

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

VOL. 5 No. 13. WHOLE No. 221

KANSAS CITY, MO., JULY 5, 1916

## The Master's Questions

Have ye looked for my sheep in the desert,

For those who have missed their way?

Have ye been in the wild, waste places,

Where the lost and wandering stray?

Have ye trodden the lonely highway,

The foul and darksome street?

It may be ye'd see in the gloaming

The print of my wounded feet.

Have ye folded home to your bosom

The trembling, neglected lamb,

And taught to the little lost one

The sound of the Shepherd's name?

Have ye searched for the poor and needy

With no clothing, no home, no bread?

The Son of Man was among them —

He had nowhere to lay His head.

Have ye carried the living water

To the parched and thirsty soul?

Have ye said to the sick and wounded,

"Christ Jesus make thee whole"?

Have ye told my fainting children

Of the strength of the Father's hand?

Have ye guided the tottering footsteps

To the shore of the golden land?

Have ye stood by the sad and weary

To soothe the pillow of death,

To comfort the sorrow-stricken,

And strengthen the feeble faith?

And have ye felt when the glory

Has streamed through the open door,

And flitted across the shadows,

That there I had been before?

Have ye wept with the broken-hearted

In their agony of woe?

Ye might hear me whispering beside you

" 'T is the pathway I often go! "

My brethren, my friends, my disciples,

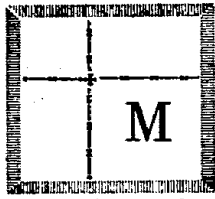
Can ye dare to follow me?

Then, wherever the Master dwelleth,

There shall the servant be!

—*Freeman's Journal.*

## Purity: God's Choice for Man



MORAL purity was the choice of God for the spiritual condition of the human race. It was not enough to satisfy Him for man to be able to say: "Being justified by faith, we have peace with God through our Lord Jesus Christ." He was not content, and stopped not until He had made provision whereby man could say with equal assurance, "The blood of Jesus Christ his Son cleanseth us from all sin."

God saw from the beginning that this was necessary to counteract the evil which had wrecked man, and to restore to him the divine image which he had lost by the fall. Had God's purpose and provision been for less than this, the divine administration would be chargeable with tolerating sin in His redeemed children, which flatly contradicts the declaration that God can not look upon sin with the least degree of allowance.

This would impugn the holy character of God, which would dethrone Him. There is no true concept of the Christian's God less and lower than an essentially holy Being. Holiness is His nature, and holiness must mark every step in His administration throughout His atoning scheme for man's deliverance from sin.

There can be no true concept of atonement which would demand or require less than holiness in and for man. Salvation implies deliverance from sin. If any sin is supposed to be kept in us, then the salvation was not *deliverance* but only *partial* deliverance. This would be as inadequate to the needs of man, as it would be derogatory to the nature of God.

So we are shut up to an atonement or a salvation which provides for and which requires holiness in the saved. And this is just the salvation revealed in the Bible.

We are commanded to be holy. "Be ye holy for I am holy." This is the repeated command made of us throughout the inspired Word. God did not command an impossibility, but made ample provision for us by which we might obtain that which He so insistently commands of us, "Wherefore Jesus also, that he might sanctify [make holy] the people with his own blood, suffered without the gate" (Heb. 13:12).

Hence it is He invites us to receive it, and promises it to us and prays for us that we may obtain it: "Let us go forth therefore with him without the camp, bearing his reproach" (Heb. 13:13). "And the very God of peace sanctify you wholly" (1 Thess. 5:23). "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

No sweeter promise ever broke on the ears of listening mortals than these precious words of our Lord himself, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luko 11:13).

Here the readiness or willingness of God to bestow the blessing is compared to the willingness of loving parents to give needed things to their own beloved children. The comparison, too, is between the ability and loving willingness of mortal, fallible, fickle, frail human parents on the one hand, and the infinite, compassionate, all-loving, perfect God, who has demonstrated His loving willingness by giving His own and His only Son to die for us. Will He not therefore, *with Him*, and more certainly even than earthly parents do toward their children, freely give us all things — even the Holy Spirit?

### The Universal Wish

NOT always uttered in words, but the constant feeling of every earnest man and woman in this rushing age, is the wondering wish: "Oh, that I could find rest from the ceaseless grind of things." How and where to find a place to pause and take breath, and not be treasonable to business obligations, only adds to the burden which many people are carrying. Everybody is rushed, nearly all of them tired and worried, all feeling the wear and tear of the grind, grind, grind of ceaseless toil. This sums up the tale of too much of the modern business and professional and even religious life.

What is the trouble? Are we to find fault with the age because it has grown so engrossing and so intensely interesting? Are we to

lament that we are born into a world so tremendously busy that all of us have more than enough to do? Are we not rather to rejoice over these things as means for keeping life fresh and happy, and saving us from morbidness and despondency?

There is the business man driven to the verge of nervous collapse. Is it because he is overworked? Really he has been losing in capacity for work, and this is what really worries him.

The scholar is driven almost to madness because though he delves and delves unremittingly, he finds he is losing his grip and grasp and insight, and is accomplishing less despite his hard toil. He is becoming more and more a book worm.

Can any one help in this dire extremity? We can not believe we work too much, for work is the very law under which we were placed both before and after the fall, and God has never repealed the edict.

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What and where then is the trouble? Let Dr. Martineau, in his great sermon on "The Tides of the Spirit" help us in a measure. He was addressing people as they came to church from week to week, "occasionally, intermittently, often apologetically, as if their lives ought not to be so varied in interest, but should be uninterruptedly in the mood of prayer."

He lays down the principle that this change of attention and thought and attitude from work to worship, from gay to grave, is not to be apologized for as a sign of weakness, but is in line with the true philosophy and method of the higher life. Everywhere, says this great preacher, in the lower life there is a steady, even movement of things; but everywhere the higher life is tidal, undulatory, in need of variation, developed through change. "Day and night, sleeping and waking, work and rest, smiles and tears, companionship and solitude, business and worship — all contribute to the ebb and flow of activity and receptivity through which the spirit of man gets its growth and power."

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In a passage in Mark's Gospel we have an illustration to the point (6:31). Here is a bare sketch of one day of the life of Jesus and it is a striking illustration of the truth of the tidal life of man. He had sent out His own busy messengers and meanwhile had been absorbed in His own active personal ministry, and then one morning, as these return, He says to them: "Let us come apart into a desert place and rest awhile."

He evidently felt, and knew they felt, the need of withdrawal from society and from active outward service to solitude.

In this desert place a great multitude finds Him, and He feels again the need of relief from the strain of this great, absorbing service; so He goes away again into the mountain to pray, and as Matthew says "when the evening is come he is there alone."

Thus the Son of God found necessary relief and rest and strength in the changes from society to solitude, from action to meditation, from man companionship to God's companionship, from low works to lofty thoughts. The tides of the Spirit seemed to ebb about Him and within Him in His superabundant labors until He found He must ever and anon put Himself where the calming movement of the life of God might set His soul afloat again.

Let the lesson be learned well, that the work of life, secular or religious, is not to be best done by a hot, fevered, burdened, overwhelmed mind. It is best done by a mind calmed and strengthened by moments of withdrawal. It is to be best done by men who can pull themselves away from imperious and absorbing duties, and let God speak to them.

The artist pauses often in his work, and stands back and views his work, looking at the parts in their relation to the whole. He lets his work speak to him from the canvas, and often from these pauses grasps his brush for the finest touches he has ever yet given the picture, from the new inspiration gained in the pause.

The wise worker thus pauses in his task, and often in the receptive mood thus gained, a new flood of truth or new inspiration sweeps into his soul, and the tides of the Spirit fill his work, grown dry and dull, with new life and interest and beauty.

Enter into thy closet and shut the door — thus shutting out the world. Thus, betimes, you rest nerves, refresh the spirit, get a new touch from above, and find renewed strength and blessing for life in its tumultuous conflicts.

## The Voice of the Land

THE words of "holy men of old" who spake as they "were moved by the Holy Ghost," constitute the first and wholly sufficient authority of the Bible. These men spake not "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." On this impregnable rock of divine, supernatural inspiration the Holy Book rests securely, and needeth not corroboration or confirmation from any source whatever. This Book is literally and absolutely "God-breathed," and hence divine, and authoritative, and is "living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12, R. V.).

While in no sense or degree needed, it is yet delightful to contemplate the marvelously abundant and constantly growing volume of corroborative or confirmatory evidence to the correctness and reliability of numberless statements and facts in the Bible, to be found in the results of discoveries of archeologists in Bible lands. Practically every assault made by destructive criticism, and other forms of infidelity, has received additional and definite demolition thus at the hands of archeology.



There is another source whence we can draw corroborative proof of the truth of the Bible seldom thought of. We had not ourselves sufficiently considered it until by a recent reading of Mr. Thomson's "The Land and the Book," we were pungently impressed with its force. We refer to the *unburied* remains to be found in Bible lands. These very Bible lands themselves are proof of the truth of the Book. The names of persons, places, things, and incidents throughout these lands of sacred memory, illustrate and confirm this Bible.

If we were to erase from our Bibles all that has a close connection with these lands, how very little there would be left. And how utterly impossible would it be to fill up these gaps made by such erasures with other names and narratives and incidents.

Mr. Thomson forcefully says: "Think, if you can, of a Bible without patriarch or pilgrimage; with no bondage in Egypt, or deliverance therefrom; no Red sea, or Sinai with its miracles; no wilderness of wandering, with all the included scenes and associated incidents; without a Jordan with Canaan view against it; or a Dead Sea, with Sodom beneath it; no Moriah with its temple; no Zion with palaces upon it.

The tiny mustard seed has its moral, and the lilies of the field their lessons. Thorns and thistles utter admonitions, and revive sad memories. The shepherd and his flock, the sheep and the fold, the ox and his yoke, the camel and his burden, the ass and his owner, the horse with neck clothed with thunder; lions that roar, wolves that raven, foxes that spoil, harts panting for water-brooks, and roes feeding amongst lilies; doves in their windows, sparrows on the housetop, storks in the heavens, eagles hasting to the prey; things great and small; the busy bee, and the careful ant, laying up store in harvest—these are merely random specimens out of a world of rich material all congregated in this land, where their presence was needed to enrich and adorn the revelation of God to man."



How lavish God has thus been in showering upon us the superabounding proof of the truth of His revealed Word. By the still, small voice of the Spirit breathing through the sacred pages, and distilling like dew a profound conviction of a holy and divine source of the Word, our hearts are made to burn and glow as the Book divine talks with us by the way.

In sepulchral tones of solemnity from their age-long graves buried civilizations speak forth again from the dead, as those having authority, and confirm the voice and impress of the Holy Ghost as He speaks from the inspired pages.

But turning from mound and pick and shovel, we walk out under the calm blue eastern skies, and lo, the birds that fly, the clouds which overhang, the lilies of the valley, and the blooming roses, the toiling husbandman, and the patient ox, city and hamlet and olive grove, in gushing fountain, gurgling rivulet, and tempest-tossed sea, everywhere we see and hear and feel in all the scenes and sounds and sights of the wonderful lands of the Bible, proofs of the truth of the Book divine.

Truly we may exclaim: "The heavens declare the glory of God's Book; and the firmament sheweth its handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is

no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

## A Logical Combination

THE prayer of Daniel, as recorded in the 9th chapter of his prophecy, plainly recognizes the goodness and the severity of God: he addresses Him as "the great and dreadful God," yet as a God who keeps "the covenant and mercy to them that love Him, and to them that keep His commandments" (v. 4). In verses 5 and 6 the prophet justifies the severity of God by confessing the stubborn wickedness and rebellion of His people.

In verse 7 he again couples the goodness of God as a God to whom "righteousness belongeth," with His severity, as seen in His having "driven" His people through countries "because of the trespass." So in verse 9 he ascribes "mercies and forgiveness;" but in verse 10 he speaks of His severity in having "poured upon us" the curse and "the oath that is written in the law of Moses."

So runs the prophet's testimony throughout the prayer. In this he is in harmony with the entire history of God's administration as recorded throughout His inspired Word. The prophet Daniel is in harmony also with the New Testament. Paul distinctly declares this duplex truth of the "goodness and severity of God" in Romans 11:22, "Behold therefore the goodness and severity of God! on those which fell severity; but toward thee, goodness."



It is clear that His goodness—His mercies and forgiveness—are to the believing; while His severity or judgments are on those who reject and rebel against Him.

There is no severity or divine reprobation of any to eternal woe and despair by the act of the mere sovereignty of God. His administration is governed and graduated by the rependent spirit and tone of the subjects toward His proffered grace and love.

His grace turns to vengeance only when persistently rejected and spurned and defied, and men deliberately prefer and choose damnation to deliverance, hell to heaven, a gulf of gloom to the glory of grace.

There is a widespread notion which, pretending to honor God, really dethrones Him—the vain conceit that God is too good to punish, too merciful to damn for ever. God's plan to save necessarily leaves all damned who will not be saved.

There are two faults especially to be found with this modern no-hellian business. The first is that it fatally misconceives the nature of sin. It forgets that man is already doomed and damned when redemption finds him, and that this is a self-damnation. Men in sin are under condemnation now and here by their own choice. God comes to them in Christ to deliver them from a self-imposed doom of damnation. All who reject the proposed deliverance are left just where they were found by redemption, and move on naturally and inevitably, by the law of spiritual gravitation, farther and farther in sin and its judgments until death, when progress goes on and on with no obstructions to stop or impede them, such as the gospel affords in life.



The future hope or no-hell theory also misconceives and misrepresents God. Sin and righteousness are matters of choice. Sin is not forced on any man any more than righteousness is imputed to him. So sin's harvest is not an *infliction* or an *imposition* but a *reaping*: "Whatsoever a man soweth that shall he also reap." If he sow to the flesh, he will reap corruption. If he sow to the spirit, he will reap life everlasting.

Salvation or heaven is not an arbitrary bestowment, but the result of a right choice, and life following in consonance with the right choice.

"Choose you this day whom ye will serve."

God's love is necessarily as severe against sin as it is good to the righteous.

He hates sin with the same intensity that He loves holiness.

Sin's penalties or harvests are the necessary outgrowth of His mercy, and are proofs of His infinite Love, which overspreads all His works.

The state evinces its care for the law-abiding by allowing the lawless to go to their own place which they have chosen.

The combination of the goodness and the severity of God is logical as well as scriptural.

# HOME MISSIONS

FIFTEEN years ago in the state of Indiana, fifty-five miles from the capital of the state, ten miles from Greencastle, the home of DePauw university, a Methodist school, I organized a Sunday school in a country schoolhouse. I learned what seemed to me was impossible: that there were young men and women, living in such close proximity to churches and schools, who had never been in a Sunday school, had no idea of one, and this in an old inhabited state. Six years ago, when I came to the Northwest, locating in Portland, Oregon, I found there were great areas where there was no church or Sunday school, and was told by a Sunday school missionary that he had met many young people, eighteen and twenty years of age, who had never been inside of a church or Sunday school, and wanted to know what they were like. It is a most wonderful surprise, when we are permitted to read the reports of mission work in many of the older denominations. We are led to believe without further investigation, that surely every one in the land of the free must certainly know of "the Lamb of God which taketh away the sin of the world," but there are thousands of them who have never heard. I am a believer in missions, both the home and foreign, but I am firmly convinced that the time has come when we as a church should separate the home and foreign, organize a Home Missionary

By Rev. James P. G. Lowes

How shall they believe in him, of whom they have not heard, and how shall they hear without a preacher? (Rom. 10:14).

Society, with a general head, as the one organization at present. Beloved, if we would be a strong factor in the upbuilding of the Kingdom of God all over the world; if we would be a church imbued with the foreign missionary spirit, we must be a power in the home missionary cause. "How can they hear without a preacher?"

I am surprised to learn that such a small per cent of our churches give to the missionary cause. It is small wonder that we receive appeal after appeal for help, and yet it is not to be wondered at when we look at the financial report of many of our churches, organized with six to fifteen members, oftentimes in an out-of-the-way place, unable to connect with another church, enabling them to support a pastor, and these weak churches left to struggle as best they can, without help; the District Superintendent unable to visit them, and yet they send a supply, who goes to them and suffers with them in poverty. Beloved, would there not be more accomplished if more stress were given to the plea for home mission funds,

thereby enabling the Board of Home Missions to assist these weak churches until they are able to help themselves? It certainly must be true, that a church that is wide awake for home missions will be wide awake for foreign missions. The more strong churches we have, the more money will be given to the missionary cause. Some of the fault is because of the neglect of the preacher, as one expressed himself to me, that he said very little about missionary collections, because it affected his salary. It is easy to see what he was preaching. I pray God we have none of that stripe in our church; but we have some who think once a year is enough to preach about missions. Folks must be made acquainted with the needs, their eyes and ears opened to see and hear; we must as His servants be continually on the job, appealing for help, not only for foreign, but home missions. A church on fire for souls will get under the burden for them. I was asked to go up in the foothills of the Olympic mountains, ten miles from Sequim, and preach for them, but I had no way to go, no money to hire a horse, and was unable to walk that distance. Oh that the Holy Spirit would awaken folks to talk home missions as never before. Will not some one take up the plea, and let us keep everlastingly at it until our church will be known as the strongest factor for the home mission work?

WHAT do we mean by the term "heathen"? Webster defines *heathen*, "1. An individual of the pagan or unbelieving nations, or those which worship idols, and do not acknowledge the true God; a pagan; an idolater. 2. An irreligious person. *The heathen* as the term is used in the Scriptures, all people except the Jews; now used of all people except Christians, Jews, and Mohammedans."

We usually, in thinking of the heathen, instinctively think of the Chinese, Japanese, Hindus, Africans, South Sea Islanders, etc., in their native homes.

As to the caption to this article—Do we have any "Heathen at Home"? Of course by "home," is meant the United States.

If we are to take the definition of Webster under No. 2, as above noted, we should be compelled to say that a large portion, possibly much over 50 per cent of the people of the United States are heathen. For it is very evident we have in the bounds of our country a host of irreligious people. If all who are not Christians, Jews, or Mohammedans are heathen, then the heathen in America is legion.

To begin with, however, especially on the Pacific Coast, we have a large number of strictly raw heathen, according to the generally accepted idea. In San Francisco there are over twenty thousand Chinese, and every city on the coast has a large Chinatown. The real truth is, that in California, in every town of upwards of a few hundred inhabitants, there is a Chinatown. Four years ago there were over four thousand Japanese men in San Francisco, besides the women and children. It would seem that the heathen Japanese are about as numerous, if not more so, on the coast, as the heathen Chinese. But that is not all: The Hindus are thickly scattered all up and down the coast. They, with the Chinese and Japanese, are about everywhere. The most of these peoples remain heathen in America. The Chinese has his joss house, and the Hindu his Hindu temple. At Stockton there is a Hindu temple to which great numbers of the Hindus of that section of the country resort for worship.

There is little being done for these people. To be sure, the Methodists, Congregationalists, Baptists, and possibly others, carry on some kind of Christian work among the Chinese and

## The Heathen at Home

Written by H. H. Miller

Japanese, and in Southern California the Nazarenes have a Japanese mission. But I know of no Christian work being done among the Hindus. And yet, the Hindu students at the University of California have had Hindu services on the campus.

The question is more serious than many Eastern people suppose, as to what the outcome on the Pacific coast shall be if these western people, who are heathen, indeed, continue to come to these shores and are not Christianized.

But the native heathen at home are one of the most perplexing of problems. In the Sierra Nevada mountains of California and Nevada, and in the mountainous sections of Oregon and Washington, a most astonishing condition of affairs exists. There are hundreds, and thousands of people in these sections, native born Americans, who are as really heathen, so far as church privileges are concerned, as the Negroes in darkest Africa. Young men and women there are who have grown up without ever having heard a gospel sermon. Yes, and this right in America—in California, Nevada, and elsewhere.

Recently a young man who claimed his bride, took her away for the honeymoon, and when finally arriving at a railway station awaiting the oncoming train, the locomotive whistled around the bend. The bride was greatly alarmed at the noise, never having heard a locomotive whistle before. In these sections of the country away from the railroads, in the mountain fastnesses, the people have just "grewed up," as Topsy said.

This matter of distance from the railroads seems to be the reason in part at least, for the neglect of these people. In the early day the Methodists and Congregationalists were in these mountains, doing the work of God, but in most cases they have deserted the country long ago.

In many places there are vacated church buildings awaiting whoever will come and preach the gospel to the people. Nearly two

years ago a party of Nazarenes and Methodists toured Calaveras County, California, in the interest of prohibition. One in the party was a Nazarene pastor. They were amazed beyond expression as to what they found. Town after town visited by them had no Protestant services of any kind, and in many cases had had no such services in many years. The people fairly begged them to return and bring them the gospel. This they could not do at that time, but they were so stirred that they began to stir others. And now, in less than two years afterward, we have two Nazarene churches in those mountains, and that pastor, the Rev. M. R. Dutton, is the pastor, the work having been blasted out by the Rev. Frank Smith and family.

It was the privilege of the writer, while District Superintendent of the San Francisco District, to visit this work several times during the formative period, and to organize both of these churches. I have not in all my ministry of twenty-five years, preached to people who were so eager to hear the gospel. And they appreciate all that is done for them. Last October I visited Brother Smith at Angels Camp, when he was in the first revival meeting there. The people thronged the streets to attend the street meetings, and would go on the run to the hall to get a seat. Throngs would be about the door who could not gain admittance. What for? To hear the old-fashioned Gospel of Jesus Christ. They would just come to the altar and get saved in the good old-fashioned way, and called themselves Nazarenes from the start. They just gave up the world and lodges, and became Nazarenes in fact.

Up in the mountains of Yuba County, California, Brother F. L. Eddy, a layman, who was thirty years a miner, has been going forth as a voluntary missionary among these neglected people. God has graciously blessed his efforts, as he has preached to the people in schoolhouses, and in their homes, and on their farms. God has given him real fruit for the Master. In less than two years he has organized five Sunday schools up in those mountains, and has them furnished with our Nazarene literature. God bless such men as Brother Eddy, who have the burden of the heathen at home on their hearts.

The county seat of that county, a town of

a thousand inhabitants, is yet without Protestant services, but Brother Smith and family hope to hold services there this summer. Brother Smith is a real missionary. His friends in the South knew him as an evangelistic singer, but he is now a full-fledged, ordained Nazarene missionary. While he could easily get dates among the churches almost anywhere, he prefers to remain with "these sheep on the mountains."

I am one who believes in foreign missions — to the heathen abroad — with all my heart, and only the providence of God kept me from the foreign field years ago. We must do our dead level best for the heathen of Japan, China, Africa, India, Cuba, Central and South America, but can we neglect the heathen Chinese, Japanese, and Hindu, in our own country? If we do not evangelize them, what will become of us?

But how can we neglect the heathen American? I am well aware that somewhat the same condition exists in the mountain country of the southeast as in the mountain country of the Sierra Nevadas.

I have in this article so far entirely left unnoticed the original "American heathen" at home, the American Indian. The Red man is not of a vanishing race; statistics from government sources show that the American race is increasing in numbers. How little has ever been done for him! The day I was licensed to preach, in 1888, I with others visited the Indian burying ground at Upper Sandusky, Ohio, where the Christian Indians were buried. Those were noble redmen, because true missionaries brought them the gospel, and they died in the faith. But, alas! how little is being done for the redmen of America today. I spent several years in Oklahoma, and confess with shame, that so little was done there for them by any one. I attended on one occasion, however, the campmeeting held for the Poncas, at White Eagle, conducted by I. G. Martin. Brother Martin was a regular big chief to them. He preached the simple Gospel of Jesus to them, and they came to the altar in great numbers, and wept their way to Calvary. It was the most touching scene of a lifetime. Mrs. Hugh Noble, now of Alberta, Canada, became a living evangel to those people white among them. And now Brother Seay, of Ponca City, ministers to them. Thank God for what is being done. But the red race is a very needy race, and they are of the heathen at home.

Surely the Pentecostal Church of the Nazarene has a great home task, with the heathen. May God help us to meet the responsibility in the fear of God. And may God raise up laborers for the great harvest field, who will go forth as real missionaries of the cross, in the out of the way places, and neglected fields. It will take men and women of great faith and courage. It will take a devotion like unto that of the early Methodists in America, but I believe our holiness schools are turning out the young men and women who will do it. Not one in three who wants to go to a foreign field can be sent by the Board, but this great foreign field at home is always open. "Pray ye the Lord of the harvest."

## Reaching the Neglected Places

J. C. Henson

**H**OW TO carry out the command to preach the gospel to every creature and make it possible for Jesus to penetrate every nook and corner of this darkened, sin-cursed world, and bring light, life, and salvation, has been a question that the most spiritual have been trying to solve ever since the Lord gave the command.

I shall only attempt to give a few suggestions on Home Missions, or the spreading of scriptural holiness over the home land. Home Missions, as I understand it, is one of the

greatest and most important questions that are now confronting us as a church. There is so much stuff that is preached and advocated today that is not the gospel: sinning religion; infantile purity, making it possible as they say, to raise the child up in the church that it will never need to be born again; doing away with heart-felt religion; denying the deity of Christ, etc., until it seems that the churches are losing their hold upon the masses. To illustrate: Some time ago I was visiting in one of the fine farming belts of the state of Texas, and I found children of so-called Protestant parents, who were in the public school and had never been in a church, and there were Protestant churches in sight.

We need ambassadors for the Lord, filled with the Holy Ghost, with a vision like Isaiah, who could say, "Here am I, send me;" men with a dying passion for a lost world; men like Paul, who, when they get the vision and hear the Macedonian cry, will get to the neglected field. You notice that when Paul got there, Lydia's heart was open to receive their message.

I receive letters from preachers asking if I have some meetings for them, and when I write them that the field is white, and the District is wide open to them, lots of them I hear from no more. What is the matter? Are we afraid of the new fields? I have known preachers, fifteen or twenty years ago, that would go into places and stretch their tent, and sleep on the straw and fight the thing through, and have a good meeting. Have we got the grit and the grace to do it again? You say: "I would be glad to do it, but my family responsibilities and financial condition are such that I can not." No doubt in many instances this is true. The preacher's heart yearns for a lost world, and he would be glad to go. But as Brother C. F. Haun struck it at Tulsa, Okla., where it cost him \$75 to prepare a place for the meeting, having to buy the seats, and so on, the preacher isn't able to do it, therefore the church needs to get the vision and feel that it is "Woe is me if I send not the gospel."

In reaching the neglected places co-operation is needed from the District Superintendent, the District Missionary Board, evangelists and pastors — in fact, of the entire church. The District Missionary Board needs some gospel tents and some funds that they might get behind some worthy evangelists with the incidentals, and make it possible for siege meetings in these places. This could all be easily arranged if all would quit robbing God, and pay Him his rent, and place it in the church where it belongs. Then if they want to support outside work, let them do it with their offerings, and not their tithes.

Another thing I would suggest, that when the pastor goes to his new work, he look out all the neglected places in reach of him, and with the assistance of his local preachers and help, work as many of them as he can, even if he has to do it with week night appointments. I have known pastors in the rural districts to preach at several school houses surrounding the church, on week nights, prior to their Sunday appointments, with good results. Brethren, we must reach them. I want to drop a thought right here, that in order for the pastor to give his entire time, we must support him, and not starve him out, as we are doing in many places, and then pour our money into any thing or to anybody that can get us stirred up before they take a collection. We must have more regard for our church vows, and stand by our pastors and church work.

Again, another way of reaching the neglected places, is through the Sunday school work. It seems that for this very purpose the Sunday school was organized by Robert Raikes, in 1780, when he hired some women to teach on Sunday the poor factory and other children, that he might send to them. What city, town, or what rural district is there in which there is not still need for this kind of work? It is said that 85 per cent of those that unite with the

church and 95 per cent of the ministers, come from the Sunday school. If this be a fact, then it would seem to me that the Sunday school is the future hope of the church, as the early training in life is what counts. Why not the Nazarene church wake up along this line, and send out into the neglected places and organize Sunday schools, using the church literature, and getting the people to take the HERALD OF HOLINESS. At this point I would say that it would be good missionary money spent to send a number of HERALDS into every community, as this would get the people acquainted with our work, and open the way for meeting, and may be a church. I have said over and over again, that I believe that it would be a paying proposition to send the HERALD OF HOLINESS to every Nazarene family, for, as they would read and get the needs of the work on them, they would come to appreciate the church more, and stand by it better on all lines, even on the home mission work.

As soon as we can, we ought to employ home missionaries to look after these neglected places, and preach in them, and organize Sunday schools, and scatter holiness literature. I believe that this line of work would bring great dividends in this world and the one to come. I believe the time is past for our spasmodic giving, and spasmodic efforts. We need to get down to systematic business. The evangelists are giving entirely too much money to the railroads. Why not organize our forces, commence at home, work each District thoroughly, and then there would be no neglected places. We would have already reached them.

Another very important feature of this question we are discussing, is the preparation of the workers for the work, and that, as I see it, can only be done by the baptism with the Holy Ghost, and full salvation schools. So we must stand by our schools. With prepared workers, and systematic effort, we can carry the gospel of full salvation into every neglected place. Then what a reward in that day of all days we will receive! Will we do it?

## Going Out Under the Stars

C. B. Jernigan



**I** WAS reared on the frontier of Texas, and have always been a pioneer to the manner born, and loved the thought of "going out under the stars" to do things. Martial music has always stirred me, and I love the front of the battle. I was converted in an old-fashioned Methodist campmeeting, in the early

days of Texas, was the first man sanctified on Hunt county soil in Texas, and helped clear away the brush, and put up the tent for the first holiness campmeeting at Greenville.

I was called to preach when I was sanctified, and like the apostle Paul, "I was not disobedient to the heavenly vision," nor did I confer with flesh and blood, but immediately began to preach the gospel, of holiness.

Soon every door was shut against me, and there was no other place to preach save "out under the stars." We were glad indeed for a place to preach, whether it be in a church, a school house, a cloth tent, a brush arbor, or under the shade of some friendly oak. "They went everywhere preaching the Word." In those days the preachers had to "turn the world upside down" or quit. No one wanted us with our "second blessing" experience, and fire; so it was "blast our way through" or go home. Some blasted their way through and went on preaching, in spite of deriding men

and devils, while others compromised, and were never heard from since.

I will remember a holiness meeting at Blossom, Texas, where Billy White was gloriously sanctified, and in the act got his old sorrel horse, brown mule, and hack on the altar for service, and hauled preachers around, finding school houses and other places for them to preach in. God will reward him. Billy had some kinsmen at Deport, an inland town some twenty miles from Blossom, and he wanted them to hear holiness preached, so he planned to get Dr. Jones, a druggist from Deport, to attend the Blossom meeting. There he became much enthused, and wanted a holiness meeting at Deport, and Billy agreed to bring the preacher over in his hack if Dr. Jones would arrange for a place to hold the meeting, and he, being a steward in the Methodist church, assured us that he could get the pastor's consent to hold the meeting in their church. The date set for the meeting was the last of December. But when Brother Jones asked for the church he was refused, and was told that they did not need a "second blessing" meeting in their town. This cooled the ardor of Brother Jones, and he forgot to notify us that there was no place for the meeting. But on the appointed date we went to Blossom, and were driven by Billy White out to Deport through the deep, Texas black mud, while a drizzling rain was falling.

On reaching the town we were told that the church had been refused, and that the meeting was all off. This did not satisfy us, as we had prayed through, and had the assurance that God wanted a meeting in Deport. So we at once called on the Methodist pastor and pleaded for the use of his church for the meeting. But he was firm, and told us that he would not allow a "second blessing" meeting in his church. We then hunted up the ruling elders in the Cumberland Presbyterian church, and applied for their building, but were promptly refused. We then turned to the deacons of the Baptist church for their house, and were as flatly turned down. There was only one chance left, and that was to apply for the public school house. It was Christmas time, and no school going on, but the trustees had entered into the trust, and they in turn did not want a "second blessing" meeting in town.

On our return to our company, Billy White was looking blue, and said: "Three churches and a school house in town, and turned down flat." Then he asked what I wanted to do. I told him that I was spolling to preach, and that it was raining too hard for a street meeting, but if he would ask the merchant who owned the Blue Front store, for the use of his sidewalk under the awning, that I would preach at least one sermon before we left town. He went to see the merchant, who had learned that we had been refused the churches and school house for our meeting. He said "I am not a Christian, but you tell that preacher to come on and stand on the counter in my store and preach if he wants to." We were soon in the midst of a rousing street meeting, and business was practically suspended for the time. Stores were closed, and mills and blacksmith shops deserted, while the crowds gathered to hear this man whom the churches did not want to preach. They stood in the rain and listened attentively, and said "We have never seen it on this fashion."

While we preached, and God gave the power, a man who lived five miles away came to Billy White and told him that he had never heard any thing like this, and he had just killed hogs and had plenty to eat, and two beds in his home that were empty, and that he wanted a holiness meeting there, and that he would take care of the preachers. Just as the meeting was about to close, a Baptist preacher, who had sat on his horse in the rain to hear the sermon, asked to make an announcement. He said that there would be preaching at the Baptist church that night and over Sunday, and these preachers would be in charge. He would become personally responsible for the use of the church. We thanked him, and that night,

while a December rain poured down, a good crowd gathered in the church, and we had a good service. The next day (Sunday) we had three services, with a crowded house, and a real revival broke out. Monday, Brother Cooley and his wife, and my wife, came down from Blossom to assist us. We went to the only hotel in the town and secured board for the four, as there was not a home in town where we could stay. We frankly told the hotel keeper that we had no money, but that if the people did not give us money enough to pay our board, that we would remain over after the meeting and cut wood until the bill was paid. He agreed.

The meeting ran through the first week with great victory, and many were blessed. While holding another street meeting, the next Saturday, we were accosted by a deacon in the church, who had not been consulted about the meeting, and were informed that we must close the meeting the next night (Sunday). We went to our room, and called the workers together, and agreed to tell no man, but prayed that God would open the way for the meeting to continue. The next morning we were informed by the Board of Elders of the Cumberland Presbyterian church, that we were welcome to the use of their church as long as we wanted it.

That day many were sanctified, and among them was the clerk of the Baptist church, and his wife, and two of his daughters. At the close of the afternoon meeting this church clerk arose and asked permission to speak. He explained that he was clerk of the church, and that Baptists did things by majority vote, and that he wanted the meeting to go on. He then asked how many Baptists there were present, and forty-eight stood up. Then he took the vote for the meeting to continue, and forty-seven stood this time. Then he turned to me and said: "The house is yours as long as you want it."

The meeting continued all the next week, and more than one hundred persons were either converted or sanctified. Out of that meeting Miss Gertrude Smith went as a missionary to Cuba, under the auspices of the Nashville Pentecostal Mission work, and three men were called to preach, who are preaching today. A Nazarene church has been organized. When the meeting was over, we were given \$100 by the people of the town. We offered to settle with the hotel keeper, but he refused to take a penny for board, and handed my wife five dollars for her personal use.

Oh Brother, let us return to pioneer days and ways, and ~~go~~ places where they do not want us, and stay until they think they cannot get along without us, and plant things for God. There is plenty of room "out under the stars." Do not wait for a call; God gave you that. If we had the men who have the real baptism with the Holy Ghost and fire, we could burn our way through anywhere, and plant Nazarene churches all over this country. All that we need is a man full of the Holy Ghost and faith.

## The District Superintendent and Home Missions

Written by H. M. Chambers

**T**HIS article was written just after a long trip overland in a loaded lumber wagon, in the hot sun, from one of our frontier points in Kansas. This was necessary to get to the train, and I arrived at the station feeling as if I were in a half baked, underdone condition, but with a well blessed soul, and a greater love than ever for the hungry, appreciative souls with whom I had companied, and to whom I had thus ministered. My heart burns for this great, neglected territory of splendid listeners and pressing opportunities.

*Evangelism*—Although the time of the Dis-

trict Superintendent is so occupied with supervision, it is almost imperative for him to give some time to revival work. Especially along the line of entering new fields, and helping weak churches that can scarcely assume the responsibility of engaging a regular evangelist for lack of means.

Then also he should be prepared to put evangelists in touch with needy and promising fields, and to recommend an efficient evangelist to a church seeking such help.

He should have such a passion for souls that he will, under God, be able to open the vision of our people to the fact that our chief business is to get the truth to the people, and to win souls.

*Organization of Churches*—Pioneering in this regard is another most important function of the District Superintendent. He must keep well informed as to possible open doors for organization. He must not be over anxious to organize. In any community people and conditions should be well ripened for the new enterprise. On the other hand, he must have a holy boldness and readiness to strike while the iron is hot. Hesitation loses many a good opportunity. He should, if possible, be on hand for the work of organization, so as to explain away seeming difficulties for the timid, and to tactfully restrain the unworthy. Also to see that the Manual definitely and fully governs the new church.

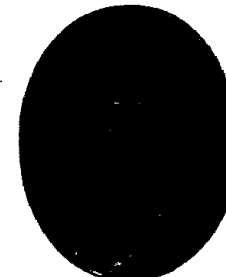
*The Use of the Home Mission Fund*—Where a District has a Home Mission Fund, and its use and distribution depends by order of the Assembly on the recommendation of the District Superintendent, he has a difficult task placed upon him. His heart must be open to every crying need. He soon learns that the most needy as well as those most worthy of help are often the most reluctant to ask it. At the same time there may be others who look on this fund as being a sort of a goose for everybody to pick. Distribution and use should be where the investment will yield largest returns in alleviating needs and building up the work.

I believe there are cases where money from the fund will retard rather than build up the work, by rendering the recipients less dependent upon God, and their own efforts.

*Results*—The annual report of the District Superintendent should recount such results, that the connectional interests of the work will be laid upon the hearts of our people, and great stimulus furnished to greater endeavor in future.

## "Centers of Fire"

By C. Howard Davis



**L**IPS FROM which we have heard the words that form the caption of this article are sealed in death. We have not forgotten, however, the love, earnestness, eloquence, which Dr. Breese put into the subject of "Centers of Fire." He built some, helped others to, while here, and certainly we are not so blind that we

can not see the necessity and the possibility.

Centers of fire in the great cities of our land. Our cities are centers, of this there is no room for doubt, but what kind of centers is another matter.

That they are centers of worldliness, gayety, all forms of ungodliness, and all manner of sin, can not be successfully denied. Satan has very largely concentrated his best efforts to not only capture the cities, but hurries the youth from the country home into them that he may the more quickly lead them downward on sin's horrible express train.

We did not say Satan had entirely abad-

done the country, but I believe we speak the truth when we say he is making our cities "centers" of awful sin. The depths, the anguish, the wrecks on street, alley and lodging house; sin in all its forms, methods, schemes, blinding the minds, breaking the hearts of every one it can lay hold upon.

Many of the churches of our great cities—not all, thank God—are more like clubs, places of amusement, with their forms and ceremonies, doing much on many lines, and but little in the direction of making a center of holy fire. We say this with sorrow of heart.

Who and what is making the cities of our land centers of sin and wickedness? Satan and sin. How? By the surrender of men and women and boys and girls to his ways.

Has Satan more power than God? Never. Is sin more powerful than grace? Not so. Satan leads, people follow.

How can we have centers of holy fire? By God's help and grace. By following our God; in doing His whole will. We cannot carry what we do not have. We may and must have a center of fire in our own heart. "The Lord is not willing that any should perish, but that all should come to repentance."

Here we can if we will see that God is for us. John 3: 16 backs it up. The great commission, "Go ye into all the world, and preach the gospel to every creature," leaves no room for question. If we have tarried for the promise of the Father until we have been endowed with power, and still have it, we can plainly see it is the order of God to begin at Jerusalem.

Right here is the crucial point. Not a few have mistaken a little thrill, a little feeling, produced by song, a finely worded talk, or some other humanly manufactured something, nothing definite anyhow; substituting these and others for the tarrying, until He comes. He alone can kindle the Holy Fire in our hearts, and keep it burning. "Without me ye can do nothing" is positively true. The task without the Holy Ghost is impossible.

The boy's five loaves and two small fishes were nothing among so many; likewise man separated from the Holy Ghost is utter weakness; we can do nothing.

Back to Pentecost is the great need. With the pentecostal fire in the heart, and the life actually abandoned to Him, He will use the Pentecostal Nazarene church to build centers of fire and keep them going till Jesus comes. "Beginning at Jerusalem" reveals the base, starting place for all missionary work.

Having the Holy Spirit, to keep Him one is forced to start something in his neighborhood.

At Pentecost they began at Jerusalem, and we have the same Holy Spirit and experience they had. He will give us power as well as He did them, enabling us to begin at Jerusalem.

The prayermeeting of the Pentecostal Church of the Nazarene, should record the presence of every one every week, except when detained by a cause one will not be ashamed of at the bar of God. Every member should go, not alone to get something, but to give out something. To pray, to sing, testify, and lift. Help put life and power into the entire service. No one should fail to ask others to go with them. The same is true of all the public services. Talk up the pastor, tell what good services you have, love everybody, work for Christ as people do for sin, earnestly, faithfully, persistently; time, talents, reputation, even putting your pocketbook in. With God for us, with whom nothing is too hard, Calvary, Pentecost, we can at least help win souls.

If we do not as Pentecost Nazarenes make "centers of fire" in our cities and towns about us, we will have no centers of fire abroad.

View it as we may, the little we have in the foreign fields, is because of the little we do at home, and the little we are doing is because of the little we are. Jericho was a hard place, but Joshua made it a center of fire and took it, because God said "see, I have given into thy hand the city." Joshua's God is our God, and He is not now asking of us some great thing.

A little marching, a few shouts against the things which look impossible, and He will still bring down the walls.

The salvation of men is paramount to everything else. What other churches do or do not do, is nothing to us. If true to ourselves, men, the grand old Bible, and our God, we must relentlessly push on to save men from sin low, sin high, sin popular as well as unpopular, in high places and low places, for it is sin we are to save people from, by turning them to Christ. If we fail, sin will be their ruin, and we will have blood on our skirts. Every church and denomination is what its individual members make it.

If in our church we will actually be Pentecostal in experience, and like Him who was called a Nazarene, in our outward lives, we shall win. We are scarcely touching the rim of holy power promised us. The profession is all right, if backed up by the experience. The Book says "God is not willing that any should perish." Are we? "God so loved the world that he gave his only Son" to save people. What are we giving, or doing to save? The centers of fire will be if we will dig up the talents buried give our little all into the hands of Him who blessed the five loaves to the feeding of the thousands, so that there was an abundance and basketsful left. David with five stones—a dead giant. Sampson with jaw bone of an ass, slew a thousand. Gideon with three hundred men, pitchers, lamps, rams' horns—what a victory. God gave it. Let's get the vision. Lost souls, horrible sin, Satan, man's deadly enemy, devilized men and women doing only what a devil should do; hell's mouth open, to receive the prey! The Triune God for us, Calvary with its overwhelming victory, the empty grave, the ascension, the descent of the Holy Ghost and His continued presence, the Bible, the victories of the centuries, the uncountable number of saints already in glory, proving the merits of the Blood; thus surrounded, great God help us, move us to move the lost, set our hearts afire, and use us to save the people and set up Thy kingdom in every city and town, and push into the regions beyond. Then we will load the ships that are sailing to foreign ports, with sanctified missionaries, and Bibles, and doctors, and nurses, and teachers, rather than Boston rum. All things are possible to him that believeth.

First the heart a center of fire, maintained, then the local church, then the Districts, and so our whole denomination. But it all depends on the individual. Who is that? As you read it, spell it out—m-e.

## House to House Evangelization John Matthews, D.D.



JESUS went into the houses to teach and to heal. After Pentecost the disciples broke bread from house to house. Churches were organized in the houses of believers. Paul says: "I taught you publicly, and from house to house." These words afford us a scriptural ground for our theme.

In this house-to-house work every church and every individual may engage. It must be done systematically and continuously. Nothing will pay larger returns on small investment than this form of missionary effort. Any one with sense and experience of divine grace may begin at once, just where they are, fifteen minutes after reading these words. If the pastor does not lay out the work for you, you lay out the pastor and go at it. Do not wait for an overworked pastor to tell you what to do. Go at it. The surprise that you

intend to do something for God without being asked, may overcome the preacher, and if he survives that, the joy that you are helping him may finish him up. Risk it, anyway.

In this work we use a map, some tracts and gospels, a good bit of prayer, no little faith, and a large amount of determination.

First, as to the map. Delegates to the General Assembly will recall seeing a map about three by five feet, in our church, with the words HOUSE TO HOUSE EVANGELIZATION MAP written across the top, marked over with red lines. We secured a good, accurate map of this city. It now hangs in the prayermeeting and Sunday school rooms. If you can not buy one, have some member to make one. Get one by all means. From this map we assign the members their territory for visiting. Each one has certain blocks. There is no confusion. The one assigned is to call at every house in his district, on both sides of the street, giving out the tracts and issuing invitations to church, and especially seeking boys and girls for the Sunday school. At prayer meeting, or some other public meeting, the reports are given of the territory visited. As this is done, the pastor, with red chalk, marks off the streets. As the red lines increase, the work will increase. The workers may relate some of their experiences at this time. Take fifteen or twenty minutes for this report and discussion. Others will get blessed, and will ask for territory and tracts, and begin this blessed house-to-house work.

The map will indicate what has been done; where the workers have visited; and what part of town remains to be canvassed. Every red line will tell the story of missionary effort. Every red line speaks of the blood that brings full salvation.

Next, the tracts. Be prayerful and yet prodigal in their use. Leave them in every home. Give them out on the streets. Inform the people who we are; what we believe; and especially what Jesus can do. We use the following, which may be had at our Publishing House at very small cost: "What must I do to be saved"—C. A. McConnell; "What must I do to be sanctified"—John Matthews; "Five steps in sanctification"—Dr. Breese; "The Blood of Jesus"—Reid; "Ye must be born again"—C. J. Kinne; "When I see the Blood"—Spurgeon; "The Man that died for me" (very fine).

The Gospels. We also use the beautiful little booklet, the Gospel of John, put out by the Publishing House at a penny each. It will astonish the people that you give them such good books! It will impress them. You put the very Word of God into their hands. Get at least a thousand and test it out. We often give out a hundred in a single street meeting. On these tracts and gospels you may have your church notices printed with a cordial invitation to the meetings.

Also, you may give out *The Other Sheep* and the *HERALD of HOLINESS*, and other literature. Spend a few dollars. It will come back multiplied a hundred fold.

We further issue *personal invitation cards*. On the other side we print the essentials of our belief, and the outline of our work. Give these out by the hundreds.

Every member, including the children, will be glad to help in this way. Plan to cover your town or city, if it takes one or two years. Insist that the work be done systematically. Begin on the street where you live, at your own home. In this way, we can secure church attendance, and gather up children for the Bible school. If we visit the people in their homes, they will visit us in the churches. If the saved sit snugly in the pews, the unsaved will sit snugly in their houses.

Better than a sermon often is a tramp about town visiting from house to house. Thus those who do this blessed work will get blessed in their own souls. Nothing will keep us alive better than this sort of work. It will work some of the spiritual fat from our lazy bones.

This sort of work will stir up many things. It will stir up our own folks. It will stir up

some other churches to go to work for God. We will compel them to say of us as was said of the early Methodists, "The Nazarenes and the dog-fennell have taken this town." This was uttered in scorn, but it was testimony to the fact that the holy people were working at the business. Here and there we will unearth a saint who has the experience, and wants fellowship with a holy people. We will stir up the Devil. That is the best sign I know that we are on the right track. Satan only fights when we invade his territory and begin to make the devil's goats into God's sheep.

Again, we are sowing seeds which will bring forth fruit many days hence. Other people and other years will find the fruit of our visits. We must keep sowing the seed. We must continue to let the people know of the great, full, free salvation that is in Christ. We do not know which will prosper, this or that; but we know the word of God will not fall to the

pope. Every sinner who has heeded and obeyed this call heard God speak; he listened; he had communion with God; there was a revelation; faith developed, and there was a masterly demonstration of activity.

A good brother once said to the writer, "I am waiting for orders," (perhaps he had adopted the plan of watchful waiting) when another spoke, and said, "Brother, here are your orders," opening the Book to Matthew 22: 9, "Go ye." No summons this time, but a command, "Go."

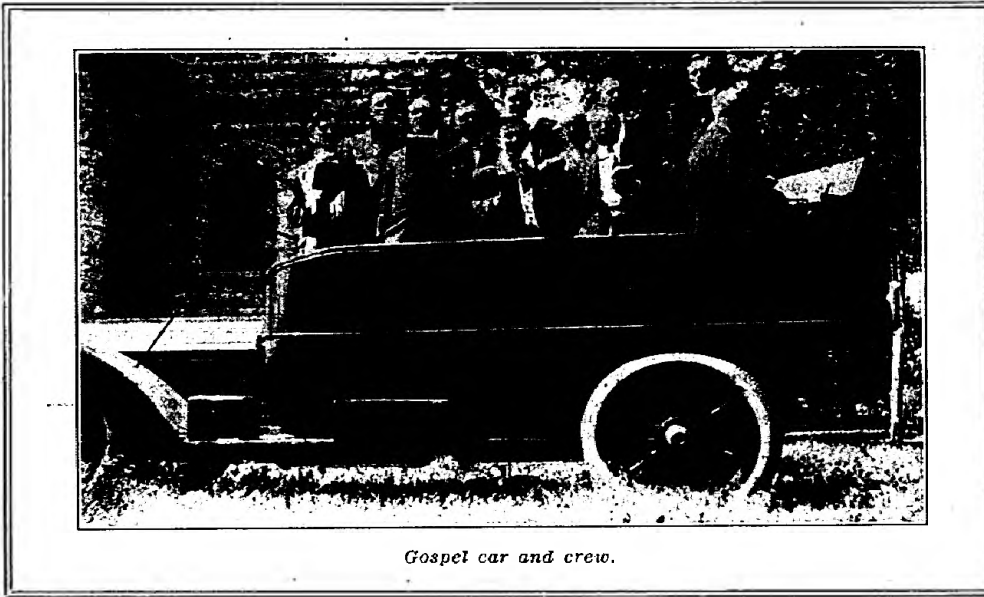
My experience in street work has been extensive; have had charge of four and five street meetings a week by different bands of saints, and of a gospel-wagon, built for that purpose, which held twenty-five men, some with drums, and some with instruments.

I have witnessed some great street scenes, but recently, on the streets of Kansas City was the climax. The cut of the big automobile,

Wilde, with their army of firebrands, and the end is not yet. They are all out and out for God and holiness.

God is crying out and perhaps making His last appeals for a greater contribution of real men and women, of means, of zeal, of prayer, of subordination of church ardor, to the general war we would wage against carnality. There is more dread of a handful of faithful saints testifying and witnessing to a heart experience, than there is of a regiment attacking the church from the outside. Our commission is the carrying of the truth and testimony and power of holiness into the churches where permitted, and, as led by the Lord, into the streets, and all Christendom, until the doctrine of sanctification by faith is established as is the doctrine of justification by faith; till the Holy Spirit is enthroned in the temple of His body—the church of Christ; till Zion has put on her beautiful garments; till the banner of love—perfect love—is unfurled at home and abroad. Men everywhere will listen to this great doctrine, if properly presented. They long for a clean heart.

Brethren, street work is worth while; it pays in villages, in town, and in cities. God will bless in the saving of the lost and building up of the saints. If you can, buy an automobile; if you can not, rig up a bus, a jitney, spring-wagon, or some vehicle, and heed God's command, "Go."



Gospel car and crew.

ground, and He will prosper that which He has sent. Perhaps, as many people have been blessed through house to house work as from the pulpit itself. If that be true, every one has his chance.

Finally, we are to visit from house to house to testify of His great grace. We are here in testimony. If no man believes, we have testified. Our skirts are clear. Whether men accept or reject is not my business nor yours. Ours to get the truth out. When we testify, God has the victory. If every man in the city denies holiness, and we testify, God has the victory over the city. So, from house to house, we must testify to the great salvation. Therefore, get a map, some gospels and tracts, mark off the work, get the people to take their district, and go at it. If it takes a week to cover the town, do it. If it takes a year, do it. The last man in the last house in the last street may be the man God is after, and unless we cover the city, we may miss him!

## The Gospel on the Street Corner

A. G. Crockett

I AM SO glad that God winds up His revelation to man with this gracious verse: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." His first message when seen coming out of the secret chamber of Deity, and yet His last message to this world, was, "Come." He did not say, "Come," to some creed, preacher, evangelist, priest, or

which was built for the First Pentecostal Church of the Nazarene in Kansas City, and which has been dedicated to the *men on the street*, does not do it justice. The truck was purchased by itself and a body was built to fit and for the purpose. The car will hold sixteen people, including the chauffeur, who is truly a Nazarene. The body of the car is a bright yellow, and can be recognized for blocks. The lettering is in black. Just the name, and the location of the church appears on the sides. On the rear there is printed in large letters, "Invited to 24th & Troost Avenue."

At the first stop in the center of the block in the midst of theatres, saloons, and many other open doors to the pit, only a few minutes had passed until the sidewalk was packed on both sides of the street. Tremendous conviction was on the people. A few minutes later the street itself was filled; the street cars stopped, and traffic moved no longer until the police (who were very courteous), came and asked us to move on, when a voice from the multitude as if coming from one man, cried out, "Move on, we will follow you." We drove about a block and a half, and held another meeting. Well-appearing men wept, drunkards, saturated with liquor, hung to the car, and listeners clambored over each other to get a card or tract. Out of the large number who heard the gospel messages, at least fifty indicated by the uplifted hand, and many of them with tears rolling down their cheeks, that they desired prayers of the saints. There was also a great time of handshaking on the part of the people, with the pastor, Dr. John Matthews, frequently leaving in the palm of his hand either currency or silver. Surely God is leading this pastor, and his assistant, Earl F.

## City Missionary Work

Written by Rev. Rosa A. Lizenbe

CITY missionary work may be called practical Christianity, for real Christianity at work has for its object to seek and to save the lost, that His Kingdom may come, and His will be done in earth as it is in heaven. This is accomplished through divine guidance of individuals to other individuals and homes, bringing to their need that which can only be supplied through Christ.

City missionary work differs from work in smaller towns and the country, and is varied in its activities as the needs that present themselves. However, there are some things common to all cities; what is called charity, house-to-house visitation, mothers' meetings, industrial, rescue, and gospel work.

*Charity work*—In this, in every city, there is the greatest opportunity for service, provided the workers have the true viewpoint and vision of the Master, who came not to make people poor, but to make them rich. To encourage by gifts, shiftlessness or mismanagement in lives or homes, is not always charity, but many times an injustice. The effort should be to devise ways and means through which needs may be supplied, and lead not only to salvation, but to honor, self-respect, self-support, and true citizenship.

*Gospel work*—Every department of city missionary work must hold Christ to the forefront, for He alone can reveal the true need, and enable the worker to supply the remedy. There should be opportunities made for open air meetings, and for mission Sabbath schools, out of which schools, churches have been established. Also services are to be held in jails, and other places that may be secured. It is wonderful how many open doors present themselves, once the real gospel is offered.

*House-to-house visitation*—As long as sin is in hearts and homes, there will be souls to save, burdens to lift, troubled lives to cheer and comfort, and deeds of kindness shown.

*Mothers' meetings*—It would be surprising for you to know how many homes there are in every city where system and order, economy and wise management, tenderness and sympathy, real joy and happiness, cleanliness and godliness, are almost unknown. Because of such a condition of need, the call comes for mothers' meetings, preferably in the homes, where teaching and training may be presented



for the purpose of bringing higher and better things. The writer can testify with joy to blessed results from such meetings.

**Industrial work**—The boy and girl, who, because of circumstances in the home, have missed the opportunity for training, is the reason for this branch of work. The girl is not only to be taught to be a domestic, but even more, to be a real home maker. The boy is to be trained along the lines of making a livelihood. With all other training, Christ is to be presented with His power to save and keep.

**Rescue work**—The live missionary will not be long in her work before coming face to face

with the results of sin made evident in the life of some broken-hearted girl or young woman, who cries out for protection, care, and comfort. In her extremity it becomes the opportunity of the missionary, through Christ, and our God-given rescue homes, to supply her every need. Not long ago in one of such homes, there was a prayermeeting, at which the writer was present, and to hear the testimonies of the girls to the blessings of salvation and sanctification truly revealed that "He that cometh unto me I will in no wise cast out."

**The employment bureau**—This has an important place in city missionary work in the

securing of honest toil for both men and women, helping them to live above the need of asking or receiving alms—to be blessed and be a blessing.

**In conclusion**—Would it not be blessed if in every large city there might be a city missionary headquarters where the leaders and helpers were all filled with the Holy Ghost, where the motto was "Holiness unto the Lord?" Then would be sought the salvation of the lost, the sanctification of the believers, and the establishing of lives to be complete for Him both in time and eternity.

KANSAS CITY, MO.

## Late Letters From the Foreign Field

### LANDOUR, MUSSOORIE, INDIA

**T**HIS is the hot season when it is impossible for missionaries to do much work on the plains, and when everybody in every walk of life who can get a vacation, gets it, and flees to higher and cooler altitudes for a few weeks. Such a vacation has not been our privilege since coming to India, until this year. The need seemed imperative and the way opened, so we are breathing the cool air of the Himalaya mountains and viewing the perpetual snows. Thank the Lord for such a privilege. If, when it becomes time to return to our work, we omit to mention our return, we hope no one will think we are remaining here. We return to Buldana in a few weeks.

Our route lay through Itarsi, Agra, Delhi, Saharanpur, and Dehra Dun, which any fair map of India should show. As this might be the only time the family would have an opportunity to see the famous Taj Mahal, in Agra, and our tickets allowed us to "break journey," we stopped there twenty-four hours, arriving at 3:30 in the afternoon on a blistering hot day. Through the courtesy of the station master, we stayed in the waiting room the remainder of the day and the night. Mrs. Tracy and the three children slept on benches in the ladies' waiting room, and I on a bench outside.

After visiting the beautiful palace-fort of the same and succeeding emperors, we took train at the same time we arrived the day before, and arrived at Delhi in the evening. The next train we took was very much crowded, and it was difficult for us to find a place. Finally we got a compartment at the rear end of the train, intended for natives, with board benches and questionable sanitary arrangements. This was 11:30 at night. Like the good little travelers the children are, they soon dropped on the blankets spread on the benches, and were fast asleep. They were out again at 2:30 in the morning, at Saharanpur, and on the blankets spread on the waiting room floor, were again fast asleep without a murmur. Up again at 4 o'clock to find room in another crowded train, as cheerfully as though it were play, and down to sleep again in the train as soon as settled. Many times we have thanked the Lord that our children are good little pioneers, making themselves happy under any circumstances, and able to sleep in any place.

At Dehra Dun our trip up the mountain began, as the trains can go no further. The first part is made in pony tongas, or motors, as far as Rajpur. There a halt is made for lunch, and to allow our baggage to come up, be weighed, and parceled out to coolies in eighty pound loads, prescribed by government, to be carried up the hill. Much of the usual bargaining, talking, fussing, and bustle that takes place at every changing station is repeated here, and we are heartily glad to be on the last stage of our journey, Martha and Olive in a dandy carried by four men, Mrs. Tracy and baby Philip in another, carried by four with two extra to change off, and I on a pony. Up, up we go, winding around the corners of the mountain on a path too steep for any vehicle to negotiate, and often, it seems, too steep for the men and horses. Other travelers are go-

ing up the same way, and I fall in with another horseman—a Canadian Presbyterian missionary doctor, two years out from home and working in Central India—and another pleasant acquaintance is made. At each turn of the road the magnificent view over the plains becomes broader, and the precipitous slide at our feet, with only a weak fence between, seems more determined to make one dizzy and prone to throw himself headlong over the bank.

Passing through Mussoorie, we reach the road that turns off to Woodstock school, where Martha and Olive are to remain as boarding students throughout the year. I lead their dandy off this road, while Mrs. Tracy and Philip go on up the hill in the other to the place selected for our stopping place. After arranging for the children, I dismiss the dandy, and the horse, and scramble up the hill by a short but steep cut to meet Mrs. Tracy. Our baggage and bedding did not arrive until nine o'clock in the evening, but we were indeed thankful to see it, as the writer was having one of his periodical chills. A traveler in India without his bedding is like a sheep without his wool—can't borrow, because everyone has only what he needs, and is expected to carry his own with him.

As Mrs. Tracy came to the house, she accidentally touched a poisonous sort of nettle, which made her hand swell almost instantly. A coolie seeing this, immediately picked another herb from beside the offending plant, which it seemed a wise Providence always places there, crushed it, and applied it to the sting. The swelling subsided shortly, the burning stopped, and no further inconvenience was realized.

So here we are settled in our two little rooms (at a big rent, as is usual in such resorts), enjoying the cool breezes from the perpetual snows and wondering how it can possibly be so hot within fifteen hours journey distant. Our rest thus far has not been very restful, for after a week up here, baby Philip came down with measles, and a danger of bronchial complications. The only doctor available now, is a military surgeon, a captain of the R. A. M. C., who seems to know his business. Under his treatment, and the blessing of our loving Father, the baby is about out of danger, and we hope will be about again soon. The writer also has had ague chills and fever almost every alternate day since leaving home, the latest chill being a very violent one lasting an hour and a half. He is now taking ten grains of quinine daily, which he was taught before coming to India, was almost a death dose; but the military doctor says the soldiers, when they get into hospitals, are given thirty grains three times a day for a month. That surely is the machine gun method of killing malaria. I should dislike to be a soldier, if for no other reason than that.

While this is a time of retirement for a short time, so we may regain strength to continue the battle the coming cold season, we hope it will be a time of much spiritual blessing. The mountains are an inspiration.

L. S. TRACY.

### CHINA

**W**E ARE pleased to give our readers the following letter just received from Miss Ida Vieg, who has recently joined our missionary force in China. Her support is made possible, until the Board meeting, by an offering made through Brother W. A. Park, of Norman, North Dakota. We need \$50 more to complete the amount necessary for her support until the meeting in the fall. We trust God will lay it upon the heart of some one to assist us in securing this amount.

"It is now over two weeks since I received the good news that arrangements had been made for me to go to Chaochenghsien and help in the work. It is needless to say I was happy, and praised the Lord, for we had been hoping and praying to this end for some time, and it seemed a direct answer to prayer. The word came just before the special meetings at Nankwantao. Brother Kiehn had been invited to help in these meetings and it being my first opportunity to attend revival meetings in China, I decided to stay for these before going to Chaochenghsien.

Brother Kiehn has no doubt written you of the disturbed conditions at Chaochenghsien, of going to Tungchang, where he was also scheduled to speak during the special meetings there. He had blessed times in both places, and after the searching sermons, conviction came upon the people, and quite a number were saved there. A few were sanctified. The final praise and testimony meetings were especially refreshing, as we felt the presence and power of the Holy Spirit. We all enjoyed the fellowship of the saints, but we were glad when news came from Chaochenghsien that the disturbed conditions had ceased, and peace had been restored.

It has been a great pleasure to me to see the Chinese Christians again whom I met last winter—in fact the joy seems mutual, and I hope it may continue. I believe it will, if we all keep close to the Lord. There are quite a number of new faces, and I am anxious to get acquainted with each one.

This week the regular study for women in training has been interrupted by a large fair, which ends today. Large numbers of strangers have come, giving an opportunity for the Christians to put into practice what they have learned.

Sister Kiehn has recovered from her long siege of lagrippe, and is busy from early morning to late at night with the many duties that fall to her lot. Sister Sims is busy, too, teaching, leading meetings, and studying—in fact, the whole station reminds one of a bee hive.

The newly repaired chapel, so much needed here, was used for the first time last Sunday. It still lacked doors, windows, ceilings and whitewash, but it served the purpose very well, and a good-sized audience of men, women and children attended the services. Let us continue to pray that it may indeed prove to be a lighthouse from which the beacon light of full salvation shall stream, dispelling heathen darkness far and near.

IDA VIEG.

# THE WORK AND THE WORKERS

## NAMES OF WRITERS MUST BE GIVEN

[We have a report of the Oakland, Cal., church, signed Church Reporter, and an article from Everett, Mass., on Prevailing Prayer, without signature, which we are holding for the names of the writers. — EDITOR.]

## NEBRASKA CAMP

The Nebraska State Nazarene camp of 1916, held at York, Neb., has passed into history. It was a great camp, in point of unity of purpose, zeal for the cause of holiness, and salvation for the lost. The Revs. W. E. Shepard and F. W. Cox were the workers. God used them to bring great messages to both saint and sinner. The camp resulted in strengthening and deepening our own work over the District. We are building for the future. On the last Sunday \$1,200 was raised to forward the work. We are planning to secure our own equipment, and give for our next Assembly free lodging, and meals, at such reasonable rates that any one can come and afford to do it. If our present plans materialize, our next year's camp and District Assembly will be consolidated, thus giving all the opportunity of attending both these feasts. One great feature of this camp was a rousing street meeting every night, where we had opportunity to sing, testify, and preach to from three hundred to four hundred people each night. These street meetings drew a great many to the campground. We had a blessed and gracious healing service on Saturday afternoon, at which twenty-five knelt at the altar and were anointed, and a number received the divine touch for healing. — THEODORE LUDWIG.

The Nebraska District camp effects still remain. Brothers Cox and Shepard did fine work. Brother Cox was at his best in a great healing service, where more than thirty knelt at the altar. As he anointed and prayed over each one, suddenly, when about halfway across the tabernacle, the power of God fell, healing many. Brother Shepard was at his best in his pictures of the terrible, blighting power of sin, and the possibilities of grace to the believer. No one who heard him will forget him. The campmeeting was at its best in its street meetings, held every evening. Hundreds heard the gospel, and some followed to the campground.

The most precious, melting, God-honored service of the camp was the last Sunday morning, when the saints pledged \$1,200 to buy the 1917 camp free tents, free beds, free board for those who can not pay, and low rates for meals for all.

The Nebraska District camp of 1916 was a blessing, and the District is charged with purpose and power. We are expecting great things for God. — M. F. LIENARD, *District Superintendent*.

## BROTHER NORBERY'S NOTES

Evangelist E. H. Post, of New England, returned to his home and family from his evangelistic work in the West, where he enjoyed a little rest. He is now off again in the battle to get folks saved from sin.

Evangelist Fred Suffield, and wife, did good work in the home campmeeting in Providence during the month of June.

Miss Mabel Messenger, daughter of the Rev. F. M. Messenger, of Chicago, has been visiting her New England friends in and about Boston and Providence. The writer was her pastor many years ago, and enjoyed a visit with her in our home. Brother and Sister Messenger have done much for the cause of holiness, and their children are all blessedly saved.

The Rev. Meda Smith, and Deaconess M. I. Webber, did good work in our holiness church in the extra meetings. These two women know how to pray down glory from the upper world.

The Rev. G. G. Edwards, of East Wareham, Mass., wrote us that he was arranging for a series of extra meetings in his church.

A blessed series of meetings was enjoyed by the holiness folks at Spring Valley, N. Y. Evangelist C. W. Ruth as special worker. Several seekers for the second blessing were at the altar, besides the church got a special uplift.

The Rev. Susie Fitkin, of Brooklyn, N. Y., made a flying trip to Providence, and North Scituate, R. I., preaching some of her rugged sermons, and helping to encourage the saints to push up into the hill country of Canaan.

The holiness church of Clintondale, N. Y., was blessed in a series of meetings with the missionary evangelist, Susie Fitkin, as special worker. Sister Fitkin goes up and down the District stirring up the missionary spirit and getting the people to pour out their money for foreign missions.

## TELEGRAM

### Pres. Wiley Goes to Nampa

NAMPA, IDA.

#### HERALD OF HOLINESS:

The Trustees of Northwest Holiness College of Nampa, Idaho have elected Dr. H. Orton Wiley as president for the term of five years. Dr. Wiley has accepted, and is coming to work. New buildings are under way; making ready for the large student body coming for September 18th.

Rev. W. H. TULLIS,  
*District Superintendent.*

The Rev. George W. Wilson, of Los Angeles, Cal., made a pleasant call on the writer, while in Providence. Brother Wilson was the pastor of two churches in this city about fifteen years ago.

President Upchurch, of the Berachah Home, of Arlington, Texas, writes us that the Lord made their recent convention a great blessing in many ways. Many seekers for both works of grace found the blessing sought. The outlook there is better.

Evangelist Howard W. Sweeten, of Ashley, Ill., is to give some time in pushing the work of full salvation in and about New Jersey.

All the local preachers of the holiness movement in and about the states of New York and New Jersey, should try and plan to get to the local preachers' holiness camp, at Delanco, N. J. Brother Hammell will be assisted by Evangelist J. E. Bates, of Peniel, Texas. The dates are September 22 to 10th.

The Rev. George W. Wilson, of Los Angeles, Cal., preached two blessed sermons at Pastor Norberry's home campmeeting while on his trip. Brother Wilson is desirous of coming East to hold a few meetings this coming fall. Any of his old New England friends who would like to have him give them a ten days meeting while here in the East, can address him, Care of Box 234, R. R. 0, Los Angeles, Cal.

Among the many friends who have attended the home campmeeting in the writer's church, was the Rev. Mr. Fred Domina, pastor of the South Providence church. Our brother will preach for us as soon as he can get to it. How blessed to see holiness preachers love one another.

Unexpectedly to him the Rev. J. P. Lanpher has returned to his old church at Fitchburg, Mass. Already he is planning for a campaign to get many saved.

The leaders of the Grandview Park (Haverhill, Mass.), holiness camp, are getting in readiness for a blessed camp the last of this month.

Evangelists Q. J. Hammell, of Delanco, N. J., and W. B. Woodrow, of Collingwood, N. J., are giving their time and money this summer pushing the gospel of full salvation, through the states of New Jersey and Pennsylvania.

Brother Snyder, of Pitman Grove, N. J., has been busy the last few years in pushing the holiness campmeeting work in Delanco, N. J., and at National Park, N. J. Thank God for such laymen in the holiness movement, who stand true to the cause of holiness, by their prayers, presence, shouts, and check books.

"Keep on believing."

## EASTERN OKLAHOMA DISTRICT

The work is moving steadily on. The Devil is not dead, but we are losing his hold in some places by preaching the second coming of the Lord to the church, and hell fire and brimstone to the unsaved. Since the Assembly the Lord has given us six new churches, three new church buildings, and two new parsonages. The revival season is starting in fine. Report from the Fairview church is that a great revival has been held; and a goodly number have united with the church. Report from Madill, where Sister Dilbeck and Sister Sallee have been holding a revival, says that great victory was had, and several joined the church. One of the good features of the work this season, is that the messages are getting people into the church. We have declared war against dry, dead formality in Eastern Okla-

homa. Brother M. C. Coon, from Bokhoma, writes that the revival started there last night. I wish to say to the pastors of this District, and all others who wish to correspond with me for the next twenty days, please address me at Ada, Okla., as I will be there in a tent meeting. From there I go to Durant for twenty days, and from there to Newberg camp for a meeting. My postoffice will be Atwood, while there. We are behind with our apportionments on all lines, and the Assembly year is about gone. If we wait much longer it will all be on us at once. The date for our Assembly is set for October 4th to 8th, at Ada, Okla., with General Superintendent R. T. Williams in the chair. Get a copy of the minutes and look over the apportionment list. See how far behind you are, and go to work. Let us not come up behind, we are not of the drawback kind.

Today three sanctified and all greatly blessed.—  
F. R. MORGAN, *District Superintendent.*

## FROM BUD ROBINSON

The first of June I went to Oskaloosa to the National camp at University Park. There the workers were Dr. Fowler, and the Rev. Will H. Huff, J. H. and M. J. Harris, and my wife's husband. We had a great camp; they say the best for many years. We also had the Rev. C. W. Ruth for the first four or five days. He preached for us once to the delight of all. It fell to his lot to take the offering for the University, and he raised over \$4,000. Then Brother Huff was to take the offering for the Iowa Holiness Association and its missionary work. He raised \$6,000, so that altogether the camp raised \$10,000. We closed with a great sweep of victory, and God was on hand to own and bless the work and workers. I found when I arrived there that my campmeeting at Guthrie Center had been called off, and I had not been notified. I had an open date, but Brother Clark, our District Superintendent, went in to Oskaloosa, and put up a tent, and after resting two days at the park, in the house of my friends from Botna, Ia., Brother John Dale and wife, I went down to the city and opened another battle. We had plenty of folks and good interest. The crowds increased all the time. I never had a better time preaching. We had about twenty-five at the altar. Some very fine cases went to the bottom and came up washed white. On the last Sunday we took in eleven fine people. In the afternoon we preached on divine healing, and had anointing for all who would come. The altar was filled once, and Brothers Clark and Frank Ballou and I went down the altar and anointed them and laid hands on them. Then we had the altar filled the third time, and went outside and anointed some in buggies, and then to the back of the tent and anointed a man on his chair. The Holy Ghost swept down over the crowd, until the shouting was like a great campmeeting. The meetings were a great blessing to the people there. Brother Clark is as fine a man to work with as I ever had the privilege of meeting. He had to be away four days of the meeting on account of two tentmeetings held on the District; one at Webster City, with W. R. Cain at the head, and the other at Cedar Rapids, with a good band at the head. We had Sister L. Milton Williams about all the time, and Brother Williams part of the time. Sister Williams is wonderfully gifted in praying at the altar. I got three subscriptions for the HERALD OF HOLINESS. It was not a long list, but what I lacked in quantity, I sure made up in quality. I never sent in three finer names for the dear-old HERALD.—BUD ROBINSON.

## NEW ENGLAND DISTRICT

In the several churches I have assisted since our District Assembly, I find the work going well. I have made a trip through Vermont, and found the work in general quite prosperous. Brother Paul Thatcher is fitting in well at Wolcott, and the interest is on the increase. Nearly all the members of the Morrisville church have moved from the town. Brother Thatcher will continue Sunday afternoon service, however, and try to build up the work.

At Johnson I found Brother Gallup full of faith and courage, with the church debt nearly paid. I was greeted at Waterville by the largest congregation I have ever seen at their meetings. Brother Austin, the pastor who started the work, is on the self-supporting plan, and building up a good church. They have a good property.

The Rev. M. R. French met me at Brandon, and took me to the parsonage at Leicester. Broth-

er French came to us recently from the Methodist Episcopal church, and has taken the pastorate at Leicester. I had the privilege of extending the right hand of fellowship to Brother and Sister French and their daughter. Already they are seeing fruit of their labor. I recently preached at Salem, Peabody, and Lowell. There was victory in the services.

June 23d and 24th I held services at the Portuguese chapel, Harwich, Mass. Brother Bento has labored hard to maintain Protestant meetings for his countrymen. The attendance was not large, but the Spirit fell and we sang together in Portuguese and English. I was sorry our Sunday evening meeting was prevented by a storm. Sunday morning I preached at the Dennisport church.

While on Cape Cod I arranged for a tent meeting at Harwich. The Rev. C. H. Wilson and wife, who are now living there, will assist in the meetings. I am looking forward to and arranging for the best campaign I have yet engaged in, to open new fields and enlarge the work on the New England District. I shall be glad to correspond with any one who is interested, and can suggest good openings. There are several good workers ready to answer to our call for this kind of work. Our plan is to go into Maine following the Harwich meeting. We hope to keep two or three groups of workers in the field. The Rev. T. W. DeLong has secured a tent, and will put in the season in tentmeeting work. The opening of new fields is the great need, and there is no work that brings greater fruit and is so satisfactory to the worker. Let everybody pray that God will greatly bless, and that many souls will be saved and sanctified.—N. H. WASHBURN, District Supt.

FROM EVANGELIST WILL O. JONES

The writer has been in meetings and conventions in many places. Have labored with many splendid men, who are doing things for God. The old time gospel grips souls everywhere. I enjoyed laboring in Missouri. While at Ellington, Dr. Walker came there. God blessed us, and souls found salvation. Was pleased to meet the saints in Kirkwood, Ark. We are expecting a great camp there this summer. The meeting in Ruston, La., was blessed of God, and a number are looking forward to the formation of a Nazarene church. Was privileged to address the students at Meridian College. Dr. Beeson made everything pleasant on this visit. The last place in the South was at Atlanta, Ga. A Nazarene cloud is seen in the sky and is getting larger. C. M. Dunaway did some wonderful preaching. The meeting in Chicago, corner of Ann and Washington boulevard, for two weeks, was one of arduous labor, with all kinds of interference and opposition. I am enjoying a visit at this time in the Publishing House. Every one seems to be happy, and enjoying continued prosperity in God's work.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Tenth Annual District Assembly of the Southern California District, Pentecostal Church of the Nazarene, met at Pomona, June 21st to 25th. The Pomona church have an heroic band of members, with a hustling preacher, the Rev. J. D. Scott. They proposed to care for an Assembly with 366 members, and 225 of these were present beside many visitors. As far as I know every one was comfortably housed, and delightfully entertained.

The Assembly opened right on the dot, with the Rev. Roy T. Williams as the General Superintendent. He is a splendid presiding officer, and to his skill, firmness, and beautiful spiritual poise in difficult places, we owe the success of this Assembly. A mass meeting was held on Tuesday night, when General Superintendent Rev. H. F. Reynolds, preached a stirring sermon. A great general altar service followed. Promptly at 9 a. m. Wednesday, Brother Williams called the Assembly to order. He read the 13th chapter of First Corinthians, and made some forceful comments; a beautiful service followed.

The Assembly then plunged into business, and from that on the minutes were crowded full of intensity and work. Brother Williams wielded the gavel with grace and dignity. All of the other General Assembly Superintendents were present to assist at critical points. But Brother Williams was usually master of the situation.

Howard Eckel, the District Superintendent, has been an indefatigable worker. He has scarcely been off the field. There have been about 2,600 at the altars of the churches, and an advance of over \$14,000 in church property. Numerically we are not much ahead of last year, but there was a slight advance.

The District gave \$10,665.62 for missions, a con-

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The Way of Holiness. By Mrs. Phoebe Palmer.....	.10

Pentecostal Nazarene Publishing House  
2106, 2115 Troost Ave.,  
Kansas City, Mo.

siderable advance over last year, despite the financial depression so keenly felt on this coast.

C. E. Jones, the financial agent for the Nazarene University, and J. J. Sanders, an expert accountant, gave reports. These reports were full and complete, showing every financial detail of this vast institution. Within a period of six years the University has accumulated property valued at \$475,647.16, or nearly half a million. With assets above the liabilities of \$238,132.48. The student body is unsurpassed for character and diligence. The University will open this fall with an all-round faculty, and one of the very best years in the history of the institution is anticipated.

A number of splendid brethren came to us, namely, Dr. Robert Tyler Smith, from the Methodist Episcopal church; the Rev. George W. Marine, from the Free Methodist church; the Rev. J. A. Chenault, from the Tennessee District; the Rev. Will H. Nerry, from the Kentucky District; and the Rev. Mr. Harry Hays, from the Idaho-Oregon District, Pentecostal Church of the Nazarene.

At the Educational Anniversary, Saturday afternoon, Dr. Smith thrilled the large audience with a recital of the opportunity for the Nazarene Uni-

versity to receive a very large endowment. The story sounds like a romance, and is too long to tell here. A Christian brother, now dying with that dread disease, consumption, desires to have his large fortune used to assist the poor youth of the land, as he himself was once a poor boy. The amount is stupendous, and almost startling, \$4,700,000. But it looks as though this was a direct answer to prayer; for dear Dr. Bresee, the founder of the University, spent many nights in prayer for this great institution. Not a few of our people are acting like the little prayermeeting around the corner when they prayed for Peter's deliverance from prison; when he was so miraculously delivered, they would not be convinced. We have prayed for a great institution to spread scriptural holiness over the land; now a great offer is made, practically on our terms, and we will hardly believe that it is so. *But it is.*

Friday afternoon, J. F. Sanders, representing our Publishing House, gave a strong address, setting forth the needs and possibilities of this important—most important—institution of our church. Sanders is one of the greatest men in the country, and knows his business thoroughly. He asked for \$2,500 in cash and pledges, and assured his hearers that his faith was up to that notch, and he got it all before the Assembly adjourned, and also secured more than a thousand subscriptions for *The Other Sheep*. This makes pretty close to \$5,000 from the Southern California District for the Publishing House, within a year. Those who have heard adverse reports about this District, take notice.

Friday night General Superintendent H. F. Reynolds, had charge of a great missionary service. Addresses were delivered by J. Proctor Knott, L. F. Gay, J. F. Sanders, Sheshu quoted Scripture, and Beebe gave her testimony.

Memoirs of Dr. P. F. Bresee, W. C. Wilson, Jeff G. Rogers, Mrs. Lulu B. Rogers, and Thomas Fluck, were read Saturday night, by E. A. Girvin. A tender memorial service, in charge of C. E. Cornell, was held Sunday afternoon, just before the ordination service. E. A. Girvin spoke of the beautiful, useful, and devoted life of our dear Dr. Bresee; A. O. Henricks told of the labors of love, of W. C. Wilson; J. P. Coleman, who had known Jeff G. Rogers for many years, told of the faithful work of this holy man; Denzie Rogers spoke of that remarkable woman preacher, Lulu B. Rogers; and C. E. Cornell represented that great and good man, Thomas Fluck. E. F. Wilde sang, as only Wilde can sing, "Golden Bells," and heaven came down our souls to greet; we were not far from the City of Gold.

Dr. Walker, in his own inimitable manner, consecrated the following deaconesses: Mrs. M. L. Sevier, Mrs. M. E. Post, Mrs. J. A. Jaynes, Mrs. C. H. Edwards, Mrs. Victorine Yorba, Mrs. Eva Daul, Mrs. E. G. Bloomquist, Mrs. Anna M. Snyder, and Mrs. Annette Fillius. Dr. Walker made this consecration service very impressive; he then followed with a beautiful ordination service, when the following were ordained elders: Mrs. Mary E. Whipple, Miss Loh Blessing, Sylvanus Talbert, John Michael, Joseph E. Kiemel, G. W. Siefert, and Daniel Holstrom.

General Superintendent Williams preached a great closing sermon, and there were several at the altar. The Assembly closed in a blaze of revival. At the invitation of the preachers of Pomona, their pulpits were filled both morning and night by our men. All reported a hearty welcome and a profitable time.

The Rev. Howard Eckel was reelected District Superintendent, and his salary fixed for twelve months at \$1,700. The outlook is excellent for a prosperous year.

Lewis and Mathews sang about the "old man" dying, never to go again, and there was general rejoicing.

The salary of the District Superintendent last year was \$1,600, and the churches gave \$1,770. This was brought about because of a diligent District Superintendent, and a hustling District Treasurer, Mrs. Paul Bresee. She was re-elected for another year.

The surplus (\$170), was given to the family of our late revered W. C. Wilson.

General Superintendent Goodwin occupied a very prominent part in the Assembly. He preached a fine sermon on perfect love.

E. A. Girvin was the peacemaker, and exemplified the "second mile" kind of holiness.

Mrs. P. F. Bresee, the widow of our late Dr. Bresee, was in her place, and showed great interest in the proceedings of the Assembly.

The University church will build a new church building this year, off the campus. This is thought to be the part of sanctified wisdom both for the University and the church. This is a great church.

Dr. Walker's sermon on "Revive Thy Work," was a masterpiece.

Robert Pierce worked faithfully as the Assembly secretary, and is to be commended. Pomona is a beautiful little city, clean, wholesome, and without a saloon.

"Great" Scott, the pastor, was seldom without a smile. He is the acme of courtesy.

A strong board of trustees for the Nazarene University, was elected.

General Superintendent Rev. H. F. Reynolds, won the love and esteem of everybody by his kindly, unostentatious bearing. He is a fine Christian gentleman.

We believe that God had His way, even if a number of us did not have ours. The Assembly moved to higher tides of unity and love with each day.

University church has the Assembly next year.

Our next great gathering is the campmeeting, July 20th to 30th, with the Rev. Guy Wilson, and Dr. E. F. Walker, as the special preachers. We will have a big time. — C. E. CORNELL.

#### FROM EVANGELIST BESSIE WILLIAMS

Our meeting, after the last report, was at Charlotte, Texas, for a Methodist pastor. Here the Lord gave one of the greatest victories of our lives. Had more folks at the altar seeking holiness at one time, than ever before. There were about ninety seekers, and most of them prayed through. There were thirty-six additions to the church, and two men claimed the call to the ministry, and have preached since. We left the pastor and a number of his members, testifying to the experience of holiness. Our next meeting was at Hondo, Texas, the place where God gave Sisters Harrell and Rowe, and the writer, such a great meeting last year, after which we organized a church of the Nazarene. Our return this time found the church still on fire for God. The Rev. E. K. Gentry is pastor, is much loved by his church, and is wonderfully used of God. God gave us scores of souls in the fountain for pardon or purity at this place. A nice little band united with our church. We also got a number of subscribers for the HERALD of HOLINESS. Our next meeting was at Batson, Texas. Here we have a fine band of Nazarenes, with the Rev. W. A. Fulbright in charge. Left them very much encouraged over the victory God had given, the church membership being almost doubled. This meeting has been reported, so will not dwell on it.

The next meeting was at Temple, Texas, where we found a good band of Nazarenes that had just been organized with the Rev. Leo F. Maedgen as pastor. This was one of the hardest battles of our lives, but God came to our rescue, and gave victory. Had eight additions to the church. I am now in a meeting at Bayside, where God is giving victory. Had a great service this morning, with the altar full of seekers.

#### IOWA DISTRICT

These are days of great victory for our work in Iowa. The Devil is doing all he can to hinder, but God is manifesting His great power, and the work is going on. Our church at Oskaloosa received a great uplift during the Bnd Robinson meetings, June 14th to 25th. Several bowed at the altar, and were either saved, reclaimed, or sanctified. On Sunday, June 25th, we received a class of eleven into the church. The healing service held in the afternoon of that day, was one of the greatest we have ever attended. Brother Robinson gave a splendid Bible reading on Divine healing, after which he, assisted by the writer, and Brother Ballou, of University Park, anointed and prayed for about fifty. Several of these received definite help to the body, and the blessing of God was on the entire service.

In addition to the various tentmeetings being held, we are planning to hold two District campmeetings. One at Cherokee, Ia., July 12th to 22d, with the Rev. W. E. Shepard, evangelist. Let those expecting to attend this meeting, and desiring tents, address Rev. D. H. Gottsbalk, 618 Euclid avenue, Cherokee, Ia. The other camp will be held at Lacona, Ia., August 18th to 28th, with the Rev. Harry Hays, evangelist. Let those expecting to attend correspond with the Rev. C. J. Henderson.

E. A. CLARK, District Superintendent.

#### FROM EVANGELIST AUGUST N. NILSON

Last Sunday, June 25th, we closed a two weeks' meeting at Goodman's Grove, Mich., for the Wesleyan Methodist church. It showed to the community what God can, and is willing to do for those that trust Him, and are willing to pray unto Him. The Rev. G. D. Kellogg, the pastor, had charge of the tentmeeting, and the people stood

by him nobly. A "hotter bunch" of Nazarenes we never saw. They shouted, prayed, fasted, and groaned, night and day, till God just simply deluged the community with conviction, and sinners, backsliders, and unsanctified Christians, just had to give in and come to the mourners' bench. At times, seekers were laid out in the straw, and some of them screamed for mercy. When they came through, they had the shine on their faces, and the shouts resounded all around the camp. In all, ninety seekers testified to having found God. The offering was a most generous one, and they all want us to come again. People came in their autos for miles, and at times hundreds of people were studding outside of the great tent, because of no room on the inside. We are now in another tentmeeting, with Brother Kellogg, at his second charge, and we are expecting victory here as well as in the first meeting. My permanent address will be, until further notice, 3726 North Marshfield avenue, Chicago, Ill.

## CHURCH NEWS

#### Clatsonia, Pa.

We are in the midst of a hard battle here. The standard has been lowered in the past, but we are trying to raise it again and unfurl the banner of holiness. The Lord is blessing our efforts in the reclamation of backsliders, and the sanctification of some of His children. If any one desires my services, address me at 640 Woodlawn Ave., Middletown, Ohio. — C. L. WIREMAN, Evangelist.

#### York, Neb.

The York, Neb., campmeeting is now a part of history. It was held on the beautiful Chautauqua grounds, their great tabernacle and finely equipped dining hall having been given free of charge. District Superintendent Lienard, and Pastor Ryder had things in fine shape. If any District gets ahead of this Nebraska bunch in spiritual life, devotion, and liberality, it will have to hurry. Evangelist F. W. Cox was my coworker, and the Lord greatly blessed this messenger to us all. The divine healing service, conducted by him one afternoon, exceeded any service of its kind I ever attended. Twenty-five lined up to be prayed with, and the blessing of God that was precipitated upon them and all of us was simply marvelous. The weeping, shouting, rejoicing, and general blessing plainly showed how God was pleased with such a meeting. A goodly number of people prayed through for pardon and holiness; one being a man sixty-eight years of age, who had never before been saved. Steps were taken to perpetuate the campmeeting enterprise, and purchase proper equipment for campers, \$1,200 being raised in cash and pledges for the expense of the camp, and for future equipment. We predict a glorious future for this aggressive, wide-awake District. — W. E. SHEPARD, Evangelist.

#### Hartford, Ark.

Sunday was a good day at Hartford. At the night service one woman came to the altar and the good Lord sanctified. The saints shouted for joy. — H. H. SHERRILL, Pastor.

#### Hugo, Colo.

Hugo, the county seat of Lincoln county, is a growing town of four or five hundred. The Episcopal, Lutheran, Catholic, and Methodist churches are represented here. This is a great field for holiness. I've been refused the churches and court house for meetings. No other buildings are available. I'm doing what I can to live and plant holiness while here. If some one who has a tent, would be willing to sacrifice a little, we might be able to hold a meeting here. Address me at 8235 Sahwach, Colorado Springs, Colo. I leave in a short time, the Lord willing, for Mt. Pearl. I still have a few open dates. Would like to correspond with any one desiring a meeting in Eastern Colorado, or Western Kansas. — G. D. BRIDGMAN.

#### Fitchburg, Mass.

Our Sunday morning prayermeetings are times when the saints get hold of God, and the power comes down. The street meetings are owned of God. We praise God for our pastor, Brother Lanpher, who preaches without fear the whole Word of God, and whose life radiates the Spirit of Jesus. The Lord blesses more and more our mid-week services. People are getting hungry. The writer and Sister Isaac took charge of the Wednesday evening prayermeeting in our mission in Gardner, June 14th, and the Lord blessed our souls to

overflowing. This is a Spirit-filled people. — Mrs. LOTTIE M. WEBB, Deaconess.

#### Clarksville, Tenn.

The Lord is giving us great victory these days, and putting His seal upon our every effort. Our people are encouraged, and are standing as true to us as a pastor could wish. We were never more wedded to a people than we are to these, our coworkers, and we find ourselves in the heart of the people. The last Sunday in August will be our general missionary and young people's rally, and we extend a hearty welcome to all who may be able to be with us on that date, and especially do we welcome the members from other missionary and young people's societies. — MARVIN S. COOPER, Pastor.

#### Lindsay, Cal.

We held a two weeks revival meeting in Lindsay, closing Sunday, June 18th, with Evangelists Reece Robbins, and Ira L. Shanks, two of our boys from the Nazarene University, leading in the fight. The preaching was good and clear, and in the Spirit. God blessed in all the services, and a few souls sought God in pardon, purity, and reclamation. Those who persevered came through with victory. Our church here seems to be on the upgrade, and the saints are getting under the burden for not only this town, but the great San Joaquin valley. Last Sunday we had an old-fashioned love feast. The glory and fire fell, and there was not a little rejoicing. Some thought it was the biggest little meeting they had ever been in. — P. G. LINAWEAVER, Pastor.

#### Seymour, Ind.

We are having our best services these days. Attendance is good at Sunday school, prayermeetings, and church services. Preaching is easier, and some backsliders have returned to God recently. Received four good members a week ago. The missionary offerings are the best yet. We have our Children's Missionary Memorial exercises, July 2d. We are headed in the right direction for victory. District Superintendent Harding is to be here July 21st to 30th in a tentmeeting. Please pray for this meeting. — C. H. STRONG, Pastor.

#### Ozark, Ark.

Sunday, June 25th, was a great day with us. It was a missionary day. The Lord helped us to preach from the text, "Go." We had a good service. In the afternoon we gathered to hear the Bresee Memorial program, which was so nicely rendered by the children. The house was filled. It was a good program for Ozark. — M. G. JONE, Pastor.

#### Erick, Okla.

Our summer revival begins August 17th, and runs to September 1st. Evangelist J. W. Oliver, of Oklahoma City, will have charge. Let all saints pray for the success of the meeting. This is a needy field. — O. R. REEDER, Pastor.

#### Mangum, Okla.

The revival that began the 10th of June, by the Oklahoma Holiness College boys, proved to be the most successful ever held in Mangum. Although the weather was against us, hardly a service was without the shouts of new born souls. There were thirty-two professions and five additions to the church. A Young People's Society was organized with ninety-eight members, and the saints were built up. Thank God for a school like the Oklahoma Holiness College, where we can send our boys and girls. I am expecting to send four of mine there, or to some holiness school. I am expecting missionaries from this meeting. The boys left for Oswego, Kas., this morning. May the Lord give them many souls there. They worked faithfully here under difficulties, but accomplished much. — Mrs. S. B. HALL.

#### Wickes, Ark.

We closed our revival last night, and the Lord was with us. Brother J. W. Land, of Texas, did the preaching, and his labors were blessed. God is truly with him. The meeting was wonderful. There were twelve converted and one sanctified. One man, about seventy years of age, prayed through, and was converted. The saints were edified and built up, and encouraged to go on. I can truly recommend Brother Land to any pastor that wants help in his meeting. — REV. N. FELTS, Pastor.

#### Coal City, Ind.

The Mt. Beulah Nazarene church near Farmer, Ind., has its regular service. One of our members, Sister Emma Keller, is with us, and letting her light shine for God. Brother Homer Sparks preached for us Sunday. We expect to have an

all-day meeting the 4th of July.—KATHERINE MOSES, Secretary.

La Lande, N. Mex.

We had a glorious meeting at this place in April, conducted by the Rev. J. Walter Hall, of Hamlin, Texas. Sixteen souls were either saved or sanctified. We had thirteen additions to the church. The Lord has provided us with a new concrete church building, also an organ. About \$300 was pledged for the finishing of the building. The missionary spirit prevails among our people. We use the envelope system, and take monthly missionary offerings. Our people rendered the Bresee Memorial program splendidly. The offering amounted to \$18. The Young People's Society is doing good work. During the early part of May, we were called on the plains to hold a meeting on the Rev. Ivey A. Bratton's charge, at Lakeview school-house. During this meeting six were saved and four sanctified. The first part of June we held a few days meeting at the foot of the Capitan mountains. We found a few holiness folks and other Christians, who appreciated the messages. The Lord blessed and encouraged their hearts. The people seem anxious for us to come back next summer, and hold them a week's meeting.—THOMAS AHERN, Pastor.

Osage, Okla.

We have just closed one of the greatest meetings that Osage ever saw. The Lord did dig out some real diamonds. One man who had used tobacco for thirty-five years, threw it away, and said he did not want it any more. Eleven were saved or sanctified. Prejudice against holiness was broken down. We had some additions to the church, and some are to come later. I have preached here for four years without seeming result, but it came at last. I am going to keep to my job. Brother Jernigan and Brother Logan held the meeting. May the Lord bless them both, for they know how to whip the Devil. We raised \$32.50 for rescue work.—E. L. LOOMAN.

Nashville, Tenn.

Children's Day exercises at First Church were a success. An offering of \$100 was received for missions. The children acquitted themselves in a commendable manner. The Sunday school is moving forward for the summer season. Good congregations are attending the regular preaching services, and folks are getting saved. The services in the jail have been especially blessed of late. The West Nashville church is having a most encouraging measure of success. It has a live Sunday school, and church services on the first Sunday in July. Brother Guy Nelson is the new pastor of this church. At the Cockrill street mission, Miss Sallie Cox is holding regular services, and the Lord is blessing. The 17th street mission, in charge of Brother E. W. Thompson, is pushing its work with the usual zeal and energy. We are looking forward to our annual campmeeting, which will be held on the Trevecca campus, July 13th to 30th. General Superintendent R. T. Williams is to be the evangelist. A number of other preachers will be in attendance. In connection with the camp there will be a Young People's rally, July 20th to 23d, for the societies of the District. The last day of this rally will be given entirely to missions. A campmeeting shed has been built. Trevecca College is pushing its work in the sale of lots, and in preparation for the coming school session.—FANNIE CLAYPOOL.

Maple Hill, Ill.

The attendance at our Sunday school is increasing rapidly. Sunday, June 25th, was our monthly missionary day, and the offering amounted to \$22. The Lord is blessing, and we are expecting greater blessings. We are thankful for our pastor, the Rev. J. E. Berry, for he has proven to be a true, spiritual shepherd. The women's cottage prayermeetings are a great help.—YADA WILCOXEN, Reporter.

Utica Avenue Church, Brooklyn, N. Y.

Under the leadership of our pastor, the Rev. E. T. French, our church is moving up. Open air meetings\* are being held by the Young People's Nazarene League, which are not only proving beneficial to them, but are instrumental in bringing strangers into the Sunday evening services. On June 16th it was our privilege to have with us Sister Lillian Cole, who sailed on the next day for Africa. After some very appropriate remarks by Doctor Julia Gibson, who is always a blessing, an appeal from Miss Cove, of Pentecostal Collegiate Institute, and another sister, who is soon to sail for Africa, the meeting was given over to the principal speaker of the evening. Surely God has

THIS PASTOR HAS THE VISION

I enjoy reading the HERALD OF HOLINESS, and am putting it in as many homes as I can. This is the fifth subscription I have sent in with my own money, which I earned by hard labor, as my salary is only \$3 per week here. These are all poor families, to whom I have sent the HERALD OF HOLINESS, and when I see how they enjoy the paper, I feel more than paid for sacrificing a little. Yours in the Master's service.

CHAS. A. BAUERLE.

chosen this sister from among the many, and will undoubtedly give to her the heathen for her inheritance. The speaker impressed upon us the fact that we are to be workers with her by prevailing prayer and assistance. An immediate response was made at the close of the service, with an offering of about twenty-seven dollars.—M. B. CAREY, Church Reporter.

Knoxville, Tenn.

The meeting closed Sunday night. It was a great meeting, with about fifty or sixty at the altar the last four days. The people got saved at their homes, as well as at the tent. We begin at Sevierville, Tenn., tonight. Pray much for us.—C. C. CLUCK and WIFE.

Hester, Okla.

We closed a glorious meeting at Mangum, Okla. Brothers Erwin and Campbell, evangelists from Bethany, Okla., had charge. They did some good preaching. Seekers prayed through in the old-fashioned way. There were thirty-two either reclaimed, pardoned, or sanctified. Five united with the church. We organized a Young People's Society, and closed with sweeping victory.—N. D. HUGHES, Pastor.

Ft. Payne, Ala.

The Pentecostal Church of the Nazarene, of Mt. Zion, Ala., had decided to build a new church near Cassandra, Ga. Any one wishing to contribute may send same to our secretary, the Rev. A. L. Fowler, Ensington, Ga., R. R. 1. God is blessing us here in the work.—G. L. IRWIN, Pastor.

Burns, Ore.

We are enjoying the service for Jesus at Burns, and the Lord is manifesting His presence and power in our services. The general community is more and more coming to recognize that our people have the genuine article, as it is frequently expressed by the outsiders. We have had recently a Catholic woman call one of our young women in to pray with her daughter, when it was thought the end was near. She said: "I just knew----- had a hold on something we did n't, and it seems her prayers go somewhere." Another woman, fifty miles from here, called another one of our young girls by phone, and told her a woman was at the point of death, and they wanted this girl to call the church folks together and have prayer for her. Our young people are back from school again, some from Nampa, and some from Pasadena, and we feel that they have been where the fire of the Holy Ghost has been burning, and they are a blessing to us. In this connection we might say that our school at Nampa—the Northwest Holiness School—will become a college with the opening in the fall, and dear Brother Wiley, of Pasadena, has accepted the presidency for the next five years. We are thanking God for this man. With his years of most successful tenure of office, we believe he will lead us to a rank among our church schools, second to none. Brother Arthur F. Ingler, is our pastor for the three months of June, July, and August, while our pastor is away on leave of absence, on business matters. Brother Ingler is certainly filling the breach beautifully, and God is honoring his services. All departments of the church work are prospering, and we are shouting and shining as we go.—DR. D. E. STANARD, Reporter.

Terrace, Pa.

The church at this place is doing nicely. The Rev. W. H. Parker, our new pastor, who came to us from Lisbon, Ohio, is a real pastor. He has the glory on his soul, and the Lord is using him in this vicinity. Several have prayed through to victory in the Sunday morning services. The Young People's Society is out in the field again this year, with their tent. The first meeting, which was held in Bellwood, resulted in twenty-five finding

God, either for pardon or in sanctification. The second meeting is now in progress at Vondra. The pastor is doing the preaching, and already seekers have prayed through to victory. The Lord is blessing, and we are trusting Him for a glorious time of victory and salvation.—LEWIS T. COLLETT, Reporter for Young People's Society.

Marion, Ind.

We are marching on. June 15th, the Rev. R. M. Kell began a ten days' tentmeeting in Marion, having been called by a few prospective Nazarenes, who had in mind a new Nazarene church. They believed God wanted it, and so prayed, worked, and paid to that end. The Lord blessed the meeting far beyond their expectations, and over one hundred sought the Lord for pardon or purity. After the meeting had continued ten days, the revival had just reached the zenith of power, and it seemed impossible to close. The Rev. Mr. Kell decided to stay a few days longer, and on Wednesday night, June 28th, a new class was organized with twenty-one members, all adults but one. One good sister in Christ donated a lot for a new church, and the Rev. John D. Tompkins was called as temporary pastor. The writer was the song leader, and surely found a great bunch of holiness folks in Marion. They are on the move for souls, and if Jesus tarries three or four months there will be a new Nazarene tabernacle with the motto, "Holiness unto the Lord."—URAL HOLLENBACK, Evangelist.

Woodlawn Church, Chicago

Our special meeting with Brother and Sister C. E. Roberts, and Miss Taylor, of Anderson, Ind., closed last Sunday night. Brother Roberts remained over Monday, and gave us a missionary address on his trip around the world. The services throughout were owned and blessed of God. The singing was not only an attractive feature, but was after the Bible injunction with the Spirit and the understanding. Brother Roberts is a strong preacher of the Word. Sister Roberts preached twice, and each time deep conviction came upon the people, and seekers were at the altar. Often the altar was filled, and all classes were reached. Woodlawn is dry, but just across Cottage Grove from the tent is a wet district. There were a number came who were under the influence of drink. One night a man came right up to Brother Roberts while he was preaching. He just had him sit down on the mourners' bench, and every time he attempted to move or to go, he would gently, but firmly, tell him to sit still. Some times the man would respond to the preacher's words, and declare they were the truth. At the close when the invitation was given, without a word, he dropped on his knees, and began to pray for God to have mercy on his soul. On last Sunday night Brother Roberts preached on the sin against the Holy Ghost. At the close the burden came upon the people, and they prayed, and many sought the Lord. The missionary service on Monday night was one never to be forgotten. Dear old Father Overby declares he has n't been in such a service for twenty years. After Brother Roberts finished his address, Brother Elmer Anderson, who is at home here, and loved dearly, exhorted and told his experience. Then he called for the young people who were willing to go to the foreign field, if God called them, to come forward. They came without any urging, and the power fell upon them and us. We feel sure God will get missionaries out of this church, to go to the uttermost parts. Through Him we conquer.—MRS. MATTIE WINES.

Dora, Ala.

I have just closed one of the most successful meetings of my life. The Lord blessed in saving and sanctifying seekers. The Rev. John Manasco did the preaching, and God did the work. We took in six new members. We are in need of a good pastor. We have resigned to take up our summer work, teaching singing schools, and helping in meetings. We have some open dates yet. May the Lord bless the HERALD OF HOLINESS and its readers.—HOUSTON F. McLAIN and WIFE.

Oil City, Pa.

I have just closed a good meeting at the above named place. The people were blessed, the Devil was mad, and God got glory, while your humble servant got the blame for it all. I am still in the battle, and open for calls. My address is 640 Woodlawn avenue, Middleton, Ohio.—C. L. WIREMAN.

Somerville, Mass.

Tent meeting opened up last night, with a good attendance. The Rev. T. W. De Long is the evangelist, and has a tent that he expects to hold

meetings in during the summer. I will help him till July 9th. I go to Woodbury, L. I., for a meeting July 13th to 23d.—JOHN F. GIBSON.

#### Carbon Hill, Ala.

The tentmeeting in Carbon Hill started well. A great revival is being prayed for. Brother Manasco, our colaborer, is in the fulness of the blessing.—H. H. HOOKER, *Pastor*.

#### Murphy, Cal.

The Lord is blessing and prospering the work on this new circuit. Folks have prayed much, and sacrificed, and given, that this work might be started, and it has not been in vain. A nice class of clean, loyal Nazarenes, has been organized at Angels Camp and Murphy, the two main points on the circuit. These towns are ten miles apart. We have Sunday schools organized at each place that are a credit to the church and the towns. Local workers are in charge, who are pushing the work, and the prospect for a good work among the children and young people is fine. We preach at each place once on Sunday. One Sunday morning at one place and evening at the other, and the next Sunday the other way around. We are at Sunday school in each place every other Sunday. A number of the children and young people are saved and sanctified, and help us in our street meetings. We also have one week-night service at each place, and preach once a week regularly at Vallirita, a small town between these other towns. There are about four or five other towns about, where they have no service, and we are arranging service in these places, visiting one each week, until we get around. On the night we have service in a town, we go and spend the day visiting from house to house, so our time is pretty well filled. Every night in the week is taken with a meeting, except Monday and Saturday. Finances are still small, and it is going to take lots of hard work and considerable sacrifice to get things going good, but by the blessing of God we expect to see a work done here that will prove a blessing to the District and to our foreign field, for we propose to be a missionary church. We are praying not only for money to send to the foreign field, but for some missionaries as well, out of our Sunday schools.

Our District Superintendent, D. S. Reed, spent two days with us last week, and was a real blessing and encouragement to us. He seemed well pleased with the prospect here. We have been on the field just a month, and are in love with the people and the work, and are praying for a mighty revival at each point in the circuit. Interest, attendance, and finance are all gradually increasing. The Smith band, those heroic pioneer missionaries, have left us to blast out another work in the other end of the county, where there has been no gospel work for years.—M. R. and MRS. DUTTON, *Pastors*.

#### Wylam, Ala.

After a short stay in our home in Houston, Miss., we are again in the Alabama District, for some evangelistic work. We closed the meeting at Empire, on the 28th of May, and are now at Wylam, a suburb of Birmingham, where we have witnessed the conversion or sanctification of about thirty seekers. We are now beginning at Edgewater, a very pretty little mining town. Bright prospects for a good meeting there. We find that the field is truly ripe unto harvest, and the laborers few. We enjoy the HERALD of HOLINESS, and look forward to its weekly visits. Last week's issue was g-o-o-d, from start to finish. Brother Schurman's article on "Straight preaching," goes in our scrap book to be preserved.—S. E. GALLOWAY and WIFE.

#### Copeville, Texas

We have just closed a good meeting here. The church was especially blessed of the Lord. There were two saved and two sanctified, with several at the altar Sunday night. We were led to battle by the Rev. Margaret Ford Dickson, of Kentucky, who has recently cast her lot with the Pentecostal Church of the Nazarene. Sister Dickson is an excellent preacher. She is especially good when it comes to presenting and establishing the doctrine of entire sanctification as a second work of grace. Those on the Dallas District and elsewhere, that would desire a strong gospel preacher, would make no mistake by securing Sister Dickson.—GEORGE M. AKIN, *Pastor*.

#### Ramsaur, N. C.

Just closed a few days ago, a rather remarkable revival meeting in this place. The meeting was held in the holiness church, with the Rev. B. Bulla, pastor. Brother Bulla is a very godly and humble young man, and his good wife is a host within

## PERSONALS

The Eastern address of Evangelist August N. Nilgou, is 3726 North Marshfield avenue, Chicago, Ill.

Our Brother, Theodore W. Fly, County Treasurer of Valobusha County, Miss., asks the HERALD of HOLINESS family to pray for his healing from nervous trouble.

The Rev. J. E. Bates reports a fine meeting at Norma, N. D. He began a meeting last week with the Rev. W. R. Cain, at Sawyer, N. Dak. On account of a cancelled date at Amarillo, Texas, he will be able to give the first two Sundays in August to some camp. Write him at Peniel, Texas.

Evangelist Will O. Jones worshiped with First church, Kansas City, over the Sabbath.

General Superintendent H. F. Reynolds returned Saturday from the Pacific coast. During his nearly five months absence he has visited Cuba and Central America in the interest of our missions.

The Rev. Elwood E. Taylor and Miss Stella Reed were united in marriage at Des Arc, Mo., June 11th, 1916, the Rev. G. T. Taylor officiating. Both young people had been students at the Missouri Holiness College. The Rev. Mr. Taylor is a commissioned evangelist of the Missouri District, and Mrs. Taylor an accomplished musician, and together they will continue in evangelistic work.

The Rev. Albert F. Balsmeier, of Topeka, Kas., was a caller last week. He was on his way to Anderson, Ind., to be united in marriage July 1st, to Miss Leonora Taylor, the Rev. B. S. Taylor, father of the bride, officiating. They leave for Topeka, Kan., where Mr. Balsmeier continues his work as pastor of the Nazarene church of that city, at the same time, completing his course in Washburn College. He is well known as an efficient evangelist through the southern and middle states, and especially at Wilmore, Ky., where he attended school under H. C. Morrison.

The Rev. N. B. Herrell and family passed through the city Tuesday of last week, and paid their respects to the Publishing House. Brother Herrell has been called to the pastorate at Boise, Idaho, and was on his way to begin his work. We congratulate both the Boise church, and Brother Herrell.

Mr. C. A. Kinder, of the Publishing House, left for Indianapolis Friday, on a few weeks vacation. Brother Kinder is the artist to whose skill and care, the surpassing mechanical excellence of the Pentecostal Nazarene publications is due.

They know how to pull fire from the skies. From start to finish the crowds were large, standing room being at a premium the last Sunday, and many turned away at the night service. We have never preached to a more appreciative people in our lives. A number prayed through at the altar, but others would pray through at home. One man got his wife up after she had retired, and prayed her through, and she came to church, and was blessedly sanctified. Another man was reclaimed while sitting during the sermon.—G. ARNOLD HODGINS.

#### Dexter, Mo.

The Rev. Herbert Hunt, filled with the Spirit, was with us Wednesday and Thursday nights, June 28th and 29th. He greatly enlightened us, not only along missionary lines, but along the lines of salvation as well. It is certainly gratifying to hear of the loyalty and the determination of our precious people.—JOHN A. HILL, *Pastor*.

#### Erin, Tenn.

I am returning to my pastorate at Erin, for the third year. Our people gave us a unanimous call, and hearty welcome, a nice pounding, including a suit of clothes. Our work at Paris is moving on exceedingly well. The church here is standing as a unit, and I have never found a people that was more devoted to the cause of holiness. We are pushing the battle hard here in Paris; great blessings are attending our work. I held a revival at Sawdust Valley, in May, that resulted in the salvation and sanctification of some. The church there is weak, yet we have many friends in that community, and the only thing necessary is for a church to be organized and do real church work.

on red hot holiness lines. I have held two revivals in Paris this year, one in mid-winter, assisted by the Revs. Mr. Cox and Pollard, and some are standing true. Our other meeting was held in June. Dr. Hardy did the preaching. We had a good crowd from the first to the last, with good interest, some seekers finding the Lord. Praise God for the HERALD of HOLINESS. It is richer and sweeter all the time. I'll tell you boys, the HERALD of HOLINESS is a real antidote for the blues, if you have them, or any symptoms like it. Just take it according to directions, as given on the first two pages, and good results are guaranteed.—W. F. COLLIER.

#### Flatwoods, La.

Brother Sweat and I closed our meeting at Morh, Sunday night, with much victory. The altar was filled with seekers all through the meeting, a number finding God. We are at the above place in a meeting which began last night. It will continue about ten days. The Devil is fighting, but we look unto Jesus for victory.—A. M. TERRELL.

#### Andalusia, Ala.

I reached my work here about December 10th, 1915. I found a small bunch of Nazarenes, thirty-five in number, with a very snug little house. I began at once. Bought a heater for comfort in our services. I ordered an organ on the installment plan, at a total cost of \$42. I have now every payment up to date. Our protracted meeting was fixed for June 16th. We awaited our District Superintendent, Brother F. M. Covington, and he came on time. In spite of the tragedy of a murder committed on the church yard, victory crowned every service. The worst of sinners were saved, numbers of believers were sanctified at almost every service. Our Sabbath school is in fine trim, with fifty enrolled, and five regular teachers.—F. PIERCE SMITH, *Pastor*.

#### WONDERFUL LOVE

In heaven's vault are binary stars, each probably a sun, with its attendant train of worlds, revolving round a common center, but blending their rays. So do twin souls find the center of their orbit in each other, and there is nothing in the annals of human affection more beautiful than that of two pure, high-minded, and noble men, whose love passes that of women. Such love has made the names of Damon and Pythias proverbial. It has enriched the literature of modern days in the love of a Hallam and a Tennyson. But nowhere is it more fragrant than on the pages which record the love of Jonathan and David. On the night of Goliath's overthrow a royal messenger may have hastily summoned the young shepherd to Jonathan's tent, on entering which he was amazed to be greeted with the embrace of brotherly affection. The boy-soldier must have shrunk back as unworthy, and ruefully looked at his poor apparel. But all such considerations were swept away before the impetuous rush of Jonathan's affection, as he stripped himself of robe and apparel, of sword and bow and girdle, and gave them all to David.

As we read this old-world story, we are reminded of something still more wonderful: that the Son of God has conceived for each of us "a love passing the love of women." This has been the theme of endless amazement to all the saints. Successive generations have exclaimed: "Behold, what manner of love! . . ." "He loved me, he gave himself for me."

It was the vision of that love which transformed Francis of Assisi: "From that hour his heart was wounded and melted." Think also of Thomas Aquinas: "Thou hast written well of Me. What recompense dost thou desire?" "None other than thyself, Lord." Yes, Jesus loves us better than Himself, and has stripped Himself of His robe, even to His girdle, on our behalf.—F. B. MEYER.

#### SONGS OF THE JOYFUL HEART

Isaiah's mouth was full of the music of thanksgiving when he cried out, "O Lord, I will praise thee, for thou comfortedst me and madest me with joy to draw water out of the wells of salvation." Earthly words may die; human language has its cemetery; but music is eternal as God. The old garments of thought may be laid aside for newer expressions, but the melody that wings them to the skies is ever the same. Where prose fails, holy songs, like birds of Paradise, rise to the heavenly country. The larger the outpouring of praise, the more beautiful the climate of the soul, enraptured with the reflex flow of sacred song. Music makes a heaven on earth to go to heaven in. The look up and life up of sacred melody is the only way to dwell in heaven before death opens the door. As Moses sang for joy when he smote the rock in Horeb for water, so we draw the waters of life out of the fountains of blessedness. Salvation and joyful praises are wedded together in the heart and expressed with songs of gladness.

Drawing the living water is coming to Christ, that we may sing, "I will joy in the God of my salvation." Sinful pleasures are like Marah, bitter water, never quenching the soul thirst. "If

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Post-office at Kansas City, Mo. Pentecostal Nazarene Publishing House 2109, 2115 Troost Avenue, Kansas City, Mo.

any man thirst, let him come unto me and drink; and the water I shall give him will be in him a well of water, springing up into everlasting life."—B. W. CASWELL.

"GIVING IN"

"But don't you think," Dr. Meredith said gently, "that we sometimes win our greatest victories just by giving in?" "It's the principle of the thing," Miss Mary insisted. "That woman means to be disagreeable. If I let her ride over me in little things— 'Maybe she's only tired—too tired to take the longer way round the grass to the well. And as for having picked that daffodil—did you ever feel hungry for a flower or the sight and touch of some beautiful thing?' " "But I would n't steal it!" "Steal it?" repeated the old man, his eyes on the wind-tossed blossoms beyond the gravel walks. "Steal it from whom? It was God's earth and air, God's rain and sunshine that brought it into being. That daffodil may have meant much to your neighbor."

"But it's the principle of the thing. Surely you do n't advocate—" "Miss Mary," the doctor interposed, gently, "I've lived almost twice as long as you have, and I've come to believe that there is only one indispensable principle—and that is love. We can never really know the pain and weariness of another's life. Only love can understand—a little."

It was the next afternoon, when Miss Mary was weeding near the white-washed fence, that voices sounded on the other side. Was it Dr. Meredith's? Yes, and "that woman's."

"It has done her a world of good—just that one blossom. They used to grow in our old home, and it's been years since she's even smelled one. I meant to ask the lady for it, but she seemed so kind of—hard—"

"But she isn't when you really know her," the doctor said, and tears of gratitude sprang to Miss Mary's eyes.

"Well, the other returned, "we'd had some words about the path, and I've made up my mind not to speak to her again, and—"

"And you would n't give in?" The doctor shook his head with a wistful smile in his kind eyes.

"My sister said I was wrong," the other returned. "She says, as we near the borderland things like that do n't seem worth noticing. Oh, if you knew how that flower had helped the time to pass with my sister! It has almost made me want to go to the lady and thank her, but of course, she would n't understand; she'd only think I was giving in to get more, and so—"

On the other side of the fence Miss Mary was gathering a great cluster of golden bloom. There was a new light in her eyes. Was it from the brightness of the blossoms before her, or the radiance of the joy of "giving in"?—Youth's Companion.

PRIDE AND ITS PUNISHMENT

Pride is reckoned in the Bible as one of the deadly sins. It is a thing we are told that God hates; it goeth before a fall. "He that exalteth himself shall be humbled," said Jesus. A proud man is likened to a self-righteous Pharisee, thanking God in a self-confident prayer that he is "not like the rest of men, or even as this publican."

Pride is deadly because it is so subtle, so hard to detect, so often mixed up with virtuous tendencies. We say a man is too proud to do a mean thing, or proud of his family, or of his country; and the idea is not an evil one. Pride becomes dangerous when it hardens into a self-centered attitude. It has been defined as, "a hard and confident belief in oneself, which leads one to take success as a sort of natural right, and further, makes one despise and judge harshly the performances and aims of other people."

Christians need to guard against the spiritual pride that is not considerate of another's weakness, or which would make us religious in our own particular way. Of such Jesus said that many that are first shall be last when God, who judgeth the heart, decides for or against us. Pride is likely to cover our own failures and shortcomings and

bring into bold relief those of our neighbors. Love seeketh not her own; pride always seeks her own. The greatest men are said to be the most humble, since they see how vast are the heights yet to be gained, and how far we all are from reaching the supreme elevations.

Sooner or later, if we are to grow at all, we must part company with our self-importance and get the childlike attitude that can learn of those who do not think and act exactly as we do, growing big and generous in our sympathies and regarding the work of others as important as our own. If we refuse to do this, experience will chasten us and teach us that we are not so important as perhaps we thought. Our pride will "bring us low."—C. S. COOPER.

SAVED BY A THISTLE

Billy, a bright-eyed boy, in his eagerness after flowers, had wounded his hand on the sharp, prickly thistle.

"I do wish there was no such thing in the world as a thistle," he said, in hot temper.

But his father said calmly, "And yet the Scottish nation think so much of it that they engrave the thistle on the national arms."

"It is the last flower that I should pick out," said Billy. "I am sure they could have found a great many nicer ones even among the weeds."

"But this thistle did them such good service once," said the father, "that they learned to esteem it very highly. One time the Danes invaded Scotland and they prepared to make an attack upon a sleeping garrison. So the Danes crept along barefooted, as still as possible, until they were almost on the spot. Just at that moment a barefooted Dane stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound in the still night awoke the sleeping Scotch soldiers and each man sprang to arms. They fought with great bravery and the invaders were driven back with great slaughter. So, you see, this thistle saved Scotland, and ever since, it has been placed on their seals and emblems as their national flower."

"Well," said Billy, "I could never suspect that so small and ugly a thing could save a nation."

—Pleasant Hours.

ANNOUNCEMENTS

Notice—Evangelists and Licensed Ministers Northwest District: The undersigned desires the names of all evangelists and licensed ministers whose names appear in the 1916 Assembly Minutes as having been granted commission and license for the ensuing year, but who did not receive their certificates at the Assembly. Upon receipt of this information I will arrange to forward certificates as soon as possible.—D. L. Rice, District Secretary.

DIRECTORIES

Evangelists

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

- Alberta—Bell, Thomas, Box 95, Drumbeller, Alberta, Can.
Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Wagoner, D. J., Fentel, Texas; Imhof, C. A., Vilonia, Ark.
Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Oskatoosa, Iowa; Wells, L. T., Olivet, Ill.; Richards, Mrs. H., 6350 Drexel ave., Chicago, Ill.; Shepard, W. E., Olivet, Ill.
Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas.
Hawaii—Irick, Alie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., P. R. 1, Box 4, Roby, Texas.
Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and Wife, R. R. 9, Greenfield, Ind.
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Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Mills, Julius and Grace, 522 Central Ave., Andover, Ky.; Adam, M. C., 321 S. Poplar st., Seymour, Ind.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.
Little Rock—Middleton, Wilburn, Mens, Ark.
Michigan—Bradley, C. L., Nashville, Mich.
Mississippi—Freland, R. A., Poplarville, Miss.; Farmer, I. D., Houston, Miss.; Gosey, S. B., Millport, Ala.
Missouri—Brawley, G. C., Redford, Mo.; Crow,

- Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keyport, Ill.; Keppel, J. and Wife, 3586 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.
Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 619 S. 30th st., Lincoln, Neb.
New England—Phillips, R. S., Burlington, Vt.
New Mexico—Saffel, F. D., Farmington, N. M.
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New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.
Pennsylvania—Bacon, David G., 735 Woodland, Alliance, Pa.; Hinkle, G. H., Erie, Pa.; Fawcett, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dearn, Earnest, Monhegan, Me.; Erskin, G. W.; Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Olivet, Ill.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), Escott, Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Rev. H. Higbee Lee, 205 Miller ave., New Philadelphia, Ohio; Charles E. Baird, 461 East 2d st., Logan, Ohio; Will H. Hafer, Lincoln Place, Pa.
Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. C., Ocala, Okla.
Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 1407 West 3d st., Oklahoma City, Okla.; San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Gesie, Lockhart, Texas; Worley, S. E., R. 1, Box 41-B, Ft. Worth, Texas.
San Francisco—St. Clair, Fred, 1334 Kawas ave., Berkeley, Cal.; Smith, Frank B., 548 E. Hawthorne, Stockton, Cal.; Miller, H. H., 2328 McKinley ave., Berkeley, Cal.
Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Esperson, Mrs. Phoebe Jewel, Puyallup, Wash.; Lilienas, Haldor and Bertha, Olivet, Ill.; T. S. Mashburn, 1429 Maltman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Rud. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; E. Arthur Lewis (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.

General Superintendents

- H. F. REYNOLDS, Kansas City, Mo.
R. 402, Agnes ave., 2109 Troost ave.
Alberta District Assembly, Stettin, Alta, July 12-16, camping out continuing till July 23d.
Manitoba Snsk., Mission District Assembly, Regina Snsk., Aug. 2-6.
E. F. WALKER, Glendora, Cal.
J. W. GOODWIN, Los Angeles, Cal.
1623 Delta st.
R. T. WILLIAMS, Fentel, Texas

District Superintendents

- Alabama—F. M. Covington, Jasper, Ala.
Pensacola, Florida
Hanceville, Alabama, July 21-30
Shiloh, Ala., Cullman P. O., August 4-13
Alberta Mission—W. B. Tait, Box 133, Red Deer, Can.
Arkansas—Joseph N. Speaks, 209 Locust st., Argenta, Ark.
British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.
Chicago Central—W. G. Schurman, Olivet, Ill.
Colorado—R. J. Plumb, 126 North Chestnut st., Colorado Springs, Colo.
Dallas—E. L. Pierce, Fentel, Texas
Delaware—Lynn W. Brough, Sorey, N. D.
Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla.
Georgia—W. R. Hanson, Greenville, Ga.
Hamilton—J. C. Henson, Roscoe, Texas
Idaho-Oregon—W. H. Tullis, Nampa, Idaho
Indiana—E. Harding, East Thornburg st., New Castle, Ind.
Iowa—E. A. Clark, University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
Kentucky—W. W. Hanks, Box 233, Ashland, Ky.
Little Rock—B. H. Haynie, 3560 West Eleventh st., Little Rock, Ark.
Louisiana—T. C. Leckie, Luke Charles, La.
Manitoba-Snsk., Mission—C. A. Thompson, Box 266, Regina, Sask.
Michigan—A. H. Kauffman, 233 Mt. Vernon, ave., N. W., Grand Rapids, Mich.
Mississippi—J. N. Whitehead, Sallis, Miss.
Missouri—G. O. Crow, Springfield, Mo.
The Bridge, Billings, Mo., R. 2, July 1-30
School, Mo., August 2-14
Wilson Creek, Mo., August 10-28
Redford, Mo., August 30 to Sept. 11
Haltoun, Mo., September 15-17
Louisiana District Assembly, Burr Oak, La.
Nebraska—M. F. Lennard, Burr Oak, Kas.
New England—H. N. Washburn, Beverly, Mass.
New Mexico—R. E. Dunham, Artesia, N. M.
New York—Paul Hill, New Berlin, N. Y.
Northwest—J. T. Little, Newberg, Ore.
East Oklahoma—E. Morgan, Henryetta, Okla.
West Oklahoma—S. H. Owens, Bethany, Okla.
Oklahoma City (Bethany P. O.), July 1-13
Liberty (Duncan P. O.), July 14-23
Union Corner (Carnegie P. O.), August 10-27
Pittsburgh—James W. Short, Dayton, Ohio
Castle, Ind. 1537 W. First st.
San Antonio—William E. Fisher, 825 West Mulberry ave., San Antonio, Texas.
San Francisco—D. S. Reed, Okdale, Cal.
Southern California—Howard Eckel, 1406 East Thirty-ninth st., Los Angeles, Cal.
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