

# HERALD of HOLINESS

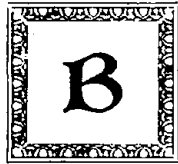
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## The Substance and the Shell



**B**OTANY is good, but flowers are better. One is a fine science; the others are beauties, giving us delight and constant interest. Theology is all right, but religion is far better. One is perhaps a necessary science, very proper in its place, but religion is far more, and is always a necessity and a joy and our eternal hope. Botany and theology are in books and essentially dry and lifeless and impotent to give life. Religion and flowers are alive and active and joy-giving. Religion is life-giving and hope-inspiring and heaven-winning.

In discussing religion we have for the long centuries been doomed to study it as theology, and hence terms and theories and formulas and verbal distinctions endless have proven a weariness of the flesh to many a student and earnest seeker after light and truth and Christ. Is there no other way of looking at this important matter? Can we not get at it in a simpler and more direct way, free from metaphysics and terms of theology and theories and such like? Let us try the experiment and see if we may not get at it more directly and more satisfactorily for the ordinary mind, like that of the writer and most of his readers.

The most important question pertaining to any mortal is "How can I get to God?" The way to the Father is of all inquiries the most interesting, as well as the most important, matter that can engage the human mind. Far more essential than inquiries about coal mines, or gold mines, or fertile soils, or crops, or manufacturing, or railroad development, or cheaper transportation is the fundamental question, "Whence am I? Whither tend I? How can I manage my time so as to be always trending toward God and my highest destiny?" We insist that these are the fundamental matters. These questions of the immortal soul are of paramount moment. It is study of and answer to these questions which mark the wise man and the provident man and the far-seeing man.

To answer these questions the Bible is given us. We can not see any reason why we should be necessitated to confine ourselves to theological treatises to answer them. We make no fuss with theologies. We have no quarrel with systematic treatments of the doctrines relating to this subject. They have served, and doubtless will continue to serve, a good purpose in the training of preachers and religious workers. There are many minds to which scientific treatment and form appeal. To many such statements are more forcible than the more homely appeals couched in the lingo of the home and the shop and the store. We believe there is need, however, for simple, careful study and investigation of this matter in such language and with such directness and without the forms and methods and distinctions of the theologian and the student and scholar.

We would strike for the substance, irrespective of the shell. We would seek to disregard the covering and seek to dislodge the kernel and invite earnest souls to eat and be satisfied. We would seek to help the earnest inquirer to see at once Jesus as a sin-pardoning Redeemer, without wading so deeply into the sea of mystery and technicality. Let us come to our task with open but earnest minds and hearts, and remember that God goes at men heart foremost. It is all right to appeal to the head, but the heart is the great objective of God and Christ in

the work of salvation. He says, "Son, give me thine heart." Heart-surrender is the vital matter. *Why*, and *how*, and *when*, and to *whom* is this surrender of heart — these are some of the questions we would try to answer in helping the reader along toward Christ as a personal Savior.

### From What State Man is to be Brought

**T**HE primary study concerning the matter of man's recovery from sin is the question as to the distance he had to be brought to be saved, or the nature of his fall. Theologians call this state depravity, or the condition to which man fell when he sinned in Eden. As to this natural state in which man is in consequence of that fall in Eden, we find that Christ used the following figures by which to teach this truth. He compares the sinner to a prodigal boy who had left the father's roof and gone off in this neglect of home and loved ones to live selfishly and in wrong indulgences (Luke 15:11-24). Christ also compares the sinner to a lost sheep, wandering in bewilderment from the fold of the shepherd (Luke 15:3-8). Paul represents the sinner's state as a death "in trespasses and sins" (Eph. 2:1).

Here is a state of lostness, of abandonment of home, and of death. These are all very expressive terms or figures. Man is then lost or estranged from the God who made him. He is also in a condition of abandonment of his Father's home. He is also in a state of death. A recovery from these states or from sin must, therefore, meet the requirements of a finding, a return home, and of a life. Man must, in other words, be found in his wanderings and bewilderment in sin, and be brought back to his Father's fold. He must be welcomed back by his Father when he returns. He must be made to live from his state of death.

The Bible reveals the grace and the provision made by the love of the Father through the blood shed by His Son to meet just these phases of needs. Jesus says Himself (Luke 19:10) "For the Son of man is come to seek and to save that which was lost." It was just to meet this condition of lostness that the Son of man — the Christ of God — came and suffered and died. It was to recover the wandering prodigal back to home and God and love and peace and purity and forgiveness that this Son of man came and made sacrifice of Himself. Christ is for this reason called the "Bread of life," because He came to give life to those dead in sins. He says "I am come that they might have life, and that they might have it more abundantly." He declares that He is the resurrection and the life. This death in trespasses and in sins is a dreadful state, but it is not too much for the Lion of the Tribe of Judah to undertake. He is mighty to save.

In all three representations of man's sinful condition, one point we need especially to stress. It must never be lost sight of for a moment. As lost he is helpless — absolutely helpless and dependent upon some outside force for being led out of his dismal state. As a prodigal he is likewise helpless. He has forfeited every claim upon the home and the Father's estate and the Father's love and confidence. He has heaped disgrace on the family name. He has squandered the hard-earned money of the Father. He has abandoned voluntarily the home and the

mother love and the Father's tender love. He has no claim on anybody there or upon anything at the old home. He feels this and he knows this well. Likewise, as if we might not get the full idea of man's natural demerit and absolute dependence upon another for help, the picture of death is brought forward. Man is said to be dead in trespasses and sins. As a corpse, man in sin is absolutely helpless and impotent to do aught for his own recovery. He must be acted upon or he is for ever doomed. All these figures come to one and the same import. They all agree in stressing man's need and dependence upon another for any relief whatever. He is helpless and hopelessly doomed unless help is laid on another who can redeem him from his lost and helpless estate and bring him into oneness with God the Father. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

We must get this idea very clearly in our mind, for there is a deal of mischievous teaching today to the effect that man is not so bad off naturally anyhow. That sin is a small matter, only a slight slip or misfortune. That man can turn and remedy his own trouble and get back to God of his own strength. That there is innate good in man's nature which only needs to be developed to turn him back to God and make him the very man God wants him to be. Every thoughtful man, if he will examine himself, will see and realize the utter falsity of such teaching. No man can of his own strength turn to God and forgive his own sins and be prepared to meet a holy God and a holy Christ and be fit for a holy heaven and for the companionship of holy angels. This is a work which God alone can do, and He has undertaken it by giving His own Son to die that God may do this work for guilty men and women. Praise God for such an unspeakable gift as His own and only Son, to make satisfaction for man's sins.

### The Way of Holiness

**H**OLINESS has a "way," and that way is one pre-eminently of cleanness. First of all, a man must get cleaned out. This is the work of entire sanctification. God in this definite act does a work of cleansing. Paul says, "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). So Isaiah declares, "And an highway shall be there, and a way; and it shall be called the way of holiness; the unclean shall not pass over it" (Isa. 35:8). In similar strain is Paul's injunction in 2 Cor. 6:17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto and ye shall be my sons and daughters, saith the Lord Almighty."

To enter this way of transparent cleanness or whiteness, God must do a definite work of cleansing within us. He must thus *clean us out*. The Bible so teaches definitely. No presentment of this great work is happier or more expressive of the real work or of our real need than the word and work of cleansing within. John understood this truth and clearly teaches the work as one of inward cleansing. He says in his first epistle and seventh verse: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin*." Not content with presenting this work of sanctification throughout as a work of cleansing, Scripture is careful to as definitely teach that the specific act performed through Christ by the Holy Spirit applying the blood is an act of inward *cleansing from all sin*. All sin, mark you, too. How complete and full, as well as definite, is the work thus taught, will and must be to meet the case!

To obtain this great blessing, which is given upon our faith, we must do some cleaning up ourselves as a preliminary business. Not that aught we can do will merit the blessing. Not that aught we can do will get us in shape where God will be indebted to us in the sum of the blessing of a clean heart. Not that God needs our aid and our help to get us where He can bestow the blessing. Not that we thus in-any way are necessary to enable God to do the work of sanctifying. Not one of these things is what is meant. We mean only to say we are to get certain things out of the way of our being in a position where we can approach God as suppliants for the blessing. It is manward that this cleaning up business is to be done and not Godward at all. God does not need, in Himself, this work on our part; but we need it. God is just as able to give the blessing at one moment as another, regardless of our state, or our work, or anything we can do. He is absolutely independent of us and all we can do. We are

not thus independent, however. We need, and must do, something to get ourselves in a position to ask for the blessing. Like the lame man at the Beautiful Gate of the Temple, who had to be carried daily and laid at the gate in order to be in a position to ask alms of people who passed through the gate, so we must be in a position where we can ask Him as He passes by for the great blessing of entire sanctification.

We must, therefore, consecrate our ransomed powers to Him. We must bring all the tithes into the storehouse so that we can ask Him for what we need. We must "present our bodies as a *living sacrifice*" before we can ask for the blessing. This cleaning up, as we term it, is simply our getting on praying ground so we may make our plea. If there be broken relations, we must straighten these out and be reconciled to our brother. If there has been neglect, even if it has not gone to the point of forfeiture of our justified relation, we must amend that neglect and turn wholly to Him in complete surrender and in faithfulness of service before we are in position to ask for the blessing of a clean heart.

Finally, after thus obtaining the blessing we must *keep ourselves clean* as His sanctified ones. It must ever be remembered that an important part of "pure religion and undefiled before God" is that we "keep ourselves unspotted from the world." We must keep ourselves "unblamable in holiness." We must "walk worthy of the vocation" as the cleansed of the Father. We must "perfect holiness in the fear of God." We must "work out our salvation with fear and trembling; remembering that it is God who worketh in us to will and to do of his good pleasure." There is a work for us after we receive the blessing, and we neglect this life work at our peril. This, too, is distinctly *our* life work, and not an occasional or a haphazard work. The life of holiness is a steady and a regular and a perpetual pull from day to day. It is not, however, a dreary drudgery. Far from it. Once in the experience it should be a life and a work of supreme delight. It is the real life of joy and triumph. It is the victorious life. But it must be persistently lived and enjoyed and triumphed in. "Let this mind be in you which was also in Christ Jesus; . . . that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

THAT work done at and by the *Cross* was complete, and needs not aught that we can do to procure any of its benefits. God was in Christ, reconciling the world unto Himself — not partly in Christ and partly in our reformation, or our good works, or anything of our doing.

CIVILIZATION has a development all its own, but Christianity has a *plan* all its own. The onward going of civilization is not the millennium, and is not millennial. God works by and through Christ — not simply through civilization — to carry forward His own mighty world plans. It means much to get into God's plans and view things from His own perspective. This is the way to study His Word.

WE CAN NOT measure our love, but we can measure our words, by which we express it. Love, in its depths, defies language. Loving words bow to the metes and bounds of grammar and rhetoric. The infinite ocean of love spurns all such limitations.

THOUGH learned fools may cut their Bible to pieces, this murderous process leaves your own Bible in your hands intact. Remember this and prize and trust and study your Bible just as if there were no such fools in the universe.

A RATTLESNAKE may have some right to live, but has absolutely no right to live in my room where I live and labor. Sin may have some sort of a right to exist, but it has no such right in my life and heart. Let us draw the line on sin just at this point, and put "no admittance here" over the door of our hearts.

THE Bible makes one long and continuous demand for obedience, but it demands this one step at a time. We can not render the obedience of a lifetime every day. Step by step is the way of obedience, and not a leap athwart life in a moment. Give yourself no trouble about the obedience demanded for next year or tomorrow, but be concerned about the obedience due this present moment; and be assured that that act of obedience will mightily help for the next one, and that one for the next, and on to the end.

# THE EDITOR'S SURVEY

## News and Notes

Dr. A. M. Hills left Kansas City, Monday, the 17th inst., for California, where he has a son teaching in Pasadena University.

Rev. J. L. Glascock is in a campaign of evangelism extending from Cincinnati, Ohio, to Salem, Oregon. He has some vacant dates along the line not yet taken. Any one desiring to correspond with him relative to a meeting in the central West and in the East can address him at Cincinnati, Ohio.

The collection for the purchase of a farm for Asbury College is progressing. Some thirteen hundred dollars has been subscribed at the last account we saw. We trust the entire sum may be raised for this worthy cause.

The latest news from Dr. P. F. Bresce last Monday was that he was about the same. His friends are hopeful of improvement in his condition.

General Superintendent E. F. Walker spent last Monday in Kansas City, looking after and editing the new Manual of our church. The doctor's genial presence is always welcome among us and is an inspiration to better and higher things.

Some writers in the Methodist church are gravely and seriously insisting on the propriety of men, electioneering for election as delegates to the forthcoming general conference. This is certainly a step in advance—of propriety and decency, as we see it. What are we to have next?

Rev. John Paul has resigned as editor of *The Way of Faith*, and goes into the pastorate again. The Rev. Mr. Leitch, a member of the Oliver Gospel Mission Board, takes his place on the tripod. Brother Paul is a strong writer and true to holiness, and we regret to see him leave the holiness editorship.

The question of church union has a persistent life. It is very vigorous among the Presbyterians, Congregationalists, and the Methodists. The two latter seem to be awaiting the action of the Presbyterians, in which communion there is a most determined opposition to union. For the second time the question has been referred to the local churches for their votes on the question, and this vote will perhaps settle the matter for some time to come, unless there should come to pass the same unhappy state of things which ensued upon the union of the Presbyterian Church, U. S. A., and the Cumberland Presbyterians, if the majority vote should favor the union. We trust there may not again, in any church, such an unhappy condition arise as did in the case to which we refer.

The full Minutes of the Western Oklahoma District Assembly appeared in the September 16th issue of the *Pentecostal Nazarene*. It was well prepared and full. We note with great pleasure the advance made in this District. The report of the Committee on Herald of Holiness and Publishing Interests was strong and full in regard to all the general publishing interests, as well as the local work of the Bethany Publishing Company. We appreciate the mention so kindly made of the *HERALD OF HOLINESS*

in the following appreciative words: "We recommend the *HERALD OF HOLINESS* as the strongest and most ably edited paper in the holiness movement. We especially urge all of our young preachers to read the editorial pages each week, written by Dr. B. F. Haynes. We emphasize the fact that no paper should take the place of our own '*HERALD OF HOLINESS*,' and if our people take but one paper, let that be the *HERALD OF HOLINESS*."

We regret to see that Brother C. B. Jernigan feels forced to offer for sale his home property at Bethany, due to pledges he made for the benefit of the college at Bethany and the unusual expenses incident to the serious affliction of his daughter and the operations necessary in her case. This is painful intelligence indeed. Can not the friends of our dear brother come to his relief some way in this extremity? We sincerely wish we could send him aid in this sad hour of trial.

It has been decided to postpone the World's Sunday School Convention, which was to have been held in Tokyo, Japan, in 1916, until after the close of the war. The reasons assigned for the postponement are that the belligerent nations would not attend a convention, and that the transportation of delegates to and from the convention would be both difficult and dangerous. There was a large amount of interest gotten up in this great convention, especially in America, more than three thousand Americans having applied for information a year in advance of the time of holding it. Whenever the convention is held it will be in Tokyo, Japan, but nobody can foretell just when it will be possible to hold it.

Bishop Frank Warne's experience of entire sanctification as related by him the past summer at Camp Sychar appears in the last issue of the *Christian Witness*. We propose to reproduce this testimony of the bishop in the present or in our next issue.

That is a good homiletic suggestion in the *Christian Witness* which insists that a holiness sermon should have at least four elements:

"The sermon should have a holiness text.

"It should be clearly shown that the doctrine of holiness is not a fanciful interpretation of an isolated portion of God's Word.

"It should have as its objective a leading of the hearers into the experience of holiness.

"It should be preached by a holy man, or, at least, by one who stands as the honest friend of that truth and as a true seeker after holiness of heart."

Rev. C. B. Widmeyer, in writing most interestingly in the *Pentecostal Nazarene* on "Book Evangelism," makes a fine argument in favor of the distribution of church literature. Our people need waking up on this important subject, and we are glad to see our editors and writers calling attention to this important branch of our church activity. We cull the following striking instances from our brother's article illustrating the blessed fruits which follow the circulation of holiness books and literature:

"The two years that we served as District Superintendent of the Colorado District we always carried a good supply of books. We

remember while in a meeting at one place a little girl bought a five-cent book, entitled 'A Sanctified Heart.' In a few days we were called to the home and upon being seated, the lady asked, 'Is that book so?' to which we replied, 'Yes.' 'Then,' she said, 'I am not justified.' This lady had for years been a member of the Free Methodist Church, but confessed that for the last three years she had been lean in her soul. She came to preaching every night, but it was the book that uncovered her heart and brought her to her knees. We know of a Scotchman in Kansas who professed to be a converted man, but did not look favorably upon the doctrine of holiness. A good neighbor of his loaned him a copy of 'Holiness and Power.' This Scotch brother began reading, and making marginal notes when he disagreed with the author. But before reaching the middle of the book he threw it down, went to his knees, and confessed that he was not even a convert, much less a candidate for holiness. He went to the book, erased all of his criticisms, was converted, and was later sanctified, and now preaches the gospel. This came about through a book. In another city a good woman purchased some holiness books and circulated them among her friends and neighbors. She would call in the books at the expiration of a certain time, and if they had aroused a sleeping soul, or made a believer hungry for holiness she would further instruct and then with earnest prayer reap her harvest. In six months' labor along this line she saw seventy-five people converted or sanctified. You ask the question, 'Does it pay?' Look at the results and then judge for yourself."

Brother H. A. Shirley, of Johannesburg, Transvaal, South Africa, writes a sad letter under date of September 9, to Missionary headquarters in Kansas City, of the serious illness of his wife. Examination by experts revealed the sad fact that Sister Shirley is the victim of tuberculosis. This devoted couple, who are giving their lives to the cause of the Master in Africa, need the prayers of the entire church that God may touch and heal our sister's body and spare her to her loved employ in that needy continent.

## The Three Witnesses to God

There are three witnesses to God, or revelations from and by Him. These three are the revealed Word, the word of testimony as seen in nature and life about us, and the testimony as concealed in the slumbering ruins of the past. How beautifully these all agree and show the word of God the sufficient and the only really inspired revealed Word of God to men. How these other two witnesses are pouring forth their proof from day to day in demonstration and in vindication of God's Word, amid its traduction and betrayal by those who should be its lovers and witnesses from its work within their hearts as children of God, which they strangely claim to be! H. Grattan Guinness says with beautiful truth and force:

Countless volumes have been written on this theme without exhausting it, and witnesses to the Bible still multiply. The mighty Past is speaking. God is bringing forth its testimony. Egypt, Assyria, Babylon have broken the silence of the ages. The moldering monuments, the buried cities, the sandy deserts, the sculptured rocks have found a voice. Sinai and Petra, Horeb and Hermon echo the sacred oracles. Memphis and Tyre, Tadmor and Nineveh have risen from their graves. The painted papyrus, the pictured walls, the stony tab-

lets, the rusted medals and coins bring forth their testimony. The ruins, the rivers, the mountains, and the seas cry out, "Thy word is truth." And the living witness as well as the dead. The Samaritan still lingers at Sychar; the Jew still wanders in every land. The church of Christ still lives, and spreads throughout the world. The gospel still regenerates. The promised Spirit still sanctifies, and witnesses in Christian hearts. In a word, history and experience confirm the Scriptures, and assure us that through the prophets of the Old Testament and the apostles of the New, and above all through His Son, God himself has spoken to our race; and that the word which He has spoken liveth and abideth for ever.

## That Universal Religion

We have heard much about a universal religion. As presented by theorists it does not exist among the possibilities of thought. We do not need or want any universal religion. We want the unique religion. We want the intolerant religion. We want a religion which dares withstand the carnality of man and demand its death, and not a religion which accommodates itself to man's carnalities and devilties to make itself popular. It is only proposed to find a universal religion by renouncing and denying all the great essential peculiarities and tenets of the only true religion the world has ever seen or had offered to it. Down with any such proposed religion as the mere ingenuity and ambition of men conjure up in their fertile and vain brains to catch the popular eye and demand for a religion which costs them nothing, and which hence means nothing whatever. *Herald and Presbyterian* says:

The notable elements of Christianity concerning the inspiration of the Scriptures, the divine nature of Jesus Christ, His virgin birth, His miraculous power, His atonement for sin, His resurrection and ascension, are the distinguishing and peculiar facts that differentiate it from merely human religions and mark it as divinely qualified for man's salvation. To eliminate these were death to men and an insult to God. To hold fellowship with those who discard and disbelieve these truths is to use efforts in leveling downward, and in repudiating the holy elements of God's gracious redemption. What our race needs is not the religion that is common to all, but the peculiar, essential, distinguishing, vital, elevating, and saving truths of the gospel that has come to us from God, by inspiration of the Holy Spirit, and through the saving grace of Jesus Christ.

## Everywhere, But Can Not Be Seen

God is truly everywhere but can be seen nowhere with the eye. He is spiritual and must be spiritually seen and known and enjoyed by mortal man. This is a great truth. God is a Spirit and seeketh such to worship as worship Him in spirit and in truth. Men cavil at this, but this is carnal and only carnal. The carnal mind is enmity against God as well as essential ignorance of God. It knows not God and will not be subject to Him until and unless it is dealt with by the Holy Spirit through the blood and is slain. The *Watchword* says:

"You teach," said the Emperor Trajan to a famous rabbi, "that your God is everywhere, and boast that He resides among your nation. I should like to see Him."

"God's presence is indeed everywhere," the rabbi replied; "but He can not be seen, for no mortal eye can look upon His splendor."

The emperor had the obstinacy of power and persisted in his demand. "Well," answered the rabbi, "suppose we begin by endeavoring to gaze at one of His ambassadors."

Trajan assented, and the rabbi, leading him into the open air, for it was noon of the day, bade him raise his eyes to the sun, then shining down upon the world in his meridian of glory. The emperor made the attempt, but relinquished it. "I can not," he replied, "the light dazzles me."

"If then," rejoined the triumphant rabbi,

"thou art unable to endure the light of one of His creatures, how canst thou expect to behold the unclouded glory of the Creator?"

## The Church Paper

Vital, fundamental, indispensable, essential—these words alone express the real relation of the church paper to the work of the church and all her institutions and interests and her ministry. No other words so well indicate this relation. The *Christian World* says truly:

A bookseller said to the writer recently that between the movies and the motor cars people had little time or inclination left for reading, and the book business was feeling this condition keenly. Religious papers share this experience. This calls for more vigorous effort on the part of pastors and those people who realize the inestimable importance of the church paper as an educational agency.

The church has three institutional educational agencies—the college, the theological seminary, and the church paper, and they are equally indispensable.

Other things being equal, the more church papers taken in a congregation, the more efficient its membership becomes. It is doubtful if any pastor can secure such quick and substantial returns from any line of special activity as from efforts leading to an increase in the circulation of the church paper in his parish.

## A Question of Credibility of Witnesses

The daring assumption of the critics of the Bible is something appalling indeed. After all, however, it is simply a question as to whether we will receive as credible and true the testimony of Jesus or the wild and irreverent and bald denials of these critics, made without one scintilla of evidence. People who ask us to surrender so very much surely should give some evidence for their demands. Instead of this they falsely say, "The scholarship of the world agrees to thus and so," and such foolish falsities. Writing on this subject the *Herald and Presbyterian* says:

We are not prepared for this stupendous surrender on the dictum of a set of men who call themselves higher critics. How much higher are you than the great and good who believed the Holy Scriptures and lived and died trusting Jesus Christ as their divine Redeemer? It comes at last to this, Christ says the Scriptures of the Old and New Testaments are true, and you say they are not. Whom shall we believe? whose word shall we take? It is a question between you and Jesus Christ; we will believe Christ and let you go. "Jesus we know, Paul we know, but who are you?" We have known the Savior longer than we have known you, and He has done things for us that you have never done. He has comforted us in trouble, delivered us in temptation, has heard and answered our prayers, has given us all the moral and spiritual uplift we ever had. We will not give Him up for you. His words are better than your words; they have in them a power, a love, a light that your words do not possess. You take away everything and give us nothing. Your words will pass away like the mists of the morning before the ascending sun. Yea, "heaven and earth shall pass away, but my words shall not pass away."

Clouds gather around old Hermon, and some one might say, "The mountain is gone, but behold a gentle breeze, and there is Hermon still." The preaching that saves is the preaching of men who believe the Bible.

## Dying Words of Christians

It is encouraging and often refreshing to faith to read the dying words of Christians. The Bible says "Mark the perfect man and behold the upright; for the end of that man is peace." It is also said "Let me die the death of the righteous, and let my last end be like his." Also it is said "Precious in the sight of the Lord is the death of his saints." Remem-

bering these Scriptures it is interesting to turn at times to some of the exclamations of dying saints and hear what they say. Following are a few samples:

"The chariot has come, and I am ready to step in."—Jordan Antie.

"Eternity rolls up before me like a sea of glory."—Margaret Prior.

"How bright the room! How full of angels!"—Martha McCrackin.

"Oh, how beautiful! The opening heavens around me shine."—Phillip Heck.

"The next time I sing will be when Jesus folds me in His arms."—Shoeblock Jim.

"I wish I had the power of writing; I would describe how pleasant it is to die."—Dr. Cullen.

"The sun is setting; mine is rising. I go from this bed to a crown. Farewell."—S. B. Bangs.

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus."—John Arthur Lyth.

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient to enter the presence of God with."—Trotter.

"Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!"—Mrs. Mary Frances.

## Rum and Religion

There is much boasting in certain quarters about the "marvellous" advances made by the church in this great age in which we live. Some seem to think they see in the wonderful advance of our material civilization the actual glimmerings of the real coming and introduction of the millennium. We beg to call a halt just here. What can we say of the boasted Christian(?) civilization of an age when the great Christian nations of Europe can engage in a sanguinary conflict, in which the most conspicuous features are endless refinements and diversity of barbarities and savageries which would have disgraced the Indians in the earliest history of our country, or the pagans in their worst days? What are we to say of the opium traffic, forced and held on China by the superior force of the Christian nation of England? What are we to say of the shipment of rum and the debauchment by its means of poor Africa by Christian nations? These are serious questions, and they must be answered by the blind optimists, who dream so hazily and so against the commonest facts of everyday life. As illustrative of the things to which we would call attention we give the following facts from an exchange:

A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated loyal soul, "O let Thy Kingdom come!" He had opened, he thought, the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea.

Watch it. One missionary, seventy thousand gallons of rum; one missionary, seventy thousand gallons more of rum; another missionary, another seventy thousand gallons; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo state. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick, it cries out: "Oh, Christian at home, for the love of Christ, stop the rum!" But as the climate does its exhaustive work, and one by one brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary.

Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day.

Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.

# THE OPEN PARLIAMENT

IT WOULD seem to a calm and reasonable mind, to be enough for the higher critics to degrade the Bible into a book of myths and fictions, forgeries and folklore tales. It would seem as if they would be satisfied to deny the inspired, and the miraculous, and the ancient in the Holy Word; to question the existence of Abraham and Moses; to deny that the Pentateuch is authentic; that the children of Israel ever were in Egypt; that if there ever was a Moses, it matters little, for he never wrote anything; neither did David write any of the Psalms; and there was a whole school of unheeded-of Isafahs living in several different centuries. Such a wholesale destruction of a literature that was the light of the world for above a thousand years, ought to appease the destructive tendencies of almost any perverted mind.

But not so. The less they can leave of the Bible that is not discredited and destroyed, the more satisfied are these infidel professors. So they march over into the New Testament for a new world to conquer. To their vandal hands nothing is sacred. It was not enough to reject the Gospel of John as so much rubbish, and to discredit the other Gospels as wholly unreliable, and to degrade the only begotten Son of God into a mere man — of good character indeed, and somewhat clever, but only the bastard son of a fallen Jewish maiden — quite fanatical, and partially insane. Even all this does not fill up the measure of this carnal audacity, and their low craving for notoriety, and their depraved ambition to lead all others in a malign assault upon the Christian faith. Their dislike of all Christian bonds and all the claims of gratitude and devotion made by Him, who bought them with His blood, reveals itself in a still more daring assault of their infidelity.

Two German critics, Professor Zimmern and Professor Jensen, of Marburg, now actually advance the daring theory that no such person as Jesus Christ ever existed. Christ is essentially a Jewish version of the Babylonian Gilgamesh Epos. "Practically all of the Gospel narrative is purely legendary, and there is no reason at all to consider anything that is told of Jesus as historical. The Jesus legend is an Israelitish Gilgamesh legend." In his concluding chapter of a book of a thousand pages, Professor Jensen writes: "Jesus of Nazareth, in

## The Moral Madness of Higher Criticism

Rev. A. M. HILLS, D. D.

whom, as in the Son of God, and the Savior of the world, Christianity has believed for nearly two thousand years, and who is regarded, even by the most advanced scholarship of our own day, as a good and great man, who lived and died the sublime pattern of the ideal ethical life — *this Jesus has never lived upon earth; neither has He died, because He is nothing but an Israelitish Gilgamesh* (a hero of fiction). We, the children of a much-lauded time of progress and achievements, we who look down upon the superstitions of the past with a forbearing smile, we worship in our cathedrals and churches, in our meetinghouses and schools, in palaces and shanties, *a Babylonian deity!*"

And so this audacious German infidel, while teaching in a Christian (?) institution, looks Christianity in the face, and with brazen impudence, tells us that the scholars of nineteen Christian centuries have, in their childish simplicity, worshiped Christ Jesus as a real being — a historic character — the God-man who lived upon the earth, and died for our redemption, and rose from the dead, and ascended to the right hand of God to intercede for our salvation. When, lo! He is only a creation of fiction — a literary invention, an imaginary character borrowed from Babylon, that never had an existence, save in an author's mind!

Was there ever such modesty as is incarnated in this German professor's breast? But what a pity that he did not come upon the stage of action long centuries before! How he might have undeceived the deluded, uncounted millions of the Christian centuries, who have poured their precious ointments on the head of this fictitious Christ, and laid their priceless

treasures at His imaginary feet! What countless prayers might have been saved! What sorrowful confessions from contrite hearts might have remained unspoken! What solemn vows of devotion might never have been made, and what deathless love for this unreal being would never have been called out and wasted!

### THE EXPECTED HAS HAPPENED

Just before this war broke out, a pamphlet of sixty pages came to our table fresh from an English press, written by a graduate of Oxford, aping the above German infidelity.

It starts with the following sentence: "It is becoming increasingly difficult to believe that a man Jesus ever lived." Then follows these: "Jesus Christ was never a man, but was the Divine Ideal (in men) experienced, personified, projected, and dramatized by the early church." "No man could have spoken all the words attributed to Christ." "This Christ was really the *Indwelling Love-Ideal* beaten out by the thoughts in Stoicism, Messianism, and the mystery religions." "It seems very likely that the man who specially propounded the idea of the Christ having had an episode on earth to save men was Paul." "So Paul (who was excitable and unscientific, and did not distinguish history from 'seriology') set up the story of Christ, and confirmed it by Old Testament passages wrongly interpreted!"

So page after page of these infidel assumptions are reeled off without one shred of proof. The author would have us believe that St. Paul and the early martyrs died for their own inventions, and the mighty minds of the early centuries were hypnotized and duped by clever fiction, and the master-intellects of all the later centuries have never called it in question! What intellectual astuteness they have exhibited!

But, laying all jest aside, was there ever a bigger fool than an impractical German professor can make of himself? or moral madness greater than he can show when his untrained infidelity and carnal conceit display themselves in the field of higher criticism? If there is, it must be the Englishman or the American who tries to ape him, and says "Me too" to all his folly. The theory impeaches the intellectual and moral sanity of the Christian ages.

## The Devil

Written by GEORGE W. BUGH

LEST Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2: 11).

The word "Satan" is considered, as the Hebrew for "Devil," which is the English of the Greek word *diabatos*. It is strange that such a creature and person should indwell the universe of God, opposing all good, all that is righteous and holy, and who is found actively in combat against his Creator; for "all things were made by God" (John 1: 3). Satan signifies adversary, an oppressor, an accuser, or calumniator. The word Devil is considered to mean the same; and as a false-maker or a liar; having other names, as, Deceiver, Dragon, the Old Serpent, and the Evil One (Rev. 20: 2). This person is believed to be a fallen angel. That he exists on the earth is witnessed to, by both saints and sinners, as well as the Scriptures. Even the skeptic knows that evil is in the world and that his mind is often evilly affected to immorality.

God is a trinity of persons in unity, essence, and mind. "The Father, the Son, and the Holy Ghost." The operations of the Devil are an evidence of like characteristics. He is a father. He has a special son, the son of perdition, and he has a wide and unclean spirituality, a demon possession in men.

The Devil was at one time an incarnated creature. He was called in Hebrew, *Nachash-hisser*; supposed to be a serpent, but our Scriptures classes him among the beasts, as if he were a quadruped; but the Hebrew name

*chayeth* only signifies a living animal. He was intelligent, cunning, and our text teaches he is capable of "devices," is able to deceive, to contrive, invent, and reason. He had as likely two feet and two hands as four of each. Angels are supposed in this respect to possess an human appearance, fallen or otherwise. At present he is the curse of the earth and air (Eph. 2: 2). A translation reads, "Now the hisser was more skillful than any living one in cultivation." This is literal. (*Sadeh* signifies a field in cultivation.)

Here we have a pre-historic person with some form at least, and whether now extinct or otherwise, he is still an active, powerful, accountable, and fearfully depraved and dangerous creature. He affects human life from youth to age. His operations, temptations, and misguidings are spiritual. His thoughts are suggestively projected, and in some instances he speaks by the means of the human tongue (Matt. 8: 28, 29). He tries the faith of the just and the holy, takes advantage as God permits (Job. 1: 7), possesses many souls, and is crafty in the Holy Scriptures. St. Paul got a full acquaintance with his devices. He seeks human attention, and is pleased to draw our thought and eyes away from Jesus Christ. He is a trouble-maker, molds bad character, creates doubts, and steals our spiritual armament. And there is no victory against him without Jesus Christ to hourly help and shield us. Therefore let us walk close to Christ, having our thoughts and faith in Him. It is determined that we should

suffer with Christ, and that we shall be glorified together (Rom. 8: 17).

It is Jesus Christ, the seed of the woman, who must bruise the head of the Devil, and it is the Devil's seed in the world bruises the heel of the Son of God (Gen. 3: 15). The Devil's seed are the servants of sin. They persecute the righteous, they hate all of holiness, and the Lord's sanctified (Matt. 23: 33). The son of perdition, represented in Judas Iscariot, is a man of sin (2 Thess. 2: 3, 4; 1 John 4: 3). He may be a supposed Christ in his day (Matt. 24: 24).

As the Holy Ghost is the representative of Jesus Christ in the hearts of God's people, so the Devil has a stupendous spiritual working in the hearts of evil men. God's operations are numerous (1 Cor. 12: 5, 6). The Devil's work is also well organized (Eph. 6: 12).

Every Christian soul is forced to fight for Christian life (Matt. 11: 12), and for its stand in holiness. There is against us the spirit of inherited depravity or carnality; the spirit of the world, with its pleasures and cruelty; the spirit of national uncertainty with its oppressions and war mania; the spirit of witchcraft, and the vanity of shows; the spirit of fraud, selfishness, and theft; the spirit of numerous diseases, and we add the spirit of enslaving habits.

Spiritualism or demon possessions are the products of actual sinners, from which saints are delivered; however sinners may be fettered by them (Mark 3: 11; Acts 26: 18).

St. James writes, "Resist the Devil and he will flee from you." Thank God, we have power over the Devil in the presence of Christ and by His grace. Faith in Him is a weapon of victory. Prayer calls Jesus to our help. The sword of the Spirit, which is the Word of God, is a powerful instrument, and courage against all of the Devil's devices is a command of Christ (Luke 12: 32). The Devil's operations are easily discerned. They always lead into doubt, into condemnation, because of sin, into trouble, and darkness. There is no abiding joy with the Devil's works. By means of fanatical notions, he deceives many for a while, till he has effected the ruin of hearts, whereas Christ in all His goods and teaching is true and safe.

NEEBE, ARK.

## Sanctification Includes the Witness

Written by W. H. TULLIS

Texts: Acts 15:9 and Heb. 14:15

THERE is need of definite preaching in these days of various winds of doctrines. It seems almost impossible to keep the holiness movement clean in doctrine and methods. There is much floundering among those professing the experience of holiness. They think one day that they have the blessing and the next day, under test, they conclude that they were mistaken. I am constrained that the holiness preachers are to blame for some of this instability among us. No wonder that God's Word says that he that "wineth souls is wise. It means much for a preacher to study to show himself approved of God, able to rightly divide the word of truth, and to give to both saint and sinner their portion in due season. The people need a rock-bottom experience to stand in the age we are in. Profession without a possession will not do. *Shallow holiness will ruin holiness.* It appears to me that the dangers to the holiness people are not from the outside but from among us. If we get the blessing good, we can stand in the evil day. Taking the blessing of sanctification by faith is scriptural, and is the only way to get a clean heart; but I see a danger that is causing much concern among holiness people.

Before we can have faith for sanctification, there is much that transpires either consciously or unconsciously. Light must come. I am constrained to believe that not all that hear a sermon on holiness get the light that is required to open the eyes of the soul. I am sure that the gospel that opens the eyes of the blind must be accompanied by the Holy Ghost. So much preaching is by the letter and not in the spirit. The sermon that is freighted with Holy Ghost power will bring conviction. Conviction that lays a good foundation for the blessing of entire sanctification must expose carnality. This exposure of carnality accounts for the terrible misery of the soul facing the light of holiness. They sigh, hunger, and often rebel and show fight. But this stage must come to every one. If a man takes the proper course and is properly instructed, he will see the necessity of a complete consecration—a consecration that dies to the world—a death that so many won't meet. To dodge the searching gospel and to still a converted soul many will make a profession of holiness, claim to take it by faith, and thus pass through the hands of the evangelist. The second state of that man is worse than the first. But the course by which to deal faithfully with their own soul is to become permanent seekers after God with a determination to die or have the real thing. This seeking may be protracted or short, as the soul is honest with God.

When can I say I am sanctified? This is a very dangerous point. This is a place where the Devil defeats many honest souls, and cheats them out of their inheritance in the atonement. We can't say we are sanctified on the evidence of our feelings. Nor when men tell us we are sanctified. Neither by assenting to the doctrine of full salvation. We must meet all the conditions that are laid down in God's Word. God

will deal faithfully with you, and we can know what is required if we want to know. We must do exactly what we will do when we die. I mean, what we give up at death we must give up at the altar when we seek the blessing. This brings us on believing grounds. It is possible for one then to say on the authority of God's word that "The blood of Jesus Christ his Son cleanseth us from all sin."

Between faith and the witness is where so many fail. It is a fact that the moment one believes he is sanctified. But to say that this is all we are to expect is a mistake. The Holy Ghost also witnesseth. We must stand on the promise, refusing to doubt or be pulled off the chase until God speaks. To say that we are sanctified does not mean that we are not to be a definite seeker and tarry for the promise of the Father. Satan and some people will tell you to expect no more, but be not deceived. Here is where we fight the good fight of faith, and lay hold on eternal life. Tarry! Tarry! Tarry! The blessing of entire sanctification includes the witness.

The witness is promised by God and needed by every soul to defeat Satan in future temptations and to keep us from fanaticism. Here is where the third blessing originates. John says: "He shall baptize you with the Holy Ghost and with fire." Malachi said, "The Lord whom ye seek shall suddenly come to His temple." Paul said, "He will come and not tarry." On the day of Pentecost, "Suddenly there came a sound from heaven as of a rushing mighty wind, . . . and they were all filled with the Holy Ghost." Wesley said, "Press the instantaneous blessing." Manifestations and the witness come in various ways, but the voice is certain. Do not stop short of the glory of God. This type of holiness meets the requirements of the day and satisfies the soul. This would put a revival in every church in Christendom if faithfully preached, and sought, and possessed. This satisfies the soul, and sorrow and sighing flee away. Have you got it? This is what makes my heart burn within me while I write this. This is what makes one want to win souls for God. This is what makes our words and life tell for God. Do you want such an experience? God is no respecter of persons. He has one for you. Amen.

## Education for the Preacher

Written by O. D. STONE

IT HAS been with quite an interest that I have read the different suggestions to the General Assembly. All I believe are good and contain food for serious thought, some more than others. One important one to my mind is in regard to the advancement of preachers. May we not make the mistake that some of our sister churches have made by putting the emphasis on education rather than God's call, which is the first essential? The second spirituality, which so many lose in getting the education demanded by the church before ordination. How many marvelously saved and gloriously sanctified have been called of God to preach His Word, and have lost the fire while getting the education! Note I do not say backslidden. While the outward life may be all right so no one can object, they go before the Assembly Board and are advanced—on what? Education, and down the road in our tomorrows we will find ourselves in the position of the popular churches of the day—loaded up with professional preachers. But—and there is always a but—some one says, "Fanatics don't believe in education." God forbid that we should ever get in that position. We believe the Bible, and all of it, inside and out. When Paul told Timothy to study, he knew it was important that he should, if he were to do the work God wanted done. But that it was not theology we have good reason to believe by referring to 1 Cor. 2:1-4 with the reason in the fifth verse. I put no premium on ignorance, and I firmly believe that every God-called preacher will have a desire for knowledge, and will find a way and time to gratify the desire. Brethren, let us keep the horse before the cart, and when we see

that God is using our brother who can not express himself in just the best language, but is making full proof of his ministry, why can't we put our arm around him and rejoice in that he is doing his best. In conclusion, let me say: I believe that a preacher should be called of God; know God's Word, and be endowed with wisdom from above; and when we find one such, it is the part of the church to help him in every way. God's preachers are made by the Holy Spirit, not by man or books.

## Would, But Can Not

Written by R. PIERCE

What a twisted, wrecked, and weak condition has sin brought the human family into! How it has sapped the vitality from man that made him akin to God, and left him grovelling on the ground, a beaten and helpless victim.

There are some very striking expressions or confessions of inability in Paul's doctrines of life and practice, which show very clearly that a man who has a carnal heart is "not his own boss." For instance, here are two: Rom. 7: 19, 20, "For the good that I would I do not; but the evil which I would not, that I do." And Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would."

Whether Paul is speaking of the experience of an enlightened sinner under the law, or that of a carnal believer—and we incline to the latter—it shows that there is in the human heart a "kicker" against God until man is sanctified wholly. It is not guilt that troubles this man in a fix, but pollution—"Sin that dwelleth in me." A contrary principle alone must and does always arouse the fight. Trouble never comes from the side of purity. Weakness is not the result of the divine law with its stern demands of perfect obedience, but with a nature controlled by carnality, which is unable to measure up to it.

Here is a hard fix for a man to be in. Listen to his wail of inability—"What I do not want to do, I'm compelled to do," and "What I want to do I'm hindered in doing." Not only has he lost his freedom, but is bound in slavery; and both by indwelling sin.

We have dealt with hundreds of men who were victims of and slaves to habits formed by indulgence—the drunkard, opium eater, tobacco users, swearers, etc.—and nothing but divine power could reach their case. And if this condition of slavery can be produced by man's own contracting, how much more difficult must it be to control that which was born in us and get victory over it by our own efforts, such as growing out of it—or growing it out of us. Even the wise man hath said, Prov. 20:9, "Who can say, I have made my heart clean, I am pure from my sin?"

What a hopeless struggle for a man—wants to, but can not. He approves of and delights in the holy law which discovers sin to him and convicts him, but can not help him. The crowd is not small that, having still the carnal heart, are constantly saying, "I must keep my temper," "I must be more kind," "I must not do that again," and so on; but are overcome again and again by the very thing that they start out to control. Like the "seven sons of one Sceva," spoken of in the Acts, who, even borrowing the name of Paul's Lord, tried to cast out the evil spirits, failed not only, but the man possessed by the evil spirits "leaped on them and overcame them," saying, "Jesus I know, and Paul I know; but who are ye?" And the carnality in man, when he wants to do right, is constantly saying, "Who are ye, that think you can get the best of me?"

Now, carnality betrays itself in habitual resistance to (1) the divine law. Recognizing God's law as right, yet it incites to rebellion against it, and succeeds in setting denominations, assemblies, conferences, preachers, and multitudes of the great Christian church against God's law when it commands sin to be destroyed. (2) It resists right. Men have the

light, see the light, but are unwilling to walk in it, because they obey the carnal mind, knowing that if they "walk in the light," it will be the death of it. (3) It also resists love. Oh, how love persuades and brings the victims of carnality near to the point of surrender, but—it is too great a price.

There are only two ways to get rid of the struggle with the "old man." The first is to let him remain in possession of the heart, which will lead to the Devil having his way, and the soul will be lost forever. The second, is to get sin destroyed, the heart cleansed, and filled with the Holy Ghost, and you will then be free.

Oh, that all believers would bring the troubles and resist to the blood! Dear reader, if you have not already done so, is it not wise to get out of the fix of being made to do what you don't want to do, and of not being let do what you know you ought to do, by getting rid of the "old man" of sin? Sin has no right in the temple of the Holy Ghost, and when you are willing that it shall no longer remain, the fire of the Holy Ghost will destroy it. Amen.

LOS ANGELES, CAL.

## Consecration

Written by N. B. HERRELL

Consecration is that act of man by which he rightfully returns to God the things which belong to God.

### THINGS WHICH BELONG TO GOD

"All the earth is mine" (Exod. 25:23).  
 "The world is mine, and the fulness thereof" (Psa. 50:12).

"The land for ever is mine" (Lev. 25:23).  
 "Every beast is mine" (Psa. 50:10).

"The silver and the gold is mine" (Ezek. 18:4).  
 "All souls are mine" (Hag. 2:5).

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psa. 24:1).

"In the beginning," "God said," "God saw," "God called." The order is: God first, God last, God always, God owning all, God over all, God blessing all. God has never tendered His rights of ownership to men or devils. This was recognized by the holy prophets and apostles. Christ himself pressed this truth in His teachings.

The Devil has usurped authority, and by his cunning craftiness has deceived man to such an extent, that man can take the things of God and place them under his name without the least compunction of conscience. This is little less than robbery.

"WILL A MAN ROB GOD?" (Mal. 3:8).

Each nation, corporation, and company have their sign of ownership stamped on their belongings. These goods may be stolen and marked under another name. This does not change the ownership. It only proves the wickedness of the thieves. The pentecostal standard of consecration acknowledges the ownership of God and the stewardship of man.

"Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32).

"For as many as were possessors of lands or houses sold them, and brought the price of the things that were sold" (Acts 4:34).

Consecration is taking man's labels off of all things and placing God's on instead. We take our place as stewards, for ever acknowledging the transfer.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

"After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. 25:14, 15, 19).

The true standard of consecration is leagues beyond the sentimental, superficial maneuvering we see so much of now days. It—

- Is made intentionally.
- Is entire.
- Is eternal.
- Is as deep as death.
- Is as high as heaven.
- Is as far reaching as God's will.
- Is as binding as law.

"All souls are mine," saith the Lord. Then why should we refuse to consecrate our husbands, wives, children, and friends. Is it not

robbery to withhold them? Did not Jesus mean this very thing when He said,

"If any man come to me, and hate [consecrate] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." (Luke 14:26).

"The land for ever is mine," saith God. Then how can we be honest and refuse God his right of ownership? To consecrate the land to God is our bounden duty. To acknowledge His authority should be our chief glory. To be His servant and steward our honored privilege.

"The silver and gold is mine," saith the Lord. Then why should we boast of our riches, or refuse to give to God His own? God our Father should deal to us our portion, instead of us saying what we will give Him.

Wealth is a trust from the Father,  
 Given to His children dear;  
 Not to be hoard in our treasure,  
 But is to answer some prayer.

Consecration is essential to our well being. To withhold any thing subjects us to severe temptation. To have all in God's name cuts off avenues through which the Devil tempts and thereby causes us to sin. No man is safe with any of God's property in his name. With all in God's name we are in divine order.

"In the beginning God."  
 "In the beginning God said, let us make man in our image."

"In the beginning God said to man, be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

"In the beginning God saw every thing He had made, and, behold, it was very good."

"In the beginning God called the light Day, the darkness he called Night, the firmament he called Heaven, the dry land he called Earth, the waters gathered together he called Seas. And the Lord God called unto Adam, and said unto him, "Where art thou?"

The day, the night, the heaven, the earth, and the seas were intact, as God had placed them; but man, God's crowning work of creation, had gone astray. The call of God to man is ringing out today, from heaven, through the earth, on the seas. Calling him back to his former relations, and fellowship with the Father, Son, and Holy Spirit.

The soul truly consecrated,  
 Has no will of its own;  
 Wholly swallowed up for ever,  
 In the will of God alone.

## The Living Word

Written by HANNAH MORRISON

ONE day while reading my Bible, I read a few verses, and they did not seem to mean very much to me, but I thought I would read them again, and as I turned to read them, it seemed as though they stood out in living characters and these words flashed through my mind: They are Spirit and they are life. The Word of God is indeed a living word. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me," Jesus said. "If my word abide in you, ye shall ask what ye will, and it shall be done."

In order to have the Word abide in us, we must read it daily; search for the hidden treasure that it contains. We must think of it, treasure it up in our hearts. David said, "I will hide thy word in my heart that I sin not." Paul said, "Let the Word of God dwell richly in your hearts by faith." A heart that is fortified by the Word of God, is not so easily overthrown by the enemy. Paul also said, "Put on the whole armor of God, the shield of faith, the sword of the Spirit, and the helmet of salvation. He that believeth hath everlasting life."

The Word of God is our chart that points out the way. It is a lamp unto our feet and a light unto our path. Let us read it daily, study its precepts, and meditate on it day and night. The Psalmist said, "While I was musing the fire burned. Then spake I with my tongue." Doubtless he had been thinking of the goodness of God, and his own weakness, for he said, "Lord, make me to know mine end and the measure of my days what it is, that I may know how frail I am." Our God is a great God—a God of salvation, and His kingdom is an

everlasting kingdom, and he says, "They shall talk of thy kingdom, and the glory of thy power."

If we read the Word of God until our hearts are full of it, we will be very apt to speak of it, for out of the abundance of the heart the mouth speaketh. We must feed on the Word of God, and get in the secret place and commune with Him, and let Him fill us with all the knowledge of His will.

FITCHBURG, MASS.

## Reminiscences of W. F. Dallas

By Rev. WILLIAM D. GREY

I HAVE felt for many weeks that I ought to say something about Brother Dallas. I think that no one outside of his family knew him better than I did. This is not an obituary, but simply some recollections of the man, expressive of his character. I have been with him not only in revival meetings and pastoral work, but in his own home and on the farm. We split rails together, and sawed wood together. I have gone with him day after day in the drudgery of home life—if home life could be called drudgery. I have seen him face problems that were difficult to solve. I have watched him when persecution came thick and fast. I have seen him assaulted on the battlefield, when he had nothing to fight with but the "sword of the Spirit." I've watched him in the conflict when the enemies of righteousness were storming the citadel. I have seen him in the secret chambers of his own home, when the storms of worldliness and sin and opposition were raging on the outside. I have, many, many times been with him in his family devotions, and in his place of secret prayer. I saw him when his home and hard earnings of years had burned to the ground. I have seen him in the midst of sickness, when the burden and cares of the home were laying heavy upon him. I saw him when death had visited his home and his heart was wrung with grief. I have seen him when people praised him and when they cursed him, when they loved him and when they hated him, but in the midst of it all, I never saw him change. He met everything with a smile and with the courage of real manhood and Christian character.

He was not afraid of work: he loved work. He lived by work. He never knew defeat. Many times he helped me over difficulties that seemed insurmountable, and gave me a lift when I was down. He took me in his arms and prayed for me when I was struggling with a call to preach. He pushed me to the front when I was too timid to go alone. He helped me into the pulpit and prayed for me while I preached. He loved his family and had a kind word for everybody. I shall not forget him in this world, and expect to strike hands with him in that city, whose builder and ruler is God.

## Burrs

C. A. MC CONNELL

We suffer most from the sorrows that are coming tomorrow, but never reach us.

Choose to be cheerful. Choose it as deliberately, and with as much determination as you choose righteousness. So shall you preach the love of God all day long.

The Decalogue is God's Don'ts placed in front of every danger.

A flood of prosperity seldom floats one toward heaven.

Jesus never shows Himself to the satisfied or the self-sufficient. The confessing soul He pardons, the sorrowing one He comforts, the hungry one He fills with righteousness, and the heart emptied of self He occupies with the Holy Ghost. But the one recounting his own merits prays into empty air.

It is hard to see golden fruit through green goggles.

God says, "Go forward!" Trembling soul, He put the sea there.

# MOTHER AND LITTLE ONES

## A BIG WORD

"Do you know your reading lesson, Tommy?" Aunt Felicia inquired as her nephew came into the parlor from the nursery, where he had been preparing his next day's school work.

"Yes'm; all but one big word, which I can't pronounce. It's the biggest word I've had. Why, it has five syllables!" the young student complained.

"Spell it," Aunt Felicia suggested. And Tommy read slowly from his open book: "O-p op, p-o-r por, t-u tu, n-i ni, t-y ty."

"Yes, that is a very big word," Aunt Felicia agreed thoughtfully; "one of the biggest words we meet in life; but, unlike other big things, the easiest to lose and the hardest to find when once lost."

"What does it mean?" Tommy asked interestedly.

"Your question is very hard," Aunt Felicia answered after a silence; "but I should say that an opportunity is an occasion or chance given us for accomplishment."

"Yes'm," Tommy replied vaguely; and just then a whistle sounded clearly beyond the open window, and he ran out to greet his chum, Dick Dale.

The next afternoon Tommy came home from school looking very solemn. This was most unusual, as the lad was accustomed to running in merrily, eager for his lunch and play.

"You're not ill, are you, my dear?" Aunt Felicia inquired anxiously.

"No'm; I'm just sorry," Tommy answered in his funny little way.

"Sorry about what?" came the question.

"'Cause I missed a word and didn't get to go to the top of the spelling class," Tommy replied.

"But I thought you knew every word perfectly. You spelled them all correctly when

## CHOOSE WHOM YOU WILL SERVE

One summer afternoon a young man sat under the pines on a sloping hillside thinking deeply. Two hours passed and suddenly he raised his eyes to the distant mountains, and said, "I will." That "I will" sent him to an island in the southern Pacific to spend his life with a degraded, barbarous race, whose eyes he slowly opened until they saw their Creator and worshipped Him.

Across the river sat another young man on a bench in a green and beautiful park. He seemed to be thinking earnestly. Suddenly he said aloud, "After all, I will," and sauntered off to join companions who had invited him to a game in the corner club-room. That "I will" cost him in the end home and friends, and sent him to a prison cell—a thief.

## GO YE THEREFORE AND MAKE DISCIPLES

Replying to the question, "Why are the Socialists in Milwaukee so successful?" Victor Berger, the leader of the party in that city, replied, "Because we put nine-tenths of our campaign funds into literature, and because we have three hundred men who are pledged to get up every Sunday morning at five o'clock for the purpose of placing Socialist literature, printed in various languages, into the Sunday morning newspapers found upon the front doorsteps." Would it be possible to secure three hundred churchmen in any city in America to pledge themselves to arise every Sunday in the year at five o'clock for the purpose of placing Christian literature under the doorsteps of the people living in their communities, because they felt that the message contained in Christianity was a more vital message than that contained in Socialism?—*All the World.*

## THINGS THAT DEFY VALUATION

Oh these priceless things—how we miss them! How Jesus pleaded for them! Judas had companioned with that unworldly life, had heard the Master say that the jewel's farthing was worth more than the jewels of the

I heard your lesson this morning," Aunt Felicia observed.

"Yes'm, I did know every word and could spell 'em as fast as you'd call 'em," the student replied gravely; "but you see, I was looking out the window watching a boy fly a kite when teacher gave the word out, and I didn't hear. She was away off from me, and I didn't think all those in front of me would miss it; but it was the hardest word we've had—that one I was telling you about yesterday, you know—and everybody missed it till it got to Sam Pratt, and he trapped us all clean to the top of the class and got a head mark. I was leading the class you know; but that head mark put Sam up with me, and there wasn't any use of my missing it either, for I knew it well, only I didn't hear teacher when she called the word."

"It was 'opportunity,' was n't it?" Aunt Felicia asked thoughtfully. "And you lost it. Now do you understand what the word means? It means just what you lost by inattention. It is a very big word and plays a most important part in everybody's life. It calls to us all; but if we do not answer before it's gone, we lose it, and then we

## THE HUMBLE WORKER

I have no gift of eloquence  
To preach, exhort, or pray  
I can not point with glowing words  
To Christ, the living way;  
But I can tell how wondrous dear  
My Jesus is to me,  
And let His light so clearly shine  
That all around may see.

I can not cast the fisher's net  
Into life's deep, dark sea;  
The wisdom for that heavy task  
Was never given to me;  
But I can kneel upon the shore,  
And pray for those who toil,  
And when the boats come slowly in,  
Help gather up the spoil.

The Master sees the lowest work  
Of all His children true;  
And in the crowning day will give  
To each his honest due;  
And when the sheaves are gathered in  
From fields that I have sown,  
I then shall take from His own hand  
The palm, the robe, the crown.  
—Selected.

rich, and yet he had not learned that there are things which can not be bought and sold. You can buy a book of poems, but you can not buy a poem. The poem is yours only as the unpurchasable gift of God to your soul. You can not buy a home, a happy hour, a good conscience, or a rich hope. Life is made up of things that defy all valuation by this world's standard—things the worth of which can only be expressed in that mystic coinage which is stamped with the image of One wearing a crown of thorns, and has for its superscription, "Ye did it unto me."—PERCY C. AINSWORTH.

## MEEKNESS IS MASTERFULNESS

We generally associate meekness with crawling and think of it as weakness. We live in the day of the strenuous, and a fellow must not let the rest walk over him. We will not stand everything—"The worm will turn." We have heard all this before. Correct—the worm will turn, and the man gets down to the level of the worm when he turns. We have missed the matter. Meekness is that self-mastery and perpetual poise of soul that commands the world. The sun makes no fuss, but it is more powerful.—Dr. GRIFFIN W. BULL.

"One of the journals of the liquor-dealers' association makes this frank admission: 'The church people can drive us out of business when they try, and we know it. Our hope is in working after they grow tired, and in working three

feel sorry, just as you are feeling this afternoon."

"Oh, yes'm, I believe I know what it means now! And I don't believe I'll forget it!" Tommy replied after a thoughtful silence.

"Then you've learned one of the finest lessons of all," Aunt Felicia said. "'Opportunity' is indeed a big word.—MED RANSOM, in *Christian Observer.*

## PUSHING ON

The Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it would n't be a bridge of faith.

There is a self-opening gate which is sometimes used in the country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is, to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea—when you come squarely up without flinching, to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, in the name of God, and it won't be there! —H. CLAY TRUMBULL.

When God prepares a hammer it will not be made of silk.—HORACE BUSHNELL.

hundred sixty-five days in the year.' The example of righteous indignation set by our Lord should prevent the church from growing weary and giving up the fight. Can not the church also fight against the gigantic evil of intemperance three hundred and sixty-five days in the year, and drive it out of business? Instead, are we not practically doing in many states what France did in feudal times with her highway robbers? She issued licenses to them to ply their trade three days in the week. As has been said, we license saloonkeepers to ply their trade six days in the week, and we do not keep a very close watch over the seventh."

## THE LORD HAS NEED OF LITTLE THINGS

"Wordsworth sings of  
"That best part of a good man's life,  
His little, nameless, unnumbered acts  
of kindness and of love."

And is he not right? Is it not these little acts of kindness, so small, perhaps, that the doer never thinks of them again, which give the greatest amount of happiness to the greatest number of people? For, after all, our happiness really depends largely upon little things. What a vast total the little, nameless, unnumbered acts of kindness make! And isn't it fortunate that while there are relatively only a few people who can do great things for Jesus, every person living can do a great many of the little things for Him!"

*A Responsibility From Which We Can Not Be Absolved.* If Jesus Christ is everything to me, I know He can be everything to any man; and because I know it then woe is me if I do not do all that is in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ—which means if I am loyal to Him—I am in touch with everybody to the ends of the earth who needs Him, and I can not wash my hands and say that He might excuse me from this matter.—Dr. MALTBIE D. BABCOCK.



# Fourth General Assembly: Some Results

## ALL FEARS HAVE FLED AWAY

Written by T. H. AGNEW

All that seemed to have a fear that the coming General Assembly would be seriously divided, have lost all such fear since the General Assembly has closed. Another testimony that much, or many, of our fears are not well founded. Having been a member of each General Assembly since the Church was organized, and a member of each legislative committee, until this General Assembly—and at my own request I was left off of all the standing committees, that I might have more time to represent the Olivet Holiness University—I am prepared to say that I never witnessed such unity as we had at this General Assembly. So many remarked, even before the Assembly proper opened, "Well, I am a member of the Pentecostal Church of the Nazarene; it matters not what legislation may prevail."

It seems we have passed the experimental age of the Church, and it now seems that real consecration to the Church has come. It is one thing to be consecrated to God, and quite another thing to be consecrated to the Church. All holy people know, or soon will know, that it is one thing to be saved from a thing, and quite another thing to be saved to a thing. The double salvation is everywhere. We must be saved from the Church, and then saved to the Church. Saved from the people and saved to the people. St. Paul was saved from the Gentiles and then saved (sent) to them. So we must be saved from even that which is good, and then saved to it, in order that we may be free from it and yet of it and united to it. The mighty blessing of the Holy Spirit that was poured out on the General Assembly, in my opinion, was the result of this conviction that we have reached that place in the history of the Church—the Pentecostal Church of the Nazarene—where we neither are to look back to, away from, nor for another. It is now the judgment of all that the Pentecostal Church of the Nazarene is the sure providence of God for the consecration of all the holy energies of the sanctified, to build up the kingdom of God in holiness, and also to preach and maintain all scriptural doctrine necessary to holy character and salvation.

Now to the work before us. Our fears are gone. United we stand. Enlarged views of the Pentecostal Church of the Nazarene have come to every delegate and visitor that attended the General Assembly at Kansas City. It is now the duty of all such to enlarge the vision of all members of the Church, and to quicken the activity of every pastor and member of the church that did not attend the Assembly. Great revivals should break out. The missionary offerings should greatly increase. Church extension money should now begin to flow into the hands of the treasurer. Every family in the whole church must have the HERALD of HOLINESS. Every member of the church must get in line, and all pull for the greatest possible giving and sacrifice, in the interest of all our schools. Amen!

## A MARVELOUS GATHERING

Written by J. T. URCHURCH

No other words would begin to describe the General Assembly of the Pentecostal Church of the Nazarene, which met in Kansas City recently. People were there from many parts of the world and from almost every walk of life. They were there with myriads of pet plans, purposes, and desires. No doubt but some had their plans paralyzed, their purposes pulverized, and their desires demolished; but the one great central burning determination—"to spread organized scriptural holiness over all lands"—was undisturbed, was unshaken.

Others, with more gifted pens and brilliant words, will describe the marvelous manifestations of the Holy Spirit's presence, and will tell of the glad self-sacrificing local church which provided such splendid entertainment, delightful to us all; but, if you will pardon me, I wish to lay a loving offering at the feet of our Heavenly Father, who so graciously moved upon the hearts of His children in behalf of rescue work.

This baby church, the Pentecostal Church of the Nazarene, took a decidedly forward step and

elected a permanent General Board for Rescue Work. Do you wonder at my rejoicing when I tell you that more than twenty-one years ago my young wife and I turned our faces from the comforts of our happy little home to the poor, pitiful, perishing pilgrims of slumdom? Where for three and a half years, with the help of a few faithful Christians, we labored, night and day, among the heartbroken outcasts of society? During that time God gave us a thousand bright professions of salvation, and then I was expelled from the great denomination of which I was a member, for running a mission in the

## PASSING THE INNER VEIL

Written by I. W. STEWART

Here the way becomes so narrow  
Friends can not walk side by side—  
So alone I passed the threshold,  
Leaving all things else outside.

Here the soul meets its Redeemer  
With no other—just alone;  
And my Lord adjusts the difference—  
Makes my heart just like His own.

Every base or vile affection  
Is disposed of through the blood,  
And I stand in Him completed—  
In the likeness of my God.

Now my will is changed completely  
Just His will is bliss to me;  
Just to know that He redeemeth,  
And His own I e'er may be.

That wherever I may wander,  
'Tis but His hand that leads;  
That His presence ever fills me,  
And supplieth all my needs.

For what bliss can mortals hunger  
More, in all of God's demands,  
Than to know they're one with Jesus,  
And be graven on His hands.

To earth's pleasures now oblivious,  
All I want is Him to please;  
All my days, His love proclaiming,  
Or adoring, on my knees.

Fretfulness is now a stranger,  
Fearfulness has tak'n its flight—  
All such anxious cares have left me,  
God hath chased them out of sight.

Oh, He made me white and glist'ning,  
And He showed me what He'd done;  
And He filled my mouth with laughter  
When my heart and His were one.

There is naught with it compareth,  
When His face He showed me there;  
I was raised from earth to heaven;  
He's the fairest of the fair.

Well, I just said, "Hallelujah!"  
I have found such wondrous bliss;  
He has sanctified me wholly—  
He is mine and I am His.

underworld! My co-worker, Mr. C. C. Lastinger, was also expelled. He has since gone to heaven.

One night, in the slums, while surrounded by a crowd of drunken men and women, we knelt on the ground in prayer and God called me to go forth to arouse the interest in that particular line of Christian work. For eighteen long years, wife and I have gone forth, misunderstood, misrepresented, not wanted, but to mix with the people and to hang around the outskirts of religious gatherings begging that rescue work might be duly recognized; and now, unexpectedly, there comes a happy surprise. Not grudgingly, but gladly and joyfully, a great Assembly elected a General Board for Rescue Work. No, no, they did not stop there, but with a strong vote, adopted a Committee Report which requested every pastor in the entire church to preach on rescue work once each year, and take an offering for same, a portion of which is to be sent to the General Rescue Board.

A blessed vision opens before me! My heart rejoices as I see the work of my Master in the hearts of His people. Of course the success of the work will depend largely upon the initiative of the General Board and the co-operation it receives from the rank and file of the church. May heavenly wisdom be given this board to properly plan and push forward the delicate, difficult work assigned it.

May heaven richly smile upon this church, which dares to openly, boldly take the initiative in legislating for a systematic effort in redeeming betrayed, outcast girls from lives of sin, suffering, and shame.

## WE MUST DO SOMETHING WITH JESUS

We must take Him to our hearts, to the highest place of love and honor, or we must reject Him. What shall we do with Him? Before every one of us He stands waiting at our door, and we must ask and answer this question, "What shall I do with Jesus?" He comes to us in every gentle and gracious way—to be our Savior, our Friend, our Lord, our Guide, and we must either accept Him or reject Him. We may postpone our answer, but delay does not rid us of the question—it only pushes it forward, and when we go on a little we shall meet it again. The question must be answered either by our acceptance or by our rejection of Christ. Not accepting is really rejecting, and, therefore, while we think we have not answered the question, we really have answered it. We should think seriously what the rejection of Christ involves. We know what it involved for Pilate. What will it involve for us? Would we crucify Him afresh?—Dr. J. R. MILLER.

Sand in the shoes makes walking anything but easy! A big rock in the path wouldn't give half so much trouble. You can just walk around the boulder, and that is the end to it. But those pebbles in the shoes! You carry them along with you and every step you take they hurt. A boy or a girl would very soon sit down by the roadside and shake the sand out of both shoes and go on rejoicing. Of course! But there are some people—grown-up people—who are not so wise. They have a good many troubles, some of them large, like the boulder in the road, but most of them small, and the small trials plague them a good deal more than the big ones. They have learned to leave the greater difficulties to God. The boulder is too large for them to lift out of the road; so they just leave it to the Heavenly Father, as they have a right to do, and go on their way. But the sand grains in the shoes! these are the petty trials, and these they just carry about with them. I wonder if people think that God cannot be trusted with the pebbles as well as with the great boulders? "Casting all your care upon Him, for He careth for you" must include the pebbles.

## IT WERE WELL FOR HIM

Christ holds up sin against childhood as a capital crime in His government. God will hold stern reckoning with the tempters and corruptors of children. The thought of millstone and the depth of the sea is associated with the person who, by evil counsel, bad example, or obscene word, drops poison in a child's mind. Parents may well ponder Christ's words, for many parents cause their children to stumble. There are thousands whose children are living in sin because of their father's and mother's example. There are boys whose hearts have been turned away from God and the church because their fathers have been worldly and prayerless and ungodly.—SUNDAY-SCHOOL JOURNAL.

## THE SINNER WAS WORTH DYING FOR

I suppose none of us who are in work for God have not at one time or another felt that there are some people who are hardly worth the toil and the sacrifice and the pain. If ever we are tempted to feel it, let us get back quickly to the cross, and looking into the face of Christ know this: that whatever we think of the worth of man, whatever we think of man's condition in his sin, Christ and God think he is worth dying for.—G. CAMPBELL MORGAN.

# THE WORK AND THE WORKERS

NIGHT LETTER

## To the Church Triumphant

Little Rock, Ark., Oct. 25, 1915.

HERALD OF HOLINESS:

Rev. A. B. Calk, pastor of the Little Rock church, died October 24th, at 4:30 p. m. His remains were sent to Pollock, La., for burial. Funeral services conducted by District Superintendent.

B. H. HAYNIE, *Dist. Supt.*

## Announcements

**NOTICE KANSAS DISTRICT**—We are to be highly privileged in having Sister Eaton, our returned missionary from India, with Sheeshu, a little child-widow, among us for a tour of the District, beginning about October 25th. This will be a great blessing to our District, and will mean much to the cause of missions in our midst. Our District Missionary Secretary and Treasurer, Rev. Thos. Keddie, Jr., 712 5th East, Hutchinson, Kas., will notify the churches of the time of Sister Eaton's coming. Please let nothing stand in the way of a most thorough advertising of her visit and inspiring addresses, so that at each place visited, she may have as large a hearing as possible. I am sure her visits to our churches will be to each a treat indeed, and a source of much helpful information.—H. M. CHAMBERS, *Dist. Supt.*

**CHANGED ASSEMBLY DATE**—Dallas District Assembly will meet in Dallas, Texas, November 3d to 7th. Let all reports be in the hands of the Secretary on time. Great evangelistic service Tuesday night, November 2d. Write Rev. H. B. Wallin, Station A, Dallas, Texas, that you are coming, if you want entertainment. If the committee fails to meet you at the railroad station, take a Sunset street car for Oak Cliff, get off at Tenth street, and you are within a half block of the Nazarene Church.—P. L. PIERCE, *Dist. Supt.*

**EVANGELISTIC**—Any one desiring my services in evangelistic meetings, may address me at Hutchinson, Kas., R. F. D. 2, Box 1.—F. C. WEBBER.

**WANTED**—To get in touch with a good sanctified singer; a single man preferred. If you have the blessing and willing to pull hard, write me at 1407 West Third st., Oklahoma City, Okla.—J. W. OLIVER, *Evangelist.*

**GROUP MEETING**—The group meeting to be held at our Lawrence (Kas.) Church, composed of the following churches, St. Joseph, Mo., Kansas City, Mo., Topeka, Kas., and Lawrence, Kas., will have its first meeting Friday, October 29th, at 7:30 p. m. There will be three services on Saturday and also Sunday. We are expecting a goodly representation from the above churches and while we have no organization at Leavenworth, Kas., we are expecting a representation from there also. We are looking forward to a very gracious time of holy fellowship and helpfulness in the Lord. We trust that many who are not members of our church, will attend and enjoy the feast.—Rev. HERBERT HUNT, *Sec'y.*

**PASTORATE DESIRED**—As I am arranging to dispose of my ranching and farming interests, that I may be free for ministerial work, I would like a pastorate anywhere in the Northwest or Middle West. I am a ministerial member of the Dakotas-Montana District.—H. G. COWAN, Malta, Mont.

**DAKOTAS-MONTANA DISTRICT**—Licensed preachers in the course of study, who wish to take examinations during the year, will please write me, or any of the other examiners, and arrangements will be made to give them the examination desired. Some of the examiners are prepared to give the students review questions, preceding and preparatory to the examination. Students desiring these please write, enclosing a stamp for reply, which should be done in all cases, and the review questions will be sent. The examination may then be taken when the student is ready. Questions will be sent to the pastor of the student, or if the student be a pastor to some member of his Church Board designated by him, in cases of examination.—H. G. COWAN, *Sec'y. Board of Examination.*

**NOTICE TO SAN ANTONIO DISTRICT**—To all delegates and visitors to the San Antonio District Assembly, to be held at San Antonio, Texas, November 17 to 22, 1915: Please note we have secured reduced rates on the railroads, one and one-third fare for the round trip. Ticket will be on sale only two days, 16th and 16th of November. Good

## MESSAGE FROM BUD ROBINSON

Next week I begin writing weekly and securing subscribers exclusively for the **HERALD OF HOLINESS.**

Now let all of us roll up our sleeves and pull for victory all along the line.

BUD ROBINSON.

for return until midnight of November 22d. In case your ticket agent has not received the rates, insist that they have been given and take a receipt for your ticket, and give it to us at San Antonio as soon as you get there, and we can secure a rebate for you; otherwise we can not. Unless the above is adhered to, your secretary will not ask for rebate for any one.—THOS. D. DUNN, *Railroad Sec'y.*, 1724 Burnett st., Waco, Texas.

**KENTUCKY DISTRICT ASSEMBLY, NOTICE**—Kentucky District Assembly will convene at Ashland, Ky., November 24th to 28th, Dr. E. F. Walker, presiding. Ashland is situated on the Ohio river, also on the Chesapeake & Ohio railroad, 125 miles from Lexington, Ky. Easy of access, and will expect all pastors and licensed preachers present, also all delegates from churches. We want a full report from all, and a good attendance.—W. W. HANKS, *Dist. Supt.*, Box 233, Ashland, Ky.

**NOTICE TO MISSOURI DISTRICT**—Copy for the Minutes of our Assembly is in the hands of the publishers, but owing to rush of work they were unable to say just when they would be complete. We have only sixty days to pay for them, and I lack \$14 of having the necessary amount. Please let every church send in an offering on this, as I am unable to make up the deficit. Note the change in my address.—Mrs. ERNA PATTERSON, *Mo. Dist. Sec'y.*, Fisk, Mo.

**EVANGELISTIC**—Any who may desire my services in the state of Illinois, please write me.—Rev. G. W. DOWNEY, *Evangelist.*, 1535 North Calhoun st., Decatur, Ill.

**WANTED**—A sanctified young man or woman who can teach violin, thereby paying their own way through school. Apply at once to the Arkansas Holiness College, Vilonia, Ark. A splendid opening for the right person.—C. A. IMHOFF, *Pres.*

## Special Offer To Our Subscribers

## A 50c Calendar for 25c

Our Bible Gems Calendar is not only a thing of beauty—it is sure to prove a blessing to every home to which it goes. We are especially anxious to place it in every Pentecostal Nazarene home, and have decided to make a special offer to all subscribers to the **HERALD OF HOLINESS.** To every subscriber who will send us twenty-five cents, together with the names and correct postoffice addresses of five persons whom they believe to be interested in religious literature, we will send postpaid one of the best Bible Gems Calendars. This offer is good only until November 15.

## Order Before November 15

### OUR PURPOSE

We do not profess to be altogether benevolent in making this offer. Besides our desire to prove a blessing to every home where the **HERALD OF HOLINESS** goes, we have two purposes to accomplish:

1st. We want to send out as many Calendars as possible before November 15th; as we are confident that every Calendar in the hands of our people will mean the sale of several others before Christmas.

2d. We want the names of persons which we are asking you to send, in order that we may interest them in purchasing holiness literature. (See Adv. on page 15).

PUBLISHING HOUSE OF THE  
PENTECOSTAL CHURCH OF THE NAZARENE  
KANSAS CITY, MISSOURI  
2109 TRUST AVE.

NIGHT LETTER

## God's Glory Manifested

Fitchburgh, Mass., Oct. 25, 1915.

HERALD OF HOLINESS:

Greatest manifestation of divine power and glory broke loose on us Sunday night that I ever saw in our church. Preaching service gave way to a volume of shouting, laughing, and glorious altar service for hungry souls who touched God. Even announcements and offering had to wait the holy tide.

C. P. LANPHER, *Pastor.*

**NOTICE TO NORTHWEST KANSAS GROUP MEETING**—The Plainville, Plainville Circuit, Covert, and Evergreen churches will meet at Plainville, October 29th. The first service will be Friday night, 7:30 o'clock, and all day Saturday and Sunday. All are invited. Entertainment free. Pray for this convention. We are expecting a pentecostal time. At the close of this, we will begin a revival meeting.—IRA STEVENS, *Pastor Plainville Church.*

**WANTED**—A consecrated young man singer, whose soul is on fire, to take charge of the music in rural unadorned revival meetings. Have meetings enough to take full time until next summer.—Rev. H. M. SHIRK, Appleton City, Mo.

**CHANGE OF DISTRICT ASSEMBLY**—The place of the holding of the District Assembly of the Louisiana District has been changed to Lake Charles, instead of Shreveport. The time is the same as has been announced, December 1st to 5th.—T. C. LECKIE, *Dist. Supt.*

**CHANGE OF ADDRESS**—The address of Mrs. Erna Patterson, Missouri District secretary, has been changed to Fisk, Mo.

**CHANGE OF ADDRESS**—The address of District Superintendent, U. E. Harding, is changed from Indianapolis, Ind., to New Castle, Ind., East Thornburg st.

**CHANGE OF ADDRESS**—The address of District Superintendent, S. H. Owens, is changed from Ryan, Okla., to Bethany, Okla.

## District News

### DALLAS DISTRICT NOTES

"A fine day at Bonham last Sunday. Annual church meeting showed good progress this year, and great encouragement for the coming year. By unanimous vote, I was called to serve them another year, and have accepted."—M. J. Guthrie.

"Our church at Troupe is taking on new life; some good members coming in. The General and District Superintendents' apportionment came up all right. Mt. Hope is also making some advancement. I am now in a good meeting at Dale, Texas."—N. E. Tyler.

"The Lissie church is doing well. God is calling some of our young people into His work. We will be well represented at the Assembly."—John J. Douglas.

"The church recently organized at Gause is doing fine. I will serve them another year. Have also accepted a call from Milano and Pin Oak churches. Wife and I are coming to the Assembly."—C. H. White.

"Sunday was a good day in Dallas First Church; fifteen new pupils in Sunday school. We are planning, praying for, and expecting a great Assembly."—H. B. Wallin.

"The new roof on our Texarkana church is just completed, also a well shed for the parsonage, and it is all paid for, thank the Lord. Two were saved in the 11 o'clock service Sunday. God is with us."—W. B. Pinson.

"Tidings of great joy! The revival is on in Sherman. Thirteen at the altar Sunday morning, and not a barren service since. We are expecting a hundred souls. Don't know when we will close; may run a month."—B. F. Pritchett.

"The Macy church is enjoying another good meeting, Brother Sparks doing the preaching. Three sanctified last night. The fire is falling."—A. J. Smith, *Sec'y.*

Pastor. Bates received another fine class into

**NOTE OF APPRECIATION**

The writer takes opportunity through the **HERALD OF HOLINESS** to thank our Church for continuing him in the high, honorable, and holy office, and to state his appreciation of the love so manifest in the election to so great a position. Realizing in some degree its corresponding grave responsibility, he most earnestly requests your constant prayers that as we enter into the urgent and strenuous duties of another quadrennium, we may be so continuously filled and fired by the indwelling Christ, we shall have an eye single to God's glory in seeking multiplication of effort and results in all the departments of our denominational undertakings—both in the home and the foreign fields.

H. F. REYNOLDS, *Gen. Supt.*

October 25, 1915.

the church at Peniel last Sunday. Brother E. H. and Rev. Mrs. E. J. Sheeks being among the number, they transferring their membership from the Arkansas District. This means some more good soldiers in our already aggressive army. Brother Bates is now in a good meeting at Floyd.

Evangelist Frank Daniels is in a revival at Cedar Hill. I have just had a pleasant visit with the newly-organized church at Nelson Chapel. They have the real Nazarene spirit there, and will doubtless build a good work.

Rev. C. W. Johnson is in a good meeting at Rosewood. Brother Johnson comes to us from the Arkansas District, and will help us push the battle for organized holiness.

A telegram from General Superintendent Wilson informs me that he will hold our Assembly on our choice of date, November 3d to 7th. Let all our people take notice, and plan to be there for roll call Wednesday morning at 9 o'clock. Better come for the great evangelistic service Tuesday night.

There are many railroads coming into Dallas, and it will be impossible to meet all trains, but if you will write Rev. H. B. Wallin, Station A, Dallas, Texas, telling him what train you will come on, some one may be able to meet you. If you fail to meet a guide at the station, take a Sunset or South Loop car for Oak Cliff, get off at Tenth street, and you are in a half block of the Nazarene Church.

Don't miss the date, November 3d to 7th, then don't fail to be there. We are expecting a great revival in connection with the business of the Assembly.

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

**EASTERN AND NEW ENGLAND NEWS**

The Richland, (N. Y.) holiness campmeeting has been running for many years, under the leadership of evangelist George J. Kunz. While many souls have been saved and sanctified to God at this camp, it is reported that this year's camp was one of the best of its history.

Dr. Brooks, that old holiness war horse, is now in New England preaching and teaching the good old doctrine of Bible holiness. Although Dr. D. F. Brooks is about seventy years of age, he is still active in the field.

The holiness churches and pastors of New England are settling down to their fall and winter holiness conventions. The Boston Monday holiness meeting is to change its location in one of the Baptist churches of the city, rather than at the Shawmut ave. mission, where it was held last year.

It is reported that Dr. C. J. Fowler is to revive the old Boston fall holiness conventions, so many years held by Drs. McDonald and Gill. May God save and sanctify many souls at this meeting. Amen.

Evangelist Mrs. Cooper, that blessedly saved and sanctified ex-nun of Fair Haven, Mass., is soon to leave New England and move to York, Pa. The Lord uses this sister to get many people into the fountain of cleansing.

Pastor Riggs, of Lowell, Mass., writes us from the General Assembly of the Pentecostal Church of the Nazarene, that God is giving them great victory there. Drs. Breese, Walker, Reynolds and Wilson were elected General Superintendents.

Pastor G. W. Schurman, of Haverhill, Mass., closes up his pastorate this fall and takes up work in the West. Brother Schurman will leave a good many friends in New England.

Between 300 and 400 persons attended the services of the Wesleyan Pentecostal Church of Providence. This is perhaps the largest attended holiness church of that city. Several new members have joined the church on probation and full membership the last few weeks, and more are to follow.

A Christian salesman from New York City, was stopping at one of the leading hotels of Providence, R. I. Being weary of spending his evenings shut up in his room, he went out into the street and asked an officer of the law, if there was not a rescue mission open that night where he could spend the evening. But the police officer of the law told him he did not know of one. It is a shame that this city of 250,000 inhabitants has not had a real live Pentecostal mission for many years.

Many of the evangelical pastors and churches of Pawtucket, R. I., have united together in building a large tabernacle, in which to hold revival services. They feel it is better to do this than to wait for some great evangelist to come a few years hence, while thousands of souls will die and be lost. "I would to God that all the Lord's people were prophets."

Pastor Norberry and the people of the Wesleyan Pentecostal church, of Providence, R. I., have moved their place of worship from Columbus hall to Metropolitan hall. This is the best place of worship that they have worshiped in, since their organization.

Pastor Bryant and his people at Everett, Mass., are preparing a series of revival meetings in their church this fall. No pastor for some years back, has done better work at Everett, than God is helping Pastor Bryant to do these days.

The holiness convention just closed in the writer's church, was the best series of meetings held there since their organization. This church is soon to hold their anniversary of the first year of victory since they came together. To God be all the praise. — JOHN NORBERRY.

**General Church News**

**FIRST CHURCH, CHICAGO**

Sunday, October 17th at First Church, was a day long to be remembered. Our pastor, Rev. I. G. Martin, was at his best and preached with unusual unction and power, both morning and evening, and in spite of a rainy day the crowds were large. God's blessing began in the Sunday school and increased through the day, so that the night service wound up with a blaze of divine glory. Souls sought and found Jesus and backsliders were reclaimed. The afternoon meeting, led by J. A. Berry, was one of the old-fashioned kind where the very atmosphere was permeated with the presence of God. Even the children's meeting was blessed in an unusual way.

In the morning service, during the sermon, dear Sister Lockwood was called to her eternal reward. She closed her eyes in the sanctuary to open them in heaven. She heard the morning sermon in First Church and then joined in the

**DOES IT PAY?**

[The following letter, received recently from Mrs. Kate Foster, of Halfway, Ore., is sufficient answer to the above question. Try it, dear reader.—EDITOR.]

HALFWAY, ORE.

I enjoy reading the **HERALD OF HOLINESS**; I find in it so many helpful things. My prayer is that many souls may find God through reading its pages. I must tell you what it did for my daughter-in-law. She was a Christian, but had never heard of sanctification. I sent her the paper in which there was an editorial on sanctification, and she went to praying to the Lord to sanctify her. And He did, and she came through shouting the victory, and has had it ever since.

jubilee anthem in the evening around the white throne. She was found on good ground when Jesus claimed her, and while we weep with Brother Lockwood at her vacant chair, yet we rejoice that she has made the city. Funeral was held at First Church, Wednesday, October 20th, Brother Martin pointing the bereaved ones to that heavenly home, where our loved ones are waiting for us.

Brother George S. Hicks, known as "General Hicks," an old-time member of our church, and long a leader of our open-air work, was suddenly called home Tuesday, October 19th. Without a moment's warning, he left the open-air work here to march in the triumphant procession down the golden streets. Funeral will be held at First Church, Friday, October 22d.

These two sudden deaths in our midst, cause us to stop and think, "Are we ready should we be called without warning?" With these thoughts, a large crowd gathered for the Wednesday night prayermeeting, which was remarkable because of the presence of God. The altar service ran late and most of the seekers found God. Old times have surely come again, and we praise God for the landslide we can see just leaving the summit of glory.—Mrs. J. A. BERRY, *Church Reporter.*

From Evangelist WILL J. HARNAY

Let me say to your church and people, through your great paper, that we have just closed a good meeting at Lufkin and Batson, Texas, with the Nazarene Church and others co-operating. God was with us, the Holy Ghost came upon the meeting in pungent conviction, broken-hearted sinners crowded the altar, and scores of weeping penitents found pardon and cleansing. They were good meetings. Brother Pierce has done a great work on that District. It is being used of God. We are now lecturing on prayer in Asbury College, and the spirit of the Master is upon the work. The students and Faculty are certainly enjoying these heart talks on prayer.

Dr. Haynes, God is blessing you; the Holy Ghost is using your editorials. God bless you and my precious brother and friend, McConnell. We long to see you. We soon begin our fall and winter campaign. We have part of November open. We have had the best summer of our life—more men saved, and more joined the church. We string the fish as we catch them. Many of our people have made a great blunder in not urging folks who get through to join the church. Thank God, we always exhort them to join the church right there and then. The church needs them; they need the church.

From Evangelists JARRETTE and AYCOCK

We have just closed a gracious meeting at Yeager, Okla., in which more than fifty souls prayed through to victory. We were denied the use of the church so a good Baptist brother cleaned out his blacksmith shop, which held about two hundred and fifty people, placed sawdust on the floor, seated it well, and the battle began. For ten days not a move was made, but we kept hammering away until the fire fell. A plan was laid to egg us, but God nipped it in the bud by converting the lenders. We were preaching on hell when the victory came, and one man who had threatened to show us the road if we came near him, fell on his face and cried to God for mercy and was gloriously saved, and said we could eat his grub as long as we wanted to. Fourteen prayed through that night, and then there was no stopping to it. It was said that a tear had not been shed there for ten years in a meeting. We immersed twenty-eight the last morning. This makes me feel like pressing on. We go from here to Francis, Oklahoma, for a meeting in the Methodist church.

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## EAST WAREHAM, MASS.

The Lord of hosts is still with us, and our people are coming up the line. Had a great meeting on Labor day. The lovers of holiness came from all around. Rev. J. A. Ward, of Providence, R. I., was the preacher. The saints had a real feasting time. A real spirit of prayer is on both pastor and people for our revival services, which begin October 28th. We are expecting Rev. Henderson, of Columbus, Ohio, for our evangelist. We are looking for a tidal wave of salvation from the Lord. Let all the saints pray for us. The battle is on.—L. H. COVELL.

## BOWIE, TEXAS

After being tied down with business, the Lord helped us to get free. We are now open and ready for calls to hold revival meetings anywhere. Write us if you want a meeting.—"The Happy Doctor," Rev. Dr. W. T. GIVENS and WIFE.

## GORDONVILLE, TEXAS

We still have our tent staked in Gordonville for a revival. Last night was the first service since Thursday, it has been raining so, but God gave the victory, and our altar was full. Pray that God will give us as great a meeting as this part of Texas has ever seen.—LUM JONES and MIKE ROBERTS.

## STAMFORD, CONN.

We have had our District Superintendent with us Tuesday, Wednesday, Thursday and Friday evenings, and Rev. Mrs. S. N. Fitkin the two Sunday nights. Brother Marvin's last two subjects were: "God First," and "Lest I Become a Castaway." There was some examination going on, and quite a stirring up among the people. Sister Fitkin's last Sunday night talk was, "Is Thy Heart Right?" How she did exalt conversion, and I have good reasons to believe pulpits and pews would accuse her of preaching holiness. It was one of the best sermons ever given from our little pulpit. Quite a few came in for the first time. They received the pure truth, so they are not in doubt as to what the second blessing stands for, or what it is.—S. C. INGERSOLL, *Pastor*.

## MILTON, CAL.

The battle in upper Calaveras county is moving on blessedly, and things are coming to pass that gladden our hearts and must make heaven rejoice. The Smith band are the special workers, and are being used of God. They are now in Angel's camp, which is their fourth meeting in that part of the county. We reported the meeting at Copperopolis some time ago. Since then they have held meetings in Murphey's and Vallicita, and are now in their second week at Angel's camp. At all these places God has honored the faith and prayer of His children in a special way. The towns have all been stirred, the meeting place filled to overflowing, souls have been saved and sanctified, and the good part of it all is that they have most all been people who have never made any kind of a profession before, and many of them who never had anything to do with the church. In all these places there had never been a real revival in the memory of the people living there, so the work is new and they have new material to work on almost altogether. The whole country has fallen in love with Brother Smith. He is doing some straight preaching, but the people receive it gladly. Many bright young people are getting saved and taking their stand definitely. Other towns around are calling for the Smith band to come at once, as they have heard of the work in these places. Plans will be made to enter them as soon as possible. Arrangements are being made to look after the converts and develop the work that has already been started.—M. R. DUTTON, *Pastor*.

## A SUMMER CAMPAIGN

After having attended Central Nazarene University the past session, I left Hamlin for Claude, Texas, where I spent a few days with home folks, then on to New Mexico, where I joined Rev. T. M. Scott and wife, and Rev. Felix Graham for our summer's campaign. Our first meeting was at Ranger Lake, N. M. God wonderfully blessed us in giving about twenty souls. The last day of the meeting was a great day. The writer preached on foreign missions in the afternoon, and a great interest was manifested. We organized a missionary society. From there we went to Warren, N. M., for a ten days' meeting. The battle was hard here; only one soul prayed through, but many who were under conviction were saved and sanctified in the next meeting nearby at Bronco, Texas. There we joined Rev. B. F. Neely, who had been called to hold this camp. It was a feast to our souls to listen to his messages. There were about one hundred seekers prayed through here. New Mexico is a needy field. We never met with a more loyal and free-hearted people than these. Our next meeting was at Miami, Texas. On account of the delay

## PITTSBURGH DISTRICT

[The following by Brother N. B. Herrell, is so pertinent and so striking, we wish to call special attention to it on the part of our readers.—Editor.]

The Pentecostal Church of the Nazarene is likened to a great train with thirty-two divisions, each District representing a section, loaded with the Bread of Life. The question is, "Are we willing, as a section, to take the siding and allow another to pass? Or will we take on fuel, get up more steam, sand the rails, ring the bell, blow the whistle, pull over the grade, and deliver the Bread of Life to the starving souls in the valley of decision?"

Preachers, deaconesses, and laity of the Pittsburgh District, what do you say? As your District Superintendent, I refuse to take the siding. I am in for taking on fuel, getting up more steam, sanding the rails, pulling the grade, and delivering the Bread of Life. But I can't do this alone. It will take every one of us, with all we have, to do the least God will expect of us as a District. What do I hear you say?

If you are in for this Bread of Life train, get on your knees and fire up. It takes fire to get up steam. Fire up! Get the old clinkers shaken up and broken to pieces so you can dump them out in the ash pan. Take on fresh fuel; get a good draft going; we must get up enough steam to climb the grade and blow the whistle at the same time.

of our tent, we only stayed here a few days. After this meeting we went to Claude, my home town, where our band separated, Brother and Sister Scott returning to New Mexico to take a pastorate for the coming year. Brother Graham and I remained here for a few days' meeting, and had great victory. The crowds were small, but several prayed through in the old-time way. This ending our summer's work, we came back to Central Nazarene University for the coming session of school. We are longing for the day when all preparation will have been made and we sail for India's shore.—PEARL GARRISON, HAMLIN, TEXAS.

## CHEROKEE, IOWA

About two months ago the writer and his family began holding meetings Sunday afternoon and Thursday evening prayer-meetings, in the G. A. R. hall, which we rented for that purpose. The Lord has been with us and blessing us and the work. We realized the great need of the establishing of old-time religion, for which the Pentecostal Church of the Nazarene stands. We began to pray and believe for a revival, and immediately set to work, and engaged evangelists John F. Roberts, his wife and son, as the workers. Books were purchased and everything gotten in readiness for a real campaign. The meetings began October 2d and closed on the 13th. A street meeting was held on the first evening before opening the hall. A large crowd gathered around us, as a few hymns were sung and as the son sang a song. A small congregation gathered at the hall and were very attentive. The congregations increased night after night, and conviction was on the people and the interest grew. A few were saved and sanctified, while others refused to yield. We are believing for a great work in Cherokee in the future. The influence of this meeting has gone out over all the city, and folks are talking about the same.—DILMAN H. GOTTSALK.

## PLAINVIEW, TEXAS

The Central Plains Holiness Association camp was held September 10th to October 3d. Rev. I. M. Ellis, of Hamlin, Texas, and Rev. W. E. Ellis, of Dodsonville, were in charge. This camp was one out of the ordinary. The first week the annual fair and circus and the flying machine all tended to call pleasure-seekers, thus leaving us almost a minus quantity. The second week the elements were against us. How it did pour and rain! Through our frame tabernacle the rain came down in torrents, almost making us immersionists believe that God was putting His seal on the mode of "pouring."

## "When the Storm Is Raging"

The great baritone solo and chorus song. Found only in "Strains of Peace." Ten new sacred songs; sheet music size; postpaid, 50 cents. Address H. LILLINAS, Oliver, Ill.

The third week was one of glory and victory. It seemed God turned things over to us. Souls came seeking, night and day. As these men of God faithfully poured on the truth, men who had feared that they had long ago sinned away their day of grace, were blessedly saved. We can only hope and pray that these brothers may be privileged to work together for years for the lost of earth. The glory still holds, and the church is on fire for God and lost souls.—Mrs. W. H. PHILLIPS, *Asst. Pastor*.

From Evangelists L. P. and IDA FRETWELL

Since the New Mexico District Assembly closed here at our church, we have been out in the field at work for our Redeemer and lost souls. We preached four times at our home place, Lone Vale schoolhouse, with one profession, then began a meeting at West P. O., with some good results. It was the hardest battle against sin we have ever had. We are back now with the Bethany church for two weeks. Prospects are good for this year. We are expecting great things from God. We are praying this will be the best year of our lives in soul saving. To say that we regretted that we could not attend the General Assembly would be putting it very mild, but thank God we have our tickets purchased to one grand General Assembly that will convene in the sky, and it may be soon.

## BLOOMFIELD, IND

I have held meetings in the following places this summer: Indianapolis, with Rev. J. W. Crawford. God gave us a good meeting. There were about sixty at the altar. Brother Crawford is a fine yoke fellow. I went from Indianapolis to Mooresville, Ind. Here I had a hard battle; a few prayed through. I went to Brooksbury, Ind., and met my brother, Rev. F. P. Cassidy, of Lexington, Ky. God gave us a good meeting; some old chronic cases were dug up. From here we went to Ridgeport, Ind. The Lord honored his Word here. My brother did most of the preaching. Then to Bloomfield. We held here about three weeks; such crowds on Sunday they could not get into the tent. God gave a good meeting. Souls prayed through to victory. I will organize a church here. I have a good lot given for the church, and some already have promised help on the building. At the present we are in a meeting at Pleasant Ridge. Our next meeting is at Worthville, Ky., and then to the Kentucky Assembly. If you want full salvation meetings, on old-time lines, give us a call.—J. C. CASSIDY.

## COHILLA, TEXAS

As I read the reports of the camp and revival meetings and of the Assemblies, and the battles that are being fought and the victories won, my heart goes up to God in praise for the great work which is being accomplished. I have been sick for quite awhile and unable to be in the work; was forced to leave Texarkana and move to the coast country on account of my health. There is no Nazarene Church in this section of the country, and I get so hungry to hear a good straight holiness sermon, and be in a revival meeting, that I can hardly be contented. We can't always understand why these afflictions come. I request the prayers of all that I may be healed, if it is the Lord's will.—W. Y. PHILLIPS.

## ST. JOE, MO.

Sunday, October 17th, was a good day with the little band of Nazarenes at this place. There seems to be a spirit of fervent prayer coming upon the saints, as we are praying for a revival in our midst. Our faith is in Him who longs to give us the desire of our hearts. Our spirits were refreshed with a good message a few nights ago from our beloved District Superintendent, Rev. H. M. Chambers. God is working in our midst. A sister was instantly healed Sunday night at midnight at her home.—HENRY A. DUNLAP, *Pastor*.

## SEATTLE, WASH.

We are in the front of the battle at the First Church in Seattle, pushing the work for God and holiness. God is answering prayer in many ways, and we feel that victory is nigh. Rev. C. W. Ruth began a meeting with us yesterday, and the church is praying for a great revival at this time. Our own God is able, and He will do it.—J. F. HARVEY.

## UPLAND, CAL.

Sister Pool landed here September 16th, a very sick woman, and from all indications, it is a great wonder she ever stood the trip at all. After resting at our Brother Goettels', in Oakland, for a day, she was placed aboard the Santa Fe Limited and landed in Upland the next morning. Was taken to the home of her sister, Mrs. Stewart, where she has remained. The church has been in much prayer for her, and we believe it was through divine intervention that she is still alive, and now seems to be recovering

slowly. She can take no solid food whatever as yet, but her general condition seems to be improving, and we are praying for her complete recovery. She is patient and resigned to God's will.—**ELMER E. LIST.**

**From Evangelist WILLIAM SEAL**

I have just closed a wonderful seventeen days' meeting at Tuskee, Mo. The shouts and praises of new born souls was glorious. There were thirteen sanctified. We received fifteen into the Nazarene church, which will make a new church in the Missouri District.

**DOMO CHAPEL, TEXAS**

Our work at this place has been of interest all through the year. The Lord has met with us and seekers have prayed through in the old-fashioned way. In our seventeen days' revival, forty-five were converted and sanctified, and I received twenty-five new members to the church. I also baptized sixteen. I was called for another year as pastor, but we thought best to let this work go with the Rochester work, so I will be loose for wherever the Lord may call. The Lord has given me five good revivals this year. Address me at Rochester, Texas.—**C. C. MONTANDON.**

**PLANTERSVILLE, MISS.**

We were glad to have our pastor back with us again, and listen to a great sermon. Our District Superintendent, I. D. Farmer, stopped over with us as he came from the General Assembly, and preached at my house at night. Our work is moving on nicely.—**MATTIE GASSAWAY, Deaconess.**

**From Evangelist FRED ST. CLAIR**

A mighty victory at Portland, Me., with Pastor Chestnut and his devoted people. The writer held a meeting in this same church about ten months ago, but this meeting was ahead of the other in every way. There were about seventy seekers and a large proportion of happy finders. Finances came up and ahead. Some splendid people will unite with us as a result of the revival. Pastor Brown and his great South Portland church rendered efficient service. I go now to Providence, R. I., October 24th to November 1st, with Pastor Ward.

**KERRVILLE, TENN.**

We have a church of twelve members organized at this place, and have secured an acre of land. We expect to begin soon the erection of a church building, and the undersigned will receive and apply any help sent in for that purpose. I hold services on the second and fourth Sundays of each month.—**C. D. SYLVESTER.**

**MILLPORT, ALA.**

I have been shut in since the 10th of August, and have spent a month in the hospital at Birmingham, at a great expense, undergoing a serious operation. I have returned home but am still in a bad condition. Some time ago Brother John Romine asked in the HERALD of HOLINESS for some help for me, and \$4 came as a result. I am shut in with little hope of being out soon, and still owe \$40 on my hospital fees and trip. Pray for me.—**S. B. GOSEY.**

**JAIL WORK**

God laid this work on my heart about fourteen years ago. I find many precious boys behind the bars who so sadly need the Gospel. I have been trying to supply them with Bibles and Testaments. I need your help along that line. It may seem to you that this jail work is of not much value, but father, if it were your boy who was being visited, you might feel differently. Recently a man who was saved in our jail services, after he was liberated, went home and took his wife to church, and she was saved. This is but one instance of many. Send Bibles, Testaments, tracts, or good books to the undersigned.—**Mrs. M. J. WALLEN.**

**BETHANY, OKLA.**

**NEW ENGLAND HOLINESS PEOPLE TAKE NOTICE**

*Boston Monday Holiness Meeting (National)*

**E. HILTON POST, Supt.**

The opening of the Boston Monday holiness meeting has been postponed until Monday, November 1st. The vestry of the Bowdoin Square Baptist tabernacle has been secured for the services and it is well located. It is about four minutes' walk from Scollay Square and easily reached by transfer from the various car lines in Boston. Last year we held our meetings in a mission on Shawmut avenue, but the location was not a desirable one, and the holiness people did not attend the service as formerly. It is to this end that we have tried to locate nearer the center again, and have been fortunate to secure the vestry of the Bowdoin Square tabernacle. Dr. Fowler and those interested

**NOTES FROM OLIVET UNIVERSITY**

**E. P. ELLYSON**

Six weeks have passed by since the opening of the Olivet University. We are now busily engaged in our first tests of the year. Thus far it has been a good year. Usually our District Assembly has been held during the school year, but this year, on account of the General Assembly, it was held the week previous to our school opening, hence we have had no interruptions whatever, but have gone steadily forward with the school work, and everything seems to indicate that splendid work is being done.

We have now an enrollment of two hundred and seventeen, which is a little larger than at this time last year. Besides an enlarged student body, we have some new members of the Faculty, who are adding to the strength of our work.

The spiritual conditions are very good. A goodly number have been either saved or sanctified. One Sabbath night sixteen came quickly to the altar and nearly all of them prayed through. A number of times during the chapel services precious manifestations of the Spirit have come upon us, and in several of the regular class sessions the spirit of revival has broken out. Persons have been either saved or sanctified in English and Latin classes as well as in the classes in Bible and theology.

On account of the close financial conditions, there has not been as much building in Olivet this summer as last. Three houses have been completed and another one is now in course of construction; and we hear of one or two that are soon to be commenced. A number of families have moved in this fall, among them being Rev. L. T. Wells, J. D. Thrasher, H. F. Neubert, and Athen Fletcher from Kentucky; D. Keller from Kansas, N. W. Massie from Ohio, Rev. A. L. McLain from Iowa, Samuel Murphy from Indiana, Dr. Brookshier from Bloomington, Ill., and W. C. DeWitt from Lerna, Ill.

William Creal, a member of the Board of Trustees, and his wife; Rev. A. H. Kauffman, Superintendent of the Michigan District, and his wife; Rev. Hankes, Superintendent of the Kentucky District, and Rev. William Nerry and wife, stopped off at Olivet, on their way home from the General Assembly. Their visit was much appreciated, and they all seemed to be well pleased with the school.

After several weeks' absence, our pastor, Rev. W. E. Shepard, has returned and has taken hold of the work in good earnest. Brother Shepard is much appreciated, not only by the citizens, but by the students. We are expecting a year of great spiritual growth under his ministry.

in this time-honored holiness meeting in Boston, hereby appeal to all the holiness preachers and people in and around Boston to rally to the support of this meeting as in former years, when the services were in the old Eromfield Street M. E. church and the Wesleyan hall. Many will rise up at the judgment and call that meeting "Blessed," because through its influence they were either saved or sanctified wholly. Boston has a need of this meeting still. Its success depends on the holiness people alone. What a sad spectacle to see these old standard holiness meetings die from lack of interest, as we have recently learned of a similar meeting closing in one of our great cities from lack of interest—meetings where Cookman, Inskip, Pepper, Thompson, and other holiness leaders of the past preached. Many great men of the holiness movement in the past have preached in the Boston Monday holiness meeting and we appeal to all holiness people, irrespective of denominational name, to unite with us in making this meeting a success.

We desire that at the opening meeting on Monday, November 1st, all who are interested in this meeting will attend, and all the holiness preachers especially are urged to attend, as Dr. Fowler wishes to have a conference with us relative to the interests of the meeting. For this reason we are sending this notice through the various holiness papers, and look for the co-operation of all concerned. We also earnestly solicit the prayers of the holiness people in general for this meeting. Boston needs a strong interdenominational holiness meeting, and it is the purpose of those in charge that this meeting shall be strictly that. It is under the auspices of the National Holiness Association, and that in itself should speak well for the meeting. Remember the opening date—Monday, No-

vember 1st. Remember the place—the Bowdoin Square Baptist tabernacle. Be sure and plan to attend.

**A GOOD DAY AT TOPEKA**

The writer had a victorious time with our people at Topeka, Sunday, where Pastor Balsmeier has our church and Sunday school going with the real Pentecostal Nazarene swing, the Holy Spirit helping him mightily to do faithful pastoral work while in college.—**H. F. REYNOLDS.**

**A PLEASANT EVENING IN NEW GALILEE, PA.**

Wife and I were agreeably surprised on Friday evening, when a stream of people poured into the house bearing baskets of provisions, broad smiles, and happy hearts, until more than fifty Nazarene friends had invaded the home, and really taken possession. After a short time spent in pleasant conversation, the ladies began opening baskets, and preparing refreshments. Refreshments over, we had song and prayer, and all returned home, seemingly more happy than when they came. As we go to Bradford, Pa., our next field of labor, this incident will be one of the many pleasant recollections of our associations in New Galilee.—**JAMES M. DAVIDSON, Pastor.**

**TOPEKA, KAS.**

The Lord is blessing and giving victory. During the month of September we had a gracious revival with the Mesch-Wilde evangelistic party, with fruitful results. A number were either saved, sanctified, or reclaimed during the meeting, much prejudice was broken down, and the cause of the Nazarene church greatly strengthened. The revival did not stop with the going of the evangelists, but is still going. We have had four professions within the last week, and took in five new members last Sunday. We are expecting more finders of salvation and more joiners for the church. Yours, for lost souls.—**A. F. BALSMEIER, Pastor.**

**PUYALLUP, WASH.**

We arrived here safely from the General Assembly, after traveling three days and three nights. About all we can say at one time of the Assembly, is, "It was great." If we undertake to express it one way, we get another viewpoint, and stop and say, "It was great." Time and expense was well given in having this great privilege of attending this great Assembly. During the time we only missed one service or session. The paper may report, we may try to tell it, but all is a "bird's-eye" view unless you've been there. We took it all in from attic to basement, including our great Publishing House. We ought to and will go out with greater vision and courage to be at our best and do our best.—**Mrs. PHEBE JEWEL EPPERSON.**

**PROVIDENCE, R. I.**

Evangelist Rev. Fred St. Clair, of Berkeley, Cal., will open a campaign of old-time religion in the People's Pentecostal Church of the Nazarene, Providence, R. I., Sunday, October 24, 1915. These revival services are to continue for about a month. Mr. St. Clair has conducted revival campaigns in twenty-four states, and has seen about nine thousand men and women led to the world's wonderful Redeemer, Jesus Christ our Lord. He is a stirring preacher, and those who hear him once want to hear him again. The church specially requests all the holy people of God to unite with them in prayer for the salvation of precious souls for whom Jesus died. We are pleased to report that the membership is united in a grand effort to reach their neighbors and bring them to God and holiness.—**J. A. WARD, Pastor.**

**M'LEAN, TEXAS**

Our church was organized on December 13th of last year. We are less than one year old, and have twenty-five members, consisting of five men, eleven women and nine children. We have just completed our new church at a cost of about \$750. We are in debt \$150 on the church, but nearly half of this amount has been promised. We organized and had our first Sunday school last Sunday with twenty-seven in attendance. We also held our first Young People's meeting last Sunday with sixteen members enrolled. We are all in harmony, the Lord is blessing us, and congregations are good. The fire is burning in our hearts, and we are believing God to give results and get glory out of this church.—**S. R. JONES, Pastor.**

**HAVERHILL, MASS.**

As our pastor, W. G. Schurman, was a delegate to the General Assembly, during his absence George D. Riley, B. L. Marshall, and Charles Jenkins supplied the pulpit. Thank God for such men, who proclaim the gospel truth without fear or favor. Sunday, October 17th was a glorious day. The opening prayer service was largely attended. At

## The Arkansas Holiness College

That God is blessing the school at Vilonia, Ark., is evidenced by the results obtained. The spirit of praise and of prayer is on the school. Souls are praying through at our altars; others are becoming established; the missionary spirit is increasing; young men and women are receiving calls to preach and to mission fields, all of which encourages us to press on and do our best for God and these dear young people. We have great seasons of refreshing in our daily chapel services; we have set apart every Friday as a day of fasting and prayer for the school. The mission band meets twice a week; boys and girls each have their separate prayermeetings each evening. All of this, besides our great Thursday night prayermeeting and the Sunday services.

Educationally, we are finding out more and more that our students do as good, or better, work than is done in the ordinary worldly, secular schools. We have an efficient Faculty, and good work is being done. Professor and Mrs. E. D. Cornish have recently united with us in church fellowship, which makes the Faculty mostly Nazarene.

Then, what shall I say of our student body? A finer class of young people could not be found than our students. While most of them are from Arkansas, yet there are those here from several other states, even as far away as Pennsylvania. Our enrollment is now nearly one hundred and we are expecting the winter term to be much larger. The Lord bless our dear students!

Our sad need is sufficient funds with which to carry on the work and meet the necessary expenses. It seems so deplorable that our holiness schools are not more on the hearts of our people so that they would stand by them with a share of their tithes and offerings. But the good people of the state are becoming interested, and we are praying and trusting God, and He will see us through.

C. A. IMHOFF, *President.*

Greetings in Jesus' name! Just a few words about our Arkansas Holiness College. First, God's blessing is marvelously upon the school; a good spirit of revival prevails, and students are getting converted, sanctified, and established.

The work on educational lines is fine. Professor C. A. Imhoff, our president, is making good and giving good satisfaction.

Boys and girls expecting to enter school somewhere this winter, will make no mistake in coming to Vilonia, Ark., and attending the A. H. C. The school offers some good advantages to young people preparing for a life of service for the Lord.

Our hearts are greatly encouraged and our faith strong in God and in the school — its president, and faculty and student body. We have the largest enrollment yet for the fall term. Pray for us.

LEE L. HAMRIC,  
*President of Board.*

The Lord is blessing the Arkansas Holiness College in many ways. We have a fine Faculty of saved and sanctified teachers. Rev. C. A. Imhoff, Ph. B., is president, and the Lord is blessing under his leadership. He is also a fine Bible and theology teacher, and knows how to make plain the deep truths of God. We are praising the Lord for him.

The spiritual atmosphere of the school is at high tide. A revival has broken out, souls are being saved in our students' prayermeetings and in the chapel services. Others are under conviction, and are asking our prayers, and we are believing God to save them soon. Thank God we are learning "kneecology" as well as "theology" and our other studies. We are trusting God to give us the best year this school has ever known. There are some of the best young men and women of the country among our student body, and others are still coming. We are truly thanking God for the privilege of coming to this holiness school.

D. S. CORLETT, *a Student.*

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2109 TROOST AVE.

10:30 preaching service, our pastor gave us a talk on his trip to Kansas City, and of the glorious times at the Assembly, which was very interesting. At 12 o'clock our "Rally Day" Sunday school service opened, with a special program for the occasion. Every member and visitor was given a Rally Day badge. It was a very good service with 120 present, and an offering of over eight dollars. At 2 o'clock, the funeral of Mrs. George Boyce, a member of our church, was conducted by our pastor. A chorus of seven people, all members of the church, sang "Face to face," and "Saved by grace." Miss Etta Yoe sang "When I get to the end of the way." The pallbearers were four men from the church. While the service was very sad, and though it seemed as though one of our very own family had gone, it was a blessed comfort to know that her life had been such that on the great day over yonder, we expect to see her and join hands and dwell with Jesus for ever and for ever. In the evening, Rev. W. G. Schurman preached from John's Gospel, 12:35,36. God blessed the message. Three seekers were at the altar, and many others asked for prayers from the Christian people. Surely God is good to His people. — LIDA E. HANKS, *Church Reporter.*

### FAIR HAVEN, MASS.

The writer had the privilege of being last night at the farewell reception given to evangelist Annie Cooper — the converted and sanctified ex-nun, who was so wonderfully saved from Roman Catholicism nearly a score of years ago! The Lord so saved Sister Cooper, that she has been going up and down the country telling thousands of people the way of salvation, and she has been used to get many souls into the kingdom of Christ. Only two years ago, a sister moved to Fair Haven, Mass., and immediately plunged into gospel work. A new mission was soon started, which got much of its inspiration from the faith, money, and labors of Sister Cooper. There being no holiness church in that place, she united with the Methodist Episcopal church. God has blessed our sister, as she stood true to the two works of grace, and while some of the members did not agree with Sister Cooper in every way, they have seen in the two years of her being in Fair Haven, that she had an experience above many in the church. She did not compromise for any one in that church, whether high or low, rich or poor — and she did much good to that people. It was very becoming of them, that as our sister is soon to leave Fair Haven, Mass., and move to York, Pa.,

## Notice to the Hamlin District

The District Assembly meets at Mineral Wells, Nov. 10-14. Excursion rates on roundtrip tickets. Let those using clergy books, coming over the Texas & Pacific, buy to Weatherford, and buy roundtrip tickets from there to Mineral Wells. Let all licensed preachers make a special effort to come, as the licensing of preachers is with the District Assembly instead of the local Church Board.

Let all those who possibly can, come prepared with an offering to help on the entertainment.

Expecting a full attendance and a great time.

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

that the people should give her a farewell reception, which they did last night in the Methodist church. The writer had a special invitation to be present. I was glad to go. God was there, and we had a blessed time indeed. A number of holiness preachers who could not go, sent their regrets in their godly letters. Needless to say that we closed up with an altar service. The people of Fair Haven will be the poorer for the departure of Sister Cooper, but God will use her as she goes to a larger field at York, Pa. Let our holiness folks in that state take notice of our sister's moving, that when they need her services, they will find a blessedly used woman of God in Sister Cooper. — JOHN NORBERG.

Impatient people cheat themselves out of the best of things. We can almost always have our choice between something good today and something better tomorrow. But the highest good never will be ours until we have learned to wait for it.

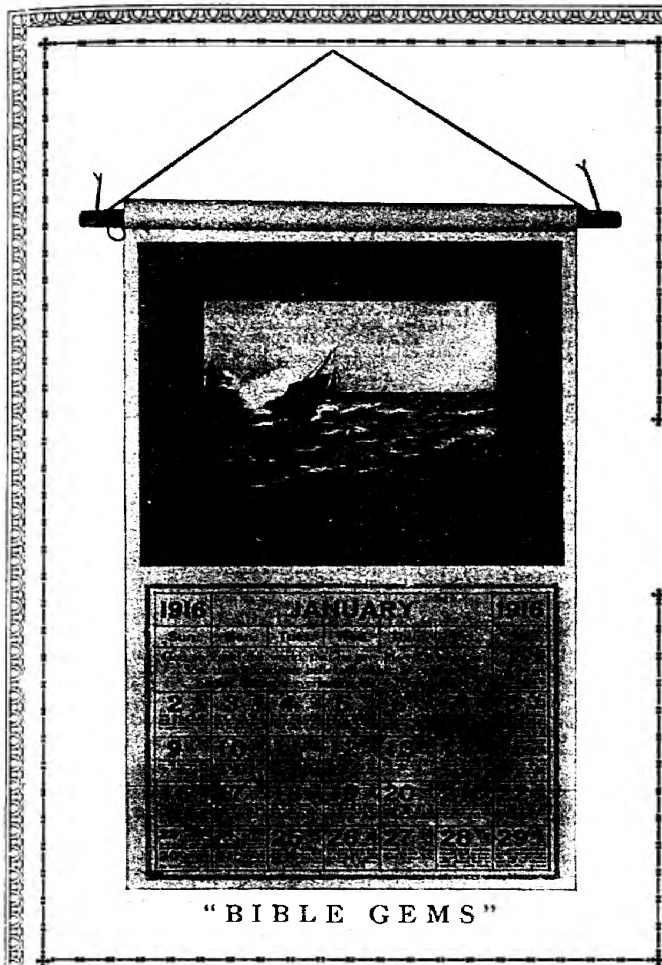
## Three Deepest Needs

Our churches need *more prayer*. It is generally acknowledged that the most effective means to prayer is through prayer groups, where men and women, or young people, meet regularly in what is known as a "Prayer Circle," and pray for definite objects. How the pastor would be encouraged and strengthened if he knew that the men of his church met before the morning service and held him up in prayer that the sermon might be a blessing to the congregation!

As we consider the Christian business man in our churches it is most evident that one of his greatest needs is a *method of simple Bible study* that is inspirational and constructive. What is needed is a plan that takes fifteen or twenty minutes each morning along some definite lines of study, one that helps to solve the daily problems. At the same time it should lead the soul on to closer fellowship with God, and a deeper appreciation of the love of Christ. "Back to the Bible" should be our slogan.

A *soul-winning church* in every community is the need of the hour. How shall our people get the vision and realize the fact that God can use every man, woman, and child to lead others to Christ? As we give out Christ to others the more He comes into our own lives to bless and to enrich, and as we realize with increasing measure His joy and presence, we will want others to share that joy. Let the Christian business man covenant with God that he will tell his unsaved business friends what Christ is to him and invite them to come to his church or to attend some other church. In other words, to "give God a chance." Let the women of the church realize what they can do, not only with their Sunday school classes, in the Missionary and Ladies' Aid Societies, but also by giving a kind word and invitation to the grocery man and the ice man, and by a word to many a friend as the Spirit gives the impulse.

How may all this be brought about? Perhaps not by preaching, certainly not by notices in the church bulletin. Let those in every church who have really surrendered their lives to Christ, who know in their inmost souls the joy of His blessed fellowship, and who have found the victory of the indwelling Christ, get together regardless of age or sex and pray that the Holy Spirit may bring about in their own church a great revival. Then let each one do his or her part to hasten it. — W. G. A. MILLAR, in *Sunday School Times*.



# "BIBLE GEMS"

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are taken from many lands. The pictures alone are worth more than the price of the calendar.

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### PASADENA, CAL.

I have just closed a ten days' meeting at Greenleaf schoolhouse, seven miles northeast of Redlands, near the foothills. Interest was very gratifying. About thirty seekers were saved or sanctified. The Holy Spirit was on hand to witness to sins forgiven. It was a real old-time revival; people were praying everywhere, and men quit their work to seek the Lord. Even the school children spent their noon hour in prayer. Praise the Lord! He answered prayer and gave victory. I am at home for a little rest, then will be ready for the battle again.—J. T. BLACK.

### NORTH ATTLEBORO, MASS.

On Wednesday, October 20th, we held the first monthly all-day meeting of the season, with Rev. F. W. Domina, a former pastor, as the preacher. The weather was disagreeable, yet the congregations were good. New faces were seen in the services. In the afternoon service, Brother Domina preached a sermon on "Unity." The truth gripped the hearts of the people, and was very timely. At night, Brother Domina preached a sermon that greatly impressed the congregation, and several remarked that they had never heard anything like it. It was God's truth, and it brought conviction, but several refused to yield. Brother John Gibson was present, and led in song, assisted by cornet and violin. Brothers Noble and Whitman and their wives were present, and helped in the service. We are holding our ground as a church, and making a few conquests.—L. D. KEELER, Pastor.

### BLOOMSBURG, PA.

God is on the throne; we are proving it here. Our banners are up and victory, through Christ's blood, is written on them. Sinners are coming under it and being saved, and believers are getting sanctified, for which we praise God. Our tent meeting ran over three Sundays with abiding results; the revival spirit continued on. The congregations are increasing as the weather gets cooler, and we are preparing for a full-salvation time all winter. We rejoice over the good reports of the General Assembly. May God spread its revival fire over this great country.—W. D. SHELOR, Pastor.

## General Court of Appeals

The new law of the church provides for the creation of a General Court of Appeals, consisting of five Elders, one of whom shall be a General Superintendent, to be elected by the General Assembly, vacancies to be filled by the General Superintendents, jointly.

The General Assembly, in its haste, neglected to elect this court, so we, the General Superintendents, name the following Elders to serve in this capacity until the final adjournment of the next General Assembly:

Elder JOHN N. SHORT, Cambridge, Mass.

Elder H. R. WARNER, Olivet, Ill.

Elder J. R. CHAPMAN, Peniel, Texas.

Elder H. D. BROWN, Seattle, Wash.

Elder H. F. REYNOLDS, Kansas City, Mo.

Until the court shall order otherwise, Elder H. R. Warner will act as its President.

P. F. BRESEE,  
H. F. REYNOLDS,  
E. F. WALKER,  
W. C. WILSON,

General Superintendents.

## Deaths

**Baxter**—On June 12, Miss Ortha Baxter, of Sulphur Springs, Texas, was called home. She was born in 1892, and converted in 1912. The day before she left, she called the family about her, and told them to meet her in heaven. We can not call her back, but we can go to her some day.—Her sister, Nona.

**Farley**—Osborn Ruel Farley died August 24, 1915, at the age of two years. The evening before he went to be with Jesus, he said he wanted to go to church to hear singing and preaching. The funeral was conducted at the cemetery, Haworth, Okla., by the pastor, Paulie D. Tanner.

**Canuteson**—On September 8, 1915, Andrew Canuteson was stricken with paralysis, and lingered until the following Sunday, when his soul took its flight. He was born in Norway in 1862, and came to Texas in 1885. He was a member of the Nazarene Church at the Mountain, and when others were led astray by the fanaticism of the "tongues," he stood by his church and the doctrines of the Bible. On account of the absence of the pastor, the funeral services were conducted by the writer—P. M. Cox.

**Barker**—William Barker, youngest son of Richard and Ellen Barker, was born in 1857 at Gullatin, Mo. He was reclaimed from a backslidden state in 1898, and sanctified some months later. He lived the sanctified life for seventeen years. He loved the house of God, and especially Sunday school work. He organized several Sunday schools, and was superintendent of one school six years. When the Pentecostal Church of the Nazarene was organized he took membership with that church at Glendale, near Roosevelt, Okla. He died April 17, 1915, at his home near Komahy, Okla. He was united in marriage to Rosa H. Ford, in 1888.—Mrs. Wm. Barker.

**Whited**—Mrs. Mary A. Whited became a member of our Pentecostal Church of the Nazarene in Marshalltown, Ia., in April, 1914. She died a triumphant Christian death at the Soldiers' Home here, August 14, 1915. She was present at the organization of the First Church of the Nazarene in Los Angeles, Cal., and was enrolled as a charter member. She was faithful, true, and zealous for the Lord and holiness. She left a burning testimony to the ability of God to keep and satisfy. Her last words, whispered to me, her pastor, were: "It is well with my soul."—J. M. Wines.

**Dobbs**—Sarah Ann Dobbs was born in Lewis county, Tennessee, October 5, 1860. At the age of 16, she was united in marriage to J. B. Mayfield. Ten children were born unto them, eight boys and two girls, of whom seven boys survive her. Early in life she was blessedly converted and united with the Presbyterian church. Twenty-five years after conversion she was sanctified wholly during a meeting held near Hochheim, Texas, by H. R. Lee and Sam Bozarth. She lived a devoted life and died in the triumphs of a living faith, June 23, 1915, at San Antonio, Texas.

**Owens**—Mrs. V. J. Owens was born January 12, 1850, and died August 27, 1915, triumphantly. She was a woman of rare spiritual graces and lived an unclouded life. She was one of my spiritual advisors, and her place will be difficult to fill. The funeral was conducted in the Methodist Episcopal Church South, at Trenton, Texas, in the presence of a large audience with the pastor assisting.—H. B. Wallin, pastor.

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

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W. C. WILSON—Box 151, Upland, Cal.
District Assemblies
Hamlin—Mineral Wells, Nov. 10-14
San Antonio—San Antonio, Nov. 17-21
Dallas—Dallas, Nov. 3-7
Louisiana—Lake Charles, Dec. 1-5
Mississippi—Houston, Dec. 8-12
Southeastern—Glenville, Ga., Dec. 15-20

District Superintendents

- ARKANSAS—B. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.
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ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5
Luverne, Ala., Oct. 20-29
Andalusia, R. 1, Ala., Oct. 30-31
Ozark, R. R., Ala., Nov. 1-3
Atmore, R. 1, Ala., Nov. 6-7
Gateswood, Ala., Nov. 9-11
Southeastern—Glenville, Ga., Dec. 15-20
CHICAGO CENTRAL—W. G. Schurman, Haverhill, Mass.
COLORADO—L. E. Burger, Denver, Colo.
DALLAS—P. L. Pierce, Penel, Texas
DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.
HAMLIN—J. C. Henson, Roscoe, Texas
IDAHO-OREGON—Harry Mays, Naampa, Idaho
INDIANA—U. E. Harding, E. Thornburg st., New Castle, Ind.
IOWA—E. A. Clark, University Park, Iowa
KANSAS—H. M. Chambers, 323 Sixth st., West, Hutchinson, Kas.
KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
LITTLE ROCK—Jos. N. Speakee, 209 Locust st., Argenta, Ark.
LOUISIANA—T. C. Leckie, Lake Charles, La.
MANITOBA-SASK. MISSION—C. A. Thompson, Box 298, Regina, Sask.
MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich.
MISSISSIPPI—I. D. Farmer, Houston, Miss.
MISSOURI—G. O. Crow, 7403 Lohmeyer ave., St. Louis, Mo.
NEBRASKA—M. F. Lienard, Burr Oak, Kas.
NEW ENGLAND—N. H. Washburn, Beverley, Mass.
NEW MEXICO—R. E. Dunham, Artesia, N. M.
NEW YORK—E. J. Marvin, Luckabo, N. Y.
NORTHWEST—J. T. Little, Newberg, Ore.
EAST OKLAHOMA—L. F. Cassler, Shawnee, Okla.
WEST OKLAHOMA—S. H. Owens, Bethany, Okla.
PITTSBURGH—N. B. Herrell, Olivet, Ill.
SAN ANTONIO—William E. Fisher, 1710 N. Comal st., San Antonio, Texas.
SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Cal.
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
SOUTHEASTERN—W. B. Hanson, Glenville, Ga.
TENNESSEE—J. A. Chensault, Murfreesboro, Tenn.
WASH.-PENNA.—J. T. Maybury, 1017 Allegheny ave., Philadelphia, Pa.

Directory of Evangelists

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

- Bell, Thomas—Box 543, Red Deer, Alberta, Can.
ARKANSAS
Edgin, J. D.—Ozark, Ark.
Valtery, A. J.—Hamlin, Texas
Waggoner, D. J.—Vilonia, Ark.
CHICAGO CENTRAL DISTRICT
Jones, Will O.—1102 South "A" st., Elwood, Ind.
Angle, Miss Virgie—6380 Yale ave., Chicago, Ill.
Fleming, B. A.—R. F. D. 1, Wayne City, Ill.
Fleming, R. E.—Olivet, Ill.
Williams, L. Milton—Olivet, Ill.
Wells, L. T.—Olivet, Ill.
Crockett, A. G.—6121 Eggleston ave., Chicago, Ill.
DALLAS
Franklin, J. D.—Trinidad, Colo.
Williams, R. T.—McPherson, Texas
Clark, C. C.—Dodd City, Texas
HAMLIN
Williams, J. A.—Connersville, Ind.
Hogue, Joseph—1901 West Maple st., Wichita, Kas.
Irick, Allie and Emma—Pilot Point, Texas
Roberts, C. E. and May—Pilot Point, Texas
Sewell, W. J.—Hamlin, Texas
Wells, J. M.—R. F. D. 1, Box 4, Roby, Texas
IOWA
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McFarland, Will—Creston, Iowa
Sutton, B. D., and wife, song evangelists, 724 H ave., West, Cedar Rapids, Iowa
Wines, Mrs. Mattie, 303 West Church st., Marshalltown, Iowa
KANSAS
Balsmeyer, A. F.—Wilmore, Ky.
Bassett, H. M.—513 East 6th, Hutchinson, Kas.
Demoret, J. G.—215 East 4th, Hutchinson, Kas.
Imhoff, C. A.—Hutchinson, Kas.
Whitney, Mark—Newton, Kas.
Usher, Jesse—Clearwater, Kas.
Walker, J. C.—215 E. 4th St., Hutchinson, Kas.
KENTUCKY
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Sweeten, Howard W.—Box 153, Ashley, Ill.
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Jay, W. B. and wife—Methuen, Miss.
Goscy, S. B.—Millport, Ala.
MISSOURI
Brawley, G. C.—Redford, Mo.
Crow, Bertha—7403 Lohmeyer ave., Maplewood, Mo.
Davis, Clarence L.—Ramsey, Ind.

- Rudolph, P. A.—Keysport, Ill.
Seal, William—Des Arc, Mo.
Taylor, Elwood—Des Arc, Mo.
Wright, C. A.—Des Arc, Mo.
NEBRASKA
Ludwig, Theodore and Minnie—York, Neb.
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Fogg, L. N.—Sanbornville, N. H.
Ingler, Arthur F.—1312 East 23d st., Kansas City
NEW MEXICO
Sattel, T. D.—Farmington, N. M.
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Baltzore, M. L. and wife—Walla Walla, Wash.
Dilly, Clyde T.—Albany, Ore.
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Elliott, Wm. A.—General Delivery, Spokane, Wash.
Ethell, H. C.—Springfield, Ore.
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Nelson, Aug. N.—1828 Siskiyou st., Portland, Ore.
Wallace, DeLance—P. O. Box 304, Walla Walla, Wash.
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Schrobel, Miss A. Columbia—Sag Harbor, N. Y.
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Dearn, Earnest—Monhegan, Me.
Erskin, G. W.—Ironton, Ohio
Elliott, Homer E.—Grove City, Pa.
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Short, Mrs. J. W.—Dayton, Ohio
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Smith, Frank B.—513 E. Hawthorne, Stockton, Cal.
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Epperson, Mrs. Phoebe Jewel—Payallup, Wash.
Lillenas, Haldor and Bertha—Olivet, Ill.
Mensch, Fred Jr.—1252 Sierra Bonita, Pasadena, Cal.
McBride, J. B.—Berkeley, Cal.
Robinson, Bud—R. F. D. 1, Box 215, Pasadena, Cal.
Ruth, C. W.—1833 Nowland ave., Indianapolis, Ind.
Shepard, W. E.—Olivet, Ill.
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