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EDITORIAL

PRAYER IN THE HOME

THE decline of prayer in the home is one of the saddest features of modern church life. As to the fact of such decline we suppose there is no question with the most optimistic. This absence of family worship deprives children of one of the most potent religious influences which it is possible to surround them with in their young days. Like cords of steel these holy influences abide with them all down the sweep of years and mightily tend to hold them to God and the right. The saintly forms of the loved parents bowed, and their earnest tones of intercession for those they love better than all the world besides, entwine like strong tendrils about the memory of the young, and it is difficult to get away from such memories. Then the precious words from Holy Writ read daily in their hearing, and the name and offices of the Christ they hear so constantly, fix in their young minds ineffaceably these great truths, and help to fix and mould their faith aright in the great verities of the faith.

This decline seems to have come upon us at the most unfortunate of all times. The very period of this decay has been the time of the greatest demands and absorption with commercialism. Fathers of late years more than ever in the history of the world are wholly given up to business, leaving home before the children rise in the morning, taking their lunch in town and returning home late for tea. This robs them practically of time for the enjoyment of their children, and for culturing them for God and heaven. If denied the blessings of prayer at least at night, if this be the only meal taken with them, they will have no religious devotional life in the home at all.

This is a very serious problem. With all our perplexities this is one of the most difficult and important which confronts us. Our children must be held for God. They must be nurtured in the spirit of devotion and faith and love. They must early become accustomed to the voice, the habit and the influence of prayer in the home. The church must look narrowly into this matter and seek some solution of the problem.

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THE CRITICAL SPIRIT

A DISPOSITION to judge and criticise others is one of the strongest and saddest features of that innate depravity which attaches to all of us until we are cleansed from the carnal mind by the power of the Holy Ghost. We have sometimes wondered that intelligent introspection would not to a very large degree procure for us at least a greater suppression of this tendency than many people enjoy aside from the sanctifying grace of God. It is such a transparent proposition that our limitations utterly forbid this habit of criticism, that people ought to learn something even from an ordinary look within themselves. But with this as with other features of this inward malady there is a strange perversity which, despite all the influences of education and the admonitions of friends as to its injustice, men go straight on in their cruel criticism. How often has the issue proven the error of the judgment rendered, and shown that the evil or blunder we so severely criticised was simply a mistake of judgment and never did reach the region of the heart and will. It was entirely outside the domain of evil intent. Yet the criticism

was rigid and severe and held up the guilty as a culprit to be condemned.

How often there are weaknesses entailed by previous lives of sin before forgiveness was obtained which rendered the party peculiarly liable to mistakes of the kind criticised. Without a moment's charity the critic begins his ghoulish work of animadversion and judgment, when if he had the grace to look first within his own breast and life he might have found that the error under the hammer of his condemnation happened simply not to be his particular way of wrong-doing, but that there were evils far worse in him than those he delighted in exposing and judging in his brother. He might have found that the party criticised for a lapse resisted ten-fold more in going no further than the critic had resisted in a score of years on that specific temptation.

This habit is bottomed in colossal self-conceit as well as injustice. Men proceed as if they were omniscient and saw beneath the exterior into the very recesses of the heart. Our very shallowness and fearful limitations should protect our weak brethren from our shafts of cruelty. It is certainly wholly unlike God to be thus unmerciful and ultra-exacting with one another. It is also utterly alien to that spirit of forgiveness which is made a condition of our obtaining the forgiveness for our offenses which we so much need. It in addition tends to unfit us for helpfulness to the erring which is our great business in life if we claim any saved relation to the Master. This habit undermines any influence we might have otherwise had with the erring by a memory of our censoriousness which stung and hurt them so severely. It is a poor way to help a man out of errors or wrongs to chide him with his errors and parade them before others.

O, for the charity which thinketh no evil, but is ever and only helpful and kind and forgiving. Adelaide Proctor strikes the gospel note on this question when she says:

Judge not! the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

The fall thou darest to despise—
May be the angel's slackening hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

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SEVERE IN TWO RESPECTS

WE HAVE never had but one opinion or position about the play house. The influence of the theatre upon the whole, is evil, only evil, and that continually. We have no hope whatever of ever seeing it changed any more than we have of seeing the leopard change his spots. As severe as have been our animadversions upon the stage we are finding corroborative denunciation in the secular press. Under the caption of "Filth on the Stage," the *New York Herald* recently made as severe criticisms on the stage as the writer ever made. Writing purely from a citizen's point of view, and not from that of the preacher, or even the Christian, the *Herald* editor declares that "we have already been surfeited with dramas in which the hero is a thief, the heroine a shoplifter, and the theme the glorification of crime by an infusion of

pathos." The editor then adds to this sickening indictment the statement in denunciation of a further encroachment upon decency and morals and the rights of the public by the modern theatre: "But the outspoken play of the brothel is infinitely worse, besides being an evil difficult to cope with, for to call attention to its iniquity merely serves to advertise it."

This, be it remembered, comes from a great metropolitan daily which makes no pretensions to religion, and utters its voice only in the name of decency, and in defense of the families of the country. As fearful as is this indictment the editor adds a much severer one against the church, which should bring the blush of shame to the cheeks of multitudes of church members and preachers. It seems that the secular press can not count on even the modern clergy and church people to aid in its warfare against the outrageous indecency of the stage. He says: "Despite all that has been said against the stage of today it can not be denied that of late years it has enjoyed the confidence and good will of such elements of authority and influence as the church, the educational classes and society."

This we denominate a severe indictment both in respect of the theatre and the church. The trouble is it is not a railing accusation but naked, sober truth, which everybody knows and nobody can deny. In leading religious papers we frequently see labored articles from prominent clergymen defending the theatre, and insisting that in the patronage of the theatre Christians should select the good and the elevating and eschew only the bad. These misguided clergymen seem utterly oblivious of the fact, or incapable of perceiving its otherwise universally recognized existence, that the stage is a whole—is a moral or rather an immoral unit. The stage is an institution whose type is determined by the overwhelmingly predominant element of the salacious and filthy and disgusting. Just enough of the occasional dramas like Ben Hur and Rip Van Winkle are added to afford a pretense to fallen preachers for their defense of the notoriously immoral stage.

So patent is this truth and so overwhelmingly immoral and vicious as an institution is the play house, that even the worthy dramas when put on are in such disreputable company as to preclude their patronage by good people. The stage deserves wholesale and specific condemnation as an institution by the church and good people, and this can not be done by the silly and impossible attempt to select the allowable. We would as soon undertake to select with our unprofessional eye the five grains of quinine or other innocent drug from an indiscriminate admixture with a carload of arsenic, strychnine and other like deadly poisons.

It is a sad day when the worldly, secular press can enter the lists as a true and just accuser of the treason and folly and blindness of prominent, high-salaried preachers by the thousand in all the great churches. We are glad that there is still a company of consistent protestants against this and all kindred follies and seductions by which the devil seeks to deceive the very elect. Let us be true and uncompromising on this question of worldliness, and God will continue to bless us. May the blandishments of social position, of glittering wealth or lofty official or ecclesiastical surroundings never delude us or blur our vision of the right on these matters.

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A SELF-INFLICTED INDICTMENT

THAT such preachers as Drs. E. M. Bounds, Beverly Carradine, H. C. Morrison, and scores of others whom we could name, during the past quarter of a century would have found no hospitable quarters in the pastorates of Southern Methodism, is passing strange. Whether the barrier would have been lack of episcopal appointment or lack of welcome from the churches for which the peerless pulpit ability of such men fitted them, or both, the fact remains that this is the saddest indictment which this church could bring against itself. That the ablest and most orthodox preachers

in a church should prove unacceptable in her leading pulpits as pastors is a paradoxical problem which we refer to the ecclesiasticism in question for solution. These men have been distinguished from their brethren in "good standing" principally in their uncompromising emphasis and insistence upon regeneration as a title to vital, saved relation to Christ, and in their scriptural and eminently Wesleyan proffer of holiness as a second, definite crisis or epoch in Christian experience as the privilege and duty of every regenerated child of God. Have regeneration and holiness become to be disqualifying elements in the messages of ministers in this church? Ich-abod!!!

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A HOLINESS RALLY

DR. C. J. FOWLER, with his accustomed energy, is pushing arrangements for what he hopes to be, and is endeavoring to secure, a great International Holiness Rally in the First Pentecostal Church of the Nazarene, in Chicago, during the days between and including October 28th and November 2d. We trust there may be a large attendance, and that great profit may result from it. The program promises to be a very interesting one. Among the subjects to be discussed are such as: Frontier Work; World-wide Missions; Independent Foreign Missions; City Missions; Out-door Work; Rescue Work; Keswickism; Demonstration; Opposition; The Pastorate; The Church; Denominational Holiness; Independent Churches; The Lord's Return; Bodily Healing; Revivals; The Children; Politics; Ethics of Holiness; Perils to Holiness; Mistakes of the Movement, etc.

From this partial announcement it seems the convention will have a broad road for study and discussion, and if the attendance is sufficiently large to furnish adequate speakers, there ought to be very great interest and profit in the discussions. We wish for it the greatest possible success. We understand Dr. P. F. Bresee, of the Pentecostal Church of the Nazarene, is one of the speakers of the Rally.

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PROTESTANT FOLLY

INVARIABLY when Protestants send their children to Roman Catholic schools they are made Romanists or they are so biased in favor of the Romish church as to render them impervious to appeals for personal salvation. This is high treason against their children by such parents. It is shocking to see such studendous folly perpetrated when there are such fatal effects sure to follow and when there is not even the shadow of an excuse for it, for it is a notorious fact that the Protestant schools are infinitely superior in every respect to Romish institutions. We warn parents to beware and steer clear of this consummate folly if they value the souls' welfare of their children, and if they want the best educational facilities for them.

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WE saw somewhere that somebody had said that there wasn't a church in Christendom in whose chief pulpits their preachers could preach the peculiar doctrines on which the church was founded without giving such umbrage as to result in their removal. With humility we rejoice that we know of at least one church in Christendom which will abide nothing short of the doctrines on which it was founded.

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WHISKY men spend a vast amount of money to put down prohibition in territories where the prohibition laws in effect increase the sale and consumption of the forbidden liquors. If prohibition laws increase the sales of the liquor lords why do they waste money to prevent this increase of their money-making business. We would not charge them with first class lying but with third-class logic.

THE EDITOR'S SURVEY

JUDICIAL RECOGNITION OF THE DOUBLE STANDARD

The double standard is sufficiently atrocious when practiced by a depraved state of society, but with the frowns and opposition of courts of justice. We reach the apex of infamy, however, when the courts of the country join hands with depraved sentiment and debauched society in putting their approbation upon this infamy of the double standard and actually recognize it in the infliction of their penalties upon the sexes. It is past the possibility of adequate denunciation when judges of courts will lend their positions and their influence to this iniquity of the double standard. A secular paper, the *Akron (Ohio) Beacon-Journal* is quoted by the *Continent* as noting this outrage upon the part of courts and animadverting against it strongly. Says the *Continent*:

The *Akron (Ohio) Beacon-Journal* does a service to social morals at large as well as in its own city when it indignantly challenges "the leniency of judges in our courts to men guilty of despicable offenses toward womanhood as compared with judicial severity toward women who compromise themselves." This is "the double standard of morals" with a vengeance—its injustice sanctioned by the very ministers of justice itself. As this forcible daily newspaper editor goes on to say, "These shocking crimes will increase in frequency just as long as it is possible for men offenders to escape with reprimands or light sentences, while for the women there is no escape." The observation is true to vice in all phases. The sin of man is always far greater than the sin of woman in this province of the devil's realm, and fair play will never be satisfied till the man's disgrace is correspondingly the heavier.

POWER OF THE UNSELFISH SPIRIT

There is a beautiful persistency in the unselfish spirit of service for others. God has so arranged that the spirit which emulates the spirit of His Son shall live amid all the besetments of the sordid and selfish and depraved with which it may have to meet and battle in its benign course. It is certainly very blessed to think that nothing good ever dies. Every kind word, every humane impulse and effort, every pure thought, every deed of unselfish service for others—all will have a kind of immortality of existence and influence, and in new and kindred forms and phases will live on in a reduplicating life as long as the stars endure and while man lives upon the face of the earth. It is the Christ spirit which blesses humanity, and deserves the immortality which God seems to have given it. What encouragement this is to the humblest of workers for the Master! What hope it inspires in their breasts! What a harvest is thus assured to the humblest service done on the smallest arena in love and hope and faith! If only in looking upon it the Master can say, "Inasmuch as ye did it unto one of the least of these ye did it unto Me," how blessed will be our reward in a coming day. This thought is

strikingly illustrated in the origin of the famous poem, "The House by the Side of the Road," by Sam Walter Foss. An exchange says of the origin of this poem:

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house set almost in the road so near it was. Near one side was a queerly constructed signpost finger, pointing to a well-worn path, and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank some distance from the house a spring of ice-cold water into which a barrel had been sunk, and above which hung an old-fashioned gourd dipper. And on a bench near by—a wonder—was a basket of fragrant apples, with another sign, "Help yourself."

Scenting a story he went back to the house where he found a childless old couple in straightened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who faint with strife;
But I turn not away from their smiles nor their tears—

Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

"I know there are brook-gladdened meadows ahead,
And the mountains of wearisome height;
And the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road,
Like a man who dwells alone."

BEING AT ONE'S BEST

It is proper never to be otherwise than at one's best, for thus alone are we sure always to do our best. We have no right to do less than the very best of the possibilities of our powers. Anything that deserves the doing deserves being well done—done in the very best and completest manner possible. If as God's children we draw upon Him for the utmost of His promised grace and strength we will always be thus at our best. Only can we thus do our very best for Him and His lost race. It is such workers He needs and has provided for His vineyard, and it is our fault if we fall below His demand and our privilege in the character of our service for Him. *Zion's Herald* remarks:

"Is that a good note-book?" asked the writer. The bookseller looked at the trademark and smiled. "I tell my clerks," said he, pointing to the firm's name, "that that company couldn't make a poor book if it tried." What a splendid standard for Christian men and women to try to emulate! To endeavor to live so close to the Master that those about them would say: "No circumstance could cause that person to do a wrong deed."

THE OCEAN FOR EACH VESSEL

The ocean is appropriated by each vessel as if it were made for that vessel alone. The sun is enjoyed and appropriated by each human being as fully as though the sun were made alone for that person. So God's grace is for each individual and is susceptible of appropriation by each as if it was provided alone for the use of that individual soul. *All for each*—all of grace, all of the blood, all of the power, all of the effulgence and glory of the sun of righteousness—all the abundance of all these matchless and marvelous benizens are for each, and can be enjoyed and utilized by each as fully and truly and gloriously as though all this infinite and indescribable wealth of legacy and provision had been provided for the individual soul. The following illuminating paragraph from Dr. Joseph Parker, touches upon this same point:

We look at a map and find in the corner a scale and some such expression as "a mile to an inch." In its own degree and way the same thing applies to the revelation of God. How to draw the infinite upon a small scale! "The

THE MAN IN THE BOY



In the acorn is wrapped the forest,
In the little brook, the sea;
The twig that will sway with the sparrow
today,
Is tomorrow's sturdy tree.
There is hope in a mother's joy,
Like a peach in its blossom furled,
And a noble boy, a gentle boy,
And a manly boy, is king of the world.

The power that will never fall us
Is the soul of simple truth;
The oak that defies the stormiest skies
Was upright in its youth.
The beauty no time can destroy
In the pure young heart is furled;
And a worthy boy, a tender boy,
A faithful boy, is king of the world.

—Unidentified.

abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, that everyone passing might rest upon the long hill and refresh himself. The old gentleman explained that they were too poor to give money, so they took this way to add their mite to the world's well-doing. The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home. We feel sure our readers will enjoy reading the poem the more that they know the circumstances of its writing.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament.
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in the house by the side of the road
And be a friend to man.

Lord is my shepherd." Here is a personal appropriation, as if the whole deity belonged to one adoring soul. And this is verily so in a sense that can be well understood, for may not every man have all the sunshine he can enjoy without encroaching upon any man's enjoyment of the same light?

WISDOM IN TAKING ADVICE

Before the cog-wheel railroad was constructed up Pike's peak in Colorado, we made the ascent on a burro with a party of friends. We took the precaution, however, to employ an experienced guide, and we were particular to follow unquestioningly his instructions, and to follow his example. In the same way young people should be careful to seek and to follow the advice of those who have preceded them along the perilous heights and meanderings of life. Those who have gone these ways before us have a wealth of experience which entitles them to give advice which our inexperience needs and without which we can not safely undertake these dangerous activities. The devil does nothing more ruinous than getting the young deceived into a feeling of self-satisfaction in this matter, and of thinking that older people are childish and prudish, and incapable of understanding them and advising them. In *Friend for Boys and Girls* we find the following sensible words which we commend to our young people:

Young people often think that advice is about the cheapest thing in the world, for there is so much of it. But good advice is a good thing. People who have gone through life ought to be able to give good advice, and those of us who are not so far along in life's journey should be willing to take it. The climber who wishes to reach the top of Mt. Blanc listens to the advice of those that have climbed it before him, and takes one experienced guide, at least, along with him. The man that would start to climb the great snow peak today without studying the methods of former mountaineers, would be a sheer madman. So the boy or girl who wants to reach the summits of life must listen to the advice of the old and experienced. No boy knows better, all by himself, than those who have climbed before he was born, and can tell him the landmarks of the way.

CHEATING THE CHILD

Every child is entitled to a thorough, rotund moral education. The fact of the human soul and of moral accountability renders this proposition absolutely unassailable. The Christian Sabbath is essential to the completeness of such a culture. God's Word is likewise essential to such culture. Happily in the organized forces of the churches these two are brought into combination, and the modern Sabbath school is one of the chief means for such child-culture as that for which we insist as the child's inalienable birthright. For this we must insist, and upon this we must admit no compromise upon the part of thoughtless or inconsiderate parents. Just here is a large and promising field for real, gospel work. There must be performed a large amount of educational work upon neglectful parents in this matter. Too many regard it as optional, as a nice moral pastime for their little ones, if it is entirely convenient for them to

get the children ready and the children want to go. An exchange says on this point:

Social workers among children and young people are unanimous in the declaration that lack of home training is the greatest factor in the decline of juvenile rectitude. And the growing indifference to the old-fashioned Sabbath is one of the conspicuous features of parental irresponsibility. Parents often say, as did one mother in Los Angeles recently, "I am perfectly willing my little girl should go to Sabbath school, but if she doesn't want to go, I don't feel that I should make her." "Do you allow her to stay out of day school that way?" was asked of this particular mother. "Oh, no. That's different," she answered.

Different? Yes—day school is primarily for the disciplining of the child's mind, with incidental moral teachings; Sabbath school deals fundamentally with moral instruction and enlightenment, and brings an incidental enrichment of the intellect. Of the two, history demonstrates that moral discipline is the more vital, both to the child and the state. The child who is cheated out of a thorough course of Sabbath-school training loses that out of his life which will leave it poorer, no matter what amends may be made in the study and experience of later years.

A SHAMELESS COMBINATION

Rationalism and Romanism are coupled together in an unholy combination against the Word of God. This is a strange fellowship, but it is one nevertheless, and the work at which they aim in one great, fundamental respect is the same. They both aim deadly blows at the Word of God, and both blows, if successful, would result in the practical destruction of this precious heritage of the Christian world. Protestantism is the recognized and avowed champion of an open and a free Bible the wide, wide world over. This avowal and commitment to an open and a free Bible was the birth of Protestantism, and this is its work and its mission today. As faithless as individuals among Protestants may prove to the integrity of this revealed Word of God, Protestantism as a great world-movement is still the same and unchanging and unchangeable friend of an open Bible for every human being on the face of God's earth, and for its free and absolutely unhampered use by all. The popish claims seen from time to time about the failure of Protestantism is the merest nonsense and is essentially untrue. As well talk about the sun in mid heaven failing in its mission and work for the world. *Herald and Presbyter* thus replies to a recent characteristic statement by a Romish prelate:

Archbishop Keane, of the Roman Catholic Church, is reported to have said, last Sabbath, in an address at Milwaukee, Wis., that "the Protestant system of religious truth has collapsed." There is nothing further from the truth, and this man said what he did knowing that Protestant truth never can collapse. So long as the Bible lasts, the Word of God, which liveth and abideth forever, Protestant truth can never change. It has been said that "The Bible and the Bible alone is the religion of Protestants," meaning that the teachings of this book, coming directly from God, are to be depended upon and obeyed always. There may be infidel voices raised against it, but they can not change it. Rationalist and Romanist may combine to bind it, but they can not hold it in check. Protestantism stands by the Word of God and is never to collapse.

ONE DIFFICULTY IN ITS READING

One of the main difficulties in reading the Bible profitably is to divest ourselves of our preconceived opinions, so as not to attempt to read into it our opinions. As Calvinists we go to it to find proof of election and reprobation, and of final perseverance. As holiness people we go to it to find proof of a second work of grace. And so it continues throughout the long calendar of men's beliefs. As far as we can we should go to the Word to hear what God has to say to us, with no reference to previously formed opinions and beliefs. We will find this a great advantage in understanding this Book. The ultimate and exclusive purpose in the study of the Bible should ever be to find out the meaning of the Spirit in inditing the Book. Divested of all preconceptions we are in the best frame of mind and heart to receive the meanings of the Spirit, the divine Author of this wondrous Book. President Ozora Davis says forcefully in *Zion's Herald*:

The first step in the true study of the Bible is to read the Bible itself rather than books about the Bible. It is astonishing what wealth will be uncovered by simply taking time enough to read at once, disregarding so far as possible divisions into chapters and verses, a portion of the Bible. If difficult words and references are met, pass them for the moment and try to get the meaning of the passage as a whole. Light will break from the context on many words that are obscure in meaning at first. Remember that the aim in reading the Bible is to find out exactly what the writer himself meant to say. We have not understood what the Bible means when we have read something that was in our own minds into the passage; we get the meaning and message of the Bible when we catch most exactly the very thing that the writer meant to say. Therefore, the way in which to honor the Bible most is to understand it better. Christians are not called upon to defend their Bibles by argument so much as they are to know what the Bible teaches and what it really is. The best defence that the Bible can receive at the hands of its friends is for them to understand what it says and then to exemplify its teachings in their daily life. That is an argument that can not fail to win a final verdict.

ALL THINGS TO ALL

Glorious truth that Christ is all things to all His disciples. Just as is our need will He be to us. We are only to seek Him for what we are or need or desire to be to find Him all-sufficient in every such seeking. We are challenged to call upon Him, to make Him our supply, to trust Him for strength as our day, and we are sure not to be disappointed. What a treasure in such a Savior! What a comfort in life's uncertainties and betrayals and disappointments to know we have such a refuge in Him! Let us approach Him with holy boldness then, for all we need and find Him ever ready and all-sufficient! David Smith says in an exchange:

Christ is to each what each has found Him. To the soul which has sunk in the mire, He is a Savior; to the intellect which has wrestled with doubt, He is a Guide; to the heart which has sorrowed, He is a Comforter. Each should travel his appointed road and accept and employ the experience which it brings. It is thus that we grow in grace.

THE OPEN PARLIAMENT

SANCTIFICATION AND HOLINESS

G. W. BUGH

Sanctification is a big word, which some people hate to pronounce. Others think it implies fanaticism. And others, that it purports an utter impossibility for men to enjoy on earth. The carnal heart naturally hates it. Few persons know anything about it. But let us be honest, and study to be sure about it. Perhaps, as we shall learn, its fruits are not so very bad after all. It is true by nature, it is very merciless toward "the old man," or the lust to sin. It does demand self-denial, and that the soul take up the cross for a self-crucifixion; that men die to all sin, self-will, and the pleasures and follies of the world. But it also supplies the heart with a better life, future hopes, more joys and liberties. "For where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). And many other good fruits (Gal. 5:22).

Every language has its own peculiar idiom, or mode of expression. In the English some words are borrowed, others are inherited from the Teutonic. Thus sanctification is from the Latin *sanctifico*, having roots as *sanctus*, sacred, and *facio*, to make. Hence, to set apart to sacred use. The thought of purification is only implied. Webster connects purity with the setting apart work. Holiness is the inherited English word. Webster is quite explicit: "Whole, entire, or perfect, in a moral sense. Hence pure in heart, temper, or dispositions; free from sin and sinful affections." Purity, therefore, is implied; and wholeness implies perfect health of soul. Really there is no shade of difference in these words, but that sanctification is creator of being, while holiness implies the being. Both words take the positive form as also the Hebrew words. But the Greek takes to a negative form. Sanctification in Greek is *hagiatos* from *hagiazoo*, to be unearthly, superterrestrial, implying a state of grace, celestial, heavenly, and anything held sacred. Two other words are used setting forth a clean state of things. *Hagnismos* from *hagnizoo*, undefiled, unspotted, unpolluted or a thing having no blemish (See 1 Pet. 1:22). *Katharizoo*, is used to imply a cleansing by ablution, or by faith (See Acts 15:9). In the order of grace, as justification of sins, judicially makes it possible for a soul to be born again, so purification effectively makes consecration and entire sanctification possible by faith and the baptism of the Holy Ghost. To be sure the Spirit of the Lord prepares His own way. In the Hebrew we also find two words respectively used for holiness and for purification. *Kodesh*, holiness, from *kadosh*, to be sacred or holy. And *tohar*, cleanness, from *taher*, to be good or clean, shining bright, sound or faultless. A sacrificial offering examined by the priest and found faultless was then considered *taker*, clean, as it was placed upon the altar.

Jesus chose His disciples, the church, out of the world (Jno. 15:19). By His Word He cleansed them (Jno. 15:3; Eph. 5:26). This Word made heaven and all things on the earth, and came to the earth in the form and person of Jesus Christ. He suffered without the gate to sanctify the people with His own blood, and by the word of His power all things are done. The Roman Church stigmatizes us as idolaters worshiping the printed word, but we worship the living Word (1 Pet. 1:23; 1 Jno. 1:1). Jesus, having done this much, prays the Father, "Sanctify them through thy truth. Thy Word is truth" (Greek, *Logos*) (Jno. 17:17). Read also Jno. 14:6.

When God speaks, there is light, life and purity. Dear reader, holiness has transformed the writer. The Holy Comforter abides: for He sanctifies and keeps the heart. The blood is applied, and the Word gives consciousness of a pure heart. We have learned to love the word *sanctification*, being "full of joy and the Holy Ghost" (Acts 13:52).

BEEBE, ARK.

TEXTS EASILY MISUNDERSTOOD

L. F. CASSLER

"God is one."—Gal. 3:20.

While in a small town in western Oklahoma, I had occasion to wait several hours upon an outgoing train; and being somewhat fatigued, I entered a place of business, desiring to rest there a while, which was freely granted me by the saleslady, who also brought me a magazine for my entertainment, a work on Christian Science.

My prejudice did not keep me from examining its pages, and about the first heading I saw of interest was this, "God is one."

I at once became interested in the arguments used, which were many and lengthy. The plan of the effort was to prove, if possible, the unity of the Godhead. That there is no God but God and hence Jesus Christ is not of divine origin, that He is not invested with divinity, that there can be but one person in the Godhead, and that the Holy Ghost is not God.

It seemed as if all the rules of mathematics were placed upon the witness stand and made to say that one is one. That one may be divided into fractional parts of itself, but the sum of these parts will remain one. The dictionaries were also called on and testified that one is one. All this display of learning may look very learned and wise to the careless reader. It might be termed logical, but by no means theological. We don't go to the dictionary or to books of mathematics to prove the Trinity of the Godhead. We may have difficulties in explaining how it is possible that Trinity exists in Unity; but we need have no difficulty in believing it as a fact. It still remains true, our God is also three.

But what about the text quoted? "God is one."

God is here spoken of as one party in a covenant. Any number of persons may constitute one party to an agreement. In a conveyance of title to real estate there are always two parties: the grantor and the grantee, but either party may be composed of as many persons as they may see fit to include.

So we have but one God, self-existent, creative, yet uncreated, sovereign of the universe, but He as God is triune in essential being; and Christ is co-eternal with Him, the second person of the Trinity, of Holy Ghost conception and virgin birth; the Holy Ghost is also very God and is inseparable from the Father and the Son.

How do I explain this? I don't explain it. How do I understand it? I don't claim to understand it. Then how can I know it? His Word has said it, and it is enough. It should be enough. But besides all that is written, there was once a cry in my soul for just such a three-fold God as is revealed to me in His written word, a Father, a Savior, a Sanctifier. I had need for one to convict me of sin, lovingly regenerate me, adopt me as an heir, renew and cleanse my heart, restore to me His image and sweetly guide and keep. "He that honoreth not the Son honoreth not the Father." "Neither is there salvation in any other." There can be no access to the Father but by the Son. Deny the Son and you close the door of access to the Father. Deny the divinity of the Holy Ghost and you reject God in the last degree. Beware, my dear reader, what you read and believe.

Eddyism and Russelism are Unitarianism, and Unitarianism is anti-Christian. The Dragon, the Beast and the False prophet are the Satanic trinity now deceiving the nations with all deceivableness and lying wonders of anti-Christian science. This is Satan's big artillery. Beware, my reader!

THE HARVEST IS GREAT AND THE LABORERS ARE FEW

J. M. COLE

How true are the words of our Lord. There are but few, compared to the great number of preachers, that take the way the Lord has set forth in His Word for preachers to take, viz.: the way of holiness. My point will be seen in this viz.: Like priest, like people.

I look back upon the twelve years of my ministry spent in the M. E. Church and can not recall a single year, but what I have been greatly opposed by my presiding elders on the doctrine of entire sanctification. I know of but one reason why they fight the doctrine and experience of holiness, and that is, "The carnal mind is enmity against God."

Just about eight months ago, I was thrown out of the ministry of the M. E.

Church; the thing was all bundled up in a nice white paper and tied; you would almost think it was a religious transaction. But while they were arranging their plot, I was on my circuit preaching holiness with all my might, and when they got it all fixed and my quarterly conference was called and the bosses got together and decided that they had stood all they were going to, they used their ecclesiastical power and made me the subject of the hour, and so they threw me out upon the sand. So Jonah went his way, preaching for the Nazarene night and day, gathering crowds of poor lost sinners on the streets. I took the road that so many of our preachers have to take. May God have mercy on the poor presiding elders and bishops who will not stand by the preachers and hold up their hands, while they preach a gospel of full salvation from all sin through Jesus' blood.

About one month ago I met Dr. H. C. Morrison, of Wilmore, Ky., and he told me of the Pentecostal Church of the Nazarene and its great work, and of its rapid growth. And he said, "Brother Cole, it's coming to be the leading holiness church in the world, and if my church ever tries to set their foot on me, my mind is fully made up." Oh, how my heart then longed to get acquainted with and become a member of the Pentecostal Church of the Nazarene. This was at the Wichita campmeeting, Wichita, Kas. Brother Morrison took me over to Brother Bud Robinson's tent and said, "Here is Brother Cole; he wants to become a member of the Nazarene Church;" and Brother Bud went at it at once to have me properly taken into the church, and find work in its field for me. Oh, how my heart longed to work in this precious church, and, too, how poor and lean and little I felt before these great men. May God give them a great blessing for putting their big warm heart up by the side of me, how it helped me on the way; I shall never forget them. I must confess I was awfully discouraged, but thank God for His great grace that is helping me now.

I attended the assembly of the Kansas District, held at Kansas City, Mo., September 3-7, 1913, and the Lord was with us in mighty power. I am glad to have begun to see some of the work of the Pentecostal Church of the Nazarene. I never met any preachers or people more tenderhearted and sympathizing than were at the assembly. I praise God for victory in my soul and I am glad I can say I am "one of them."

WEIDA, KAS.

HEAVEN

F. M. LEHMAN

The distance from the altar to the cross is the distance from earth to heaven. It does not so much matter *where* heaven is; it does matter that we reach it. All the failures of earth from Adam are as nothing compared to missing heaven. If others miss heaven, that might not mean so much to you; but if you should miss it, that would be a crowning calamity. There

are a thousand roads that lead to hell, but only one that leads to heaven. The multitudes are traveling on the broad ways of sin; comparatively few are in the narrow way.

A woman said she wanted to go to hell because all her relatives were there. I do not. If our unregenerated relatives can make it so hard for us here, what would it mean if we were to be with them in hell forever? When I am through with life I do not want to meet my relatives anywhere but in heaven. There, thank God, the headaches and the heartaches will be over. John will understand James, and Jane will understand Mary.

There are some things I will miss when I get to heaven. I will miss the harsh criticisms of my brother. He will then understand that I meant to do right, even though it may have been ever so bunglingly done. He will miss my often thoughtless, unkind remark, when he was doing his best to be good. He will look into my eyes and I will look into his with a new light. Mansion may touch mansion there, with never a dividing line between. There will be no court-house in that city where questions must be settled, for there will be no questions there. Bad lawyers will not be there. The good lawyers will probably be busy planning the governmental affairs of new planets. Harmony—heaven.

I will miss the funeral train. Crape will never flutter from my mansion door. There will be no spades in heaven, no long black coffins, no new-made or moss-grown graves on the hillsides of glory; no mossy, leaning tombstones, no chiseled epitaphs, no muffled tom tom of pain, no tear-wet faces, no aching hearts, no empty chairs, no bureau drawers with little empty shoes or baby dresses; no lonely nights, no well-worn path to the silent city, no stifled sob, no dirge and no death. O soul of mine, that will be heaven!

I will miss the muck-rumble of commerce, the leaden jingle of sheckels, the sweat-stained face of the toiler, the greedy leer of the money-changer, the groan of the oppressed, and—O, the jarring earth-noises will not be there! I said I would miss them, but it will be a blessed miss. All this will be an almost forgotten dream in the ever shifting, unfading glories of heaven.

My mansion walls will be clearer than transparent glass, inlaid with roses and flowering vines. Trees will bend with luscious fruit, unmarred by blight or crawling worm. The skies will be of softer hue than the warm amber shades of the Orient, bluer than our far-flung western arches, and brighter than the quivering heavens where God's boreal search-lights play. The air will be so ethereal that we will never grow drowsy, no weight of weariness will ever steal over our immortality, and rest will take on a delightful significance never found in earthly lexicon. The light streaming over that vast domain will be so soft and shimmering that undreamed of glories will swing in the vistas of space, ever new and changing for our eternal entertainment.

Glories will pile on glories, light on light, panorama will succeed transcending panoramas, and the day will never grow old. Heaven of light.

I will hear music such as man never heard. The musical minor of the dulcet chords with the mellow major of the bell. The harp harmonizes with the hallelujah of the lyre. Silver string, golden valve, and ebon key respond to the skillful touch of that orchestral throng, until the air is vibrant with a melody beyond anything ever hoped in earth's sweetest dream-days. Heaven of music.

Suddenly, from near the great white throne rises a song. It is the new song. Angels are singing it. They have folded their wings, and pause to listen. O, from whence these voices? Whence the charm that chimes in heaven's rhythmic from lowest strain to heaviest crescendo? Listen! through that song ripples the drip of crimson. I catch the agony of the cross. Then, Hark! in that undertone of melody I hear the cry of a sinner, and in the swell the shout of a soul redeemed. The light trembles and mellows, the music softens, a sacred hush lies on the angelic throng, and now, stronger and stronger, higher and higher, louder and louder swells the triumphant song, until from arch to arch the echoes repeat: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Heaven of song.

O, what will heaven be? Dear mother, I will meet you there. Father, I have missed you; I will soon be with you always. Husband, I have been so lonely here without you; I will meet you at the portal. Precious wife of my bosom gone on before, soon, soon will Death row me over the river and I will be at your side. Jesus, my blessed Redeemer, I will soon behold your face. All this I owe to You. The music and the mansion, the light and the loved ones there, the gladness and the glory—all to Thee I owe. "Where Jesus is, 'tis heaven there."

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

The Practical Value of Fasting

The subject of fasting is not a popular one. It is not a doctrine that is much discussed in the pulpits or papers of this day. It is not considered modern, up-to-date or sensible for anyone in this generation to spend much time in prayer, to agonize for souls, to fast, to mortify the flesh or to show any great zeal in spiritual matters. Fasting is nevertheless a very important subject. If properly used as a means of grace, it will become of great practical value in the life of a Christian. In this paper we will search in the Scriptures to find out "When, How and Why Christians should fast."

I. When Christians should fast.

1. We should fast when undergoing great trial, temptation or persecution (Psa. 69: 1-11; 109: 22-25; Matt. 4: 1-11).

2. We should fast in times of danger

and perplexity (Judges 20:26; 2 Chron. 20:3; Ezra 8:21-23; Acts 27:21, 33).

3. We should fast in times of sorrow and discouragement (Joel 1:14-20; Matt. 9:15).

4. We should fast in times of personal or national calamity (1 Sam. 31:11-13; 2 Sam. 1:11, 12; Dan. 6:17).

5. We should fast when we wish God to move men's hearts for His glory (Neh. 1:4-11; Esther 4:16).

6. We should fast when under conviction for pardon or purity (1 Sam. 7:5, 6; Neh. 9:1-3; Jer. 36:9; Dan. 9:3-15; Joel 2:12-15; Jonah 3:5-9).

7. We should fast when our loved ones are seriously ill (2 Sam. 12:15-23).

8. We should fast when our enemies are in trouble (Psa. 35:13, 14).

9. The officers of the church should fast when Christian leaders are to be chosen (Acts 13: 2, 3; 14:23).

II. How Christians should fast.

1. Fasting should be to the soul a time of joy and gladness (Zech. 8:19).

2. It should be a preparation for service (Matt. 17:14-21).

3. It should be shown outwardly only through deeds of helpfulness to others (Isa. 58:6-12).

On the negative side:

1. It should not be done to make a showing of piety before men (Matt. 6:16-18; Luke 18:10-14).

2. It is not acceptable to God when practiced by those who have unrepentant hearts (Jer. 14:10-2; Isa. 1:10-15; Zech. 7:5, 6).

3. It is not right when done for strife, debate, mourning or for bodily affliction (Isa. 58:3-5).

III. Why Christians should fast.

1. Some of God's greatest secrets have been revealed to His saints while in the practice of fasting (Dan. 10:1-12; Acts 10:9-11; 30, 31).

2. Fasting is a preventative to self-indulgence and backsliding (1 Cor. 7:5; 9:25-27).

3. God's choicest saints of all ages have been men who either fasted regularly or in times of emergency and crisis.

THE NEW MAN

GILBERT E. MARTIN

"Put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:24.

Holiness is a state—a condition of heart—and a life to be lived.

You and I may not be able to preach great sermons like some men, but we can be as *holy* and live as *clean* as any man. You and I may not be able to jump as high as some men, but we can walk as straight as any. You and I may not be able to shout as loud as some men, but we can speak in power by Christlike deeds and words. You and I may not be able to weep as freely as some men, but we can trust the blood that cleanseth from *all sin*.

You and I may be in such circumstances that we can not do the great deeds

that others do, but we can rest our case with Him who says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Yes, holiness is a *state* of inward purity and a *life* of outward righteousness. Have you got it, reader?

AN AGONIZING CHRIST AND A SLEEPING CHURCH

A. R. HODGES

What? Could ye not watch with me one hour?—Matt. 26:40.

Jesus had been preaching the gospel for three years. At the beginning of His ministry He had a very small following, but in just a little while He had succeeded in arousing a nation. It was quite apparent, however, that the great majority of those who had become His followers had not thoroughly weighed His teachings, nor counted the cost. A great many under the momentary popular impulse joined as His disciples; another crowd fell in line because of the loaves and fishes, and still more because of the miracles which He did. But making full allowance for this great mass of superficial believers, it still was quite evident that He was striking a telling blow to the devil's kingdom, and was determined to utterly crush the serpent's head, not, however, without opposition from the lower regions and inhabitants of the pit, hence, as was expected, all the forces of darkness were marshalled in battle array, and the lines of conflict were closely drawn. Jesus, undismayed at the coming decisive battle of the ages, measured arms with the imps of hell. The great mass of His followers, frightened into consternation at the hordes of Satan, retreat in confusion. But Jesus marches on, all having forsaken Him except the eleven. Even Judas had turned traitor. Steadily onward Jesus presses His way to the battle field, Gethsemane. As He enters the gate which leads into this place. He perceives that the few remaining followers give evidence of drawing back. He says to them, "Tarry ye here and watch while I go yonder and pray." So He withdraws from them about a stone's throw and falls on His face, and, being in an agony, He prays the more earnestly, saying, "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thy will be done." Then He returns to His disciples and finds them asleep, and said unto Peter, "What? Could ye not watch with me one hour?"

The first impression that is made on my mind from reviewing this tragedy, is the awfulness of sin. Our Lord desired sympathy, and longed for some one to understand His mission and to share His heart burden (See Psa. 69:20, 21). When He returned to His disciples He found them asleep. What a sad picture, an agonizing Christ on the one hand, and a sleeping church on the other.

The church is asleep in regards to the true mission of Jesus in the world. The

church is asleep as regards the effect and awful consequences of sin, and what it means to be saved from it. The Church is asleep in regard to our obligation to our fellow creatures. The church is asleep in regards to the second coming of Jesus, and the scope of His ultimate triumph.

What was it that produced slumber in these disciples? Primarily, it was natural; they were tired, and it was night. But really it was the effect of the carnal mind which was in their hearts, and was the basic cause of the effect.

When the church has her Lord's purity, she will have a vision of the awfulness of sin.

What did Jesus do to arouse the disciples? He went through the tragedy of the cross; then He led them to their pentecost.

In conclusion, let me exhort you my brethren and sisters to follow our divine Lord in His order, and if we will observe the same rule in instructing others, we will accomplish the same results that He did, because He will be with us confirming the Word with signs and wonders and divers miracles and gifts of the Holy Ghost (Heb. 2:4).

BURS AND BURS OPENED

C. A. MC CONNELL

When you speak, people may say, "Didn't he do well." But when God speaks through you, things come to pass, and people forget you.

I am glad that Jesus loved little children; I can be that much like Him.

Oh the blessed power of the Holy Ghost, who gives contentment and perfect peace as someone else receives your well-earned "well-done."

The hallelujah Christian is one who is using the chunks the devil is pitching at him, to build steps up toward heaven. The bigger the chunk, the bigger the step. Hallelujah!

Really, it is not hard to do the right thing that is needful to be done. The hurt ceases when we cease to kick. There is always joy in obedience to Jesus. The more unhesitating the obedience, the less distress for us, and the more perfect the joy. How aptly the Master likens us to the hesitating, unwilling ox, as He says to Saul, "It is hard for thee to kick against the goads." Our suffering comes not in doing His bidding, but in the hanging back. Shall we not press forward into His yoke? Bless God, it is easy, and His burden is light.

Shun no reproach, neither court reproach. The good soldier of Christ marches steadily forward as though unconscious of what lies before him or what may befall him. He is not looking for wounds, he is looking for victory in Jesus' name. He is not seeking revilings, but he goes where revilings are that scoffs and taunts may give place to hallelujahs. He does not say, "Here am I, cover me with mud," but he presses through the filth that he might win some soul for God. He seeks not death, yet is not afraid to die, if thereby he may receive his Master's "Well done."

Mother and Little Ones

HOW BILL BROWN SIGNED THE PLEDGE

The preacher spoke of broken hearts, an'
looked right down at me;
I turned my eyes another way, a mother's
form to see,
Bowed down beneath the heavy weight of an
untrammelled grief,
With tears a-streamin' from her eyes, an'
tremblin' like a leaf.

My heart felt all the bitterness of utter grief
an' woe;
I tried to leave that sacred place, but some-
how couldn't go
I couldn't view my mother's form, her face
I tried to shun,
So placed my hands up to my eyes an' let
the big tears run.

Just when the proper time had come that
speaker took his seat
I almost heard my throbbin' heart within
my bosom beat.
He sat there lookin', as it seemed, upon no
face but mine,
Then laid the pledge upon the stand an'
asked if we would sign.

I looked at every ragged chum who went to
church with me;
I knew I was their leader, so with me they
would agree;
I looked up at my mother's form, her pres-
ence struck me dumb;
I looked up at the speaker, too; he motioned
me to come.

I thought of all my misspent youth, of all
the long lost years,
A father who had plead with me, a mother's
bitter tears;
I thought how I could please them by one
little act of mine,
Then shut my teeth together tight and
vowed that I would sign.

Unshorn an' ragged as I was, I walked up
to the stand,
An' took that pen an' paper there, an' signed
with tremblin' hand;
A-hangin' close upon my heels the ragged
dozen came,
An' down upon that single sheet each quick-
ly wrote his name.

I tell ye, there weren't scarce an eye but
what was wet with tears.
There were those, too, a-weepin' there, who
had not wept for years;
An' when I told 'em drunkard Brown was
drunkard Brown no more,
The way that buildin' rang with cheers was
never heard before.

Yes, some backslid, an' some of 'em now
sleep by yonder hedge;
Yes, I've been tempted, but as yet, I still
have kept my pledge.
I signed it with a will, thank God! which
gives me joy to say,
That old Bill Brown the drunkard is a new
Bill Brown today.

—Exchange.

THE STORY OF BILLY BUTLER

And the Ministry of a Bit of White Cambric
"Oh, it's so white, it's so white," he said;
"don't use it on the likes of me."

He was an old man who lay on a tumbled
couch before me and, in the lack of other re-
sources, I had taken my handkerchief to
dry the fevered hands which I had just
bathed.

He had worked for years on the Staten
Island coal docks. I knew him slightly, for
at times he had taken a driver's place, bring-
ing fuel to my house. Now word had come
that Billy Butler was sick. So I went to
the huddled wooden tenements where he

lived and found him in a rickety, barnlike
place at the back of a court. His rooms
were two and were on the ground floor. The
door was open and access free, but I knocked
out of respect. The man's house is his cas-
tle even where it is meager of room and
stands in what the Scotch call a "Close."

A gruff voice called out to me, "Come in."
So I entered and hardly had time to make
my greeting when the doorway was dark-
ened by a woman's form and a thin voice
said, "Good mornin', yer Riverence"; and
then to the sick man, "It's his Riverence the
Minister as has come to see you, Mr. Butler."

I was not dressed like a clergyman, and
because the people like Billy are apt to
think that if the minister comes they must
be going to die, I had meant to keep it from
him that I was a clergyman.

But now the fact was known and Billy
said what was quite natural, "If the church
people don't care to make me acquaintance
when I'm well, they might quite as ready
stay away when I'm sick."

It was sober truth. And yet, in a crowded
city neighborhood there are so many people
of whom one never hears at all till he learns
that they are either sick or in trouble that
the case needs no defense.

But the outlook for friendly intercourse
was not promising.

The woman who had entered was a poor,
blear-eyed creature whom I had seen as I
passed, standing at the door of the gin place.

At Billy's gruff remark she had put her
hand to her mouth and laughed; and then
catching herself, she rose apologetically and
dropped me a "reverence."

Under the conditions there was little for
me to do. I asked the old man a few ques-
tions, calling him always, "Mr. Butler," as
I did so.

After a few minutes his lips were opened
and he began the self-defense which people
of his kind so often made. He was as good
as the church people. To which I answered,
"Very likely as good as many of them, Mr.
Butler," and the answer seemed to surprise
him.

Then he told how honest and hard work-
ing he had been, he and his grown son
earning their living together with their own
hands and asking nothing of any one.

To all of this recital Billy's feminine com-
panion made fervent responses much like
those of the parish clerk in an English serv-
ice: "Oh, yes, yer Riverence, Mr. Butler,
sir's a good one. He's ginorous, sir, Billy
is. When we've wanted a little something
to put life into us sir, Billy has been the
one to get it, sir. He's a good one, sir, and
don't need any one to make him any better
nor he is!"

In the presence of the half-maudlin talker,
nothing was to be gained, so I shook hands
with the old man and at my question he said
I might come again.

The next day I found him alone. His
fever was higher and he was restless and
uncomfortable. His rough, grimy hands
were hot, almost like coals of fire, and down
the deep seams of his otherwise red and
weather-beaten face ran great furrows of
black dust from his coal heaving.

Water and bathing was what he needed.
So in the next room I found a tin basin.
Towel and wash cloth there was none, but
my handkerchief would do, and I began to
bathe his hot face and then his hands. As
he felt the coolness of the freshening water,
the old man lifted his eyes to mine with a
look of gratitude such as Dives might have
given if Lazarus only could have come to
him, and he said to me, "I didn't know that
water could be so good, yer Riverence."

His wife was dead and

"There was lack of woman's nursin',
There was dearth of woman's tears."

Then I asked him, "Mr. Butler, is there a
towel I could find anywhere?" He did not
know. He and his son did their face wash-

ing at the coal yard where a towel was fur-
nished. My overcoat lay near, so reaching
for it I took out of the pocket another hand-
kerchief, one which had not been unfolded
yet. But at this the old man drew his face
away. "No, no," he said. "It's too nice, it's
too nice, yer Riverence, for the likes o' me,"
and only by dint of real pleading would he
let me touch his face with it. When I came
to reach for his hands he was even more de-
termined. "Let 'em be—they'll dry of their-
selves" he said. "Do but look at 'em"—
holding them up before him. "Pretty things
they be to be touched with the likes o' yon
white handkercher." And the hands were
sorry subjects, true enough; begrimed with
the deposit of his long coal heaving, in such
way that many washings must fail to make
them truly clean.

I did at last, however, get hold of his
hands and dried them between the great
stubby fingers. But all the while old Billy
kept complaining, "It's too bad, yer River-
ence, it's too bad, such white things was
not made for the likes o' me."

Then a thought came to me. It was the
thought of Him who, "though He knew no
sin, was made a sin-bearer for us," and I
said, "Mr. Butler, do you know about the
white life of Jesus of Nazareth, God's Son,
and how He brought it here to our earth and
to ourselves, close, close to us in all our
sinfulness and need?"

The old man looked thoughtful as if recall-
ing something, and then began, in a broken
way, to tell me of the mother who had given
birth to him more than sixty years before, in
the North of Ireland. She had been a good
woman and he himself had been taught to
go with her to the church. "But that was
a long day since, yer Riverence, a long day
ago," and then, plainly gathering up the
past, he said, "and in that time many things
have happened in the life o' me, many, many
things, yer Riverence."

So I went back to my question about the
white life of Jesus, God's Son, and how He
brought it near to us men and never once
thought it was too good to use for our help
and service.

Billy was interested, and his fevered eyes
sought mine with real intentness, while he
asked, "Did He give His life to help men,
yer Riverence?" "Yes," I answered, "He
gave His white life to help men—the just for
the unjust to bring us to God." Then he lay
for some time looking up, apparently at the
grimy ceiling, and saying not a word.

I felt sure that the old man was walking
back, step by step, over the tangled ways of
his past life, and I kept silence also.

When he spoke again it was to say, "If
He did do that it must have been for men
that was better nor me—better nor me."

I tried to reassure him, but the old man
would only turn his face to the wall and
groan, "It was like the white handkercher,
it was too white for the likes o' me." I
knelt and prayed with him and then came
away, remembering the hard, fallow fields
and how, before the harvest, the plowshare
does its work.

The following day, rather early, a lame
soldier from the Fort came to me with a
message. I had seen him also in the door of
the gin place near Billy's tenement. He told
me that the old man was in great distress
and that they all wanted me to come down
and see if I could quiet him.

Coming to the stifling sick room I soon
saw the "all" of whom he had spoken and
they were a sorry company. A chorus of
half tipsy women were talking all together
as they hovered about Billy's bed, while the
air was redolent of gin.

They fell back a little as I drew near, and
then closed in again, the lame soldier stand-
ing with them. I had hardly had time to
greet the old man when they all began, in
chorus, reciting Billy's virtues.

I could not understand it until the sick
man looked up into my face and said: "Don't
you believe it, sir, it don't be true what they
are tellin' ye. I've been a bad man, yer
Riverence, I've been a bad man the most part
o' me life." Then one of the women came
over to me and said as in a kind of confi-
dence, "He do be after takin' such a quare
turren, yer Riverence, and all against his-
self."

She was right. That which had come over
the old man since my first talk with him

was truly a "queer turn." It was the strange turning over of all his thought of himself which the Spirit of God alone brings about in any one of us.

So I told the old man of the great Friend, who had not been ashamed to go in and eat with publicans and sinners, even the very worst of the men and women of His day, and how, when some threw it up to Him as a thing to be ashamed of, He had owned it and said plainly that He had not come to call the righteous, but sinners to repentance.

"And listen to this, Mr. Butler," I said, "this is what God our Father in heaven says to us: 'Come now and let us reason together: though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool.'"

As the wonderful words fell upon the old man's ears they were like draughts of water to his thirsty soul! "Oh, do He say like that, sir?" he asked eagerly; "do He say like that way and did He give His life for the likes o' me?" "Yes, Billy," I answered, "He says like that and Jesus His Son whom He sent to bring us back, holds out His hands to us and calls to us: 'Come unto me all ye that labor and are heavy laden and I will give you rest.' 'Come unto me, and him that cometh I will in no wise cast out.'"

The old coal heaver lay back after that in a kind of dreamy trance and I left him there, wondering anew, myself, at the power of the good news to waken and to melt the hearts of prodigal sons.

Poor old Billy! Years on years had gone by for him with the door of his heart close locked against the Father's waiting love. But the old message of mercy was the key and down it had found its way into the rusty wards and the door was opening to let in the Friend who had knocked so long!

On the morning of the next day as I drew near the court, a woman met me and began: "Oh, sir, you do have a wonderful infloence, sir, you do on Billy. He does be singin' now, sir, yer Riverence all the time, sir."

And then standing still herself, "Just you wait here awhile by the door, sir, and yer Riverence'll hear for yerself, sir." So I waited.

Very soon, in cracked and roughened cadences, the strains of old Cowper came floating out to me and the words:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

The lines did not come smoothly and all in one. The wheezy hand organ, old and out of breath, that often played in the court and would halt for a second between its strains was more the manner of Billy's singing. But he sang.

Going in I said nothing of what I had heard. Billy greeted me with a look of real love in his eyes. Then the woman spoke of his singing and Billy, at her words, laughed under his breath, saying that it was like the noise that the coal hoist made when it swung upon the dock. But he went on: "It was a church tune me mother used to sing yer Riverence, and there was a verse something about a thief, but I can't bring it back to me." So I began:

"The dying thief rejoiced to see
That fountain in his day.
And there may I, though vile as he"—

But the old man stopped me there. "Yes, yes, that was it, yer Riverence, that was it."

"And there may I though vile as he,
Wash all my sins away."

So we sang it over together, Billy and I, the woman looking on in a kind of awed wonder at the scene. In their own church they were not used to the singing of hymns.

"I learned that when I was a bit boy in the ould country, yer Riverence," said Billy; "me mother used to sing me to sleep with it. Many's the year agone now, many's the year gone by and I didn't think much about it then. But now it seems as if the song had been made just for old Billy Butler to-day."

And so it was. Memory was Billy's good

angel and now once more his old mother sang him to sleep as in the years gone by. It proved to be his last sleep. Old Billy would waken in the paradise of God.

And whenever I think of him now, I can almost hear his voice singing again of God's loving power to save.—John Hutchins.

MR. MOODY AND A TRACT

How true it is that some of the greatest things that were ever accomplished in this world were brought about by what some people would call "small" beginnings! It was true of Charles Haddon Spurgeon, who listened to the gospel, and received it, in a little country chapel, from the lips of an unlettered man; and it was true also in the case of Dwight L. Moody, who was blessed to tens of thousands of men and women, and whose name is known and revered wherever the English language is spoken. It is rather a surprise to me that so few people are aware of the fact that so much of the mighty results that were produced through the preaching of Mr. Moody, and of the blessings the church of God has received through his ministry, can be traced back to a single tract given to an individual. Nearly sixty years ago a remarkable man, by the name of John Hambleton, was converted in Liverpool. Almost at once he started off in the service of his Lord, to preach Christ, and to give away tracts in the fairs and on the racecourses of England.

Traveling one day on the railway, between Manchester and Roachdale, he was busy at his favorite occupation of distributing gospel books, when there entered the compartment, at a wayside station, a cotton-broker from Manchester, who was unconverted. He very soon received a tract from this indefatigable worker, and was listening to the message of life that John Hambleton had to give him. They parted that day; and, although the gentleman was unsaved, and had not very much desire to be saved, the preacher accepted an invitation to visit his town, and to preach at a fair that was about to be held. In the course of a few days John Hambleton reached the town, and the home of the gentleman who had invited him. At the very first meal he was asked to say grace, and, kneeling at the dinner-table, he not only thanked God for the bounties His hand provided, but prayed with all the fervor and the earnestness which he possessed that his host might be saved then and there. That prayer was abundantly answered, for before they arose from their knees, that gentleman was "a new creature in Christ Jesus," and the whole current of his life was completely changed.

In the neighborhood where he lived was a collier by the name of Richard Weaver, who had recently been brought to a saving knowledge of the truth, and who occasionally preached the gospel, with great acceptance among the working-classes of the great Lancashire towns. He was a man with little education, but a born orator, and the effect of his sermons upon his hearers was extraordinary. I can only compare them to a cyclone sweeping across a western prairie. He was induced by the Manchester cotton-broker to leave the coal-pit and to devote his life in winning men and women to Jesus Christ.

One day, while Weaver was holding a mission in Manchester a Lancashire lad, who was wild and reckless, entered the meeting. He listened to the burning words of the preacher and accepted Christ as his Savior. That Lancashire boy was Harry Moorhouse, who was designed by God to be a source of blessing to thousands of Christians, as well as to the unsaved, and whose name has since then become loved and esteemed on both sides of the Atlantic. He had no commanding appearance, he possessed only a limited education, he graduated from none of our universities, but was one of the mightiest men I ever heard in the exposition of the Word of God; and I have no hesitation in saying that there are very few Bible teachers today who have not been helped, directly or indirectly, through the Bible-readings of dear Harry Moorhouse.

It was in the summer of 1867 that Dwight L. Moody, Harry Moorhouse, and the writer met, in the city of Dublin, and a friendship

sprang up which only death severed. Many hundreds of Christians were gathering to what were known as the Believers' Meetings for Bible study. I often think what tremendous issues hung upon that meeting of those two men. Mr. D. L. Moody was at this time an active worker for Christ, in Chicago, but was little known elsewhere on either continent. He had met Harry Moorhouse, but had never heard him speak, and knew nothing of his ability as a Bible-teacher or as a preacher of the gospel.

The Lancashire boy had an intense longing to visit America; but, said Mr. Moody: "Feeling he had no gift at all, I discouraged him all I could from visiting the States; and when I learned that he was anxious to go back on the same steamer that I was returning by, I did not tell him the name of the boat on which I was crossing the Atlantic."

Not a great while had elapsed after Mr. Moody's return, when one morning he received a letter in a strange handwriting, dated New York. On opening it, he found it was from Harry Moorhouse, announcing the fact that he had arrived, and was already on his way to Chicago, and asking Mr. Moody to arrange meetings for him. It seemed a relief to Mr. Moody that he was leaving the city that day for a Sunday-school convention in another part of the state of Illinois, but before going he arranged for a meeting, for Moorhouse, in the school house, though he had no faith in the ability of the preacher.

At the very first meeting, however, the people were delighted with Moorhouse, and for seven days and nights, to crowded audiences, he preached from the same inexhaustible theme, "God so loved the world." When Mr. Moody and he met again, and the former heard the story of love from the lips of the Lancashire boy, he testified that his eyes were filled with tears, his heart was overflowing with love to God and to perishing men and women. From that day his ministry was completely changed, and his usefulness increased a hundred-fold.

When I think of the marvelous power that Mr. Moody possessed over men—holding an audience of 27,000 people in Agricultural Hall in London, spellbound for one hour, with many hundreds under the deepest conviction at the close of his address; with the elite of London society, and some of its leading politicians, like Earl Cairns and Mr. Gladstone, listening to the humble-minded man from a New England village—I not only praise God with a heart overflowing with adoration, worship and gratitude for all that a man filled with the Holy Spirit was able to accomplish, but, humanly speaking, I trace much of his success back to that gospel tract, given away on that railway-train in old England more than fifty years ago.—Charles Inglis, in *The Christian*.

STANDING FOR PRINCIPLE

A small boy went with his father to an evening business men's dinner. The father took him with the apology that he had to do so, because they were together at a hotel and far from home and he had no one with whom to leave him. When all were seated at the table, the waiters began filling the glasses, and the little boy saw with dismay that the big men about him were accepting of the sparkling beverages that fell with a musical tinkle from the crystal pitchers into the dainty glasses. Father was busy talking with his neighbor on the other side. When the waiter got as far as Jack, he smiled down at the boy and bent over to serve him. Gathering up his courage, Jack hastily reversed his glasses, and, with evident fear that if all these fine-looking gentlemen could be persuaded to drink the wicked stuff, of which mother had told him such sad tales, father also might be tempted, he stretched over to the father's plate and put his glasses, too, out of business. This done, he said, in a clear, childish treble, that reached every ear: "Father and I don't drink." A general smile went round. Men remembered little lads in their own homes, whom they hoped to see grow up as true and sturdy as Jack, and one after another they followed Jack's example. No one at that end of the table took liquor.—Exchange.

The Work and the Workers

ANNOUNCEMENTS

ANNUAL MEETING

The Annual Meeting of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene will be held at the headquarters in Chicago, Ill., October 9th to 12th. The preliminary meeting will be held in Chicago, and the Board will then adjourn to meet in Kansas City, Mo., at the Publishing House, 2109 Troost Ave.

REV. WM. H. HOOPLE, *President.*
REV. H. F. REYNOLDS, *Gen. Secy.*

TO THE PASTORS, OKLAHOMA DISTRICT—At the last District Assembly it was voted that each pastor in the District should raise an amount equal to \$1 per member in his pastoral charge for the support of the District Superintendent. Up to this date less than one-half of that amount has been paid, and our District Superintendent is very much embarrassed financially. You will have only about one month to get this matter in hand. Let us do our very best and the Lord will be pleased.—F. W. JOHNSON, *Secretary Advisory Board.*

DR. BRESEE AT LINCOLN—Dr. P. F. Bresee, the founder of the Church of the Nazarene, will be in Lincoln, Neb., and hold a four-day holiness convention, October 2d, 3d, 4th, and 5th, in the United Evangelical church on E Street, between Tenth and Eleventh. Efforts are being made to make this a great meeting, and friends in the nearby towns around Lincoln are cordially invited to attend this convention.—W. H. PRESCOTT.

READY FOR SERVICE—I am ready to take work anywhere in the world that the church needs me. I would be glad to help in revival meetings this fall and winter. Please let me hear from you at once, so I can fix dates with you. Dear brethren, don't wait too long. Arrange traveling expenses if you need my services. I would be glad to hear from any District or General Superintendent who may need a man for pastoral work.—J. M. COLE, *Welda, Kas.*

HOLINESS RALLY—Our first Holiness Rally of the season will be held in the Church of Emmanuel, Chestnut Street, Providence, R. I., Wednesday night and all day Thursday, September 17 and 18, 1913. All holiness pastors, workers, churches, and missions about Providence are hereby invited to rally with us. We expect Evangelist S. W. Beers, Evangelist L. D. Peavey, and Rev. J. H. Hartman to be with us.—JOHN NORBERRY, *Pastor.*

TO THE PASTORS AND CHURCHES, OKLAHOMA DISTRICT—The District Assembly will convene at Ada, Okla., October 22d. Each church will receive Annual Report blanks, for use in making its report to the Assembly. Let all pastors see that reports are made in full, and forward same to the District Superintendent or the Secretary of the Assembly, three days, at least, before Assembly convenes. See that names of Elders, Licensed Preachers, Deaconesses, and Sunday School Superintendents are placed on report, as the Roll is made from these reports. Please observe proper place for recommendations. Observing these rules will save much time at the Assembly.—S. H. OWENS, *Dist. Supt.*

NOTES AND PERSONALS

Rev. Daniel Isbell requests prayers for the healing of his four-year-old boy, who is afflicted with a trouble in his head.

Rev. J. Eaton Wallace and wife, in Mexico City, are called to mourn the death of their baby girl, aged one year and seven months. Their many friends in the homeland will give their heartfelt sympathy.

OKLAHOMA HOLINESS COLLEGE

BETHANY, OKLAHOMA

The school year opened on September 5th with a four days' convention, during which the saints got a real refreshing on their souls from the presence of the Most High; souls plunged into the cleansing fountain, and a gracious spirit was manifest.

The preaching was fine, with the note of victory predominant, especially in the two sermons of Brother Owens, our beloved District

ANOTHER NEW DISTRICT!

MARSHALLTOWN, IOWA,
September 22, 1913.

HERALD OF HOLINESS:

Another District has been organized by General Superintendent Reynolds, embracing the State of Wisconsin, with F. J. Thomas as District Superintendent, and with three Elders, three Evangelists, three Licensed Preachers, two Deaconesses. L. W. Blackman is pastor at Livingston. One hundred dollars was raised for missions. God's seal was on the Assembly, waves of glory sweeping over it during the organization.

F. J. THOMAS.

Superintendent. On Monday, the 8th, contrary to the world's experience of a "blue" Monday, we had a Hallelujah time, after a morning sermon by one of the students, Brother Herner. We also had good preaching by our president and others, leading us on to greater victory and faith in God and ourselves.

A number of the older students are back again. They appreciate this school, and are pleased with the Faculty. Several new students have come. They know God and have good experiences. More students, both old and new, are expected later.

In our chapel services Brother Lord is giving us an exposition of the Psalms, taking them up one by one. We expect to derive much benefit from this, as he is making a special study of them.

Several of our students have subscribed for THE OTHER SHEEP.

We miss our dear Brother Kraig, who has gone to California.

A spirit of unity and love prevails among the Faculty and students. Our conference meetings after supper, under the direction of our matron, Sister Lord, are times of blessing, and the best of all is, "God is with us."

H. WEBSTER.

GOOD OPENING AT HAMLIN!

The third annual opening of Central Nazarene University, Hamlin, Texas, September 9th, was a gracious time, and one long to be remembered by the students, Faculty, and friends of the university. The opening address was delivered by the president, Rev. J. E. L. Moore. At the close of the first day a splendid body of young men and women had registered. Many of the old students have returned, and a number of new ones. The Board of Trustees and

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patrons are highly pleased with the start the Faculty is making, and pupils and Faculty seem to be in perfect harmony. The opening revival has been wonderfully blessed of God. A number of our students have been definitely blessed, and we are praising God for His blessings on our work here.

J. E. L. MOORE, *President.*
W. F. RUTHERFORD, *Bus. Mgr.*

PUBLISHING HOUSE FUNDS

H. D. BROWN

The canvass is making good progress. We have visited points in Washington, Oregon, and Idaho; also, Greeley, Colo., Hastings, Neb., and several points in Iowa and Illinois. Finally we visited the Iowa District Assembly, at Kewanee, Ill. Everywhere we are received with cordial kindness. The people are willing to give and do give to the capital fund of the Publishing House of the Pentecostal Church of the Nazarene. Some of our strong churches have found it advisable to postpone for a short time the public offering which they expect to take; but all are to be taken in the near future, and good results are expected.

The recent canvass has resulted in an offering of \$3,500 in cash and pledges. Other churches will soon take their offerings, which we hope will result in as much more. We ask the people of God to pray for our Publishing House, and not only pray but give of your means to help this great work. How would it do to sell a part of your land—if you have more than you need—and invest the proceeds in this great work of preaching holiness through the press?

Let us give to this work—not only a few dollars, but give our hundreds and thousands as the Lord has prospered us. Please write to the agent, and tell him how much you will give.

DISTRICT NEWS AND ANNOUNCEMENTS

IOWA DISTRICT ASSEMBLY

The Assembly session was preceded by a ten days' tent meeting, and the revival interest continued through the Assembly. The District was quite largely represented, considering the fact of the division of the District, and that an Assembly is to be held at Marshalltown to organize the new Iowa District.

The reports will show an increase in all departments of work.

The Anniversaries were times of special interest. Bro. H. D. Brown and E. G. Anderson made strong addresses in the interests of the Publishing House and Education.

H. F. REYNOLDS.

The Third Annual Assembly of the Iowa District was held at Kewanee, Ill., September 10th to 14th, with General Superintendent H. F. Reynolds in charge. A spirit of harmony and perfect love pervaded, as the Assembly proceeded, due to his wise counsel and leadership.

District Superintendent B. T. Flanery, who has been so untiring in his labors throughout the District during the past year, was present to help in every way possible.

The singing throughout the Assembly was in charge of Evangelist B. D. Sutton and wife, and their ministry in song was inspiring to all. Special messages in song were brought by the Lehman brothers, Mrs. S. M. Lehman, and Rev. J. A. Decker.

There were three preaching services nearly every day, the messages being brought by pastors of the District—Rev. Duggan, Overholser, B. F. and S. M. Lehman, and Decker.

Our Publishing House representative, Rev. H. D. Brown, gave us an inspiring talk on the Publishing House and its needs, after which an offering was taken for the same.

General Superintendent H. F. Reynolds had charge of the Missionary Anniversary service, illustrating by a missionary map our work in the different countries, showing what has been

NEW EDITION OF THE MANUAL

The first edition of our Manual of 1911, as has already been pointed out, was imperfect. The undersigned, who is the chairman of the editing committee, did not see the manuscript for it until after the whole was in type. A new edition has just been printed, which I trust is comparatively, if not wholly, free from mistakes. I advise all our members to secure copies of this latest edition, to study the same, and to conform unto its provisions in our church relations and work.

E. F. WALKER, *Editor.*

accomplished with greater prospects for the future.

Some souls found victory in the evangelistic services.

The first business session was called at 8:30 a. m., September 10th. General Superintendent Reynolds read Phil. 2: 3, Rom. 15: 1, Gal. 6: 1, and Phil. 2: 5, giving some practical comments on same.

Two business sessions were held daily, each session being filled with the presence of God, and perfect harmony prevailed.

The Assembly closed Sunday with great victory and souls in the altar. The sermon of the General Superintendent on "Giving" was grand. Finances were well up. The missionary apportionment was full. The glory was on, and hearts were blessed.

CHAS. BAUERLE, *Reporter.*

SOUTHERN CALIFORNIA

We have much for which to give thanks. Recently a church and their pastor knocked for admission into our church. Of course, as they were an excellent class of people, we welcomed them. They were declared out of harmony with their assembly because they had musical instruments in public worship. These dear people are located at Highland Park, a suburb of Los Angeles. Brother White, their pastor, is a godly man. Holy people should never allow non-essentials to divide them in their fellowship or church life. We have long since been convinced that the thing to push is holiness, without which no man can see the Lord.

Our campmeeting was another great feast. Rev. Andrew Johnson, Bro. J. B. McBride, and our Dr. Bresee were our invited evangelists. These brethren did good work. The attendance was large, the arrangements splendid. Possibly there were four hundred seekers at the altar. Brother Cornell directed the forces, giving much valuable help. Brother Ramsey, one of our new University teachers, gave us two excellent sermons. Pastors, evangelists, and workers from throughout the country threw themselves into the work without reserve. The educational, missionary, and rescue meetings were all splendid times of refreshing, "and the end is not yet, praise the Lord."

W. C. WILSON, *Dist. Supt.*

NEW ENGLAND

NOTES AND PERSONALS

The Grand View Park camp is beautiful for situation. It is the last holiness camp of the season, and opened and closed with the blessing of God on it. There were many seekers for pardon and cleansing. President Borders preached the opening sermon. Pastor Schurman was in labors more abundant. "Holiness unto the Lord" was our motto throughout. God honored His holy messages and His humble messengers. The expenses were all met, and money given for other needful things. Pastor Short was missed at this meeting, and Brother Riggs was welcomed by his old friends. The dining-room and hotel sleeping apartments were crowded to their utmost capacity. Sister Reynolds also helped in the singing. Brothers Borders, Strong, Martin, Beers, Beebe, Sister Curry, and the writer did the preaching at this camp. The camp voted to have a mid-winter convention the coming winter. It is expected to be a strong convention. So may it be! Labor Day was the closing day of the camp, and many labored to get

folks to God. Several saints stayed after the camp, at the hotel, for rest. A splendid place, indeed.

A building lot, once owned by the wife of Rev. George E. Noble, was given by our Brother Noble to the Campmeeting Association, as Sister Noble had passed away to the land where campmeetings never break up. New water pipes were connected to the hotel from the state road, thus giving the campers city water in each hall of the building. Some other needed improvements are planned for next year, among them being electric lights.

The singing, preaching, exhortations, and testimonies were in the spirit, and with the understanding also. Thank God! The outlook for the future was never more promising than at the fall meeting. Pastor Jones, of our Keene (N. H.) church gave the camp a financial uplift, as well as being a spiritual uplift. Long live the saint! Amen! Several violinists were on hand, and helped to make a "joyful noise unto the Lord." Sister Gabrielson did well in presiding at the organ, as well as rendering solos.

Deacon Peavey was on hand in leading in song, prayer, helping seeking souls to the altar, helping along the finances; yea, doing gladly anything his hands found to do. Long live this man of God; And may God raise up a hundred such laymen in our Pentecostal Nazarene work all over the land. Sister Curry was again one of the preachers this year. She was welcomed back to the camp after so many years of absence. She was one of the preachers at the first camp held here. Bro. John Gibson was one of the leaders in song. He is one of the sweet hilarious singers of New England. He and Brother Hanson make a good Pentecostal team. God bless them!

Rev. Isaac Hanson and his self-sacrificing wife were on hand. They are among the founders of this camp. They are very important factors of the holiness work in and about Haverhill, Mass. No history of the cause of holiness about this place could be complete without Brother and Sister Hanson's name being at the top of the list. Long may they live to bless this ungodly world. Mrs. Borders and her children tarried behind for a week's rest after the close of the camp, as did this scribe and his family.

The following constitute the Executive Committee for the ensuing year: *President*, M. E. Borders; *First Vice-President*, John Norberry; *Second Vice-President*, E. Martin; *Secretary*, G. W. Schurman; *Treasurer*, C. H. Strong. All the preachers did good work, and their labors were not in vain in the Lord. May God continue to bless this camp, and all other holiness camps in New England, in the salvation of sinners, the reclaiming of backsliders, the sanctifying of believers, and the building up of the sanctified in the most holy faith. Many other good preachers and laymen were present, and helped on the work, whose names are written in heaven, but not here.

KEEP ON BELIEVING.

KENTUCKY

We commenced work on the District August 27th at Newport, holding two night services. One man was gloriously saved the second night. We made arrangement here with the brethren for our Assembly, November 13th to 16th, to be held at this place, and we are anticipating a great time.

From Newport we went to Lexington. We preached in a Union Holiness Mission, and two were blessedly saved. Then on to Burnside, preaching once there, then by stage coach fifty miles to Highway, over some of the roughest roads we ever saw. Matthew 5: 39 was brought forcibly to our minds; but we had it fulfilled without turning, being thrown from one side of the coach to the other. We left Burnside at 7: 00 a. m., and arrived at Highway at midnight, after changing horses four times. We had a four-night meeting with these blessed people. Sunday morning, September 7th, the fire fell, with thirteen at the altar; another great meeting at night.

Monday morning we moved on to Whetstone, a distance of eight miles. My wife was with me all the time, determined to go the rounds on the district. We got to the river, after walking part way and holding the buggy so it would stay right side up. Bro. L. T. Wells, our pastor at Whetstone, was at the river to meet us. Five of us were paddled across the Cumberland river in a small boat, all having to stand. God gave us a good service at Whetstone, three praying through to victory. Next

CHICAGO CENTRAL DISTRICT ASSEMBLY

This very important Assembly convenes in Olivet, Ill., the evening of September 30th, and continues in session over the following Sabbath, October 5th. The chapel of the University will be the place of meeting. All members of the Assembly will please be present for the opening session. And "let all things be done decently and in order," according to the provisions of our Church Manual. We are expecting a blessed time, as we are praying that the Executive of the Godhead will preside over all our deliberations, and that the Head of the Church will have His way in all things.

E. F. WALKER, *Gen. Supt.*

morning we started back to Burnside, arriving safely, and are now in a battle under our tent, with the fire burning in our souls. Brother Taylor, the pastor, is standing by us, and we are moving up "by little and little."

WILL H. NERRY, *Dist. Supt.*

GENERAL CHURCH NEWS

FROM BUD ROBINSON

As you well know, the heat for this year is now past, the fall rains have set in, and we will begin to look pretty soon for Thanksgiving to come around, that we may have pumpkin pie. The boys in the field will begin to finish up the year's work. How time flies! The Methodist preachers are getting ready for Conference, the Nazarenes are getting ready for the Assembly, the Presbyterians are getting ready to go to the Presbytery, and the dear old Baptist boys are planning for their Association. God has used many of them during the past year to turn men from darkness to light, and from the power of Satan to God.

My last meeting was at Kokomo, Ind., with the pastor of the Courtland Avenue Friends Church, Rev. Josephine Hockett. We had a lively time. To say that the devil was stirred is saying but little; but to say that he had old-fashioned mud on his horns is saying just about what we saw. But in spite of the devil we got about forty struck for the Christ of Calvary. We did our best, as the Lord and the devil both know. Brother and Sister Hockett have been called to the Friends Church at Salem, Ore., and on the 25th of this month they are to leave for their new field, and a new man is to take up the work at the old Courtland Avenue church. He is a holiness man, but whether he will hold the work down in the same way that Josephine Hockett has done remains to be seen. The Salem church has some of the hottest and straightest holiness folks on earth on their hand. Just how they will receive them is to be seen. I have held two meetings for them, and have never worked for finer folks. But there is an element in that church that has always stood against the doctrine and experience of scriptural holiness; the majority, however, stand for the doctrine and experience.

The devil told on me all over the town that I was coming to Kokomo to organize a new church, when I had made no such plans. But in all love and kindness I told them that if they did not go forward with the work of holiness, they could count on us coming back in the near future and doing the thing up just right. The devil's crowd is almost scared to death over in that neck of the woods now. The two things they don't want is a new church and holiness. The holiness folks of Kokomo, Ind., are going to have holiness and stay at home, if possible, and we say amen to that. But they are going to have holiness and full salvation in spite of the old standpatters. Mr. Roosevelt is not the only man that believes in progress and going forward. The great holiness move is to the religious world just what the Progressives are to the political world. The time has come when we must go forward. What the average American church member calls progress is to reach out and take all the sinners into the church; and what the holiness move calls progress is to clean up and clean out that crowd that we already have, and take no more in like them. That is the difference in the two ways of looking at progress. Don't forget that the wise men are still seeing stars.

Publisher's Notes

COMMUNICATIONS FOR THE MISSIONARY BOARD

Don't write about business with the Missionary Society on the same sheet with Publishing House business. If separate letters are sent in the same envelope, they can readily be sent to the respective offices; but neither office has time to rewrite your correspondence. Each office files its correspondence, and no business or news matter should be mixed.

MATTER FOR THE HERALD OF HOLINESS

In sending correspondence, news, or announcements for the HERALD OF HOLINESS, please do not address them to any individual. Address all such matter to the HERALD OF HOLINESS. Many times the individual is away at the time the communication is received, and hence the matter is delayed. All matter addressed to the paper will reach its proper department.

It would be well to follow the same instructions concerning THE OTHER SHEEP and THE NEW SAMARITAN. Address your correspondence to the periodical for which it is intended.

This does not apply to business matters. Address business letters to the Publishing House or to C. J. Kinne, Agent, and make remittances payable to C. J. Kinne, Agent.

HOMINY, OKLA.

We are in the midst of an old-time revival with our church at Sunset schoolhouse. Twenty-two have prayed through to date. Deep conviction on many others.

V. P. DRAKE.

MEXICO CITY, D. F.

We are having truly perilous times in Mexico, but we're somewhat surprised at the peremptory command of President Wilson that we should all leave the country at once. There are some of us that can hardly leave until we have adjusted somewhat our business affairs. Take my own case, for example. For three years I have been at the head of the English Department of the large Presbyterian college at Coyoacan, about eight miles out of Mexico City, and am now in the very midst of our school year, and much interested in my work, as it has been very successful indeed this year. If I leave it I must start anew in the ministry or in teaching in the states. It is not always easy to do this. I have been thinking of going to Los Angeles, and teaching Spanish, but the expense of going is great. I am helping in our mission work here in Mexico City, holding up a Sunday school, etc.

God bless and prosper our dear church. The more I see and know of the old denominations, the more I feel that we have a real mission.

J. EATON WALLACE.

KINGSDOWN, KAS.

I conducted my first services in Kingsdown, Sunday, September 14th. The Lord manifested His glory in a very special manner, causing the saints to weep and rejoice with joy. I find a fine class of Nazarenes here, who have come through the great drouth with rejoicing and thanksgiving, and who are looking forward to greater things for the future. We have a nice church building here, and a six-room parsonage almost clear of debt.

C. J. QUINN, Pastor.

NEW GALILEE, PA.

Just closed a very good tent meeting in Homewood — Racine Postoffice — Pa. This is new territory, but we feel the time is here to launch out into new fields and "enlarge the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes." This meeting was run on "home talent," trusting God for results. We were ably assisted in preaching and singing by Brothers Albert Welsh and H. R. Beegle, two of our exhorters; also Mrs. Davidson helped in the work. God gave us the hearts of the people from the beginning to the close of the meeting. Congregations were good and attention

very good. Seekers at the altar prayed through. The glory fell. Seven united with us in a mission class. We are expecting greater things.

JAS. M. DAVIDSON.

THE GREAT PASADENA CAMP!

This great camp, which closed on Labor Day with souls finding God, was one of the greatest camps in California, if not in the United States. Four hundred or more people were at the altar in the eleven days, and nearly all of them prayed through to victory. Rev. Andrew Johnson was our co-laborer. He is a great orator, preacher, and teacher. We never worked with a more congenial man. The writer enjoyed giving the messages of truth to the great audiences. Dr. Bresee, General Superintendent and founder of the Church of the Nazarene, gave us four sermons on Isaiah, which were marvelous. He is one of the great thinkers and preachers of the age, a born leader of men. The song leader was Professor Wilde, choir leader of the First Church of Los Angeles. He had many good voices and instruments, the platform seating about two hundred and fifty. He is a great song leader, and spiritual to the highest degree.

Rev. Ramsey, the theological teacher in the Nazarene University for 1913-1914, gave us two great sermons and captured the hearts of the people. We bespeak for him a great year in the school. The educational service, the missionary service, and the rescue service were some of the special features of the campmeeting. Rev. Seth C. Rees made a rescue talk that brought amens, shouts, and money. He is a rescue champion. God bless him.

Rev. C. E. Cornell, pastor of First Church, Los Angeles, had charge of the services. He is at home in a revival meeting, and knows how to conduct an altar service. Rev. W. C. Wilson, District Superintendent, stood right by us, and when necessary would get on the plow beam and ride and shout "Amen! Go on!"

J. W. Goodwin, U. E. Ramsey, Aug. N. Nilson, A. O. Henricks, and a host of other great warriors were there, pushing, pulling, and praying and helping souls into the fountain. There were no loafers or surging, uncontrollable crowds like we do have at some camps, where it takes officers to keep peace. We did not even have to ask folks for attention. The big tent, with two thousand chairs and 500 extra chairs for extra crowds, was set in the eucalyptus grove near the school. It was sawdusted and carpeted with white ducking and lighted with electricity. It was surrounded by 250 small tents, a children's tabernacle, a large cafeteria, and auto garage.

We had the pleasure of meeting many people whom we had preached to in other states. Texas had a large representation. Rev. Fred Mesch, H. M. Hills, and Miss Effie McConnell, our old Peniel friends, are on the Faculty in the college. We had in attendance Mrs. Bud Robinson and the family, who were our neighbors in Peniel for years, and who now live close to us in Pasadena. They are some of God's elect.

We are in the Southern California District to live, and if any of our people desire my service I shall be glad to serve them, if dates can be arranged.

J. B. McBRIDE.

Pasadena, Cal., Rte. 1, Box 225.

HUTCHINSON, KAS.

This finds us at the close of another summer campaign. Our last meeting was at Burden, Kas. We had a good meeting at our charge at Maize, Kas. The work was built up, souls were saved and sanctified, and we were encouraged. Bro. Lee Everhart, of Ransom, Kas., was our co-laborer. Bro. Reason Parker, our pastor at Bentley, also helped us at Maize.

Bro. C. F. Price was one of our workers at Ransom. The Lord graciously poured out His Spirit on each of us as we preached the good way of holiness. We rejoice that God has honored us with souls this summer, saved and sanctified. We are expecting to grow in grace as we attend school here at Kansas Holiness Institute, and as we keep our work going at

NEW ENGLAND DISTRICT

DISTRICT AND GENERAL SUPERINTENDENTS' SUPPORT

Offerings received from close of District Assembly, May 11th, until August 21, 1913:

CHURCH.	AMOUNT.
Bath, Me.....	\$ 1 35
Beverly, Mass.....	27 75
Cambridge, Mass.....	40 00
Cliftondale, Mass.....	3 50
Chebeague Island, Me.....	2 00
Cornish Flat, N. H.....	2 35
Dennisport, Mass.....	6 00
Derry, N. H.....	7 00
Everett, Mass.....	10 60
East Wareham, Mass.....	15 00
Franklin, N. H.....	2 00
Haverhill, Mass.....	21 55
Harwich, Mass.....	2 00
Johnson, Vt.....	4 20
Keene, N. H.....	3 80
Lowell, Mass.....	12 60
Lakeport Mission, N. H.....	2 00
Leicester, Vt.....	45
Lynn, Mass.....	23 00
Malden, Mass.....	5 65
Milford, Me.....	14 32
Manchester, N. H.....	10 00
Morrisville, Vt.....	3 10
New Bedford, Mass.....	6 00
Oxford, N. S.....	14 05
Portland, Me.....	2 25
Saco, Me.....	6 00
South Portland, Me.....	9 49
Waterville, Vt.....	4 00
Wicklow, N. B.....	60 00
Yarmouth, N. S.....	16 50
Total	\$337 91

Brethren — pastors, treasurers, and every member — what we owe for the support of our Superintendents is 10 cents a month, and at that rate \$700 should have been paid in by August 31st. Let us make haste to pay, that our superintendents may be provided for.

TOM M. BROWN, Treas.

Maize with the Lord's help and direction.

We have a tent 40 x 40 for sale on reasonable terms. It is in good shape. Write me at 215 East Fourth Avenue, Hutchinson, Kas., for particulars.

CHARLES F. CRITES.

HANSON, OKLA.

The Akins meeting closed in shouts of victory, with thirty-eight in the altar the last service. It was a great meeting; about fifty prayed through to victory. There was no pulling people through — they prayed through and came out with sawdust in their hair and the glory in their souls. We are at this place in a battle. Began Friday night. Prospects fine for a great victory for the Lord. About seventy-five in the altar last night. It was the greatest move among old people I ever saw. We were invited here by the pastor of the M. E. Church, South.

G. O. and BERTHA CROW.

PENIEL, TEXAS

During the Commencement we organized a number of the Peniel University students into bands for the summer campaign. Professor Sutton took charge of one of them, the University Quartet; Sister Sheeks took charge of a band of young ladies, and I took my wife and daughters and some other young people. Our first meeting was a hard ten days' battle at Lone Oak, where the Methodist and Baptist and Presbyterian preachers gave us all the help and encouragement that we could ask; and we have some things uncovered that may cause it to be much easier for the next man or band to see results.

Our next meeting was under a tent at Saltillo. Here we had nine or ten bright professions, the children of God encouraged and built

up, and the cause of holiness much better understood.

Our next meeting was near Troup, in the Martin neighborhood, where the Lord gave deep conviction, resulting in about six professions during the meeting, and it seems a great many more in another meeting held by a Methodist preacher just after our meeting.

From there we went to Buford Chapel, near Henderson, where the Lord gave us a wonderful meeting, in which there were about forty-five professions. Seventeen of these professed sanctification. Our last meeting was near Wills Point. Here we had but two professions, one of sanctification and one of regeneration. But there was some deep conviction, and several of the older people were hungry for sanctification. At nearly all these places they insisted on our coming back next year. We are now beginning to plan for our next summer campaign.

Z. B. WHITEHURST.

HIGHWAY, KY.

Our District Superintendent, Will H. Nerry, and wife were with us for four services. The Lord wonderfully used them while they were here. The Lord blessed Brother Nerry as he preached the Word and Sister Nerry as she brought the message in song. The devil was taken by surprise, and seven or eight souls prayed through to victory. The power and glory of the Lord seemed to come on the congregation in waves. All would pray, then shout, and then all weep. Every one insisted that Brother and Sister Nerry stay with us a few services more, but they were compelled to press on.

I. T. STOVALL, *Pastor.*

OZARK, ARK.

We bring you glad news from this historic campground. All are well, soul and body, and "full of faith and the Holy Ghost." We closed what is said to be the greatest annual on this famous campus in many years. This is a great camp. The attendance is large, the interest wide, and the salvation work done was gratifying to all concerned.

Several score were saved and sanctified. A great rescue rally was conducted by Mrs. Emma Irick in behalf of Rest Cottage of Pilot Point, Texas. Many excellent preacher-workers and saints live in and around here.

Rev. A. B. Calk, pastor of the Pentecostal Church of the Nazarene of Ozark, is a choice young man, a man of much prayer and deep spirituality, and his devoted wife is a beautiful saint and soul-winner. Rev. J. D. Edgin lives here, and is a very successful preacher. At the close of the great camp a large class of friends was received into the Nazarene church. We were urged to return for 1914. The kindness and liberality of this people seemed almost inexhaustible.

At this writing we are engaged in our third camp with Nauvoo, Ala. The power of God is upon all and salvation is rolling. The Lord willing, we purpose spending January and part of February in Florida in revival work. Will be in Winter Haven, Fla., first of January. Other places wanting meetings please confer with us at once. Address us, Pilot Point, Texas.

ALLIE IRICK and WIFE.

DURANT, OKLA.

The holiness rally was a great feast. One soul prayed through to victory. Rev. T. L. Taylor did some fine preaching. We thank God for sending him our way. He will make his home in Durant. The work here is booming; the Lord is blessing in every service. Rev. A. G. Jeffries, of Peniel, Texas, will hold a meeting here, commencing September 26th, and continuing ten days. We are expecting great things from our Father.

H. P. HUFFMAN, *Pastor.*

OWENSBORO, KY.

Sunday was a day of real blessing and victory. The Lord rolled the stone away from the darkened souls, and wondrously took off the grave clothes of carnality. We had a day of

Another New Church

*

About a year ago Bro. E. O. Hobbs, a young Southern Methodist preacher, was employed by the District Superintendent to be pastoral supply for the M. E. Church at Lerna, Ill. The Lord greatly blessed the labors of this young man, who preached full salvation, and many were the conversions and sanctifications; not only at Lerna, but at several points.

The children of the devil and the weak children of God were stirred up against this doctrine, which the devil peculiarly hates, and they labored for the removal of this young man, and through their influence he was released from the pastoral charge of the church.

The people who had been saved through his ministry protested, and he, feeling that he must not leave them to the untender mercies of those who oppose holiness, at their request tarried with them to minister to them in the gospel.

A Southern Methodist Presiding Elder came and organized them into a church of that denomination, but because of protest from a Bishop and District Superintendent of the M. E. Church, the Southern Methodist Bishop refused to recognize the church, and so they were left out in the cold. They were building a beautiful structure for a place of worship.

Recently I was requested to go and visit them, which I did on Saturday, September 13th, and organized them into a Pentecostal Church of the Nazarene. Brother Hobbs will continue to be their pastoral supply. Church property, worth upward of \$2,000, has been deeded to the Pentecostal Church of the Nazarene. Manuals of the church have been secured; delegates have been appointed for the coming Chicago Central Assembly, at Olivet, and the work bids fair. Other places near by are looking this way, and we are praying that the Lord may direct the people in the way that He would have them to go.

This is but one of not-a-few incidents of the way holiness preachers and people are being pressed, oppressed, and suppressed throughout the land.

The Pentecostal Church of the Nazarene has a providential mission.

E. F. WALKER,
General Superintendent.

glory, a wave of oldtime religion. We have had a fierce battle with the enemy, one of the old, long-drawn-out kind. It has taken much prevailing prayer, with a seeming dark wall in front of us; but, thanks be to God, the cloud seems to be moving, the Red Sea is opening up before us, and we think we can see the quail and manna just ahead. The Central Holiness church is holding a revival near by. We have joined the battle with them. The Lord is smiling upon the work. Souls are finding Jesus.

ALVA BENNETT.

TROY, IDAHO

About July 11th Mrs. Brown and family and I arrived at the above-named place. Brother Derry, one of the members of the Nazarene church was at the station to meet our train, and give us a welcome to the little band of faithful pilgrims at Troy. He took us directly to the church, where they were in a prayer meeting. As soon as we entered the church and caught the spirit of worship, we felt, surely God is in this place. In all of our eighteen years in the ministry, we never received a warmer reception. Brother Dewy entertained us until Monday, when we moved into our four-room parsonage.

The church work is on the upgrade; the congregations are increasing; the prayer meetings also are well attended, both by the church and outsiders. Last night about thirty people came from other churches, and the outside. We are encouraged to drive the battle on. Last Sunday we went to a new appointment and preached to a full house. We are invited back again. We felt it a source of inspiration to have with us Brother Brown, representing the Publishing House.

Since we came here we have painted our church on the outside and the pilgrims have put a nice \$68 range in the parsonage, which surely made Mrs. Brown smile. They stand nobly by the pastor and his wife.

IRA D. BROWN.

ALTUS, OKLA.

My last meeting, with Bro. J. C. Short, five miles from Marlow, closed with thirty-four in the fountain. We received fourteen into the church, and baptized seven. I never met a man that was more loved by the people than Brother and Sister Short. They have a nice farm of about seven hundred acres. The meeting was held on his farm. It had been well planned, and a good arbor erected. At the close we ran down to Ada to spend a few days with old friends and my precious mother. We also visited friends at Mill Creek.

Returned home the 7th. Met with the saints for prayer meeting, leaving the next morning for Grandfield to continue a meeting there for the M. E. pastor. The meeting had been under headway for something like two weeks. Rev. E. B. Cole, evangelist of the M. E. Church, had been in charge, but was compelled to leave for other engagements. Rev. J. T. Upchurch and his band arrived Thursday afternoon, and added much to the services. I had the privilege of addressing the school on Friday afternoon. At the close Sister Upchurch and daughter and the two girls sang some special songs. Several were blessed either in pardon or purity, including one Baptist preacher. Friday, at the morning service, after preaching on the will of God, he leaped to his feet, declaring he had it. Well, the fire hit him good, and he is spoiled for ever for a sinning religion. Will close my year's work here, and then enter revival work.

B. F. PRITCHETT.

BALLINGER, TEXAS

Yesterday was a blessed day with us. Rev. Allie Irick and wife will have charge of our fall meeting, commencing October 26th. We are expecting one of the greatest meetings that this town ever heard of. This has been the best year of my life. I have visited more, prayed more, shouted more, preached more, and I am going to do more for my Lord than ever before. I have visited the doctors, lawyers, and merchants, and almost every professional man of the town, as well as the ministers. We have gone to their meetings, and they have come to ours. I have found out that a man does not have to compromise to fellowship and visit the other churches; but it helps us to do a greater work for the Lord, and gives us more people to preach holiness to. We need to make our great fight on our knees.

E. W. WELLS, *Pastor.*

WOODBINE, KAS.

Beech Grove, Ark., is the scene of many battles. Such men as Hammonds, Speaks, Haney, Waddle, and others have waged the war against sin, and their prayers and faith have been honored by the salvation of precious souls. They have a nice church there with eighty members. They have been using a brush arbor for their summer meetings each year, but this year they built a nice tabernacle, 40 x 60 feet, and had everything ready. It was my privilege to be the evangelist for this year. The battle was stubborn for several days; but finally the break came, and people filled the altar and prayed and cried. God heard, and soon they began to get through. The tide was high, and about one hundred souls received either pardon or purity. Bro. J. E. Linza and his faithful wife are finishing their third term as pastors,

Holiness Rally, Under the Auspices of the National Association for the Promotion of Holiness, in the First Pentecostal Church of the Nazarene, Chicago, Ill., corner Sixty-fourth Street and Eggleston Avenue, October 28--November 2, 1913

TUESDAY, OCTOBER 28TH

- P. M.
7:30 — Song Service.
8:00 — *Sermon*, Rev. G. A. McLaughlin.

WEDNESDAY, OCTOBER 29TH

- A. M.
6:30 — Prayer Meeting.
9:00 — Reception of Delegates.
9:30 — *Opening Address*, Rev. C. J. Fowler
10:00 — *Holiness and Frontier Work*, Rev. S. A. Danford, Bismark, S. D.
10:15 — *Holiness and the Salvation Army*, Brig. George Davis, Chicago, Ill.
10:30 — *Holiness and Outdoor Services*, A. E. Albright, Carrollton, Ohio, and Rev. W. H. Lee, Colorado Springs, Colo.
11:00 — *Holiness and City Missions*, Rev. J. H. Flower, St. Louis, Mo. Rev. M. G. Standley, Cincinnati.
11:30 — *Holiness and Rescue Work*, Rev. J. T. Upchurch, Arlington, Texas
12:00 — Miscellaneous Period.

- P. M.
2:00 — Song and Devotional Service.
2:30 — *Holiness and Independent Foreign Missions*, Mrs. Iva Durham Venard, Chicago; Rev. C. E. Cowman, Tokyo, Japan.
3:00 — Open Discussion.
3:20 — *Messages from Missionaries*, Each speaker limited to 10 minutes.
4:10 — *Holiness and Secret Societies*, Rev. B. Carradine, St. Louis.
4:50 — Open Discussion.
6:30 — Open Air Meeting.
7:30 — Song Service.
8:00 — *Sermon*, Rev. M. L. Haney.

THURSDAY, OCTOBER 30TH

- A. M.
6:30 — Prayer Meeting.
8:30 — Song Service and Devotions.
9:30 — HOLINESS AND KESWICKISM:
a. *What They Have in Common*, Rev. R. E. Smith, Ruskin, Tenn.
b. *The Vital Differences*, Rev. D. F. Brooks, Ralston Spa, N. Y.
9:30 — *Holiness and Demonstration*, Rev. J. W. Hughes, Kingswood, Ky.; Rev. G. F. Oliver, Mattoon, Ill.
10:00 — HOLINESS AND OPPOSITION:
a. *The Reason For It*, Rev. B. Carradine.
b. *The Treatment of It*, Rev. S. Goudie, Stouffville, Ont.
10:30 — HOLINESS AND THE PASTORATE:
a. *How Prominent Should It Be?* Rev. C. F. Wimberley, Madisonville, Ky.
b. *Its Practicability*, Rev. G. W. Ridout, Upland, Ind.
11:00 — HOLINESS AND ETHICS:
a. *What Is Expected of a Holiness Person, Subjectively*, Prof. M. A. Beeson, Meridian, Miss.
b. *What Is Expected, Objectively*, Rev. J. O. McClurken, Nashville, Tenn.
11:30 — HOLINESS AND THE HOLINESS MOVEMENT:

- a. *Is Genuine Holiness Lacking?* Rev. H. C. Morrison, Wilmore, Ky.
b. *How Conserved?* Rev. M. L. Haney, Pasadena, Cal.

12:10 — Miscellaneous Period.

- P. M.
2:00 — Song and Devotional Service.
2:30 — HOLINESS AND THE CHURCH:
a. *Its Necessity to the Church*, Rev. John Paul, Meridian.
b. *How to Reach the Church With Its Message*, Rev. J. L. Brasher, Bonz, Ala.
3:10 — Open Discussion.
3:30 — *Holiness and World-wide Missions*, Rev. J. H. Smith, Chicago.
3:50 — Question Drawer.
4:10 — HOLINESS — ITS MISCELLANEOUSNESS:
a. *Is There Room for All?* Rev. C. W. Ruth, Indianapolis, Ind.
b. *The Relation of Holiness Associations to the Church*, Rev. D. Dobson, University Park, Iowa.
4:40 — Open Discussion.
6:30 — Open Air Meeting.
7:30 — Song Service.
8:00 — *Sermon*, B. Carradine.

FRIDAY, OCTOBER 31ST

- A. M.
6:30 — Prayer Meeting.
8:30 — Song Service and Devotions.
9:00 — HOLINESS AND CHILDREN:
a. *Is It Practicable for Them?* Miss D. Willa Caffrey, Chicago
b. *Best Methods to Secure It*, Miss Stella McNutt, Steubenville, Ohio.
9:30 — HOLINESS AND DENOMINATIONAL HOLINESS: *The Necessity of Organization*, Rev. P. F. Bresee, Los Angeles, Cal.
10:10 — Open Discussion.
10:40 — *Holiness and Independent Churches*, Rev. J. T. Moberley, Wilkingsburg, Pa.; Rev. J. M. O'Bryen, Shelbyville, Mo.
11:10 — *Holiness: Its Perils*, Rev. M. L. Haney; D. B. Strouse, Salem, Virginia.
11:40 — Open Discussion.
12:00 — Miscellaneous Period.

- P. M.
2:00 — Song and Devotional Service.
2:30 — HOLINESS: ITS LITERATURE:
a. *Its Necessity*, Rev. G. A. McLaughlin, University Park, Ia.
b. *How Inclusive Should It Be?* Rev. B. F. Haynes, Kansas City, Mo.
3:00 — *What Mistakes, If Any, Mark the Holiness Movement?* Rev. Aura Smith, New Albany, Ind.; Rev. S. B. Shaw, Chicago, Ill.
3:30 — Open Discussion.
3:50 — HOLINESS AND POLITICS:
a. *Politics in General*, Rev. A. Johnson, Wilmore, Ky.
b. *In Particular*, L. P. Brown, Meridian, Miss.
4:20 — Open Discussion.
4:40 — *Holiness and Our Lord's Return*, Rev. L. L. Pickett, St. Augustine, Fla.; Rev. M. M. Callen, Ionia, Mich.

- 5:20 — Open Discussion.
6:30 — Open Air Meeting.
7:30 — Song Service.
8:00 — *Sermon*, Rev. J. L. Brasher.

SATURDAY, NOVEMBER 1ST

- A. M.
6:30 — Prayer Meeting.
8:30 — Song and Devotional Service.
9:00 — *Holiness and Bodily Healing*, Rev. J. Walter Malone, Cleveland, O.; Rev. J. N. Short, Cambridge, Mass.
9:30 — Open Discussion.
10:00 — *Holiness and Revivals*, Rev. L. M. Williams, University Park, Ia.
10:30 — HOLINESS AND EDUCATION:
a. *The Education Demanded*, Rev. E. P. Ellyson, Olivet, Ill.
b. *Can and Do Our Holiness Schools Provide It?* Rev. W. H. Huff, Sioux City, Iowa.
11:00 — Open Discussion.
11:20 — HOLINESS AND THE CHURCH IN GENERAL:
a. *Does the Church Want Holiness?* Rev. W. F. Oldham, New York City.
b. *What Are the Evidences?* Rev. C. M. Wimberley, Madisonville, Ky.
11:50 — Open Discussion.

- P. M.
2:00 — Song and Devotional Service.
2:30 — Representation of Holiness Papers and Literature. Each interest limited to five minutes.
3:10 — Representation of Holiness Schools. Each limited to five minutes.
3:50 — Unfinished Business, Informal Handshake, and Social Period.
6:30 — Open Air Meeting.
7:30 — Song Service.
8:00 — *Sermon*, Rev. J. M. O'Bryen.

SUNDAY, NOVEMBER 2D

- A. M.
6:30 — Prayer Meeting.
9:00 — Grand Love Feast.
10:30 — *Sermon*, Rev. C. J. Fowler, West Newton, Mass.
P. M.
2:30 — Mass Meeting: Praise and Testimony.
3:30 — *Sermon*, Rev. P. F. Bresee, Los Angeles, Cal.
6:30 — Great Street March.
7:30 — Song Service.
8:00 — *Sermon*, Rev. H. C. Morrison, Wilmore, Ky.

In all open discussions, speakers limited to five minutes each unless otherwise stated.

All corporate members of the National Association will have all privileges of the Convention, whether delegates or not.

Seats will be reserved for all members of the Convention for ten minutes after the time for preaching to begin.

Another program will be furnished for use at the Convention, which will include music sheets.

The singing will be conducted by Mr. and Mrs. J. M. Harris, Evanston, Ill.

and they have been so successful that all are wanting them to return. However, he intends to enter the evangelistic field. He has special gifts in that line. A class of twenty-one was taken into the church.

I am now opening at Woodbine. The pull is hard yet, but we are looking for real victory.

J. E. BATES, *Evangelist*.

DAYTON, OHIO

We praise the Lord for another good Sunday in His work. Yesterday was one of the best days our church here has seen. The tide ran high, the power of God was on the saints as they leaped and shouted in the good old way. Such freedom and liberty in the people's meet-

ing I have seldom witnessed. The night service was a landslide from glory. Eight prayed through at the altar, and we cried, laughed, and shouted with them. It was a beautiful sight, as one after another came through rejoicing.

Our prayer meetings are glorious. One man was sanctified last Thursday night, and gave his name Sunday for church membership. When they get the blessing they usually want a church home with us.

JAMES W. SHORT, *Pastor*.

LISBON, OHIO

The Lord is blessing the Nazarenes of Lisbon. I took up the work here under trying cir-

cumstances, but God has been our strength in a wonderful manner. The church is united, and things are moving on to victory. There have been quite a large number seeking salvation in the last three months, and, thanks be to God, many of them have been finders. Yesterday was a good day with us; three souls prayed through and found pardon at the night service. We commence revival meetings the 25th of this month, and run until October 5th. Rev. Bud Robinson is to be with us as evangelist, and our District Superintendent, N. B. Herrell, is to assist. Bro. Fred Canaday, of East Liverpool, will have charge of the music.

L. E. GRATTAN, *Pastor*.

HARRINGTON, DEL.

We are still pressing the battle here, and God is giving us the victory. The work is in a much better condition than it was a year ago. We have seen a number of souls saved and sanctified, and eight new members received into full membership. The saints are standing by us, and helping to defeat the devil. The climate has been very hard on my family; we have had the three of our family down at once. Wife continues to suffer, also the daughter. So we ask the saints to aid us in prayer for their restoration. The brethren and sisters of our church made the pastor a nice present of a new suit, for which we return many thanks.

J. W. HENRY, *Pastor.*

HOMINY, OKLA.

We are in the midst of a great revival with Rev. V. P. Drake, our pastor here, and the fire is falling in the oldtime way. While the rains have kept many people away, and the crowds are small, yet the power is great. Last night, with less than one hundred people there were fourteen at the altar, and nine of them prayed through. There was a time of rejoicing indeed. We are in the middle of the meeting and look for greater things yet. Prof. Frank Smith is with us as leader of the music, and right well does he perform his part. He is one of the best helpers that it has been my privilege to work with. He knows music, is a song writer of merit, and knows how to pray and exhort as well. Brother Drake is a splendid pastor, and has a grip on his people, and has his sheep well fed; hence they were ready for the revival.

C. B. JERNIGAN.

ARTESIA, N. M.

We just closed a blessed meeting near Plainview, Texas; thirteen blessedly saved and sanctified. It was a hard battle, but the Lord made us more than conquerors. The fire fell on our hearts, and the glory rolled for fifteen days. I had a happy time with the Nazarene class here at Artesia Sunday at both morning and evening services. I never met a little class that has any more power with God, and enjoy themselves any more than they do. Thank God for such pastors as R. E. Dunham. His work is in fine shape. Let all who read this report pray for wife and me that we will do lasting good in Pecos Valley this winter. If there are any Nazarene people in Arizona, or an association, or class of clean, second blessing holiness people that want a campmeeting next summer, I would like to correspond with them and make dates.

H. B. and AMY LEWIS.

HOLLIS, OKLA.

Just closed a great revival three and one-half miles east of Hollis. It was a revival that seemed to bless and revive most every one that attended. We had with us Bro. J. E. Threadgill, of Peniel, Texas, and Bro. J. Walter Hall, of Hamlin. While here they won the confidence, love, and respect of the people. They are men of God and know how to intercede at the throne of grace. On account of the illness of Brother Threadgill's wife, he only stayed with us from Friday till Monday. Brother Hall came in on the train on which Brother Threadgill left, so there was no service omitted. Brother Hall went right on. God honored us with His presence in every service. There were thirty-five professions. A church of seventeen members was organized. A clean, straight, sky-blue kind of holiness was planted here to stay. We are expecting Brother Threadgill back next summer, and are looking forward to that time.

BASCOM BYNUM.

NORTH ATTLEBORO, MASS.

We are praising God for victory through the blood of Jesus. Our people are encouraging themselves in the Lord, and working shoulder to shoulder for the salvation of souls and the building of the kingdom. We have just taken a special offering for foreign missions, and are holding cottage meetings in the suburbs and in the farming districts, which are well attend-

Is Your Doctrine as Good as Russellism?

THE FOLLOWERS of Russell are scattering their literature everywhere; teaching their pernicious doctrine that men will have a second probation after death, and that there is no hell. Every village and hamlet is flooded with their literature. You believe and teach that the finally impenitent are lost forever, but that they may now be saved through the merits of the blood of Jesus.

If men are so zealous in circulating their false doctrine, which leads men to rest on a false hope, *how much more ought we to labor to scatter the truth everywhere!*

The Revival Number of the Herald of Holiness

will be just such a paper as is needed for this work. It will be filled with gracious messages of truth, teaching the way of salvation. We have fixed the price so low that everyone can participate in the work of distribution.

See to it that your church orders a liberal supply, and then order a good supply for your individual use.

Send in a list of names and have the paper sent to your friends and acquaintances to whom you can not hand it in person.

No one can estimate the amount of good that can be accomplished, if we all join in a general campaign to reach every community with this message of salvation.

GET ENTHUSIASTIC ABOUT IT!

and —

DO ALL THAT YOU CAN TO HELP!

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City

ed, and a good interest is growing among the people. We are praying and working for a revival in the near future.

On September 7th I had the honor and pleasure of baptizing three persons in a small lake near the parsonage. This was an impressive service. On September 14th three persons joined the church. Keep on praying for the church in North Attleboro, Mass. God is working for us, and He is more than a match for all that is against us.

ARTHUR F. INGLER.

LOS ANGELES, CAL.

EAGLE ROCK AVENUE CHURCH

Thank the Lord for victory through our Lord and Savior Jesus Christ. We are having a good time here at Eagle Rock Avenue. The Lord is blessing and the glory is on the church. Every man is in his place, and all have a mind to work. The prayer meetings are times of refreshings, and the glory is on the hearts of the people. We have only had a few services without seekers at the altar.

Money is coming in for our new 36 x 54 church building. So far we have raised \$320

for the building fund, and more is promised. Yesterday we had a good day. Almost a crowded house in the evening, and full house in the morning. We have organized a Young People's Society, and the young folks are having a fine time.

AUG. N. NILSON.

WHETSTONE, KY.

The Lord is giving us victory at Creelsboro, Whetstone, and Lacy's Chapel, Ky. The church at Creelsboro is moving on fine. They have the fire and faith, and are determined to go through at any cost. They have great opposition, but shout while being persecuted. We had a good time while our beloved Superintendent, Rev. Will H. Nerry, was with us at Whetstone. Several were at the altar, and prayed through to victory. Brother Nerry will begin a revival meeting for us October 23d.

The church at Lacy's Chapel is about ready to begin erecting their new building. They have plenty of timber, and money to complete it.

L. T. WELLS, *Pastor.*

Reaching the Masses

There is a great deal said about the problem of reaching the masses with the Gospel. The way to reach the masses is to go where the masses are with the Gospel in a form that will reach them.

The Revival Number of the Herald of Holiness will be just the agency to use in this work!

Every church which is located in a town or city should see to it that every family in the town, or at least within walking distance of the church, has a copy of that paper.

It would be an excellent plan to have a circular printed, advertising your local church services, and insert one in each paper before distributing them.

We know of some churches of less than a hundred members, which are planning to use from one to three thousand copies of the paper. They are wise, and there is no doubt but that it will pay them to do that kind of work.

When will our people awaken to the fact that if we want to reach the people we must go after them?

Begin at once to agitate the question in your church, and get ready to use a large number of the Revival Number.

Only One Cent Each! Ten Dollars a Thousand!

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City
Mo.

NORMAN, OKLA.

We praise the Lord for what He hath wrought in the town of Norman. For the last three weeks we have had the blessed privilege of pressing the battle for God in this university city with Brother and Sister Collier. Over one hundred souls have found the Lord in pardon or purity. The attendance was large. The large tent would not hold those who came, day and night. They stood for hours on the outside, witnessing the power of God. The altar scenes were unusual—praying, crying, trusting, confessing, making old things right, digging up and plowing through the rubbish of a past life. Then would follow the shouts and waves of pentecostal victory. Some of the hardest men of the city were saved—drunkards, infidels, all in the altar at one time. The holiness work of Norman, though dead, now stands at the front, and this meeting has resulted in a good, wide-awake Nazarene church with clean members and many others to come. Rev. Lord, of Bethany, is their pastor. I desire to announce that after spending nearly two years in mercantile business, as manager of three stores, the Lord has made it possible for me to swing out into the glorious work and labors of our Christ. My heart is in the work, my soul is afire with holy zeal, and my life is in the hands of the God of battles, for whom I have labored and evangelized for over twelve years with blessed results and gracious victory. It is with great pleasure I herewith offer myself and service for those and to those who need my humble labors. Home address, Norman, Okla. S. IBICK.

SAN FRANCISCO, CAL.

We are glad to report progress in San Francisco. Victory is perched upon the banner of our Emmanuel. Our General Superintendent,

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Saneet Street

Missouri District Assembly, Ellington, Missouri.....October 16-19
Southeast Tennessee District Assembly, Sparta, Tenn.....November 6-9
Southeast District Assembly, Donaldsonville, Georgia.....November 13-16
Louisiana District Assembly, Lake Charles, Louisiana.....November 19-23
Dallas District Assembly, Lufkin, Texas.....November 27-30
Abilene District Assembly, Bowie, Texas.....December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

Oklahoma District Assembly, Ada, Okla., October 22-26
Kentucky District Assembly, Newport, Ky., November 13-16
The New Iowa District Assembly, Marshalltown, Iowa.....September 17-21
Clarksville District Assembly.....November 5-9
Alabama District Assembly.....November 20-23

For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla. The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER.....Glendora, Cal.

Kansas City, Mo., Missionary Board, October 9-12
Olivet, Ill., Chicago District Assembly, September 30-October 5
Delight, Ark., Arkansas District Assembly, October 14-19

First session of all District Assemblies at 7:30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE

I. M. ELLIS.....Box 175, Hamlin, Texas

ARKANSAS

G. E. WADDLE.....Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT.....Box 694, Red Deer Alta, Can.

ALABAMA

C. H. LANCASTER.....Jasper, Ala.

BRITISH COLUMBIA DISTRICT

REV. G. S. HUNT.....Victoria, B. C.

CHICAGO CENTRAL

J. M. WINES.....Greenfield, Ind., R. F. D. No 9
Seymour, Ind.....September 24
Indianapolis, Ind.....September 25
Connersville, Ind.....September 26

CLARKSVILLE

J. A. CHENAULT.....Chestnut Mound, Tenn.
Monterey, Tenn.....September 30-October 1
Clarksville, Tenn.....October 3-5
Brin, Tenn.....October 6-7
McGhees Chapel, Tenn.....October 8-9
Faxon, Tenn.....October 10-11
Paris, Tenn.....October 12
Rutherford, Tenn.....October 13-14
Friendship, Tenn.....October 15-16
Granville, Jackson Co., Tenn.....October 19

Dr. P. F. Bresee, spent several days with us, and preached in the power of the Holy Ghost, and the glory fell on the saints. Several found God, and all were edified and blessed. The outlook is bright as God's promises, and everything seems to indicate a growing work in this great city, and a strong center of Holy Ghost religion. So we will continue to run, shout, and shine for Jesus in the beauty of holiness.

THOS. MURRISH, Pastor.

SOUTH PORTLAND, ME.

God is still blessing us here, both spiritually and financially. We are on the firing line, standing shoulder to shoulder, with a pastor who is out and out for God and holiness, with a loyal church to hold up his hands. We are not popular, but Jehovah leads, and we are marching on to victory. Labor day was a great day with us. Rev. C. E. Roberts and

COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo.
228 N. Chestnut St
Stigler, Okla.....September 25-October 5
Loving, Okla.....October 8-19
Little Rock, Ark.....October 22-November 2

DALLAS

W. M. NELSON.....Texarkana, Texas
Winsboro, Texas.....September 26-28
Majors, Texas.....September 29 to October 1
Big Sandy, Texas.....October 2-5
Jacksonville, Texas.....October 9-10
Troupe, Texas.....October 11-12
Elkhart, Texas.....October 13-14
Batson, Texas.....October 17-19
Lufkin, Texas.....October 20-21
Burrows Chapel, Texas.....October 25-26
Whitesboro, Texas.....October 27
Ash Grove, Texas.....October 28-29
Valdastl, Texas.....October 30-31
Culeoka, Texas.....November 1-2

DAKOTAS AND MONTANA

LYMAN BROUGH.....Surrey, N. D.

IDAHO

J. B. CREIGHTON.....Boise, Idaho

IOWA

E. A. CLARK.....Chariton, Iowa

KANSAS

H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY

WILL H. NERRY.....Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA

T. C. LECKIE.....Hudson, La.
Canla, Ark.....September 14-21
Pitreville, La.....October 11-19

MISSOURI

MARK WHITNEY.....Des Arc, Mo.
Birchtree, Mo.....September 25
Winona, Mo.....September 26-28
Des Arc, Mo.....September 30
Annapolis, Mo.....October 1
Maplewood, Mo.....October 2
Irondale, Mo.....October 6
Sabula, Mo.....October 7
Mill Spring, Mo.....October 8
Ellington, Mo.....October 9
Corridan, Mo.....October 10
Bunker, Mo.....October 11-12
Redford, Mo.....October 13

NEBRASKA

Q. A. DECK.....917 W. 5th St., Hastings, Neb.

NEW ENGLAND

N. H. WASHBURN.....Beverly, Mass.

NEW YORK

J. A. WARD.....1710 Dean St., Brooklyn, N.Y.

NORTHWEST

DeLANCE WALLACE Box 304, Walla Walla, Wash
Garfield, Wash.....September 21
Freewater, Oregon.....September 28
Diamond and Coalfax, Wash.....October 5
Lincoln Heights (Spokane), and Hillyard, Wash.....October 12

OKLAHOMA

S. H. OWENS.....Altus, Okla.

PITTSBURGH

N. B. HERRELL.....Olivet, Ill.
Columbus, Ohio.....September 22-24
Lisbon, Ohio.....September 29-October 5

SAN FRANCISCO

E. M. ISAAC.....1020 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. WILSON.....Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN

W. H. HANSON.....Glenville, Ga

SOUTHEAST TENNESSEE

S. W. MCGOWAN.....Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA

H. G. TRUMBAUER.....Washington, D. C.
145 D. Street, S. E.

wife and Sister Lenora Taylor were with us to help push the battle. Four churches, organized by N. H. Washburn during the twelve years he served us as pastor, were represented by nearly a hundred of the saints, and we sang lustily, "We are a happy lot of people, yes we are." We have invited Bro. C. W. Ruth for a three weeks' convention in October, as we feel as a result of the seed so faithfully sown by our beloved pastor in the past year, the fields are ripe ready for the harvest. L. P. C.

PRESCOTT, ARK.

I am here in the battle. Some fine people here. They love the truth, and know how to pray through to victory. Some old difficulties have been settled, and the revival is on. Several in altar last night, and three professions. We are expecting greater things. It pays to be true. T. C. LECKIE.