

HERALD of HOLINESS

OFFICIAL PAPER OF

NAZARENE

VOLUME 3

KANSAS CITY, MO., SEPTEMBER 23, 1914

NUMBER 24

Christ More Than a Reformer

There is great and increasing talk by very many preachers of today about "civic righteousness," to the neglect, if not to the point of ignoring altogether, that other and higher thing of personal and heavenly righteousness. It is all right for us to rejoice in the progress of moral reforms and to give our support to legislative measures designed to promote and preserve such reforms. As Christian men, we are never to imagine, however, that the spiritual forces of Christ's kingdom are impotent without the aid of civil power. We are not to refuse our support by ballot and by any other means which we can prudently exercise to all reforms looking to the betterment of human society, but we are not to turn to these reforms, good and needed as they are, for the work of the Gospel. We are not to turn over the ballot and politics to the devil and his motley brood by withholding ourselves from the exercise of our civil duty as electors. This, however, is far from turning to the ballot or the hustings for the power and influence by which we hope to redeem society or the world from sin and bring them to God and cleanness and civic righteousness. The ballot must be exercised by all of us, but the blood must have the pre-eminence in our thought and our faith and our hope. Civic righteousness is all right, but personal righteousness by the blood of Christ, it must be remembered, is Christ's only plan for achieving this and all other benizons for this world.

DECLINE OF FAITH The truth is, there is a decline of faith in our pulpits, and too largely in our pews. This explains the tiresome cry we hear so much about of the social aspects of the church obligation today. We are continually told that the church is called especially, today, to the social amelioration of society, and the personal appeal and work of the Gospel is remanded to the rear, if not positively denied. We are gravely taught that the church is to follow the work of reformation instead of the work of regeneration, as if Christ were a reformer, and did and taught a work of reformation simply. This is false, radically, and no worse or more fatal error could be foisted upon the people than this. Christ was a Savior, and not a reformer. Christ came to regenerate, not to reform. Christ came to sanctify men, not to civilize men. In His great work as Savior, Regenerator and Sanctifier of individual men and women, the work of reformation of men, of amelioration of social evils, of the uplift of society, and the correction of wrongs which afflict the body politic—all these social needs will be most benignly and potently effected. He was, and is, Redeemer, Savior, Regenerator, originally, fundamentally. He is Reformer incidentally, because He is Savior. It is through and by the direct and radical Gospel work on individual men that He reaches and helps society, and not otherwise. The church must not be betrayed into social activities and economic endeavors in the vain supposition that they are in the divine order, or are following the Gospel plan. If this be the sum of the church's activity, the church has not reached the first principles of the real Gospel plan. If after, and while relying exclusively upon the direct power of the Holy Spirit for the individual and personal and radical salvation of men, the church encourages all humane and benevolent and philanthropic endeavors for the betterment of society's condition, then the church will be felt potently in this work. There is but one side for the church to take in all such matters. But there is a vast difference in the church becoming an ally and an active supporter of these social and economic activities,

and her abdicating the only power by which she can be a potent aid of them and turning, thus shorn of her real strength, and offering her weakness and enervation to humanity for its help. Without God and without the Christ the church has nothing and is nothing and can do nothing. Her spiritual hold and grip is her all.

THE CHURCH MUST OFFER SOMETHING BETTER The world and the state can array wealth and intellect and social prestige in support of her schemes of relief. If these things be all the church can render, she offers little indeed. If she can bring the omnipotence of a living faith and the power of a vital, spiritual force to bear upon society and the state as her only reliance, she will bring what the state has not and cannot do without, and what society and political economy have not and can not do without in their work. This is far from saying there is to be any Egyptian alliances between the spiritual and the purely social or humanitarian. The devil will be glad for anything in the way of an alliance that dwarfs or retires or obscures the divine and the supernatural. This is just what God purposes shall not be retired or obscured. This must come to the front and remain there with the church always and everywhere. Just this retirement is what modern social Christianity, so-called, does for the blood of Christ. It seeks to reduce Him to a mere reformer. It seeks thus to degrade Him and dishonor Him, which the church can never consent to without the basest treason. Christ is more than a reformer or He is nothing. Christ is a Savior or He is nothing. Christ is this world's only hope in His work of personal and radical and full salvation. This the church must stand for. She must not retreat at every slur of worldly atheists posing as philanthropists. She must not betray her Lord at the assumptions of every self-constituted social and economic teacher. She must not abdicate her faith in Him and His blood, and accept in lieu reliance upon the social vagaries and schemes of mere men. This world is down with a radical and fatal malady, for whose cure there is only one remedy, and that the blood of the Crucified. For this we must stand and insist, and accept no compromise whatever.

A Lesson

Many lessons are to be learned from the tragedies and sorrows and other features of the great European war now raging. Thousands of men and boys leave happy homes, and know how defenseless and needy, they are leaving their wives and mothers, and tramp, or are hustled into cars and ships, to be hurled against their human brothers in some far away land. In this dismal and bloody work they are to suffer hunger and weariness and all sorts of privations and distress, and multitudes of them are to be shot to death or wounded, and suffer in hospitals, and die away from home. Others are to be taken prisoners, and be confined in inhospitable prisons of their enemies. All this multiplied thousands voluntarily undertake, from loyalty to some one man, or a few men, who have positions of authority over them. These kings and superiors have done little or nothing for these multitudes of obsequious vassals who take their lives into their hands to fight the battles of these masters. These masters merely inherited positions of power over their fellows. The reasons for the war, the fighters know nothing about. They simply obey and suffer and die, and that is the end of it.

These same multitudes, and millions more in the world,

are called by the King of Heaven to enlist in an army to battle against their own foes and for a kingdom in which each is to become a king and a priest, and to reign forever in splendor ineffable. Millions of them refuse utterly to obey, and go on in sin and selfishness, and treat these appeals from heaven as if they were from their worst enemy. Thousands of others who have yielded nominal obedience, and enlisted in the Lord's army, complain at any sort of sacrifice required in the Master's service, as if some needlessly rigorous requirement were made of them. Men deny themselves for these worldly lords and masters, but refuse to make the least sacrifice for the King and the kingdom of heaven. There are often complaints even at the mere expenses of their local churches, which are for their own enjoyment and edification. And when it comes to contributions and help for the unevangelized millions of the world, they positively grow violent in their opposition. Yet here are men who leave their all and give all their time and strength and their very lives to destroy their fellow men.

Two things are to be said here. First, the soldiers of the Lord must be brought to a basis of loyalty and obedience to their Master in a much greater proportion to His rights and their own weal. This is the work of the church. Then, on the other side, it seems to us that the end of hereditary power and monarchical rules should speedily come. Individual rights and sovereignty must come to the front. Men must rule, and not a man, merely. The people must rule truly, and when this comes to be the case we will be nearer the end of wars than we are.

Conservation
as Well as
Reclamation

It is well and proper to seek to reclaim men from sin and guilt. God wants this done and has called us all to this work of reclaiming men from sin. Christ died for the sinner and He saves and forgives us that we may successfully seek to save the lost. There is, however, another work to which we are likewise called, which we neglect at our peril and the peril of the kingdom. This is a work of conservation. We must seek to save the children to the church. They must not be allowed to wander off into wicked lives of rebellion against God and the Bible, and form a great body to be sought for in salvation from sin. These must be saved early in their lives—in their young and tender years—and not allowed to grow up in sin, to be sought afterward among that countless army of lost and sinful and overtly wicked.

The church has never gotten down to this work as it should. There has not been clear apprehension and teaching on this subject of the children's relation to the church and to Christ, and hence our work has been uncertain and desultory, and has been attended with meager results. The children should be the supreme object of the church's activity and zeal in evangelistic effort. It should be the aim of every pastor to see that all the children of the church are brought to a saving knowledge of Christ in their tenderest years, and then brought into the church. Then there should be much pastoral instruction of parents on the work and obligation of properly training up the little ones thus saved in the nurture and admonition of the Lord.

We once knew a pastor in the Methodist church who was a specialist in this matter of getting very young children converted and into the church. He was eminently successful, and was much sought after for this specific phase of work. We wondered why he should have been a specialist. We wondered why every pastor was not or should have been a success in this same line of work. We watched the work of this good man of God, and never saw aught in his ministry to children that all other faithful and wise pastors could not have done.

We denominate this work of getting the children saved and in the church in early childhood, work of conservation rather the work of reclamation. Much of this work is practically work of reclamation. We believe there are multiplied thousands of children converted in very early childhood who are allowed to drift back into worldliness and finally into actual sin, for the lack of tactfulness and faithfulness in their pastors or parents in finding out the workings of the Spirit with them and the time of their transition from irresponsible childhood to responsibility, and into conscious surrender to God and to adoption into God's family. These are practically backsliders, and there are multitudes of them who could be developed if their state were discerned promptly. Instead, they are allowed to drift back with the tide, and later have to be

reclaimed along with the vast army of those who never knew the Lord. We insist upon this work of conserving the forces God puts within our reach, and whom it would be so easy to trend into the kingdom in their tender years. Why run the awful hazard of allowing them to drift back and get into the ranks of the unsaved to be rescued or reclaimed?

Let us have no less energy and pains and time employed in the work of reclamation, but let us have a great deal more of energy and pains and time invested in the work of conservation. This is the great need of the church today. See that the children of the church are saved and that very early in their childhood.

THE perils which beset the pathway of youth are so numerous and fatal that it seems we cannot be too careful in their protection. In the school life of our little ones are to be found the chief perils to their moral and spiritual welfare. Our school system is a positive menace. This is so true, and the dangers so numerous and dire, that we have been driven to a position of positive fear of the whole public school system. We have come to believe the church should do the educating of the young from the kindergarten to the post-graduate work in the University. Pertinent to this point is a remark of that elect woman, Mrs. Lucy P. Knott, in *The Joyful Sound*: "Parents are awakening to the fact that the most careful home training of their children is not proof against some evils which are in the very atmosphere of the days in which we are living. These evils insiduously affect the mind and character of young people, unless they are carefully averted, and many a father and mother has suffered with aching heart over the sad results of their efforts to secure for their children an education." This is a sad truth, but one which challenges the most serious thought of parents and churchmen. We are confronted with a condition which is most momentous and which we must meet bravely and wisely.

THE toll of war is and has always been very great. The great wars mentioned in the Bible were attended with great loss of life. Modern history has had the same record. Wars have been the chief, or at least one of the greatest, means for the destruction of the human race. The *Christian Herald* tells us that there have been less than two hundred and forty wars from the beginning of the Christian era. Up to the middle of the nineteenth century the estimate was that seven billions of men had been killed in war since the beginning of recorded history, or a number about equal to five times the present population of the earth. This staggers the mind to grasp. All, or nearly all this, has been due to the envy, anger, ambition or the avarice of man. What a price for the race to pay for the luxury of carnality!

WE WOULD like to pit Bishop Warren A. Candler against Dr. Washington Gladden. Gladden thinks the opposition against the encroachments of Romanism are the frantic antics of the fanatical and hysterical. Bishop W. A. Candler says: "The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace." It is for this reason we welcome into the arena the immense entrance of the weekly paper called *The Menace*, published at Aurora, Missouri, at 50 cents a year. It is the livest wire now being wielded against this dire peril. It has about one and a half million subscribers. Send and get it.

WEEK DAY DUTIES are as sacred as Sabbath duties. There is great danger of overdoing this business of dividing up things between sacred and secular. In a most important sense, all things are sacred to the soul that really belongs to God. With such a soul it is literally true that "whether we eat or drink or whatsoever we do, we do all to the glory of God."

Look out that the party who has done you a wrong does not turn against you and charge you with all sorts of things to your further damage. It is the man who does you a wrong that will dislike you. Self-consciousness of wrong-doing leads to attempted self-vindication in injury to the one wronged. Your ruin will be his making, he imagines.

FORGIVENESS is fighting battles of destiny and settling soul-issues with the weapons of self-effacement and altruism. Or, as William G. Jordan says: "It is sheathing the sword of resentment in the scabbard of love."

THE EDITORS' SURVEY

News Notes

According to the press dispatches there are a great many missionaries engaged in the war in Europe. The dispatches say that, according to a statement issued by S. Earl Taylor, there are more than 250 Protestant missionaries now bearing arms in the French army. Mr. Taylor is secretary of the board of foreign missions of the Methodist church. He states further, that nearly all the German Methodist ministers engaged in missionary and religious work in South Germany have been called into the service of the army. The Methodist Theological School at Frankfort, Germany, has been closed, most of the students having been drafted into the army.

The same authority quoted in the preceding paragraph says also that Bishop Nuelson, in charge of the board's affairs in Europe, reports to the home office, "that churches are disturbed and families and congregations are broken up." From missionaries in the Belgian Congo a threatened attack was reported from the neighboring German colonies. Fear is expressed by officials of the Methodist Mission Board that if Turkey goes to war missionary workers in Tunis and Algeria will be in great peril.

Doctor Grenfell says that Doctor Crile has shown that anger, fear, and anxiety destroy the cells of the cortex of the vertebral hemispheres just as would poison or a blow. We can only discern or interpret the outside world through these cells. Thus it is that that faith that brings peace is not only a spiritual blessing, but a physical blessing as well.

The immense reduction in receipts of the express companies shows how the public was being swindled by these corporations before the parcels post was inaugurated. The operating income of eleven express companies for the ten months to April, 1914, according to figures published by the Interstate Commerce Commission, was \$628,487, or only fifteen per cent of the operating income for the corresponding period the year before, which was \$4,231,465. The companies suffered a net loss of \$3,500,000.

Recently a woman in the state of Arkansas celebrated her one hundred and twelfth birthday. She has 723 descendants, 120 of whom were present at this anniversary. Her oldest son is 83.

The crusade against opium in China goes on apace. An event in connection with it occurred recently when five chests of raw opium, worth \$50,000, was burned in front of the native custom house in Foochow. It took over six hours to complete the burning. Yet in the United States our people are allowed to take up this cast off heathen custom of the Chinese by the free purchase of this deadly drug in our drug stores for their debauchment and ruin forever. May be the Chinese will come over some day to teach us how to stop the use of this deadly drug.

An I. W. W. speaker was regaling his audience with abuse of the church in the accustomed style of his kind, when he was interrupted by a Methodist school teacher, who asked him: "Would you be willing to work for \$10 a month to help the sick whom you have never seen? Would you be willing to get up in the middle of the night to take home a drunken man whom you did not know?

Have you been to church in the past few years?" The speaker was obliged to give a negative answer to all these questions. He could say naught to the added exhortation of the school teacher: "Until you are willing to do these things, which the people in that church over there have done, and until you know what you are talking about, you had better talk about something else." Well said.

Bishop Robert McIntyre's death was sadly sudden. An operation for carbuncle killed him. His career was remarkable. He was a brick mason. When Chicago was destroyed by fire, he went to that city to help rebuild it, and did so. Finally he was converted, and became perhaps the most popular pulpit orator in that city. On a visit we made to the city once we found he was the pastor of the relative we visited, and he was wonderfully loved by his people. He became a bishop in the Methodist church, and was popular as a pulpit man to the time of his death. When only a lad, seventeen years of age, he lost mother and father, and the family was left for him to support, which he manfully did by his trade of brick laying. He was a fine character.

Rudyard Kipling, in a speech the other day in England, said it was not conceivable that England should fail in the great conflict with Germany, and that if she did fail the lights of freedom would go out over the whole world. He added: "For the last two generations the Germans, in their books, lectures, speeches and schools have been carefully taught that nothing less than this world conquest was the object of their preparation and their sacrifices. They have prepared carefully, and sacrificed greatly. He declared that if Germany succeeded, England would cease to exist as a nation.

President Wilson's proclamation, setting aside Sunday, the fourth of October, as a day for prayer for the nations engaged in the great war, is published elsewhere. It is a characteristically strong document, and reflects great credit on the President's head and heart. It is a composition of incomparable elegance in rhetoric, of marvelous and striking moral beauty, and breathes the spirit of true Christian faith and courage. It is a magnificent thought that we have such a President as comes forward at such a crisis as this with a distinctively Christian appeal for prayer, and not a merely perfunctory request in a formal concession to the sentiment of the Christians of the nation. Mr. Wilson talks and writes like a Christian man, and he wants it understood that he is such.

That is an excellent suggestion of the Kansas City Star that the ships of our navy now lying in our harbors idle be sent to the countries of Europe, and offered for service in hospital work, caring for the sick and wounded, who are getting to be so numerous that they cannot be rightly cared for by either side. This is humane, and we trust will be adopted.

A new pope has been elected who takes the needless name of Benedict the Fifteenth. Why throw away the name he inherited from his mother?

Some help may be obtained as to the cause of the present war by attention to a batch of statistics. For instance, the entire British receipts in trade from all her colonies reach the sum of one billion one hundred and fifteen million dollars. This is very nearly one hun-

dred times as much as Germany receives from all her colonies. The almighty dollar will certainly be found enconced among the causes of the war, if not the overmastering cause.

Large numbers of native Indian troops from far away India have already arrived to fight Germany, among the allies opposing her. What have these foreigners against Germany or anybody else that they should be drawn into a bloody slaughter of utter strangers to them? Such blind and bloody loyalty to a superior power is out of date, and must cease, or civilization means naught.

At the last election in Germany the Socialists polled four million votes, while no other party polled two million. What is labor thinking about that it does not assert itself in a matter where it can be felt benignly for itself and for humanity? Why will these millions tamely march out to be shot to death and to shoot others to death with whom they have no quarrel? What base subserviency to empty authority! Down with such debasement, and up with self-respecting manhood which will stand for human rights, peace and fellowship among human brothers!

Two hundred and forty national and international congresses and conventions have chosen San Francisco as their meeting place for the year 1915. These will be easily taken care of, it is claimed, beside the 250 more that are expected to choose this same city before the great exposition opens its gates.

The bill for the disestablishment of the Anglican church in Wales was passed on its third reading, and this time by an immense majority, indicating that it will in all probability become a law. Thus the trend toward the divorcement of the church from all state entanglements and alliances goes on most properly. The wonder is that it has progressed so slowly.

An interesting case of practical church union is that of a Methodist and a Baptist church in Utopia Springs, Mass. Ninety per cent of the members of both churches met in the vestry of the Baptist church and voted unanimously to unite into one church.

The one hundred and forty-fifth conference of the Irish Methodist church was recently held in Belfast, and was attended by the largest number of prominent Methodist preachers and missionaries from all parts of the world that ever attended the conference before.

The investigation into the cause of the rise in the price of foodstuffs revealed just what we believed to be the cause. It was found to be simple and uncompounded "greed," and nothing else under the sun. We believe the retailers as well as wholesalers were to blame and seized upon the war as a pretext to fleece the public. Quickly some of these inflated prices went down as quickly as they went up. A genuine case of human nature again!!

Only the physically soundest and strongest young men are available and accepted for war. After the wholesale destruction of possibly hundreds of thousands of these strongest and soundest of the young manhood of the warring nations of Europe, these nations will necessarily come out of this conflict mentally and morally and physically depleted peoples. This

is a phase of the direful results of war not always fully considered in appraisements of war's effects.

A Modern Martyr

They are killing our Sunday of long ago,
The good old Sunday we used to know;
The day of quiet when everywhere
The spirit of peace pervaded the air
And the whole world wearing its Sunday best,
Sat down by the roadside of life to rest.

They are killing our Sunday, not with a blow,
To end it suddenly, but sure and slow,
As they did the martyrs who suffered shame,
On the wheel and the rack and in the flame.

They are killing our Sunday, and when it is
dead,
When the last, last drop of its blood is shed
And its spirit has gone from the knowledge of
men
In their world-weary struggle for pleasure—
what then?

—W. J. Lampton in *Congregationalist*.

President's Proclamation

Following is the proclamation of President Wilson for a day of prayer for the warring nations of Europe:

Whereas, Great nations of the world have taken up arms against one another, and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice; and,

Whereas, In this, as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before him, confessing our weakness and our lack of any wisdom equal to these things; and,

Whereas, It is the special wish and longing of the people of the United States, in prayer and counsel, and all friendliness, to serve the cause of peace.

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October, next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to the Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, asking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way, where men can see none, that He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

The Church of God

Rev. Allie Irick, in *The Pentecostal Messenger*, writing on "The Church Problem Solved," says the following, among many other sound utterances:

The Church of God is a holy institution. It was bought with the precious blood of the Lamb. "He went without the camp to sanctify the people (the church) with his own blood," and "He gave Himself to cleanse and sanctify the church." If it takes the blood of Christ to sanctify the church, and the church is a holy institution, founded for holy purposes and enterprises, and must be run for such specific results, then we should be careful that this church be kept rid of all the world, all sorts of sins, every unholy alliance and ungodly relation of this wicked age.

Court Reforms

We have long felt that there was great need of reform in our courts and court procedure. The present way succeeds in begetting in the minds of prisoners the impression that the law

and the courts are their enemies, and seek their ruin. This is all wrong. The law is no man's enemy, and no sort of judicial procedure that makes this impression is the right kind, no matter by whom administered. It should be part of the practice, and the great aim of administrators of law, to reform and help the wrong-doer, and not to crush him. It is altogether within the right and the duty and the real purpose of courts to seek the welfare of prisoners, and not simply their punishment. Why not? Why should our courts be merely a barbarous system of punishment instead of in great part a system of reformation as well? True, often it will be inevitable that punishment be administered, but even then it should be modified with great humanity, and in merciful proportion to the real crime, and the purposes lying back of the act of wrong. In addition, however, great care should be exercised to find every opportunity to lead the culprit to reformation and a better life, and every inducement should be used to accomplish this result. This meets every end of law, as well as mere punishment, and really meets it a great deal better. McKenzie Cleland, ex-judge of the municipal court of Chicago, is writing most interestingly on "Our Penal System" in *The Christian Work*. Among many good things he says is the following:

In the visits which I have frequently made to those placed on probation, I found shocking proof of why our jails are filled with the poor and ignorant. I found as many as fifty persons sleeping in a single room. There was no longer any doubt in my mind that crime, poverty and disease were inseparably linked together in their citadel—the slums—and that we could only eliminate any one by striking deeply at the roots of all. It was, of course, too apparent for argument that imprisonment for such offenders only increased their weakness and helplessness. Besides that, the city itself was displaying on every hand proofs of its own delinquency; overflowing garbage cans, rickety stairways, defective plumbing, etc., furnished conclusive proof that the laws were made to be violated. To punish, for some trivial misdeed, those who had grown up amid such surroundings, looked to me both useless and cowardly.

When, therefore, an offender was brought before me, instead of making the "punishment fit the crime," I endeavored to make the judgment fit that particular case. I turned my court room into a hospital for the treatment of crime, and dealt with each individual case solely with a view to the reformation of the offender if that were possible; or, where the welfare of society required it, his confinement within such limits as the law allowed. Of course, the first thing necessary in every case was to ascertain the cause of the wrong-doing, a thing which the law generally deems of no consequence. When the cause was disclosed, its removal would ordinarily reform the offender and render imprisonment unnecessary. If liquor, or "dope," or evil associates brought about the delinquency, their total elimination was required as a condition of liberty. If physical or mental disability contributed, the defendant was given treatment in a hospital or dispensary. If domestic trouble, poor cooking, or untidy housekeeping caused the delinquency, they were sought to be remedied by kindly counsel and suggestion, rather than by force. In every case the offender was helped to understand that the law was not his enemy but his friend, if he would but obey it. Restitution was also required wherever possible, and the offender was obliged to make good to his victim the loss suffered.

Whiskey's Awful Toll

The full effects of the use of intoxicants will never be known. Enough is known to stagger the mind under its awful weight, but the full effects in all their ramifications and results cannot be estimated in figures, and we imagine, if possible to estimate it, could not be taken

in by the human mind. It is a growing reproach to any nation or people who, for any excuse under heaven, tolerates this infamy. The revenue is the meanest and lowest of all excuses rendered for the outrage. In coming ages posterity will find it difficult to maintain respect for progenitors who were guilty of the atrocity of having for a moment recognized or tolerated, much less made a source of revenue of such an abhorrent practice as the sale of this deadly, liquid fire for the destruction of both souls and bodies of the people. E. H. Cheerington, writing in *Christian Work*, says:

The Supreme Court of the United States is authority for the declaration that "the statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

No state of the Union has given prohibition so fair a trial as has the state of Kansas. Today that state presents the unparalleled record of almost two-thirds of the counties of the state without a single prisoner serving sentence for crime, while in some of the counties a jury to try a criminal case has not been called in ten years.

The federal census reports for 1910 show that the number of paupers in almshouses per 100,000 population, in the prohibition states (eight of which were under prohibition in 1910) is forty-six; in the seventeen near-prohibition states, fifty-four; in the thirteen partially license states, one hundred and twenty-three, and in the nine license states, one hundred and twenty-nine.

The relation of the liquor traffic to the alarming growth of insanity among our people is engaging the interest and attention of the world's best scientists. The United States census reports for 1910 show the number of insane in hospitals per 100,000 population in the nine prohibition states to be one hundred and nineteen; in the seventeen near-prohibition states, one hundred and fifty; in the thirteen, partially license states, two hundred and forty-two and in the nine license states, two hundred and seventy-six.

Willing to Make the Trip

An exchange, among the religious papers, gives the following proposition, which a young man made in a letter to a dentist, when he needed false teeth. He wrote to the dentist as follows:

"My mouth is three inches across, five-eighths inches threw the jaw. Some hummocky on the edge. Shaped like a hoss-shew, toe forward. If you want me to be more particular, I shall have to come thar."

Raffle for Souls

The saying, "Large money, high mass; little money, low mass; no money, no mass," does the Romish ecclesiasticism no injustice. It about expresses the facts in relation to the absurdity and fraud of the mass. The purgatory graft has been reduced to a science of defrauding the dupes of Rome. They have it down to the raffling point, as is told by *Free Methodist*, in the following:

The Roman Catholic priests in Mexico have the purgatory graft down to a science. They raffle souls out of purgatory at so much a throw and do a wholesale business, as the following notice recently tacked up in a Catholic church in that unhappy country will show:

"At the last raffle for souls the following numbers obtained the prizes, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory and ushered into heavenly joys.

"Ticket 41.—The soul of Madame Calderon is made happy forever.

"Ticket 762.—The soul of the aged widow, Francesca de Parsons, is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1.00, to be had of the father-in-charge. Will you for the poor sum of \$1.00 leave your loved ones to burn in purgatory for ages?"

OPEN PARLIAMENT

Are You a "Christian" or a Disciple?

OPEN PARLIAMENT

Y

OU say at once, "The question is out of order because every disciple is a Christian." What you say is the belief of many, but let us look at this matter in the light of the Word of God.

The proposition is put in the form of a question. It might be put thus: No one, strictly speaking, is a "Christian" until they have been definitely anointed with the Holy Spirit after they believed, and have received the witness of the Spirit that they have been born of God. Paul puts in, in Acts 19, when speaking to twelve disciples at Ephesus, "Have ye received the Holy Spirit, since ye believed?" To receive the Holy Spirit, after believing on Jesus as a personal Savior, constitutes the "anointing;" and, this anointing constitutes the believer a "Christian." If this be true, and it is, according to the Scriptures, multiplied thousands are calling themselves "Christians" who are not. For a moment or two, let us look at this question, "Are you a Christian, or only a disciple?"

All readers of the New Testament agree that Jesus, immediately after His baptism, was anointed with the Holy Spirit. The Scriptures are plain, and all agree to this. Now, who was anointed? It was Jesus of Nazareth. Luke 4:18 says, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." Heb. 1:9 reads, "Thy God hath anointed thee with the oil of gladness." Thus, we see that Jesus, the Son of Mary, was anointed definitely, consciously, with the Holy Spirit at the banks of the river Jordan. This is plain to all.

Now, this anointing did something for Jesus. What was it? It set Him apart to His work; brought a new era to His life, and gave Him a new power so transcendently great that all men marveled at the miracles and teaching that followed. But, what else was wrought by this anointing?

Let us ask another question to make the subject clear. What other name did Jesus have? All of us know He was called "the Christ." He was the Christ of God. What does the words "the Christ" mean? Now, this is the very heart of the matter. The word Christ is the official name of Jesus. If you please, the priestly, the kingly, the prophet name. Jesus is *the Christ*. What does the words "the Christ" mean? The word Christ is from the Greek, *Christos*, and means, "the anointed one." The words signify, "the one who has been anointed." This anointing was an official act, setting apart the one anointed to office or work or both. Kings, prophets, priests, were anointed. Thus, the anointed one is "Christed." Now, note carefully that the Hebrew name for Jesus was "the Messiah," and mark you, the word "Messiah" means the anointed one. "Startling it is, surely, beyond measure, to find in the Septuagint Bible, which was the common Bible of most of the Jews of our Lord's day, that the very name Christ occurs in it again and again. Thus, in 1 Sam. 2:10, it reads, 'His Christ' (His anointed), as applied to the Messiah. The Hebrew Messiah is the Greek Christ." Get this in your thinking. This fact is full of suggestion when we read such passages as John 20:31, "These are written that ye might believe that Jesus is the Christ." Thus, you plainly see that these disciples who have been anointed have been "Christed," or made "Christians." These are the anointed ones of God, the Messiahs of the new dispensation!

Written by JOHN MATTHEWS, D. D.

"The disciples were called Christians first at Antioch"—Acts.

"How God anointed Jesus of Nazareth with the Holy Spirit"—Acts 10:38.

We will look at this matter from another standpoint. The word, "Christian," is the word, "Christ," plus the letters, "ian," that is Christ-ian; one who has been Christed, or anointed. The word, "Christian," occurs only thrice in the New Testament. Acts 11:26 reads, "The disciples were called Christians first in Antioch." It is clear that if "Christ" means the anointed one, the word "Christian" denotes *one who has been anointed*.

I speak of the reality, not merely wearing the name "Christian." Of course, one might assume the name, as the warring nations now do, calling themselves "Christian nations."

A Message

A. COLUMBIA SCHUBEL

There is a light that never fades,
A joy that never ends in gloom,
A peace that through the turmoil steals,
A life triumphant o'er the tomb.

This light, may it your path attend,
This joy, your boon companion be,
This peace, your every moment fill,
This life, your heritage so free.

Well may you ask in ardent strain—
Where may I all these things attain?
Where may I find this light, this joy?
This peace, this life—without alloy?

O, hear again the story old,
By saints and sages often told—
Of Fount' of Life on Calvary's hill
Opened for "whoever will."

Look there, and light will dawn for you,
Seek there, and joy you'll find anew;
Rest there, and peace will surely come;
Drink there—'tis Life, and Hope, and Home.

We clearly see, in such cases, whether with nations or individuals, the thing is nothing more than an empty name.

It is further evident that the Scriptures, especially the New Testament, speaks of a definite anointing. This anointing is the Baptism with the Holy Spirit, as when in Acts 10:38 we read, "How God anointed Jesus of Nazareth with the Holy Spirit," showing the coming upon and abiding in of this same Spirit. In 1 John 2:20 we read, "Ye have received an anointing from the Holy One." In verse 27, John says, "The anointing which ye received abideth in you." He then tells of the five results of this anointing. In 2 Cor. 1:21 we have these words, "Now he that establishes us with you in Christ, and anointed us, is God." *We are the anointed ones.* The Christs of God. We have an anointing, *the same anointing Jesus had.* It shows in our name, "Christian." He was the "Christ;" we are the "Christians," if we have been anointed with the Holy Spirit; *else we are only disciples!* Thus we reach the very gist of this matter. How can any one call himself a "Christian" before he has been definitely and consciously anointed with that same blessed Spirit? Being a real Christian, is not assum-

ing the name, but having the experience in the Holy Spirit that Jesus had. He must come upon you, as He came on Pentecost upon the one hundred and twenty, including the apostles. The Word never designates believers "Christians" till they have received, after believing, the Holy Spirit. Have you so received Him, as Paul says, "after ye believed"?

The reader asks here, "Do not believers receive the Holy Spirit when they accept Jesus as their Savior? Certainly not. No where in the Word are we taught that the believer is anointed at the time he is forgiven or justified. It is always afterward. The Holy Spirit, as an indwelling person, is always a gift to a believer. Luke 13:11, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." We must be sons before we are anointed with the Spirit. It was so with Jesus. It was so with the apostles and disciples; it was so with Cornelius and his household; it was so at Ephesus; it was so in Samaria; it was so with the writer. Years, after he had believed, the hour came when the blessed Holy Spirit came in to abide in the fulness of God, making so great a change that he at times can scarce recognize himself as the same person. Thus, after we believe, we receive *the anointing*, which constitutes us Christians.

In conclusion, this anointing which alone constitutes us "Christians," *purifies our hearts*, giving us clean hearts, free from sin. Peter says, in Acts 15:8-9, that the effect of the Holy Spirit coming on them on the day of Pentecost was to "purify their hearts." The Holy Spirit is a fire that burns out all sin, for surely no heart is "pure" that has sin remaining in it. Any one can see that. Paul writes, in 2 Thess. 2:13, "God hath chosen you to salvation *through sanctification of the Spirit.*" Thus the anointing of the Spirit sanctifies us. He who has been anointed is a *sanctified man*. He should confess it, and rejoice in it. This anointing makes us holy. God says, "Be ye holy." If He commands it, we must be holy, and if He commands it, we may be holy, here and now. He says without holiness no man shall see the Lord. Here we find out how we may be made holy, and how we may live holy lives, that is by the anointing of the Holy Spirit. We thus conclude from the Scriptures that the pure in heart, sanctified, holy man is truly and really an anointed one, that is the man, and, we say it humbly, but earnestly, only that man may wear the name "Christian." Further, when any soul, born of God, and walking in the light, clearly and definitely, through faith, receives the anointing of the Spirit promised to every believer or disciple, and commanded of God as a necessity to prove the genuineness of conversion, and as a qualification for seeing the Lord, when you do this, you may call yourself a "Christian." Until that hour, do not wear in mere profession what must be a central fact in the soul, that definite anointing, which constitutes you a "Christian." O, my friend, you who are a disciple, become a real "Christian." Receive through faith this wondrous anointing that makes you one of the holy ones. Have you been baptized with the baptism of John unto repentance? or have you been baptized with the Holy Spirit? Are you a Christian?

If thou wilt suffer nothing, how wilt thou be the friend of Christ? Suffer with Christ, and for Christ, if thou desirest to reign with Christ.

Church Finance

Written by WM. R. PETERSON

RECENT editorials in the HERALD OF HOLINESS headed "Seemingly Forgotten Scripture" and "A Great Reformer Needed," clearly show that the Bible has furnished us with specific instructions and laid upon us actual obligations in the matter of tithing, and which tell of the sad results and hardships wrought upon both work and workers by our present chaotic and unsystematic methods of church financing, and which call for suggestions from some one who can show the way out of the wilderness of confusion and disorder which surrounds this difficult and delicate matter, have come to my attention.

That the church as a whole has no financial system, and that the want of an adequate system of finance for the whole church is sadly felt, many will admit, and that God's financial plan of tithes and offerings is the solution to the problem, many will also concede. The problem then, on analysis, like a great many other problems, evolves into how to make the wheels go around, or, how to apply the remedy to the disease.

To induce the acceptance of God's financial plan, we respectfully suggest that our Manual be revised to provide:

That every pastor in charge and every District Superintendent shall be a tither, the tithe of the pastor in charge to be paid to the District Superintendent, and the tithe of the District Superintendent in turn to the General Superintendent.

At first sight this might seem to only aggravate the situation and put an added burden on the very ones it is intended to relieve, but a little study will show, first, that this will impose no added hardship on any one, as most of our preachers are tithers already. But exacting the tithe from the "patterns of the flock," and clearly stating in the Manual that tithing is obligatory upon the preachers, will serve to impress upon the membership that tithing is the financial system approved of and used by the church, and that *the tithe is due to them that have the rule over us in the Lord*. Secondly, it would emphasize the moral obligation to tithe. The privilege of belonging to the Pentecostal Church of the Nazarene is worth a tithe of anybody's income, and no one ought to want to be a member of the church who is not willing to follow the Bible in this, as well as in other matters. Still, tithing can hardly be technically insisted upon as a condition of membership. Any suasion used must be moral, and insisting on the preachers' following the Bible will emphasize the moral obligation of the membership to do likewise. Surely no Nazarene preacher who appreciates the privilege of working for the cause of organized holiness will object to giving his tithe to his District Superintendent, and those preachers who do not tithe and those who put their tithe elsewhere will fall in line when they see the whole financial system as a vine and branches.

Compulsory tithing for preachers would stir them up to an active interest in the subject. The writer has been a member of the Pentecostal Church of the Nazarene for six years and can count on the fingers of one hand the sermons or Bible readings he has heard from the pulpit on the subject of tithing, and he is fully persuaded that the present great need is for a clear, definite, persistent, presentation of Bible truth on this as well as on other subjects. He believes that the untoward results of the present indefinite methods of

finance indicate a want of knowledge of God's truth. It is not that the membership is so helplessly immersed in its personal pursuits as to be indifferent to the church's need. Our people will walk in the light. Just give us the light and an opportunity to carry out God's financial plan, and we will do so. God is with us in this matter, and will stand by the truth He has inspired. So "preach the Word," and the Holy Ghost will use it as an instrument to establish an order that will soon appear among us like a rainbow in a mist. The whole movement waits for light on God's financial plan, and the whole structure keys, as it often does, with the preachers themselves.

This would amply provide for the District and General Superintendents and avoid special offerings for their benefit.

Failure of the Theory of Evolution to Become a Universal Law

Written by GEORGE HARE, M. D.

THE inability of evolution to account for the origination of diverse substances in the bodies of some animals becoming apparent, it ceases to be esteemed as a universal law.

Observing the minutiae in the process of flesh-making; the microscope makes manifest that by the simple operation of the cell (which is a minute vesicle filled with living protoplasm), exhausting itself in the production of living flesh, it never can add bones nor feathers nor the faculty of abstract thought. Not because the cell is devoid of such—which truly are unknown to it—but because in the process it is wholly absorbed in flesh-making and finally adds its own substance to, and loses its individuality in the living flesh. This leaves not a microscopical process for osseous tissue. The life work and limitations of 100,000,000 are identical with the life of one. This exhibits both how and why an animal, wholly flesh, must forever remain flesh.

You are pleased with the idea of the law that reigns. This law has only lately been discovered and established, which is that nature works its wonders of life by minute cells, which are microscopic vesicles or corpuscles containing a living, egg-like substance, called protoplasm. We enter now scientific study indeed—

HISTOLOGY

I cut my Lamprey eel and a beef which has a backbone with its connected, well-proportioned framework of bones; and I find that when a cell which builds flesh in either one, adds its moiety to the flesh, its life work is finished. It cannot then make bone. If it could make a bone, it never does. The builders of one substance do not, and, by the very manner of their operation, cannot, build any other substance which is diverse from the one which they build. When that is finished, they have done their utmost.

The specifically individual character of flesh-making cells is simply seen by the microscope as we would look at the reaping of the wheat by the binder. A real occurrence or manner of operation is a fact forever. If the future inventor were to construct a living man—flesh and bones—out of the metals, rocks and sulphur, it would not alter the conditions

I would advise the organization in every church of a tithers' band, or band of people who will mutually pledge themselves to bring their tithes into the storehouse. Each tithers' band to have a secretary, whose duty shall be to keep a roll of membership and see that each member is provided in advance with tithe envelopes for each Sunday in the month, to check in the envelopes; a treasurer, who shall keep an account of tithes and report monthly to the congregation and receive instructions for the dispensing of tithes.

Publicity is the great word on tithing just now. The masonic secrecy of church boards about financial matters is not good business for a corporation like a church in which all the members are jointly interested. Tithers' bands will work. The writer knows of a place where, six years ago, a dozen people standing under the stars formed a tithers' band and today their church property is valued at \$29,500, which represents the outpouring of God's blessing in response to their faithfulness.

and incapacities of rocks, salts, fish scales and flesh, which have each been found incapable of moving beyond its own sort.

The theory of evolution stopped at the introduction of backbones, spinal cords, and ligaments. Among the fossils we come upon what might be characterized as an architect's construction with origination of this new substance in nature. For every sort of animals there are proper sizes of bones, proper proportions, proper numbers, special ivory hardness for crowns of teeth, balls and sockets of joints, and a series of bones called vertebrae nicely fitted to protect the precious spinal cord. What a contemplation to mediate on the harmonious action of muscles, tendons, joints, oiled balls and sockets, with senses and instincts making possible to originate and allow proper movements. Previous nature must be allowed to carry on its work of making flesh by the only means at hand—a process by which it absolutely could make nothing but flesh. This is the law that reigns; and which has lately been thoroughly confirmed and established by the microscope. Evolution is unconfirmed. It must take a back seat. It has signally failed at the production of a correctly fitted bony frame by evolution from a wriggling eel or other animal of flesh. The evolutionary chain is broken. It was snapped in two by the force which added the bones; and can no more be expected to account for the origination of the diverse substances found in animated nature. Its devotees will be ashamed for having thought of it as "reign of law." Jehovah may make the laws that rule. It would well become us all to acknowledge what is most reasonably His handiwork, and fall down and worship the adorable Creator.

Ancient nature without proper machinery or tools, without the living substance, without disposition towards or thought of change, without directing faculty, with no facility whatever for the production of any new and diverse substance, was pushing right along in building only flesh for ages; no wonder evolution was inadequate to originate, count, measure and construct a frame of living bones.

No doubt of it, a correctly fitting osseous frame was introduced into the arena of liv-

ing things but never evolved by eels or earth-worms. They are both still here at the old time avocation. Feathers have also been introduced for clothing as well as wings to soar above the clouds; but never was one evolved by an animal of mere flesh. By the law that reigns, cells that make flesh were working in the ancient shops in the same ancient capacity and under the same restrictions as now. Evolution is a failure because nature is not fitted to work that way. It is *defacto* the negation of evolution.

QUOTATION FROM SCIENTIFIC WORKS

Recent works on the minute anatomy and physiology of a vertebrate animal give the clearest analysis of the body into diverse substances. But the microscopical observation of the body organs corroborates these statements regarding limitation of cell-action. I wish to present a few evidential quotations from the scientific text books; exact words of which are given within the quotation marks.

"All cells of specific organs have a specific function, and possibly a specific structure as respects their living contents. Hence the cells of one organ cannot discharge the function of another. Each group of cells can perform only its appointed work whether they constitute the whole of an organ or only a part, as some of those in the brain." — Notice the word "specific." In medical doctors' parlance, it is the most definite that can be used, having the intent of definitely limited to such particular thing or purpose — that it is specially directed or confined to such capacity. This being so, "The cells of one organ cannot discharge the function of another. Each group of cells can perform *only its appointed work*." This is so definite that more quotation may seem superfluous.

"For just as the many species of plants and animals possess each one its own special stamp, so do the various kinds of cells of our body possess their own peculiar specific characters." Notice "specific" is still further particularized by "peculiar," which is like having "each one its own special stamp."

Remak demonstrates so conclusively that the contrary became untenable — "that no spontaneous formation of cells takes place in the embryo of mammalia, but that all new elements have their origin solely from division of previously existing ones." On this wise Remak makes declarations of the special accomplishments and restriction in the growth of the body's elements; not even combination of cells making change. Every substance is made everlastingly from the same old-time dividing of *previously* existing cells. In the beginning, when there were only animals of flesh, thoughtless nature was unable to see a previously existing cell with which to commence a new business of bone-making, or feather-making, or abstract thinking. Notice in this the teaching of science regarding the law that reigns: — "have their origin *solely* from division of previously existing ones."

"A tissue is a collection of similar cells and intercellular substances." Every tissue is made of its own cells, — "a collection of similar cells."

Very minute cavities in and around bone "contain the bone-corpuscles." "The arrangement . . . is confined to compact bone." The exterior of bone "contains the cells, *osteoblasts*, which form osseous tissues." The arrangement for making compact bone is peculiar to itself — "confined to compact bone." Of course then the "bone-corpuscle never exchanges with flesh-making cell. The correspondence of this limitation in building organs makes the requirement more complete and clear in both.

In the construction of different organs, every one has its own process, just as we find required by different tissues. — "The cells of one organ cannot discharge the function of another." An effort to make these quotations more evident would only be disfiguration. Observers of organs and those of diverse tissues have made remarks which are corroborative of one another. I may observe, also, that the whole method of bone building is different from that of flesh-making.

An animal whose sort has always been wholly flesh, it may be an eel in pond or sea, has been sent out on your mission of changing. The result is variety of the same substance — flesh, flesh, ages of changing flesh. Let it prolong its ages of evolution. Blindly and busily the flesh-making germs push through generations after multitudes of generations, and we see resulting differences in shapes, sizes and colors; but the substance remains the same. Those cells could only work; they could not extend their operation. The dog of nature might as well give a discourse on his forefathers. In this way animals are held bound to remain the same sort as their ancestors. There is also a persistent tendency to represent their ancestry by mites so small that they might be estimated at the millionth part of the whole proclivity to be the same sort as in former generations. Call now on nature to add some diverse substances — which never have been heard of, — never have existed. Nature answers "I have no means to accomplish such undertaking; besides I know not how, and cannot plan."

The growth of cancers will illustrate the individuality of cell-building. How I hate the old cancer-cell! which sticks to its deadly work. It never varies to typhoid fever or

tuberculosis. It just grows cancer, blindly pushing its ugly proliferations. Thus, every diverse substance is wrought by its own cells.

An important testimony from the fossils may be added to science and argument. Doctor Etheridge, superintendent of fossils of the British Museum, says that, "In all this great museum there is not a particle of evidence of transmutation of species."

For good measure, we throw in that up to the end of the Silurian Age, for 50,000,000 years, as estimated by materialist philosophers, after 10,000 generations, animals were still only flesh. Like the heart's constant beating, the cells that make only flesh still keep on pushing at their work till lost in the larger flesh-life. Therefore, you cannot argue into setting up the osseous frame. Evolution dare not hint at changing the processes of nature. And at this juncture, microscopic law is the one that reigns and the one that must abide. The godless theory of evolution must, therefore, be added to the myths.

Newton and others calculated how his law ought to balance the forces. They pointed their telescopes towards the heavenly bodies and found them to observe the precise movements as exacted by the law that reigned. Who pointed the microscope at the living bones and saw them fattening on cells which exhaust themselves in the production of flesh? Tell it aloud, for this is needed to save the Darwinian theory. When you turned your telescope on all the fish of the sea and living beings on dry land, did you see the fish putting on feathers, and, quitting the crashing waves for atmospheric storms? Newton's law was soon a strong man running his race. It did not waste all the years of a long life in "Infancy."

"Care of the Poor"

Written by G. W. BUCH

UNDER the above caption, Bro. S. L. Flowers, in a recent number of the HERALD OF HOLINESS, has a timely article published. He requests that the church should enter upon a general consideration of the duty to the poor. We admire his thoughts; and respond with Amen.

However, if we compare our infant church and her members with other churches of the land, having many sinners as well as saints to help in the support of benevolence, we think this duty is well done — and yet more ought to be done. Our people have the cause of Christ and the poor at heart. Perhaps we are behind with orphanage work.

Let it be remembered, our church is not soliciting a great membership, and we are the Lord's poor, and little ones, as a church. We cannot do great things financially. We do not do the half demanded in the support of the ministry. Many of our churches are rather mission churches, yet most every dollar collected goes to the foreign mission fund.

There is needed a greater home mission treasury. And we have as yet but a few pulpits or church houses; these must be built. Then, too, we labor with borrowed capital, paying interest.

I do not believe the church is backslidden. A few members may be upon back ground; forgetting themselves spiritually, and the poor. Our preachers are bound to refer all applicants to the membership committees for an examination. The seeking world hates this, and prefers other churches, and we remain the few though our revival work is blessed.

My brother writes concerning the sympathetic deeds of lodge men, and their insur-

ances; but is this charity? We read in the laws of the Modern Woodmen: "No one shall be admitted for beneficiaries over the age of forty-five." But why this discrimination against the aged people? Answer: There is no speculation in admitting old people. But the church is impartial. The lodges also discard every one not able-bodied. Therefore, we fail to see any charity in their deeds. We bless the poor because the love of God prompts us to do so.

He also writes: "It is the work of the church as well as that of the individual." So it is, and we add, it is the duty of the state. Some states see well to the poor. They have a trustee in every municipal township for this express purpose, and we think here is where that "bag" belongs. A pull all together, by a little tax, can do more than a church.

However, our Lord reminds us that we always have the poor with us (Jno. 12:8). In Pentecostal times the poor had things in common. St. Paul gathered funds for the poor.

Where we as a people can add supplies to aid the Bread of Life, we should certainly do it. This grand sacrifice will be rewarded and crowned with life. Our Savior demands faith as a condition of life everlasting (Jno. 3:36; 5:24), but at the judgment bar of final justice it is mercy and kindness that will be rewarded (Matt. 25:40). In truth, our deeds of love are a testimony before God of faith indeed (1 John 4:20; Jas. 2:15-16).

The boast of love that lacks in self-sacrifice and deeds of helpfulness, where needed, is false, and deserves a condemning judgment. Sanctified people are not guilty here. They

Concluded on page sixteen

Mother and Little Ones

A Royal Heart

Ragged, uncomely, and old and gray,
A woman walked in a northern town.
And through the crowd, as she wound her way,
One saw her loiter, and then stoop down,
Putting something away in her old torn gown.

"You are hiding a jewel," the watcher said.
(Ah, that was her heart—had the truth been read!)

"What have you stolen?" he asked again.
Then the dim eyes were filled with sudden pain.

And under the flickering light of the gas
She showed him her gleaming. "It's broken glass,"

She said. "I have lifted it up frae the street
To be oot o' the road o' the bairnies' feet."

Under the fluttering rags astir
That was a royal heart that beat;
Would that the world had more like her,
Smoothing the road for its bairnies' feet!

—W. H. Ogilvie, in the Spectator.

Fred's Wish

"Oh, dear!" said Fred, as he frowned at the neat rows of figures on the paper. "I wish I never had to work any problems forever. Mamma! I can't add nine and nine together. It's too hard."

"What would you do if you did not have to add these figures?" asked his mother.

Fred had been whining and fussing for half an hour and saying he could not do the work, but now he smiled and looked very pleasant. "I'd play!" he said quickly. "It would be such fun."

"Very well, I will add them for you," said his mother. She took the paper and very soon had the answers set down in a pretty row under them. "Now you can run and play," she said.

"Mamma! Will you do them every evening for me?" said Fred, waiting, cap in hand to see if he could play always.

"We will see, son. Perhaps one day will be enough!"

"Oh, mamma, I'll never get tired of playing."

So away he ran and was soon having a fine time at play with his little friends. In the midst of a game Miss Eleanor came past and stopped to speak to them. Miss Eleanor was their teacher and they loved her. "Are these your scholars?" asked Mr. Porter, who joined her for a walk. "And do they all get their lessons well?" he went on, as the young lady nodded.

"Indeed they do!" said Miss Eleanor. "Here is one of my best boys," and she patted Fred on the head. "This young man always has one hundred in numbers. He had not missed one day this term."

"Good for you, sonny!" said Mr. Porter. "A boy who can get that kind of grade is bound to get along. Wait a minute! Here is some money for a treat for the crowd and you may select the things because you have the best grade. Get anything you like." He handed Fred a big shining coin, but the little boy would not take it.

"I guess I don't deserve it," he said, slowly. "Every day mamma has a great deal of trouble keeping me at my numbers, and tonight I teased and teased till she let me go to play without doing them."

"Why, Fred!" said Miss Eleanor in surprise.

"Never mind!" said the young man. "You'll never do it again. Run along, Fred, and have a good time and after this you will remember, I'm sure."

The peanut and popcorn and candy did

not taste as good as usual to Fred, but the minute the little feast was over he rushed home. "Mamma! Mamma! Won't you please rub out all the answers you put down for me? I want to do them all myself."

"I have them rubbed out, son, and have been waiting for you to come back to do them," said his mother. "I don't believe you will ever wish for all play time again, will you?"

"I don't think I will," said Fred, bravely, getting at the long row of figures. "Why, mamma, it's real fun to do this when I don't whine. I'm glad you made me get one hundred every day, for it was very nice to hear Miss Eleanor praise my work. And after this I'm going to try to get it without so much fussing and teasing." — Herald and Presbyter.

Bricks and Mortar

Janet Duncan had just come home from college at the close of the year, and as she was unpacking her trunk was thinking of the president's words in his last address to the students. "Accomplish things worth while," he said. "Let your every action be a perfect brick in the building of character." And Janet, being a practical young person, intended to apply the principle to her everyday life.

"Poor mother!" she said to herself, "she has worked hard to give me a college education and take care of the other children, too, and I'd like to show her that it has been worth while. I can't do anything great or wonderful, but I can take charge of the house and let her rest."

Half an hour later she discovered her mother getting supper, for the Duncans had been poor since Mr. Duncan's death and could not afford hired help.

"Now, mother," cried the girl, "let me get the supper. Be a nice little mother, please, and be a fine lady while your daughter acts the servant."

"Why, thank you, dear," replied Mrs. Duncan, smiling upon the winsome girl, "but I think I'd better do it. I've had so much experience that it is easy for me. If you want to help, though," she added, as she saw the bright face fall, "you may peel these potatoes."

"All right, mother," was the cheerful rejoinder. But inwardly Janet was a little disappointed as she saw the chance of "making a brick" slipping from her. She helped in various little ways, and after supper washed and wiped the dishes.

As the days went on Janet's work proved to be the little insignificant tasks which anyone can do, but which no one wants to do, and, as she laughingly observed, she was the "odd-job man." When she offered to sew, she could help most by pulling out bastings; if she was willing to help entertain her mother's visitors, she was needed to keep the children quiet; and so it went on all through the summer.

One hot day Mrs. Duncan stopped her daughter in the midst of dishwashing, and, taking the girl's face in her hand, said: "Janet, dear, do you realize what a comfort you are to me? I couldn't get along without my 'odd-job man,' and I am thankful that college hasn't spoiled her."

Janet flushed with pleasure, but before she could answer her mother was gone. "Oh," she breathed, "I'm so glad! Now I don't care if I haven't made any 'bricks.' Perhaps," musingly, "perhaps the mortar that 'chinks' in between other people's bricks does just as much 'good' in the world." — Youth's Companion.

A Moving Picture Tragedy

Mr. Charles Cottar, who has been in British East Africa taking moving pictures of wild beasts in their own haunts, tells how his best camera operator was killed by a charging lion, says the Youth's Compan-

ion. The story illustrates the chances that an adventurous photographer will take for the sake of a striking film.

"For months the party had been trying, without success, to 'run a film' on a charging lion. At last their opportunity came. A male lion had been wounded and trilled into a patch of thorny scrub. The beast could be seen under a tree a few yards within the thicket, but he was not in such a position that they could get any effective pictures. They must provoke the lion into charging, and without wounding him again.

"The camera was set within fifty yards of the thicket. The operator took his place at the crank, Mr. Cottar stood beside him with a loaded rifle, and one of the blacks carried a second similar weapon ready for instant use.

"Adam, the Masai soldier who accompanied the party, went forward with his spear to provoke the lion into breaking cover and charging him. The plan was for the fleet-footed Masai to break back directly into the eye of the camera with the lion after him, so that the entire chase could be recorded from the time the lion emerged from the thicket until he was killed as close to the camera as they dared to let him come.

"A Masai warrior, armed with his great spear, has very little fear of lions. Adam went forward until Mr. Cottar warned him not to go any closer. The lion refused to charge, although he growled loudly and lashed his sides with his tail. From a distance of seventy-five feet the Masai began to fling stones, and at last he hit the beast fairly on the head. It roared and charged.

"Adam came back fast, but the lion followed faster. The operator, at his crank, ground on as steadily as if he were taking a tennis match. He was confident that at the proper instant a bullet from his friend's rifle would stop the lion.

"But the Masai, coming straight for the camera, kept directly between the lion and the rifeman. Mr. Cottar could not fire without taking a reckless chance with the life of the black man. Not until the Masai had passed the camera did the opportunity for a shot come. Then the lion was within twenty feet.

"The big, soft-nosed bullet stopped him, but in falling he struck the camera, and carried both machine and photographer down. A second bullet through the head put an end to the lion's struggles.

"With hardly a mark on him, the photographer, too, lay dead. His neck was broken either by his fall or by a blow from the lion's paw. The camera, of course, was smashed and the film ruined."

Be Just to Your Child

There are many words of condemnation to be said concerning parents who give way to the expression of ill temper, but surely this is the most serious: that their dealings crush out the sense of justice in the children.

The sense of justice is what makes a man fit to be with his fellows. He will give them what is due. He will also know what is due himself, and how to exact it. Justice is the great principle of the social and business world. Surely no one would train a child so that he would lose that sense. Yet the child that is punished in a fit of parental ill temper knows unerringly that he is the prey of an unreasonable stronger power, says The Mother's Magazine. He is punished because he has infringed on his parents' comfort or convenience at an inopportune moment. If he had done the same thing when the parent was feeling good-natured the chances are that he would not have been punished at all. What kind of a foundation has he for understanding the moral laws? Is it any wonder that his ideas of right and wrong are hazy? Nor is this all. He becomes a mean truckler to the irrational power over him, taking advantage of good-natured periods, and "lying low" in the times of stormy ill-temper. He is acquiring the habit of ill-temper and lack of self-control from the example before him, and he is certain to grow into a disobedient, unattractive child.

THE WORK AND THE WORKERS

REV. W. C. WILSON'S SCHEDULE

CAMPS	
Hanson, Ky.	Sept. 18-30
ASSEMBLIES	
Creelsboro, Ky.	Oct. 7-11
Sparta, Tenn.	Oct. 14-18
Donalsonville, Ga.	Oct. 21-25
Millport, Ala.	Oct. 28-Nov. 1
Houston, Miss.	Nov. 4-8
Jonesboro, La.	Nov. 11-15

Announcements

SITUATION WANTED—A sanctified man with a family wants a situation on a farm, to work by the month. Would like a sanctified landlord. I am an experienced farmer.—FRANK BECHTLE, 619 North Hickory Street, Ottawa, Kas.

CHANGE OF ADDRESS—I am moving from Sioux City, Iowa, to Sylvia, Kas., R. F. D. Those sending in missionary money should address me at the latter place.—W. U. FUGATE.

EVANGELISTIC—Evangelist W. R. Cain, of Wichita, Kas., 415 South Vine Street, will be in meetings: Hastings, Neb., until September 27th; Indianapolis, Ind., from November 1st to 20th.

HOLINESS MEETING—Rev. C. W. Ruth will hold a revival meeting at the Nazarene church, Lansing, Mich., October 15th to 25th. Entertainment can be secured at reasonable rates. Address EDWARD E. MIERAS, 911 North Pine Street, Lansing, Mich.

EVANGELISTIC—I am entering the evangelistic field for another year. I have open dates for calls that may come my way. Any church or person desiring my services may address me 513 East Fifth Street, Hutchinson, Kas.—H. M. BASSETT.

MARRIED—At the old home of the bride, in Randolph County, Missouri, September 15, 1914, Rev. J. H. Vance, of Blackwell, Okla., and Miss Little Hepburn, of Huntsville, Mo. The bride's brother, the writer, officiated. Brother Vance is pastor of the Nazarene church at Blackwell, Okla., is an able minister of the gospel, and we believe will make the woman he has chosen as a companion a good husband. Sister Little has been in the experience of holiness for a number of years, and is well qualified to fill the place of a minister's wife. May God richly bless this union, and may they be successful under Him in winning souls.—NOLAN HEPBURN, *Evangelist*.

IMPORTANT NOTICE—We trust the churches will not forget to take that much-needed collection for the General Superintendent's Fund. The need at this time is very urgent, but if all will do their best, it will be easily met. Send your money direct to the undersigned, unless you are sure who your District Treasurer is, in which case, it would be better to send to him, with instructions that he forward at once to the General Treasurer, with a statement of how it is to be credited so as not to confuse it with the Missionary funds. Will all District Treasurers who are holding money for the General Superintendent's Fund, or the Missionary Fund, remit promptly, in order to reach the undersigned not later than October 1st. I am sure that with a united effort and prevailing prayer we will meet the need and close the year with all appropriations paid. Kindly attend to this at once, and let us hear from you.—E. G. ANDERSON, *Olivet, Ill., Vermillion Co.*

DAKOTAS-MONTANA—The Minutes have been

Southeastern Holiness Institute

An Ideal, High-grade Institution of Learning

A carefully selected faculty. Exceptional advantages in Music, Oratory, Preparatory, Normal, Theology, and Liberal Arts.

Most healthful location in the South; excellently planned and equipped building on 40-acre campus. Electric lights and steam heat throughout; toilets and lavatories, and a closet to every room. At lowest prices.

Address,

Z. B. WHITEHURST, D. D. President
Donalsonville, Ga.

sent to the printer, and will soon be out. Will the pastors of those churches that have not yet given an offering for this purpose kindly attend to same and remit to me at Malta, Mont., the small sums asked for, and do it now? Thank you for prompt attention.—H. G. COWAN, *Secretary, Malta, Mont.*

LEAVING PASTORATE—On account of poor health, I have had to give up the work of the ministry for a while. I hope by the mercy of God to soon be able to enter the evangelistic work. Please remember us in prayer. Our present address is 1132 Spence Street, Los Angeles, Cal.—U. E. RAMSEY.

NOTICE: SAN ANTONIO DISTRICT—Let all who expect to take the examination be on hand Wednesday, before the Assembly meets on Wednesday, at Ballinger, at 10 a. m. Those who come too late will not be examined. Let the Board of Examiners for San Antonio District meet Monday, November 16th, at 3 p. m.—J. W. BOST, *Chairman of Board of Examiners.*

District News

NEBRASKA DISTRICT ASSEMBLY

The second Nebraska District Assembly, being the first Assembly held within the state, convened in the Pentecostal Church of the Nazarene, Hastings, Neb., September 9th, at 9 a. m., with Gen. Supt. P. F. Bresee presiding.

The session opened with a devotional service, led by the chairman, after which occurred the organization of the Assembly. The former secretary, Theodore Ludwig, called the roll.

Theodore Ludwig was re-elected Secretary; Mrs. Estella R. Lienard, Statistical Secretary; W. H. Prescott, Treasurer; and C. E. Ryder, Postal Clerk. The regular committees were appointed.

G. J. Beckman was transferred from the Colorado District, and J. W. Farr to the Kansas District.

The following named preachers came to us from other denominations: M. F. and Estella R. Lienard and G. W. Kearns, from the Wesleyan Methodist; A. C. Holland, from the Free-will Baptist; H. C. Williams, from the Free Methodist; C. P. Ellis, S. B. Williams and H. C. Tittemore, from the Methodist Episcopal; J. E. Wigfield, from the United Brethren; and Mrs. A. C. Davis, from the United Evangelical.

Elder's orders of the following named persons were recognized: M. F. and Estella R. Lienard, A. C. Holland, H. C. Williams, and H. C. Tittemore.

The following were ordained elders: C. P. Ellis, S. B. Williams, C. E. Ryder, and Minnie E. Ludwig.

These were given evangelistic commission: Theodore and Minnie E. Ludwig, M. F. Lienard, C. P. Ellis, Mrs. A. C. Davis, J. W. Farr, J. R. Hunter, G. W. Kearns, E. Silverbrand, and J. E. Wigfield.

The reports of the district superintendent, pastors, and evangelists showed great advancement and growth. There was a good increase in property. The number of preachers and members was about doubled during the year. New Sunday schools and Young People's Societies were organized. Revivals were held in every church, and finances, as a result of tithing, were in fine shape.

Rev. Q. A. Deck was re-elected District Superintendent. Members of the Advisory Board elected for this year are: Theodore Ludwig, Lewis R. Hoff, Charles Stoll, and W. G. Prescott.

It was decided to raise five cents a week per member in the District this year for Foreign, and the same amount for Home Missions.

The District will observe Pentecost each year, and asks other Districts to do the same, and join this one in sending a Memorial to the General Assembly, asking that it be recognized and observed throughout the Church.

The place of meeting of the next Assembly will be Lincoln, Neb.

Three anniversary services were held: Education, Publishing House, and Foreign Missions. Mrs. Estella R. Lienard gave a stirring address in behalf of the holiness schools. H. D. Brown, representing our Publishing House, spoke enthusiastically and hopefully of the same, showing the great need of a Publishing House and our obligation to support it. Lewis R. Hoff gave a report of our Mission Fields and Missionaries and urged their support. Dr. Bresee spoke at each of the

District Assemblies to Be Held

Alabama	Millport, Oct. 28-Nov. 1
Arkansas	Cabot, Oct. 7-11
Chicago Central	Olivet, Sept. 23-27
Dallas	Pesiel, Texas, Nov. 4-8
Eastern Oklahoma	Henryetta, Nov. 4-8
Hamlin	Hamlin, Texas, Nov. 11-15
Iowa	Bloomfield, Sept. 30-Oct. 4
Kentucky	Creelsboro, Oct. 7-11
Louisiana	Jonesboro, Nov. 11-15
Mississippi	Houston, Oct. 14-18
Missouri	Malden, Nov. 14-18
New Mexico	Artesia, Nov. 24-28
San Antonio	Ballinger, Texas, Nov. 18-22
Southeastern	Donalsonville, Oct. 21-28
Tennessee	Sparta, Oct. 14-18
Western Oklahoma	Bethany, Nov. 11-15

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE *Gen. Supt.*

anniversaries, giving words of counsel, encouragement, and inspiration.

Those preaching during the Assembly were: J. E. Wigfield, G. J. Beckman, Dr. P. F. Bresee, M. E. and Estella R. Lienard, and J. R. Hoff. Brother Bresee's preaching is known throughout the Church, and anything we might say would not add anything to it; furthermore, nothing needs to be added—it was apostolic. Brother Brown brought a strong message, and the rest of us did the best we could, under the circumstances, to be sure.

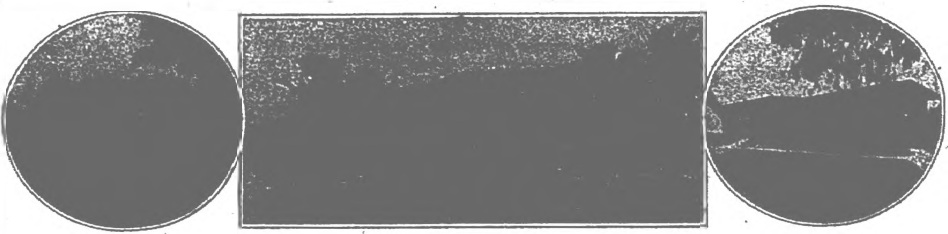
Evangelist C. P. Ellis and wife rendered efficient service as leaders of song, and by furnishing special music of their own production. Many others of the preachers and delegates helped much in the devotional services, in making them a success in every particular. There was great liberty, fire, power, and enthusiasm manifest in most of the services.

The services Sunday, the closing day, began with an old-fashioned love feast at 9 a. m., led by Brother W. H. Prescott, after which Dr. Bresee preached a blessed, gospel sermon from Romans 15:29. The ordination services were held in the afternoon. This reporter tried to preach at night. The day was one long to be remembered. Taking the Assembly through, it was a blessed and spiritual time. Brother Bresee preached and ministered throughout the Assembly with great power and grace of the Holy Spirit, and we departed feeling that the Lord had met with us.

The arrangement of churches and pastors is as follows: Atlanta, N. D. Essley; Burr Oak, Kas., Mrs. Estella R. Lienard; Curtis, H. C. Tittemore; Etna and Spanuth, H. C. Williams; Farnam, J. N. Smith; Grand Island, G. J. Beckman; Hastings,

DEATH OF J. O. MCCLURKAN

We were greatly shocked last Saturday to learn of the death of Rev. J. O. McClurkan, on the Wednesday preceding, from typhoid fever. He was in charge, and had been for a number of years, of the Pentecostal mission work in Nashville, Tenn. He also had a congregation of holiness people to whom he preached every Sunday. His school was to open the very morning he died. We knew and loved Brother McClurkan, and our sympathies go out to his widow and family and to the brethren engaged in the religious work as his co-laborers. His work had been greatly blessed in Nashville and he will be greatly missed. He had a special tact and fondness for personal work. We never knew a man more given to and more successful in helping individuals in the matter of religious difficulties or other troubles. He was also great in prayer, and God honored him much in answer. We know not what changes his death will necessitate in the several branches of Christian work he had enterprised in Nashville. We trust some plan may be adopted to continue this work. He was very active in the benevolent and philanthropic work of the city, and will be missed in these circles. We pray the blessings of heaven upon his bereaved family and upon his various lines of Christian work and his co-workers.



ADMINISTRATION BUILDING PALM DRIVE GIRLS' DORMITORY

The Nazarene University

Pasadena, California

Location
The Nazarene University is located in Pasadena, Cal., a beautiful city on the Salt Lake, Santa Fe, Southern Pacific, and Pacific Electric railways, about thirty minutes' ride from Los Angeles.

Natural Advantages
Pasadena is one of the most beautiful cities in the world. It lies at the base of the Sierra Madre mountains, and is but 25 miles from the coast. Its semi-tropical climate produces a wealth of flowers and an abundance of oranges and other varieties of fruit. For health conditions it cannot be excelled.

Faculty
A faculty of twenty-five resident professors, and in addition several special lecturers of prominence. Faculty composed of devout and scholarly men and women, representing

thirty different universities, colleges, and seminaries.

Curriculum
Courses of sufficient breadth to provide for needs of students. College courses leading to degrees, A. B., B. S., and Ph. B. Theological courses leading to degree B. D. Christian Workers' course for preachers, missionaries, or lay workers. Excellent Music department. Home Nursing course, with practice in infirmary, for missionaries and deaconesses. Excellent courses with practical training for those preparing to teach.

Spiritual Life
The Nazarene University aims to furnish the church with consecrated and scholarly men and women, who shall be efficient as preachers, evangelists, missionaries, and lay workers. Special attention given to the spiritual welfare of the students.

For catalogue and other literature concerning the Nazarene University, write to

H. ORTON WILEY, Pres.

J. E. Wigfield; Kenesaw, A. C. Holland; Lincoln, Lewis R. Hoff; York, C. E. Ryder.
LEWIS R. HOFF.

NEW ENGLAND DISTRICT PREACHERS' ASSOCIATION

The first monthly Preachers' Meeting of the year and fall season will be held on Wednesday, October 7th, at our church in Fitchburg, Mass. This is the meeting for the annual election of officers for the ensuing year. Let there be a full attendance at this meeting. The monthly Deaconess Meeting will be held the day previous. The church is on Snow Street, about five minutes' walk from the union passenger station. Provision will be made for those desiring to remain over the two nights. It is expected that Evangelist St. Clair, of California, will be with the church at this time, conducting revival meetings.

C. P. LANPHEE, *Secretary.*

NEW ENGLAND NOTES AND PERSONALS

We are sad indeed to get the news of the death of our dear brother, Rev. A. S. Cochran, of Kansas City. We who met our brother at the last General Assembly learned to love him as one of God's rare, humble, self-sacrificing, and hard working men. He was a good District Superintendent, as well as a good pastor.

"Mother" Van Cott, the oldest woman evangelist in Methodism, if not in the world, has gone to her eternal home, from her humble home in Catskill, N. Y. Sister Van Cott stood firm for the good old doctrines of Methodism and the Bible. Multitudes will rise up in the day of God and call her blessed.

We congratulate Pastor Short and his people, as they have at last gotten the great desire of many years standing—that they have their new church building to worship in. May their dedication on Columbus Day, October 12th, witness the same glory of God as when Solomon dedicated the temple. They have felt the glory of God in their old place of worship, but my wish for their new place of worship is found in Haggai 2:9.

May the writer ask all the friends of Brother Short to remember him on Columbus Day, Oc-

tober 12th, to send him a little sum of money, when he dedicates his new church. At least, let all our-folks send him a kind word in the form of congratulations in his building and dedicating a good church for the cause of holiness in Cambridge, Mass.

Pastor Post, of Stoneham, Mass., has been at Sag Harbor, Long Island, N. Y., for a good part of the summer. Any person desiring his service for evangelistic work can address him at his home address.

The Evangelical holiness preachers of New England had a gracious camp at Salem, Maine. Many seekers were at the altar for both works of grace.

Brother Ingler reports good camps at Old Orchard and Salem, Maine.

Dr. Daniel Steele, that great intellectual defender of the cause of holiness in New England, has passed away. He died in his 89th year. Thank God! for the sanctified life he lived, to back up his professions, and his writings that will live till Jesus comes.

Pastor Norberry has gone on his vacation. His first resting place will be at Ocean Grove, N. J.

Old Sing Sing, N. Y., campmeeting has just closed her eighty-third camp. The writer remembers some gracious meetings there about a quarter of a century ago. In those days many were saved and sanctified to God.

When "Mother" Van Cott reached her fiftieth birthday, she had traveled nearly 100,000 miles, held nearly 10,000 meetings, and up till the time of her retiring from public work, about 75,000 persons were saved to God. What a record! Sister Van Cott was of the old-fashioned type, and preached full salvation. May God raise up many godly women to take her place!

Bishop Robert McIntyre, of the Methodist Episcopal church, who has just passed away, spoke very favorably of the Pentecostal-Nazarene at one of the Troy conferences. He said we were "thoroughly Wesleyan" in our doctrinal teaching. Thanks, to the good bishop!

Whatever may be justly said against the German nation for their blindness in this great war, in the far-east, we cannot help but pray God to bless the nation who gave us our Protestantism.

Let all our New England Pentecostal-Nazarene folks pray mightily to God to raise up a hundred-red-hot male and female preachers for both home and foreign fields. We need them; we need more holy fire in our pulpits this fall and winter. We need to get hundreds and thousands more converted and sanctified to God. We need a larger increase in all our church membership. Shall we all go in and pray mightily to God to this end?

"KEEP ON BELIEVING."

ARKANSAS

Since last reporting I have been kept very busy. I have held several meetings, and the Lord has given great victory. I believe this is the greatest year of my life; I have preached more, seen more souls saved than any year of my life.

I think there has been a constant spirit of revival all over the District this year; the reason for this is the class of godly men we have for pastors and evangelists. We do not need to go anywhere outside to get men for our revivals, as we have as good as there are in the land, and they have proven this by their excellent work this year.

Some few places have been bothered with the "tongues" people, but the Lord has been delivering from this and all other forms of fanaticism. Our labor has been sweet together this year, and I do thank God for the fellowship of such men as these on Arkansas District.

B. H. HAYNIE.

SAN FRANCISCO

George Vallow, Sunday school superintendent at Waukena, also a licensed preacher, died September 5th, following an operation for appendicitis. He was one of the foremost laymen of San Francisco District, and valuable in the Waukena church. In the building of the church he was exceedingly interested. He died in glorious triumph in the hospital at Hanford.

G. W. Glover, pastor at Fresno, is assisting H. B. Holt in a revival at Waukena. Following this meeting the District Superintendent and Brother Holt expect to hold a meeting at Corcoran, a promising new town on the Santa Fe railroad.

Brother and Sister A. E. Lamar are making proof of their ministry at Vallejo. Though progress has been slow at this point, yet good constructive work is being done. The work is conducted as a mission.

The work at Tulare has passed from a mission to an organized church. It starts with twelve members, the charter membership being held open for a short time. Miss Anna Monro is pastor.

Rev. J. R. Nicoll and family have taken up their residence at Visalia, where he is now pastor. The work is being encouraged, and the prospect is good.

About the time this reaches the reader, Pastor George J. Franklin and his parents will be occupying the new parsonage at Berkeley. This was made possible by a donation of \$1,000 from Mr. E. F. Sherman, and the membership of the church and others donating the most of the labor.

Rev. J. H. Goodwin, pastor at Oakland, having the needs of that great city on his heart, backed up by a loyal band of people, is holding street meet-

Entire Sanctification

By C. B. JERNIGAN

This little booklet has had a circulation of nearly thirty thousand copies, and has proven so helpful that we have issued it in a neat form, to be sold at

Only Five Cents a Copy

It has formerly sold at ten cents. The low price will enable everyone to use it freely as a tract.

32 PP.; PAPER COVER
FIVE CENTS A COPY, *Postpaid*

100 for \$3.50
Postpaid

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH of the NAZARENE
2109 TROOST AVENUE
KANSAS CITY, MO.

ings and is preaching to great crowds. It would seem there is great need of a down-town place large enough to accommodate a larger crowd in order to meet the need that confronts our work in Oakland.

Rev. D. Reed, newly appointed pastor at Lindsay, expects to be in full charge by September 27th. The many friends of Brother Reed rejoice with him over the restoration of his health, and his return to the ranks as pastor.

Rev. M. B. Hazeltine is pushing the battle at Sacramento. The District Superintendent will assist him in a meeting, beginning about the 25th of September. Any brethren passing through Sacramento are requested to stop off and give a hand in this work. The hall is on the ground floor of the Pythian Temple, opposite the Plaza.

H. H. MILLER, Dist. Supt.

General Church News

FROM SOLOMON IRICK

Our campmeeting at Bunyan P. O., Dublin, Texas, was good. More than two score found God. Rev. Ludlam was my assistant, and did good work. The Nazarene church at this place is taking on good proportions. We were called back for the 1915 camp. My next camp was at Detroit, Texas, under the great Union shed. The meeting was simply grand. The showman shut up and refused to open his show house until the meeting closed. There were three services a day, and seekers at nearly all the services. The last night there were forty seekers at the altar, most all of whom received. There were seventy-five in all gloriously saved. My wife was greatly used of the Lord in this meeting. We were called back to hold the camp in 1915. Our next camp was at Olive Hill, Ky., up in the mountains. The large shed was packed three and four times a day. Deep conviction resulted from much prayer, and the altar scenes were blessed. This was the best praying and singing camp I have been in this year. Brother Ludlam assisted in this camp. Brother Edgar Zimmerman had charge of the singing, and gave good service. On Monday night, after the close of the meeting, we had a special rally, and Brother Allie Irick and wife were with us. Eighteen were gloriously saved. "Bud" Robinson has been engaged to hold this camp next year, and we have promised to return in 1916. We now go west, to Oklahoma, for our fall meetings.

MERIDIAN, TEXAS

We began our summer's campaign with Pastor Wells, at Ballinger, Texas, following Brother and Sister Irick and Brother Henson. We had a fine meeting. Ballinger church is a live-wire; both pastor and people are on fire for God. We went next to Bethel church, on our own charge, where Brother and Sister Gregory, of Roby, Texas, assisted in the music. We had a glorious little meeting. Next was the Mountain camp, where Brother and Sister Fisher, our beloved District Superintendent and wife, were the preachers in charge. There were not so many professions as we usually have, but the church was built up, and a good number got through to God. Brother and Sister Fisher are fine. Our next meeting was at Brooksmith, Texas, with Pastor Rice, where we had a fine meeting. We had a number of professions of pardon and purity, and nine added to the church.

A Low-Priced Commentary
Jamieson, Fausset and Brown
 COMMENTARY ON THE OLD AND NEW
 TESTAMENTS

Two Vols., containing nearly
1,400 pages

To those who want a commentary and yet cannot afford so extensive a work as Clarke's, we offer this two-volume commentary at a moderate price.

Price, **\$3.00**
 Not Postpaid

If you desire to have it sent by parcel post inquire at your postoffice the rate on seven pounds from your town to Kansas City and that will give you the amount to send for postage.

PUBLISHING HOUSE of the
 PENTECOSTAL CHURCH OF THE NAZARENE
 2108 TROOST AVENUE
 Kansas City, Mo.

Great Interdenominational Holiness Convention

Cincinnati, Ohio, Oct. 27--Nov. 1, 1914

Under the Auspices of the Holiness Commission
 appointed at Chicago, October, 1913

This meeting is to be held in the St. Paul's M. E. Church during the week, and in Music Hall on the Sunday. The opening service will be Tuesday evening at 7 o'clock.

This Convention promises to be the most commanding in attendance and in influence of any ever held in the history of the modern holiness movement.

There will be a program of wide interest and importance to the holiness cause, and people of acknowledged ability will be assigned the several subjects. There will be opportunity for free and general discussion.

There will be sermons daily by leading holiness preachers; one day will be devoted to Missions.

All holiness churches and associations are entitled to send as many delegates as they desire; all delegates will have the privilege of the floor.

It is to be hoped that constant and earnest prayer will be offered for this meeting, particularly that it may be a season of great refreshing to all in attendance and of wide spiritual inspiration to the holiness movement itself.

As soon as possible, the program will be published in all the holiness papers and otherwise; also information regarding rates for rooms, board and other local matters.

C. J. FOWLER,
 H. C. MORRISON,
 C. W. RUTH,
Executive Committee.

September 9, 1914.

Two were sanctified the morning after the meeting closed. Brother Rice is one of God's chosen, and is a fine man to work with. We next went to the Fifth Sunday Preachers' Meeting, at Waco. It was a great gathering indeed. Many splendid papers were discussed, and several found God, and all were built up in the faith. Next we went to Midway Park, in Bell county. There was not a dry service in the whole meeting, and a number found God. At the close we set in order a new Pentecostal Church of the Nazarene. There are as fine saints there as I have ever met. Last Sunday was the first Sunday with our people as pastor, for some time, but we found them on fire. At our Mountain church we had a fine day, with five in the altar Sunday night, and many others manifesting an interest. — J. W. BOST.

OTTAWA, KAS.

At first the powers of darkness seemed to prevail at our camp, but on the seventh day the break came with four at the altar. During the meeting there were between twenty-five and thirty in all who prayed through to real victory. We had Brother A. F. Balsmier, of Wilmore, Ky., as evangelist; D. Avery Hoover, as leader of song; and Sister Lida Balsmier as organist and to hold the children's meetings. No mistake will be made by any pastor or association in calling Brother Balsmier as evangelist. — FRANK BECHTLE.

MONTEREY, TENN.

The meeting was fine near Cumberland City. The services were conducted in a large tent, and every service was good. I arrived the third day, a little late, but in time for victory. I was there seven days, and forty-one were saved or sanctified. It was a great victory! One man and his sister walked fifteen miles to the meeting; also two children. Of course they got a blessing. The boy was converted. I was told the lady had only

one hog, and sold that to buy shoes and a dress so she could come to the meeting. In about fifteen minutes after she arrived the Lord gave her a great blessing. A new church and a new building are almost sure to result from the meeting. This was the first meeting there. Rev. J. S. Roby, of Nashville, and his wife, were my co-workers. They are as fine as can be found. Brother Roby is a fine preacher. He and his wife have charge of the Door of Hope mission, in Nashville. We are called back for a meeting next year. The meeting was near where the Cumberland Presbyterian church was born. "Press along" is the watchword. At this writing I am at Nashville, the home city of Rev. J. O. McClurken, who is at the point of death. Pray for his recovery. — A. P. WELCH.

ARCADIA, LA.

My last meeting was in the Methodist church, at Magnolia, Ark. The Lord saved and sanctified thirty-seven. The altar was filled and the front benches had to be converted into altars to accommodate the seekers. I preached Sunday night near Homer, La., and am now at Arcadia. People seem to appreciate the full gospel in this country. We are running a chain of meetings all along the way. Write me at Eros, La. — E. F. BENNETT.

VICTORY AT TROY, OHIO

Leaving Marion, Ohio, with memories of their very great kindness and love still lingering in our mind, we went to Troy, Ohio, to help Rev. Howard Welsh, the hustling pastor of those dear people. Troy was our first pastorate, and the child has grown to such proportions that they are enlarging the church building, and also building a parsonage on the same lot. We were welcomed with such enthusiasm and love that we praised the Lord for the privilege of being their pastor for twenty-two months. The Lord gave us eighteen souls at the altar of prayer. May God keep all who prayed

Revival Number

of the

Herald of Holiness

In the early part of November we expect to issue a revival number of the HERALD OF HOLINESS. This issue will be devoted to matter directly pertaining to personal salvation. It will contain articles on the various subjects from the Gospel invitation up through the soul's experiences on the way of life.

It will be more beautiful than any paper we have issued heretofore, and will be just the thing to send to your friends. It will be a direct appeal to them concerning their personal salvation.

Single copies mailed anywhere, 2c each
 One hundred copies, \$1.50
 One thousand, \$12.50

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

through. We are now at Olivet. Olivet is a great school. Come! — REV. GEORGE WARD AND WIFE.

MANSFIELD, ARK.

Our Waldron meeting was a great success; something like forty-five souls prayed through to God. The Lucas meeting was the best for the country in years. Something like twenty-five souls got to God. Some of the most influential people in the country got sanctified. Of course this is always the case: those who are living right get the blessing. In the last three meetings we have held the Lord has given us about one hundred and fifty souls. — F. R. MORGAN.

ATAMEDA, CAL.

We closed the meeting at Sebastopol with victory and glory on the people. A unanimous vote was given for our return with the tent next year. Brother Little did us good service the first two weeks, and District Superintendent Miller was with us the last week, and also was greatly blessed of God. Your scribe was blessed graciously in giving the daily Bible readings and preaching some at nights, while Mrs. Rhoads led in the ministry of song and shouts of victory. One man was awakened of the Lord at the midnight hour to be baptized of the Holy Ghost, and spend the balance of the night in shouts of praise. Several were seekers, and some were finders of the Lord in His sanctifying power. One paralytic woman was touched with healing virtue, and enabled to attend services and see her children all at the altar of prayer and converted to God. — S. L. RHOADS.

POMONA, CAL.

Last year I was stationed at Brea, Cal., a thriving little town in the oil fields of Southern California. We started in with a new church of only thirteen members; but God blessed our efforts and gave us a year of victory. We built a nice six-room parsonage, painted the church inside and out, and left them with a nice equipment and twenty-one members all in good spiritual condition. Rev. D. T. Grout has the work this year, and you will hear good things from him. I am

stationed this year at Pomona church, which is one of our best churches. Here we have a very fine church property and a membership of sixty-four as loyal saints as can be found anywhere. Our Sunday school and Young People's meetings are well attended; our cottage prayer meetings are red-hot. We have had salvation at each service. Rev. R. T. Williams, of Peniel, Texas, will be with us in January. Last Saturday night the church gave us a nice surprise "pounding," bringing into the parsonage good things to eat. We are, starting out with bright prospects for a good year. Rev. Haldor and Rev. Bertha Lillenas were here as pastors last year, and are greatly loved and honored by the church. — J. D. SCOTT.

FROM REV. L. W. HANSON

The 22d of July I took an evangelistic trip to Prince Edward's Island, Canada, and held meetings in two towns, Elmsdale and Alberton. I found a few holiness people here, who want a church of our kind. I was there three Sabbaths. I found a little company that had John's baptism and wanted the baptism with the Holy Ghost. When the fountain was opened they went in; then returned for the Old Orchard camp, August 14th to 24th. This was one of the best yet. From there I went to Sebasco, Maine, to our church, Rev. Howes, pastor. This church is in good spiritual condition, and we saw a few happy converts. By the request of the pastor I baptized eleven last Sunday. What a good time we had! I was with them from September 1st to the 7th (Labor Day). On Tuesday, the 8th, we came with Brother Howes to Orr's Island and started in with the Methodist Episcopal church, which has one of our Pentecostal preachers as pastor, Rev. W. Green. The fight is on, but we are looking to the dear Lord for himself to work and bring victory.

INDIANAPOLIS, IND.

The work here goes on with a steady and healthy growth. Last Sabbath was another good day with us; we had an all-day meeting, with the sacrament of the Lord's Supper in the afternoon. While some of the saints were in the prayer room around the table, others were in the auditorium in an old-

From Dr. Walker

I have just received from Rev. L. E. Burger a list of churches and individuals who have through him contributed aid to me during my long and severe illness. Accompanying this list were a number of very kind letters, which I appreciate. Besides these, several directly sent me help. I feel that it is now due that I make some personal acknowledgment through the HERALD OF HOLINESS, especially as I may never be able to give direct thanks for these kindnesses shown.

It was with hesitation that I consented at first to this plan of soliciting assistance through our paper. But I have no fixed salary; the amount furnished me through the General Superintendent's Fund this year has been very small, indeed; monies due me from other sources have not been forthcoming; I had to borrow money to pay my way on the mission to Europe, which debt remained—and still remains—unpaid. So I felt that I ought to yield my feelings personal, and complied with the plan proposed. I am now glad that I did so; for had it not been for the assistance sent me in response to the appeal, I do not know what I would have done. I have been materially helped, for which I am thankful. But when, because of the meager responses that came in answer to the first solicitation, it was proposed to make a second, I objected—something from personal feeling, but mainly because I doubt the propriety of making the organ of our church a medium of much of such appeals.

I wish to express thanks, not only to those churches and individuals who thus kindly responded and came to my help, but also to Rev. L. E. Burger, the newly-elected superintendent of the Colorado District, who is also pastor of our church at Greeley, Colo. Brother Burger was designated by Dr. Bresee as the medium through which these contributions should come to me, and he faithfully attended to this. Also he frequently visited me in the hospital, and accompanied me to my home, giving every kindly attention. I am indebted to Dr. Bresee, who looked after my important correspondence, and otherwise kindly came to my help. I am also grateful to the Southern California District Assembly for granting their superintendent, Rev. W. C. Wilson, two months' leave of absence, that he might in my stead visit and preside over the district assemblies of my jurisdiction. This was planned by Dr. Bresee, and is now being fulfilled by Brother Wilson, to whom I am especially indebted. Through our Publishing House manager, Rev. C. J. Kinne, it has been arranged that Rev. A. J. Ramsey, of the Nazarene University, at Pasadena, Cal., will do my work on the Sunday school literature of our church. The trustees of the Illinois Holiness University had previously kindly accepted my resignation as President of that institution. So I have received much alleviation of the heavy work that I had been endeavoring to do; and, as far as this is concerned, I have relief for which I craved, and for which I am truly thankful.

It has now been twenty weeks since the heavy stroke fell upon me. For some time before I had been running down because of over-work. For the past sixteen weeks I have been on the mend. I have increased in flesh, too rapidly to suit me, but my gain in strength has been quite slow. At the present writing, I am in considerable pain in my back and side. Especially it is with much difficulty and pain that I lie down and get up. I am soon exhausted when I attempt to do anything.

I am not in retreat, nor am I dismayed. Am simply engaged in watchful waiting.

Now is the time to press the war for truth, salvation, and holiness! I hope soon again to be in the engagement, at the front. Especially in aggressive evangelistic work.

With renewed thanks for all the kind communications given me—by word of mouth, by letters, by telegrams, and in many ways, I am,

In and for Jesus,

EDWARD F. WALKER.

Glendora, California, Sept. 15, 1914.

ILLINOIS HOLINESS UNIVERSITY

The Illinois Holiness University opened the present school year the 16th inst., with the best promise for a great year that she has thus far had in her history; the enrollment at the opening almost equalling the highest enrollment during the last year, with many students, both new and old, yet to come in.

A number of valuable additions have been made to the faculty, and a finer class of students could not be found anywhere.

The Board of Trustees, as represented by those present at the opening, feel greatly encouraged over the large attendance and the beautiful spirit that prevails in the University.

We wish to call the attention of the church to this great work, which is her's, and urge that our people put forth every effort to send us students, and also to help in the great financial needs which are upon us in order to push forward this work with the success which we all so much desire.

We would again call the attention of our pastors and evangelists to our Correspondence Department, which will be so arranged as to provide a course of study to meet the special need of each one entering this department of our work. In the case of young men, fitting themselves for the ministry, who are not able to attend the University, we will provide a course of study which will meet all demands of their District Assembly, and we will give due credit for all work done, the same as though it were done in the class room, and when sufficient work has been completed we will give a certificate, showing that said work has been done, or, if the student will complete the work of a given course by attending the class room work at the University for one year, he will be given a diploma, the same as though he had taken his work all in the class room.

Respeaking the co-operation of all of our churches, we are,

Yours in His service,

J. H. NORRIS, Pres.

OKLAHOMA HOLINESS COLLEGE

The College service at the Oklahoma State Campmeeting was great. Rev. E. J. Lord made an able talk on the need of trained men, followed by Mrs. Maude Widmeyer in an appropriate talk on the need of discipline and then a strong talk by our new President on "Why Holiness Schools," which was followed by plans presented by C. B. Jernigan for a new auditorium and a cash offering of \$432 to begin work on the building. No, brother, no, the Oklahoma Holiness College is not dead, nor is there any indication of sickness in the least, but it is in the most prosperous condition in all its history. Our arrival at Bethany finds us with the fullness of the blessing upon our souls, and we rejoice to see what God is doing for the fine body of young men and women who have gathered at Oklahoma Holiness College for this school year.

The campmeeting closed with a blaze of glory, and the sermon Sunday night on "The Great Day of the Lord," by our brother and co-worker, C. B. Widmeyer, surely brought that large audience to a realization of the need of being ready for His coming.

The parents of Oklahoma young people anywhere will find this college a place of true Christian culture, thorough class work by an able and experienced faculty, and a cheerful conformity to the simple rules and regulations of the institution.

Yours for the Master's service,

GEO. B. BURKHOLDEE, Pres.

fashioned love feast, and praying with seekers at the altar. Souls were at the altar at all three services, and eleven were received into the church. Rev. C. C. Brown, of Carlinville, Ill., was with us, and preached in the morning. His message was full of soul food, and all seemed greatly blessed. Last week the writer was called to Farmer, Ind., to organize a class near that place, where Rev. J. C. Cassidy was turned out of the Methodist Protestant conference for preaching holiness. Brother Cassidy has done a good work in that

Prayer

By C. J. Kiane

A book for the common people. Written especially for young converts and Christians who have little time for the study of books. The truths presented are in language which may easily be understood by everyone.

The subject is discussed under the following heads:

- WHAT IS PRAYER.
- HOW NOT TO PRAY.
- HOW TO PRAY.
- WHO SHOULD PRAY.
- WHERE TO PRAY.
- WHAT THINGS TO PRAY FOR.
- HINDRANCES TO PRAYER.
- THE INFLUENCES OF PRAYER.
- FAITH EXPECTS ANSWERS.
- GOD ANSWERS PRAYER.

In connection with the author's thoughts, each chapter is accompanied with a selection of poetry, which aptly illustrates the subject.

Bound in beautiful Onyx Bristol.

PRICE 15 CENTS

His Memorial Day

The Christian Sabbath

Its Relation to Moral, Ceremonial, and Civil Law.

By N. L. RIGBY

Author of "Christ Our Creditor."

There has been a long felt want for a book on the Sabbath question, which would give a thorough presentation of the subject in a comparatively small compass. We are happy to announce that we have the book. It should be in the hands of every Christian.

Contents:

- HIS MEMORIAL DAY—
- As related to moral and positive law.
- As the memorial of God's rest from the work of creation.
- As a memorial of Israel's emancipation from bondage.
- As the memorial of our Lord's resurrection.
- As related to civil government and law.

76 pages; bound in Onyx Bristol

PRICE 15 CENTS

PUBLISHING HOUSE of the
 PENTECOSTAL CHURCH OF THE NAZARENE
 KANSAS CITY, MISSOURI
 2109 TROOST AVENUE

country, and as soon as he was turned out of the conference, he sent for us at once to come with the Nazarene life-boat to the rescue. We answered the call, and a class of twenty-four fine people went into the organization. Nearly all heads of families. Several more said they were coming in later. Some holiness people from three other places were on hand to see how the Nazarenes do things. One of these places has a class of forty holiness people, and the another has about sixty. They urged the writer to go at once to their place. We felt badly that we could not accede to their request, but we had our own work in the city to take care of and had to hasten home.—U. E. HARDING, Pastor.

LAPEER, MICH.

Two more Nazarene churches organized in Michigan. I drive seventeen miles to one of my appointments. How I praise Him for the privilege! — A. J. BUSH.

GRANDVIEW PARK CAMP

How shall I describe the fall camp at Grandview! Who could describe it? God was there and showed Himself, and we beheld His glory. Many said it was the best campmeeting they ever attended. Brother Beers, the president, and Brother Beebe were the preachers. Mrs. M. H. Ellis, of Philadelphia, Pa., had charge of the music, with our orchestra of young violinists and cornetists, with John Gilson to lead them on. The saints sang, shouted, clapped hands, marched, cried, and then shouted some more. How I wish the Pentecostal churches all over the country could hear our dear brother, Leander Schurman, give his gracious talks on the tabernacle. The Old Testament opens up like a beautiful, fragrant rose, fresh from God's garden. The eastern part of our church was glad to see again our dear Brother and Sister Dearn, who visited the camp on their return from Monhegan, Maine, enroute to Marion, Ohio. The last service closed with a goodly number at the altar, though no sermon was preached that night. The large number of people at the camp taxed the capacity to the utmost. Plans for enlarging are under consideration. Much of the success, humanly speaking, is due, no doubt, to the tireless labors of Mrs. H. G. Wright, who has worked all summer at the hotel with no remuneration in order that the limited space might be utilized to the best advantage, and every room kept clean and neat. May the Lord reward her! Not all the stars will be on the preachers' crowns! — W. G. SCHURMAN, Sec.

EL CAMPO, TEXAS

The meeting at Lissie, Texas, closed Sunday night, September 13th, with victory. For forty-nine nights the writer spoke, and three times on

Sunday. Ten-day meetings don't count here; the devil has run this coast county too long. After three weeks things get hot. I visited a threshing crew and the machine man gave me a "cussing." I simply smiled and talked on; then he ran at me with a club. Well, glory! I didn't run, get nervous, lose my head, or my experience, and the man walked back to his machine in silence. That night about twenty men, led by two women, supposed to be the elite society of the town, waited for me, but God gave us an altar service that lasted until after midnight, and they got tired and went home. The meeting lasted for two weeks after that, to the glory of God. At the beginning of the meeting many were testifying that they loved the Lord, but it was impossible to raise money for the Lord's work without fairs, shows, etc., and were afraid I would not receive anything if I opposed such doings. I obeyed God in preaching the Word, and they quit testifying. If you want a meeting and can entertain a band of workers, write me. — M. O. HARPER, El Campo, Texas.

HAVERHILL, MASS.

We are having excellent meetings and good attendance, both on Sabbath and week nights. The last three services have averaged seventy-eight people present. Fervent praying and unctuous testimonies characterize the meetings. The people are returning from their vacations and everything is putting on a normal appearance. — W. G. SCHURMAN, Pastor.

FROM EVANGELIST J. B. MCBRIDE

In the Des Arc campmeeting, Des Arc, Mo., there were perhaps a hundred seekers, of whom about eighty prayed through to definite experiences. The shouting reminded us of nine years ago, when we first entered southeast Missouri. It was declared by the citizens to be the greatest meeting for a number of years. While we have been in many meetings in Des Arc, we had exceedingly large crowds; never better crowds assembled on College Hill. The finances to remunerate workers came easier than in former years, considering the fearful failures in crops for two years. Rev. Herbert S. Hester preached four times, with unction and liberty. He is a man of rare ability and gifts, and uncompromising on all lines. As president of the Des Arc Holiness College, he is making a good start for the year, and is well liked by the church, citizens, and business men. The school has the best prospects of its history. Brother Hester is assisted in the school work by Rev. E. J. Fleming, of Michigan, who preached once to the delight of all, and made a school talk that was simply fine. Certainly the Board of Trustees were fortunate in securing these men and the rest of the faculty to press the school

Wall Mottoes

No. 537--Home Blessings

Size 13 x 9 inches; corded; 25 cents each.



Special Notice—This popular Motto for the home is now done on the velvet boards with landscape in panel and texts in white letters, and is having an increasing sale in this new style.

No. 552--Thoughts of Peace

Size 13 x 10 1/2 inches; corded; 25 cents each.



Four choice designs of roses and carnations, etc., with fine landscapes in panels. Texts in silver.

TEXTS

1. He giveth you rest, so that ye dwell in safety.
2. He that keepeth thee will not slumber.
3. Rest in the Lord and wait patiently for Him.
4. I lay me down and slept, for the Lord sustained me.

*No. 626--Fellowship With God

Size 11 1/2 x 5 1/2 inches. Corded; 15 cents each.



Upright panel series of floral sprays in ornamental panel; printed in full colors; a nice and tasteful series with texts in silver.

TEXTS

1. Bear ye one another's burdens, etc.
2. The Lord preserveth all them that love Him.
3. Rest in the Lord and wait patiently for Him.
4. As thy days so shall thy strength be.

No. 591--My Refuge

Size 10 x 6 1/2 inches; corded; 10 cents each.

Floral Designs, with landscapes arranged in shape of a cross; a very attractive series; texts in silver.



TEXTS

1. Teach me Thy way, O Lord.
2. Our help is in the name of the Lord.
3. Lead me in the way everlasting.
4. In God have I put my trust.

+ +

Any of the above mottoes sent postpaid upon receipt of price.

+ +

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

work. Some good and needed improvements in the buildings have been made; some new equipment has been added, which will be of great value. The new McBride assembly hall, which had been arranged, was dedicated on Friday, the 11th, at 10 a. m. At the close of the service the citizens spread dinner in the dining hall, and those who were there can testify that it did not look like the war in the far East was affecting the people in southeast Missouri. They are, generally, poor, but a great people. They are self-sacrificing, and the preachers on the District are a true-blue set of men, who can preach the Word of God like college men. Among those who were in the meeting was Brother Taylor, who has stood by this work for many years; Brothers Seal, Lewis, Elwood Taylor, Wright, Hamilton, Buchanan, C. L. Davis, and his wife, who assisted greatly in the song service. Sister Hester rendered excellent service at the organ the first part of the meeting. We would like to say that in spite of the awful sifting through which this work has passed, it has survived, and the best prospects now confront the school of any in its history. We want to ask all of our friends to stand by the work with your prayers, influence, and means. The school and its management deserves your support. There is no work that will pay a better dividend in eternity than Des Arc Holiness College. The poor boys and girls in these hills need such a school. I am to be at Fredericktown, September 15th to 27th.

FROM J. W. FRAZIER

The Lord gave us a good camping site this year, conducted by evangelists Lewis and Matthews. Some new, very definite cases of victory were obtained, and the "glory is still our defense." After the camp, Brother Frank Davis, one of our licensed preachers, and the writer opened up services at the Green Mountain school house, and held two weeks' meeting among the loggers and mountain farmers, and God honored His Word and converted four souls. We closed Sunday night, with a large crowd, some sitting and standing on the floor, and some looking in from outside. People didn't know much about Christianity, but they are learning. We will now have a regular appointment there once or twice a week. The Diamond Hill and View people are encouraged, and are moving on with victory. Brother Bernard, an old pioneer holiness preacher, from everywhere, is here now, and we enjoy his services very much.

WICHITA, KAS.

The annual Assembly of the Kansas District held at Wichita, Kas., is now a matter of history, so far as the coming together of the people is concerned; yet the influence is still felt, and its work is still going on. Like the waves of the ocean, may its influence never stop until it strikes the farthest shore of eternity! The Assembly proved a great spiritual uplift to the church here, and a great blessing to the city. Dr. Breese was with us throughout the five days, and proved a real inspiration to us all. He preached two stirring sermons that did us all good. His talks to the preachers will long be remembered by all who heard them. Brother Joseph Hogue preached for us on Tuesday night, to the delight of all who heard him. Rev. John Matthews, of Kansas City, preached for us twice, and proved a great blessing each time. At the close of his Sunday night sermon, twelve seekers knelt at the altar and prayed through in the good, old-fashioned way. More than thirty knelt at the altar during the five days, and the most of them prayed through. Dr. Haynes and Brother Kinne were also with us a part of the time and were a blessing to us. Dr. Haynes preached for us on Thursday night. During the Assembly eight new names were added to our church roll, for which we thank God. Since taking up the work here, on the 12th of July, we have seen fourteen souls kneel at the altar and pray through to victory, and have received eleven into the church. The smile of God is upon us, and He is leading on to certain victory. I am expecting this to be the best year of my life, and the best year in the history of the church here. — H. CALHOUN, *Pastor*.

AITUS, OKLA.

Closed here last night with great victory. Truly this was one of the greatest meetings of my life. The devil did everything he could to keep the meeting down, but God gave victory from first to last. Conviction was deep and pungent. One girl lay sixty-one hours under the power. They were preparing to get out papers for us when God woke her up. The news spread from town to town. The officials tried to compel us to get a physician and have the girl moved, and made threats; but God held them in check. I gave consent for them to take her in charge if they would, but none cared

to "put their hand on the ark." The people were turned away by the hundreds, and standing room in and around the door was at a premium. God gave us four missionaries out of the meeting. The most wicked sinners in town were converted. A goodly number were gloriously healed and came out of their beds. One man, eighty-four years old, an elder of the church, Brother Turner, was taken from the very jaws of death in answer to prayer, rose up in bed and sang and shouted, and got up and came to meeting. Misses Verner and Damron, of Hugo, Okla., won the hearts of the people in song. I go next to Mangum for two days, then to Sherman, Texas. — B. F. PRITCHETT.

BROOKLYN, N. Y.

The work continues to move steadily on at Utica Avenue. Had another specially good day Sunday, September 13th. Many who had been away for the summer were among us again, to the great joy of pastor and people. The special feature of the day was our annual Sunday school rally, which was a decided success. An excellent program of singing, recitations, and banner matching by the primary department was carried out to the delight of all. Special mention should be made of a beautiful cornet solo, rendered by Brother E. C. Aldeen. The report showed more than double the number in attendance at the same service a year ago. Our record for a number of weeks before rally Sunday has been twice that of the previous year. The interest in the school for some time past has been lagging and it has taken a strong, persistent effort to put new life into it. We are now in for a good increase by Christmas, and still greater advance before District Assembly in May. A goal to strive after always puts us on our metal. We have in Brother J. D. Marsac, superintendent, and Brother Frank Eyerman, assistant superintendent, two exceptionally well-qualified men to lead us on in our pursuit of higher ground. We are also blessed with some good teachers, and further material in this line still unused. On the whole we are looking up with expectant faith. The other services of the day were well attended and encouraging. At the evening service two new candidates bowed at the altar of prayer and went on their way rejoicing. "And the end is not yet, praise the Lord!" — D. RAND PIERCE, *Pastor*.

MILWAUKEE, WIS.

We wish to report victory for our little church in this wicked city of "hops." The fifth Sunday of our work was a blessed time. How sweet the Spirit of Jesus is to us in this hard, uphill fight! The saints are praying and we are believing. We go to the Assembly this week at Racine, Wis. Will the saints pray for us, as holiness is surely hated here. — D. CECIL WHITE, *Pastor*.

LISBON, OHIO

Yesterday, September 13th, was a glorious day. God met with us in a special way, the heavens were opened, and the glory came down upon the saints. God seemed to fill the place from morning till night, and conviction was on the people. Brother V. E. Garner, from Urichsville, Ohio, preached on, "Be filled with the Spirit." God gave us a wonderful street meeting in the evening, and then after going to church Brother Garner preached from John 3:14. One young lady came to the altar and was wonderfully saved. We are at present without a pastor, but the Lord has been good to us in supplying our needs. Brother W. H. Marshall, from East Liverpool; Brother Fred Mohr, from East Palestine; and Brother T. M. Shay, from East Liverpool, Ohio, have been supplying the pulpit, and God has been blessing. — LENA HEIM, *Deaconess*.

EVERETT, MASS.

The work of the Lord is prospering at the People's Pentecostal Church of this city. The attendance on all the services is increasing. Yesterday there were sixty-four at the Sunday school, an increase of about twenty-five. Monthly offerings are now being taken for missions, by both the church and Sunday school. We are looking for better days for our church here in Everett. — A. K. BRYANT, *Pastor*.

MARTINSBURG, W. VA.

The Lord has blessed us greatly this summer in tent work; three months without a break. Sunday, September 13th, was a blessed day. Experience meeting at 10 a. m., preaching at 11 a. m. by the writer. Preaching at 8 p. m. by Rev. J. H. Penn; two came to the altar. Preaching at 8 p. m. by the writer again, and seven came to the altar. Ten united with the Nazarene church, and seventeen two weeks ago; making twenty-seven in all to date. This will be the last tent meeting this

season. If you want to see sinners converted, believers sanctified, and members added to your Nazarene church, just tell the Lord about it and write me a card to my home address, 709 North High Street, Martinsburg, W. Va. I'll be there to help you to shout down the walls and see the folks march in.—M. L. YEAKLEY.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene is arranging for a Home campmeeting, Sunday, October 11th. The members are working to have all the old-time friends attend on this date. Services, at 10 a. m., 10:45 a. m., 3 p. m., and 7 p. m. There will be special sermons for the occasion; also special singing. The church is pushing ahead, and is reaching out to this part of the city for souls to be won to Christ. In November we expect to hold special meetings, and are looking to God to save souls. We are not going to have any special worker, for the whole church is going to "work together with Him," and "see the salvation of God."—J. D. WARD, *Pastor*.

TROY, OHIO

The all-day holiness meeting held in the church on Labor Day was a time of refreshing. Delegations were present from surrounding towns, and God was with us. Rev. Covault preached at the morning service; text: "Thou art the Christ." Christ was lifted up in this message in a very convincing manner. After the message a brother asked us to go to a home nearby with him, as he wished to be sanctified. The fire fell on his soul. Brother Short, pastor of our church at Dayton, preached in the afternoon to the edification of all. A number of seekers came forward. Rev. George Ward, one of the former pastors of the church here, preached at the evening service and continued the battle over the following Sabbath. His messages were helpful and inspiring. His precious wife assisted him in the services; they work together fine, and know how to get the glory down. Rev. Ward closed Sunday night with fourteen at the altar. During the all-day meeting we raised over a hundred dollars in cash and pledges, to be applied toward the parsonage and class rooms we are adding to our church. We are marching on.—H. W. WELSH, *Pastor*.

LEICESTER, VT.

God is still blessing the church of Leicester. The saints have been making great spiritual progress. The burden of prayer for an old-time revival is increasing. Friday evenings the people gather at the parsonage for the purpose of unitedly praying a real revival down. Our regular Sunday services and mid-week prayer meetings are times of refreshing to the saints, and conviction to the sinners and backsliders. Last Sunday two young men sought and found the Lord. One of them got up from the altar and emptied the tobacco out of his pockets into the stove. Others are under deep conviction, and we believe they will soon plunge in and get salvation.—P. C. THATCHER, *Pastor*.

BEN LOMOND, ARK.

Rev. W. H. Massey, of Texarkana, Texas, has just closed a wonderful revival here. Services were held under an arbor, when the weather was suitable, and at Lyons school house when it was too rainy to use the arbor. It rained us out of one service; we waited anxiously for the next. Great crowds attended the meeting, and God wonderfully blessed us; many were saved, and others reclaimed and sanctified. There was much conviction, and I never before saw as many people go to the altar for prayer. Some of the hardest sinners in the settlement were saved, and there was great rejoicing. People that were enemies when the meeting started have learned to love each other, and we are now enjoying the old-time religion.—Mrs. ELLA GRAVES.

FROM EVANGELIST-R. T. WILLIAMS

Have just closed two very successful meetings. The first was at Buffalo Gap camp. Here God gave about thirty-five souls. The crowds were good and interest satisfactory throughout the ten days. Rev. G. W. McClusky, the pastor, his wife, and Brother and Sister Cagle, and others were helpers. All did most excellent work for the Master. The next meeting was at Cedar Hill, Texas, the regular annual camp. The victory here was glorious. There were about one hundred and fifteen bright cases of salvation. It was truly an old-time holiness meeting. Services began each evening at sunset. Often we could begin preaching before it was thoroughly dark. Money was raised to pay off the debt on our church, and quite a few came into the church. This revival will never be forgotten by the people in and about Cedar

Hill. The crowds were too large for accommodation, but the order was perfect. God's glory was on us, from the beginning to the end. Brother W. M. Nelson and wife conducted the singing, and they did it well. God bless these efficient workers! Am now in the battle at Cabot, Ark., with Brother G. E. Waddle. God is giving us victory here.

WHAT ONE CHURCH DID

One year ago the Lincoln, Neb., church had thirty-six members, and was worshipping in a rented hall. It has had a revival spirit throughout the year. It has had one hundred or more seekers, and mostly finders. The net increase in membership during the year was fifty. A Sunday school was organized with a splendid lot of sanctified officers and teachers. The highest attendance of the school was seventy-three. It has received and paid out for current expenses, Publishing House, and missions, \$100.

The church has kept up a red-hot prayer meeting, where people have been saved and sanctified. The attendance has ranged from forty to sixty. These meetings have been times of great spiritual power and blessing. There were forty-nine present at the first service of the new year.

This church has secured property consisting of a church building, parsonage, and district house for \$8,500, and has paid \$3,000 of that amount, and has the deed. It has the promise of another thousand on or before January 1, 1915. These people are nearly all poor, but they "honor the Lord with their substance" and bring in the tithes and offerings, and He opens the windows of heaven and pours out the blessings which they have not room to receive. The church and Sunday school together have received and paid out for all purposes during the year a total of \$5,400.

Prospects are bright for the future. Shouts of victory are going up, and the glory of the Lord is on the people. We are happy in our souls, and feel the fire burning within, and are not a bit afraid to trust Him all the way. This has been the best year of my life, and I expect each succeeding one to be better.—LEWIS R. HOFF.

MANCHESTER, N. H.

God is wonderfully blessing this church. Sunday, September 6th, Brother Ramsdall preached with unction and power. Two souls were at the altar in our Tuesday night class meeting. Friday and Saturday night services were blessed of God. Conviction was on the people Sunday, September 13th; God blessed our pastor, Miss E. M. Jodrey, while she preached the truth. God is blessing our assistant pastor, Miss C. S. Knight. We are raising our mortgage and God is blessing us in doing so. Our Chinese boys are eager to learn about Jesus. The Sunday school is growing. The church gave our pastor a surprise by presenting her with a combination bookcase and desk, Saturday, September 12th, it being her birthday.—J. M. H.

MUKILTEO, WASH.

The work here is on a steady upgrade. The past weeks have been times of refreshing on account of the presence of the Lord. A week ago Sunday night the power of God was strongly felt as some of our young people were at the altar seeking the blessing of holiness. Our Young People's Society is increasing in interest, as well as in numbers, since its organization, and last Sunday night three of our young people were united to the church. The altar service following was a source of great blessing, several of our young people praying through to victory. Conviction is on the people. Brother Lund is holding services in Second Church, Seattle, helping Brother Ogle.—H. M. SHERN, *Secretary*.

BELLINGHAM, WASH.

Our church work here and in Blaine is making progress. Sunday, September 13th, was a blessed day, as we held a missionary rally in the morning. Brother Farr, our licensed preacher, brought the message in the evening, and his wife was gloriously sanctified. Our Sunday school is increasing in numbers and interest. Every other Sunday the writer goes to Blaine, thirty miles north, to hold an afternoon service. Our last meeting there was one of great power and blessing. We are lengthening the cords and strengthening the stakes in this part of the Northwest, and looking to the Lord for His continued blessing.—Mrs. IMOGENE CULBERTSON.

KANSAS CITY, MO.

Our Sunday services were of great blessing. Our new pastor, Dr. Matthews, received thirteen into church membership at the morning meeting and one at night. We are delighted with the outlook for this year. The church is having large congregations, and at prayer meeting nearly the entire membership was in attendance. We are en-

The "Pure Life" Books

For Faithful and Happy Homes

Endorsed by PARENTS : EDUCATORS : PHYSICIANS : BISHOPS : PREACHERS : TEACHERS : COLLEGE PRESIDENTS

Confidential Talks With Young Men

By DR. LYMAN B. SPERRY

"An eminently healthy book. Parents, schoolmasters, and others in charge of growing youths, could save from wreck and ruin many a life, if they would put the work into their hands."—A. R. SIMPSON, M.D., *Professor in the University of Edinburgh.*

Cloth, 75 cents

Confidential Talks With Young Women

By DR. LYMAN B. SPERRY

With an Introduction by DR. MARY WOOD-ALLEN and Commendation by FRANCES E. WILLARD

"Of the highest importance to all women, young and old. The author explains the mysteries, nature, and process of generation in such a manner as to be of the greatest value to young women especially."—*Lutheran Observer.*

Cloth, 75 cents

UNIFORM WITH YOUNG MEN AND WOMEN

Confidential Talks With Husband and Wife

By DR. LYMAN B. SPERRY

A Book of Information and Advice for the Married and Marriageable.

"It will help to save many young married people from mistakes and trouble, and it will deepen the sense of naturalness, sweetness, nobility and power in a rightly ordered family life."—PROF. W. B. CHAMBERLAIN, *Chicago Theological Seminary.*

Cloth, \$1.00

A Book for Fathers and Mothers and Teachers by an expert.

Start Your Child Right

By WILLIAM LEE HOWARD, M. D.

"One of the best books that a parent can read to impress upon him the necessity of instructing his child in matters which are too frequently left for him to discover from his companions."—*Newark Evening News.*

CONTENTS

1. BEFORE ADOLESCENCE.
2. HOW AND WHEN SHALL I TELL MY CHILD.
3. SOME OF THE EVILS OF IGNORANCE.
4. SEX HYGIENE.
5. THE BOY.
6. THE BLACK PLAGUE.
7. CORRUPTING INFLUENCES.
8. WHY GIRLS SHOULD BE TAUGHT THE EFFECTS OF ALCOHOL.
9. HOW CHILDREN ARE MADE DRUNKARDS.

"Every father and every mother in the civilized world ought to read the book with an unprejudiced mind—and then act promptly and wisely along the lines indicated by the author."—DR. LYMAN B. SPERRY.

16mo, cloth, net 75c

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE 2109 TROOST AVENUE, KANSAS CITY, MO.

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

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

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.
Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.
Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.
How to Remit—Send money order or bank draft, payable to C. J. KINNE, Agent.
Entered as second-class matter at the Postoffice at Kansas City, Mo.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
C. J. KINNE, Agent

The Soul-Winner's Gospel

The saving doctrines of the Gospel of John, interpreted and applied in personal work, with resultant conversions.

BY
REV. GEBRITT SNYDER, D. D.

This book, just from our press, is one which will be of interest and profit to every preacher and Christian worker.

Full cloth with gilt stamp,
Price 50 CTS. postpaid

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVENUE

SUPERINTENDENTS' DIRECTORY

General Superintendents

- P. F. BRESEE—Los Angeles, Cal. 1126 Santee Street
H. F. REYNOLDS—Kansas City, Mo. Residence, 3519 Paseo; Office, 2109 Troost Ave.
E. F. WALKER—Glendora, Cal. All engagements cancelled until further notice.

District Superintendents

- ARKANSAS**
B. H. HAYNIE—Vilonia, Ark.
- ALBERTA (CAN.) MISSION**
W. B. TAIT—Box 694 Red Deer, Alta., Can.
- ALABAMA**
C. H. LANCASTER—Jasper, Ala.
- CHICAGO CENTRAL**
E. P. ELLYSON, D. D.—Olivet, Ill.
- COLORADO**
L. E. BERGER—Greeley, Colo.
- DALLAS**
P. L. PIERCE—Pomel, Texas
- DAKOTAS - MONTANA**
LYMAN BROUGH—Surrey, N. D.
- HAMLIN**
B. M. KILGORE—Hamlin, Texas
- IDAHO - OREGON**
HARRY HAYS—Nampa, Idaho
- IOWA**
E. A. CLARK—University Park, Iowa
- KANSAS**
H. M. CHAMBERS—Hutchinson, Kas. 323 Sixth St., West
- KENTUCKY**
WILL H. NERRY—Wilmore, Ky.
- LOUISIANA**
T. C. LECKIE—Hudson, La.
- MISSISSIPPI**
I. D. FARMER—Houston, Miss. Fern. Oct. 25-Oct. 4
Ratlif, postoffice Saitlo, Miss. Oct 9-18

WALDRON, ARK.

We came here last November. We found some people in the Nazarene church who are of the salt of the earth, who have stood by us like brothers and sisters. We were called back for another year, but feel led into other paths. Our Waldron meeting closed August 3d, with a great victory won. Brother Morgan did most of the preaching. We had a hard-fought battle, but God undertook. The church was greatly revived. Forty-three professed and eight united with our church. We are pressing the battle.—A. G. RIDOUT, Pastor.

FROM EVANGELIST T. J. ADAMS

We closed a great revival at East Liverpool, Ohio, on the 6th of September, with a total of two hundred conversions. We began at Womble, Ark., the 16th, with Prof. Fred Canaday, of East Liverpool, leading the singing. He is great in every respect. He led the singing in the great East Liverpool meeting.

FROM EVANGELIST J. E. BATES

As the summer's campaign draws to a close, there are many things I should love mention. The work has been indeed pleasant. New friends have been made, old ones have been seen, their voices have again been heard in prayer and testimony, and giving the Word, which would refresh even the driest soul. The kindness of campmeeting committees and church-boards has been such as to inspire in one desires for greater developments. The royal treatment in the homes where we have been, make one desire to so live until when he is gone they will want to say, "I perceive that the man of God who passeth by continually is a holy man." The many miles of travel have given time for the reading of many helpful books. The early mornings spent in prayer and Bible study have given deeper insight into the truth. The many, many precious souls who have been saved or sanctified helps us to know that God still lives to bless His truth, and for them as a part of the fruit of our ministry we thank God and looking toward the yet miles of hard travel and heavy work of the fall and winter campaign take courage and press on.

FITCHIAN, ILL.

Since writing you of the opening of this meeting, God has revealed Himself most blessedly to the

- Houston, Miss. Oct. 23-Nov. 8
Sander's school house, Myrtle, Miss. Nov. 13-27
- MISSOURI**
J. L. COX—Malden, Mo.
- NEBRASKA**
Q. A. DECK—917 W. 5th St., Hastings, Neb.
- NEW ENGLAND**
N. H. WASHBURN—Beverly, Mass.
- NEW MEXICO**
E. E. DUNHAM—Artesia, N. M.
- NEW YORK**
E. J. MARVIN—Spring Valley, N. Y.
- NORTHWEST**
DeLANCE WALLACE Box 304, Walla Walla, Wash.
- EASTERN OKLAHOMA**
D. H. HUMPHRIES—Hugo, Okla.
- WESTERN OKLAHOMA**
S. H. OWENS—Bathany, Okla. Knowles, Okla. Sept. 24 to 27
Harmon, Okla. Oct. 3-4
Elk City, Okla. Oct. 6-7
Reed, Okla. Oct. 8-9
Mangum, Okla. Oct. 9-10
Granit, Okla. Oct. 10-11
Hollis, Okla. Oct. 12-13
Altus, Okla. Oct. 13-14
Glendale Oct. 15-16
Wichita Valley Oct. 17-18
Temple (dedication) Oct. 17-18
- PITTSBURGH**
N. B. HERBELL—Olivet, Ill. Dyesville, Ohio. Sept. 11-13
- SAN ANTONIO**
Wm. E. FISHER—San Antonio, Texas 1811 North Flores Street
Cedar Creek Sept. 10-20
San Antonio Sept. 27-
- SAN FRANCISCO**
H. H. MILLER—Berkeley, Cal. 2328 McKinley Ave.
- SOUTHERN CALIFORNIA**
W. C. WILSON—Rt. 1, Box 235A, Pasadena, Cal.
- SOUTHEASTERN**
W. H. HANSON—Glenville, Ga.
- TENNESSEE**
J. A. CHENAULT—South Tunnel, Tenn.
- WASHINGTON - PHILADELPHIA**
H. G. TRUMBAUER—Allentown, Pa. 336 North Sixteenth St.
- WISCONSIN**
F. J. THOMAS—1840 Thurston Ave., Racine, Wis.

snants, and most awfully to sinners. One man in particular was brought under such conviction that he did not remember all that transpired for several hours. He had been to the service on Tuesday night and went to Danville next day. While there, at about 5 p. m., the Holy Ghost seized him and made him feel strangely. He began to cry and started home on the electric line, crying. Arriving here he walked through the streets to his home crying and begging God to let him die. Leaving home, he went to a neighbor's house, and there cried and pleaded for mercy. From there he went to the home of another Nazarene family, and got them to praying. Finally, he surrendered, and God saved him. He came to the meeting with the shine of heaven on his face, and praised God for the wonderful deliverance. The town was stirred, and the saints rejoiced. The church was filled on Sunday night—packed from pulpit to doors.—ARTHUR F. INGLER.

"Care of the Poor"

Continued from page seven

possess love made perfect along all lines of benevolence. The world and church backsliders are only guilty of neglecting the poor. Then again it is Christlike to be helpful. But we cannot traffic with our goods to win souls; for the evil nature in men is deceptive and hoggish and doggish. Jesus said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). Many a lazy tramp has been spoiled by acts of beneficence. Work and a reasonable remuneration is God's plan of helpfulness (2 Thess. 3:10).

Orphans, widows and the suffering always demand Christian attention; and this duty comes under the moral law of love, which the Holy Ghost writes upon every sanctified heart. But scrutiny, system and love must work together.

tering upon a vigorous campaign upon this great city, being determined that Greater Kansas City's near half million people shall know that the salvation of Jesus Christ really saves men from sin. The presence of the Spirit is very manifest in our services.—REPORTER.

CALGARY, ALTA.

Another blessed week of revival in this church. The work is going on spontaneously in Holy Ghost style; scarcely any preaching during the week, yet souls are seeking and finding the Lord. A matron of a Presbyterian home has been clearly sanctified, and says the entire home is being influenced by the meeting. They have called us to hold a service in their home. Last night five of the girls from the home came to the altar to be saved; nine altogether were seeking at the altar in the evening service. We took five more adults into the church yesterday. Congregation still increasing—the Lord is giving us people to hear the Gospel.—E. E. MARTIN.

NEW BEDFORD, MASS.

We are glad to report improvement in our work in New Bedford. The interest wanes more or less during the summer months, but we are picking up the ends of things and going on to victory. We had a glorious time last Thursday in our all-day meeting. Brother Edwards, of our East Wareham church, with some of his people, were up to help shout on the battle. Our people are getting to prayer and strong crying to God for an outpouring of the Spirit upon the church and community. We are already seeing the effects in the rising of the spiritual tide, and there is a cloud in the sky larger than a man's hand. We are looking for things to happen.—F. W. DOMINA.

MALDEN, MASS.

Hallelujah! what a time we had at Grandview Park camp. The writer has never known such a meeting in every way. How God did pour out His Spirit! Our people who were present received a great uplift. We are now entering a great fall and winter campaign for souls. Rev. C. F. Weigle is to be with us in October. Brother Borders has gone to his home in Kentucky on a month's vacation, but the work goes on. Our street meetings are great, times of victory and power. May the Lord give us all many souls!—LEROY D. PEAVER.