? Might not this and the fine speaking and peaching tend to neutralize all the praying we as delegates might do? There is great danger in a General Assembly such as we are to have unless we get God with us at the very start and keep Him with us throughout. We must steer clear of those breakers which have wrecked so many church deliberative bodies. We have been delegata to many such church bodies and we unhesitatingly aver that we have witnessed the identical spirit in them which we had witnessed in political and worldly bodies. We have seen ambition and strife for the chief places and for reputation for the biggest sermon and all such pitiful carnalities. We are people delivered from this curse of carnality, but this ugly devil of carnality stands at the very threshold of every heart among us silently and quietly awaiting an opportune moment to re-enter, and when he re-enters the last state of us will be worse than the first, for he will perhaps take with

him seven other devils worse than himself to despoil us fatally and forever.

No, beloved, we are never safe this side of heaven. We know nothing that so tempts us to strut and swagger, especially if the Lord has blessed us personally, or as a church has given us a signal success. We know nothing which so tempts to ambition and to criticism and the tendency to seek our own as such an assembly.

We appeal to the members of the church at home to remember all this, and pray for us daily and earnestly from now to the very end of the session. God says simply "ask and ye shall receive." He says "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Now, dear brethren and sisters, get your feet on these promises and stand firmly and pray mightily, and refuse to let God go until He wonderfully assures you of a glorious victory for this Assembly. Think of twenty or thirty thousand godly people on their knees, praying for the three hundred here engaged in doing business for the church! Think of all the mothers and fathers in the church, and multiplied hundreds of spiritual young people and others all over the North, South, East, and West on their knees while their representatives are here busily engaged in duties numberless and complex and difficult. Would not this delight God, stir the Holy Spirit, and thrill the very heart of Jesus Christ? Would not this prevent the very stress and urgency and strain of the onerous duties of legislation from imperiling the spirituality of the delegates? Would not this be a mighty nerving influence for all of us? Would not this help to keep us all in a recollected state of mind and a calm and composed state of heart which alone become the sanctified whatever be their work at the time?

We entreat you, dearly beloved, all over our church, to take this matter on your hearts and get to praying. Do not delay it. Talk to your pastor about it. Let the pastors talk to their members about it. Let the pastors preach about it and have special seasons of prayer over this Assembly. Get up a profound interest on the matter. In proportion as this Assembly meets God here and succeeds in getting His will clearly and doing it fully will the revival fires burn during the four years to come. We will largely type and shape the progress for the years to come by the *spirit and tone* of this Assembly.

The time is short, but long enough for us all to get a wonderful hold on God for this Assembly. We simply must not allow these great legislative bodies to gravitate to the rocks on which so many such bodies in other communions have been wrecked. Will you do this my brother, my sister? Pastor, will you do this promptly and earnestly? The editor would feel like giving up the struggle if he thought there would not be a generous response to such an appeal as this. There are many things to discourage us. As long as the prayers of the people ascend we can have hope. Nothing else stays and nerves us like these prayers. God simply will not and can not forsake us if we are great prayers. He is pledged to us while we pray. We may make great blunders and lack in many of the more spectacular ways and gifts and insignia of a great ecclesiasticism, but if we maintain the habit of persistent prayer, God will honor us and use us to confound others wiser and greater and older and richer than we. *To your knees, O Israel! ! !*

A
WARNING
WORD

WE HAVE had many a word of admonition to our readers during the last three and a half years; i. e., since the HERALD was started. From the origin of the paper the editor-in-chief has written weekly the first four pages of the HERALD. These four pages have contained weekly the convictions of his soul on every great question he has deemed as demanding treatment at his hands. He has now in mind another very earnest word of an unusual character which he is persuaded needs to be said. We have desisted long for we were slow to be brought to believe that any such word was needed at the hands of this editor. Persistent rumors continue to come to him of such need and, while he dislikes to say unpleasant things, he must deliver his soul. It is sincerely hoped that there may still be some mistake in this matter, but if it so proves no harm can be done by what is here written. We only write upon the assumption that there is need.

We refer to the charge that there is creeping into our midst what has been in other communions denominated "ecclesiastical politics." It means the practice of planning and intriguing and pulling wires by a preacher or by his friends with or even without his instigation, for some church position. We certainly consider such a thing as the most reprehensible that could be imagined outside of actual immorality in life. There could certainly be nothing farther removed from the spirit of true holiness than such a selfish ambition as would lead a brother to such a course. If the existence of our church means anything it means clearness and unworldliness. The practice to which we refer is of the most worldly character and is of a very low grade of worldliness. Such a brother certainly has a very low conception of what our church stands for. He has learned holiness at some very mistaken school if he considers such a course consistent with holiness.

Rottenness at the head is often the disease which fatally attacks ecclesiastical bodies. This is a very fatal place of attack. If the ministry becomes unclean enough to be ambitious of preferment what are we to expect of the laity. This Holy Bible says of our proper attitude "in honor preferring one another." We are not to look on our own things but upon "the things of others."

A man with a self-seeking spirit is a man of the world, whatever his professions may be, or whatever position he may have managed to get into in our ministry. The cardinal teaching of the Bible is that in the experience of holiness we reach the death of self. All selfish instincts and proclivities have been crucified in the man whom God has sanctified wholly. The ecclesiastical politician is the worst enemy who could have wormed himself into our ministerial ranks, and should be discovered and as quickly as possible should be shelved. No such man should by any possible combination of circumstances be allowed to come into any official position, and should be gotten rid of as quickly as possible. His influence can not but be contaminating upon others. They are generally of a shrewd and cunning character calculated to win to their side a following. Any kind of a man, and especially of such gifts as the politician possesses, can win a following. Immense harm can be done the cause of holiness and the church by the presence of one or a few such men. The defense is sometimes made that the Bible says, "he that desireth the office of a bishop desireth a good thing." True, but it is not said that it is a good thing to desire it.

We want to say here plainly and in unmistakable terms that no man who gives evidence of seeking any office among us is deserving the vote of any true Nazarene. If all such could be turned down absolutely by not receiving a single vote for anything it would be a most salutary lesson and would do the church immense good for all time to come. We sincerely hope that all men who have in any way pulled wires, or manipulated friends, or had them to manipulate for them, or have conducted pastorates or other positions with their eyes and ambitions fixed upon some position higher up, may be left severely alone in the selecting of men to fill the few responsible places among us.

Nothing is more abhorrent to all conceptions of real holiness, or more alien to every conception of genteel Christianity in its most elementary forms and stages than this self-seeking spirit. It does not require holiness to show the inappropriateness of such a course. Decency in the ranks of the Christian ministry of any church, whether it teaches holiness, or even opposes it, should pour contempt on such a worldly ambition in ministers. It is this which is the blistering and colossal shame of Rome today, and has

ever been. It is this which wrecks churches and sends them to the junk pile in the esteem of all self-respecting professors of religion.

Pray that we may be spared the shame and humiliation of the presence of any such marplots and politicians as we have here discussed. They can more quickly wreck us than anything else except absolute repudiation of holiness altogether. Conniving at such or encouraging such by our ballots will be practical repudiation of holiness.

AN
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It is the industrial revolution which has been so marked and so marvelous during the last hundred years, that has created the great social problem which presses for solution. It is a fact that, during the last century, individual production has changed to social production, which has made it possible for the same amount of energy to produce forty, fifty, to one hundred fold more wealth than ever before. This increased productivity is a matter of universal knowledge, and it is hard to overstate the ratio of increase. The question is whether the mass of the nation's workers have materially benefited by the increase. Have they shared equitably with the capitalistic class? The workers say not, and we agree with them. Their effort to get the proper share has brought about what is termed the modern "Labor Question."

Broadly stated, this is the situation. We are not familiar with all the intricacies, but as a general proposition we stand on the platform for a juster distribution of these products, and of the benefits of the increased productivity of the country. The thing seems out of joint to us some way.

Six thousand multi-millionaires and billionaires own one-fourth the wealth of the nation of 109,000,000 population. About one-half of one per cent of our population possess more than the other ninety-nine and a half per cent. Facing these six thousand multi-millionaires are ten millions of citizens suffering the pangs of poverty; two millions of the nation's sons denied the opportunity during half the year to earn a livelihood; tens of thousands of mothers in the grime of the sweat shops; seventeen hundred thousand little children of school age denied the right of an education, and forced into the poisonous atmosphere of factory, shop, and mine.

There is a most serious problem in all this wealth and poverty; these millionaires and paupers; these castles and caves; this vulgar display of superfluous money, and this desperate hate and opposition of the oppressed and wronged. We admit the problem, but we see no remedy in the regions generally resorted to for amendment. Not in man; not in sociology, or politics, or reformatory agencies engineered by man, can we hope for the relief so much needed. There is absolutely no remedy in man. The problem is essentially a religious one, and only Christ can ever cope with the problem. He alone can remedy and will remedy the disgraceful and disgusting inequalities prevailing.

The church can not help matters by spurning the issue. She must admit the facts, and fairly and squarely meet the matter. The church knows well that it was under just such inequalities that other civilizations have gone down to ruin. The vulgarities of the too rich, and the squalor of the too poor, no civilization can or ever did endure long before dissolving in the throes of revolution and shame and ruin. The church has no disposition to spurn this throbbing question. She is willing to meet it, we believe, and address herself to its demands in the spirit of fairness and justice to all. She is not partisan or partial in her sympathies, at least that wing or branch of the church which is doing the real work of evangelization in the world. There are thousands of church people who are in the keenest sympathy with the oppressed and over burdened and willing to do everything in their power to bring relief in all proper and possible ways.

Brother, sister, we must carefully remember that others can only really know of our possessing inward holiness as a blessed experience by our exhibition of outward holiness in the life by our spirit and conduct. We must not suppose that because we profess the experience the world must credit our claim. The shining of holiness from our lives alone will convince others that we really have it within. Let this be evermore remembered. The proof of holiness is living it. To live it is to get others into the experience. To lead others into it is to attain God's plan of life for us.

THE EDITOR'S SURVEY

News and Notes

The *News-Republican* of Hominy, Okla., makes very friendly mention of Rev. J. W. Oliver and his helpers, his daughter, Miss Bonnie Oliver, and Miss Zélah McCanliss, while holding a meeting at that point. We like to see the secular press thus kindly and just in their reports of religious revivals. Why should not the secular press be so when religious meetings tend always and only to the betterment and general uplift of all the interests of a place.

Sister E. A. Ferguson, widow of Rev. E. A. Ferguson, is in very straitened circumstances and needs your help. Send her one dollar and get a copy of her late husband's book of sermons, "Streams from Lebanon," and thus help her and benefit yourself by reading the book. Brother Ferguson was a strong preacher and a good man. His widow must not be allowed to suffer. Address Mrs. E. A. Ferguson, Mt. Vernon, Ill.

If any of our readers have trouble over the question whether man is depraved let him read the war news and he will be cleared up on this gospel doctrine. He may get a little confused as to whether he is not somehow living in the days of pagan barbarism, but let him persevere and he will come out finally to discover he is actually living in the boasted twentieth century.

Archbishop Gibbons, a day or two after the press dispatches had announced that President Wilson had scored such a victory in the diplomatic settlement of the Arabic trouble with Germany, and that Germany was looking to this country to bring about peace and was willing for some basis of peace, rushed to the White House with a message from the pope. This message was to ask the President to seek to bring about peace among the warring nations. This is fine staging, just such as Rome is fond of and seeks always to get off on every opportunity. She seeks to pose as having first suggested peace and being the real cause of President Wilson making such endeavors with the warring nations. Rome is always disgusting with thoughtful people, but in such exploits as this we mention she will deceive very many people who do not read or think. She keeps her eye out to take advantage of every opportunity to create the impression that she has tremendous influence with government rulers in all the nations of the world. Let her have all the satisfaction such insincere and hypocritical and false antics can bring to her vanity and egotism. Such an effort to masquerade in false colors is simply a falsehood and nothing else. Let Rome have the godless satisfaction.

Some two years ago there was a communion service engaged in in the Mission fields of far off Africa by missionaries from all churches, including those from the Church of England or the Episcopal Church. This excited the attention of church authorities, and the "Consultative Committee of the Lambeth Conference" of the Episcopal Church met and considered the grave matter and proceeded to condemn this reprehensible piece of mixing up with the motley crew of other Protestant bodies. They condemn all such. So it goes. Yet this is the same crowd that is arranging

to call a world congress for organic union of all Protestantism. What an absurdity in a church with the spirit that this incident portrays talking of leading in movements for organic union!!

The Laymen's Missionary Movement asks for the prayers of all Christians for their National Missionary Campaign to be inaugurated. This request ought to be cheerfully acceded to by all the Christians of the nation.

The Cobb County, Ga. jury charged with fixing the guilt for the lynching of Leo Frank reported that they were unable to do so and expressed their regrets. The public will fear that they were influenced too largely by fear of the mob spirit which led to his death and threatened a brave governor who dared to do his duty in commuting the death sentence to life imprisonment.

Few of us are as exacting with ourselves as we are with others. If we were it would be better for us and far better for the others as well.

The General Convention of Rescue Workers will meet this year at Colorado Springs, Colo., September 23-27. This convention was arranged for last October by the International Rescue Workers Association. Free entertainment has been promised those workers who send their names at once to Rev. Wm. H. Lee, 539 West Dale St., Colorado Springs, Colo.

Rev. Allie Erick writing in *Rescue Messenger*, says with the spirit of loyalty and brotherliness: "We should make the *HERALD OF HOLINESS*, our general church organ, the greatest, most powerful holiness paper and the most commanding holiness journal felt far and wide, in and out of our church. We are doing our best to make the *Messenger* to increase the place, power, and possibilities of the *HERALD OF HOLINESS*. We should stand for our Publishing House with all its allied and united interests, to make the church to appreciate and advance in her God-given mission thereby."

The *Pentecostal Messenger* has been changed to the *Rescue Messenger*. The editorial staff remains the same. Rescue work for which the paper has stood so strongly heretofore will still be pushed with vigor.

This is the season for the opening of our holiness colleges. We await with interest the reports from the openings, and sincerely trust they may all have gratifying enrollments this year. The year is rather an unusually hard one financially and we have been fearful of a loss in some cases but we trust we may be agreeably disappointed in this matter.

The convention of Christian Laymen will be held in Chicago, October 14-17.

That was a fine thing done by the Presbyterians through the Southern Presbyterian Educational Association which recently declared in favor of endowing a chair of Bible in every one of their denominational colleges. This ought to be done in every church college of all denominations.

Now comes forward another witness to the superior benefits from organized Christian work. Dr. Len G. Broughton, now pastor of First Baptist Church, Knoxville, Tenn., says he is now cured of an independent church. Dr. Broughton has tried an independent church in Atlanta and also in London. The latter city with its eight millions population could certainly support an independent church if it could be done anywhere in the world. It does not seem God's plan of work. Dr. Broughton says: "I believe independentism has seen its day. I believe the independent church has seen its day in London."

Those words of Lincoln uttered so long ago are memorable and patriotic and we trust they may be fully realized before many more years come and go. He said: "And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birth place and the cradle of both these revolutions that shall have ended in that victory."

Dr. Francis E. Clark, founder of the Christian Endeavor movement, has had a long and very serious illness with a relapse. His trouble was typhoid fever. We are glad to report that he has recovered from this long sickness and is now out of danger and about ready for his active duties.

It is a noteworthy fact and indicates much when it is stated that every one of the twelve greatest preachers of Chicago was raised on the farm. All the leading journalists, eighty-six of the one hundred leading physicians, eighty-one of the leading biggest corporation lawyers, and seventy-three of the one hundred most efficient engineers, were also raised on the farm. What would become of the cities but for the farm to raise fresh material with which to run them. Out in nature's free and fresh air and beauties and glories, and especially amid the mountains, is the place to produce great men. Let our young men remember that the farm is the place to start in life, and offers young men great opportunities. This mad rush to the city is a great mistake.

In the year 1870 this country was spending \$69,000,000 a year on public education. Now we are spending the enormous sum of \$500,000,000 a year. The city of Chicago spends the sum of \$17,000,000 a year on its public schools. Yet the crime of the country still increases and especially among the juvenile population. One lesson, at least, we may learn from these figures and facts is that education is not a reformer or a saving influence upon the race.

Dr. Albert J. Lyman, pastor of the Congregationalist church at Brooklyn, known as South Church, died on August 22. He was the last of a distinguished coterie of very prominent ministers—such as Beecher, Bunting, Storrs, and Cuyler.

The prospectus for Emmanuel Private School for 1915-16 has been received and it is a thing of beauty. This Christian grammar and preparatory school is under the guiding hand of Rev. Lucy P. Knott, President, with a competent corps of helpers. How it delights our heart to see our people waking

up to the fact that we simply must get to the point of *doing all our own educating*. It is most encouraging to know that where it is undertaken God richly blesses the endeavors. We certainly wish our elect friend and co-laborer in the great work of the church every success in all the years to come.

A Habit of Wonderful Profit To All Who Will Adopt It

We refer to the habit of memorizing the precious Word of God. We desire to impress this upon the minds of every reader of this paper, but especially upon the minds of parents and guardians. By all means teach your children to memorize the Word of God. Scripture learned early in life by heart never forsakes them and in all the many events of future life will come into mind often and most fortunately and opportunely. Very often victory over some enemy has been achieved by reason of the fact that there was a passage of Scripture at hand and perfectly well known which could be summoned to the resistance of the attack. God will certainly honor those who thus honor His Word. Let this fact be stamped deep on the mind of everyone that God's Word is our dire need like a sword in time of close conflict with enemies. No man or woman or child is safe in ignorance of this Word. It arms and equips us against the surprises of the enemy. It prepares us to make prompt and efficient resistance to all his attacks. Committed to memory it is so ready at hand for immediate use when often there might not be time for turning to the Bible even to find it. An exchange says with wisdom and force:

Multitudes miss the divine sweetness of the Bible simply because they do not know it. They read it with careless eyes—sometimes they do not even read it, but only listen, with careless ears to someone else reading it, say, in a church. Is it strange that the Bible refuses to yield its divine secret up to those who do not take the trouble to seriously study it? The Bible is a mine of gold; and like other mines, its treasures remain unpossessed by the idle. They are a prize reserved for the serious minded and the diligent.

There are many ways of studying the Bible; but the most fruitful form of study—and the basis of all other studies is to store the very words of the Divine Book in the memory as an enduring possession. Passages in the Bible only half-remembered are less than half-mastered. To read them, and to re-read them, to saturate the memory with them, to dwell on them in brooding, prayerful meditation, until they are part of our very minds—this is the secret of winning from the Bible the message God has hidden in His Word for us.

When some great group of verses in the Bible have in this way been turned into an enduring possession, the results which follow are nothing less than amazing. The divine words thus possessed become living things. They have hands and feet. They take hold of us in unexpected ways and at unexpected moments. They steal into the consciousness and repeat themselves, in a sense automatically singing their divine songs—perhaps in the darkness of night, when lying sleepless; perhaps in some sudden moment of trouble, or at some sudden call of duty. Truths thus learned reach out into quite unsuspected relations. They whisper messages to us of which we had never dreamed. The inspiration of the Bible does not lie centuries behind us, confined to the minds and brains of the "holy men of old, who wrote and spoke as they were moved by the Holy Ghost." It lurks in the syllables today; and when the very words of the divine message are woven throughout the whole tissue of our minds, they resemble electric wires along which the electric current can come.

If every Christian—man or woman, boy or girl—would, as a matter of settled plan, commit to memory some passages of the Bible every day, these would constitute not only an ever-growing and ever-enduring treasure, but an

ever-multiplying spiritual force; and ever-intensifying and widening radiance lighting up the whole life.

Burden-Bearing

The religious life can never be expected to be free from burdens. If we were as wise as we might, and possibly some day will be, we would not desire to be free from burdens. God uses these burdens to teach us many deep lessons and often to get us closer to Him than we could otherwise ever be. Let us never complain at the burdens which come to us but cheerfully get under them and go forth trusting in Him who is a Friend indeed and who will always see us through. *Union Signal* has a fine article on this subject, written evidently by one who knew whereof he wrote. We append it here for the help of our readers and trust it may be a blessing to them:

The crucial battles of life are alone with God; the heaviest burdens of life are borne alone save for God. It is written, "Bear ye one another's burdens and so fulfill the law of Christ," and we have tasted of such precious fellowship in pain. But it is also written, "Every man shall bear his own burden," and no man can deny or controvert the fact.

"Every man shall [must] bear his own burden." Not lack of love or sympathy, but lack of possibility shuts out all helpers. We do not wonder at the fact or rail against it at the time. We simply know it is so—could not be otherwise. The Cyrenian could bear the cross of Christ up to a certain point. Beyond that it was an impossibility. Even so, friendship—the truest and closest—can only go a certain distance with us along some roads. The rest of the way we must walk alone. No human foot may follow.

Does this seem hard? It is beneficial. So only can fibre of will and faith be toughened, patience be made strong, and desire be changed to resolute persistency. It is in such crises that men are made and saints crowned; in such crises men come face to face with God and learn to know Him; learn too, that "The kingdom of heaven suffereth violence," and that "Nothing shall be impossible to him that believeth." There weak men take on strength and Jacobs become Israels.

Alone with our burden and our God! Self-revelation and God revelation follows, and all the pain and humiliation of the one experience is worth—well worth the other; for once to know God is always to trust Him; is to find a Friend Eternal and eternally satisfying; is to be enriched with a love and a joy in their outflow and overflow.

These are marked days in our calendars—the days when, in the solitariness of a great sorrow or a great need we pressed our way into the presence of God. He seemed hidden from us. We could not get at Him, something hindered. His word assured us He was near, yet hands groped vainly after Him through weary hours while all our soul and flesh cried out, "When shall I come and appear before God?" He was our supreme need, we could not live without Him.

Then, suddenly, He was beside us. Light smote us through—heart and brain. We saw the truth so long dim to our understanding, appraised the length and breadth and depth and height of redemption and knew we were redeemed—forever saved and safe. We learned that not a heart-throb of ours but was answered by one of His; not a blow descended on us that did not first smite Him. He proved richer than we had guessed and stronger than we had dreamed, and wonder of wonders, all He had and was we found He had and was for us. We abode with Him awhile and went out from Him with the keys of the Celestial city at our girdle, vested with the rights of citizenship. We might hereafter go in and out at will and everywhere find Him.

The Lord a Good Paymaster

The Lord says if we draw nigh to Him He will draw nigh to us. He promises that the liberal soul shall be made fat. He declares that the hand that withholdeth will never get full—at least the withholding tends to poverty. We believe in the literal truth of these

statements. The illiberal and stingy man may seem to prosper for a season but sure as fate sooner or later he will pay the divine price for his stinginess in need in his own personal experience or that of those to whom he gave his gains gotten by refusing that liberality of spirit due in return for his success in acquisition. Many striking illustrations of this truth can be found. God has tried to impress upon us this truth that we owe Him His due which at the very least is a tithe of our earnings. If we wilfully withhold this we may expect to pay the price. But on the other hand if we honestly and faithfully pay this due we may expect His abounding blessing upon us and our work, and all to which we set our hands as His servants. An exchange tells the case of one such man who was faithful in his payment and the result, which we reproduce here for the benefit of our readers:

A lad of sixteen left home one summer day to seek his fortune. His father was poor and could not care for the large family. As the boy trudged along toward New York he met an old neighbor, the captain of a canal boat, and the boy told his old friend his story. "Well, William, where are you going?" "I don't know," he answered. "Father is too poor to keep me at home any longer, and says that I must make a living for myself." "There is no trouble about that," said the captain. "Be sure that you start right and you will get along fine." William told his friend the only trade he knew anything about was soap and candle making, at which he helped his father at home. "Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go." They both knelt down upon the tow path. The dear old man prayed earnestly for William, and then gave him his advice!

"Someone will soon be the leading soap maker of New York. It may as well be you as anybody. I hope it may. Be a good man, give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will be a prosperous and rich man."

When the boy arrived in the city, he found it hard to get work. Lonely and far from home he remembered his mother's words and the prayer and good advice of the canal boat captain. He gave his heart to God in his humble room, and united with the church. Of the first dollar he earned, and every dollar he gave ten cents of it to God's cause.

He was industrious, and soon became a partner in the firm, and after a time sole proprietor. He instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered and his business grew, his family was blessed, his soap sold, and he grew rich faster than he had ever hoped.

He then gave God two-tenths, and prospered more than ever. Then he gave three-tenths, and then four-tenths, then one-half.

He educated his family, settled his life plans and gave away all his income to God, and prospered.

This boy was William Colgate, who founded Colgate University, gave millions of dollars to the Lord's cause, and left a name that will never die. Whenever you see a piece of Colgate's soap, remember the poor boy kneeling by the Erie Canal, and how God honors those that honor Him.

The Only Impotent Life

Dr. Jowett has a habit of saying good things which we enjoy and like for our readers to have the privilege of enjoying. Recently in one of his sermons he said a fine thing about the impotent life in the following words:

The only utterly impotent life is the loose life, the life that has no center, no rest, no point of obligation, no link of enslavement. The really great are rarely proud. It is tinsel greatness that flaunts the tawdry tokens of office and place.

An awful surprise of the judgment will be those who are told to stand aside with Herod, the murderer of the innocents.

THE OPEN PARLIAMENT

IT has been, and still is more or less, a favorite teaching among holiness people that the grace of holiness will make God's people one. Often have we linked together John 17: 17 and 21: "Sanctify them . . . that they may all be one." Many have of late been led to doubt this consequence of holiness of heart. We contend that it is true.

The great mistake has been that we have expected unity to continue in all climes and atmospheres and conditions, as a matter of course. *Unity is an immediate natural result of a clean heart, but its continuance is only guaranteed by earnest and careful effort.* Paul, in Eph. 4: 3, puts it thus, "Endeavoring to keep the unity of the Spirit in the bonds of peace." Then the great apostle also, in the same connection, tells how: "with all lowliness and meekness, with long-suffering, forbearing one another in love" (R. V.). The American Revised Version says, "Giving diligence to keep the unity of the Spirit."

Much confusion and separation has taken place through simple neglect to give diligence. The beautiful spirit of unity can be destroyed as the grace of holiness can be lost. As our great General Assembly draws so near, how important that we put forth every effort to keep the unity of the Spirit. Satan is already laying plans in hell to cause divisions among us, and thereby cripple our great movement for God. *A little effort on our part will defeat his diabolical scheme.* Will we put it forth? Will we turn the tables on this arch-enemy of holy oneness and Christian fellowship? May the "God of all grace" grant us this great grace! Note some helps in this endeavor.

1. Endeavor to pray through for the Assembly in this particular. Give diligence to wait long and earnestly before God to baptize us all afresh with holy love. Our help must come

An Assembly Endeavor

Written by FRED MESCH

from above. Only heaven can defeat hell. In spite of all our care, we will have friction unless we get the divine "axle grease" poured on our great Assembly. Set apart some time every day and night to mightily lay hold of God for great victory in this regard.

2. Endeavor to have and manifest the spirit of the context: "lowliness and meekness." Be humble and be teachable. Do not be arrogant, overbearing. Try to think that you can learn something from others in the great discussions. "Be longsuffering." Bear with your brethren, who may disagree with you on some questions.

3. Endeavor to be judicious, and I may say, diplomatic in your language. Whether in private discussion, argument in committee-room or on the open floor of the Assembly, season your words with grace. Don't say, "No District Superintendent can be elected who is not in favor with the General Superintendent," when you ought to have said and could have said just as easily, "No District Superintendent can be elected whom the General Superintendent does not approve." The first is bitter, raspy, and smacks of evil suspicion on the part of one saying it. Let us not make charges

against one another, even by inference. The Devil will be pleased for us to throw slurs and insinuations at each other. Oh, brethren, I would cry out to you, Remember the shameful occurrences at Minneapolis in 1912, when great divines and churchmen went into angry pandemonium over slurs and insinuations. That body disgraced itself for years to come. May the Lord so make us diligent in our care of our words and language that we may be saved anything to even approximate that. The old adage will help here—"Think twice before you speak once."

4. Endeavor to keep your personal opinions and ideas from becoming self-styled "*deep personal convictions*." Here is a great danger. If each delegate comes to Kansas City with his ideas on legislation, church name, etc., matters of "*deep conviction*," unity will be impossible. Remember, Luther and Zwingli! They had a disgraceful division over a completely non-essential question to salvation. Remember that some good brethren separated in stormy protest from others over the question of hooks and eyes or buttons. Do not let your belief in church polity, etc., become a matter of conscience with you. For if we do, then argument is impossible, reason is valueless. Conscience can not be reached through those channels. Other brethren believe pretty strongly on some of these questions also.

5. Endeavor to have a spirit of brotherly love that will bow sweetly to the will of the majority. If you fear that the majority will enact laws contrary to your conscience, either you have a one-sided conscience or the church at large is spiritually at a low ebb. Let us gather together at Kansas City prepared to keep sweet, give and take or even take without giving. We believe in the church at large, and feel secure in their godly judgment.

Are We Called to Succeed?

Written by T. S. MASHBURN

WE often hear it said that we are not called to success, but are called to faithfulness. To our mind we are called to both: fidelity and success.

We could not think that God ever calls anybody uselessly, or to a life of fruitless failure. He said to Joshua, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee" (Joshua 1: 5). Of course, Joshua was to lead God's chosen people across Jordan, capture Jericho, drive out heathen tribes, slay giants, and locate the Israelites upon their new possessions. This looks like they were called to succeed, even in face of tremendous odds, if we look at the human side of things. There was no bridge, or modern means of crossing the Jordan; but simply to believe God, ask no questions, and with cheerful obedience go forward.

Dan'el lived on beans and water for a time, but he went through school, maintained an excellent spirit, was strictly loyal to God, defied the king's edict, went down into the lion's den, and came out gloriously successful.

This age in which we live demands success in all lines of business, and even the professional world; and we may say the same applies to Christian work. We must be able by God's help to do things. As workers together with Him, we shall succeed. Elijah, David, and many others of ancient times succeeded; and God is eternally on the throne, fighting this our winning battle for us. This is an extraordinary age in which we live, and the exigencies of it demand of us unusual, supernatural, and more than commonplace, every-day, tame, and smooth, wshy-washy, lukewarm, neither cold nor hot kind of thing. So sickening is this to God that He declares "I will spew thee out of my mouth." John the Baptist succeeded; likewise the martyr Stephen and Saul of Tarsus, as did others of the New Testament heroes. Christ

called the disciples, not only to fish but to catch men. "Without me ye can do nothing." This was literally fulfilled in that night of fruitless toil on Galilee, after having forsaken their Lord and returned to their former occupation.

But, hark! listen to that sweet voice on shore, so early, at dawn of day, as He calls out to them, "Children, have ye any meat?" They answer Him, No. Without question or quibble, in faith and obedience to His command, they cast their net on the right side of the ship, and enclose a great multitude of fish. Again He calls, "Come and dine," or breakfast. He well knew their total failure, and physical hunger, as well as spiritual needs; and, true as He in-

variably is to His Word, He supplies at all times every need of His true children. A rabbi said recently, "The Jewish people need a Billy Sunday to stir them to action in this our day."

God looks on the heart, and does not measure success as man would count from outward appearance, or the spectacular side. It would seem that Billy Sundays and Charles Finneys are scarce articles today; but, thanks to God, for any and all who are willing, obedient, and passive in His hands, ready for sacrifice or service. The man who received one talent lost his reward, doubtless because of jealousy and indolence. Again, the man who came at the eleventh hour received his reward because of his obedience and belief of God's truth, which always brings success. While Christ was in the tomb, doubtless those who crucified Him, together with all of hell's angels, thought He had failed, and the victory was lost. But He arose, and ever liveth to make intercession for sinners. Latimer, Ridley, and John Huss are doubtless very near to the throne, for Jesus said, "Where I am there ye may be also." "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" Rev. 14: 13).

It's not what we might appear to be, but what we really are; what we do; the motive and spirit in which we do it, remembering He said if we give to one of His little ones a cup of cold water in His name, it shall not lose its reward. It has been said we must lick the Devil or he will lick us. We would say, in Solomon's language, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 13, 14). Let us who are in the light, be open and above board in all things, giving thanks, taking time to

I Have "The Blessing"

EDWARD G. WILLIAMS

Though some say it lies beyond us,
This great work which makes hearts pure
And proclaim 'tis all a vision
That the cares of life will cure.
The truth with heart confessing
May reply, "I have 'the blessing.'"

Emphasizing human weakness,
Puzzling questions they propound,
Making strong the declaration:
"Man this treasure never found."
They deny, but I'll confess Him,
And insist, "I have 'the blessing.'"

Blest are those who have this glory;
Cleansed from sin, made white as snow;
And they witness to the story
That to cleanse the fountains flow.
Love divine their hearts possessing
While they shout, "I have 'the blessing!'"

God commands that all be holy,
Thus 'tis written in His Book;
You must have a garment spotless
If you on His face would look.
Then in heaven, with joy refreshing,
You may sing, "I have 'the blessing!'"
CLINTONDALE, N. Y.

be holy, as he who hath called us is holy, and apart from holiness none shall see him. In Joshua 1: 7, 8, God told the children of Israel if they would not turn from His commandments but do them, they should prosper (*marg.*, succeed), do wisely, and have good success.

Some General Assembly Suggestions

Written by L. W. MARSH

OUR church is in its infancy. The organization of a great force takes time. A Manual of highest merit is not the result of a moment, but the result of testings and provings of months and years. For months past there has scarcely been an issue of our most excellent church paper, but what has contained articles relative to some suggested change in the Church Manual, or relative to some other plan or suggestion that would be presented for the consideration of the General Assembly. Each District Assembly has liberally made use of the privilege of memorializing the General Assembly. Other questions of various degrees of importance will come before you for your careful and prayerful consideration.

It is not our purpose to discuss the merits or demerits of any such suggestions and memorials as have come to our notice. We only desire to stir up your pure minds by humbly offering a few simple suggestions for your considerations, and to aid you as you are called upon to exercise your privileges as members of the Assembly.

1. Pray much, and find out the mind of the Lord.

2. Be practical.

3. Beware of the Devil.

4. Have charity for the fellow who holds views opposite to yours. Give due regard and respect to his opinions, always being humble enough to acknowledge a mistake, and faithful enough to receive new light. It might be possible that the other fellow has better light than yours.

5. Keep sweet. Go to the Assembly filled with the Spirit. Let nothing be done through strife or vain glory, but always under the blessing and anointing of God.

6. Keep the glory on the Assembly. Pray much for each other.

7. Don't compromise. Keep the standard up. Our life as a spiritual church is in jeopardy if the spirit of standard-lowering finds entrance.

8. Always remember that the General Assembly represents the whole connection, and not your District more than others. Your decisions must be made with an eye single to the glory of God, and with a view to the present and future needs of the church as a whole.

9. Be deliberate. Take time to be sure of your position before you act. Seek wisdom from on high.

May the dear Lord abundantly bless the members of the General Assembly, and make each a blessing.

Reciprocity Church Loyalty

Written by C. W. RAYMOND

WE have been hearing of late not a little admonition from platform and press on the question of "church loyalty." We believe this to be, beyond question, a theme worthy of much sober reflection. The world should be compelled by force of fact to say, "See how those Christians love one another!" This should be the great characteristic so supernaturally manifest as to pervade our entire connectionalism to such extent that we could almost forget that we were any part of an ecclesiasticism.

This vitally involves the loyalty of the church and loyalty to the church.

This is what we are pleased to term "Reciprocal Church Loyalty," and for us to forget that the prerequisite to "loyalty to the church"

is the "loyalty of the church" is to be unmindful of the ecclesiastical bondage from which so many of us have fled. This is fundamental, and is the secret of our existence as an organized body. But for this fact, we should have no right to be a church at all. Can the law of right in this matter be determined by the question of who is being squeezed?

We believe that we have a right to be heard on this point, and we believe that the recognition by some of a need of a real loyalty to the church presages the need that we should be heard. We heartily agree that there is a need of "real" loyalty to the church, and real loyalty forbids all "blubber and bluster." It forbids all wirepulling and railroadng in our Assemblies. It requires honesty on the part of our representatives with their constituency, and it requires on the part of our superintendency, while presiding, that it accept in a fair manner the voice of an Assembly. And it is relevant to suggest that the church at large has a right to read in our published Minutes a true report of our deliberative bodies. Our presiding officers should not presume upon common consent to the extent of having any of their unsavory actions expunged from the Minutes. But "real loyalty" forbids the unsavory actions.

On the part of our press and all our institutions, real loyalty requires that they openly sound forth the voice of the rank and file of the church, and that they convey in no uncertain sound the message of God to the church and to the world, which in His Word has special bearing upon the times in which we live. To fall at this point is to fall ignominiously and deserves the reprimand of Jesus: "Ye know to discern the face of heaven, but ye can not discern the signs of the times."

If the sanctified church is the bride of Christ, and He gave Himself for her, to sanctify her in order to "present her to himself," and devotes a very, very large portion of His Word to the subject of her being gathered with Him, and magnifies the event as the glorious consummation of all the church's history, and when this is the one glorious thought that thrills and impassions the rank and file of the church—then none of her delegated departments can be really loyal without breathing forth her passion and God's unrestricted message on this theme. Can any but a blind person see no significance in these times? or can a student of the Bible overlook the events of these years portrayed in the pages of the Book? or dare one see the truth and be silent and then have right to the loyalty of the membership of the church to this neglectful attitude? I am sure I voice the heart of the rank and file when I answer, No. We must follow the church as she "follows Christ," and the "real" church is really loyal to Him, and His real followers are really loyal to the real church, and no amount of admonishing can affect her in the least, nor cause her nor her followers to swerve an inch to the right nor to the left in this matter.

There is much use made these days of the word "safe," as to men and agencies; but of one thing we may be assured: that the only safety for us as a people is to stay by Elijah's proposition, "The God that answers by fire, let him be God." And this will be loyalty to God, loyalty of the church, and loyalty to the church. This means "Reciprocity or real church loyalty."

"Made Sad by a Letter"

Written by S. L. FLOWERS

WHEN in a late edition of the HERALD of HOLINESS I read an article under the above caption, my heart also was made sad. The brother told in that article about a deficit in the general missionary treasury of \$1,500, and the thought occurred to me that one of two things must be done at the time of the General Assembly, *viz.*, either we would have to recall some of our missionaries for lack of funds, or this deficit must be raised.

With this burden on my heart, I put the mat-

ter before my church, and said to them, after putting the facts before them: "We must not let this burden rest on the shoulders of the General Missionary Board. They can not carry it alone. If we do as well as we have been doing, and that is as good as the average for so young a church, we say to the board, 'We believe in missions all right, but not in sending more than we can support; so we are going to continue to give the same amount we have given heretofore, which will mean that at the time of the General Assembly some of our missionaries will have to be recalled.' But if we go down a little deeper in our pockets, and lift a little harder and pay a little more than we have been paying, we say to the board, 'We are not in favor of recalling any of our missionaries; leave them all on the field, and we will lift a little harder, so that they may be supported.'"

In spite of the fact that we had just closed a campmeeting—the entire expense of which the Burns church paid—and the fact that we are paying on our property, when the offering was taken for this special deficiency fund our hearts were gladdened to find that a good, substantial amount was in the plates either in cash or pledges. All of which has been paid in. Let the good work go on, and when we meet at the General Assembly, the \$1,500 will be in the hands of our General Missionary Treasurer, and in addition there will be a surplus with which we may send out others.

Boundless Possibilities

Written by Mrs. HATTIE LIVINGSTON

HOW unspeakably kind and good our Father is to a lost and ruined, but redeemed race! How infinite His love! How boundless His compassion! How great His mercy! How gentle and tender, how patient to His weak and erring ones! How gracious are His promises, how faithful is He to fulfil all His Word! He honors His Word above His name.

My heart is filled with adoration, worship, and praise as I contemplate His grace, mercy, and faithfulness toward us.

About six years ago, after seventeen years of strenuous evangelistic work, I had an utter nervous collapse. I found myself unable to either read or write without great suffering. It was painful for me to even listen to another preach. My public ministry has been very limited these six years. Satan certainly has worked to make my way tempestuous, but in the midst of the storm God has never failed me; His faithfulness has been the foundation upon which my soul has rested.

Several weeks ago Sister Bud Robinson invited me to rest and visit in her hospitable home at the foothills of the Sierra Madras mountains, in beautiful Pasadena, Cal. Here, in the home of this saintly woman of God, the Lord has opened heaven above me, and shown me some of the vast possibilities of grace; and I want to pass it on to His saints.

One night, while pushing my case in prayer to God, and pleading for a fresh anointing on my soul; for new light on the Word, special help physically, and for other things, heaven opened. I saw the great Intercessor, our High Priest, pleading at the Father's throne. Oh! it was wonderful and marvelous! I was made to know or realize that the Holy Spirit was making intercession also. I then saw the Mercy Seat, and the precious Blood sprinkled there—the Blood that pleads for us and makes it possible for us to get our petitions through to the Throne. Then came these words ringing through my very being, as from the Lord himself: "Call unto me, and I will answer thee." I saw the Christian's mighty fourfold pull at the Throne. I cried, "Surely with such a pull as this, I'll get my petitions through to God." Then in a voice to my inner consciousness, the Spirit said, "All things are yours: life is yours, Christ is yours; in Him dwelleth all the fulness of the Godhead bodily; the Trinity is yours—all things are yours."

There spread out before me the vast possi-

ilities of grace. It was marvelous beyond the power of words to express. It was unspeakably blessed. I began to pray the prayer of Paul for the Ephesian church—"That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." I said, "I have had the indwelling Christ for years." "That ye, being rooted and grounded in love"—I said, "I have some love; I am a candidate for more"—"That ye may be filled with all the fulness of God"—I cried, "That's it, Lord Jesus! that is what I want: to be filled with all the fulness of God; to be filled with His infinite love, His justice, His tenderness and mercy, His kindness, patience; His faithfulness."

Then sweeping past all human limitations into the exceeding abundantly *above all that we ask or think*, is the promise of the faithful, covenant-keeping God.

The vision grew and enlarged until I was bewildered and overwhelmed with its boundlessness. I saw the utter uselessness of our being powerless in our lives; there is no possible excuse for it, with such mighty provisions of grace and power made for us. The unsearchable riches of Christ are for all the blood-washed, according to our faith, and according to the power that worketh in us. I saw healing also: it came with the "all things."

The question then pressed itself upon me, and I inquired of the Lord, "How am I to come into possession of what is already mine in Christ?" The faithful Holy Spirit whispered, "Your hat is yours"; and I said, "Yes, Lord." "Your clothes are yours"; I replied again, "Yes, Lord." But they do n't do you any good if you do n't wear them. So all things are yours, but you must take hold of them by faith, manipulate them, use them.

I have scarcely known how to adjust my prayers at times—how to get into the channel where I may be able to possess experimentally that which God declares is already mine through infinite grace. But I am praising God for His Word that says, "For it is God which worketh in you, both to will and to do of his own good pleasure."

My soul's vision has been greatly enlarged; my faith has taken leaps and bounds for myself and for others; I am much better physically—able to read and write without pain, the first time for years. My soul is greatly refreshed. God's Word has taken on new light and power to my vision.

I believe there is still some place in the Lord's harvest fields for me, and that I shall yet win souls—priceless gems to lay at the feet of my Lord and King at that day.

Rte. 1, Box 215, Pasadena, Cal.

Shall We Reform the Old Churches or Organize New Ones?

Written by Rev. FRANK G. WELCH

THE reader can plainly see that this article is in behalf of the Nazarene movement. The question is frequently being asked, Why do you quit your church, when the doctrine is practically the same? I must confess that there are a few things about the organization of new churches that I do n't understand. But my ignorance does not cause me to disbelieve in the plan at all. The people seem now to think that the Pentecostal Church of the Nazarene is the only church ever organized from an old body. They will go far enough to tell us that we are doing very wrong to leave the church we were once members of to go into the Pentecostal Church of the Nazarene. A lady not long ago was censuring me for leaving the Methodist church, and said she thought I did wrong; and at the same time another member of the family said, "The Methodist church is the greatest church in the world, and is doing and has done more for the world than any other church in the universe." And then this member went on to tell me how the people at a certain place were leaving the Baptist church to go into the Methodist church.

Well, I do not have any objection to that; but I readily thought of the inconsistency of the statement made to me regarding my church relationship.

It is all right for folks to quit the Baptist church and go to the Methodist church, but if the Methodists quit their church to go to the Pentecostal Church of the Nazarene, they have almost committed the unpardonable sin.

To ask why the Pentecostal Church of the Nazarene was organized is no longer a fair question. Not that we do not want to answer it; but that it seems that question can now be answered without words. If we will but keep our eyes open, we can see, and not have to ask questions about it. We have preachers right in our neighborhood who are holding all the meetings they can (and that is all right), and who are receiving multitudes of members into the church, telling them in an easy way that they can come into the church and quit their "meanness," and they will be saved. To be

The Printed Page

MRS. ANNIE H. BAUER

BOOKS and papers may well be termed silent evangelists, because they can go everywhere and carry their message to people in all walks of life, silently influencing them for good. The living messenger may speak for but an hour or two, but the printed page abides in the home and prolongs the appeal throughout entire days, and far into the night.

And then a book or paper or tract is never betrayed into making hasty replies, as perhaps the living messenger would be led to do. It tells its story over and over, speaks wisely and well, and in the end brings a benediction to the one into whose hand it is placed.

While reading the printed page, the reader's mind is in a receptive mood, ready to accept the truths presented; whereas, if the person was listening to another, the mind would often be in a combative state, watching, waiting, and eager to refute, or contradict, the truths being presented by the speaker.

A few copies of the HERALD of HOLINESS came into my home, and a careful reading of them showed me that this was what I had long been looking for. Namely, a people who believed and taught what I had long believed, but had never found: a church organization holding similar views with which I could affiliate. In a few hours' careful reading I had gained the long-desired information, and it had cost the sender of these papers but the price of a postage stamp and a few moments time to send the papers.

Go thou and do likewise.

sure, I think it a good idea to get folks to quit sin. But what about the sins they have already committed? And what about the carnal mind? They might stay in the church forty years and yet could not grow into repentance, nor outgrow the "old man."

Preachers not only are crooked in their teaching on sanctification, but they are also very crooked in their teaching of regeneration. The discipline of the M. E. Church, South, of 1855, states that "In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

Now, I don't know just when this was dropped from their historical statement; but now they have invented a new way to get sanctified. They have learned that a man can get it all at once. Of course they are all holiness preachers. But we could n't tell it on lots of them if they did n't say so. We are always

glad to find it out, though, even if we do have to wait to be told. According to the Scripture, a man is not holy until he is made holy, and he is not made holy till he is sanctified; and he is not sanctified when he is justified.

The life of the apostles, the letters to the Ephesians and Thessalonians will give all the light on the subject of sanctification after justification that any one would want.

We all know that divisions in the churches are a result of sin. The question is, Who are the sinners? The ones who leave or the ones who stay? That question can easily be answered by observation.

Well, now, coming back to my subject, What about the organization known as the Pentecostal Church of the Nazarene being the result of sinful men on the part of the organizers? Look for yourself. Examine our Manual and our churches and our preachers. That is the way to get satisfaction. Suppose Mr. Wesley had been like some of our modern Methodists in regard to leaving the primitive church. Would there ever have been such an organization as the Methodists? No. Mr. Wesley, after a long time, saw it was impossible to reform the church of which he was a member, and as he said, "God then thrust them out to raise a holy people." And what was the result? The Methodist societies. Do you not reckon the people then thought and said that folks were foolish for uniting with the Methodists? Martin Luther was one of the early reformers, and he did n't believe in sticking to a corrupt body, even though it had made him what he was.

Why did n't Jesus Christ reform the old Hebrew church and stay in it and commission the apostles to preach the Mosaic law? He saw it was useless to try to reform a corrupt church, so He said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Now, it has had its identity under several names since then. But it now goes under the name of the Pentecostal Church of the Nazarene. Thank God for a few men who were thrust out to raise a holy people!

FT. JESSUP, LA.

Burrs

C. A. MC CONNELL

If you want your life to feed others, get willing to be crushed and ground fine.

"Well, I just can't understand him." May be not. But, brother, can you just love him?

It was said of Jesus that "He spake as never man spake," but the record He left was, "He went about doing good."

It was the night that Jacob spent at Peniel, and not the flocks and the herds, that prepared the heart of Esau to meet him.

My heart was a place more unworthy and vile than the stable of Bethlehem; but when Jesus was born there, it was changed from the dwelling place of unclean things to a temple of the living God.

You say you love his soul, and would be glad to see him converted; but he is a mighty mean man. Oh brother, get to where you can love him and not the misty, intangible thing you are thinking of as his soul, and then may be you can see him converted.

When Jesus calls people into His work, He gives them something more than a rattlebox to work with. Mere noise never scares Satan; he is accustomed to that at home. Pounding the pulpit until one is red in the face is not the power of God unto salvation. If the Holy Ghost has bidden you tell the world of Jesus, do as the three fishermen, and Levi the tax gatherer, with the other seven, follow Him to Pentecost. God has something for you to tell worth the saying. Let Him melt your heart in the Upper Room, and burn up your old chaffy self. Let Him blind your eyes to all things but hell, the cross, Pentecost, and glory. Two "Bless God's" and a "Hallelujah" every sentence will not take the place of the Holy Ghost when you speak.

MOTHER AND LITTLE ONES

LIQUOR'S DEADLY WORK

One day Mr. M. Morrill's attention was called to a little pale, thin bootblack who had a bunch of bluebells in his buttonhole. The gentleman let the boy black his boots, then balancing a quarter on his finger said: "Here is ten cents for the shine and fifteen cents for the flowers," pointing to the bluebells. The lad put his small hand over the flowers.

"No, sir; I can't sell them. If I was starving I would n't sell a bluebell."

"And why not, little man?"

The lad looked at Mr. Morrill so piteously that he was almost sorry he had asked him. He put his hand on the boy's head and said:

"Excuse me for asking; you need not tell me unless you wish, and you can keep the quarter besides."

"I like you, and I'll tell you. Just a year ago this month, and it has been such a long year I thought the bluebells never would come—" and then he stopped and put his hands over his eyes as if to shut out some horrible sight. Presently he took down his hand and said abruptly:

"My father was a drunkard. We once owned some property I've heard mother say, but that was before I was born. We got so poor mother had to go out and wash to get food for Bessie and me. We lived in a little log house, a quarter of a mile from town.

"One Friday morning there was only a plate of cornmeal and about two spoonfuls of molasses.

"Mother baked the meal into bread, and told me to feed the baby when she awoke, and to keep a sharp lookout for father, while she was away washing that day. She kissed me at the door. 'Be a good boy, Willie, and take care of little sister,' she said.

"Bessie slept a long time and I passed the time sitting by her and going to the door to watch for father. When she woke up she said, 'Baby is so hungry. Willie get something to eat.' 'Get up, Bessie, and let me dress you, and then we will have some breakfast.' I had not eaten a mouthful, nor had mother before leaving home; and I was dreadful hungry. She got up and I dressed, washed, and combed her; and when we sat down to the table Bessie just dropped her curly head right down on the table and sobbed out, 'Oh, Willie, I am so tired of cornbread and molasses! I can't eat it. I want some meat and butter.'

"Don't cry, baby," I said, stroking her curls. "Mother will bring home something tonight."

"But it is so long to wait."

"Try to eat," I said, and I put a spoonful of molasses on her plate, and she did try, but she only swallowed a few mouthfuls, and then left the table. I ate a small piece of dry bread; I thought she would eat the molasses, so I did not touch it. All day she kept saying she was hungry, but refused to eat. It was a long day to us both.

"Father had come home, and it was nearly dark; we were both sitting on the doorstep. Bessie had laid her head against my arm, and began to cry. 'I'm so hungry, Willie, mother stays so late tonight.'

"Don't cry, baby, mother will soon be home.' 'Of course she will!' exclaimed George Anderson. He lived a mile beyond us, and as he spoke he tossed a bunch of bluebells into Bessie's lap.

"Oh, how pretty!" she exclaimed, while the tears dropped from her sweet blue eyes on the pretty bluebells.

"Come, Bessie," I said, 'let me fasten them among your curls.' She stood upon the doorstep with her face toward the house. I stood behind her and tied the bluebells in her golden curls. I had just fastened the last one, when some one jerked me off the step. It was father; he was almost crazy with drink.

"He caught Bessie and said, 'You have been crying. What did Willie do to you?'

"She was so white and scared that I thought she would faint. 'Willie did n't do anything,' she gasped out.

"Father let her go and grasped me. He commenced to shake me awful. 'You rascal,

what did you do to Bessie? Tell me, or I'll shake the life out of you.'

"He shook me so I could not answer. Then little Bessie caught him by the arm. 'Please, father, don't hurt Willie. I was so hungry it made me cry.'

"He looked at the table and saw the bread and molasses. 'You little white-faced liar, you are not hungry. Look at the table! There is plenty to eat, and good enough for such a brat as you!' and he shook her roughly.

"She began to cry, and I tried to put my arm around her, but father, pushed me away. 'If you can't eat anything, I can give you something to drink,' and he started down the path that led to the pond.

"Bessie hushed crying, but she looked awful scared. 'I'll give you something to drink,' he said, when he reached the edge of the water, and I followed scarcely knowing what I was doing, I was so frightened.

"He waded in about knee deep, then took Bessie and put her little curly head down

The Little Lad That Died

CAMPBELL COLLIER

Yes, he bothered me, the little lad that died, And my patience oft he very sorely tried.

He spoiled my plans, and nights when I was

wearied,

Drove sleep away, and made the darkness dreary.

He tore his clothes and had to have them mended

And thus my dreams of rest were rudely ended.

When I wanted quiet, he would romp and play,

And with tumult chase the silences away.

When by the hearth I drew my chair to read

He'd come walking in and bid me give him heed.

With careful caution I begged him not to go

Where danger was, and yet it happened so.

At times, when my will was otherwise inclined,

He tethered me, and kept me close confined.

Yes, he bothered me, the little lad that died,

And oft discouraged I sat me down and cried.

But what would I give to have him with me now,

The little lad with the sunlight on his brow!

To hold him in my arms, as in other days,

And meet his tender look with loving gaze,

Or see him lying before the glowing grate,

His face all stained with goodies that he ate.

Or find him sleeping, and steal a fragrant kiss,

Would make my sad soul a surging sea of bliss.

To hear his ringing laughter, his shout of joy,

The sweet tumult of a pure and happy boy,

Would chase the clouds away, as the shadows flee

When the morning smiles across the summer sea.

Oh! I'd be bothered, if I could once more

Call him back to me from yon shining shore.

But his grave is where a quiet river flows

Beautiful with summer blooms and winter snows.

—Exchange.

under the water. She threw up her little white hands and cried out, 'Oh, Willie, take baby!' just as the curly head went down.

"I waded around father and tried with all my strength to raise her little head out of the water, but father held it down. I begged father to take her out, but he would not listen. She threw up her hands wildly, there was a gurgling sound, then all was still. It seemed hours to me, but father at last lifted up Bessie's white dripping face. I called her name wildly, but her blue lips did n't move; she was dead.

"Father carried her and laid her down on the green grass. 'I guess she won't get hungry for a while,' he said.

"I was so stunned I never moved or spoke, until I saw the bluebells that I had twined in Bessie's hair floating out on the water. I could not bear to see them drift away, so I waded out after them. The water was deep and on I went. It was up to my armpits, now over my shoulders, still the bluebells were just beyond my reach; but I must have them. The water touched my chin, another step and I caught them, and just as I did I heard mother call, 'Willie! oh Willie! where are you?'

"I looked for father. He was seated on the ground by Bessie. 'Willie! oh Willie!' came mother's voice again."

"I was out of the water now, but so weak I could scarcely stand. 'Bessie! oh Bessie!' I called. 'Here, mother, at the pond.'

"Father gave one mad leap into the water — he plunged in face down. I was so terrified I did not know what to do. I heard

mother coming. I trembled so I could not walk, so I crawled up to Bessie, and took father's straw hat, put it over Bessie's dead face to keep mother from seeing it.

"In a moment she came in sight. She saw I was dripping with water. 'Willie! Willie! What is the matter?' I could not speak.

"She lifted the hat from Bessie's face. She stood for a moment as if turned to stone. 'Tell me how it happened, Willie! Tell me, quick!' Then I found voice and told her everything. She heard me through without a word. But when I had finished, she stood with clasped hands over Bessie and shrieked such unearthly cries that soon the neighborhood flocked to the spot.

"Father had drowned himself. His body was taken from under the beautiful water, and buried in the cemetery alongside of Bessie. Mother was a raving maniac. I put the bluebells in a little box and hung them around my neck. After the funeral I lay in the hospital sick for weeks with brain fever; but when I came to myself, the box was still around my neck. Here it is," and he drew from his bosom a small box containing a few withered leaves.

"They speak of sweet baby Bessie," he said, as he closed the box and slipped it back under his shirt bosom.

Then he looked Mr. Morrill straight in the eyes and said:

"Please, mister, don't ever vote for whisky. It killed my father and dear little baby Bessie, and it locked mother up in the madhouse. Please don't vote for rum." — Selected.

FOR THE BOY'S SAKE

A Sunday school superintendent made the following confession at a country Sunday school convention:

"I used to smoke. It was a pleasure that I thought did not harm me or any one else, and I believed I had a right to the enjoyment. Then one day I stopped. Here is the reason:

"A widowed woman, the mother of two lively boys in my school, hurried into my store one morning, walked straight up to me, and handed me a handful of cigars. I stared — and she explained: 'They dropped out of Joe's and Billy's pockets a little while ago, while I was mending their clothes. When I asked what cigars in their pockets meant, they both owned up to liking cigars, and smoking them whenever they got a chance. I talked to them about the hurt it would do them, and what do you think they said? They told me they didn't mean to keep on with cigars always. As soon as they grew bigger, and could earn money, and afford it, they would change from cigars to cigars. 'And cigars are all right,' said my boys. 'Good men smoke cigars — lots of them. Why, ma, Mr. Wilson, our superintendent, smokes cigars, and Mr. Wilson's a good man, ain't he?'

"Mr. Wilson,' went on the mother, 'I'm doing my best to train my two fatherless boys to be good men, and you've helped me many a time by the good teaching you've given them as their superintendent. They trust you and admire you, and they think that it's all right for them to smoke if a good man like you smokes. Now I do n't want my boys to smoke cigars, but when I talk that way to them they point to your smoking as if that settled the matter. I do n't know what to say or to do; but it seemed best to come over and tell you plainly how it was. I feel sure you want to help, and not to hinder every boy in your school, and I believe you would be willing to teach them by good works.'

"Well, I was wanting a smoke at that minute; but the thought of the mother trying to grow two boys into good men, and being hindered by any habit of mine, settled the thing. The cigar box that stood handy went into the stove. 'Tell Joe and Billy,' I said, 'that Mr. Wilson has quit smoking.' And quit smoking I did. Since that day no boy has been able to point to my example as his excuse for smoking cigars or anything else." — *Sunday School Times*.

Pentecost Repeated at the General Assembly in Kansas City, Mo.

BELOVED BRETHREN: We are delighted at the letters that keep coming, telling us that you have been praying, and are pledged to pray, for the Assembly. What was in our hearts was in your hearts. From Wisconsin and Canada to Georgia, the messages of hope, encouragement, and victory come. You were praying long before we asked you. If one asks, "What road shall I take to the Assembly?" we reply, "Come on your knees." We want more people who will pray. Write me today that you will be numbered among the "Praying Six Hundred." The wife of a General Superintendent called up and said, "We want to join those who are praying for the Assembly." If you are praying, why not let us know it?

We have a right to ask for the biggest things since Pentecost! Why not? Let the house and the city wherein we are gathered be shaken. That is scriptural. Then it was done through prayer. It may be done now!

Two or three promises have been on our mind lately. "Ye have not because ye ask not." Beloved, we have determined that the Lord shall never write that about us. Let's tap the pipe line and see gushers rise. Let's come to Joseph and every one get his sack filled, and a golden cup thrown in! Let's do business, as the Psalmist says. "In big waters." He that asks sparingly shall reap sparingly. Jesus says, "If ye ask anything in my name that will I do." "Whatsoever ye ask in my name that will I do." Let's grip these promises afresh, and strain them to the breaking point. The Lord will answer, for He can not afford to have His promises broken.

Pray for the Assembly in a general way, shotgun style; but pray also for some special aspect of it, rifle style. Take the first night. Take our little band of people. Take the night meetings. Take the health, safety, and traveling of the delegates. Take those who may need special strength given for the journey. Take the legislation. One little girl here, six years old, has been praying that the Lord would open homes where we might entertain delegates. Pray for lost souls in this city. Pray for those who will preach. Pray for committees. We should cover every point by prayer, and leave no loophole for the Devil to come in. We refuse to entertain the Devil in any manner in this Assembly. There will be no plate at the table, no seat on the floor for him, for no church has elected him as a delegate, as far as we know. Let's throw a wall of fire and a flood of glory around this gathering, by prayer, so that Satan can not get within a mile of it.

We add extracts from some of the letters that have come in answer to our call for help through your prayers. These words reveal the spirit that prevails all over the church. It is not too late for you to write us that you will give some time each day for prayer for the General Assembly, especially remembering the desire of our hearts that your coming may be a mighty factor in spreading holiness in this city, and that many may find the Lord who saves and sanctifies every believing heart. The dear Lord bless you as you pray, as you come, and as you remain.

2109 Troost Ave.,
Kansas City, Mo.

JOHN MATTHEWS, Pastor.

"COUNT ON ME"

"We are praying for a great Assembly. Please tell Brother M— he may count on me as one of that praying six hundred."—H. M. C., Dist. Supt., Hutchinson, Kas.

PRAYING FOR A "HARVEST OF SOULS"

"Have been praying for weeks for the General Assembly. I will gladly agree to pray daily for a mighty outpouring of God's Spirit that shall mean a great harvest of souls during the meeting."—S. N. E., Rye, N. Y.

PRIVILEGE TO PRAY

"I will join the praying band for the Assembly. Thank God for the privilege. I can not come; am too old and helpless."—H. S., Bethany, Okla.

"A GREAT AGENCY FOR GOOD"

"I want you to put down my name as one of the 'One Hundred' of the 'Six Hundred Praying Band.' I think this an excellent idea, and a great agency for good."—S. L. F., Burns, Oregon.

FROM A PRESBYTERIAN BROTHER

"Please allow me to join the 'Praying Six Hundred.' Prayer is the hardest thing to do and to get others to do, and the most necessary."—Dr. S. T. D., Kansas City, Kas.

WANTS A PLACE AMONG THE PRAYERS

"I want to have a place among the praying five hundred."—L. H. R., Moscow, Idaho.

"MAY GOD'S WILL BE DONE THERE"

"I very much desire to be one of the praying six hundred. I will pray daily for the Assembly, and will begin today. May God's will be done there."—O. M. G., Los Angeles, Cal.

SALVATION FOR THIS CITY

"Count on me as one belonging to the five hundred. Will pray daily for salvation to come to the city in which the Assembly is to be held. Thank God for the privilege."—S. A. S., Santa Monica, Cal.

"MAY GOD REND THE HEAVENS"

"By the grace of God I will be a daily intercessor of the five hundred who are to pray for the General Assembly, especially for the evangelistic meetings. May God rend the heavens and come down."—A. L. A., Los Angeles, Cal.

"NEVER CEASED TO PRAY FOR KANSAS CITY"

"It will be no effort for me to obey your request for the Assembly, for I have never ceased to pray for our Kansas City work. I feel this Assembly has an awful responsibility on its shoulders."—H. I. G., Warren, Pa.

KNOWS GOD ANSWERS PRAYER

"I send my name as one of the 'Praying Six Hundred.' I amount to little, yet I know He does answer prayer for me. I believe the Assembly will be a time never to be forgotten."—L. E. Y., Aquilla, Texas.

"I'LL BE ONE OF THEM"

"Reading your article in the HERALD of HOLINESS, my heart said Amen to that. I'll be one of them. I am sending prayers. I will enjoy the street work."—F. W., Newberg, Ore.

"TIDAL WAVE OF SALVATION"

"I have been praying for the General Assembly. May our God send upon the Assembly a tidal wave of salvation that shall sweep the city for God, and girdle the globe."—M. C. W., Southampton, Mass.

"THAT GOD WILL HAVE HIS WAY"

"We were glad to see arrangements for prayer for the General Assembly. Will pray that God will have His way in every deliberation, and in every evangelistic meeting."—A. K. and M. J. K., Hillsdale, Ore.

"FORCE FOR SIN-KILLING BUSINESS"

"I rejoice at the thought there is something I can do to make this Assembly meeting long to be remembered as a united force for the sin-killing business. We must have it, and in answer to prayer we will have it."—P. VonS., Farmington, Iowa.

"VICTORY AHEAD"

"I wish to join your prayer list. I have been praying and looking to God for a great Assembly. I am not only looking for victory ahead, but I have it now."—J. H. P., Martinsburg, West Virginia.

"EXPECT THE FIRE TO FALL"

"Glad to join the prayers for the salvation of the city. Have already begun, and I expect the fire to fall to the glory of God."—R. S. C., Dallas, Texas.

"WE ARE BELIEVING"

"I will be one of the one hundred, and my wife one of the five hundred. We are believing. Amen!"—W. A. W., Spring Valley, N. Y.

"FLOOD GATES ARE LIFTING"

"Truly, I believe the flood gates are lifting, and the presence of Almighty God in an extraordinary measure shall be with you. Hallelujah to the Lamb for ever!"—H. R. D., Portland, Ore.

"WILL PRAY, ANYHOW"

"Please put my name down. If I am too late to get in on the five hundred I will pray anyhow. Amen! The Assembly has been on my heart for weeks, and I am looking forward to a great time in Kansas City."—L. W. M., Warren, Pa.

"BEEN PRAYING"

"We have been praying ever since we knew the Assembly was to be held, and will continue."—Velva, N. D.

"WITH TEARS IN THE EYES"

"I read 'The Coming General Assembly' with tears in my eyes for the lost, and offered prayer to God without waiting another moment to make the Assembly the most sacred, solemn, sweet, and glorious body that has ever met in Kansas City."—M. C., Compton, Cal.

"NO WIRE PULLING"

"I am glad for one church where there is no wire pulling. Bless God. I believe God will honor with His presence, and that you will certainly feel a moving in the top of the mulberry trees."—R. E. C., Pasadena, Cal.

"WE CAN PRAY IT DOWN"

"We feel that your plans and desires are heaven born. I wish to join the number for prayer. Our God is able and we can pray it down. It is blessed to have a part in the great work of saving souls."—Signed.

"LOVED ONES LOST IN KANSAS CITY"

"Count me on your list. I have loved ones lost in your city. God help us for their salvation!"—M. B. D., Burr Oak, Kas.

DISTRICT SUPERINTENDENT PRAYS

"I join you as one of the one hundred to pray for the General Assembly, especially for the night services."—H. H. M., San Francisco District.

THE YOUNG PEOPLE PRAY

"We as members of the Young People's Society, First Pentecostal Church of the Nazarene, Portland, Ore., wish to join the 'Praying Five Hundred' in daily prayer for the coming General Assembly, which convenes at Kansas City, September 30th."—Signed by Twenty-four Members.

THE PRAYING QUARTET

"May God bless the coming Assembly, and save many souls. You may count the following four among the 'Praying Six Hundred.'"—Signed. —, Durand, Wis.

"STAY AT HOME AND PRAY"

"I want to join the five hundred that stay at home and pray for the Assembly and for lost souls. God bless you."—W. M. E., Farmersville, Texas.

"KNOW IT WILL BE WONDERFUL"

"You say every sanctified soul, and especially every Pentecostal Nazarene, is eligible. Praise the Lord, I am both. Put me on the praying list. Can not be at the meeting. Know it will be wonderful."—Mrs. R., Meadville, Pa.

"WAIT ON THE LORD"

"I am glad to be one of the five hundred to wait on the Lord and pray for the Assembly. I love Him, and desire His glory and the salvation of souls."—R. J., Peniel, Texas.

"THAT HIS HAND MAY GUIDE ALL"

"Have just read your letter. I want to be one of the number to pray God's blessing upon the General Assembly, and that His hand may guide all."—H. L. L., Mountain Home, Idaho.

"SUPPLICATE THE THRONE"

"Will be glad to supplicate the throne on behalf of the gathering. I may not be there. May the Holy Ghost be mightily poured out is the prayer of my heart."—D. R. P., Brooklyn, N. Y.

THE WORK AND THE WORKERS

THE CHARGE OF THE SIX HUNDRED

Rev. JOHN MATTHEWS,
Kansas City, Mo.

My Dear Brother:

I am in fullest accord with the charge of the 600. Mrs. Breese and myself desire to be "written down" among those who pray, and if God permits will be there. Oh, that in answer to prevailing prayer the heavens may open upon the Assembly and city, and upon the world. I am thankful for your faith, and I desire to unite with it.

Yours very truly,

P. F. BRESEE,
MARIA E. BRESEE.

Announcements

BORN.—Rev. and Mrs. James W. Short, of Dayton, Ohio, announce the birth of a son, John Maurice, on September 3d. Dr. W. B. Godbey being in the city that day dedicated little John to the Lord for a holiness preacher.

EVANGELISTIC.—We are glad to announce that Dr. A. M. Hills, so well known to our people, has returned from his residence of several years abroad, where he has been engaged in teaching, and will again enter the evangelistic field. He may be addressed, Rev. A. M. Hills, D. D., 1847 East Eighty-seventh street, Cleveland, Ohio.

TO THE PASTORS OF THE IOWA DISTRICT.—It is sincerely hoped by the writer that those of you who have not given attention to the important matter of the apportionment of the General Superintendents' Fund, will please do so. Please bring this matter up at once, as we are nearing the close of the Assembly year. As you know, each church is apportioned an amount equal to 4 per cent of the pastor's salary. I take this way of bringing this to your notice, as it is more convenient at this time than writing separate notices to each one. We, as a District, owe it to these men to pay them what is lawfully due them for their labor. Let us make an earnest effort to have our people meet this important obligation.—Rev. Theodore F. Harrington, *District Treasurer.*

REVIVAL MEETING.—Please say in your paper that I will begin a meeting at Pontotoc, Miss., September 17th, to continue ten days. God willing, I will arrive in Kansas City on time for the Assembly.—A. G. Jeffries.

PASTORATE.—I would be glad to correspond with any church in the western or southern states who would accept a young woman as pastor. Have two years' experience as pastor, and one year theology training in college.—Grace Thompson, Grand Island, Neb.

REQUEST FOR PRAYER.—I covet the prayers of the *HERALD OF HOLINESS* readers that I might again enjoy real victory in Jesus Christ. I once enjoyed sweet fellowship with Him, but I went against His will at one time, and since that time have never enjoyed real victory.—J. H. Ragsdale.

NOTICE TO IOWA DISTRICT.—The Examining Board of the Iowa District will meet at the Pentecostal Church of the Nazarene at Chariton, Iowa, Tuesday, September 21st, at 2:30 p. m. Let all having business with this Board meet them at that time.—E. A. Clark, *Dist. Supt.*

District News

TENNESSEE DISTRICT

Let all the pastors and others who want any number of copies of the Minutes of the Tennessee District, send their name and address to me at Gallatin, Tenn., together with the money to pay for them at ten cents a copy. The Minutes will be larger this year, and I trust the work will be better executed. They will be ready for distribution by the last of this month, unless something unusual happens. I am sure you will enjoy reading Minutes published the same month in which your Assembly is held. But don't forget to send the money. Be sure to take an offering for the General Assembly expenses. Pray much for the missionary offerings to be unusually large.

J. A. CHENAULT, *Dist. Supt.*

DALLAS DISTRICT

Pastor Wallin writes cheering words from Dallas First Church. New recruits are being added to both church and Sunday school. They are looking forward to the coming District Assembly,

which will meet with them this year, and they are expecting a great time of spiritual blessing. Evangelist J. E. Threadgill has recently held a few days' meeting, which was an uplift to the church.

Pastor J. R. Radican has had a successful meeting with the church recently organized at New Hope.

Rev. W. M. Nelson will begin a meeting near Winsboro about September 10th. He will now give his entire time to evangelistic work. He and his wife make a whole team, and any church or community will do well to secure their service; their instrumental music and special songs are an inspiration. Address him, Station A, Dallas, Texas.

Rev. R. T. Williams is in Oklahoma for some meetings.

Rev. C. H. White and pastor S. W. Gregory are in a tent meeting at Gauge.

Since my last report we have been busy in the Master's work. Our campmeeting at Milano was one of victory; old-time confessing out and praying through were characteristic features. Some good material was added to the church.

I visited the newly-organized church at Bells, and found a faithful little class of real Nazarenes.

I spent two days with pastor Pritchett and Professor London at Valdosta. The crowds were large, and the interest was good. These two brethren make a good team.

Our meeting at Milton was almost completely rained out; just held a few services, but the interest was good. Had the weather been favorable, we would have had a great meeting.

We spent a pleasant day in Peniel this week, and found that beautiful little college town full of life, as the opening of school is near at hand. Vacant houses are scarce, as the lonely-looking houses of "vacation time" are being filled with cheerful families who appreciate a strong school, with high ideals and deep spirituality. Some of the old students are already coming in, and all the folks, both old and young, seem anxious for the

GENERAL ASSEMBLY MATTERS

We find it necessary to again explain that it will be impossible for us to give free entertainment to the families—even husbands or wives of delegates—attending the General Assembly, as much as it would rejoice us to be able to do so. Alternates are not included among delegates. We shall endeavor to secure places at reasonable rates for all visitors who attend.

In arranging entertainment for the delegates, we find that it will generally be necessary for two to occupy one room. Doubtless there may be preferences among you as to whom you would room with; so, in order that your stay may be as pleasant as possible, it is desired that you make known your preference at once to the Entertainment Committee. All arrangements must be made before the opening of the Assembly, so it is necessary that you let us hear from you at once. Address, ENTERTAINMENT COMMITTEE, 2109 Troost Avenue, Kansas City, Mo.

Changes. District Superintendents or secretaries will please notify the Entertainment Committee of any changes from the published list of delegates.

Arrival of Delegates. Any delegations who expect to travel in a party will confer a favor if they will notify us in advance as to the railroad on which they will reach Kansas City, and the day and the hour of their arrival.

Entertainment. Delegates expecting to bring members of their family at their own expense may find it to our mutual advantage to correspond with us, so we may be able to make the most economical arrangements for both themselves and the committee.

Visitors. The committee will have a complete list of available rooms for the information of visitors to the Assembly. Our information bureau will aid visitors in securing suitable rooms. No rooms will be engaged in advance except where money is sent to make payment on same. Rooms for lodging or light housekeeping can be had at from \$3 to \$5 a week.

SPECIAL NOTICE

All District treasurers, church treasurers, pastors, and others who are handling funds for foreign missions and General Superintendents are urged to forward the same at the earliest possible date through the regular channels, so as to reach the undersigned not later than September 25th.

All missionary money should be sent through the District treasurer, and money for the General Superintendents should be sent direct to the undersigned, unless you have a District treasurer who handles Superintendents' Fund, in which case kindly send to said treasurer.

If all who handle funds will co-operate, it will greatly assist in preparing the annual report.

E. G. ANDERSON,
General Treas.
OLIVET, ILL.

chimes of the old college bell to ring out again. President Chapman informed us that the prospects for the opening were good.

We are now in the opening services of the W. J. Harney meeting at Lufkin. We are expecting a great revival. The meeting will continue till September 19th. Brother Harney then goes to Batson to join pastor Fulbright in a twelve days' meeting.

The date for our District Assembly has not been officially set, but we are reasonably sure that it will be held November 3d to 7th. Let all evangelists take notice, and arrange their meetings accordingly.

P. L. PIERCE, *Dist. Supt.*

SAN ANTONIO DISTRICT

FIFTH SUNDAY PREACHERS' MEETING

This meeting was held with the Waco church, August 26th to 29th, with a large delegation of preachers and workers. The convention was opened at 8 p. m., by District Superintendent William E. Fisher, after which we had song and prayer and an old-time praise service. Our hearts were made to rejoice as we heard the different preachers and workers tell how the Lord had blessed, protected, and cared for them since the last preachers' meeting, and the great revivals with hundreds of souls saved and sanctified. After this feast, an exhortation was made and an altar call given, and seekers came, one soul praying through to victory.

On Friday morning, August 27th, the convention was opened at 8 a. m. by the chairman, Brother Fisher. The first item of business was the appointment of committees. The papers read were clear, forceful, and pointed. At 11 a. m., Rev. J. A. Collier brought the message with power and unction of the Holy Ghost, which resulted in the salvation of souls. In the afternoon Rev. T. J. Carpenter brought us a message that made our hearts rejoice. At 8 p. m., Rev. H. B. Wallin, pastor of First Church, Dallas, Texas, brought us a forceful message.

On Saturday morning the convention opened with song and prayer, after which we resumed business. At 11 a. m., Rev. W. O. Self brought us a message that stirred our hearts, and lifted us heavenward. In the afternoon Brother Worley brought us a helpful message. At 8 p. m., Rev. J. W. Bost brought the message, which resulted in the salvation of souls.

Sunday morning, at 8:30, a love feast was conducted by Rev. H. G. Land. At 11 a. m., Professor J. E. L. Moore, president of Central Nazarene University, Hamlin, Texas, brought a heart-searching message from Romans 6:6. In the afternoon Sister Mulanax brought us a message. At night, the closing service was a time never to be forgotten. Professor Moore brought the message, on "The Value of a Soul." As he was nearing the close of his message, wave after wave of glory came down, and the saints shouted aloud. The invitation was given, the altar filled with seekers, and many prayed through to victory. The local pastor, Rev. Thomas D. Dunn, and his good people had things well in hand, and made us feel like we were at home. God bless Brother Dunn. He has accomplished a great work in the city of Waco.

Our next preachers' meeting will be with the Meridian church on the fifth Sunday in January, 1916.

E. W. WELLS, *Press Reporter.*

WASHINGTON-PHILADELPHIA DISTRICT

I began a revival meeting at Bowens, Md., August 22d, and continued to September 5th. This place has been neglected for years, and the Devil has tried hard to run away with the church. Only a very few people left there that have not bowed the knee to Baal or kissed his image. The sheriff came to the church at the first meeting, and demanded the church key. I invited him to stay to preaching, which he did. God helped me to preach the Word, the saints got blessed, and the sheriff went out quietly and never came back. Very few people were out at the first meeting, as the sheriff had told it around that he was going to break the meeting up, and that any one found there was liable to arrest. Sunday night the congregation increased, and continued to increase every night until the following Sunday night, when there were between sixty and eighty persons out, and they began to feel very much at home.

At first they took the back seats, but continued to move up until they were well up in front. The Lord put conviction on the people, and the Devil was defeated. Praise the Lord!

On September 2d we got the captain of the Lucitanna, of Bowens, Md., to take us to Sotley Wharf, about eighteen miles down the river, and took an auto and went after Rev. J. Frank Penn, to get him to assist us, as my voice had almost failed me. We had a great time on the boat. I found that the captain was a backslider; had prayer with him, and invited him to come to church, which he did. God continued to bless and own every meeting. Sunday, September 5th, we had three meetings. In the afternoon almost every seat was taken; at night, the church was filled except a very few seats in the Amen corner; but there were almost as many outside listening as there were inside. We had the very best order, and God helped Brother Penn preach the Word. Six came to the altar, and prayed through in that meeting. Four had never before been converted, and the other two professed to be sanctified. Although the hour was late, the congregation stayed after they were dismissed, until the altar service was over. The meeting closed in a blaze of glory.

Among others on the outside of the church to listen to the preacher was the chief justice of the circuit court. Rev. J. Frank Penn, late of Knoxville, Tenn., has accepted a call to the Hollywood circuit, and is on his job. Had five to profess salvation the first Sunday, and is now having a protracted meeting. Rev. D. W. Sweeney reports victory on the Chicamuxen circuit, and that the Lord is enlarging his borders. He has several new appointments. May the Lord greatly bless his labors.

C. J. PENN, District Reporter.

NEW ENGLAND DISTRICT

After closing our meeting at Olamon, Me., which we have already reported, we opened up at Cardville, a country district about five miles distant, in a schoolhouse. Brother Mann, pastor of our Old Town church, has visited this place once every

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Note—Cloth edition will be ready in about two weeks. Skytogen edition now ready for delivery. A little later we expect to publish all of these sermons in tract form.

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

Watch Them Come!

The names of all persons who secure as many as ten new subscribers to the HERALD of HOLINESS, will be published weekly in this space. Watch this column. Who will secure the most this week?

Rev. C. E. Cornell of Los Angeles, Cal., sends in an additional list of 10 new subscriptions. This makes a total of 133 sent in by him in the last three weeks. Praise the Lord!

Evangelist J. W. Oliver adds 50 new subscriptions to the fast growing subscription list.

Rev. Fred Mendell of Newton, Kansas, sends in a list of 16 new subscriptions. Rev. J. E. Gaar of Hamlin, Texas, sends in a list of 16 new subscriptions.

Rev. W. B. Pinson of Texas, and Rev. E. T. Cox of Rutherford, La., each sent in lists of 12 new subscriptions.

Rev. Thos. A. Gookin, of Olivet, Ill., sends in a list of 20 new subscriptions.

Rev. M. C. Campbell, of Laconam, La., sends in 11 new subscriptions. How many will you send in this week?

week for several weeks. The Lord blessed his labors, and several found salvation. The work has been remarkable, considering the little time he has been able to give them. This is a genuine reformation effected by the regeneration which has visited this once neglected district. Our work largely was to teach to these converts the ways of God, and His plan of saving the soul. Several sought the blessing of holiness, and others were brought under conviction. The last day was a time of victory, when several men sought God for the first time in their lives. While the lightning flashed and the thunder roared, we knelt around the schoolhouse stove and prayed them through to God. The attendance was excellent; often seventy-five to ninety crowded themselves into the schoolhouse. Men, women, and children walked several miles. We baptized sixteen of these converts in the Penobscot river, and have promised to return a little later to baptize others, and organize them into a Pentecostal Church of the Nazarene.

We next visited our church in New Brunswick. Brother E. L. Grant is pastor. We enjoyed our stay of a few days very much in this beautiful location on the St. John river. I preached three times. The Sunday evening service was largely attended, and God's blessing was with us. Brother Grant also supplies at Easton, Me., where we held a tent meeting last summer.

From New Brunswick we went to Linneus, Me. This is another new field for our work. The meetings were held in a schoolhouse, and were well attended. On the second night there were thirteen seekers for holiness. On account of illness, I felt it prudent to discontinue my meetings there, and return home for a little rest. On my way I stopped off at Milo over Sunday, and preached once, arriving home Tuesday, September 7th. After giving my throat a rest from preaching for a little time, I expect to be able to return and finish my work in that region.

There are many places where a congregation of fifty to one hundred people can be easily gathered, and who are hungry for the truth, and where, under simple gospel preaching a revival would break out that would transform a neighborhood. This is a glorious work, but requires sacrifice. We need men and women who can go into these places and have revivals. A man who has a revival under these conditions, will soon have a church, and can then build on his own foundation. If every young preacher was as anxious to build a church for the Lord as he is to obtain a wife, churches would be springing up all over the country, and homes would then be provided for wives obtained later. Brethren, let's lengthen our cords and strengthen our stakes.

N. H. WASHBURN, Dist. Supt.

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General Church News

UNSIGNED REPORTS

We have on hand this week unsigned reports from Newton, Kas.; Johnson, Vt.; and Lowell, Mass. No reports can be printed unless names of writers are given. The signature Reporter is not sufficient. If there is a reason for your name not appearing in print, say so, and your wish will be respected; but your name must be given with the report when it is sent in to us.—EDITOR.

NOTES FROM FLORIDA

We have our own tent and fixtures, and have been laboring in Georgia and Florida the last year. We are now closing up our summer's campaign, which has been the best of our life. Have put in an opening wedge for several Pentecostal Churches of the Nazarene. Much work is lost for lack of its conservation. At Winter Garden I got a Free Methodist preacher to look after the "band" till fall. We are in need of pastors who can stay with the work. We have just closed a meeting at Alton. Had about one hundred professions. Old grudges were settled. There were fifty-one at the altar the last night of the meeting. The meeting was with Rev. F. B. Langford, a Methodist Episcopal junior preacher, a Spirit-filled man. His wife was sanctified in the meeting. I predict that he will be removed, and a holiness-fighting preacher placed in his stead. My home address is LaBelle, Fla.—Dr. A. O'BANNON.

ARGENTA, ARK.

Good day at both churches yesterday. Well-filled house in Little Rock at the morning hour. Two blessed at night in Argenta, one reclaimed and the other sanctified. Two new members by transfer. Meetings will continue each night this week. Next Sunday closes my three years' pastorate in Little Rock. They have been years of peculiar trial but constant triumph. God has been with us all the way, and real victory has been ours. The work is in as fine shape as I ever knew it.—JOSEPH N. SPEAKES.

From Evangelist S. M. STAFFORD

I have just closed two tent meetings, one at Trinity church and one at Gibson. Seekers prayed through at both places.

MARION, OHIO

Since coming to the pastorate of the Pentecostal Church of the Nazarene here, in June, we have been constantly refreshed with the presence of the Lord in our services. The Sunday morning services especially are times of feeding and feasting of the saints. Oh, how the Lord is blessing His people! Waves of glory and precious heart-melting times are evidences of the Lord's presence and approval. The congregations are increasing in size and interest. One young man has been graciously saved and sanctified. A mother has been reclaimed from the depths of almost despair to a

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TELEGRAM

CHICAGO CENTRAL'S GREATEST ASSEMBLY

Olivet, Ill., Sept. 13, 1915.

HERALD OF HOLINESS:

The greatest and most harmonious meeting of the Chicago Central District Assembly has just closed at Olivet, Ill. Dr. Walker, much improved in health, was at his best. The following ministerial delegates were elected: I. G. Martin, W. E. Shepard, L. Milton Williams, E. P. Ellyson, E. G. Anderson, Mattie Wines, L. G. Milby, M. T. Brandyberry. The following lay delegates were elected: Dr. Edwin Burke, Mrs. L. G. Milby, F. E. Richards, Mrs. E. Johnson, E. S. Benner, J. A. Berry, David Anderson, Laura Trueblood.

E. P. ELLYSON, Reporter.

GENERAL ASSEMBLY SPECIAL TRAIN

The Chicago Central District will run a General Assembly special train from Chicago to Kansas City, leaving Chicago, Wednesday, September 29th, 11:30 p. m., arriving in Kansas City at noon of the 30th. We will all be there in time to receive our assignment for entertainment before the opening session of the Assembly on Thursday evening. The lowest possible rates will be secured and printed in next week's issue of the HERALD OF HOLINESS.

The special will be run over the Rock Island, and all eastern delegates desiring to join us should be routed over the Rock Island out of Chicago, changing trains either at Englewood or Chicago, as we plan to board the train at Englewood, which is only a few blocks from First church. All of the Chicago Central District delegates and several other Districts have already intimated that they will unite with us; and also many visitors.

The Iowa delegation can join the special at Eldon, Iowa, or any other important stop along the line. We will have an observation car furnished with a chapel organ and music, so that we will plan for a great meeting on the train. It will be worth a little trouble and expense to join this great crowd. We hope to have the brass band from Olivet University. Any delegation or individual desiring reservation or further information, write to the following: Rev. I. G. Martin, 6341 Normal Boulevard, Chicago, Ill.; E. G. Anderson, Olivet, Ill.; or Dr. Edwin Burke, 6243 Woodlawn avenue, Chicago, Ill.

Be sure to route so that you can join this happy special. It will be a time not soon to be forgotten, and a trip of profit and pleasure to all who have the privilege to be with us.

Respectfully submitted: E. F. Walker, D. D.; I. G. Martin, E. G. Anderson, E. P. Ellyson, Edwin Burke, W. E. Shepard, M. T. Brandyberry, A. H. Kaufman, Committee on Arrangements.

glorious salvation. Some others have been in the altar seeking the favor of God. The Lord is blessing His people in giving. Besides keeping up the running expenses, they have given of their labor and means and beautifully finished the inside of our tabernacle, making it warm and comfortable for the winter. We are looking forward to some special revival services with Rev. T. C. Henderson, of Columbus, Ohio, as evangelist. Personally, I want to say that the Pentecostal Nazarenes in Marion just suit me, and though for a number of years I have been a Methodist, I am now, heart and soul, a Nazarene for the spreading and conserving of scriptural holiness.—W. R. GILLEY.

From Evangelist J. G. DEMORET

I am just in home from a tent meeting near Elkhart, Kas. The meeting was out in the country, and we had a great time. There are some dear people out there in that southwestern part of this state who love God, and stand for entire sanctification as a second work of grace, and enjoy the same. That country has the prospect of a good future. There were several prayed through to victory, both saved and sanctified. They are planning on erecting a building for the Pentecostal Church of the Nazarene soon. Already they have the promise of the ground to put it on. They are in great need of a pastor to push the battle. Any young man who has a call of God to preach, and is wanting a job can find it out there. There is a great opportunity for the right man. Rev. R. S.

Ball and wife, pastors of our church at Bucklin, Kas., were my co-laborers. Brother Ball was blessed, both in preaching and singing. Sister Ball did splendid service at the organ. We closed on Sunday night, September 5th, with victory, leaving a good impression on the people, with a desire to see us return.

NAUVOO, AIA.

The annual campmeeting of Nauvo, Ala., is history, of which those who had part in will be glad to think and read in time to come. The camp was held by evangelist W. E. Ellis, of Texas, a man we found to be truly a gospel preacher, and a great Bible reader—quoting from memory whole chapters. We think he has more of the dear old Book on the tip of his tongue, in his mind, in his heart, and is truly walking in the commandments of our God. Oh, how he preaches the Christ of Calvary, and presents the claims of the blessed Holy Ghost! His work in our church will certainly be an inspiration and a great blessing to pastor and people. The pastor was present in the meeting but little, on account of sickness in the home. Many were definitely blessed at the altar, and several fine people came into the Pentecostal Church of the Nazarene to push Bible holiness in these parts. The church was much revived along all lines. District Superintendent C. H. Lancaster was with us for a few days, and did us good by his coming. Of course J. A. Romine, Manasco, and Martin (all preachers) were on hand, doing their part well. We love them good, together with the saints of Carbon Hill; and Galloway, who did help so much in song, in prayer, and in pay—as well as those of other points. We are expecting the revival fires to burn all throughout the year—and that the good work begun will be carried on.—C. C. BUTLER, Reporter.

LAWSON, MO.

Just closed a good tent meeting near Lawson. We were with Rev. Joe Handley and his singer, Brother Spake. Also our brother was with us the last few days of the meeting. Several people got mad, but a goodly number were made glad. There were about twenty-eight saved or sanctified. Many people said they never saw such a wonderful case of salvation as that of one boy who was saved from a wicked home. It was wonderful to see the power of God on him as he would exhort the people during the altar call. He was the means of helping others to God. We greatly enjoyed laboring with Brother Handley in the meeting. Surely God has a holy people here that stand by the work. We never met better. Opposition was greatly broken down. They expect to establish a permanent camp here. We, with my brother and his wife, were called back for the meeting next August. We begin tomorrow night at Centralia, Kas. My brother will be with us there. Pray that God will give us souls.—CHARLES W. DAVIS and Wife.

HOLINESS MISSION, LOWVILLE, N. Y.

We are at home again after an absence of two months and over, to push the battle. Sunday was a great day with us. The outlook is good. We are expecting to hold tent meetings here with



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GOD WANTS US TO PRAY HEAVEN DOWN

Rev. JOHN MATTHEWS,
Kansas City, Mo.

My Dear Brother:

"The government shall be upon HIS shoulder. . . . Of the INCREASE of his government and peace there shall be no end." "He shall not fail nor be discouraged" (Isa. 9: 8, 7; 42: 4).

Owing to the fact that both Mrs. Ruth and myself were absent from our home during the last five weeks, I failed to see our good HERALD OF HOLINESS of August 25th, and so have just read your appeal for intercessors in that number, for the coming General Assembly—and of course I desire to be enrolled as one of the one hundred who will pray daily for a genuine Pentecost upon your church and city during the General Assembly. "If they be prophets, and if the word of the Lord be with them, let them NOW MAKE INTERCESSION to the Lord of hosts" (Isa. 27: 18). "Thus saith the Lord God: I will yet for this be ENQUIRED of by the house of Israel, to do it for them; I will increase them with men like a flock" (Ezek. 36: 37). I think your plan a most excellent one, and rejoice in your call to prayer. You may depend on me to pray earnestly each day.

I also rejoice to know that you have acted upon the suggestion relative to the night preaching services, and have decided that two men shall do the preaching—and thus have the burden and responsibility for the success of those services. I am absolutely sure that is far better than having a different one to preach every night—which frequently amounts to nothing more than a "preaching match." As you know, during each revival season the various churches try that plan—of having a different preacher for different nights of the meeting—and never in the history of the world have you heard of revivals of great power resulting from that plan. It is contrary to the philosophy and law of revivals. In order to a real heaven-sent revival some one must feel the burden of responsibility for the same. Hence, I am more than glad to know of the wise decision of your committee.

While I recognize the fact that perhaps the first business of the General Assembly is to attend to the legislation of the church, the thing that will speak louder for the denomination than anything else will be the fact that all may return to their respective fields of labor with a new touch of fire, and be able to report mighty tides of salvation during the Assembly. We simply must have it—or be for ever disgraced. I feel desperate in the matter; and I believe God wants us to pray heaven down as never before. We can and we must do it. Amen!

I believe God.

In Perfect Love, all for Jesus,
C. W. RUTH.

Brother Leo Kunze and Brother Fred and Sister Kittie Suffield as workers. We are still on the old gospel line. God has been good to us these days, and new doors are opening to us for evangelistic work this fall and winter, whereof we are glad.—Evangelist F. E. MILLER and Wife.

From Evangelist J. W. OLIVER

The revival at Hominy, Okla., closed yesterday, September 5th, after a siege of two weeks. It was a hard-fought battle, but God was present to bless, and as a result forty-one bowed at the altar, and twenty-two received either justification, reclamation, or entire sanctification. Much conviction was on the people of the town; some yielded, but the greater part did not. We had to close out on account of the Assembly; otherwise we would have spent another ten days with them. I want to arrange my work another year so that I can remain at a place until the work we want done is accomplished. Brother McCannies, of Bethany, was my co-laborer, and he did his work well. His sermons were freighted with power, and were honored of God and enjoyed by the people. We fell greatly in love with the good people of Hominy—business men and all—and will be delighted to labor with them again. Rev. V. P. Drake is the faithful pastor. God bless him good! The prospects for our work here are good. A good, strong work should be established, and we feel will be. I got forty subscriptions to the HERALD OF HOLINESS, which is a good indication that the folks are

Delegates to the General Assembly

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

- Arkansas**—
Alabama—
 Alberta (Can.) Mission—W. B. Tait, Thomas Bell, H. G. Tovey, G. H. MacLachlan.
Chicago Central—I. G. Martin, W. E. Shepard, L. Milton Williams, E. P. Ellyson, E. G. Anderson, Mattie Wines, L. G. Milby, M. T. Brandyberry, Edwin Burke, Mrs. L. G. Milby, F. E. Richards, Mrs. E. Johnson, E. S. Benner, J. A. Berry, David Anderson, Laura Truelwood.
Colorado—L. E. Burger, E. T. French, J. A. Ross, A. Bolcourt.
Dallas—P. L. Pierce, Rev. J. B. Chapman, Rev. J. E. Gaar, Rev. A. G. Jeffries, W. J. Bots, Mrs. F. Pierce, Mrs. W. B. Pinson, R. S. Card.
Dakotas-Montana—
 Hamlin—J. C. Renner, J. E. L. Moore, Mrs. Mary Lee Cagle, H. 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—U. E. Harding, C. E. Roberts, C. H. Strong, Mrs. C. H. Strong, Mrs. U. E. Harding, E. E. Freshency.
Iowa—
 Kansas—H. M. Chambers, Dr. John Matthews, Dr. B. F. Haynes, H. N. Haas, Mark Whitney, C. A. McConnell, Mrs. Mattie Hoke, Sam Snowberger, Miss Lue 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. Kauffman, an elder to be elected, D. W. Thorne, Fred T. Hurry.
 Mississippi—L. D. Farmer, J. N. Whitehead, W. P. Jay, C. W. Reynolds, E. G. Sheppard.
 Missouri—G. O. Crow, J. A. Hill, J. J. Farris, Miss Ruth Hopkins.
 Nebraska—M. F. Lienard, Q. A. Deck, J. E. Wigfield, Charles Stoll.
 New England—N. H. Washburn, A. B. Biggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gillies, Martha Curry, J. A. Ward, C. P. Lanpher, Mrs. N. H. Washburn, T. M. Brown, L. D. Peavey, Mrs. M. L. Webber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Sleeper, Brother Cheney.
New Mexico—
 New York—E. J. Marvin, W. H. Hoople, J. C. Bearse, D. Hand 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. P. Harvey, G. S. Hunt, Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, D. L. Rice.
Eastern Oklahoma—L. F. Cassler, S. B. Damron, W. I. DeBoard, Essie Osborne, E. C. Cain, M. E. Tripp, G. F. Haun, L. R. Butcher, E. R. Looman, Lum Jones.
Western Oklahoma—
 Pittsburgh—N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. B. Dearn, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Era Norris, Mrs. E. Dearn, W. M. Creal, Harry Beagle.
San Antonio—William E. Fisher, J. W. Bost, E. W. Wells, T. D. Dunn, T. E. Mangum, J. T. Page, Mrs. T. E. Mangum, Miss Ila Hurley.
San Francisco—H. H. Miller, D. S. Reed, Mrs. Eliza Murrish, D. A. McColl.
Southern California—Howard Eckel, W. C. Wilson, Bud Robinson, C. E. Cornell, Seth C. Rees, H. Orton Wiley, C. W. Ruth, A. M. Bowes, J. W. Goodwin, A. J. Ramsey, Fred Mesch, Freda M. Rees, James Billott, W. A. Eckel, L. E. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. F. P. Breece, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Wilder, Mrs. Paul Breece, Mrs. J. H. McIntyre, Mrs. L. E. Gay, D. E. Ely, Carl Dauei.
Southeastern—W. R. Hanson, Z. B. Whitehurst, S. M. Stafford, T. J. Shingler, Mrs. M. M. Minter, F. A. Gennett.
Tennessee—
 Washington-Philadelphia—J. T. Maybury, R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.

there we expect to try to get to the Arkansas Assembly.—RICHARD HODGES.

HOME CAMPMEETING

There will be a Home Campmeeting in the Wesleyan Pentecostal Church, 728 Westminster street, Providence, R. I., from Sunday, September 13th, till October 3d. The Japanese missionary, evangelist Rev. H. L. Hiraike, B. D., and evangelist Andrew Dolbow will be the special workers. After these Home Campmeetings are over the Wesleyan Pentecostal Church, now worshipping in Columbus Hall, will hold their future services in Metropolitan Hall, 568 Westminster street—a very fine, large hall that is now being beautifully decorated, and will be ready for us to enter the first Sunday of October, where we will hold the closing day services of our convention. Will all the readers please remember us in prevailing prayer to God to send us a veritable Pentecost.—JOHN NORREARY, Pastor, Providence, R. I.

WELLINGTON, TEXAS

Have just closed a fine little meeting at Salt Fork, about thirteen miles northwest of the above place with twenty-two professions; fifteen of them were sanctifications. God blessed me wonderfully in preaching the Word. This was my second year there. They want me back again next year. Brother W. S. James, my sister, and Miss Rosa Lewis were some of my helpers. They are good. I am going now to Haskell county, near one of my churches, for a ten days' meeting, and then I expect to go back to school at Hamlin again. I am thinking of doing evangelistic work next summer. Anyone needing my services then, can write me at Hamlin, Texas.—J. P. INGLE.

From Evangelist T. S. MASHBURN

Sunday, July 25th, we spent with Brother Thomas Murrish, at our church in San Francisco, Cal. Sunday, August 21st, at San Diego, and August 29th at Long Beach. Would gladly mention other meetings and privileges that we have participated in. Thanks to God for some eight invitations now open. Truly, these are busy days. The world moves, and doubtless both heaven and hell are moving. The Anchor holds, the fire burns, and holiness is a reality. Our battle cry is, "Souls for Jesus!"

From Evangelist FRANK DANIELS

We closed our meeting at Desota two weeks ago in a real Pentecost. I never saw such a sweep of power and victory. There were fifteen professions. We moved the meeting six miles, to Duncanville, having the same crowd of saints. The meeting there opened with victory, and ran at high tide through the entire time, having forty bright professions. This was our fifth meeting at Duncanville, and the best one of all. We had the largest crowds ever in the town. To God be all the glory. We will begin at Ovilla tonight. A new field, but we expect a revival.

HUGO, OKLA.

We have just returned to our church at Hugo, after a victorious meeting with our young church at Watermill, near Valliant. During the ten days we were there, we saw between twenty and twenty-five persons either converted or sanctified. A deputy sheriff, who was considered a dangerous man, having killed three men, was saved on the last Saturday night of the meeting, and was at Sunday school the next morning, in the Bible class, with a shining face. His testimonies at both the morning and evening services sent a thrill of joy throughout the large congregation, convincing his hearers that he had indeed found the Savior of men. Sister Gussie Morris, pastor of this church, is indeed a woman of God. I have seen but few people agonize in prayer as she does. I shall never forget her cries to God for souls. She really prevails with the Lord. She is a strong preacher, and a good pastor, keeping up a revival continually at the Watermill Pentecostal Church of the Nazarene. My wife was with me in this meeting, and helped me much. God is giving us great victory in our pastoral work at Hugo.—J. L. McLENDON.

PATCHOGUE, L. I., N. Y.

Patchogue church is still on the move. We held a grand all-day meeting yesterday, and God blessed us good. Rev. Ira D. Archibald, our pastor at East Rockaway, was with us; also Brother and Sister Kirkland, Brother and Sister LaFlash, and other workers from out of town. Seeking souls find their way to our altar, and to Christ continuously. Remember us at the throne.—C. A. REMEY.

From Evangelist J. A. PRUETT

We have just closed a good meeting a mile and a half from Franklin, Texas. Twenty-six seekers found God, and nineteen were sanctified. There were two thousand people in the congregation the last night. We were called back for a meeting

GONE TO HIS CROWNING

Like a flash of lightning from a clear sky came the message from St. Louis: "Rev. J. H. Flower is dead. Funeral Sunday, 3:00 p. m. Come."

We arrived in St. Louis from Texas, Saturday night, and went immediately to the residence of our deceased brother and friend. There we found a company of his co-workers in tears, dazed and stunned by the sudden departure of their beloved pastor.

Brother Flower accomplished a marvelous work in St. Louis through the establishment of the Lighthouse Mission. On Friday, September 3d, he was elected president of the State Holiness Association of Missouri, preached in Hannibal that night, was taken sick, went home, and on the following Thursday night fell asleep in Jesus.

He seemed to be perfectly conscious of his approaching end, and left a clear testimony of his acceptance with God. He sent a message of forgiveness to his enemies who had so falsely and persistently hounded his life, gave instructions about his funeral, and the future development of the Lighthouse work.

By his special request his assistant superintendent, Rev. R. E. Starr, conducted the funeral in the Lighthouse auditorium, Sunday afternoon. By 2:15 the auditorium was packed, with hundreds standing in and around the building. The long chancel rail and front edge of the rostrum were covered with beautiful floral designs. Strong men and women wept as the casket was tenderly brought in by the loving hands of his faithful friends—men who had fought by his side for years; men who had gone with him through evil as well as good reports. The service of congregational songs, special songs, prayers, short talks, poem of his life—written and read by his wife—sermon, and after service lasted over three hours, during which hundreds stood, some of whom were in the hot sunshine.

This was one of the most wonderful funeral services I ever attended. The leader requested all who had been saved under Brother Flower's ministry to raise their hands, and hundreds of hands instantly appeared. What a testimony! God surely vindicated His servant, and set the seal of His approval on the man and his work. The undertaker counted one thousand eighty-two persons, besides the children, who passed the casket to review the remains at the close of the service.

This writer preached at the night service, at which time several prayed through to God.

Monday morning the remains were shipped to Lawrenceville, Ill., for interment. Rev. I. G. Martin was to conduct the service at Lawrenceville, Brother Flower's old home. Our brother and his wife had just united with the Pentecostal Church of the Nazarene.

The Lighthouse Mission will continue in its glorious work of redeeming the lost and leading Christians into holiness.

J. T. UPCHURCH.

next summer. This is our last meeting in east Texas for this year. Brother Sparks returned to his home at Milano, Texas, and I have come to Atlanta, La., where I began a meeting last night. We had a good service in which two were saved. We expect to spend a few months in Louisiana.

PLAINVILLE, KAS.

After laboring with the saints at Lawrence, Kas., for eight years, we left there on August 26th for Plainville, Kas. Quite a few of our people had gathered at the depot to see us off. It was pretty hard to say good-by, but we felt that the Spirit was leading us to go. We were met at Plainville at 11 o'clock at night by a few Pentecostal Nazarenes, who kindly cared for us. In the morning we found that our household goods had been unloaded at the parsonage. The saints here are alive, and God is working. We have three prayer-meetings a week. Monday night in a cottage meeting was a seeker, and on Tuesday night two young women and a little girl were seekers. We are praying for a revival, and expecting a big time at the group meeting, October 20th to 30th.—IRA D. STEVENS, Pastor.

From Evangelist H. H. HOOKER.

The few days' meeting held near Etta, Miss., was a success. On the last night the meeting

to inform themselves on the church, and Bible themes, and enjoy the feast of good things contained in each issue. God bless the paper. It ought to have one hundred thousand subscribers.

CAMBRIA, ILL.

Wife and I began a meeting in the Methodist Church, South, here August 24th. There were three who had the blessing of holiness as a heart experience, and stood loyal to God. Wife played the organ and prayed. The Lord helping me, I preached a skyblue regeneration and a blood-red sanctification. It seemed for a while the Christians would desert us, but by the grace of God we kept on and they came back. We had one backslider reclaimed and one wonderfully sanctified, who said he had been seeking this blessing for ten years. The shine is on his face. We had a wonderful service last night to close out on. Two young men were saved. I go from here to Carterville, and preach there Wednesday night. From

lasted until 2 o'clock in the morning. We are now in a tent meeting at Randolph. The battle is hard, but the victory is sure. This place has had some of the best holiness preachers in the movement, but for lack of organization the work has not remained. We expect to see the work rebuilt and organized before we leave.

From Evangelists J. O. and BESSIE WEST.

We closed our meeting last night at Prairie Point, Texas. In many respects it was the best meeting of the season. The people came in throngs, by wagons, buggies, and autos. Conviction was on the people, and they prayed through to victory. One young lady found God at 2 o'clock in the morning. Family altars were set up. One girl of fifteen years, whose mother is a widow, erected the family altar, and her little brother of thirteen says grace at table. Young, timid girls now are heard to testify to the power of the Blood. With such soldiers as Brother Leonard Kelley and wife, Brothers Settle, Dutton, Vardell, Whitesides, and Brother Jim Kelley to get behind with their prayers and faith, there is nothing to hinder a meeting from being a success. They called us to return in 1916. The expenses of the meeting came easy, and they gave a nice offering for the Homes at Pilot Point. We enjoy reading the HERALD OF HOLINESS.

CULLEOKA, TEXAS

God gave us a great time over the Sabbath. The Lord was in our midst through each of the services. Three requested prayer on Saturday night, and one came to the altar Sunday morning. One received the blessing of full salvation Sunday night. We are looking forward to the third Sunday, when we will have a rally, embracing the 17th, 18th, and 19th of September. Rev. Virgil Fisher, of Peniel, will give the special evangelist. Pray with us for that occasion.—GEORGE M. AKIN.

From Evangelist J. P. SPARKS

We are at home from our summer work. The first meeting was at Eaton, Texas. There the Lord gave us sixty-one saved or sanctified. The last night of the meeting it was estimated there were fifteen hundred persons present. At Macy, Texas, there were forty-six professions, and we organized a Pentecostal Church of the Nazarene, with twenty-six members. At Englewood, Texas, the Lord gave me the best meeting of my life. People got saved and sanctified on the road home, in the cotton patch, and on their seats. They came for twenty miles away. About two hundred people testified to spiritual help. I was called back for a meeting next year, at each place. My yoke-fellow was J. A. Pruett, a good man to work with, as he holds up his end of the yoke.

From Sister I. M. JUMP

After the Old Orchard camp closed we came to Milton Mills, N. H., for a series of tent meetings with Rev. L. N. Fogg and Rev. I. W. Hanson, the "David and Jonathan," with a strong corps of workers and musicians in charge. Through the influence of some friends of holiness we pitched our tent on the M. E. ground, and were given the use of the parsonage, which was unoccupied but partly furnished. So we had the pleasure of fellowship all together. We held two meetings a day, opening on Friday night; there was the greatest interest manifested from the first, some coming expecting a meeting that afternoon. The tent seated one hundred and twenty-five, and was full the first night; we had to get more chairs and then keep adding, the Baptist church loaning their settees and the undertaker all of his chairs, until we crowded two hundred and fifty inside, and a number were on the outside each night, who could not get in at all. The last evening every available space was taken inside and one hundred and twenty-five were counted standing round. Among them was a woman with a baby in her arms, who stood through the entire long service, which lasted from 7 to 10:30; and then the street was lined with autos and carriages full of folks that came for miles to get to these meetings. One woman came fourteen miles to get back to God, and went away with a determination to serve Him at any cost. There was a number of wanderers came back to the fold, and a lot of boys and girls and young people were saved. Thank God for the young folks who gave their hearts and lives to Jesus! On the other hand, gray-haired men and women were kneeling seeking salvation and sanctification; and our Savior sweetly met the need of each case. A father and daughter knelt together, he a backslider and she so hardened that she said certain ones could not pray for her. But after crying out to God for a while, she then left the altar, went out in the audience, put her arm around some one, and "made up" with them, then came back, and soon she and her father were rejoicing in sins forgiven. They stood on their feet with an arm around each other, and hands raised to heaven—he with white

Authorized Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by District. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

ARKANSAS

- J. D. Edgin.....Ozark, Ark.
- Vallery, A. J.....Hamlin, Texas
- Waggoner, D. J.....Vilonia, Ark.

ALABAMA DISTRICT

- J. L. McLendon.....Ozark, Ark.

CHICAGO CENTRAL DISTRICT

- Will O. Jones.....1102 South "A" Street, Elwood, Ind.
- Anglo, Miss Virgie.....6580 Yale Ave., Chicago, Ill.
- Fleming, B. A.....R. F. D. 1, Wayne City, Ill.
- Gilmore, R. E.....Olivet, Ill.
- Williams, L. Milton.....Olivet, Ill.

DALLAS

- Franklin, J. D.....Trinidad, Colo.
- Williams, H. T.....Peniel, Texas
- Cluck, C. C.....Dodd City, Texas

HAMLIN

- J. A. Williams.....Connersville, Ind.
- Joseph Hogue.....1901 West Maple St., Wichita, Kas.
- Irick, A. L. and Emma.....Pilot Point, Texas
- Roberts, C. E. and May.....Pilot Point, Texas
- Bewell, W. J.....Hamlin, Texas
- Wells, J. M.....R. F. D. 1, Box 4, Roby, Texas

IOWA

- W. D. Merryman.....309 Third Ave., Oskaloosa, Ia.
- McFarland, W. H.....Creston, Iowa
- Sutton, D. B.....McClure, Iowa
- Wines, Mrs. Mattie.....724 H Avenue West, Cedar Rapids, Iowa
- 303 West Church Street, Marshalltown, Iowa

KANSAS

- Balseler, A. F.....Wilmore, Ky.
- Bassett, H. M.....513 East Sixth, Hutchinson, Kas.
- Demore, J. G.....McClure, Mo.
- Imhoff, C. A.....216 East Fourth, Hutchinson, Kas.
- Whitney, Mark.....Newton, Kas.
- Uhler, Jesse.....Clearwater, Kas.

KENTUCKY

- Nerry, Will H. and Lilla.....Wilmore, Ky.
- Sweeten, Howard W.....Box 153, Ashley, Ill.
- Wells, L. T.....Whetstone, Ky.

MISSISSIPPI DISTRICT

- R. A. Breland.....Poplarville, Miss.
- W. B. Jay and wife.....Mathiston, Miss.
- Gosey, S. R.....Millport, Ala.

MISSOURI

- G. C. Brawley.....Bedford, Mo.
- Crow, Bertha.....7403 Lahmyere Ave., Maplewood, Mo.
- Davis, Clarence L.....Ramey, Ind.
- Redolph, P. A.....Keosauqua, Ill.
- C. A. Wright.....Des Arc, Mo.
- Seal, William.....Des Arc, Mo.

NEBRASKA

- Ludwig, Theodore and Minnie.....York, Neb.
- Hunter, J. R.....619 S. 30th St., Lincoln, Neb.

NEW ENGLAND

- R. S. Phillips.....Burlington, Vt.
- Fogg, L. N.....Samborville, N. H.
- Inglor, Arthur F.....1312 East 23d St., Kansas City

NEW MEXICO

- Saffell, T. D.....Farmington, N. M.

NORTHWEST

- Baltzore, M. L.....Walla Walla, Wash.
- Dilly Clyde T. and wife.....Albany, Ore.
- Elliott, Harry J.....757 East Davis St., Portland, Ore.
- Elliott, Wm. A.....General Delivery, Spokane, Wash.
- Ethell, H. C.....Springfield, Ore.
- Lewis, E. Arthur.....6600 Perry avenue, Chicago, Ill.
- Mathews, Ernest S.....Wintlock, Ore.
- Nelson, Aug. N.....1828 Slexley St., Portland, Ore.
- Wallace, DeLancee P. O. Box 304, Walla Walla, Wash.

NEW YORK DISTRICT

- Miller, F. E.....123 Dayton St., Lowville, N. Y.

PITTSBURGH DISTRICT

- David G. Bacon.....735 Woodland, Alliance, Ohio
- H. G. Thomas.....Piquette, Pa.
- Cavanaugh, Orville.....Troy, Ohio
- Cooler, Anna M.....Racine, Wis.
- Deann, Ernest.....Monhegan, Mo.
- Erskin, G. W.....Fronton, Ohio
- Elliott, Homer E.....Grove City, Pa.
- Hercell, Lillian B.....Olivet, Ill.
- Lytic, Henry C.....Dyesville, Ohio
- Sloan, Carle (Crow).....East Liverpool, Ohio
- Short, Mrs. J. W.....Dayton, Ohio

EASTERN OKLAHOMA DISTRICT

- Miss Esloe Osburne.....Hugo, Okla.

WESTERN OKLAHOMA

- Jones, Lum.....Kingston, Okla.
- Oliver, J. W.....1310 West 3d St., Oklahoma City

SAN ANTONIO DISTRICT

- Mrs. Beatie Williams.....Lockhart, Texas

SAN FRANCISCO

- St. Clair, Fred.....Los Angeles, Cal.
- Smith, Frank B.....543 E. Hawthorne, Stockton, Cal.

SOUTHERN OKLAHOMA

- V. E. Clarke.....8234 Emerald Ave., Chicago, Ill.
- Lillenas, Haldor and Bertha.....Olivet, Ill.
- Mesch, Fred, Jr.....1252 Sierra Bonita, Pasadena, Cal.
- McBride, J. B.....Berkeley, Cal.
- Reidman, Fred J. Box 2, Pasadena, Cal.
- Ruth, C. W.....1833 Nowland Ave., Indianapolis, Ind.
- Shepard, W. E.....Olivet, Ill.
- Black, J. T.....695 Atchison st., Pasadena, Cal.
- Wilde, E. F.....1554 Penn St., Glendale, Cal.

- WASHINGTON-PHILADELPHIA DISTRICT**
 M. L. Yeakley.....709 N. High St., Martinsburg, W. Va.

hair and she with the bloom of young womanhood—and both declared their purpose to go through with Jesus. At some of the services the writer gave chalk talks which were greatly appreciated and blessed of God. Most of these were given in the afternoon, and brought a good crowd of busy folks, who just laid aside everything and came. Others who were crippled, and some invalids, managed to come and get their souls blessed; and said they were well paid for the effort. We were greatly blessed calling among the "shut-ins," taking our harp and singing, and reading the Scripture, and praying, and thus bringing a meeting to some who never get to one. Unsaved people were so glad we were in town that every day came good things to eat. We had only to wish for a piano, and one of the best, a splendid upright, was loaned and yet these precious hearts made no profession whatever of salvation. It was they who helped put up the tent, and then take it down again, and would take no pay for lumber and other needed things, but gave all gladly, and wanted we should stay longer; and said they'd feed us if we would. Many begged us to pray for them. How our hearts go out to them! and how we longed to get them to God! A large number were at the altar, and the last night there was not enough room for those who were seeking; there was a great break. The older folks who attended said it was like "the good old days of long ago," and all agreed we have not seen such interest by the unsaved and backslidden in all our experience. At the last meeting a liberal table offering was taken, and after the great crowd inside had marched by the table, the folks on the outside were asked to come in and have a part; the sider of the tent were down, it being warm, and in they came with a steady tread to music, and laid down their offering with the rest. Among these was a physician, a sheriff, and a superintendent of the mills. The preachers in town closed some of their services. We are to open again at Mountain View, N. H., thirty miles away, where the full gospel has never been preached, and no meeting has been held for ten years. The Lord is planning the way, for a furnished house and large hall have been offered, and the folks are glad that evangelists are coming to stir things up. While I have been away on this rather extended camp and tent campaign, the work in New York has been well taken care of. On Sundays by Rev. B. Rowe and son, of Brooklyn, Rev. Mrs. Pitkin on Monday afternoon, and our own folks through the week. God has been with them, and souls have been at the altar.

NEW BEDFORD, MASS.

I arrived home Monday night from a three weeks' trip in northern Vermont, where I had charge of the campmeeting held by my home church. The dear Lord gave me great freedom and power, in preaching the gospel to the people of my native town. The power and glory was on from the start, and increased to the end. Several good cases of conversion, reclamation, and sanctification. We had a most impressive scene the last Sunday afternoon, when four candidates followed the example of their Lord and Master in baptism. God smiled on this service, while the people, a large company, who witnessed the scene were deeply moved. As a whole, it was a successful camp. The saddest of all is to close with so many almost persuaded. My home church was well looked after by Brother J. C. Bearse and local brethren. Brother John Gibson went with me, and rendered effectual service. God-bless Brother John. We are going in now to push the battle for God and souls. I will be open for a few calls for evangelistic work this fall and winter.—F. W. DOMINA, 28 Liberty street.

From Evangelist M. L. YEAKLEY

Since our last report the battle has been hard and long, and the enemy great and strong. The influence of the "tongues movement" was strong against us, and we never met so many church members with such little experience in spiritual things. Nevertheless the God of battle was with us, both in saving and sanctifying power. Some prayed through on both lines. We are now in a more convenient part of the city, and if the weather permits us to make another pitch, then the meeting of last summer and this year's together, we will have surrounded the city, about, with tent meet-

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OFFICIAL PAPER PENTECOSTAL CHURCH OF THE
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ation Board and Committee on Orders and Relations
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E. F. WALKER—Glendora, Cal. Michigan District Assembly, Lansing, Michigan—September 15-19
Iowa District Assembly, Chariton—September 22-29
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Milby, Ala.—September 17-26
Kansas City, Mo.—September 30

MALDEN, MASS.

Many of our people were up to dear old Grand View Park commencing over Labor Day. They were greatly blessed and came back home with renewed vigor to push the battle for God during the fall and winter months that are just a short ways ahead. Last Sunday evening we had a gracious service here with three or more seekers. One of them was a young man whom the saints have been praying for a good while. Our street meeting last evening was the best by far of this season. Many of our people came out to hold up Jesus to the lost souls of this and other cities, and the crowd on the sidewalk was a recordbreaker. We mean by the help of God to push ahead and never turn back into the world, always keeping Him in view.—LEWIS H. BACHELLER, Reporter.

FITHIAN, ILL.

The Pentecostal Church of the Nazarene has been having a great tent meeting. Brothers Lewis and Matthews were with us the last two weeks of the meeting. Their messages in gospel and song were certainly owned and blessed of God. Some twenty professions, and five were taken into our church on Sunday evening. Still conviction on some who have not yet yielded. Brother Gookin, our pastor for the last two years, will be with us until Tuesday evening. This will be his last time with us, as our Assembly held at Olivet begins Wednesday, and he is not to be with us next year. We certainly recommend Brother Gookin as a man that is in the hands of the Lord, willing to be used anywhere the Lord leads.—Reporter.

DALLAS, TEXAS

We have been greatly favored of the Lord all through this Assembly year. The church has maintained perfect unity and has realized a gradual growth. There have been but few Sabbaths when seekers were not found at the church. Last month there were ten who sought and found at our altars. Our meetings through the year have been honored with a number of bright professions. During R. T. Williams' meeting there were forty-five, and the church was greatly strengthened. Brother Bud Robinson came by from Waco and gave us a night service, when the crowds could not be seated at all. There were three professions at this service, and Brother Bud took thirteen subscriptions to the HERALD of HOLINESS. The last two weeks my father-in-law, Rev. J. E. Threadgill, has been preaching every night with a few souls in the fountain. His wife has been operated on in the Baptist sanitarium, but is improving rapidly, for which we praise Him. Since writing to you we have lost another one of our faithful local preachers. Mrs. V. J. Owens, the obituary of whom I am sending now. The church suffers an irreparable loss. We have recently made some necessary improvements in the church preparatory to the coming of the District Assembly this fall, enlarging our pulpit, putting in new chancel rail, and building a choir loft. The church has unanimously called us to remain the third year, and we have cheerfully accepted. We have adopted the storehouse tithing system for the support of the church. We greatly appreciate our church paper, with its strong editorials.—HENRY B. WALLIN, Pastor.

ings. We are now giving long blasts "with the horns," and we expect to shout when the Lord says "shout," and to see the walls fall down flat. We have just put out eighty copies of THE OTHER SHEEP into the homes with an invitation to the revival and holiness meetings. My sprained ankle pains most all the time, but let me still have your prayers for I must go to the battle front.

ANDERSON, IND.

After much prayer and waiting on the Lord, the writer has decided to take a pastorate. It is a growing conviction with me that the greatest need in our church is evangelistic pastors. Pastors who can get into our great cities and work them up for clean, sane, Bible holiness. The masses are not being reached with Bible salvation. About all that is heard is when the evangelist comes. The field has not been worked, and therefore he has the same crowd to hear him every time he comes to town. If we do not get pastors that will get at this job, the masses will never be reached. There have been two churches organized lately in Anderson and Muncie, Ind.—two progressive manufacturing and business cities. Anderson has 28,000 population, and Muncie 40,000. They have both called us to take up the pastorate with them. My wife and her sister, Leonora Taylor, join me to help evangelize these cities for God and holiness. We had to cancel more than a dozen meetings for the fall and winter, but we are trusting the Lord to give us many souls in our pastorate. Our address for the year will be 2304 Jackson street, Anderson, Ind. Yours for pastoral evangelism, C. E. ROBERTS.

LOS ANGELES, CAL.

God is with us in power and great glory at the East Fifth Street Nazarene Mission. Souls are getting saved and sanctified at almost every service. It is no rare sight to see souls come weeping to the altar before we hardly begin the service. Last night had three altar services. Fifth Street has been called the Bowery of Los Angeles. Being on a direct line to the Southern Pacific station, tourists from nearly all walks of life pass our doors. We aim with God's help to keep the fires hot and hold up Jesus to draw them in. As we think of the bright, shining faces of Armenian Greeks, Americans, etc., we quote John 3:16, and praise God some more. Eternity alone can tell of the homes restored, loved ones reunited, and prodigals returned. The superintendents, Brother Carl Dauel and wife, are the right people in the right place. They preach the old rugged gospel, and keep on their faces much in prayer. We need your prayers. We are asking and believing God for an automobile truck for His glory. We could hold many street meetings and bring the gospel to many hungry hearts wandering up and down these sin-filled streets. You who have not prayed much for this branch of our work, ask God to lay it on your hearts.—FLORENCE G. SCOGIN, Reporter

NO EAST OR WEST

In Christ there is no east or west,
In Him no south or north,
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find,
His service is the golden chord
Close-binding all mankind.

—JOHN OXENHAM.

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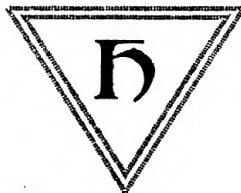
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To Have Beautiful feet

“How beautiful upon the mountains are the feet of him that bringeth good tidings.” Işaiah 52:7



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

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

Our Offer

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

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Conditions

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

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

Be a Bearer of Good Tidings

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

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

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