

# HERALD of HOLINESS

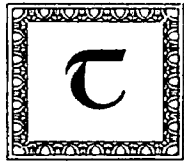
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## Like a Retribution



THE general neglect of the Word of God by so very many of the people of God, and so generally by the people of the world, seems to be meeting a just retribution in the sad work of the critics in so discrediting it for many sad years past. Whether or not this work of havoc in the general belief and reliance on the Word of God has been allowed by the permissive will of God in retribution of the woeful neglect of the Word, it is a fact which can not be denied that this neglect is one of the most conspicuous and forbidding aspects of this age.

A mariner who would dare pilot a ship across the sea without chart or compass; a guide who would attempt to pilot tourists through the labyrinths of tortuous mountains and caves, and the grand scenery and wonders of a foreign and newly discovered land, who had no knowledge by personal experience of the country; a stranger who was never in Rome who would propose to be guide to the traveler through the Vatican and St. Peter's—these would be considered men deserving the severest condemnation as false guides or positive frauds preying upon the ignorance and credulity of the public.

How much better shall we consider those preachers who propose to lead men and women out of an unfriendly clime and desert country where death alone threatens and awaits them, into a country wholesome and with salubrious climate, and full of fruits and flowers and fertility and wealth, who yet know absolutely nothing of the way into or through that blessed country? Such are those preachers who know not the Bible. Such are those Christians who know not the Bible, for the mission of all saved people is to lead others into the light, whether they be preachers or laymen.

Blind leaders of the blind, is what these can alone be called with truth. The time might have been when such ignorance God would wink at, because Bibles were few, and extremely expensive to possess for one's own. That time is now happily passed forever. All men can now own this precious Book divine, read it without let or hindrance, and obey its mandates, according to the dictates of their own conscience. What a legacy of freedom this! How it should be prized! How it should be used and enjoyed! Yet what do we behold today? An ignorance of the Word of God which is appalling and tragic. Men do not know this Word. Women do not read this Word. A few read it somewhat. Few read it seriously and prayerfully. A pitifully small number ponder it and "hide it in their hearts," that they may not sin against God. Few search the Word daily and scan its pages to see and understand the marvelous revelations of this wonderful Book of God. Many preachers are ignorant of the Word. They hunt about for some isolated text on which to preach a sermon, but digging down patiently and laboriously, comparing Scripture with Scripture, and rightly dividing the Word of Truth—this is a process and a hard work to which many preachers are strangers, we fear.

It is no easy business to read and study the Word. No lazy man can be a successful student of the Word. No superficial or hurried man can be a successful student of this Book. It takes time to understand it. It takes energy and self-denial to get down into its depths where the riches are found, and the honey out of the rock will drip to your touch and rejoice and bless and enrich the soul like the nectar of the gods. This

is the kind of study we need to be widespread in the ranks of the clergy and the laity if we would have a people strong in the Lord and in the power of His might.

### To Begin at the Beginning

For a reformation in this matter of Bible study we must begin at the beginning. The preachers must begin by a diligent, persistent, prayerful study of the Word, and by enriching their sermons with the Word, for there is nothing which so embellishes and deepens and enriches and illuminates a sermon as a real insight into and grasp of this precious Word of God on the part of the preacher. He must literally be a man of one book. This great Word of God must be his joy, his meat and drink, his staff, his very life, and flesh and spirit. Day and night he must pore over it. On his knees he must study it. It must absorb him and monopolize his time and thought and energy and strength. This is the only book in the whole universe about which we could give such advice, for it is the only book which, if studied thus absorbingly, would not make one narrow. You can not get narrow studying this Word. Take the greatest Bible scholars today in the world and they will be found to be the broadest men in the universe. Go listen to G. Campbell Morgan, and behold a man who takes within the sweep of his vision planets, systems, cycles, kingdoms, and universes. He thinks in continents, and his heart pulsates in hemispheres. We formed this judgment of him after reading his great books, and hearing him preach and lecture ten days, and meeting him socially, and conversing with him. He impresses you with wonder and awe and inspires you with the holiest ambition to know and understand the Word as the greatest of God's gifts to mortal men. You will feel instinctively without being told so that this Word has made G. Campbell Morgan great and broad and grand, and an inspiration to his race and his age. It is true with any man who knows the Word, and has yielded his soul and spirit and life absolutely to its way and its sway and its power.

This Word of God broadens the human mind and renders it more acute and more alert and more incisive and more deep. There is nothing so rich as a mental tonic and brain food as the Word of God. It only yields such benefits to those who take it reverently as the very and inspired and authoritative Word of God. No man who comes to it merely for its mental and educational benefits can hope to thus selfishly use it, for the blessing of God will not accompany such a profanation of the Book divine. But come at it reverently as the inspired Word of God and it will quicken the human mind and enliven the intellect and arouse latent powers in the abyss of the mind which otherwise would never have been reached at all. No man is ever the same who once gets a true grasp of this Word. No man ever sinks to the same level after once having been caught in the divine depths and immensity of the uttermost significance and sweep and power of the holy Word of the Living God. It makes over the man. It transforms character and personality, and transfigures and ennobles the mental and the moral and the spiritual being. Try it, ye preachers, called by the Father to preach the Word. This is all we are called to preach. Nothing else is embraced in the commission by which we are called to the ministry. It is a *ministry of the Word*. God help us to be true to the Word.

### Variety in Unity

One of the most marvelous features of the Bible is its remarkable variety, yet its absolute unity. Consisting of sixty-six books by some thirty different authors, and written in far distant and different countries like Egypt, Arabia, Palestine, Greece, Assyria, and Italy, it is yet one book, and *indissolubly* one book. Though its composition spreads

over some fifteen hundred years, with this varying authorship and distances of space as to places of composition, it yet impresses any candid reader as the work of one great and infinite overshadowing *Mind*. We say *infinite* advisedly, for we are persuaded that nothing under heaven but prejudice or spite can keep any man from seeing and feeling that the authorship is necessarily divine and infinite. It bears unmistakably upon its very pages and in its spirit and in the truths conveyed, indelible marks of divinity. Poor, indeed, is that man morally who cannot and does not feel this stamp of divinity on and in this blessed Book!

But this great Book also centers around and upon *one great Personality*. It is Christ, and *Him* alone, whom it talks of, and whom alone it seeks to introduce the reader to, all through its pages. Whether it be the voice of the seer we listen to in the wonderful accents of prescience, or whether it be the entrancing cadences of the sweetest poesy that ever delighted mortal ears, or whether it be the prosy march of historic record, or whether it be the matchless, mellow and heart-burning messages of apostolic love and fiery earnestness—all—every line and message and prophecy and poem and line of history, relates to the Christ of God as the central truth of the whole blessed *Book of God*. It matters not whether it be by the statesmanlike and majestic Isaiah; or by the eloquence and fervid logic of the scholarly Paul; or the dauntless and exalted Prime Minister Daniel, in Nebuchadnezzar's court; or by the muse of the Sacred Epic, as sung by Job, who voiced the mystery of human suffering—in all—everywhere directly or indirectly, explicitly or impliedly, Christ is exalted and held forth as the fairest among ten thousand, and the One altogether lovely. Such marvelous variety in unity is unmistakably divine, and so impresses the reader.

Where can a preacher go to find richer matter for illustrations in his homiletic work than here in the rich fields of biblical history, chronology, biography, prophecy, and poetry? D. L. Moody was happy in his use of the Bible in his illustrations. It is said that Doctor Jowett, now claimed to be the greatest sermonizer in the American pulpit, gathers almost entirely his illustrations from the Bible. No preacher can be truly great who does not thus honor the Word. And not only in illustrations, but in the matter and substance of his preaching. That man who digs down in the mine of divine truth and brings forth the simple meaning of the Holy Spirit in inditing the Word, delights and edifies and builds up his hearers most. Let us "*preach the Word.*"

### One Great Condition

There is at least one great condition to a right understanding of Holy Scripture. Man must be absolutely willing to surrender his cherished life-views and beliefs if these come in the way of the right interpretation of the Word. He must bow here in humility before this exclusive authority. The Bible, like the religion which it inculcates, is exclusive and intolerant in this matter. It will make no compromise whatever with any man, no matter who he be or what position he may have occupied. Man must bow before the Word of God if he would get into the secret of its marvelous meaning. It holds within itself the keys to its right interpretation. Many false and very popular notions have prevailed widely and long in respect to this matter. The writer for thirty-five years of his religious life, much of which time he was a Christian minister, held views and inherited notions of the Word, which were totally at variance with the true interpretation of the Book. When the truth began to dawn on his mind, he was abashed and felt: how can I, who have filled great pulpits in my church, at this late hour surrender these life-long views, and confess that I have been wrong all this time? The question hardly had time to form itself in the mind, before it was kicked out unceremoniously, and the writer said: Go every view and every teaching I have ever had, no matter from how sacred a source. Let me know the truth at whatever cost of humiliation or shame or confusion. I want to know God's Word. This I *must know*, and *this I will know*, if it cost me my life, my reputation, my stand-

ing and my all. God let the truth break in on my mind, and light came and flooded my mental vision and my moral sky and my heart and spirit. It was worth ten thousand worlds and churches and salaries and reputations and popularities and positions of prominence to simply come into the secret of the Living Word of the God of heaven. I am now a happy student of this wonderful Book which is opening so beautifully to my earnest search.

No man unwilling to surrender all preconceptions and life-long beliefs in order to know in its fulness and breadth and power and might sweep this marvelous Word, will ever come into this gracious wealth and mine of infinite resources and power. It may be humbling, and a reversal of long cherished tenets. It matters not. It may be disappointing to your friends. Let it be. It may be that it will require some confessing or retraction of former utterances made lightly or in haste, or in ignorance of the issues involved. Let it be so, and shrink not for this reason. Let the costs pile up, and don't get afraid of the result. God is interested, and His Word is at stake, and the issues are too tremendous for you to falter or hesitate a moment. The *Truth* is what you *need*, and *must have* and can get, and which alone can make you a free man and a happy man and a man of power and a man of achievement under God. This it is which alone will make the man of God complete, completely furnished unto every good work.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17, R. V.).

Right at the outstart, let this be settled on your knees, if you want to drink deep of this Pierian Spring, and get rich in your moral blood and strong in every fibre of your spiritual being and wise in the deep things of God. Let pride go: Let previous tenets all go to the four winds if they be in your way. Let all fear of what man will say or do, or how men in or out of the church will say or think—let all this go, and on your knees say to God you must know Him and His Word at any and all cost, and He will see you through.

### As Usual When Cornered

The *Continent* comes out with an endorsement of Dr. Mark Matthews' appeal, "Back to the Fundamentals," but kicks it to death with a backhand lick. The *Continent* editor says it is such an appeal as every preacher in the Presbyterian church can sign with perfect propriety. He adds, however, that the "pessimistic tone" of the paper is its only fault. No, brother, you are mistaken, if you will let an outsider step in with one word. If every minister in your church were to sign that appeal, they would be lowered greatly in the estimation of every intelligent and well informed man in the country. There are many ministers in the Presbyterian church, we are sorry to say, who can not with propriety sign the paper unless they have renounced their long-held views of higher criticism. This is a poor way for the editor of the *Continent* to try to kill the force and effect of the paper. The paper of Doctor Matthews is a direct appeal from the current and known views adverse to the inspiration and authority, divine and eternal, of the Holy Bible, and no such quasi endorsement as this, which is a mere ruse for the destruction of the paper, can get rid of its full force and effect. The editor's endorsement of this appeal is exactly the kind of endorsement his higher critical friends of the Presbyterian church give to the Bible. They admit it is inspired, but mean it is inspired just like, and in no other way or degree than, the *Continent* editor's editorials are inspired.

Away with all such indirection and verbal gymnastics. Let us have sincerity and genuineness and candor by all means. Denials can not do away with patent and transparent facts known and read of all men who know and read at all. There are many and sore needs of just this appeal in the Presbyterian church.

Dr. Mark Matthews is one of the most distinguished ministers in this church, and one of the diminishing number of really evangelical men in her ministry. He is entirely too well known, and knows his own church entirely too well to head an earnest appeal to the clergy of his church to come back to the fundamentals, if it were not a fact that they had swerved away from these fundamentals, and needed a recall.

THE home, the state, the church, and society are the four pedestals on which our hopes for two worlds rest. These four rest for their integrity on their authority and its willing recognition and obedience by the constituency of each.

# THE EDITOR'S SURVEY

## News and Notes

From the United States Census Bureau we glean facts that warrant the declaration that the negro race is progressing very rapidly in this country. The negro population in 1910 was 9,827,763, an increase of 11.2 per cent, as against an increase of 22.3 per cent of the white race. In 1910 the negroes owned 430,419 homes, most of these homes being free of incumbrance.

That latest marvel on which Edison has been working is now said to be completed. By this contrivance, which is called the telescribe, a kind of combination of telephone and phonograph, both parties to a conversation over a telephone, though a thousand miles apart, can obtain a phonographic record of what has been said.

Brewers addressed two thousand papers on their advertising policy and only received seven hundred replies. Of this number there were 520 of these papers which stated that they did not accept liquor advertising at all. Three hundred and sixty of them declared themselves in favor of national prohibition. Almost without exception all these papers, whether they favored it or not, expressed the belief that national prohibition was coming.

The Massachusetts legislature passed the bill which will shut out the Dixon-Griffith photoplay, the Birth of a Nation, which it was claimed was calculated to stir up race hatred, and did the negro grave injustice. The mayor of Boston, the police commissioner and the chief justice of the municipal court, were appointed a commission with unrestricted authority to stop any theatrical play or moving picture show in Boston.

The wealth of this nation is certainly astounding. The aggregate is said to be now the great sum of \$187,739,000,000. The average of property holding for the individual is now six times that of 1850. It is calculated that the per capita average is now \$1,965. An estimate of the comparative wealth of the nations shows that the United States is the richest nation in the world, leading Great Britain by \$80,000,000,000.

The Methodist church has introduced a forward movement under the leadership of Bishop Henderson. With the 653 district superintendents and twenty thousand preachers it would seem that the Commission on Evangelism to be manipulated by the bishop ought to be able to accomplish wonders in this age of such dire need of such work. It all depends upon whether they will dare undertake to work by the so-called "new evangelism" or the time-honored and God-blessed old-time evangelism, which sought to get men to God, really; and also whether they proclaim a real salvation from sin, consciously, by the blood of the crucified Christ, or simply appeal to men to "enlist for service."

Good! Very good indeed!!! Such we declare to be that decision of the Alabama Supreme Court in which was upheld and made valid the law in that state which bars liquor advertisements from all newspapers in the state, and also prohibits the circulation in Al-

abama of papers published elsewhere and containing advertisements of liquor. Think a moment of the many-sidedness of this wonderful law, and you will see the tremendous significance of this "most unkindest cut of all at the liquor fraternity."

Boys! Listen to the words of Thomas A. Edison, whom you all regard as one of the greatest of living men today. He is really great. Hear what he says in regard to the cigarette habit. He says: "I never smoked one in my life, and no man or boy who smokes cigarettes can work in my laboratory. In my opinion, there are enough degenerates in the world without manufacturing any more by means of cigarettes." Now, boys, will you regard Mr. Edison such a very great man in every respect, save as regards cigarettes, and only an antiquated fool when it comes to the use of these detestable and damaging cigarettes? Be consistent, and hear and heed him when he speaks on this matter, which pertains to your present and eternal welfare!

Germany is pursuing a dallying and dilatory course in reference to the note of President Wilson concerning the destruction of the American lives when the Lusitania went down. Germany wants to see how far the United States will become involved with Mexico by reason of recent complications. Then delay is always desirable when unpleasant things become inevitable.

One cheering echo from the Southern Presbyterian assembly, at Newport News, comes to us in the welcome words that "the evangelistic note is strong at Newport News." This should always be the case with these great religious legislative assemblies. We could never see why this work of soul-saving should not be dominant in all the meetings of the great deliberative assemblies of the churches. Legislation that can not be conducted in harmony and unison with distinctively evangelistic work may well be suspected as not specially needed, or at least such as could be dispensed with without any serious loss or inconvenience.

The Presbyterian general assembly, U. S. A., at Rochester merged two of their general boards. The college board and the board of education were consolidated. The Wyoming Synod was created. The receipts from mission boards were larger than ever before. The net increase of 46,943 members runs the aggregate of the membership to 1,505,000. The next assembly will convene at Atlantic City. Heroism in the foreign mission fields aroused great enthusiasm.

Rev. Watson B. Duncan, of the Methodist Episcopal Church, South, at Carlisle, S. C., with a policy less than two months old on his church, which cost him \$11.25, collected \$2,000 fire loss from the National Mutual Church Insurance Company, of Chicago. We mention this to show pastors and church officers that they are without excuse if they allow their church edifices to go uninsured, as they can obtain insurance at such reasonable rates.

The railroads in the East are to require travelers to declare the value of their baggage on

the line checking it. This is claimed to be made necessary by the Cummins act, amending the Interstate Commerce Commission laws, under which shippers of goods must declare the value of their shipments. The railroads will take free of charge liability for loss of baggage or damage up to \$100, but will charge ten cents for each \$100 above that amount—the rate fixed by the commission. The making of a false declaration is a misdemeanor.

Prominent ministers of the Presbyterian church are still clamorously requesting that their names be added to the signatures to the appeal called "Back to the Fundamentals," prepared by Dr. Mark Matthews and others, some weeks ago. This is one of the most wholesome signs we have seen in many days. We sincerely wish that the name of every minister in that great church could be consistently added to this great appeal. It is a clarion appeal to the ministry and the church to turn back of the fundamentals of doctrine and belief and practice of that church. It is a splendid refutation and repudiation of that monstrous absurdity and blasphemy known as higher criticism.

The Methodist Church (North) has fifty million dollars invested in school properties in this country. What the Southern wing of Methodism has invested we know not, but the aggregate of the two Methodisms must be enormous. Now, if all that immense sum were invested in institutions which taught the pure Word of God, with no admixture of destructive criticism, we could rejoice with unfeigned pleasure.

The Mayo brothers, of Rochester, Minn., the great American surgeons, have made for themselves great names by first establishing themselves as the two leading surgeons of America, and now further by devoting the millions of their earnings from their profession to the establishing of great surgical institutions at Rochester, which will make that city the center of surgical fame and skill in the world for generations to come.

That was a humiliating disclosure, made in the investigations of the joint legislative labor and industrial committees last week at Albany, New York, when it developed that there are 400,000 girls working for less than \$5 a week. One of these workers said, doubtless in response to some sort of defense made as to the inefficiency of the workers, that "you can not expect efficient work from workers not properly fed." No. How can you expect either cheerful or efficient work from underpaid workers like this class? This is a blistering shame to our American life.

The brotherhood of locomotive engineers, at their national convention in Cleveland, O., adopted a resolution for state and national prohibition. This convention had 819 delegates, and the resolution passed unanimously. They represent seventy-four thousand engineers. Copies of the resolution are to be sent to state legislatures, political organizations, and members of congress.

David Lloyd George, Chancellor to the Exchequer of England, seems aroused over the spathy of Great Britain respecting the results

of the great war. He has tried to arouse the nation to the danger in view of Germany's superior preparedness and extreme activity and aggressiveness. It remains to be seen whether ultra conservative and staid England can be aroused over anything, except the voice of the rum oligarchy, which seems to have effectually stifled the notes of warning given by the nation's greatest men as to the greater menace of the rum power. She heeds the protest of her rum lords, and allows the murder-mills to continue their work of death and damnation.

Billy Sunday, in an address made to the preachers of New York City, said to them that "many of you don't like my mannerisms. Well, I don't like yours. Some of you don't like my methods. Well, I am not struck with yours. So we're even there. Many of you can preach the gospel better than I can, but you can't preach a better gospel. You want me to put the soft pedal on Christian Science, You want me to tell you what Christian Science is? It is three per cent religion, three per cent hypnotism, three per cent Hinduism, and ninety-one per cent humbug. *To hell with this twentieth century religion!*"

Great Britain has reconstructed her Cabinet to meet the exigencies of the war crisis. This strikes us as a belated move, and that something of the kind needed to be done some eight or ten months ago. But this is none of our business, we hasten to say, before somebody has time to tell us so.

Secretary Bryan's retirement from Mr. Wilson's Cabinet was exceedingly unfortunate at this juncture. It will, we fear, embarrass Mr. Wilson in his adjustment of the Lusitania affair with Germany. We can not blame Mr. Bryan, however, for his course. We only regret the necessity which seemed to compel him to the course he adopted. A very strong man has left the Cabinet and one whose place will be hard to fill.

## The Two Crowning Antipodes

There are not conceivable to the human mind greater or more absolute antipodes than sin and holiness. One is supremely ugly and grotesque, while the other is supremely beautiful and glorious. The doctrine and teaching and profession of holiness is attractive and very beautiful. It is the exhibition of the real thing in the life and spirit that is so entrancingly beautiful, and so attractive as to draw men and women to it. It is this that is found so hard to resist by the world and by real Christians. *Evangelical Messenger* thus points this distinction:

There is no ugliness like the ugliness of sin, and there is no beauty like the beauty of holiness, the perfection of character. Holiness of heart and life are essential to the perfection of character. The most perfect morality and the completest educational culture without the grace of God in full control leaves the individual lacking in the one thing needful. The beauty does not consist of outer adornments of the faith. It means first of all,

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good."

It is one thing to preach and teach and profess holiness and quite another matter to possess and practice it. There is both strength and beauty in the theory and doctrine of perfect love, but the strength and beauty and fragrance of holy living is what God requires and never needs a label. It is attractive to saint and sinner. It is far more convincing

and persuasive than the most eloquent dissertation. Argument may be met by argument with even honors; but no adverse opinions or theoretical objections can stand in the presence of the strength and beauty of the blameless life of the pure in heart.

On the other hand, nothing is more incongruous than a "loud profession" and a low daily standard of living. To speak against the sufficiency of the Gospel to save to the uttermost and "our sanctification," as being the will of God concerning us, is hurtful; but to teach and profess perfect love and then not live up to that standard, to the best of one's ability, is far more detrimental to the cause of God, than open opposition. But let it be remembered that there is no double standard for the Christian life, one for those who place special stress on the doctrine of entire sanctification and another for such as do not specifically teach or profess that grace. "Be ye holy, for I am holy," is God's standard for all His children. For one to think that because he does not profess to have made the experience of entire sanctification, therefore he is not under that standard, is an entirely wrong conception of Christian life. And it is just as erroneous to think that there is merit in teaching and preaching and professing holiness, whether living it or not.

## Cheerfulness Cultivated

Why not cultivate cheerfulness? You doubt whether it can be done? Well, the best way to determine the matter is to make a thorough trial. There is very much more in habit in this matter than we sometimes suppose. Think a moment of the injustice to others we practice in carrying our sorrows in our faces. You will at least admit that we owe it to them to make the attempt to dispense with the gloomy face, just as far as it is possible to do so. Let us remember that we owe the world all the sunshine we can give it and that in our gloom we are giving the world only shadows and sadness and depression. Every other person has all the sorrow he can carry, and he can not manage to receive importations of this commodity from anybody else. Especially has he the right to expect some better thing from those who have found the Lord in the fullness of His saving power. *Zion's Herald* says:

It was a principle with one of England's great modern artists never to reveal the frequent moods of sorrow to which his sensitive temperament made him the victim, but rather always to display a brave and hopeful temper—"to ease life for everybody," as he said. It is a chivalrous way in which to bear one's self for the sake of the encouragement which even the forced attitude of good cheer may bring.

There is a very subtle danger in sorrow; it tends to magnify itself and to induce selfishness. It pushes into the inner circle of all occasions and declares its presence. We must reckon with this, and not permit the thrusting forward of gloom or grief. Life does need to be made easier for everybody, for there is so much in it that is disheartening at the best. We all need to be heartened, and it is the gracious ministry of many who feel the sorrow of the world most keenly to bear themselves so bravely that their very presence brings blessing. In the process of encouraging others, we ourselves become braver. One way in which to prevent despair is to make life easier for others by the assertion of what little bravery we have at the moment. This act induces courage. It also helps the battle for our friends.

## The Vision of Christ

That poem-prayer of Frances Ridley Havergal is as pertinent as beautiful, for it suits the needs of pilgrims here below as they journey toward the "city which hath foundations." It asks for needed life within—even the life of Him who gave Himself for us. It is expressive of that vision of the Christ we should have, and that Christ-life within which will strengthen us with help divine and potent.

There is marvelous power in vision, especially in right vision of the Christ who stands ever ready to hear our call and to fly to our relief. It is the man of vision who is the man of achievement, as a rule. The dull, unseeing man, who plods along seeing nothing beyond his sorry present, who has no great outlook beyond and above the surroundings, accomplishes just in proportion to his outlook, which is very little and limited. For the greater vision let us pray until our vision takes in the Christ above who ever liveth to make intercession for us. An exchange says:

A young American art student sat in a national art gallery in Europe, trying to copy a famous painting by one of the old masters. Day by day he patiently toiled at his easel, but with fruitless results. His work was a poor imitation of the original. One day he fell asleep, and as he slept he dreamed. He dreamed that the spirit of the old master came and took possession of his brain and hand. Eagerly he seized his brush, and, taking a piece of canvas, rapidly reproduced the masterpiece before him. It had the artistic finish and touch of genius of the original. But the poor artist awoke to find it all a dream; and in bitter disappointment he applied himself to his hopeless task.

But, beloved, spiritually the young artist's dream may be gloriously true. We study the character of Christ as portrayed in the gospels. We recognize that His spotless purity and perfect obedience constitute the only standard of character and conduct acceptable to God. We try to imitate Christ. We struggle for His spotless purity and strive after His perfect obedience. Yet we fall utterly at every turn. Finally, in our discouragement and despair, God gives us the vision of the Indwelling Christ. Christ will inseparably unite Himself to us, blending His life with ours and our lives with His. Christ will think through our minds. Christ will love through our hearts. Christ will please the Father in us. Christ will keep the law in us. Christ will destroy the power of sin, dethrone self, and reign supreme in our lives. In a word, all that we can not do of ourselves, Christ will be within us and do within us.

## Incompleted Beginnings

Such can appropriately be called conversions. These are but tasks incomplete in one sense turned over to the church or the saved ones to be trained up and nurtured and developed into sterling Christian manhood and womanhood, through the baptism of the Holy Spirit, and subsequent activities in harmony with this high gift and blessing. So often men and women working for the Master settle down, when they have brought in people to the knowledge of sins forgiven, and leave them to get along as best they can; and thus it is so many of this class backslide, and lose out entirely, and grow discouraged and become very hard to reach again. How much better to recognize conversion as an incompleted beginning, appealing to us for prayer and energetic activity to get them to go on to perfection. An exchange says pertinently:

Near the close of his book on "Teaching and Teachers," Dr. H. Clay Trumbull tells of a pastor who found one of his young Christian girls in depressed spirits. Asking the cause, he received the answer, "I'm almost sorry I joined the church; for now no one seems to care for my soul. Before I was 'converted,' my teacher was always talking to me. But now that I have confessed Christ, no one has anything to say to me about religion; and I'm so lonely."

Somewhere else he tells a story, which many pastors could duplicate, of a young woman who came to her pastor to say that she was now ready for more work; all her Sunday school class had joined the church and she wanted something else to do. She was quite radiant about it and seemed to feel that this was a task completed. Her goal was reached and she might now set out on some other race.



# THE OPEN PARLIAMENT

## Essentials of True Religion

Written by GEORGE W. WILSON

A CLOSE observer is constantly reminded how good people magnify the accidents leading up to a spiritual experience, and fail to properly emphasize the essentials of true spiritual life. As a consequence, those who are not spiritual become wrongly impressed as to the true nature of spiritual religion. There are certain conclusions which are right, which men have neither time nor ability to prove, either their source or why they have reached them—convictions coming through various channels—that convince them that certain things are neither spiritual, nor reasonable. If they are closely environed with these things, they either yield to the "mass influence" or these things repel them and prevent them becoming spiritual, sometimes for ever.

Especially is this true when a religious mass does something required by their leaders or organization, abandoning their personal leadership and obedience to the Holy Spirit, for the collective leadership of a person or company. The results are, and have always been, disastrous. Pride, properly rebuked, is exalted into certain unchanging standard of dress. Freedom to yield to proper movings of the Spirit, becomes obedience to any impulsive emotion, especially if the leader of the meeting sanctions it, regardless of its source or authority. Testimonies to the dealings of God to the individual soul, give way to the most wierd imaginings, fantasies, and pietistic dreams, without a spiritual fact to base them upon, and become the height of fanaticism. Extra-biblical notions become the ground of religious testimonies. The extremes which they seek to avoid, being pride of apparel, spiritual dumbness, religious bondage, sacerdotalism, and churchanity.

It is hard to determine which is the most harmful, the cold, intellectual churchanity of today, or the fanaticism which puts the means for the end. Much orthodoxy holds the true

idea of God and the spiritual life, and rests there. A true conception of God is not a knowledge of God, though we can not have this knowledge without a true conception of Him. Having the true idea, it does not necessarily follow that the true relationship with God is thereby gained. Religious faith has no value except it brings us into the conscious presence of God. "Though I have all faith, so that I could remove mountains and have not love, I am nothing." Love is personal, true spirituality is loving relation of the soul to the person of God the Father. God and man in fellowship. Now any church which allows the soul to rest in less than personal fellowship with God, is hindering instead of aiding it to the true life, and sooner or later the soul will spurn it. One of the most subtle enemies of that relationship, is the constant dependence upon, and the relation of, past experiences. Do not misunderstand—out of the depths of the soul, memory can awaken experiences, grand, epochal, true, rich, and this often will occur—but when the soul depends upon memories alone, however precious, instead of present, personal fellowship with God, he has severed his relation with Him, and is living upon what can not give life; it is only a memory of what the former relation to God was at the time it was enjoyed. So many are living upon those memories, and are trying in religious meetings to galvanize them into living experiences. But, alas! the spiritual always detect them, and their recital, sometimes with frenzy, only grieves the Spirit they hope to woo, and He

markedly disowns them to those who "walk after the Spirit."

True spirituality is a conscious relation to God, however we become conscious of that relation, and whatever the form of manifestations of God to us. Our emphasis should not be upon the manifestations but on the relation we sustain. How many are excluded from our love because they cannot relate similar manifestations with ours, who truly have fellowship with the Father and his Son Jesus Christ. How often a good religious meeting is spoiled by one's trying to describe his peculiar experiences of God's method to make himself known to that individual by certain processes peculiar to him. What God wanted was a door to the person to fellowship him, and He had to open the way most available. These awaken questions, but no spiritual person questions the fact that God makes himself known, and that puts the soul to rest, and that is the only and sufficient ground for fellowship.

It is necessary to take down the scaffolding when the building is done, to rightly see it. Tear down quickly the scaffold of your spiritual experiences, that we may "behold the beauty of holiness." The apostle Paul was right, "Leaving the things that are behind, let us press toward the mark of our high calling," etc. The recital in the same way, in the same spirit, by the same person, indefinitely, should be rebuked. Its influence is only bad. How we love to hear of a new relation with God of which we are unfamiliar, and to which we may aspire! What hunger of soul it creates? or of a deeper faith, or of a holier relationship and more intimate fellowship. There was great wisdom in Mr. Wesley having small bands under a wise leader, where those who had knowledge of the deeper things of God were placed together to enrich each other's spiritual life.

Our personal fellowship with God, that is life.  
Los Angeles, Cal., Box 234, R. F. D. No. 9.

## "Killed or Quickened -- Which"

Written by REV. SAM S. HOLCOMB

For the letter killeth, but the spirit giveth life.—2 Cor. 3: 6.

UNCTIONLESS preaching is a calamity to both the preacher and the people to whom he preaches. The Church of Christ, under unctious preaching, can never come to its best in life, and true spiritual fruitage. A hammerless gun may be loaded with powder and shot, but without a touch of hidden fire, it is useless. So it is just as true of the message of the gospel minister. He may have studied his Bible with care from a literary standpoint; he may have prepared his sermon; but if his own heart is not prepared, the truth he preaches will be as helpless to help others to come to Christ and to live the Christ-life, as would be shot poured out of the gun barrel without the impelling force of powder and fire behind them, to do execution for the hunter. The letter-preaching is powerless because unctious, not being dominated by the Holy Spirit. Some one has said that the minister may go far enough to deliver his sermon in tears, and yet not have the power of the Spirit, and for the reason that some man can cry because he wills to do so, but all such tears are as the surface slush, falling from a cake of ice. They have no warmth and no power to do good. To men who see through the shallowness of such emotion, as many do, harm, and not good, is done. Oh, preacher, beware of unctious preaching. The Devil can use it to do far more harm than you can use it to do good. The preacher must have the power of the Spirit upon him, or there will be no open windows, no quickening, no uplifting of souls. The sermon that is powerless

is poisonous to human hearts. The preacher may feel from the kindling of his own sparks, become eloquent over his exegesis, earnest in delivering the product of his own brain, may usurp the place and imitate the fire of the apostles; brains and nerve may serve the place and feign the work of the Holy Spirit, and by these forces, the letter may glow and sparkle like an illuminated text, but this glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness; but somehow the man, the inner man, in its secret places, has never broken down and surrendered to God, and on this account his life is not a great highway for the transmission of God's message, God's power. It seems that self, and not God, rules in the

Those whose eyes are not watching for the appearing of our Lord have not caught the keynote of revelation, and, singing out of tune, miss the beautiful harmony of the Gospel.

I do not remember that Jesus ever spoke of the Blessed Holy Ghost as the "red hot stuff," or of His coming as "getting the real thing."

holy of holies. Somewhere, it may be all unconscious to himself, some non-conductor has touched his inner being, and the divine current has been arrested, so it does not reach the minister's life. His inner being has never felt its thorough spiritual bankruptcy. He has never learned to cry out with an ineffable cry of self-despair and self-helplessness. He does not realize that his own great need is God's power and God's fire to consume his sin and purify his heart, thus giving him power to reach other hearts with the gospel message. Only life can beget life. It costs a death to self, crucifixion to the world, and travail of soul. Crucified preaching only can give life, but crucified preaching can come only from a crucified preacher. The branch can not bring forth fruit without first having life. Given life, fruit will be the outcome; and having this life, he is bound to impart it to others, or run the great risk of losing it altogether. He has in his possession, as a solemn trust, the ability to win others to Christ. If he will use it under the power of the Holy Spirit, and the Word of God, souls will be saved under such ministry. Every minister is a debtor to every one who is unsaved, to tell him the good news of the gospel of the grace of God. Now, if this be true, then to withhold from others, either deliberately or indifferently, or unctious, is to be guilty of gross neglect, wilful sin. Our evangelism was meant to be an itinerant revival—a moving Pentecost. Into its wheels was breathed the Master's word, "Go!" It is not geared for standing still. May the Holy Spirit help us to preach the Word with pentecostal fire!

## "How to Bless and Benefit Your People"

Written by A. O. HENDRICKS

Beloved brethren, we are all seeking to bless our people, and the world; yet I fear some of us are overlooking one way in which we can be a lasting blessing. Can any of you guess what I am about to say? Stop and think for a moment before reading the rest of this little article, and see if you are not neglecting some channel of blessing. Can you think of it? If not, here it is:

You have neglected your duty and opportunity of putting good, clean holiness books into the hands of your people; and, as a result, they are not developing as well as they might. For the last ten years we have never been without a supply of good books to put into the hands of our people, and the results have been gratifying indeed. Space will not permit to state the many cases which have come under our own observation, where some one was in danger of getting mixed up with erroneous doctrines, and a good book on the right line helped to set them right; or where they never had the light on how to give, and a book on tithing—like the one, "Christ Our Creditor; or, How Much Owest Thou!"—set them right, and swelled the offering. We have never had much difficulty in financing the church, simply because we have taken God's plan. It works fine. Try it, and be convinced for yourself. You can not club people into giving; and if you do, there is no blessing in it. You can lead them by giving them the truth on the subject, in sermons and by means of good books. Many of our precious people are not even taking the HERALD of HOLINESS. It is your business to see that they do. They can not be at their best in your church without it. They must be informed in order to have interest. It is your place to see that they get the information through the paper and good holiness books.

### "Be Not Afraid"

EDWARD G. WILLIAMS

*Dark lies the heavy night-shadows around us;  
No light shines out to show us the way;  
Fearful, we strive to be hopeful and loyal;  
Longing to see the gleam of the day.*

*What can be done if dread evil o'ertakes us?—  
Doubts come apace with fears close behind—  
What if the good shall be conquered by Satan?  
Is matter not, and is God but mind?*

*Whence come these wars, with their blackness  
of horror?*

*Is this the plan of God for the world?  
List to the cry from the widows and orphans—  
Far from their homes in wretchedness hurried.*

*Crushed is the spirit the havoc beholding;  
Stunned by plans which the Evil One made.  
But through the blackness of night comes a  
whisper,  
Speaking in love, "Oh, be not afraid!*

*"E'en though the enemy's forces are stubborn;  
E'en though they gather for battle arrayed;  
You will be triumphant over all evil—  
Hark! It is I! Child, be not afraid!*

*"Terrors of earth yoked with those of perdition  
Rise in your pathway to make you dismayed,  
But in My Word this promise is written:  
'I will be there!' Trust! Be not afraid!"*

*Yes, I will trust Thee, unfailing Redeemer;  
Thou hast my cares, on Thee are they laid;  
Willingly now, I make full surrender;  
Christ, Thou art mine, and I'm not afraid!*

*Cast out the cause of all fear, blessed Savior;  
Reign Thou in full, with glory arrayed.  
Cleansed is the temple, my Sanctifier  
Dwells now within! and I'm not afraid!  
Clintondale, N. Y.*

We have been asked more than once why it is that we get along so well? and how we do it? Do you really want to know? and will you go to work and do it if I tell you? Here it is: *We work at our job*, in spreading scriptural holiness; and to spread it thick enough to cover good. In other words, we try to work every department and have an interest in everything that pertains to this work. We have found that the matter of selling holiness books to people is one important department which is so much neglected. On prayermeeting nights we have our table full of good books and urge the people to buy them. We don't bore them, but keep the matter before them, and they buy them, too. If you get really interested in the thing, it is wonderful how you can interest others in it. Try it and see. Get a few good books and start in. Our Publishing House will gladly co-operate with you and will allow you something for your trouble, if you mean business.

Pasadena, Cal.

### Plunging

Written by N. B. HERRELL

**P**LUNGING is a term used by business men in describing a certain method in carrying on trade. In the religious world we call it undertaking things for God. The plunger in the world risks all without any guarantee of success. But he who plunges for God, with all on the altar, has the promise. Our holiness preachers and people are waking up slowly to the fact that God, though unseen, is always ready to help the man that dares to undertake in His name and for His glory. We are living in the day of the unordinary. Ordinary things do not attract the attention of the world. We are sent out to spread Scripture holiness. Not only to preach it, but to spread it. No man can spread smallpox by talking about it. We must not only carry the book of samples around trying to take orders, we must have the goods with us on the job. We are not to be agents for holiness, but holy agents, with enough goods to divide with the other fellow. The thing which puzzles the world is that we take so little stock in that which we say is so great. When an agent comes around talking up stock, we first want to know how much stock he has. Talk has become so cheap these days that we can buy it at the five- and ten-cent stores. Oratory is painted fire. It is pretty hard to hold, but it won't burn. It has no divine heat within itself. We must have the holy fire at any cost. It matters not what kind of a bush it falls on, we want the fire. This divine force will not and can not be calmed. It drives with a propelling power well-nigh beyond human endurance. Men filled with divine glory will do the unexpected, the impossible, the unordinary. They can be called plungers for Jesus' sake.

### Libraries for Our People

Written by A. H. McCLAIN

**R**EADING is a source of power that we may neglect to our sorrow, or utilize to great gain. The writer was surprised, while examining our school libraries, to find so much teaching Roman Catholicism. In the homes of the people of my present pastorate there are books teaching Suppression, Russellism, Seventh-Day Adventism, Predestination, etc.

These may not be a fair sample of the homes of our entire connection, but they indicate much of Satan's work everywhere. Perhaps there is none of our local churches but that may find some of these unsafe things in some of their homes. Our people themselves should not always be blamed. How often the beguiling

agents represent these books as being just the religious teaching the children need, and misrepresent their contents. Some have been greatly astonished when they learned that these books contained what in their heart they knew to be untrue.

There is a safe way to secure good literature, and that is by patronizing our own Publishing House. But the difficulty that faces many of our people is the lack of means to purchase; or having purchased, when they loan a prized book often it may not be returned. The writer knows of but one way to meet our need and solve this problem, and that is to establish a Church Library.

Many of our churches would take this up, if the matter was properly presented. The pastor must sacrifice, of course. But what are we here for? to serve, or be served? Let me give a practical illustration of the way such a library works. By reference to our library record, "The Man in Black," since February 16th, has been read in six different homes. Since March 10th, "The False Guide" has been read in six homes. Since February 9th, twenty-five books have been purchased by or donated to this library. Nearly all of these books are out all the time. Often the word is, "It was so good I read it twice." The last one we secured was "Satan in the Synagogue." Many will read in the home that which they will not come to hear from the pulpit.

There must be system in the management in order that the library will be a success. We hope that the next General Assembly will inaugurate some such plan for the whole church. Some rules must be adhered to, or Satan will defeat us. Of the rules adopted by the church here, two may be of interest:

No book shall be admitted unless approved by the Pastor, or the District or General Superintendent.

Any book questioned as undesirable may be discarded only when three elders of the church have given their written consent.

Other rules are practically the same as those usually governing libraries—all books loaned for two weeks; two cents per-day fine for all days thereafter, unless time is renewed by librarian. All moneys placed in the fund for the purchase of new books.

Will there be opposition? Assuredly, but Satan always opposes anything worthy the prayerful attention of God's people.

Canton, Ill.

### BURS AND BURS OPENED

C. A. McCONNELL

They said he had self-control, but the secret was his "self" was controlled by Christ.

The best preaching is not that which makes you applaud the preacher, but that which starts you out after an unsaved friend.

Oh, that our ears might be slow to hear evil of one another. Listening brings doubt; doubt brings fear; and fear is the absence of perfect love.

The Lord delights to call to Himself the utterly cast down, but sometimes His call comes at the very moment of highest success in one's avocation. Peter was a fisherman, and the Lord said go "Feed my sheep," just when he had made the biggest catch of his life.

"Pride hopes to win because he has labeled his way 'God's will.' We pray, 'God, this is my will; set your seal upon it.' But when we really get willing for God's will to be done, our will is neutral. When it is God's will that we seek, His denial will bring the same thankful joy that would have come from the desire granted. I desired a thing of God with a great desire, yet when His refusal came, I shouted and praised His name for two miles along the road. Then I knew that my prayer had reached Him. 'Not my will, but Thine be done.'"

# QUESTIONS ANSWERED BY THE EDITOR

"G. H. Mac," Canada, asks four questions:  
(a) Is this Dispensation not to be final? If not, why?

**Answer**—It is not. Reason: Because God has not so arranged it. There are seven Dispensations, as follows: (1) The Dispensation of Innocence (Gen. 2: 25); (2) The Dispensation of Conscience (Gen. 3: 22); (3) The Dispensation of Human Authority (Gen. 9: 1-9); (4) The Dispensation of Israel, or of God's earthly people (Gen. 17: 8, Deut. 7: 6-8, Matt. 10: 5, 6). This dispensation may be called three unfulfilled beginnings, to wit: Promise: Law: Christ. To explain: The great Abrahamic Promise (Gen. 12: 3) is only partially fulfilled, the rest remaining to be fulfilled in future dispensations, running on to embrace the Kingdom Dispensation lying out beyond this age. Prophecy makes it plain that in a future age, when the Jews shall have been restored, they will again set up their temple worship, which is founded upon the Law of Moses, thus completing the unfinished beginning of Law. How, it may be asked, can Christ be an unfulfilled beginning, when He himself said on the cross, "It is finished"? He meant by these words that the Jews' opportunity, for the time, of accepting Him as their King was ended (John 1: 11). He meant that His and His Father's purpose in the offering of Himself as a sacrifice for the sins of the world, was finished (Heb. 9: 28). But Christ did not mean that His kingdom purposes for Israel were finished, nor that His plans for blessing the Gentile world through Israel were finished. Christ's first coming and death closed the special dispensation with God's chosen people, their future restoration and use in God's economy awaiting future dispensational events in the plans of God. (5) The fifth dispensation is the present one, of which our brother asks, which we denominate, the Church Dispensation, or Age. The preceding dispensation was with God's earthly people. This one is with His heavenly or called-out people (Eph. 1: 3, Phil. 3: 20, John 6: 29, John 5: 24, Acts 15: 14-18). This is the period of the out-gathering of a people—all who, under the gospel message, will accept the Lord Jesus Christ and be saved. Their destiny is to be one of glory and rapture at the appearing of Christ in the clouds of heaven (1 Thess. 4: 16, 17, 1 John 3: 2). This dispensation is to end in the catching away of the Church by the descending Lord, which will leave upon the earth only the unsaved and wicked people, who must pass through the awful throes of the

(6) Sixth Dispensation, or The Great Tribulation, spoken of in Matthew 24: 15-30 and in Revelation 7: 14. This period will be short, and will terminate by the appearing of the Lord Jesus Christ, this time to set up His earthly kingdom, which is the (7) Seventh or last Dispensation (Eze. 37: 21-28, Rev. 20: 4-6), called the "Kingdom Age," beyond which lies the Great White Throne Judgment (Rev. 20: 11) of the wicked dead, followed by the eternal destinies of the saved and the lost.

(b) Our brother's second question is: "Is not the Kingdom of God that which He sets up in the hearts of His redeemed and saved ones? and is not Christ reigning in our hearts in the person of the Holy Ghost, and working in these His militant Bride to the turning of the world to Himself? Why then will not this dispensation be adequate to the completion of His saving work?"

**Answer**—The Bible nowhere teaches that the Church is to "turn the world to Himself." Such is not God's purpose or plan for the Church.

Of course Christ reigns in the hearts of all the saved. Wherever His love is found it is regnant if accepted, especially in human hearts. This, however, is a mere figure of speech to express the submission to God of the saved, and His acceptance of them in grace and mercy and love. This is a totally different thing from Christ's millennial reign on the earth, per-

sonally, bodily, visibly, and tangibly, which is as distinctly and clearly taught in the Bible as the fact of His first coming and death, as a sacrifice for our sins. I would be sorry to have to believe that He only proposed to reign in us as His children for one thousand years, for I crave and harbor the hope for His everlasting reign in my heart since He deigned to enter it at all.

What could a reader imagine was meant by the inspired authors of the following passages unless it be the personal, literal reign of Christ on the throne of David, and the return of the Jews to their ancient city and the re-establishment of their kingdom and worship in more than their former glory, and the consequent work among the Gentile world, or "heathen"?

Ezekiel 37: 21-28

21 And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellings, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And they shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Isa. 32: 1

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment, etc.

Isa. 62: 2-5

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Benjah: for the Lord delighteth in thee, and thy land shall be married.

5 For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Rev. 20: 4-7

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

Luke 1: 31-33

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

[The angel here in Luke makes seven distinct promises, the first five of which have been literally fulfilled. Upon what kind of laws of interpretation

The Christian who blows tobacco smoke into the sky, is not watching for Christ to come in the clouds.

The child of God need not grope. Stand still, and God will throw light upon the next step.

can we say the last two will not also be literally fulfilled?—Editor.]

Isa. 65: 18-25

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

(c) Our brother's third question is: "What is the meaning of Rev. 20: 7-9? Verse 7 implies that during the personal millennial reign of Christ on the earth, just described briefly in Verse 4, Satan has been bound, and his work temporarily checked during the thousand years. It states that he is then loosed and given access again to the world which is inhabited in part by unsaved people, who, though having lived under the domain of Christ's kingdom, had not with the heart yielded to Him. They are, therefore, vulnerable to the deceptions of Satan. Thus, in Verse 8, we find that Satan succeeds in marshalling the nations, (God and Magog terms used to indicate nations in general,) for one final attack on Christ's kingdom, the head of which is Jerusalem. This is an additional attack of Satan, and is to be differentiated from Armageddon, his great work of opposition to the saints, which was conducted under the anti-Christ, spoken of elsewhere, who was Satan's representative then. Verse 9 simply states the manner of the attack and the attendant results—that by miraculous intervention his purposes were thwarted and his army destroyed by fire from heaven.

(d) The fourth question of our brother is: "Is Jesus going to reign in person or bodily form during the thousand years?"

**Answer**—This has been answered in the above.

M. E. L., New Hampshire, asks: "I would like for you to tell me what Jesus meant in John 8: 44. Did He not mean some particular lie in the last clause, 'For he is a liar and the father of it'?"

**Answer**—Jesus meant simply that the Devil was the author and originator of the article and the habit of lying.

Mrs. M. C., Louisiana, asks: (1) "Do you approve of programs for Sunday school, such as Easter, Christmas, etc.?" (2) Do you approve teachers in the Sunday school who are not members of the Nazarene church?"

**Answer**—I see no harm in programs for such occasions as are referred to. Have teachers who are Nazarenes if possible. If this be impossible, have other Christians.

E. O. M., Missouri, asks: "Explain John 10: 12. Does the wolf catch the sheep or the hireling?"

**Answer**—The verse seems to refer to the sheep being caught. I would be afraid, however, to risk my chances of escaping being caught, if I were the hireling shepherd.

J. T. C., Alabama, asks: "What should be done with a Nazarene church secretary who will announce and allow a preacher of another denomination to preach in our church, who is a lodge-trotter, a tobacco user, and a drunkard?"

**Answer**—Get that secretary down at the altar, and do some energetic work with him.

# MOTHER AND LITTLE ONES

## "He Says He Will"

Maud Manson had just returned from her mother's funeral. The clouds, as they fell on the coffin of her last earthly friend, seemed still sounding in her ears.

A thoughtless neighbor said to her, "What will you do now, Maud, without a mother to whom you can tell your troubles?" She simply said, "I'll go to Jesus and tell him my troubles. He was mother's best friend, he'll be mine, too."

"But Jesus is so far away, and has all these great worlds to attend to. How can he find time to listen to such a child as you are?"

"Well, I only know he says he will, and that's enough for me," said the dear child. Wasn't that a beautiful answer?

Can't we all trust him when he says he will?—Ex.

## Tom and the Clock

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have! And how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one; I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

"Last night I was right in the middle of a most exciting game with Lucie, and I had to put the poor dear down without undressing her because it had struck eight about a minute ago," said Winnie.

"I know," said Tom gloomily. "Wasn't I reading the finest story when I had to stop? It's all right for girls to go to bed early; but I'm a boy and 'most twelve, and you're only nine."

"You are not 'most twelve!" cried Winnie indignantly. "You were just eleven last month. Besides, if I am a girl, I'm not afraid of the dark any more than you, Tom Price."

"O, well," said Tom, "maybe you're not; you are tolerably brave for a girl. But, say, Win, I do want to stay up tonight, because Fred Warren told me he was coming over about eight. Wouldn't it be awful if I were in bed?"

Winnie nodded. "Tell grandma," she suggested.

But Tom shook his head. "She does n't like Fred; never has since the time he showed me how to play shooting buffaloes with Spotty and her new calf."

"Well, the calf died," said Winnie soberly.

Tom was silent. The two children stood looking out of the dining room window. They were all alone, for grandma was upstairs taking a nap.

"O!" said Tom, presently, "I know something splendid to do."

"What? O Tom, dear Tom, please tell me!" cried the little girl.

"Cross your heart you won't tell?" Solemnly Winnie complied with this demand.

Tom leaned closer that he might whisper: "I'm going to set the clock back an hour."

There was a little gasp from Winnie, then a frightful silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climbed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was two o'clock instead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw! Whose a 'traid cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the front door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Do n't you want to go?"

"Yes," said the children faintly. Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked as if she were ready to cry, and Tom glanced despairingly at the clock. O, how much easier it is to do a wrong thing than to undo it! Mamma had always told him that; but then it had not seemed such a real thing, while now—O how dreadfully loud that clock did tick!

Presently grandma spoke: "It's time for you to go now, dearies; and, dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them.

"Why, children," she said, "what makes you so late? I thought you were not coming. You see, I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them do all the pulling, as you did n't come. Then Uncle

## A Modern Pharisee's Prayer

O Lord, I come to Thee once more,  
But pardon that I do not kneel before  
Thy gracious presence—for my knees are  
sore

With too much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in thy vineyard; thou dost  
know

I've sold ten tickets for the minstrel show;  
I've called on fifteen strangers in our town,  
Their collections to our church put down.  
I baked a pot of beans for Wednesday's  
spread—

An old-time supper it is going to be.  
I've dressed my three dolls for our annual  
fair,

And made a cake which we will raffle there.  
Now, with thy boundless wisdom so sublime,  
Thou knowest that these duties all take  
time,

I have no time to fight my spirit's foes;  
I have no time to mend my husband's  
clothes;

My children roam the streets from morn till  
night,

I have no time to teach them to do right.  
But, thou, O Lord, considering my cares,  
Will count them righteousness and heed my  
prayers,

Bless the bean supper and the minstrel  
show,  
And put it in the hearts of all to go.

Induce all visitors to patronize  
The men who in our program advertise,  
Because I've chased these merchants till  
they hid,

Where'er they saw me coming, yes, they did.  
Increase the contributions to our fair,  
And bless the people who assemble there.

Bless thou the grab bag and the gypsy tent,  
The flower table and the cake that's sent.  
May our whist club be to thy service blest;  
The dancing party gayer than the rest.

And when thou hast bestowed these bless-  
ings, then—

We pray that thou will bless our souls.  
Amen. —Sunday School Times.

Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why did n't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-by.

"I hope grandma has n't found out about the clock," said Winnie as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Christian Observer.

## Family Prayers

From a British exchange we clip some counsels as to conducting family prayers, which deserve to be passed along:

"The rightly conducted family prayer seems to require these four things—punctuality, unction, wisdom and tact. Let all things be done decently and in order," is very applicable to this service. Punctuality would preserve it from improper haste, unction would command the reverence and spirituality; wisdom would regulate the portion of Scripture to be read; tact would remove hindrances to attention to the service and preserve it from becoming burdensome.

"A hymn sung is a very proper introduction. Then to read a portion of Scripture without note or comment, unless it be in answer to any question asked at the time. Then the prayer, which may be from a book, or, better still, from the abundance of the heart, and should embrace confessions, intercessions and thanksgiving."

Has any one a better suggestion? Take time. Have reverence. Have on occasion different members of the family lead in prayer. And all unite in the prayer our Savior taught us.—Central Advocate.

## More Of It

The only cure for unhappiness in religion is more religion. If we will but unlock all the doors of our heart and let God into every one, we shall find the joy we long for. It is related that Rev. F. B. Meyer, in his early ministry, invited some students to hold evangelistic services in his church. As the meetings progressed, Mr. Meyer realized that one of the young men had a joy in his work for Christ that he did not have; so he asked the man about it, and received this reply: "I have nothing in my life, Mr. Meyer, which you would not have in your life if you were willing to pay the price."

These words state plainly the conditions upon which we may claim joy in Christ. We must make surrender of all that we have. God must have all because He can't work with part. He must have first place because He can't take the second place.—Zion's Herald.

## Homely Virtue

It is well to remember that there is a multitude of things, and among them many that are best worth doing, that can never be accomplished save by plain, straight-ahead, every-day, persistent plodding. It is all right to start the enterprise with a flourish of trumpets, but that doesn't get you along very far with it. Before it is finished, if it is to be worth anything at all, someone has to get down to plain plodding. There is always a stretch of hard road in any bit of worthwhile adventuring, no matter of what kind it is. Nothing is ever all brass band and banners. Brilliance and enthusiasm are good, but there is a homely old virtue that accomplishes much more than either of them. See that you don't despise it.—Christian Guardian.



## Going After the Unsaved

N. W. SANFORD

When I read a recent article by Brother Fred Mesch I felt that another side of the question should be presented.

Allow me to preface what I have to suggest by saying that I have not been an evangelist, but for the past eight years a teacher in the center of the holiness movement in the South. What I shall write is not in the spirit of controversy, but a view on the subject from another standpoint.

In the early days of the movement, our "sons and daughters prophesied" (preached). When the Spirit fell, "they went everywhere preaching the Word," and souls by the hundreds found God in forgiveness and cleansing. We went to the people. Many communities over this Southland built their brush arbors, met there, and some "ignorant" holiness preacher, as we would refer to him these days, poured out his soul in testimony, gave God's Word to the people, and men and women fell on their faces as dead; and when they did get up, told marvelous stories of sin forgiven and purifying through the baptism with the Holy Ghost.

In some quarters we hear the cry, "Back to the Bible!" Would to God that among holiness people, and especially among our preachers, the cry "Back to the woods with your Bibles!" would be raised. No doubt we would get hearers, and the people would be reached as of old.

In this country we are fast becoming (I say it to our shame) a prayerless, powerless people. We are building schools (I endorse the building) and supporting great campmeetings that are, in a great measure, becoming holiness centers. Our young preachers, and many of our older ones, are going to these centers, sitting idly by, while our big preachers are doing the work. Somehow (I would not attempt to explain it) we are coming to feel that if a man is not a big preacher, he has nothing to do but try to make one, and fifty per cent or more are *drying up* in this attempt. There are few who ever make such preachers, and the rest, with few exceptions, are never heard from any more.

Comparatively few of the young men who have attended the school in which I have labored are in active work during vacation. Brethren, there are loose cogs somewhere! I wonder if our machinery is not becoming too complex. Do you suppose we are spending too much time polishing it, and are not making arrangements for enough power to run?

"Many hands make light work" could well be applied to this great work of spreading a full gospel. My honest convictions are that we are concentrating too much already. We need to be scattered. Every truly sanctified man must work for God. If we continue to put our little meetings into large ones, and spend all our money getting some famous evangelist from New York or Oregon to come and hold it for us, I am frank to say, I believe it a needless waste of money, and works a detriment to the cause. We are "going to seed" on big meetings. The people in California will send here to Texas for preachers, when they have just as good ones in their own country, and *vice versa*. As a people we are looking to the evangelist to bring a great revival, and he must do it in many instances, or it won't come. Like the churches around us, several days pass before the people are ready for a revival.

We can not hope to bring crowds by furnishing entertainment. We can not compete with the world on this line. Not many will be attracted to our meetings except by old-time Holy Ghost power. Crowds never fail to come when God speaks. Even the enemies of Jesus followed Him to hear His messages. If His presence does not bring hearers, we must seek for them; and to do that successfully we must scatter. A few evangelists and pastors will not be able to do it. This commission is given to every preacher, and he must accomplish his own task. The fearful backslidings in our ranks are but indications of a woeful neglect of duty. Many bright converts have shut themselves up to a needless introspection under the preaching of different evangelists, and have repeatedly lost out because they were not able to measure up to each man's requirement.

Self-activity is the source of all development. Every man whom God has called to preach must keep busy or lose his grip on God. We do not always admit it, but we get so dry and lifeless

that our spiritual bones rattle when we walk. May God put this heavy on every reader's heart.

I heartily agree with Brother Mesch's plan for work in large towns and cities, but for this country with its hundreds of communities who have no preaching at all, every man must "go everywhere preaching the word."

Every new movement has its period of enthusiasm, then comes the test of its genuineness. The parade in the holiness movement is over. We do not need show-ponies now. Draft-horses are absolutely essential. The man who brings things to pass in these days of trial will be the one who knows nothing but "Jesus and him crucified." Few will put him on the back, but there will be many to curse him and deride the gospel he preaches. I want to be understood. I am not in favor of wholesale skinning, but holiness must be clearly and uncompromisingly preached. I fear that much of

the present-day preaching, even among us holiness preachers, will weigh about as heavy as moonshine on the day of judgment. God help us!

I wonder if we ever preach just such things as will be acceptable to the leading people in our movement? Do we always plow straight ahead, even if we know leaders are being disturbed by our straightforwardness? Has Call-for-another-meeting ever presented himself to you? Did he have any effect on your sharp attacks upon sin? Has Mr. Eloquence ever sugar-coated your medicine until your hearers did not know what they were swallowing? These two gentlemen have been quite influential in the past, and Mr. Eloquence is often mistaken for Holy Ghost power. I am only making a plea for a consideration of our relationship to God and the people for whom we will be made responsible.

I fear lest we substitute manipulations of our own concoction for divine power, and lead many into an improper conception of God's dealings with the human soul. God deals personally, directly, and powerfully. This only will stand.

Penick, Texas.

## Our Young People's Work

EARLE F. WILDE

I have been asked to write on matters pertaining to the work of our young people, and space has been kindly offered to the interest of this very important subject. We praise the Lord for this opportunity. We have felt for a long time that we ought to have some space in our paper given to the discussion of matters relative to this work and reports from the different societies.

There are a number of matters in regard to young people's work that ought to be taken up and discussed. We expect to discuss them in their order.

The choice of a leader, or president, or officers, is of importance. The growth of the society, both numerically and spiritually, depends largely upon the calibre of its leader. If he or she has methods that are antediluvian in their nature, wants to do all the talking, lead all the meetings, and virtually dominate the whole business, it will be a one-man society, and sooner or later terminate in a complete failure. The true spirit in a leader is that which gives all something to do who can and will work, and if possible sit back, pray, and—pardon the expression—"sick them on." Too often we have known meetings to be ruined on account of poor leadership.

Then again, the nature and methods to be used in conducting the meetings are none the less important. If all meetings were conducted on the same plan we would soon be in a rut. Sometimes the Holy Ghost might want to change our plans a little, and if we had every thing fixed so that it could not be changed, we would hinder the plans of God for the meeting. Many times in our own experience we have gone to meeting prepared to give our message, and the Holy Ghost wanted to have the people testify, so we were glad to lay our message aside and follow out the thought of God. These are always the best meetings. Some of us in times past were members of a religious society where we never heard a real testimony nor a real shout of victory, hence we know the old method of conducting a young people's society is a complete failure.

Our young people's meetings ought to be of

such nature as to cause a hunger in the hearts of the unsaved present, for real salvation. In other words, our meetings should be attractive enough to win the attention of the young people from the world to God. As I sit here, I see nearly all the young people of this town hurrying off to the ball game. Why? Because the Devil makes the ball game popular and attractive. Instead of having meetings where the people think they are attending a funeral, why not make it of such a nature as to cause them to feel they are surely in the Paradise of God? The Psalmist says, "Praise God in his sanctuary," and again, "Sing unto the Lord a new song, and his praise in the congregation of his saints." No one goes to a cemetery to be blessed; no life there. There is no attraction to places where there is no life. What is true in the physical is also true in the spiritual. The human soul yearns for life, joy, and happiness. "The joy of the Lord is your strength." So much for this time; we will discuss these subjects more thoroughly in the future.

### ARE YOU A PILATE?

Henry Ward Beecher described a Pilate as follows: "A Pilate is one of those courtly gentlemen, polished, tactful, expert, who is not disturbed nor warped by convictions in over-measure; who looks upon all moral qualities as a gambler looks upon cards, which he shuffles, and plays according to the exigency of the game—and one just as easy as another. A Pilate is a man who believes in letting things have their own way. 'Do not sacrifice yourself. Do not get in the way of a movement. Do the best thing. Live in peace with your time. Be not like the fool who stands in his own light. Maintain good appearances—that is profitable. Study the interest of number one all through. And, whatever comes, see that you come out uppermost. Do not be gross, brutal, fanatical—that is not profitable. Preserve your balance. Use men, use events, use everything that is profitable. Do not use your conscience too much.' This is the language of the Pilate of our day." Are you a Pilate? Are you fearful of the consequences of doing what you know is right?

### BARABBAS OR CHRIST

Barabbas was a murderer (Mark 15:7). He represents Satan. You are choosing between Satan and Christ. There is no neutral ground. Christ stands before us for acceptance, in the Bible, in the church, in the ordinances, and in the lives transformed by His grace. Barabbas stands before us in every saloon door, in every unholy lust for power, in every alluring enticement to sin, and in the depravity of our own hearts. All, throughout the whole world, is one choice between God and Satan, Christ and Barabbas. They chose Barabbas, and with that choice brought to their children age-long oppression, with every man's hand against them. You choose Barabbas and reject Christ, and you bring to yourself shame and everlasting contempt.

### Evangelize

*Give us a watchword for the hour,  
A thrilling word, a word of power,  
A battle-cry, a flaming breath  
That calls to conquest or to death.  
A word to rouse the church from rest  
To heed her Master's high behest.  
The call is given: Ye hosts arise,  
Our watchword is, Evangelize!  
The glad Evangel now proclaim  
Through all the earth, in Jesus' name.  
This word is ringing through the skies—  
Evangelize, Evangelize!  
To dying men, a fallen race,  
Make known the gift of Gospel grace.  
The world that now in darkness lies,  
Evangelize, Evangelize!*

—HENRY CROKER, in "Missions."

# THE WORK AND THE WORKERS

## DOCTOR REYNOLDS ILL

A telegram from Walla Walla, Wash., stated that our General Missionary Secretary, Dr. H. F. Reynolds, had been attacked by ptomaine poisoning, while attending the District Assembly in that city, and was very sick. He was receiving the best of medical attention and nursing, and his case was proceeding favorably. Let all pray for this invaluable servant of God and the church, that he may speedily be restored to full health and service.

## Announcements

**EVANGELISTIC**—I will be in Oklahoma through the summer. Will be glad to conduct revivals through July and August. Any one desiring my services may address me at Sulphur, Okla.—J. H. CALLAWAY.

**TEACHER AND STENOGRAPHER WANTED**—A sanctified graduate in Voice and Expression wanted as a teacher; also a student who can do stenography work to help pay expenses. Write to C. A. Imhoff, 228 East Third street, Hutchinson, Kas., if you can fill the bill.

**GRANDVIEW PARK CAMPMEETING**—The date for this camp is June 26th to July 8th. Plan to attend this old-fashioned camp on the Merrimac river, in Haverhill, Mass. The engaged workers are: Revs. S. W. Beers, J. A. Ward, M. E. Borders, T. E. Beebe, G. G. Edwards. For further information address S. W. BEERS, *President*, 21 Shedd street, Lowell, Mass.

**EVANGELISTIC**—Rev. J. W. Oliver, 1319 West Third street, Oklahoma City, Okla., will be in meetings as follows: Faxon, Okla., July 16th; Skedee, Okla., August 6th; Hominy, Okla., August 16th; District Assembly, September 8th.

**CAMPMEETING**—The Mouse River Holiness Campmeeting will be held at Sawyer, N. D., beginning July 1st. Evangelist Charles F. Weigle, of Pasadena, Cal., will be the leader. Come and help us push true holiness. This camp stands for the conversion of sinners, and the sanctification of believers as a second definite work of grace, that cleanses from all sin. Address E. C. Pounds, secretary, Sawyer, N. D., for information.—LYMAN BROUGH, *Dist. Supt.*

**CAMPMEETING**—The Nazarene campmeeting of the San Francisco District will be held in Oak Park, Stockton, Cal., June 22d to July 1st. Dr. E. F. Walker, General Superintendent, will be assisted by the pastors of the District. The Smith Band, of Stockton, will have charge of the singing. For tents, furnishings, etc., address Rev. C. O. BANCROFT, 543 East Hawthorne street, Stockton, California.



## Sanctify Them

By E. F. WALKER

Dr. E. F. Walker's matchless presentation of the great theme of Sanctification has blessed untold numbers all over our land. His book "Sanctify Them" is remarkably clear and helpful in its teaching. In order that all may share in the blessing and help it will bring, we have published it in a neat edition at a popular price.

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**CAMPMEETING**—There will be a great campmeeting at Buckeye Lake, near Millersport, Ohio, August 17th to 29th. Workers: Dr. E. F. Walker, General Superintendent; Dr. Howard Sloan and wife; Rev. R. M. Kell; and the Kell sisters. The Nazarene Orchestra, of Columbus, Ohio, will render the music. For information, write R. M. KELL, 1414 Highland, Columbus, Ohio.

**CAMPMEETING**—The Uba Springs campmeeting will begin July 22d and close August 2d. Rev. Bud Robinson and other able assistants will be in charge. This camp is within seven miles of Martin, Tenn. For other information address, J. B. McDOWELL, Box 352, Fulton, Ky.

**NEW YORK DISTRICT NOTICE**—Will the churches that have not paid for their Assembly Minutes, please send the amount at the rate of 10 cents per copy to Mr. W. A. White, Spring Valley, N. Y. The publisher is wanting his money.—E. G. WILLIAMS, *Secretary*.

## District News

### THIRD MID-YEAR CONVENTION OF TENNESSEE NAZARENES

NASHVILLE, TENN., JUNE 16TH TO 23TH

JUNE 16

Bible Study Conference every morning except Sunday, conducted by Rev. R. T. Williams.

JUNE 17

2:00 p. m.—Organization of the Convention. J. A. Chenault, chairman.

3:00 p. m.—Paper, "Science and New Thought." Mrs. J. T. Benson, Nashville, Tenn.

JUNE 18

2:00 p. m.—Pastors Day. Paper, "Prayer," Rev. J. F. Penn, Knoxville, Tenn.

3:00 p. m.—"Advice to Ministers," Rev. F. W. Johnson, Centerville, Tenn.

JUNE 19

2:00 p. m.—Evangelists Day. Paper, "The Evangelist and His Work," J. B. McDowell, Fulton, Ky.

3:00 p. m.—Paper, "Soul Winning," Dr. C. E. Hardy, Nashville, Tenn.

JUNE 21

2:00 p. m.—Deaconess Day. Paper, "The Deaconess and Her Work," Mrs. M. C. Boswell, Paris, Tenn.

3:00 p. m.—Paper, "Rescue Work," J. S. Roby, Nashville, Tenn.

JUNE 22

2:00 p. m.—Sunday School Day. Paper, "The Essentials of a Successful Sunday School," A. P. Welch, Monterey, Tenn.

3:00 p. m.—Paper, "Our Work in the Young People's Society," Miss Bertie Karns, Erin, Tenn.

JUNE 23

2:00 p. m.—Missionary Day. Paper, "How to Create a Missionary Interest in the District," Mrs. J. A. Chenault, Murfreesboro, Tenn.

3:00 p. m.—Paper, "How to Obtain Money for Missions," R. B. Mitchum, District Treasurer, Nashville, Tenn.

JUNE 24

2:00 p. m.—Education Day. "Perils of the Secular Schools," Rev. R. T. Williams, Peniel, Texas.

3:00 p. m.—Paper, "Shall We have a Holiness School in Tennessee?" Rev. N. E. Cannon, Doyle, Texas.

JUNE 25

2:00 p. m.—Problem Day. Paper, "How to Maintain Unity in the Church," Rev. W. F. Collier, Erin, Tenn.

3:00 p. m.—Paper, "Solution of the Financial Problem," J. T. Benson, Nashville, Tenn.

JUNE 26

2:00 p. m. to 4 p. m.—Report Day. Reports of pastors, and planning for next year.

Question Box, and General Drill on Nazarene Church work, all through the Convention. All topics, when desirable, to be followed by discussions led by laymen.

## ANNUAL MEETING GENERAL

### MISSIONARY BOARD

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

CHAS. A. MCCONNELL, *Pres.*

## SAN FRANCISCO DISTRICT

The District all-day meeting was held at the Oakland church, O. F. Goettel, pastor, June 4th. The morning service was in charge of the District Superintendent. It was a season of great refreshing in prayer. The fifty-eighth chapter of Isaiah was the basis for showing some of the fruits of the sanctified life.

Thomas Murrish, pastor at San Francisco, preached in the afternoon a powerful sermon on the greatness of the Gospel. Brother Murrish surely meets the injunction to "preach the word."

J. B. McBride preached at night on 1 Cor. 1:30, a great sermon on the completeness of Jesus as a Savior. A number responded to the altar call. This was the culmination of a three days' convention that Brother Goettel had planned, and was conducive of great blessing. These all-day meetings of the Bay churches serve, in a large way, to hold the unity of the churches. The next one will be held in San Francisco church, the first Friday in August.

The Missionary Board of the District has provided, on the recommendation of the Assembly, a Home Missionary Committee to co-operate with the District Superintendent and Advisory Board, in planning and pushing out into new fields in the District. The need is very great. Many towns and villages in the bounds of the District have no religious services of any kind. In some of them are vacated churches, awaiting anyone who will come with the Gospel. The committee is: E. J. Clinton and Rev. J. B. McBride, Berkeley; Thomas Wilson and Rev. and Mrs. S. B. Rhoads, Alameda; C. G. Morrill and Rev. M. R. Dutton, Milton; Rev. W. J. Rogers, Fresno; Rev. D. S. Reed, Lindsay.

The Advisory Board for the new year is: Rev. Thomas Murrish, San Francisco; Rev. O. F. Goettel and Z. E. Bells, Oakland; and D. McColl, Berkeley.



## Casting the Net

A unique vest-pocket book

By

C. E. CORNELL

A companion book to "Hints to Fishermen," which has had a sale of 50,000 copies. **CASTING THE NET** tells you how to land the fish. *No other book just like it.*

Indianapolis, Ind., May 25, 1915.

Rev. C. E. Cornell, Los Angeles, Cal.

My Dear Brother: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

Permit me to thank you for writing that splendid little book, entitled, "Casting the Net." I have read the same with much interest and blessing. I regard it as exceedingly inspirational, profitable, and full of helpful suggestions for soul winners; it is certain to help and bless any one who will read it. I shall take pleasure in recommending the same to any one who desires to become an efficient and successful "fisher of men." It is fine, and just what is needed—condensed, suggestive, practicable, and scriptural. It is certain to do much good and enhance your eternal rewards. May its sale reach the million mark. God bless you!

In perfect love, all for Jesus,

C. W. RUTH.

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Our church at Santa Rosa has moved to a more central location; being now situated at 509 Fifth street. Rev. A. E. Lamar and wife are co-pastors. They live at the same number.

The District campmeeting for this year is to hold at Stockton, June 22d to July 1st. In all former years the camp has been held at Oakland. While the change in location will bring largely a new crowd, yet we are looking for a great camp. It may be a good thing to pass a good thing around. Doctor Walker is expecting to be on hand to help push the battle.

H. H. MILLER, *Dist. Supt.*

**NEW YORK DISTRICT**

The next great event on our District is the campmeeting at Beacon. This is our District camp. Rev. W. G. Schurman has been engaged as evangelist. Brother Schurman is well known in the East as a powerful preacher, and needs no recommendation. Rev. William H. Hoople and Mrs. I. M. Jump will have charge of the music, and you New York District and Eastern people know what that means. For campmeeting, no better musicians or leaders could be found. Our District preachers and workers will be in attendance. Persons who attended the various campmeetings in the East last season declare that for sweet unity of Spirit, and deep spiritual power, our camp was the best. God wonderfully helped us in our finances last year, so we are not so handicapped by debt. We expect the greatest campmeeting this year, from July 2d to 12th, that New York District has ever seen. It will pay you to be loyal to your own District campmeeting.

E. J. MARVIN, *Dist. Supt.*

**NEW ENGLAND DISTRICT NOTICE**

To the Treasurers of the Churches of the District: Please send all collections for the support of the Superintendents to your newly appointed treasurer, O. S. M. Haskell, 281 Summer street, Somerville, Mass. If the Superintendents of our Sunday schools will send all library books that they do not use, and a library catalog, I will send them books in return that they have not had. Send by parcel post.—O. S. M. HASKELL, 281 Summer street, Somerville, Mass., *Chairman Library Exchange Committee.*

**HAMLIN DISTRICT**

At my last writing I was at Wichita Falls, attending the fifth Sunday preachers' meeting, which was a blessed success. The attendance was fairly good, and the interest and enthusiasm made up for the rest. The pastor, Rev. B. M. Kilgore, had continued the meeting from the previous Sunday. The spiritual interest was good when the preachers arrived, and God continued to bless right on through the convention. There was hardly a service without seekers at the altar, and a number praying through to victory.

The subjects were interesting, the discussions inspiring, and the speakers enthusiastic. The roundtable discussions were a great feature of the meeting, giving practically all a chance to speak, creating great interest and enthusiasm. One brother said in his speech that he debated in his mind whether it would pay him to come to the preachers' meeting, but finally decided to come, and before he left he told me to be sure and write up the preachers' meeting, and that too many good things could not be said about it.

The next preachers' meeting will convene with the Abilene church the fifth Sunday in October. The committee has already begun the arranging of the best program we have yet had. Begin now to plan to attend, as you can not afford to miss these preachers' meetings. At the Assemblies we are overworked with business; but not so in these preachers' meetings. Not having any business to attend to, we can devote all our time to the discussion of subjects that are of vital interest to the church in its various departments: the conserving of the work; the strengthening and encouraging of the weak churches; the getting upon the hearts of the preachers and workers the need of our church institutions; stirring us up in our efforts for a statewide evangelistic campaign to reach the neglected districts in Texas; endeavoring to build up a stronger home constituency, to help carry the gospel of holiness to the ends of the earth.

Leaving Wichita Falls, I visited the Wilsonville church, where, though sick in body, having to preach sitting, God gave us a good time, with four in the altar for prayer. The pastor is doing a good work, and has the confidence of his people. My next point was Idelle, with Pastor J. P. Ingle. Brother Ingle is a young man, but a hard student, and will make his mark in the world for God. He has been attending school this year at Central Nazarene University, and is demonstrating what can be done by mixing theology and kneecology to-

**Agents Wanted!**

AGENTS Wanted.

C. J. Kinne

Agents WANTED.

An agent is one who acts for another. It is presumed that the agent does for the principal what the principal can not do at long range, and the agent can, because of his presence right where the work is to be done. An agent, in the true sense of the word, does not act according to his own feelings, preferences, or advantage, but he acts for his principal. If the interests of his principal are contrary to his own interests, to be honest he must allow his own interests to suffer while he acts for his principal. In fact, he must endeavor to see everything from the standpoint of the one for whom he acts.

The Publishing House of the Pentecostal Church of the Nazarene needs local agents to act for it in distributing holiness literature. If the Publishing House was physically able to be present wherever there is need of its literature, it would not need agents, as it could show its goods, explain the purpose and use, and point out the excellence of the same. Not being able to do this, it must have local agents to carry on its business.

All over the world there are multitudes of people who need holiness books. Many of them really desire them, but they do not know where to get them, nor how to go about to find out. A great percent of them do not really know just what they need on this line. If some intelligent person would show them a number of good holiness books, and explain the nature of each one, they could easily determine which ones they need, and would readily make a purchase. We are publishing the books our people need, as fast as possible, and are gathering others from every source available. What more noble work can one engage in, than that of bringing together needy souls and helpful books? It is a work that is worthy the best talent in the holiness ranks. We do not especially desire persons to act as agents for us because they have nothing else to do, nor because they are of no account at anything else; we really need people who can bring to the work intelligence and tact, backed by a purpose to accomplish something.

An agent is not necessarily one who gives all his time to his principal, but may act for him on occasions, and as opportunities arise. There are multitudes of intelligent and useful men and women who are looking for something practical and helpful to do. They have their daily work in business or at home, and yet have some time they could give to the work for the Master, but do not know just what to do. It is surprising what such persons may accomplish for God by using an hour or two a day, or even a portion of one day a week, in well-directed effort to put holiness literature into the hands of those who need it.

Our second thought is that such agents are wanted. Of the several shades of meaning to the word wanted, we will apply two. To want is to need or desire. From both ends of the line are such agents needed.

We need them. We have broad and comprehensive plans for publishing and circulating a variety of the highest class of holiness literature. No matter how much we may publish, or how excellent its quality, unless we can reach the people with it, our work is in vain. Furthermore, in our efforts to reach the people we must have efficient agents. This is vital to the success of the Publishing House. The churches need the agent. We can not hope to build a strong and successful organization unless our people are intelligent and well established. The church that neglects to put literature into the hands of its members will not only fail to fulfill its mission, but will be far more vulnerable to the attacks of the enemy, and its members will be much more liable to be led into fanaticism or error than where they are supplied with proper reading. For its own safety, every congregation needs an active agent, working systematically among its people.

The people need the agent, from the fact that they are constantly visited and solicited by agents of other institutions. Many of these are unreliable, and some are positively dangerous. Yet, because no agent of their own church has visited the people, and feeling the need of books, they take the chance of buying from any who come along, and very often some members of the family are led astray by the literature thus secured. Nearly every dangerous doctrine is sugar-coated with some vital truth, as it is presented in books or pamphlets for sale. The very soul life of many of our people, in a measure, depends upon some one pressing upon them good books, thus forestalling the purchase of deceptive ones.

Again, agents are needed in the sense of scarcity or lack. When we say that so many people are in want, we do not simply mean that they desire something that can be secured, but they are in desperate need of something which they can not get. In that sense, there is a want of such agents as we have described. Among the active preachers and evangelists (numbering about a thousand) in the Pentecostal Church of the Nazarene, we doubt if there are more than fifty who intelligently, persistently, and continually work at the business of putting holiness literature into the homes of the people.

Such are wanted.

Then, where it is not practicable for the preacher to work at it, or in case he neglects this important part of his work, laymen are needed to follow this calling. They are very scarce, and are really wanted in every sense of the word.

gether. We have a few preachers that have been preaching quite a while. They do not study, they will not take the Course of Study, they believe in just opening their mouth and letting the Lord fill it. As one has said: "Better fill your mouth and let the Lord open it." The day for this "hot air" preaching is past. The time has come when we must put out preachers who not only have the fire of God on their hearts, but can cope with the preachers of other denominations intellectually, and present our doctrines in an intelligible way.

The statewide evangelistic campaign was mentioned at the preachers' meeting, and the brethren seemed to think it was the thing to reach the

neglected fields of Texas, and by building a stronger home constituency it would not only strengthen all the institutions of the church at home, but would in proportion help the foreign missionary work. They gave us a nice little offering in cash and subscriptions. We are anxious to get some tents and workers into these new fields. If you want to help in this work, send your offering to the state treasurer, Rev. H. B. Wallin, Dallas, Texas.

J. C. HENSON, *Dist. Supt.*

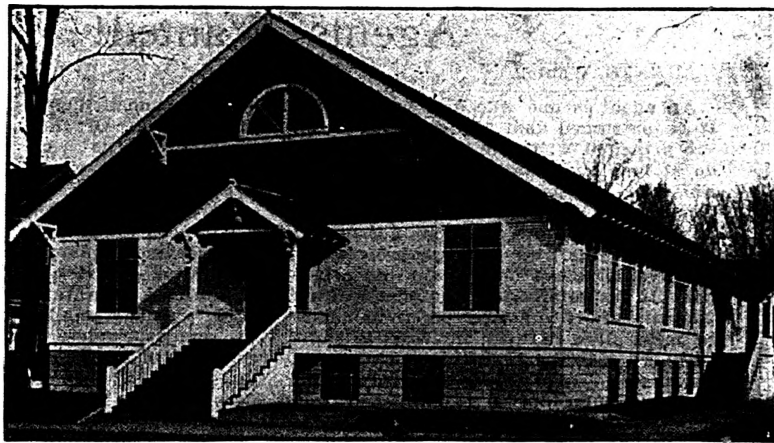
**INDIANA DISTRICT**

Most of the readers of HERALD of HOLINESS know that the churches of Indiana now comprise a



## First Pentecostal Church of the Nazarene, Walla Walla, Wash.

**GREETINGS** from the eleventh annual District Assembly of the Northwest District, Walla Walla, Wash. We are now in full swing, and the tide running high. Doctor Walker, General Superintendent, is at his best. We truly thank God for sparing his life, and allowing him to minister to us once more. Doctor Reynolds is also with us, and gave us his "Around the World" Tuesday night, and on Wednesday night gave us one of his marvelous sermons. Bro. Arthur Ingler was also present and refreshed us with a number of his soul-stirring songs. Walla Walla church is truly to be congratulated upon their beautiful church building, so splendidly adapted for the purpose of entertaining such a large body as this Assembly, and also in the orderly and efficient way in which it is done. The glory of God is upon all, and shouts of victory and glory fill the air. This is truly a great Assembly, and it is good to be here. We are expecting great things the coming year in the Northwest District.



DORMAN D. EDWARDS,  
A. WALKER, Press Committee.

distinct District, and that our General Superintendent, Doctor Breesee, appointed Rev. U. E. Harding, pastor of the Indianapolis church, as District Superintendent, for the unfinished year, ending with the 1915 Assembly. In spite of the many pastoral duties of Brother Harding in the capital city of Indiana, he has been enabled to accomplish much good for this District, having organized several good churches, two of which are at Anderson and Muncie.

In the meantime, the work at Indianapolis has been steadily growing, and God has blessed the ministry of Brother Harding wonderfully.

We have been obliged to secure a larger church, which God has graciously provided, souls have been saved and sanctified continually, and we are in a good healthy condition.

Brother Harding has been invited to remain with us until the 1916 Assembly, and the people have hoped that he would consent to do so, but, the work of the District seems to have become so heavy upon him that he has decided to resign his pastorate here, and devote his entire time to the work of the District.

The Indianapolis church can only say "Amen to the will of God, and make the sacrifice in favor of the Indiana District.

Pray with us that God will send us the very man needed to take up the work Brother Harding has carried on so well, and that our loss will prove great gain to the District, the Church in general, and God's kingdom.

The people of Indiana churches should appreciate the sacrifice Brother Harding has made in giving up a good salary, and the sacrifice the Indianapolis church has made in giving up a good pastor, for the welfare of the District, and rally to the support of our District Superintendent in every way, in an effort to make Indiana a great District. Remember, there is no stated salary to this office, and a man without a salary, and one with a wife and four children can always use a check or a money order, a barrel of potatoes, a country ham, or a crock of butter.

What are you going to do to help Brother Harding to make this work a success? Our churches should now be getting in line for a great year of victory during 1916.

E. E. FRESHNEY.

### CHICAGO CENTRAL DISTRICT NOTES

The District Assembly will be held at Olivet, Ill., September 8th to 12th, Dr. E. F. Walker presiding.

The annual campmeeting is now being held at Olivet. It is said to be the best camp ever held here. District Superintendent Martin is in charge. Brothers W. E. Shepard, L. Milton Williams, and A. L. Whitcomb are doing the preaching, and we are having most excellent results.

Brother Martin, the District Superintendent, is now giving all his time to the District work. He is planning some large campaigns, which will be a blessing, and we believe give us some new churches on the District.

Brother Martin has been visiting a number of the churches, holding conventions, and reports good results.

A large tabernacle campaign is planned for Bloomington. Brothers Martin and Williams, and Brother Ashbrook of Springfield, will be there. Tent campaigns are planned with a number of the churches on the District, to be in charge of experienced workers assisted by students from the University.

Rev. A. L. Whitcomb has been elected president of Illinois Holiness University, and plans are being made that we believe will make it possible for Olivet University to have one of the best years in the history of the institution.

The Board of trustees conferred the degree of Doctor of Divinity upon Rev. A. L. Whitcomb.

A number of pastors on the District are attending the camp. They report their work in excellent condition, with progress being made.

A number of new teachers have been added to the faculty of the University, at Olivet, giving it one of the strongest faculties of any holiness school in the country.

It is planned to precede the District Assembly with a convention for the preachers and delegates. This will be a treat to all who can attend, as prominent workers will be in charge. More definite announcement will be made later.

REPORTER.

### DALLAS DISTRICT

The commencement exercises at Peniel University were well attended. The evangelistic services and college programs were inspiring. Most of the students are planning to be on hand at the opening of school next September.

Our preachers' meeting at Sherman was a pleasure and a blessing to all who attended. The discussions were rich, and the evangelistic services fruitful.

Since my last report I have visited the churches at Burrows chapel, Independence, Copeville, and Wolf City. We had profitable services at all these places, and added several pledged "tithers" to our list. If our pastors will keep this subject before our people by preaching at least one sermon on tithing, and then supply the folks with good tithing literature, most of our people will soon be tithing payers.

Pastor C. J. Park reports the work progressing nicely at Sherry; two of their class have asked for license to preach.

Rev. H. B. Wallin reports a good day last Sunday with Dallas First Church; some additions to the Sunday school, and three bright professions of salvation. His letter brought us sad news of the death of Mrs. B. Freeland, who was a member of his church, and a most loved and useful preacher among us for many years. She died in perfect peace, with an exhortation to her co-workers to not let the standard of holiness be lowered.

Rev. D. J. Waggoner is in a good meeting with Pastor Moores, at Blossom; a few souls are getting to God at the altar.

Brother Wille Cleghorn has just closed a good meeting at Gordonville.

The Texas Trio are in the second week of a good meeting at Sherman. Pastor Pritchett reports seekers at every service.

Rev. H. R. Lee is in a revival at Dorchester.

Evangelist R. T. Williams is in a meeting at Newton, Kas.

Rev. J. E. Bates is in a revival meeting at Millican, Texas.

Rev. B. F. Sutton, with his band of workers, is doing some pioneer work in south Texas. They have just had a good meeting at Lisse.

Rev. Miss Ina Hughes, assisted by Mrs. Pierce as organist, will begin a meeting at Dexter, June 21st, and I will join them for the second week of the meeting.

The statewide evangelistic commission, composed of the superintendents of the three Texas Districts, with H. B. Wallin, of Dallas, as treasurer, have a plan by which we can evangelize the state, and if our people will co-operate we will, by the help of the Lord, plant a holiness work in every county. Are you interested in this work? A postal card to either of the District Superintendents will bring you full information of this plan.

P. L. PIERCE, Dist. Supt.

## General Church News

### DELIGHT, ARK.

I am just home from a twelve days' meeting at Prescott. The battle was hard; the Devil was stirred, but the Lord gave precious victory. I baptized five and received a class of four into full fellowship in the church. The saints were strengthened, and much opposition removed. Our fifth Sunday meeting at Sutton was a feast indeed. A number of the visiting brethren preached for us, and we received into the church a fine pair at that time—a Methodist preacher and his wife. We expect to hear great things from them. In spite of the cry of hard times and no prospect for better, we are moving steadily forward in the name of our Christ.—T. W. SHARP, *Pastor*.

### HOMER, LA.

With Brother and Sister C. Edward Roberts and Miss Taylor as our special workers, we have finished an eighteen days' steady, hard pull for souls. While there was no regular break, a number were definitely blessed, and the church greatly edified. Homer has been favored for eighteen or twenty years with strong, Holy Ghost preaching, by some of the ablest ministers in the holiness movement, and, sad to say, many of our leading church people have come up to their Kadesh-Barnea and have turned back, we fear, to bleach their bones in the wilderness. We know of no stronger, saner, safer band of workers in our ranks, on the field of evangelism, than these who have helped us.—E. G. THEUS, *Pastor*.

### LYNN, MASS.

The Lynn church is marching on to victory. Souls are getting saved and sanctified wholly in our services, and the glory falls on the saints. Last Sunday, June 6th, was a great day. At the morning service we received nine into full membership and four on probation. The Spirit of God settled down on the saints at this service, and all felt that God was very near indeed. In the evening three came forward and got the blessing. Miss Olive Winchester was with us a few Sundays ago in the interest of our P. C. I. school. Our people greatly enjoyed her messages, and responded by giving her an offering for the school of \$87, and a few days after one of our sisters, who had recently been saved and sanctified wholly, handed our treasurer a check for \$100 for the same purpose. No one felt better over this than I did, for I am in hearty sympathy with our educational interests, and am doing my best to help the good work along. Evangelist Martha Curry began special meetings with us May 23d. She preached for five nights, when she met with a painful accident that prevented her finishing the services. Being driven home after meeting by one of the members of our church, the horse became frightened and ran. There being three in the front seat, the driver lost control, and seeing the horse plunging toward a telegraph pole, Sister Curry stepped from the wagon and was hurled to the ground, injuring her side and arm badly. No doubt it will be some time before she has fully recovered from both the injury and the shock. There were five in the wagon, and all escaped injury but Miss Curry and the driver. Surely, God intervened in their behalf, or all would have been killed when the wagon smashed into a fence. The meetings were carried on for three days longer, closing with an all-day meeting on Decoration Day. Rev. S. W. Beers, of Lowell, finishing the services. The last night we had a break, and quite a number prayed through to victory. Both the preaching of Sister Curry and that of Brother Beers was greatly enjoyed by our people, and much good was accomplished in the few days the services were held. We are pushing the battle for all we are worth, and are expecting nothing but victory all the time.—THEODORE E. BEER, *Pastor*.



**COLUMBUS, OHIO**

God's smiles are upon us. The church is progressing steadily on all lines. It is beautiful to see how God pours His blessings out when we bring our tithes into the storehouse. Our folks pray, testify, and pay tithes to God. Sunday was another great day, and at the morning service we accepted a dear brother and his wife. While they were giving in their testimony, they got wonderfully blessed, and a wave of glory struck the audience. We had an old-fashioned campmeeting time, after which Rev. Joseph Owen preached a great sermon from St. John 16:7. We have a tent stretched in the east end of the city. The Lord has been blessing us in this work. We have had five services. Sunday afternoon was a great service and also Sunday night. There were five at the altar at the evening service. Quite a number expressed themselves as desiring prayer. The tent was filled, and perhaps as many on the outside standing around the tent giving good attention, so we are encouraged. We ask an interest in the prayers of the readers that God will keep us in the center of His will. We would also like to say to those who have written us to look after folks who have moved to the city, we thank you, and promise you that we will see those whom you desire us to see. May God's richest blessings rest on the church in general.—R. M. KELL, *Pastor*.

**CARNEGIE, OKLA.**

The writer and Brother James McClung commenced a meeting, four miles from town, three weeks ago last Sunday, and God has wonderfully blessed. Men who have used tobacco over fifty years got saved and freed from the habit. Some came out from town and found the Lord in the meetings. There were about fifty who professed to be saved or sanctified. Brother H. P. Huffman and Brother McKinney came, and were with us the last week; God used them in preaching His Word. We organized a class of sixteen members. We also organized a Nazarene Sunday school. Brother McKinney was called to pastor the work. Some times when the altar call was given, some would fall prostrate on the floor, and others would run out of the door and afterward come back and seek the Lord.—F. A. SMITH.

**AUSTIN FIFTH-SUNDAY MEETING**

The Fifth-Sunday Preachers' Meeting met with Pastor Wells, Austin, Texas, May 27th. Dist. Supt. William E. Fisher brought the message of the hour from Jude 1. Truly we were made to realize as never before, God's message "to them that are sanctified" is to "earnestly contend for the faith once delivered to the saints." God's power was manifested. A number came forward for prayer. Friday morning, the business session opened with the District Superintendent as chairman. Revs. Wells and Mulanax, and Sister Fisher were appointed as committee on divine worship; Rev. Mulanax, music director; Sister Ila Hurley, organist. The address of welcome was given by the pastor, which was responded to by Mrs. Etta Mulanax. A number of preachers and visitors were on hand, and God was with us from the beginning. A report from the missionary board showed that the churches working our envelope system were coming up with their apportionments, while those who were not were falling behind. The convention voted that the missionary board formulate some plan for organizing Dorcas Societies, in the interest of home missions. A paper, "Holiness, as related to missions," was read and discussed, we felt to the profit of all present. A real missionary spirit took hold and prevailed throughout the convention. The devotional exercises were feasts of fat things. Sister Annie May Fisher gave us a paper on "Holiness, as related to the home," the discussion of which wound up with shouts of victory as we shook hands and laughed and cried and sang, "This world, this world is not my home." Other profitable papers were read and discussed. The many good sermons will linger long in our hearts. The rich testimonies, the prevailing prayers, and shining faces—oh, it was heaven to be there! Our beloved Superintendent brought the night messages with power and anction. There was immense crowds with great conviction, and some thirty sought and obtained either pardon or purity. There were some definite and triumphant cases of entire sanctification. One beautiful service was the children's service on Sabbath afternoon. Perhaps a half dozen were truly saved; two little girls waving their arms and shouting the praises of God. Let us see more to our children. Withal, this was one of the greatest conventions held on San Antonio District. Brother Wells received a class of twelve into the church, and marches out to greater victories still at the capital city of our Lone Star state. We shall ever remember the hospitality shown us by the good people there. The next convention is to meet at Waco, Texas,

**Great Nazarene March!**

For the Piano. Dignified, Fiery, Musical.

Send 25c to C. E. Cornell,  
1115 Magnolia Avenue, Los Angeles, Calif.

with Brother Dunn's church, August 26, 1915.—Mrs. EMMA HARRELL, *Secretary*.

**OWENSBORO, KY.**

Sunday, June 6th, there were shouts of victory sounding in this place as never before, and conviction settled upon the people. I went to my first jail service in the afternoon, and preached on the "Rich Young Ruler." Every prisoner knelt down and asked God to save them. Five colored men prayed through to victory. After they got through, they sang "I'm going to a home, not made with hands, and, if you get there before I do, just look for me, for I'm coming soon." While they were singing, three more prayed through. The power of God fell, and the jailer ran from conviction. One aged negro kept praying until the power came, and when it did, it seized him with such manifestation that it looked like he would tear the jail down. The jailer came running in and said, "What's the matter with you?" He answered, "I'm saved. Oh, glory!" Victory is ours. God is leading, and He is mine.—M. M. ADAMS, *Pastor*.

**PEABODY, MASS.**

The Lord is blessing us in this place. Yesterday was a great day in the church. The Spirit of God was on the preacher and people, and we closed the day with a grand altar service, where the Lord came down our souls to greet and glory-crowned the mercy seat. Thursday night about twenty-five of the members of the church met at the parsonage and gave us a grand welcome, bringing lots of good things to eat. A pleasant evening was spent in song and praises to God.—ALFRED COLE, *Pastor*.

**FROM EVANGELIST ARTHUR INGLER**

Our meetings closed at Madras, Ore., on May 30th, with a good spirit among the people. In the afternoon a lady from another town sought the

Lord for a clean heart. During her struggles at the altar, for an hour, she got cleared up on her justification, and then went in for the second blessing. In a few moments she shouted the victory over carnality. She had been sanctified before, and knew the way. We have a loyal band of Nazarenes in Madras, who have set out for the New Jerusalem, determined to increase their number as they go. On June 1st, the pastor, a brother delegate, and superintendent of the Sunday school, and the writer left for the Northwest District Assembly, and reached Walla Walla, Wash., that night at 7:45, just in time for the welcome service at our church on Alder street. A goodly number of delegates were present, and the house was well filled. Doctor Walker, hale and hearty, presided. Brother Reynolds was on hand also, and we were pleased to see them. Brother Wallace, District Superintendent, and his good wife, who is the successful pastor in Walla Walla, greeted the people with smiles and hearty handshakes and many welcome words. The local church chorus, led by Evangelist Lewis playing his mandolin, came marching in singing the "welcome song" composed by Sister Wallace, and it was most inspiring and encouraging. Doctor Walker gave the sermon, which was uplifting and heart-searching. The Assembly proper began next day at 9 a. m., and after singing and prayer, Brother Walker addressed us on the text, "Let all things be done decently and in order." It was terse and forceful, and much appreciated. During the day the number of delegates had increased beyond two hundred, and were a happy, rejoicing company. We had the joy of meeting them and ministering to them in song, and expect to assist some of our pastors on the Northwest District during the fall and winter. The saints in Walla Walla have just completed a splendid church edifice, at a cost of \$7,000, which is nearly paid for. They entertained the Assembly at meal time in the spacious basement, all finished off neatly and beautifully. We had the pleasure of singing "If Your Heart Keeps Right" for the cooks and waiters as they sat at dinner, just before we left for the train. We reached Fairfield, Idaho, June 4th, with Brother Fred St. Clair, whom we met at Shoshone on our way here. We began this meeting Saturday night. God's blessing is on us good. Fifteen souls have sought and found the Lord during the first three days.

**SEYMOUR, IND.**

An excellent Children's Day program was enjoyed by all Sunday morning. Over \$52 was given for foreign missions. There was one seeker at the altar at night.—FLORENCE STRONG, *Deaconess*.

**ATWOOD, OKLA.**

I have just closed a two weeks' meeting in Allen, Okla., in the Methodist Episcopal church. The crowds were large, and the interest good throughout the entire service. I have never been at a place where the behavior was so good as it was in Allen. God was with us from the first, and something like twenty-eight souls prayed through. Brother Roy Wright, of the First Nazarene Church of San Diego, Cal., had charge of the singing, and rendered some fine music. The Nazarenes have no church here, but there were eleven accessions to the Methodist church on the last day, and a number of others intend to join other churches as soon as they have opportunity. We go from here to Gerty to hold a two weeks' meeting in the Methodist church. Pray for us at that place. I have a few open dates through the summer, and may be addressed at Atwood, Okla.—JARRIE E. AYCOCK.

**FROM EVANGELIST W. R. CAIN**

The eleventh annual campmeeting of the Beaver County Holiness Association was held in Knowles, Okla., May 13th to 23d, with evangelists Rev. Joseph Hogue and Rev. W. R. Cain, both of Wichita, Kas. For some time God's children in this section had been praying, believing, and planning, thus preparing the way. Also, they had pledged their means and presence. It rained almost every day; the wind blew the tent down three times during the ten days; there was a dance in the town hall each Saturday night; a show on hand for the last week; to say nothing of Satan and some folks; but God gave pronounced victory. Several found Jesus, either in pardon or purity of heart, while the sanctified took higher ground. Some new names were added to the Association membership, after which, at the annual business meeting, the following officers were elected: Harvey Hull, president; W. I. Boutwell, vice-president; Mrs. Allie Alkire, secretary; John DeGroodt, treasurer. The date fixed for the camp of 1916 was July 27th to August 6th. The same workers were engaged. Since one year ago, the treasurer has handled \$153.39, reporting a balance of \$49.89 in the treasury. On the last Sunday afternoon, \$185 was pledged for next year. Those present at the

**The White Slave Traffic**

versus

**The American Home**

By

M. Madeline Southard

From GOVERNOR CAPPER

Dear Miss Southard: I have just read with much interest your splendid little volume on "The White Slave Traffic vs. The American Home." It is a great message, and should appeal strongly to every lover of purity and goodness in our homes. I hope it may have wide circulation, and wish you unbounded success in the great work in which you are engaged.

Very Respectfully,

ARTHUR CAPPER.

From DR. B. F. HAYNES

"The White Slave Traffic vs. The American Home," by Miss Southard, is terse, true, timely, and terrific. It is in as brief a compass as so full and forceful a treatise could have been put. It is perfectly true, horrible as are the features of the awful portraiture she draws. It is most opportune in view of the persistence of this nefarious traffic. It is terrific in its arraignment of an evil which calls for the unanimous enlistment of America's manhood and womanhood for its destruction. Miss Southard deals in a masterly, yet elegant and chaste, manner with the most delicate and revolting issues involved in the question. Hers is the strongest treatment we have yet seen of this subject.

B. F. HAYNES.

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KANSAS CITY, MISSOURI  
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previous camps declared this was as good, if not the best, of any. May God grant to enlarge the borders of this Association and utilize it for the salvation of souls and spread of scriptural holiness until Jesus comes. Personally, the workers had a good time among this splendid people, and took new land in Canaan.

#### FROM THE TEXAS TRIO

C. E. ROBERTS AND PARTY

We have held two good meetings since our spring vacation. The first was with our church at Homer, La. Homer is one of those nice, reserved county seats, where everybody most is related, and most every one in the church, and very hard to get to take a stand for holiness. Some people would get through at the altar, and for fear of persecution would never come back to the meeting any more. However, there were some good cases, and the church strengthened. The Lord gave good liberty in preaching and singing the gospel. Large crowds came out, and some prayed through. Rev. E. G. Theus is the pastor, and has done a great good in Homer. Brother A. T. Nelson and his son George have stood for holiness, and have supported the work there for many years, also a number of other true and tried saints have stood nobly by the work of holiness in Homer. Our next meeting was with our church in Shreveport, with Rev. J. S. Sanders, pastor. Our church here is young, and Brother Sanders has not been with us but a short time, but there is the best outlook for our work of any city we have seen in the South. We had only ten days to give this church, embracing one Sunday, but the power fell from the first, and the hungry souls at the altar found victory. Scarcely a night but there were from five to twenty people at the altar. If we could have stayed a month we would have had two or three hundred get to God. Brother Sanders has lived in Shreveport for years, and has held the pastorate of some of the largest churches in the city. He has stood firm for clean, sensible holiness for years, and the spiritual people from all parts of the city are rallying to him. They now have a nice church, out of debt, in good, clean location, and a membership of over sixty people. Some were taken in while we were there. The outlook is great for a strong church in this city. We closed the meeting at Shreveport on Thursday, May 27th, and started in at Sherman on Sunday. Great crowds, and the altar full of seekers. We stay here two weeks.

#### FROM CALGARY, ALTA, CAN.

We have been in Calgary just one year the fifteenth day of May, and my heart is bounding with gratitude and praise. The children and Mr. Martin have enjoyed excellent health, and on every side I see the blessing of God. During our convention, the last of March, with the National holiness workers, one brother was convicted for wearing a diamond ring, which had cost \$300, and gave it to Mr. Martin. We sold this for \$130, and bought household goods, Mr. Martin an overcoat, hat, and suit. I have felt if I didn't praise the Lord, the rocks and mountains would cry out. War times and other things have made everything so cheap; it is wonderful what we got with the money, and it is wonderful how God has taken care of us. There is a revival on almost continually in our ladies' prayer-meetings. One Methodist preacher's wife has been sanctified, and a number of prominent ladies in the city have been definitely helped or influenced. Dear Mrs. Groff, once a member of our Chicago church, has charge of these meetings. Our people give to missions, and one man pays for fifty of THE OTHER SHEEP. Mr. Martin has just been up the country, some forty miles to an all-day meeting, arranged by some holiness young people. It rained most of the day. He preached to over a hundred in the afternoon in the rain. When he got too wet, he put on his hat and overcoat while the congregation sat in their carriages or under blankets or umbrellas. Four came to the altar, and though it rained on them while there, they stayed. The deaconess of the Mennonite church preached in the evening in a schoolhouse, and eight were at the altar. Our Nazarene deaconess work has been helped and touched by the Lord. When we came I was the only deaconess in uniform, and it seemed to my short sightedness that none would ever wear the bonnet. Now we have seven deaconesses with the bonnet in the District. We are realizing what we have, largely we prayed through, but God is helping us, and we want more help this way. Our hearts are on fire for God.—MRS. E. E. MARTIN.

#### CEDARVALE, KAS.

As I have located at Cedarvale, Kas., I would be glad to know if there are any Pentecostal-Nazarenes in or near the town. If so, would be glad to hear from them, or any one knowing of any. I would be glad to assist any one in revival work

during the summer. Write me at Cedarvale, Kas.—J. G. BIGNALL.

#### PATCHOGUE, N. Y.

God is still blessing the work in this place, in spite of all opposition. We have a steady growth. Our all-day meeting on Decoration Day was blessed. Mrs. I. M. Jump, of New York City, was with us, and God blessed us good. Some of our people from West Sayville sang the Gospel in Holland, which was greatly blessed to us all. There were some seekers at the altar. The Lord of all grace is with us, and victory is ours.—C. A. RENEY, Pastor.

#### LISBON, OHIO

The new Assembly year opens with promises of victory, for the God of battles is with us. Recently the church has been greatly blessed and strengthened by the visit and inspiring messages of our dear Brother Agnew, financial agent of our Illinois Holiness University. Having purchased a beautiful street organ, we opened up our summer street meetings Sunday, with a large attendance and splendid interest. Two souls found victory in the evening service. We are praying for the Lord to help us make it hot for the Devil and sin about Lisbon this summer, and then in December have a revival campaign, winding up with our midyear preachers' convention, which is to be held here. The high purposes, deep spirituality, and warm fellowship felt and seen at the Assembly at Warren, together with the hearty support of our local church, make me doubly glad that I have cast my lot with the Pentecostal Church of the Nazarene.—WILBUR H. PARKER, Pastor.

#### COMMENCEMENT AT MERIDIAN COLLEGE

Meridian College has closed a most prosperous session. The sermon was preached by Dr. John M. Moore, Missionary Secretary, of Nashville, Tenn. He also delivered a missionary address before the young people's societies at night. The sermon was great from every standpoint. It was deeply spiritual and great in its grasp of affairs.

The college awarded about a hundred diplomas, certificates, etc. The Board of Trustees conferred the honorary degree of Doctor of Divinity on Rev. J. W. Hughes, Kingswood, Ky., and Rev. John Paul, Columbin, S. C., for distinguished service in educational and religious work.

The president announced several changes in the faculty for next year, and stated that in his opinion he now has the strongest faculty the college ever had. Prof. L. B. Haynes, a distinguished educator of South Carolina, and his

talented wife, will be members of the new faculty. Also Dr. M. L. Ethridge, also of South Carolina, a graduate of Chicago University, will be a new member.

The president reported the spiritual state of the college at high water mark. The college has the record for the last eighteen years of sending out over ninety percent of its boarding students who remain a whole year as Christians.—J. W. BEESON, President.

#### KINGSTON, OKLA.

We have just closed a three weeks' meeting at Ardmore, Okla. We had a good meeting considering the things we had to contend with. The "tongues" folks were in full force while we were there, but were divided into two crowds, at outs with each other, and each division in a protracted meeting of their own at the same time of our meeting. God gave us a good little meeting; twenty-five were blessed and things seemed to take on new life. At the close we organized with fifteen members, and ten more to come in, as it was raining at the close of our meeting so all were not able to get out. Our next meeting will be at Woodville, Okla., then on to Madill, Okla., then a four weeks' meeting out in the country near our home. We will be in home August 20th to 30th. Brother A. G. Jeffries will hold our annual camp, under our large tabernacle, at this time.—A. O. DUNCAN AND R. E. CAIN.

#### LITTLE ROCK, ARK.

Meeting opens with great promise. Rev. C. A. Imhoff, president Arkansas Holiness College, preached three strong sermons the first of this week. He is the right man in the right place. Rev. B. F. Neely arrived yesterday. Six at the altar last night. Outlook great. Rev. R. T. Williams will be with our new church in Argentina the first part of July.—JOS. N. SPEAKES.

#### CURTIS, NEB.

A profitable two weeks' meeting closed last night. Evangelist W. R. Cain seemingly more efficient in preaching, prayer, and song than ever, in charge. Rain fell nearly every day, making roads almost impassible, and causing a washout on the railroad, together with local counter attractions, were contended with. However, a spirit of aggressive optimism prevails, and the battle for holiness will be pushed with vigor against all opposition.—F. F. RIDDELL, Secretary.

#### ESCONDIDO, CAL.

Our meetings are good and well attended, and the Sunday school is improving in numbers. This is the best climate we have ever seen, and every one seems well. But with the beautiful, healthy climate it is very enervating, spiritually, and it is no easy task to make a work succeed. But God still lives and answers prayer. I have been called back for another year, and the church voted for us to hold a campmeeting July 15th to 25th, inclusive, and the prospect is good for a big meeting.—C. W. WELTS, Pastor.

#### SOUTH PORTLAND, MAINE

God is richly blessing and causing to triumph. His children here in South Portland. Our work received great impetus from the revival services held in March, with Brother St. Clair, and the power and glory and victory are constantly increasing. While, in a few cases, the seed fell into stony ground and failed to take root, we rejoice that in the majority of cases it fell into rich, fertile soil, and is today bearing the glorious fruit of wholly sanctified lives. We, as a church, are truly grateful to the Father for sending Brother and Sister Brown among us. They are of the very best. Brother Brown is a self-sacrificing, true shepherd of the sheep, and his wife a valuable helper in every department of the work. As a church and as individuals, we are expecting this to be the very best year of our lives on every line, through the blessing of Him who is made to us an all-sufficiency in all things.—ADA S. DOUGHTY.

#### UTICA AVENUE, BROOKLYN

The week's services, conducted by Rev. E. E. Angell, following our special reaping services on Memorial Day, were signally owned of God, and though the campaign was so very brief, lasting good was done. Some souls stepped out into real victory, and all who took advantage of the opportunity to wait on Brother Angell's ministry received an uplift spiritually. He is able to spread a rich gospel table, and has an experience that is not ancient history. God is with us in this great and difficult field of labor.—D. RAND PIERCE, Pastor.

#### FROM EVANGELIST FRANK DANIEL

I have been doing my best in our Dallas city mission, feeding and sheltering the needy, and preaching the gospel to the outcasts. We have a

## Book Bargains!

In this column we will offer special bargains in books which we desire to close out or to reduce the stock. The prices quoted will only hold good until the present stock is exhausted.

**A Better Country, by M. E. Borders;** 77 pp.; cloth, with gilt stamp; postpaid.....**30c**

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**Some Women I Have Known, by J. B. Culpepper;** 198 pp.; cloth.....**50c**  
Paper.....**30c**

This remarkable book will prove a blessing to all who will read it. It regularly sells for 75c in cloth, or 45c in paper. This is a special bargain for all classes as both young and old will enjoy it and profit by reading it.

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great harvest field in Dallas. As so many of our friends in the South know of my wife's long and serious affliction, I feel I should mention her condition. She gradually grew worse until a couple of months ago. We took her to the sanitarium, and after several of the best surgeons in Dallas gave her up as a hopeless case, we secured the services of doctors Pierce, Davis, and Boyce, and they operated on her a month ago. They kept her on the table for two and a half hours, in a very serious operation, but now she is beginning to feel like a new woman. We are very hopeful she will be well in another two or three months. Because of loss of time and very heavy general expense, I have become greatly involved; so if those who are anxious to help me out into the evangelistic field again will send us a few dollars or some good calls, it will be thankfully received, and I will be glad to serve. I hope to enter the evangelistic field by the first of July. Address, 3304 Junius street, Dallas, Texas.

MILTON, CAL.

Our third year in Milton opens with a good spiritual tide running. We now have four regular preaching places each month. We are praying for an old-fashioned revival on this charge this year. Our hearts were much encouraged this week by being called fourteen miles to Copperopolis, to help pray a man through who was under such conviction he had lost desire for food and sleep. He broke through good, and what a time we did have! He was a traveling salesman, and had never been saved before, but had a praying mother who had years before dedicated him to the ministry. The life of prayer and faith of Sister Corum, who lives there, together with the instantaneous healing of little Dorothy of fever, were the means of breaking his heart. He soon said he felt he should have to preach. We brought him to Milton, and gave him a chance the next night to tell what the Lord had done for him. He was so full he testified, preached, and exhorted for three-quarters of an hour. It was a blessed melting time. The condition of Calaveras county, lying before us almost untouched by the gospel, lies on our hearts. We have been privileged to push out a little in this work the past year, and hope to see greater things done this year. We are expecting a blessed time in a few days with Brother Franklin, our outgoing missionary to India, who will be with us, accompanied by Sister Eaton and little Sheshe. Then, in two weeks, the first District campmeeting ever held in this part of the District will open in Stockton. We are expecting pentecostal times.—M. R. DUTTON, *Pastor*.

LOS ANGELES, CAL.

EMMANUEL CHURCH

The revival spirit is continually with us, the church itself united in the Holy Ghost. On the last Sunday in May, Dr. P. F. Breesee was with us and preached. We could almost see through into heaven, and we felt the presence of the Risen Christ too deep for much noise. Preacher and people were melted under the power of divine love. We took an offering in sealed envelopes at the close of the morning service, which amounted to \$62.50. In the same month of May, our envelope offering was \$102.60.—LUCY P. KNOTT.

MESCH-WILDE EVANGELISTIC PARTY

We opened our first evangelistic campaign with Dr. John Matthews and people of First Church, Kansas City, Mo. This meeting was a steady pull from the first service. We were somewhat hindered with cold weather and rain, but prayed and wept and fasted until God heard and answered. The meeting progressed steadily. The last Sunday was a great day. The morning service was one long to be remembered. God wonderfully helped us to sing and preach. In the afternoon Brother Will Huff preached in his usual unctuous manner. The young people's service, in charge of our party, was a grand smashup, and in the night service we had a good old-time breakup, twenty-two coming to the altar, and nearly all getting through. We enjoyed laboring with Doctor Matthews. His faithful ministry is being blessed of the Lord. Altogether about 180 came to the altar, possibly a hundred getting through. One sister who was gloriously saved and sanctified during the meeting, found out she could not keep the victory and wear a lot of "junk" on her hat, so she reached up and jerked it off, and God nearly blessed her to death. We feel sure they will reap some good results from that meeting in the near future. We had many good visits with the Publishing House family, and we were shown through this great establishment by Brother Kinne. Our hearts were made glad as we looked in upon the place from which tons of literature are sent out every year proclaiming the glorious message of full salvation. As we watched the great presses turning out our great paper, they seemed to be saying "Hallelujah! Hallelujah!"

Authorized Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. 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.  
Valtery, A. J.....Hamlin, Texas

ALABAMA DISTRICT

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

CHICAGO CENTRAL DISTRICT

Will O. Jones.....1102 South "A" Street, Elwood, Ind.  
Anglo, Miss Virgie.....630 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, R. T.....Peniel, Texas

HAMLIN

J. A. Williams.....Connerville, Ind.  
Joseph Hogue.....1901 West Maple St., Wichita, Kas.  
Irick, Allie and Emma.....Pilot Point, Texas  
Roberts, C. E. and May.....Pilot Point, Texas  
Sewell, 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, Will.....Creston, Iowa  
Sutton, D. E.....some evangelist, Ia.  
Nott, R. 724 H Avenue West, Cedar Rapids, Iowa  
Wines, Mrs. Mattie 303 West Church Street,  
Marshalltown, Iowa

KANSAS

Balsmeier, A. F.....Wilmore, Ky.  
Bassett, H. M.....513 East Sixth, Hutchinson, Kas.  
Demoret, J. G.....McPherson, Kas.  
Imhoff, C. A.....215 East Fourth, Hutchinson, Kas.  
Whitney, Mark.....Newton, Kas.

KENTUCKY

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

MISSISSIPPI DISTRICT

R. A. Ireland.....Poplarville, Miss.  
W. B. Jay and wife.....Mathiston, Miss.

MISSOURI

G. C. Brawley.....Redford, Mo.  
Crow, Bertha 7403 Lahmyere Ave., Maplewood, Mo.  
Davis, Clarence L.....Raney, Ind.  
Rudolph, P. A.....Keysport, Ill.  
C. A. Wright.....Des Arc, Mo.

NEBRASKA

Ludwig, Theodore and Minnie.....York, Neb.

NEW ENGLAND

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

NEW MEXICO

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

NORTHWEST

August N. Nilson.....1828 Siskiyou St., Portland, Ore.  
Elliott, Harry Joseph.....757 East Davis Street,  
Portland, Ore.  
Lewis, E. Arthur.....0601 Perry Ave., Chicago, Ill.  
Matthews, E. S.....Winlock, Ore.  
Nilson, August N.....692 East 63d Street, North,  
Portland, Ore.

PITTSBURGH DISTRICT

David G. Bacon.....735 Woodland, Alliance, Ohio  
H. G. Thomas.....Pulaski, Pa.

EASTERN OKLAHOMA DISTRICT

Miss Essie Osborne.....Hugo, Okla.

WESTERN OKLAHOMA

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

SAN ANTONIO DISTRICT

Mrs. Beale Williams.....Lockhart, Texas

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

V. E. Clarke.....8234 Emerald Ave., Chicago, Ill.  
D. J. WAGGONER.....Vilonia, Ark.  
Lillemas, Halder and Bertha.....Olivet, Ill.  
Mesch, Fred, Jr.....1282 Sierra Bonita, Pasadena, Cal.  
McBride, J. B.....1251 Sierra Bonita, Pasadena, Cal.  
Eobinson, Bud.....R. F. D. 1, Box 215, Pasadena, Cal.  
Ruth, C. W.....1835 Nowland Ave., Indianapolis, Ind.  
Shepard, W. E.....R. F. D. 1, Box 225-E,  
Pasadena, Cal.

WASHINGTON-PHILADELPHIA DISTRICT

M. L. Yeakley.....709 N. High St., Martinsburg, W. Va.



We carry a good stock of our Publishing House books, and dispose of a great number in our meetings. At present we are in a campmeeting with our Nazarene church at Bucklip, Kas. We started in here for ten days, but already have run another week. We enjoy laboring with these people and their good pastor, Rev. Roy S. Ball. They surely are on fire for God. We have not had any great

break yet, but we are getting the same big crowd every night, and expect before we leave to see an old-fashioned smashup. Our singing, with guitar accompaniment, is being blessed of the Lord to both singers and hearers. God's smile is upon us, the Holy Ghost abides, and we are going through. Our next campaign is at Cherryvale, Kas. During that meeting Mrs. Mesch will join us for a while, making our party a quartet. We all sing, preach, pray, and shout, and get blessed in the good old-fashioned way. Glory to God!—REV. FRED MESCH and MR. AND MRS. EARLE F. WILDE.

MOREHOUSE, MO.

Rev. L. Hibner and the writer are engaged in a meeting at the above place, in which the Lord is blessing greatly. About forty seekers have found their way to the Cross since we came. Brother Hibner preached last night on covered up sin. Some went away mad, while others were made glad and shouted the praises of God. So the fight goes on! —J. W. ROACH.

WARREN, ARK.

We have just closed our revival meetings with victory. Some were saved, and the church was greatly strengthened. Brother J. E. Linza, of Malden, Mo., did the preaching. The people rejoiced as he brought forth the deep things of God. After we closed the meeting at Warren, we came by Kingsland, and Brother Linza preached three times, and two souls were saved, and the church took on new courage. We are expecting to hold revival services in Kingsland some time in August. —S. H. CLEMONS, *Pastor*.

BLACKWELL, OKLA.

The rainy weather and high water were against the attendance during the meeting, while Rev. Will Jones was with us, but those attending were edified, and some were blessed. His preaching, playing, and singing were appreciated very much. His talk on the great revival in Wales, was well received, and was helpful in awakening revival interest. We received four members into the church. —E. V. POTTER, *Pastor*.

DUNCAN, OKLA.

Our meeting at Cyril, Okla., has come to a close. The enemy was stirred, but some backsliders prayed through to God, and saints shouted and praised God. We had large crowds every night. I found there Rev. C. L. Evans, and a number of choice holiness workers. My next meeting will be near Norman, Okla., with Rev. W. D. Dilbeck. —TOMMIE HAYS.

A MISSIONARY CHURCH

The church at Haverhill, Mass., is glad to report an apparent increase of interest in missions. We started out at the beginning of the year, with the same officers at the head of the missionary society who had served us during the previous year. Our first missionary meeting was held on May 1st, with an attendance of fifty-seven. An interesting letter was read from Brother Tracy, and we pledged ourselves to pay \$25 a year for the support of a native child in India. As a church we are keeping in touch with Brother Tracy, and at each of our missionary meetings we remember him in a substantial way for the medical work. Our method of raising money has been through each member practicing self-denial from week to week. To our testimonies of "saved and kept" we add how we have saved. We find that it takes away what might be monotony of a missionary meeting. The amount raised in our May meeting was \$16. Our pastor, Rev. W. G. Schurman, preached a good missionary sermon, and closed the meeting with prayer. We expect the cause of missions to go far ahead of anything we have known in our church this year. —S. A. GIBSON.

KANSAS CITY, MO.

A great day at First Church, June 13th. The pastor, after a week of quite serious illness, was present and preached with power at both services. Two seekers were saved in the morning, and at the night service the fire fell in an altar service the like of which the new church has not heretofore witnessed. Not room at the altar for the seekers. Good victory in finding. The nine o'clock prayer service in the pastor's study before the morning service, and the Young People's Meeting, in charge of Brother J. F. Sanders, in the evening, are the two power houses for the church services.—REPORTER.

CHOCTAW CITY, OKLA.

We are standing for God and holiness at this place, where Adventism and infidelity rage. We will begin a revival meeting on July 8th, to run indefinitely. The leader will be Rev. J. L. McLendon, of Ozark, Ark., with the writer as leader of song.—J. J. WOOD.

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**MCGREGOR, TEXAS**

We have had an eighteen days' fight against the  
powers of darkness. The battle was stubborn, but  
the Lord came with victory. When the break came,  
the shouts of praise and rejoicing were heard all  
over the campus, as souls got to God in the old-  
time way. Brothers Gilmore and Atterbury know  
how to present the truth so that it will get hold  
of people. Their playing and singing also had  
weight, as it reached hearts, and brought con-  
viction. Twelve or more prayed through to either  
pardon or purity. There were many under convic-  
tion who did not yield. The band left many friends  
as they went on to their next appointment, at  
Frisco, Texas. Rev. Thomas Dunn., of Waco, and  
myself will be open to evangelistic calls through the  
month of June. I would like to correspond with  
any one having a tent for sale, and some good  
evangelist who would be willing to go with me to  
hold revival meetings. I will gladly give references.  
—W. W. SUTTON.

**DAYTON, OHIO**

The new Assembly year has started with the  
blessings of the Lord upon the services. There is a  
constant increase in attendance, with salvation  
and victory. There were eighty out to prayermeet-  
ing this last week, and the glory was on. Our  
Sunday school has increased to about a hundred in  
attendance. Last Sunday was a great day; six  
prayed through and the glory swept over the con-  
gregation. The saints shouted for joy. At the  
evening service we received five new members into  
the church. We are to hold a tent meeting from  
June 24th to July 11th, with Rev. G. A. Hodgins,  
of Pasadena, Cal., as evangelist.—J. W. SHORT,  
Pastor.

**MURFREESBORO, ARK.**

We opened at this place last night in the court-  
house, with a small crowd. There has never been a  
holiness meeting here. I am assisted by Rev.  
T. W. Sharp, pastor of our Delight church, and  
Rev. A. M. Gilbert as song evangelist. God is  
blessing on the Arkansas District.—L. H. HAYNIE,  
Dist. Supt.

**BATES, ARK.**

Our work at Weeks, Ark., is moving on nicely.  
There is perfect harmony among our people, and  
God is blessing our labor as pastor. We have one  
Nazarene Sabbath school in connection with the  
work. Our meeting at Hartford, Ark., closed with  
victory; there were twenty-seven either converted  
or sanctified. Brother F. C. Savage was our co-  
worker there; he is truly a man of God, and knows  
how to defeat the devil in prayer. Our home meet-  
ing begins June 12th. We earnestly solicit the  
prayers of all the saints.—W. H. MINOR, Pastor.

**SUPERINTENDENTS'  
DIRECTORY**

**General Superintendents**

- F. F. BRESEE.....Los Angeles, Cal.  
1126 Santee Street
- Southern California District Assembly,  
Pasadena, Cal., First Church..... June 23
- H. F. BRYNOLDS.....Kansas City, Mo.  
Residence, 3519 Paseo; Office, 2109 Troost Ave.
- E. F. WALKER.....Glendora, Cal.  
San Francisco District Campmeeting, at  
Stockton, Cal. .... June 22-July 1
- Alberta District Assembly, at Calgary,  
Alberta ..... July 8-11
- Manitoba-Saskatchewan (Mission) District  
Assembly, at Regina, Saskatchewan..... July 13-18
- Special Mission, at Winnipeg,  
Manitoba ..... July 20-Aug. 1
- Dakotas-Montana District Assembly, at  
Velva, N. D. .... August 4-8
- Wisconsin District Assembly, at Mil-  
waukee, Wis. .... August 12-15
- Campmeeting, at Millersport, Ohio..... August 17-20
- Indiana District Assembly, at Connersville,  
Ind. .... Sept. 1-5
- Chicago Central District Assembly, First  
Church, Chicago, Ill. .... Sept. 8-12
- Michigan District Assembly, at Lansing,  
Mich. .... Sept. 15-19
- Iowa District Assembly, at Charlton, Ia. .... Sept. 22-26
- General Superintendents' and Missionary Board  
Meetings and General Assembly, at Kansas  
City, Mo. .... Sept. 27-

**District Superintendents**

- ARKANSAS  
B. H. HAYNIE...3208 West 11th St., Little Rock, Ark.
- ALBERTA (CAN.) MISSION  
W. B. TAIT.....Box 694 Red Deer, Alta., Can.
- ALABAMA  
C. H. LANCASTER.....Cullman, Ala., E. F. D. No. 5
- CHICAGO CENTRAL  
I. G. MARTIN.....6556 Eggleston Ave., Chicago, Ill.
- COLORADO  
L. E. BURGER.....Greeley, Colo.
- DALLAS  
P. L. PIERCE.....Fossil, Texas
- DAKOTAS-MONTANA  
LYMAN BROUGH.....Surrey, N. D.
- HAMLIN  
J. C. HENSON.....Roscoe, Texas
- IDAHO-OREGON  
HARRY HAYS.....Nampa, Idaho
- INDIANA  
U. E. HARDING.....Indianapolis, Ind.  
401 North State Street
- IOWA  
E. A. CLARK.....University Park, Iowa

- KANSAS  
H. M. CHAMBERS.....Hutchinson, Kas.  
323 Sixth St., West
- KENTUCKY  
W. W. HANKS.....P. O. Box 233, Ashland, Ky.
- LOUISIANA  
T. C. LEOKIE.....Lake Charles, La.
- MANITOBA-SASKATCHEWAN (CAN.) MISSION  
O. A. THOMPSON.....Box 295, Regina, Sask.
- MICHIGAN  
A. H. KAUFFMAN.....Grand Rapids, Mich.  
233 Mt. Vernon Ave., N. W.
- MISSISSIPPI  
I. D. FARMER.....Houston, Miss.
- MISSOURI  
H. S. HESTER.....Des Arc, Mo.
- NEBRASKA  
Q. A. DECK.....917 W. 5th St., Hastings, Neb.
- NEW ENGLAND  
N. H. WASHBURN.....Beverly, Mass.
- NEW MEXICO  
R. E. DUNHAM.....Artesia, N. M.
- NEW YORK  
E. J. MARVIN.....Mount Vernon, N. Y.
- NORTHWEST  
DeLANCE WALLACE, Box 304, Walla Walla, Wash.
- EASTERN OKLAHOMA  
L. F. CASSLER.....Shawnee, Okla.
- WESTERN OKLAHOMA  
S. H. OWENS.....Ryan, Okla.
- PITTSBURGH  
N. B. HEBBELL.....Olivet, Ill.  
Manchester, Ohio ..... June 18-20  
Ironton, Ohio ..... June 21-23  
The Plains, Ohio ..... June 24-27  
Logan, Ohio ..... June 28-30  
Columbus, Ohio ..... June 30-July 1-2  
Millersport, Ohio ..... July 3-4
- SAN ANTONIO  
Wm. E. FISHER.....San Antonio, Texas  
1811 North Flores Street  
Coleman ..... June 17-18  
Cleveland ..... June 19-20  
Glen Cove ..... June 22-23  
Ballinger ..... June 24-25  
Concho ..... June 26-27  
Sea Drift ..... July 1-4
- SAN FRANCISCO  
H. H. MILLER.....Berkeley, Cal.  
2328 McKinley Ave.
- SOUTHERN CALIFORNIA  
W. C. WILSON.....Et. 1, Box 235-A, Pasadena, Cal.
- SOUTHEASTERN  
W. E. HANSON.....Glenville, Ga.
- TENNESSEE  
J. A. CHENAULT.....Murfreesboro, Tenn.  
First Annual Campmeeting, Tennessee Dis-  
trict, Nashville, Tenn. .... June 10-23
- WASHINGTON-PHILADELPHIA  
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