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## A Word in Review

We have finished our brief view of the articles of faith of our church, and had a word to say on the two sacraments. We desire to add a word in the way of review of the ground traversed in this study of the past few weeks.

We have been impressed, first, by the freshness, and in a sense the originality, of these articles. We have nowhere smelled the odor of Rome, or of the ancient Councils, among these simple and earnest and scriptural statements. They go not back to the dusty past to get their terminology or their definitions, save where these have tracked the very words of the essential truths of Scripture.

These statements are not cumbersome. They do not burden the mind or the conscience of man by attempting to do all his thinking for him. The largest latitude has been left the mind and the conscience of man consistent with clearness and definiteness on the fundamentals. There is no assumption attempted to become the keepers of the consciences of men. The conscience is relegated to the man and his God, and the church does not dare to try to invade its sacred precincts.

There is found marvelous fidelity to the Word in these doctrinal tenets set forth in our Manual. They seek a "thus saith the Lord" for every truth attempted to be embodied in them. They honor the Word, and lean not to the wisdom of councils, or ancient confessions, or hoary ecclesiasticisms, and refuse to be trammelled by them. Refusing nothing simply because of its great age, they jump at nothing simply because it is new. They seek to look neither at great age for authority, nor to modern assumptions for proof or statements of truth. The framers of these statements have consulted only the inspired and authoritative Word, to whose behests they bow with reverent submission and glad obeisance. Out of this sacred treasure house they have sought to draw the simple tenets on which they propose to see the church projected.

We like the fewness of these statements. They are few and simple, but strong and essential and vital, and will bear every test.

## Ripening Changes

It is a question not merely of curiosity but of practical worth a brother propounds when he asks if mature Christian life maintains the keenness of experience of earliest love. This is a delicate subject, but one which can be met and should be met. For lack of proper conceptions of this matter, there have come to some persons much needless pain, and sometimes temptations to a process of perfunctoriness in the matter of testimony, which jeopardizes real spiritual integrity of experience. The lack of the freshness or keenness of the earlier or the earliest experiences in the acquired degrees of Christian saving grace, has led believers at times to doubts and fears which had no real ground. The soul had ripened, and made the natural or psychological modifications of conscious attitude or inward states, and there had been a settling or maturity of the emotional experience to be expected with advancing age. This in no sense or degree should have led to a doubt or fear as to having retained the original experience, but should have been recognized as the course or result naturally to be expected in normally faithful souls in the service of God.

It is for this reason we demur to many of the tests proposed often by evangelists as to soul-experiences or attitudes at the very moment. It is exceedingly difficult to couch in intelligible and wise terms propositions which are not in danger of putting under needless condemnation many devout and consecrated souls, who could not at the moment of the proposed tests feel that they could instantly claim some past experience described by the test of the moment. This matter of tests or propositions can be very easily overworked, and it is too often done. There must be allowed very wide latitude for the diversities of temperament and of age in religious life, and numbers of other considerations. No procrustean rule can be laid down, as is too often attempted, which must be met or those declining to comply be read out of the kingdom.

Would it for a moment be supposed that John the Divine had the identical experience at the great age of ninety or more that he had in the morn of his religious life? When in age and feebleness extreme he was carried in an arm chair into the church and, supported by others, would lift his trembling hands and with dim uplifted eyes say with feeble voice: "Little children love one another," suppose ye that he felt the same fire and vim and dash he felt when he proposed at an earlier time that he be permitted to call down fire from heaven for the destruction of the inhospitable Samaritans, who refused to receive the Master? Had there not been a settling down and a ripening in his attitude and emotions and dispositions suited to the changes in age and environment and nearness to the glory of the heaven above?

Is a subsidence of the freshness and fire and fervor of the original inward emotional experiences, with the advance of age, to be reckoned as evidence of a loss or decline of vital touch and connection with God? If the life has been faithful, shall not this subsidence the rather be considered as the ripening to be expected with the advance of age and the increased practical experiences of active Christian life, and possibly sometimes the changed attitude or relations of life?

Is it not unsafe to turn the attention of people to the experiences of others as criteria for the determination of their own relationship to God in the matter of salvation? We think this is wrong. Let every man rest in his own individuality. The matter of salvation is one and the same, we cheerfully admit. Its reception and the accompanying phenomena or demonstrations cannot, in the nature of the case, be the same. These must vary with the variety of temperaments of people. Just so we insist that the varying modifications of the first experience of believers must vary with different individuals. There will and must, we claim, be a change of this experience or its manifestation with age, and these changes must be variant with the varieties of temperament and other circumstances.

Longfellow, in "The Bridge," suggests an analogy, if not more, when he speaks of "the young heart hot and restless, and the old subdued and slow." There is a touch and a truth of profound yet practical psychology in this poetic phrase of Longfellow. As the tides of life run more slowly with the oncoming of age, so the tides of religious experience will be modified by this fact of nature. No man can sit in judgment on his fellow man in this matter. We be unwise, not to say foolish, to insist upon every hearer measuring up to some man-made standard on this matter.

Let us be careful, and exercise common sense at least, in such things, and not become wiser than what is written in

the Word, or in the constitution of the nature of man. Let us be careful to declare the whole counsel of God, and let God have a chance to attend to His own end of the work in the matter of the individual's experience. Let us not darken counsel by words without knowledge.

*Education  
in Its  
Two  
Aspects*

We had a strong word to say week before last about education in the darker course of its influence as an agency for evil of the greatest magnitude. We want to be quick to say just as strong a word in defense of education as an agency for incalculable good. There are educated scoundrels, and there are educated scholars of the most benign influence for good. No education possesses intrinsically the power to reform or change the nature of man. This is entirely without its province or possibilities. While this is true, education remains a great and dire need of man, but this education *must* be on right lines and under right influences. Christian education—such as is emphatically Christian in the method of its attainment and in its aims and purposes—is the kind needed. Even when under the most emphatically Christian influences it will yet remain true that its province and power is not to make Christians or change human nature. This will still be outside its prerogatives or powers. This kind of education, however, will prevent the other evil attending the wrong kind of education. Men will not be rendered thereby the more accomplished and effective for evil and wrong-doing.

On the other hand, the educated under the right auspices will have their capabilities greatly augmented for good and useful service to humanity. There cannot be too much of this kind of education. The church stands pledged to this kind of culture, and by every consideration must meet this obligation faithfully and fully or be guilty of great remissness in the sight of God. No church in this enlightened age can afford to ignore its obligations to educate. This duty cannot be relegated to the state or to the self-constituted educational trusts of the day, run by the multi-millionaires of the country. These trusts must be closely watched. We are sorry we cannot have more faith in the disinterestedness of their aims and their liberality. They have already pulled from their moorings quite a number of church institutions lured by the glare of gold and the power of pensions.

Let the church pursue its honest and clean method, even if it be the slower course, and found institutions absolutely free from the dictation of these monied men. The colleges and universities must be entirely under the management and dictation of educated and Christian men, as to their policy and curricula, and their text books, and everything else. The elements of self-denial must enter into this work just as it does in our missionary operations, and generally even in our pastoral work. Few of our ministers are paid living salaries in any of our work for God and the church. All right. Far better ten thousand times that it continue thus than that we should be subservient to the behests and control of mere money-machines in the shape of men for the direction of our schools. These men dare to arrogate to themselves knowledge of the power way to run colleges and universities, when they perhaps never saw inside the walls of one of these institutions. They know money-making and nothing else. Let the shoemaker stick to his last. If they be seized with philanthropic impulse toward the institutions of the churches, let them give unconditionally and unreservedly, with no strings of any kind attached. Let them give just as the far more liberal and princely givers—the salaried men and women and the poor widows and struggling men and women, who give of their penury. These people never hint at dictation in their giving. Let the rich give the same way, or keep their money to themselves. We will manage to get along without their help if it has to come at the cost of our self-respect or the abandonment of the control of schools which providence has placed in our hands for our direction and control.

While we would steer clear of misconceptions of the aim and scope of education, and not trust too much to it, we must at the same time remember that a call to preach or labor anywhere is a call to get the very best equipment possible for doing this service in the most effective way. Young preachers must remember that they must have the broadest educational equipment for their work. The age demands the broadest equipment they can get for their work. Education greatly widens the field of influence for the preacher. It en-

riches his sermons, and enlarges his view, and brings him within greater sympathy and touch with the diversified classes of men and women whom he addresses. At the same time, let the brother who has been denied these advantages not be discouraged. It is well to have the knife well whetted, and with a keen edge on it. However, let it not be forgotten that a blade not so keen will cut, and where a horn handle has to take the place of the imported ivory handle, the blade can fell foes even with such a handle. The misshapen slug will prove deadly to a foe if aimed aright, as well as a polished bullet of the most modern and approved type. Use the best you can get, and if you cannot get just what you want, use what you can get with fidelity, remembering after all that Paul may plant and Apollos may water, but God giveth the increase.

We would make no surcease of our cry to *educate*, EDUCATE, EDUCATE. Fail not in this, O ye church of the living God. Yet let us remember the great work of the church of God is the regeneration of men. Educate your young preachers the very best possible, but teach them it is not education but divine power after all that must grip and transform men and women and bring them to God. Let all our children be educated the very best possible, but as far as it is at all possible entirely under the direct auspices of our own church and her godly teachers.

*Re-  
sources  
Inward*

Most of the self-seeking among men comes of littleness and poverty within themselves. Limited within as to sources of entertainment and enjoyment and noble employment they seek the excitement and fleeting honor of emolument or reputation of some office or position among their fellows. This is because they are poor within, and must have something to supply their lack. Men full of resources within their minds and hearts have no such sense of lack, because of internal resources for enjoyment and entertainment and for employment and they miss nothing. To them these earthly positions are merely places of trust and responsibility, which they can only be induced to accept from a sense of duty. They would gladly prefer not to have to fill these places if they could be excused with no burden on their consciences of failure. It is the petty, poverty-stricken soul that seeks the places of trust and official responsibility in the church. It is for this reason among others that those who seek such places give the strongest evidence of personal unfitness for the positions. We don't want petty, small men for such places. We want broad, deep, resourceful men for these positions, who do not want them, but who are contented and happy and busy without them. We know then that they will bring to these responsibilities souls and minds richly equipped to do the best by them. They will bring to these places well-furnished minds and well-filled hearts which will insure the very best service for God and His church. He who seeks for dominion is the least among men.

THE OBLIGATION to do a thing implies the obligation to do it in the best way to secure the ends sought in the doing of it. If it be right and a duty to support the church and her institutions with our money, it is equally right and our duty to give that support on the best plan and method to secure the best aims of the support. There is such a thing as doing a good thing in a very bad way. We can do the right thing in such a wrong way as almost to amount to not doing it at all. It is not so bad as not doing it at all, but it is very, very far from the right way, and from securing all the benefits of doing the thing. Let the church receive the financial support of her members, but let it be systematic and unanimous and with a liberal hand and a cheerful spirit.

SOMEBODY said that tact was the golden rule in action. This is true more than elsewhere in our relations with other people. It is tact that should teach us to delicately handle our neighbors' faults and not to interfere save where their own good absolutely requires. It is a fine thing to know just when to touch and when not to touch the affairs of our neighbors. Great tact will marvelously help us along this line.

WE CANNOT CONCEIVE of God as passing by unnoticed the six days' of work to inspect only the one day of specifically religious service or worship. He looks at all and all are in a sense sacred if we be His.

# :: THE EDITOR'S SURVEY ::

## News and Notes

The time and method to prevent war is not by costly war armaments and great navies, or by peace congresses. There may or may not be propriety in some of these things, with the varying modifications of circumstances. One method of preventing war, and the only means always and in all conditions successful and practicable, is by working on the springs of human conduct—the depraved human heart which is desperately wicked. By individual application of the blood of Christ to the wicked heart of the individual, and the man made over and the beast and devil of carnality taken out of him, and Christ enthroned within, war can and will be stopped forever as to him. This is the needed work today and every day.

Professor James Hope Moulton, noted Wesleyan scholar and professor in Victoria University, Manchester, delighted the audiences at Northfield this summer with his great deliverances on the "Rubbish Heaps of Egypt." Archaeology is coming beautifully to the aid of revelation in the assaults of unbelief upon the inspiration and authenticity of the Word.

The English speaking world, in its recent celebration of the three hundred and fiftieth anniversary of the birth of William Shakespeare, has honored a world-genius. We take no stock in the controversy about the Baconian authorship of the immortal work of Shakespeare. We credit the authorship to the man whose name the work bears, despite the humbleness of the origin of the author and his menial environment for so long a period of his earlier life. Genius is ever eccentric; bowing to no laws which bind ordinary men.

After all, it seems to be that it is a mistake to say that the best way in which to maintain peace is to be prepared for war. Men who are unarmed seldom commit murder, and nations without great armies and navies are not apt to precipitate war on a country with little or no cause.

"Do you think a little learning is a dangerous thing?" asked one man of another. "Possibly," was the reply, "but it isn't half so dangerous as the same amount of ignorance." Here is a discrimination well made. A little learning is a dangerous thing, as all smatterings are. Yet it is true that the same quantity of ignorance is even more dangerous. The truth is, ignorance has its solitary protection in the grace of God, and learning has its only protection in the same grace. The one or the other can be harmful in any quantities divorced from the grace of God.

Perhaps it was a truth uttered by the pastor of John D. Rockefeller's church in Cleveland, Ohio, the other day, when he said: "More will be accomplished in the next twelve months to bring the world back to God than could be done in another quarter of a century." This deserves serious thought.

There has been started in New York within the past few weeks a paper entitled *The Fatherland*, a German enterprise, with the purpose of creating sentiment in this country favorable to Germany in the pending war. This paper will be sent regularly to 2,500 newspaper editors throughout the country, with the above stated object in view. The *Springfield Republican* is right when it says, in commenting on the American criticisms of the kaiser

and the German authorities, that it is not those who know least about Germany and Germans who are doing this unfavorable criticism, but they are people well informed, and who treasure days and months spent in Germany as among the most enjoyable of their lives.

The first break in President Wilson's cabinet was made by the President himself in the appointment of Mr. McReynolds to the United States Supreme bench. Mr. McReynolds is from Tennessee, and was educated in Vanderbilt University.

Montana has celebrated the twentieth year of its statehood. In 1864 this state had scarcely one man to 100 square miles of territory. In 1880 the total population of the territory was 39,000. Ten years later it was 143,000, and in 1910 it was 376,000. It is near the half million mark. The mining products of this young state are now over \$50,000,000.

That was a frank admission made by the *Universalist Leader* recently when it said: "Universalists must be missionaries or the Universalist Church will perish from the face of the earth." Any church will and ought to perish which is not missionary. As to the good to be accomplished by this particular church becoming missionary, is another question.

The General Conference of the Methodist Church in Canada will be held in the capital of the Dominion, beginning September 23d.

Imperialism must go in this age, and the individual, discovered by Christ, must come to his own. This horrible war, we trust, will help to force this truth to the front. The time ought to be past when millions of peaceful and peace-loving citizens can be plunged into a war at the caprice or command of one or a half dozen men, and made to shoot to death their fellowmen against whom they have nothing under the sun.

*Zion's Herald* continues its brave and Christian fight against the attempt to use Church Extension funds of the M. E. Church to erect a great Methodist Cathedral in Atlanta, Ga., where the M. E. Church, South, has one of its greatest strongholds. In a recent issue the *Herald* said with unanswerable truth and force: "When the civic differences have come to an end, and the country is one politically, the time has certainly come for the Church of Christ, in its divided branches, to come together. And the best way for our Methodism to demonstrate that it is in earnest in the matter, and that it has the real spirit of Christ, is to cease all attempts to build great churches under the very eaves of our sister churches, stop dwelling upon the breaches of the past, quit talking bombastically about our right to go everywhere, and in all frankness receive and discuss the propositions for reunion that are made us."

Turkey's latest budget provides for sixteen times as much money for her war department, including her navy, as it does for the cause of education of her population. This is suggestive.

The Black Pope, as the leader of the order of the Jesuits is called, died about the same time the Pope died.

We commented editorially a while back about Dr. W. B. Palmore, editor of the St. Louis *Christian Advocate*, having given up to some hundreds of poor squatters six thousand acres of the richest coal lands which he had discovered were his long years after his father had died. This immense tract was estimated to be worth ten million dollars. Some New York paper, commenting on the marvelous incident, said: "Doctor Palmore was a Christian fool; but, would that the world was full of them."

The president of the American Red Cross has appealed to the nation for contributions for the relief of the sick and wounded soldiers of the warring European nations.

The brother who takes us to task for the modest quasi-prediction of a naval Waterloo for the German fleet in the North Sea, is wide of the mark in assuming that the "wish was father to the thought," as he attempted to write us. We wish no such horrid thing, but we greatly fear that one or the other of the contending nations will meet a disastrous Waterloo. The prospects all look much as if it would be Germany that would meet her Waterloo in the present shocking war, which we condemn with all the ardor of our soul.

The inimitable Sam Jones about expressed it correctly when he said: "The Methodists were a little too religious to run a county fair, and not quite religious enough to run a campmeeting, so they split the difference in a Chautauqua."

The World's Eighth International Sunday School Convention is to be held for the year 1916 in Tokio, Japan. On this subject the Japanese Prime Minister sent a letter of welcome to the World's International Sunday School Convention at Chicago, breathing a spirit and tone not only of warm welcome, but referring to the advantages received by Japan by other international religious gatherings which have assembled in the Island Empire.

Rev. E. Stanley Jones, a missionary to India, and an old student of this editor's at Asbury College, in Kentucky, writes an interesting letter back to the Methodist press about Lucknow as the Saints' Workshop in India.

It is a great mistake for preachers to preach about what they don't know, or to preach their doubts about things they don't know, but ought to know.

We enjoyed the few days which Rev. Fred Mendell spent in the city during the last illness and the funeral of Brother A. S. Cochran. Brother Mendell was an intimate friend of the deceased and made a touching prayer at the funeral.

Perhaps Brother C. E. Cornell is not quaking with very great fear of an attack from Dr. Washington Gladden, charging him with panic and hysteria and fanaticism on account of his strong article recently in the *HERALD OF HOLINESS* on "The Spread of Mormonism." If the attack comes, let Cornell stand his ground. This admonition is, however, perfectly needless.

Doctor Bresee announces that Rev. W. C. Wilson will hold the Kentucky, Tennessee, Alabama, Mississippi, Southeastern and Lou-

isiana District Assemblies. We give a hint to the brethren in the territory mentioned that they will be wise if they seize upon Brother Wilson for evangelistic work between these Assembly dates. Fill his time up and you will not regret having had this strong and successful minister and servant of the church to assist in your revivals.

The true Christian ministry is a *voiceful conscience*. It is a soul on fire. It is a tongue of flaming entreaty to men to be reconciled to God. It is a heart of passion—a life of terrible and furious earnestness—a character steeped and dyed and immersed and saturated in absolute altruism. Its ceaseless and heart-agonizing cry ever is:

"Oh, for a passionate passion for souls!  
Oh, for a pity that yearns!  
Oh, for a love that loves unto death!  
Oh, for a fire that burns!

"Oh, for the power that ever prevails,  
That pours itself out for the lost—  
Victorious power in the Conqueror's name,  
The Lord of Pentecost!"

### Many-Sided Lesson

Self-abnegation is great. There is immense power to move in the fact that some one is denying himself for us. There is a tremendous power in the principle of substitution; or of vicarious suffering. How this moves and thrills us. How it stirs our very soul to think of the matchless patience and love in the sacrifice of Christ for us, which led to such suffering for us. Then there is a voice in nature all around us calling us to some higher good than nature has for us, if we could only hear the voice. God calls us through every tree and twig and breeze and sunbeam and bird and mountain and lake and flower and cloud. If we only knew that there were voices trying to arrest our attention, and to turn our thought otherward than to self and sense and time! In the following incident, have we not a many-sided lesson? Read it, and remember that somebody is trying to call you away from things temporal and perishing to the solid and the real and the true. It is by B. F. Hallock, in *Herald and Presbyter*:

Some years ago, in England, there was, as is well known, a young girl named Laura Bridgman. She had been blind and deaf and dumb from her second year. Her only contact with this world was through her sense of touch, and even that sense had not been cultivated. When she was eight years old, Dr. S. G. Howe, one of the greatest of American philanthropists, became interested in her pitiful condition, and sought to help her.

He began by taking her hand in his and reading aloud to her for a quarter of an hour. This he did at the same time every day. Then about the tenth day he omitted the reading, and watched to see if she noticed the omission. Week after week passed, but she gave no sign.

Finally, one day when the usual hour had come for the reading and he did not begin, she gave unmistakable signs of annoyance. That marked the first great step. Soon, he tells us, her advance was rapid. In time, Laura Bridgman, through Doctor Howe's efforts, became an educated and intelligent woman, alive to all the throbbing life of the great world.

When we read this remarkable story the tremendous significance of one particular moment in Laura Bridgman's development must impress us. It was a mighty moment when the conviction seized her. "Some one is trying to tell me something." Ever afterward her great purpose in life must have been to learn what that some one had to tell her.

Many, with far more advantages than Laura Bridgman had, have gone through a similar experience. They have looked out on the world, on its joys and its sorrows, its blessings and its tragedies, and found it all meaningless. Then one day it has flashed across them: "There's a meaning in these things. Some One is trying to tell me and make me understand!"

Then there remains for such a one, as was

the case with Laura Bridgman, just one thing—try to learn what that Some One would say. For it is God, through the loving, wooing, in-seeking Holy Spirit, who is standing at the outer door of our consciousness trying to reveal Christ and His saving work to each personal soul. It is indeed a mighty moment when the consciousness comes to any boy or girl, man or woman, "Some one is trying to tell me something," and he or she is brought to realize that it is the voice of the Holy Spirit in the heart. That is the supreme moment, when some friend well might voice the plea:

"Speak to him, thou, for he hears,  
And spirit with spirit can meet,  
Close: is he than breathing,  
And nearer than hands and feet."

That is the beginning of the renewed life. But, after that there remains just what remained for Laura Bridgman in her education, the steady attention to learn all that the Teacher will say.

### As Rome Sees It

Huerta's fall was a serious disappointment to Rome. As usual, Rome took sides with the wrong people in this muddle. She little cares if her choice of sides puts her in line with thieves or assassins, if that side is for her political advantage. She seeks her own advantage with brutal indifference to the rights or sufferings of the multitudes of the oppressed or outraged masses. This time President Wilson has taken and stoutly held

An exchange tells the story of a poor workman who told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it had been understood that to dream of rats denoted calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "That fat rat," he said, "is the man who keeps the saloon you often go to; and the two lean rats are my mother and me; and the blind rat, father, is yourself." The boy was a modern Joseph in the interpretation of dreams.—*Herald and Presbyter*.

a position not pleasing to Rome for which we commend him. The *Herald and Presbyter* thus states the situation. The *Herald and Presbyter* quotes from the *Observer*, a Roman Catholic paper, as follows:

The present muddle in Mexico is due chiefly to Mr. Woodrow Wilson—to his stubborn refusal to recognize General Huerta as President, and to the aid that he has given to the rebels against the de facto government. But for him, Mexico would long ago have settled its internal affairs. But for him, the rebellion would have been suppressed. But for him, in peace a President would have been elected.

For Mr. Wilson to insist that Mexico must have a President of the political and anti-Catholic party, of which Villa is now the chief representative, is an outrage not only on the decent people of Mexico, but also on the Catholic citizens of the United States.

The *Observer* is not a partisan paper. It is religious. It has some readers who are Democrats and some who are Republicans. It takes no interest in party politics. It has a great respect for the office of President of the United States. It has had, and still has, esteem for Mr. Wilson. But where faith or morals or Catholic rights are concerned, it will speak out its honest opinion, without prejudice, partiality, bitterness or favoritism. It will tell the truth, and let the consequences take care of themselves. Therefore, in supporting the Villa faction in Mexico, this

paper is convinced that the President is making a disastrous mistake.

### The Legs of the Lame Are Not Equal

Unbelief seems oblivious of its inconsistencies and absurdities. Yet men reputed very bright, yea, even intellectual, see not this absurdity, but continue to press the claims of scientific absurdities seriously. We can account for it only upon the supposition that their eyes are blinded from seeing and resisting so much light, and now they are given over to believe a lie. Grapho, in *Congregationalist*, puts this matter in a strong light in the following words:

A day may be crowded with destiny, an hour with vast issues, moments may be precious. A geologist gives millions of years to the making of a rock or the formation of a delta, but what are rocks or sand compared with man? Why, then, did time spend its millions of years upon dumb stone, upon mud and water, and now give us such a little pinch of its viewless substance? Who knows? Does the scientist himself know? Is he sure that he is not a prodigal spending his time in riotous living, when he goes into that far country and puts millions of years in to the making of fossils? Could all creation stand the expense if the job was done at union labor wages? Surely there is something queer about this, that unmeasured cycles of time were given to mixing mud and water and baking it into an earth and then giving man such a little while to live on the earth. Reflect upon it for a moment, and it seems like an awfully lopsided arrangement, a thoughtless and absurd way of doing things.

### Things the Fathers Didn't Know

There are many things in modern church life and activity the fathers knew nothing of. It is not always that these fathers need our commiseration for their ignorance. They accomplished exploits for God without this modern wisdom of things of which much boast is made. There are many modern ways of raising money for church purposes of which the fathers were ignorant. Whether the supposed superior wisdom of the moderns is to their credit, we beg leave to deny positively. We have always claimed there was but one proper way to raise money for the church and that was Paul's method as laid down in his letter to Corinthians, "the laying by upon the first day of the week as God hath prospered us." The *New York Christian Advocate* thus writes of another species of ignorance of the fathers:

"Our fathers knew nothing of our modern religious diplomacy. They prayed mightily for weeks, and finally a revival broke forth. They always supposed that it was a gift of God. It never occurred to them that they might have saved themselves a deal of bloody sweat and agonizing supplication if they had paid more attention to printing and other forms of advertising. The only team work which they understood was a congregation of faithful souls, hot with a passion for other souls, engaged in rescuing the perishing. Dinners for the discussion of shrewd schemes for catching the elusive and suspecting man did not enter into their calculations. They were so absorbed in the quest for power with God and man that they often forgot to dine at all. They had an idea that the foolishness of God was better than the wisdom of man. The fact is that we, their successors, waste more brains, but make a smaller draught on God than our fathers, and with the inevitable result of a weakened evangel. When we were not ashamed of the miraculous we saw wonders. Now we write books to show that revivals of religion are pernicious, that the spiritual contagion of the crowd is perilous, that any kind of emotional excitement in a church is hazardous, and that all the phenomena of conversion may be counterfeited by hypnotic suggestion. Our brass-bound, copper-riveted, four-square intellectualism practically says that God is everywhere, and then finds Him nowhere.

OPEN PARLIAMENT

# What Do I Know About Rum?

OPEN PARLIAMENT

Y

OU ask what I know about rum? You want facts, I'll give them to you. I served as the pastor of a large church (the First Church of the Nazarene) in the city of Chicago for over five years.

This church, unlike many others, was in constant revival, week after week, and we made a *specialty* of helping the "down and outs." Chicago is virtually full of this class, because there are more than *seven thousand drunkeries* (saloon) is too modest a name for this institution) at work night and day turning out the poor fellows, who finally have no hope, no home, no money, no friends. Only a drunkard's grave and hell await them. These men swarm and breed down on Clark Street where "Hinkey Dink" has his great joints. Depraved by drink, with body, mind and soul vitiated and damned, they would come out to our church to try the "Calvary Cure." Hundreds of them were at the mourner's bench, and not a few professed religion.

To hear their agonizing cry, to see the tears streaming out of their eyes, to look upon their bloated faces, was often enough to melt a heart of stone. Many of them had seen better days; but drink had robbed them of home and loved ones, and they were now worse than outcast. Poor fellows! they wanted to be delivered, they tried hard, and a few pulled through.

But we had no place to put a "new" convert (philanthropists have neglected here), where he could have rest, healthful food, and Christian environment, so, often he had to go back to a cheap lodging house, usually located amidst a hundred hell-holes and old companions, where the fumes of liquor and a thousand

temptations beckoned him down to hell. Many fell, and went to the potter's field, and a drunkard's grave. "No drunkard shall inherit the kingdom of heaven." Oh, the horrors of the drink! Mentality, spirituality, and physical life, family and friends, all, more or less disgraced and ruined.

But let me tell you of "Big" Bill Wright. He was one of "Hinkey Dink's" political henchmen, in the First Ward, for years. "Big" Bill was in jail a number of times for drunkenness or fighting. One day, a member of the church got him out, and brought him, half drunk, to the church, where a revival meeting was in progress. He sat half asleep in a pew, when I shook him, and finally dragged him to the mourner's bench, and shouted in his ear for him to call upon God for help. He finally began to pray, then to cry, then to plead to be delivered from the curse of sin and drink. The people helped him with their mighty praying, and "Big" Bill was gloriously converted. I got him a job washing dishes in a restaurant out in Englewood, the temperance district of Chicago, found him a room with a Christian family, and "Big" Bill made good.

"Hinkey Dink" and his crowd pulled hard,

especially on election day. They offered "Big" Bill as much as \$20 if he would help them just one day, but he withstood the temptation, and remained steadfast. One night, in the church, after giving a clear, unequivocal testimony to the saving and keeping power of Christ, "Big" Bill sank back in his seat with heart failure, and in a few hours slipped off into the world of Light where there are no temptations.

What do I know about rum? Its ravages are inexpressible. It makes human beings with immortal souls, lower than hogs in the wallow. It robs of every noble, human instinct and virtue. It curses, blights, ruins, degrades, withers, spoils, damns everything it touches. It is humanity's supreme curse, and the direst enemy of the church and the home.

The remedy: The "Calvary Cure" has permanently saved tens of thousands. Jesus Christ *can* and *does* remove the appetite for drink. Multitudes testify to this fact. But this is too slow, as many doubt it, and will not go where they can hear His name proclaimed. The next best method is to stop its manufacture and sale. Remove the temptation from the weak, and preserve the coming generations from its frightful blight. This is practical, it can be done. Prohibition *does* prohibit, and in every state where it is tried, crime and poverty are reduced, and drunkenness almost vanishes. Whiskey, beer or wine are detrimental to health and morals. Their use does not make for character or good citizenship. But temperance, sobriety and righteousness elevate humanity, and surely lead to prosperity. Which shall we have? A sober, industrious, prosperous nation, or a drunken, licentious people, dominated by crime and revolution?

## Faith

Written by MRS. FANNIE ERB

FAITH is something so mysteriously divine, a product so entirely heavenly, so vast and far-reaching in its importance, to not only our salvation, but to our service and relationship with God, that it cannot be fully understood, explained, or accounted for.

All we know of faith, we learn from the Word of God, outside of what we actually experience in our own lives.

There are different kinds of faith. In the New Testament we read a great deal about being in the faith, meaning the faith of the Gospel. But this is simply a reference to the Gospel, or salvation, and not an active faith.

Active faith can be divided into saving faith; faith through which we are sanctified; healing faith; faith for certain occurrences. Yet these are different from the faith each child of God receives as a special inheritance, a personal private deposit in the soul, that determines their special individual usefulness, their growth in grace, their enlargement, their ripening into restful, patient, humble, sweet, mellow saints (Titus 1:1).

Faith of whatever sort it is, if it is genuine faith, is always pure, because it comes from God (Rom. 12:3; Heb. 12:2; Eph. 2:8). We are never tested as to the quality of our faith, but as to quantity, and whether we have any at all. We read of those who were weak in the faith, but nowhere do we find where faith itself is called weak or faulty. Jesus did not say, "Oh, ye of weak faith," but He did say, "Oh, ye of little faith."

Happy the man or woman who has a grain of real faith! Its price is above rubies, and it never fails.

Many people try to work up, what they call faith, by their own human efforts, and try to exercise faith, when faith is not there. Faith is the easiest thing in the world to put to work, if it is on hand. Indeed, you cannot keep it from working; it works itself, and is its own advertisement. A good bank account of faith is better than millions of dollars worth of stocks and bonds.

But faith is neither worked up, or prayed down. You might pray for months for faith, and the heavens be as brass, and the earth as iron under your feet. Faith must come from God, and He is never tardy in granting it, when our part of the conditions are met. Faith comes spontaneously, just as soon as we are ready to receive it. If it is pardon we are seeking, just as soon as every confession is made, every sin abandoned and repented of, all restitution made—in short, a full surrender made in every detail to God, faith will immediately be given as a gift from God to grasp the promise.

The same in cleansing, only instead of repenting, we consecrate, and the moment all is on the altar, faith springs up, and the work is done.

The only real condition under every circumstance is a complete abandonment to the will of God. Now we know it is always His will to save and to sanctify, so in these instances, all we have to do is to meet the conditions, and ours is the answer; through God-given faith.

But when we seek healing, financial help, and other favors, we are not always sure it is His will to grant us faith for the answer. Paul asked three times for a certain favor

to be granted him, but it was not God's will to grant it, and He said, "My grace is sufficient for thee." In such a case, to plead for faith is useless; the only thing we can plead, is grace to say: "Thy will be done." A complete yielding to the divine plan in the matter.

God desires above all else to conquer us, and subdue us, in such a manner that we are perfectly pliable to His touch, and workings. He knows whether lessons learned through suffering are better for us than health would be, or may see it best to defer faith, until the desired object of the trial is realized, then grant the faith that always brings results.

But the faith, without which it is impossible to please God, is not this occasional faith, which is given for special needs, but is a settled, constant, abiding faith, which is constantly sinking away into God, living in the center of His will, and welcomes alike suffering or health, sorrow or joy.

It never questions God's dealings, never is anxious for the future, never complains or murmurs, for it sees God in everything, and rests so completely in His all-wise oversight and control, that it is satisfied with whatever He sends, and leaves its life completely in His hands.

But how scarce such faith is! All of God's children have a portion of this faith, but how slow they are to let God have such unlimited control of all their being, to obey Him in every detail, that their faith may grow, and enlarge.

God says: "Forward!" But they peer into the darkness ahead, and pull back. God says: "Stand still!" But they are afraid the enemy

will overtake them and they move on to their sorrow. When they ought to give recklessly, and hilariously, they fail to trust God for the future, and then lament their lack of faith, and fruitfulness.

God can only enlarge those souls who know not what it means to back down when He speaks, who are more concerned for souls, and God's smile, than their own ease and pleasure, and selfish desires.

This kind of faith will not go to pieces in the fire, will hold steady when between the millstones, will not shrink when on the emery wheel, and can only be granted those who have learned the lessons of submission and utter abandonment to His will.

Every bit of suffering we pass through is a test or trial of our faith (James 1:3; 1 Pet. 1:7).

Every temptation is a snare set for our faith. The devil knows one sin between us and God will shut off faith, and without faith we are lost.

The soul is like a vine that is constantly

sending out tendrils, by which it clings to surrounding objects. Every time the soul goes through a trial or test, it shoots up a tendril of faith that clings to, and takes hold on God. After many years there will be thousands of these tendrils of faith, uniting the soul like a cable to God, holding the soul so steadfast and immovable that nothing can separate it from God, if it continues faithful.

How we love to see aged, grey-haired saints who have been in the way for thirty, forty, or more years! How simple and childlike their ripened faith is! What an inspiration it is to look into the restful tranquility of a face where faith has graven lines of eternal peace and rest! They seem to see beyond the veil, and hear the sound of angel wings!

Oh, for more utter abandonment! More capacity for the workings of the Master hand! More yielding to His sovereign will! Then would our lives touch others in constant blessing; then would faith spring up for greater things, and through us His cause prosper, and we ourselves expand and enlarge in divine

things, for the greatest faith there is, is the faith that obeys God implicitly, that trusts His commands as well as His promises, relies upon Him in the dark, as well as in the light, lets go every earthly tie, and clings only to the mighty hand of its God.

Oh, for a faith that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink,  
Of any earthly woe!

That will not murmur or complain,  
Beneath the chastening rod:  
But in the hour of grief and pain,  
Will lean upon its God.

A faith that shines more bright and clear  
When tempest rage without,  
That when in danger knows no fear,  
In darkness feels no doubt.

This is the faith that overcomes moment by moment, day by day, that conquers inch by inch, step by step, and will finally see us through the pearly gates.

## The Humiliation of Christ

Written by REV. GEORGE McCULLOCH

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

When He chose His twelve disciples they were mostly from amongst the poor fishermen around the shores of Galilee. They had neither horse nor buggy nor chariot to ride in, but footsore and weary they traveled over the hard, flinty roads of Palestine. In fact, He might well have been called the Prince of Poverty, as He was able to say to one who wished to go home with Him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

### An Unfailing friend

Written by A. G. BURLINGAME

**I**N Jesus I have found a Friend  
Whose love can never fail;  
His grace will keep me to the end,  
However fierce life's gale.  
His blood now cleanses me from sin;  
Great joy He does impart;  
His perfect peace abides within,  
His love now fills my heart.

The glories of the unseen world  
Some day shall meet our view.  
No more temptation shall be hurled  
Upon God's faithful few.  
But face to face with Christ our King,  
And loved ones glorified,  
His grace we shall forever sing,  
Who once for sinners died.

Awake, my soul! Such matchless love  
Demands my highest praise;  
With heart e'er stayed on things above  
I'll walk in heavenly ways.  
With steadfast hope and purpose true,  
Obedient to God's will,  
I consecrate my life anew,  
His purpose to fulfill.

**I**N considering the subject of the humiliation of Jesus Christ, as seen in His life, and as set forth in the language of the inspired writer, we are apt to think of His life as beginning at His birth, just like all other men born into the world. But this is a mistake, as He always existed.

In order, if possible, to understand fully the depth of His humiliation, we need to measure it from the height of His position as "King of kings and Lord of lords," and the measure of His glory.

As "being in the form of God," and "thought it not robbery to be equal with God," and also as being associated with the glory of the Father and with all angels and archangels in the realms of eternal glory, who can tell the measure of His glory in heaven so as to be able to fathom the depth of His humiliation and degradation here upon the earth? For the same writer hath said: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

So we will leave that part of it as, "things which are not seen," and consider the "things which are seen," in His life here in this world, as a small part of the depth of His humility in saving a lost world. It is said of Him that when He came to this world, a convoy of angels accompanied Him, "Praising God and saying 'Glory to God in the Highest, and on earth peace, good will toward men,'" and the same angel told the shepherds, "Ye shall find the babe wrapped in swaddling clothes lying in a manger." And as St. Luke records of Him, "Because there was no room for them in the inn." It is well said of Him that, "He made himself of no reputation." To anyone anxious to have a good reputation it would have been a serious strain on it, to have it said of them, or their parents either, that they were so poor as to be born in a stable and cradled in a manger. Yet such was the humiliating conditions and circumstances at His birth.

In fact, poverty was His lot and condition all through life. His parents were poor, and no doubt He worked with His hands as a carpenter in the shop with His father. He was dressed in the garb of the poor. It is said of Him that His "coat was without seam throughout," which is said to be the way in which the poorest class dressed in those days.

But the eighth verse speaks of a deeper humility still, which reads as follows: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," which means having found Himself with a human body, and the nature of a man as well, He humbled Himself, or submitted Himself, to die on the cross. He need not have died, as He declared: "No man taketh my life from me. I have power to lay it down, and I have power to take it up again." He could have paralyzed the hand that would have dared to drive the nails into His hands and His feet, or He could have laid His tormentors dead at His feet. But no, for our sakes and to save a lost world, He humiliated Himself to die "even the death of the cross." Even to make His death more ignominious and more humiliating, His enemies had Him crucified between two thieves, so that they might add insult to injury.

As we read these things it ought to touch our hearts with a deeper love for Him and in contemplating His life and character, we ought to learn in a deeper sense than ever the great price He paid that we might go free. As we hear His expiring cry on the cross, "Father, forgive them, for they know not what they do," may we learn more fully how to manifest His meek, humble Spirit when under trials or persecution, and thus be able to "adorn the doctrine of God our Savior in all things." Amen.

"We are not able \* \* \* We are well able." A Swede started out as a missionary to India, and some friends tried to dissuade him from his errand. "Why, man," they said, "it is so hot there you can't live. It is 120 degrees in the shade." "Vell," said the Swede in great contempt, "ye don't have to stay in the shade do we?" It was entirely possible, he thought, for any man to find larger hardships if the smaller ones are too trying.—*Ex.*

It is ours to preach Jesus as the One who regenerates. "Ye must be born again." There is no other way to get back to God. Jesus alone has power to transform the nature of sinful man. He alone can give life and beauty where there was rottenness and death. No miracle of the material universe can compare with the regenerating power of Jesus in the human heart.

# The Source of True Happiness

Written by NINA DEETER

**T**RUE happiness is not to be found in merely earthly elements. The soul that would possess true happiness must find it in the kingdom of God, which does not consist of perishable things, as meat and drink, but of righteousness, peace and joy through the Holy Spirit. He aids in the development and exercise of those thoughts and principles of righteousness which underlie and establish God's kingdom on the earth, the exercise of which brings peace and joy to the soul.

Right principles are the highways along which God moves; and every soul who has faith enough to follow them will meet and walk with God, and be led to success and happiness.

Men can neither see nor appreciate God and His kingdom without having right principles; and so it is not strange that His kingdom and its righteousness, peace and joy are taken from those who reject and refuse to live righteously.

Righteousness consists in right conduct toward God and our fellow-man. Right conduct toward God consists in loving Him with the whole heart, strength and mind; toward our fellow-man, in loving him as ourself. Loving God, we will keep His commandments; knowing them, happy are we if we do them. "He that keepeth the law of God, happy is he."

Obedience to the divine commands necessitates holiness of heart and life. The law of Jehovah is the standard of holiness; the Lord Himself the only proper model for study and imitation; therefore, of the man of holiness it is said: "The law of God is in his heart, none of his steps shall slide." And hence it is written: "Be ye holy, for I am holy."

Holiness and happiness are divine sisters; twins, always seen together. We may visit the mansions of the rich, and the palaces of kings, yet if holiness be wanting, in vain do we search for happiness. It is not there. We may visit the abodes of the poor, the cottage of the afflicted, the hovel of the dying; if we find the inmates in the possession of holiness, there also we find happiness; poverty does not expel her, affliction does not drive her away; death even cannot bring a separation; united are they in life, undivided in death, inseparable to all eternity.

If you would be happy, seek ye first the kingdom of God and His righteousness.

WARRENSBURG, MO.

## Some Things

CONTRIBUTED

**T**HERE are many things we need in our experience, life, environments. Again it must be said, "The greatest of these is love." Not so much human love, which, as beautiful as it may be, may glow into fierceness, and burn up in jealousy, hatred and revenge; but divine love, which glows in tenderness and compassion, and in relation to evil burns with indignation only at the wrong itself, and would press to its heart the penitent wrongdoer.

It is not simply righteousness we need; righteousness would have irrevocably crushed us all. We need that somewhat which is higher and richer and more resourceful. The law is still weak and can not do that which needs to be done; that which will love and vindicate righteousness, and yet find a way to deliver those whom righteousness would crush.

This alone gives us hope, and to be filled with it alone makes us saviors of men.

It is easy to condemn; it is sometimes not difficult to frown upon an upturned face full of anxiety to get away from some spectre of wrong-doing. It is sadly not as rare as it

### Sunshine

The power of a sunny soul—a man who carries sunshine in his very presence, to transform the most trying situation in life, to light up the way even in the darkest gloom—is beyond all power to compute.

The world loves a sunny soul, the man who carries his holidays in his very eye; whose face is a pleasure-ground. The magic power of the sunshine man to transform the most trying situation in life is worth more than a fortune in money. There is a great medical value, also, in good cheer. A patient has a better chance of regaining his lost health if he is cheerful and optimistic than he has if he dwells on his pain.

What a wonderful thing it is to be able to carry one's sunshine with one, to cast a glow of brightness and joy upon every condition in life! The power to transmit gloom into gladness, the mirth-provoking faculty, is worth everything to the youths who are starting out to make their own way in the world. They pass through life with much less friction; they carry a talisman that will make them welcome wherever they go.

The determination to be kind and helpful to every one, to be cheerful and optimistic no matter what comes to us, is one of the noblest of ambitions. The persistent effort to give everybody a lift whenever possible, to make everybody with whom we come in contact a little better for the contact, to radiate sunshine, cheer, hope, goodwill, to scatter flowers as we go along, to enjoy each day, to live the present to its utmost and not to wait for tomorrow before we begin to enjoy—this is the open wide door to happiness.

Happiness is a question of heart and not money. It is a mind and heart and not things that make the joy of living.

I know children who are so poor that they have never known such things as toys, as most children have them, and yet some of these children are as happy as a lark. Put them on the street or in a garret bare of toys, and they will have plenty of things with which to play and to amuse themselves. These children sometimes make me ashamed of the fact that I have not found this same secret of gladness and joy. They know how to be happy. They are infinitely happier than some rich people who do not look to mind but to things for their happiness.

If there is a pitiable object in the world, it is the person who has soured on life, who has become cynical, and who sees only the crooked, the ugly, the discordant, and the bad.

Cheerfulness is a sign of sanity. It is the person who has no laughter, no fun in his nature, the person who becomes morose and melancholy, who is in danger of losing his balance.—*Success.*

might be to find a self-centered sense of righteousness smiting back into the depths, the face that has come for the last time to the surface of the waters of hope.

Love stretches out its hands to help. "Love hopeth all things," and "never faileth." We come to the end of all else, but there we touch the Infinite Himself. It burns in the heart of both preacher and hearer in holy passion, revealing the Word, and bringing nigh the glory which is about the throne. Love is always personal, and divine love is the Divine Person, who is manifest to save and glorify.

To be filled with divine love, or to be thus the habitation of God, is to have all men who look, read in our faces, hear in our voices, and see in our ways, the helpfulness and hope, without the sight of which they would scarce dare look up and trust even heaven itself. If they see it not in us, some may never see it. To be repelled where they looked for succor, means despair. Will not their arms, as they go down, be wrapped about us who fail them? Can they sink, and we rise? Is not a soul, really disappointed in us, a millstone about our neck?

If for illustration we may presume the unthinkable, what would we think of even Jesus, had He failed the woman, instead of writing His words of mercy on the earth, and speaking hope to her at last? With Him love always had its way to bring hope to any trembling, longing heart. Shall it be so with us?

Though righteousness be as high and pure as the great white throne, shall it not be stained with blood until smilingly it welcomes the sin-stained penitent to stand beside the Christ? How infinite must be the mercy that can ever fill my soul with comfort or unction, with the cold arms of a perished soul about my neck. I might have stretched out my arms and helped him, but—

We preach Jesus as man's sanctifier. Away back in history, God gave His unchangeable command, "Be ye holy, for I am holy." But as man caught a glimpse of the holiness of God, his heart melted with fear and he cried for God to cover His face. But Jesus came and "suffered without the gate, that he might sanctify the people with His own blood" so that now, by this "new and living way which he hath consecrated for us," "we have boldness to enter into the holiest." "Without holiness no man shall see God," so we preach holiness, "for both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren." We preach Jesus as the sanctifier, that every man "may stand perfect and complete in all the will of God."

Do we believe there is an everlasting hell? An everlasting hell for every Christless soul? And yet we are languid, formal, easy in dealing with and for the multitudes that are near the gate of that tremendous furnace of wrath? Our families, our schools, our congregations, not to speak of our cities at large, our land, our world, might well send us daily to our knees; for the loss of one soul is terrible beyond conception. Eye has not seen or ear heard, nor has entered the heart of man what a soul in hell must suffer forever. Lord give us bowels of mercies. "What a mystery. The soul and eternity of one man depend upon the voice of another."

# Mother and Little Ones

## How My Boy Went Down

It was not on the field of battle,  
It was not with a ship at sea,  
But a fate far worse than either  
That stole him away from me.  
'Twas death in the tempting bottle  
That reason the senses drown;  
He drank the luring poison,  
And thus my boy went down.

Down from the heights of manhood  
To depths of disgrace and sin,  
Down to the worthless being  
From hope of what might have been.  
For the brand of a beast besotted  
He bartered his manhood's crown;  
Through the gate of sinful pleasure  
My poor, weak boy went down.

'Tis only the same old story,  
That mothers so often tell,  
With accents of infinite sadness,  
Like tones of a funeral bell.  
But I never thought once when I heard it  
I should learn its meaning myself;  
I thought he'd be true to his mother,  
I thought he'd be true to himself.

But alas for my hopes of delusion!  
Alas for his youthful pride!  
Alas! who are safe when danger  
Is open on every side?  
Oh! can nothing destroy this evil?  
No bar in its pathway be thrown,  
To save from the terrible maelstrom  
The thousands of boys going down?  
—Michigan Christian Advocate.

## The Whipping Boy

When Master Rodbeard found that Barnaby had been kept in ignorance of the fact that he had been appointed whipping-boy to Prince Edward, his first thought had been a cruel one. He had decided that he would be the one to acquaint him of the fate which awaited him, so that he might be gratified by witnessing Squire Colet's misery on his son's behalf. But the Squire, though he did not at all like leaving Master Rodbeard with his wife in the oak parlour, slipped out at a secret door in the panelled wall when his visitors' back was turned, and going in search of Barnaby, soon laid bare the secret he had withheld.

To his great relief the boy uttered no word of reproach. He did go white for a moment, then he fixed his eyes on his father's face and said: "Tis scarce just, this bargain, but I find something in my heart which puts it right." He smiled brightly and his color became rosy again.

"And what may that be, my son?" asked his father.

"Tis the flower of love I find growing there for Ned. Only yesterday he asked me to call him so. Since I love him, the stripes will not hurt. I'll try to bear them, be they ever so sore. I'll just think I'm dying for the Prince."

"A brave Colet, by my soul!" cried his father proudly.

Barnaby's pony was soon saddled, and with a steadfast face he rode away by Master Rodbeard's side to his strange trial.

The unjust punishment allotted to the whipping-boy was of a piece with many such cruelties suffered in those old unhappy times. Master Rodbeard had been made very angry by some taunting words about their old quarrel which Squire Colet had flung at him as they parted, and he resolved that he would not spare his enemy's son. But there was a region into which Master Rodbeard could not penetrate; a serene kingdom of the soul where dwelt "a noble army, men and boys," who had

"Climbed the steep ascent of heaven,  
Through peril, toil, and pain."

Barnaby Colet was one of that army when

he was conducted back to his home after dusk. His father lifted him from his pony, so stiff with weals that he could hardly walk, though he would have no help till his mother held him in her arms and led him away to his chamber to have his sores dressed.

Next morning, while the dew was still on the grass, the lady of the house, happening to pass through the hall, was surprised to see a richly dressed boy standing in the doorway. He doffed his plumed hat, and bowed courteously, when he caught sight of her. "Oh, Mistress," he cried, "how is he? I have come to hear if it be possible for me to speak with Barnaby—to ask his forgiveness for the sore punishment which he bore in my stead. May I enter?"

Mistress Colet's face had been softening at every word which fell from the Prince's lips. She kept silent for a moment as she gazed at him, then she curtsied low. "Enter my house, your Highness, as you have already entered my heart by that speech," she said in a voice like a benediction.

The Prince came forward and laid his head against her shoulder and wept. "You are Barnaby's mother and yet you forgive me. 'Tis wondrous kind! Yet I cannot forgive myself. Only this morning I heard from my serving-man the horrid news that Barnaby had been whipped for me. 'Twas he who undertook to help me to get here." "But you are trespassing again," cried Mistress Colet in alarm, "and it will bring punishment on my boy."

"Not so; if I be the King's son, that evil shall not happen more. I'll have the cruel bargain stamped out of this realm of England. No one shall suffer for my wrongdoing as Barnaby has done," said the Prince with a resolute air.

"Ah, sir, that rests with God! You cannot tell what may happen down the long stretch of time," replied the lady. "Mayhap there will be fond hearts, like my Barnaby's, so full of love and fealty that they will be found eager to suffer and to die for the Prince they love."

"It may be as you say, Mistress," replied the Prince, with a light in his blue eyes. "And such suffering, I feel, would be dear to the heart of any true Prince. But you know 'tis different with my poor whipping-boy. How I hate the name!"

"Not more than I did yesterday," said Mistress Colet, with a smile. "But I would have you know that Barnaby's love for your Highness is so great that he went joyfully to meet his punishment."

"Oh, the wonder of it!" cried the Prince, clasping his hands. "May I see him?"

"Barnaby has fever on him, it might be hurtful to your person," said Mistress Colet doubtfully. "Nay, do not urge it, your Highness," she added, as the boy looked pleadingly into her face. "I dare not run the risk for you."

"Tomorrow, then, I may see him, if not today?" asked the Prince.

"God grant he may be well enough. 'Twill be a great joy Barnaby to see his Prince."

The Prince thanked her, and, bowing again, took his departure from the old manor house with a happier heart. And as he rode away he uttered a fervent prayer for Barnaby, who had undergone such undeserved suffering for him.—Mrs. Milne Rae, in *Bombay Guardian*.

## Buddhist Finds a Heart of Peace

Pastor Gia had just completed his sermon in Lang Yia church and he was turning to take his hymn book to announce the concluding hymn. Suddenly the quiet of the congregation was broken by a voice. "I beseech thee, pastor, to grant me baptism."

The minister looked up, and the eyes of all were turned on the man who walked up the aisle toward the pulpit. It was Hu Shih Zwin, a capable, even, distinguished,

teacher in the school for boys. The congregation knew him well. Formerly a devout Buddhist, even after his connection with the mission school, he had depended on the practice of the customs of that creed for peace of heart. Compulsory attendance on church service had quickened his conscience, and by day and night he wrestled with the leadings of the Spirit of God.

Sleep departed from him, and after a few weeks he was unable to attend to his classroom duties. In his distress of spirit he turned still more steadfastly toward the creed of his training, his devout family doing all in their power to help him to find quiet of soul in the rites of Buddhism. Yet war he in torment of heart.

One Wednesday afternoon at prayer-meeting Mr. Hu leaped to his feet, and with face turned toward the skies earnestly confessed his sins and besought the pardon of the Father. Since that day the Christians of Ichowfu had been bearing his burden on their hearts, and praying for his salvation that would bring peace to his heart and sleep to his tortured body.

When, therefore, Hu Shih Zwin publicly asked for baptism, the clergyman turned willingly toward him, feeling confident that God had wrought His own work in the man's soul.

In the presence of the congregation, intent on every word, and of three elders, Pastor Gia asked a few simple questions, to which the suppliant returned ready and convincing replies. The sexton had run for a bowl of water as soon as he understood the loudly called request and brought it forward as the brief examination was concluded. Then, though the request had been an unusual one, the minister proceeded with the baptismal sacrament. After a few words of prayer Hu Shih Zwin, child of God, walked back to his seat, the congregation rejoicing in assurance that now he was to find peace of soul.

But as the days went by it became evident that not yet was all well with Hu. Still was he unable to rest by night, or to attend to his tasks by day. Evidently some trouble, some reservation was preying on the man's conscience. His classes were neglected, he walked the streets hollow-eyed, like a lost soul unceasingly seeking some power to stay the gnawings of remorse.

At last the end came and the secret was revealed. Again the congregation was sitting silent in its place, the minister had concluded his discourse, when once more that voice rang through the church. "I have something I must say!"

Half staggering to the front of the auditorium, Hu turned a haggard face on the people who had been praying for him.

"For many nights I have not slept," he said passionately, and the wild look of him made some of his hearers turn restlessly in their seats. "I have felt that I was at the point of death. I deeply feel that my illness is nothing but the result of sin. My sin I acknowledge, and now—I wish to dedicate myself unreservedly to the Lord as a minister of the Gospel. I have not been willing to take this step, but now I wish to announce that when I recover I shall serve God in the ministry."

A silence of intense interest pervaded the room. "My faith," went on the impetuous voice, "my faith is not yet deep enough. But I believe that the faith of Pastor Gia has reached home. I therefore request the pastor to place his hands on me and pray for me."

To this second emergency also the resourceful minister was equal. He stepped to the side of the quivering speaker, laid his hands on the man's shoulder and said, "Let us rise for prayer."

The prayer that followed was of gratitude to God for Hu Shih Zwin's repentance and surrender, for the congregation and the pastor's assurance of his salvation, and for his determination to become a preacher of the Word, and of fervent petition for his speedy recovery of health.

At the final "ya-men" uttered by the pastor, Mr. Hu lifted his hand above his head in affirmation, and solemnly proclaimed: "I desire to become the true servant of heaven!"

Again he resumed his place, assured at length of peace for his soul.

Next morning Elder Djang Kei Zwin sought out the former Buddhist at his home. Within he heard a movement. "Are you there, Shih Zwin?" called the elder. "How is it with you?"

A vibrant voice replied: "Just awake—I slept all night. At last, at last, I have found a heart of peace!"—By Paul Patton Paris.

## When the Nest Is Deserted

The old man rose stiffly from digging in the flowers about his wife's grave, and stood with his hands on his hips—surveying his work approvingly.

"Them little spring-beauties is doin' fine this year," he mused, "an' the crocuses and johanny-jump-ups air, too. This bleedin'-heart ain't holdin' up with the rest, though. Mebbe the place is too shady—back o' them evergreens. Seems like it needs sunshine, same as the human heart. Jest a little sunshine, I always say, to keep the heart a-bloomin'. But mebbe it'll perk up a little when the weather gets warmer, and time comes for it to bloom."

He stopped and stroked the little plant lovingly, then sat down, as if suddenly tired, on a weather-beaten gray rock.

"I dunno, though, Marthy, I dunno," he went on addressing his dead wife. "It's hard to be lightsome when the heart's a-bleedin', whether it be flowers or humans."

He paused as he scraped the dirt carefully from the hoe, and pushed the battered old hat back from his forehead.

"Mebbe 'tain't right for me to feel so, Marthy, an' mebbe 'tain't the children's fault, but seems like it's powerful little I can do for 'em now, since Tommy's sech a fine doctor, an' Minnie's married so grand an' rich, an' Hettie's gone to keer for the old folks at the Old Soldiers' Home. Time was when there was a sight of things we could do for 'em, Marthy, when they was child'en, an' we lifted their little troubles from their hearts, an' showed 'em how to grow, same as I lift the clods of earth out o' the way o' the little flowers. Seems like there wa'n't a minute in the day without a lesson to get, or a finger to wrop up, or some little trouble to settle. I mind me of the time, Marthy, when you couldn't keep your ap'ons from tearin', for the little hands that was always tuggin' at you for somethin'; an' now, it's all I can do to keep my old heart from breakin', for the hands that never ask for nothin'."

The old man's eyes held a look half pain and half tender reminiscence as his gaze rested on the rim of the blue hills beyond the little burying-ground. Tenderness for the happy, useful past when he had power to minister to his children's needs; pain for the fruitless present when he had been robbed of that power.

At his feet lay the grave of his wife—dead these many years, and the mounds of three little babies—tender blossoms that had perished with the first rude blast from the world. At their heads stood the crude time-stained stones that marked their resting places—material symbol of the monument of enduring love in the old man's heart. About them were grouped the century-old trees, knotted, and gnarled, and bent from the storms of many winters. The fences were time-worn and dilapidated, and in many places had fallen away altogether. Even the sky seemed to be grayer here than elsewhere; but nothing looked more old or worn than the child-bereft old man.

"Twa'n't always this way, Marthy—not always. Time was when they was first married, an' lived about here in their little cottages, that I was mighty handy in turnin' up the beds in springtime, an' puttin' in the seeds for Minnie. But she's got a gyard'ner, now, an' she won't let me touch the flowers for fear of spillin' 'em. Hy-guy, Marthy, an' I could teach that high-falutin' gyard'ner somethin', too, about raisin' flowers. He's got the beds all laid out so even there ain't a spot you can walk on for fear of trompin' somethin'. The child'en us'ter run wild over the gyarden at the old place, same as the little blue-eyed grass, trompin'

on anything they pleased. An' I dunno, Marthy, but what they're keepin' it up, only it ain't flowers they're trompin' on now.

"I us'ter teach Tommy's child'en their lessons, too, when he lived out here an' doctored roun' the country," he went on, after a pause. "Geog'aphy, an' 'rithmatic, an' one thing an' another. But I'm behin' the times now, he says, an' the child'en's got a governess with new-fangled notions about doin' things that wa'n't our way, Marthy, when our child'en was little. They ain't allowed to go to school with other child'en for fear they'll ketch diseases; an' I ain't allowed to teach 'em for fear they'll ketch my old-fashioned notions. Let 'em come down with whatever they've got to have at the right time, I always say, whether it's mumps, or measles, or whoopin'-cough. An' as for bein' old-fashioned, figgers is figgers, whether it's now, or whether it's then. An' Europe, an' Asia, an' Africy is Europe, an' Asia, an' Africy still, an' ain't none o' 'em changed their places 'cordin' to my way o' thinkin'."

The old man paused to brush a measuring worm from his coat sleeve. "Measurin' me for a new suit o' clothes, Marthy, so the sayin' is. I reckon I won't be here long enough to wear 'em out. Every spring since the child'en's gone, Marthy, an' left the old nest empty, I tell myself that, come another year, I'll get us'ter it, an' be better. But, somehow, the spring don't hearten up a body like it us'ter, an' the lonesomeness wears on me, Marthy, an' my old heart is always callin' to the child'en so far away, though theirs don't never seem to call to me. Somehow, you seem nearer than they are, Marthy, an' that's why I brought all the flowers from the old place, an' planted 'em all about you, so's I could stay aroun' an' tend 'em, an' get a little human companionship, even if 'twas from the grave."

"There ain't nobody to do for now but you, Marthy. 'Do for the livin', you always said; 'the dead can take keer of themselves.' An' so they can, so they can," he mused. "But, Marthy, Marthy," the pain-sharpened old voice rose tremulously, "what you goin' to do if the livin' won't let you do for 'em? Sometimes they outgrow the old nest, an' then they fly away, an' like as not they forget the way back. So I'll jest do for you, Marthy, for you always loved the flowers, an' there'll be a heap o' 'em comin' on by an' by, if my old back holds out to work 'em. There's the bridal wreath right at your head—the same as we brought to the old place when we first come there to live fifty years ago. An' this little heart's ease I've planted as near your heart as I could get it, Marthy; for, though I know you've gone where there ain't no sorrow, an' your heart is at rest, 'twas a comfort to me, with my own old heart aching, to plant this little flower above yours."

He sat for a while thinking of the many changes that had been made in the old home since the day Martha had been laid here in this quiet spot. Changes for the worst—most of them.

"But I reckon I'll be goin' along home anyway," he said, continuing his thoughts aloud. "There's the cow to milk, an' supper to get, an' then the dishes to wash up. No, no, Marthy," he opposed quickly, as if his wife had uttered a protest. "'tain't nothin' to speak of, it's lonesome eatin'. Marthy, an' it's hard to keep the appetite heartsome. Sometimes I set up a empty chair, an' say to myself that one of the child'en will be comin' in presently; but 'tain't so, Marthy, 'tain't so, an' I know it'll never be."

The old man rose and stood for a moment, leaning on his hoe. The last rays of the sun fell athwart the graves, and lighted with a golden radiance the somber little burying ground, as the sunshine of filial love might have glorified the life of the deserted old man. His eyes lingered for a moment on the inscription carved in the headstone at his wife's grave: "Martha—beloved wife of Thomas Avery," and he wondered, after he was gone, if it would be graven anywhere—on tombstone or memory—that he had been beloved.

He bared his head. "Good night, Marthy," he said tenderly, "good night." And, turning, he left the little burying ground.—Lucy Hill Cannon, in the Presbyterian Advance.

## The New Little Girl on the Street

Betty Babbit was bitterly homesick, and in her own home, too. You see, Betty had, as she said, "always lived in a small town in New Hampshire." Always in this case meant only nine years, but to Betty that seemed a very long time. Betty's father was a doctor, who had given up his country practice and had come to the city to make a new home.

She was out leaning over the garden fence, looking lovingly at a group of children who were playing happily together, when an old man came along.

"What is your name, little girl, and why aren't you playing with the others?"

"Betty Babbit is my name," she answered, and then she hesitated a little. "I want to go out, but you see I'm the new little girl on the street, and"—swallowing a big lump—"you see, they haven't asked me."

Now no longer able to swallow the lumps, she sobbed right out: "I want to go back home, I don't like to stay here a little bit; and mamma's homesick, too, only she won't say so. Oh, dear! Oh, dear! I want to go back where I know people, and where everybody liked me—well, anyway, they acted as if they did."

The old gentleman had small children in his own home, three little graddaughters, consequently he knew about the griefs of little folks.

But before kind old Mr. Small had time to plan out his course of action, Betty made friends for herself, and this is how it happened. Katharine Kimball, who lived on the opposite side of the street, and who was nine, too, had brought her little sister Mary out to play. Mary was three, and was just toddling around, so happy to be allowed to play with the "big girls."

The girls were playing school on the steps, and Katherine was teacher. In her desire to make the play-school as nearly like the real school as possible, she had forgotten her promise to her mother not to let the little one go into the street.

Mary, tiring of the school exercises, and seeing Betty over the way, decided to go to her. Just as she was half way across the street, a big touring car dashed around the corner and was almost upon the child before the chauffeur noticed her, but not before Betty saw the dear, chubby little girl coming, and throwing open the gate with a bang that almost took it off the hinges, ran and dragged her out of danger.

"I was coming to see you," gurgled little Mary, patting Betty's cheek, quite unconscious that she had been in such danger.

Katharine and Katherine's friends came running over, and very soon Katherine's mother, and they all took little Mary in their arms and cried over her, and then they hugged Betty, too. Katherine's mother said: "What is your name, and how did it happen that you weren't over on our steps playing school with the others?"

"Betty Babbit," answered Betty, trying not to cry again. "The girls don't want me, I think. You see, I'm the new little girl on the street."

"You are the brave little girl on the street," replied Katherine's mother, "and now I'm going to tell your mother what a brave daughter she has, and ask her if you may come over and play with Katherine."

"You may be teacher, Betty," said Katharine, generously.

A few days later, the friendly old gentleman, coming along Park Street, and meeting Betty almost flying home from Katharine's, called out:

"Well, Miss Betty Babbit, how are you today, and are you still the new little girl on the street?"

"Oh, no, Mr. Small," replied Betty, her eyes shining, "I'm Katharine's friend now, and we are going on a picnic this afternoon. And isn't Portland the very best city in the whole world, and isn't this the nicest street to live on?" And then she added, rather apologetically: "Of course, I like my old home in New Hampshire, but that is country, you know, and now I'm a city girl, and besides, you see now I'm one of the girls on this street."—Congregationalist.

# THE WORK AND THE WORKERS

## REV. W. C. WILSON'S SCHEDULE

### CAMPS

Hanson, Ky. -----Sept. 16-30

### ASSEMBLIES

Creelsboro, Ky. -----Oct. 7-11  
Sparta, Tenn. -----Oct. 14-18  
Donalsonville, Ga. -----Oct. 21-28  
Millport, Ala. -----Oct. 28-Nov. 1  
Houston, Miss. -----Nov. 4-8  
Shreveport, La. -----Nov. 11-15

## Announcements

**HOLINESS MEETING**—There will be a ten days' interdenominational holiness meeting held at Bethel church, five miles north of Detroit, Kas., Oct. 4, 1914. Bishop J. R. Zook and Rev. A. L. Whitcomb will be the workers. For information, address Rev. J. M. SHEETS, Detroit, Kas.

**REQUEST FOR PRAYER**—Let the saints pray for the healing of Dr. Driver, president of our Nazarene Academy and Bible Institute, as he is in a serious condition. — C. H. LANCASTER.

**EVANGELISTIC**—I have open dates for calls that may come my way. — REV. ISAAC W. HANSON, No. 5 Tenth Ave., Haverhill, Mass.

**EVANGELISTIC**—I will be in the evangelistic field after November 18th. Those wishing my services may address me at Ballinger, Texas, Box No. 32. — E. W. WELLS.

**EVANGELISTIC**—I am now entering the evangelistic field again. Have done revival work in eight different states. Any church or individual desiring my service may address me at Newton, Kas. — MARK WHITNEY.

I heartily concur in the above. — H. M. CHAMBERS, Dist. Supt.

**NOTICE**—At the recent organization of the Missionary Board of the new Idaho-Oregon District, Mrs. Eichenberger was elected Treasurer for this year. In order to make a full report of this District all the churches should at once forward their missionary money to the Treasurer, Mrs. Bertha Eichenberger, 1517 Main Street, Boise, Idaho. — LOWELL H. COATE, Chairman.

**KENTUCKY ASSEMBLY**—How to reach Kentucky District Assembly: Get off the train at Campbellsville; take passenger auto for Columbia; then you can either hire auto, or hack, or any kind of conveyance you choose for Creelsboro. It would save the delegates expense if several would come together, as they charge by the day for rigs from Columbia to Creelsboro. — L. T. WELLS, Pastor.

**NOTICE**—The Board of Examination of Iowa District will meet at Bloomfield, at 10 a. m., Tuesday, September 29th, to transact such business as shall be presented. All licensed preachers are requested to be present. — E. J. FLEMING, Chairman.

**TO THE ARKANSAS DISTRICT**—The Arkansas Assembly will convene October 7th to 11th, at Cabot, Ark. Opening service will be the night of the 6th. Please send in number of delegates at once, to O. H. Beasley, Cabot, Ark. All preachers who are to take the examination should be present the 6th. — B. H. HAYNE, Dist. Supt.

**ALABAMA DISTRICT ASSEMBLY**—The Alabama District Assembly will be held at Millport, Ala., on

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the Southern railroad, this year. Let all of our preachers take notice. If you are going to attend, drop Rev. C. C. Driver a card, so that you may have entertainment free. Brother Driver is pastor at Millport, Ala., and will have charge of the arrangements for entertainment. — C. H. LANCASTER, Dist. Supt.

## District News

### KANSAS ASSEMBLY

The fifth Assembly of the Kansas District became a matter of history on the night of the 6th instant. In many respects it was one of the best, if not the best, Assembly of the five. The Spirit of the Lord was graciously outpoured and the manifestations of His presence and favor were many and marked. There were at least thirty earnest seekers, who became happy finders; to say nothing of the many whose hearts were encouraged and faith strengthened.

As usual Dr. Bresee presided wisely and well. Our hearts were blessed again and again by his sermons, exhortations or counsels.

The Tuesday night service was presided over by Dist. Supt. H. M. Chambers. Rev. Joseph Hogg, of Wichita, was the preacher of the hour. The Lord blessed both preacher and people. On Friday and Sunday nights the message was brought by Dr. John Matthews, our new pastor at Kansas City. There is no question in our minds but that Dr. Matthews preached his way into the hearts of the people. Dr. Haynes brought a good message, fraught with spiritual truth, on Thursday night; and Rev. J. G. Gray, of Oklahoma, was the messenger on Saturday night. As a whole, the preaching during this Assembly was rich, juicy, unctuous, and the Lord used it to the blessing of the unsaved and unsanctified as well as for the upbuilding of the saints.

Rev. H. M. Chambers was unanimously re-elected Superintendent. He starts in on his second

### CABLEGRAM

## SECRETARY REYNOLDS LANDS AT LIVERPOOL

LIVERPOOL, Eng., Sept. 13, 1914.

HERALD of HOLINESS:

Arrived safe and well. I am due in Glasgow on the fourteenth.

REYNOLDS.

year of work with the hearty co-operation of the entire District.

One of the special items of interest was the inauguration of a special campaign along Home Missionary lines. An offering of \$971.15 was taken for the furtherance of this phase of the work.

The Anniversaries, Publishing Interests, Missionary, Educational, and Rescue Work were all good. During the Assembly the Kansas Holiness College and Bible School was presented to the District, pending the consent of Hutchinson church. A Board of Directors for said institution was elected by the Assembly.

On Sunday afternoon the Assembly held a Memorial Service in honor of our sainted dead. This service was one filled with tender remembrance, and was used of the Lord to inspire the hearts of many to greater activity in the things of the Lord.

The following pastoral arrangements were made for the next year:

District Superintendent—H. M. Chambers.  
Bucklin—R. S. Ball.  
Covert—Vernon Hodges.  
Chanute—To be supplied.  
Coffee, Mo.—To be supplied.  
Dodge City—W. E. Miller.  
Detroit—A. C. Tunnell.  
Esnign—Reeson Parker.  
Excelsior—E. S. Lang.  
Evergreen—Orville Walden.  
Garden City—C. J. and Olla Quante.  
Great Bend—G. C. Alexander.  
Hutchinson—H. M. Haas.  
Hutchinson Mission—A. L. Hipple.  
Howard—J. T. Bivans.  
Iola—C. L. and Mary Calhoun.  
Junction City—A. B. Jones.  
Kismet—Maude Summers.  
Kingdom—C. J. Quinn.  
Kansas City—John Matthews.  
Kansas City Mission—C. B. Adams.  
Knowledge Hill and Lawrence—Ira Stevens.  
Langdon—Arthur A. Miller.  
Lafontaine—J. W. Wilson.

McPherson—James G. Demoret.  
Malze—Charles W. Davis.  
Medora and Yaggy—E. W. Swim.  
Newton—Fred H. Mendell.  
Plainville—W. F. Kiemel.  
Plainville Circuit—Frank Mayhew.  
Pleasant Hill—W. U. Fugate.  
Pekin—C. F. Critch.  
Salina—Gilbert and Virginia Pine.  
St. Joseph—To be supplied.  
Topeka—J. J. Ballinger.  
Wichita—H. Calhoun.  
Woodbine—J. B. Mickey.

FRED H. MENDELL, Secretary.

## KENTUCKY

We closed our meeting at Naomi, Ky., September 6th. The Lord gave blessed victory during the meeting. The rain hindered somewhat, but souls were converted and sanctified, and a class of fourteen united with the church.

At the commencement of this meeting we dedicated our church here, which is an unusually fine building for this part of the country. The battle has waged so hot that the enemy blew holes in the weather-boarding of the new church with shot guns, but the brethren took out the torn boards, put in new ones, and God is honored and the sinning religion devil is on the run. The "hard-shells" kept coming to the meeting, and as the Spirit opened their understanding, they would get saved and quit the old crowd. The preachers saw we were, as they put it, "going to break up their meetin's," so they got four or five of their "preacherest fellers" in a meeting and got their people to promise not to come out to hear the "false doctrine." Some of them broke over; the fire fell and it reached them.

We commence at Faubush, Ky., September 9th. This will be the first holiness tent meeting held in this community, but we are anticipating a great time.

If you are troubled because people do not notice you and talk about you, come down and join us in the battle. We do not have to print any bills here. The devil advertises, and we get the crowds. The Lord is keeping wife and our organist, Vinnie Gibson, well. We use *Canaan Melodies* and push the HERALD of HOLINESS. We expect a great time at our Assembly, October 7th to 11th. — WILL H. NERRY.

## SOUTHERN CALIFORNIA

Our recent Assembly was the best in every way that we have ever had. God has blessed this work beyond our expectancy.

Brother Cornell and Brother Epperson have pushed the publication of our minutes, giving them to us early. Brother Epperson seems to be an expert secretary.

The preachers are on their charges, and the year starts full of promise. We fully expect the best year we have ever known.

I go East to hold a half-dozen assemblies for Dr. Walker while he is taking it "a little easy." We rejoice in that he is gaining, and our sincere prayer is that God will speedily restore this, His remarkable servant, to his former health.

Dr. Bresee, in his kind and careful way, made all the arrangements. Of course I will appreciate a vacation and be delighted to see and labor with the people I love in the South.

Rev. Arnold Hodgins, at our University at Pasadena, has kindly consented to look after matters for me in my absence, which may be referred to him—more especially supplying churches with students for Sabbath services. This is very fitting as well as kind in him, as he and his wife have charge of the boys' dormitory, besides the teaching which he does.

Let all our preachers and people go in for one of the most aggressive years in soul winning we have ever entered, and our God will see that we are not disappointed in results.

W. C. WILSON, Dist. Supt.

## THE PUBLISHING HOUSE

By H. D. BROWN

We visited the Nebraska District Assembly and the interests of the Publishing House received very kind and cordial treatment. The Anniversary was well attended, and an offering was made in cash and pledges amounting to \$98. The committee brought in an excellent report which was unanimously adopted. This District will do its share toward raising the capital for the Publishing House.

### ANNUAL MEETING OF GENERAL MISSIONARY BOARD

The annual meeting of the General Missionary Board of the Pentecostal Church of the Nazarene will convene at Missionary Headquarters, 2109 Troost Ave., Kansas City, Mo., at 2 p. m., Thursday, Oct. 22, 1914. It is important that every member of the Board be present.

CHAS. A. MCCONNELL, Pres.  
HERBERT HUNT, Rec. Sec.

#### KANSAS

We are to begin a series of meetings at Buffalo, Kan., tomorrow. Expect to go from there to Lafountain, to help Brother J. W. Wilson in another season of special services; then on to visit our churches in eastern Kansas and in Missouri.

Our Kansas District Assembly was delightful indeed. Such a sweet spirit of harmony and brotherly love prevailed. Dr. Bresee was mightily used of the Lord as a blessing to all. His wise counsels will never be forgotten. The outlook for the coming year is better than ever.

H. M. CHAMBERS, Dist. Supt.

#### NEW ENGLAND

Evangelist Weigele writes us that he can fill a couple of dates in December, while he is in New England. Any one desiring his services, address him in care of Pastor Borders, Malden, Mass.

At this date Brother Weigele writes us that he is holding forth at Kearney, Neb. The Lord blessed him at Calgary, Alta.

The Moores, N. Y., camp was glad again to welcome Dr. C. J. Fowler at their camp. Next year the Nationals will again have charge of the Moores, N. Y., camp.

Sister Curry was one of the preachers at the Moores camp.

Rev. George Sharp, of Scotland, preached for the holiness folks at Sayre, Pa.

On account of the war in Europe, Brother Sharp may not be able to get back to his work in Scotland very soon. Those who need his services may address him in care of Pastor Hogle, Moores, N. Y.

Rev. Fuller, former pastor of our church at North Scituate, R. I., made a pleasant call on us the other day. Our brother has been working with the Methodists, in Northern New York, the past few years.

Sister Levy, widow of the sainted Dr. E. M. Levy, of Philadelphia, Pa., was a welcome visitor in New England. Our Sister helped in the children's meeting at Douglas camp.

The fall conventions and home campmeetings that are planned for in October, in Pastor Norberry's church, are not fully completed. Workers will be announced later.

The Boston Monday Holiness Meeting will open next month. Dr. Fowler will fix the date and place later.

Evangelist W. D. Shepard writes us that God is blessing his ministry at Hammond, Ind.; souls at the altar.

Pastors and churches desiring the services of Evangelist Shepard while he is in New England will do well to write him now. Our brother is to hold a series of meetings in our Lynn church during November.

Pastor Norberry did not take his vacation at Ocean Park, Maine, in August, as expected. He now expects to take his vacation in September.

On account of the severe accident of Brother Borders, he will not be able to hold a meeting in the South during the month of September, as he had planned.

The Malden church hopes to have Brother Weigele in the fall, Brother Shepard in January, Brother "Bud" Robinson in the spring, and Dr. Morrison in the fall of 1915. May God give them a veritable Pentecost!

Evangelist Weigele is engaged for the Moores, N. Y., camp for next year. The campmeeting leaders feel his work is not completed there, as he was taken sick there at the camp two years ago.

The Rescue Home, at Providence, greatly misses Mother Conor, who labored hard for the salvation of lost souls. The doctor says she is not able to stay here, so she has left for at least six months for needed rest.

Brother "Bud" Robinson writes us that he is

## Great Interdenominational Holiness Convention

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

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

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

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

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

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

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

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

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

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

September 9, 1914.

preaching salvation at Martin, Tenn., and is to be up here in New England next spring.

Any pastor desiring the services of Brother "Bud" Robinson, while he is in New England, can write to Brother Borders who has engaged Brother Robinson for some weeks of service.

By the time this news reaches the readers, the holiness camps for 1914 will have passed into history. Their holy memories and influences will live forever. After campmeetings what? Fall conventions and home campmeetings in our churches.

"KEEP ON BELIEVING."

#### SOUTHEASTERN

We have seen a very stormy year. We have had some very successful revivals, but have occupied no new territory, from the fact that we had not enough pastors to man the work. We need men who can pioneer the work in this District. This means great sacrifice on the part of the worker. Thank the Lord! our preachers and laymen are not discouraged.

W. R. HANSON, Dist. Supt.

#### ALABAMA

Things are moving along nicely in Alabama at present. Just recently completed our organization at Birmingham. We have fine prospects there for a great Nazarene work. Some choice people joined the church in that city. Brother J. W. Randolph, who did live in Jasper, now resides in Birmingham, and I had the pleasure of being in his nice home. Brother Randolph has a splendid automobile and he drove me over the city, and I have never seen a greater or more needy field than this city. My home was principally with Brother and Sister Brewer, who joined our church recently. Brother

Brewer is a successful business man. I was in Birmingham the third Sunday in August, when we completed the organization. We received two good preachers into our church there, Rev. E. N. Pitts from the Free Methodist and Rev. Harry Moore of the Methodist Episcopal Church, South.

Our next engagement was at Brilliant, Ala., with the Nazarene church. Rev. P. M. Covington was my helper. Our meeting was fine. Many souls got to God in pardon or purity. A nice class was received into the church, and I baptized several. This was my fifth meeting at Brilliant, and they called us back for 1915, at which time we expect a great meeting.

My next engagement was at Millport, Ala., for the second annual encampment of the Beulah Heights Nazarene Campmeeting. The meeting was good throughout. Myself and Mrs. Lancaster had charge of the evangelistic services, and Rev. C. C. Driver, president of Nazarene Academy and Bible Institute, gave a Bible lesson every afternoon, at 3 o'clock. The Bible lessons were fine. There were visitors from various parts of the country; from southern Alabama and Mississippi. Rev. I. D. Farmer, District Superintendent of Mississippi, was there for a few services. The camp closed September 6th, at night, in a halo of glory. I had the pleasure of receiving a fine class into the Nazarene church on the last Sunday. Among those who joined was Dr. C. C. Driver, who came to us from the Methodist Episcopal Church. God bless Brother Driver! and may he be a great blessing to our church and school.

The school opened September 7th, and the first day we had an enrollment of seventy-one. The prospects are good for one hundred by January 1st. Brother Driver preached the opening sermon with power. In the afternoon, Rev. C. H. Lancaster and Rev. I. D. Farmer, superintendents of Alabama and Mississippi Districts, made addresses. Also Miss Alice Hawkins gave a nice talk.

# THE NAZARENE UNIVERSITY

By H. ORTON WILEY

It is with pleasure that we announce the new members of the Faculty of the Nazarene University for the year 1914-1915.

DR. GEORGE V. FALLIS, a graduate of the University of Manitoba with graduate work leading to the doctorate in philosophy, will occupy the chair of history.

MISS ANNA BELLE CORSON, A. M., a graduate of the University of Michigan and with a number of years of practical experience in teaching in holiness colleges, will be in charge of the department of English.

REV. G. ARNOLD HODGIN, an experienced teacher and preacher of unusual ability and power, will teach Homiletics and Old Testament, and will superintend the practical work of the Training School.

PROF. JAMES E. WALLACE, a graduate of the University of Rochester and with graduate study in the Rochester Theological Seminary, will have charge of the Spanish department. Professor Wallace has been in Mexico for the last nine years as a teacher, the last three years having been spent as professor of English and Spanish in Coeyacan College.

MISS PALLEEN MAYBERRY, a graduate of Ruskin Cave College and for the past two years a teacher in the Oklahoma Holiness College, will have charge of the Latin department in the Academy.

The Nazarene University now has a Faculty of over thirty resident professors, including five special lecturers of prominence. These professors and lecturers represent over thirty different universities, colleges, and theological seminaries. To bring together a Faculty of earnest, devoted, and sanctified men and women, representing over thirty different leading educational institutions, furnishes the greatest possible stimulus for scholarship, and a breadth of view which no student can afford to overlook.

The College of Liberal Arts is arranged on the group elective plan, which not only secures to the student the advantages of a symmetrical education in the general culture studies but gives opportunity for intensive work along lines of his own choosing. Three courses are offered, leading to the degrees, A. B., B. S., Ph. B., or B. L. The Faculty is composed of sanctified men and women who are exceptionally well qualified for their work; the curri-

culum meets the recognized standards; there is a good reference library; and sufficient laboratory equipment to meet the needs of students in the courses offered.

Three of the Faculty of the past year will not be with us this year, and their presence will be greatly missed by both Faculty and students. Miss Alta Boger, instructor in Greek and Latin, found it necessary to return to her work in Iowa. Miss Wallace has been supplying a charge in Colorado during the summer, and will remain in Colorado through the winter. Miss Carline Welts has taken a leave of absence, and will have charge of the parochial school of Emmanuel Church in Los Angeles.

Dr. A. J. Ramsey has been elected dean of the Deets Pacific Bible College. Dean Ramsey is a scholar of rare excellence, and his many years of practical work with students guarantees the greatest possible success in this department of our work. During the summer months Dean Ramsey has been busily engaged in writing the helps for the Sunday school literature during the illness of Dr. Walker.

Rev. G. Arnold Hodgin has been elected dean of men. Dean Hodgin and his wife will reside in the young men's dormitory now being erected. We consider these excellent people valuable additions to our Faculty, and feel certain that their wisdom and devotion will be a constant source of helpfulness to all who are privileged to associate with them.

Mrs. A. J. Ramsey will be the new teacher in Classical Greek. Greek is a popular subject in the Nazarene University, and Mrs. Ramsey, with her thorough knowledge of the language and practical experience in teaching, will make this an unusually strong department. With Mrs. Ramsey in charge of the Classical Greek and Dean Ramsey in charge of the New Testament Greek, we are able to offer our students an unexcelled opportunity for the study of the Greek language and literature.

The building formerly occupied as the men's dormitory is being remodeled and will be used as a biological laboratory. Professor White will offer a number of courses in this department, and will have excellent facilities for work. Professor White was for four years professor of Agriculture in Cornell University,

and his classes are very popular with the students.

Mrs. M. E. Boyer will have charge of the normal department, and will offer a number of excellent courses in education. Her many years of successful experience in teaching especially qualifies her for the position which she occupies, and the practical work which her students receive in the training school under her supervision is of high order. Prof. Alexander Krag will offer the work in German and French again this year. He has especially prepared himself for this work, both in European and American colleges, and his classes are always popular. Rev. J. Proctor Knott will again offer the courses in college Mediæval History which proved to be so helpful last year.

Mrs. Sarah M. Ely enters upon her sixth year as dean of women. She is remarkably successful in this work and succeeds in giving to the dormitory the touch of home life so necessary and so helpful to those who are away from home, especially for the first time. Miss Gertrude White will teach the history in the Academy, and also will have charge of the study hall. Miss White has spent the summer in special preparation for the work of the year, and these courses will doubtless prove to be exceptionally attractive.

The prospects never were better for a great year. We are constantly receiving applications from new students. God seems to be turning the eyes of the best young people in the land toward the Nazarene University in Pasadena. Our increase in attendance last year over the year previous was 24 per cent. These students were drawn from twenty-seven different states and foreign countries. We are receiving applications this year from young people all over the United States and a number are coming from Canada. The students are already beginning to come back from their summer vacations, and those who have returned are still filled with the Holy Ghost fire. The great revival of last winter was not a sham. Thorough work was done and the young people received the old-time experience of entire sanctification which enables them to stand all the tests. Every one seems to be in an attitude of expectancy, and doubtless we shall again be visited with a tidal wave of salvation. It is for this we are praying and waiting.

We have just organized a new church at Carbon Hill, and they are getting ready to build a nice new church. Rev. J. A. Manasco is pastoring the church there till the Assembly.

I wish to correct an error that was in my last letter. It was eight members that I organized Nazarene chapel with, instead of "eighty."

C. H. LANCASTER, Dist. Supt.

## General Church News

### ALTUS, OKLA.

God is with us here. Souls are finding God most every service; sixteen have prayed through to date. Will continue over the next Sunday. Conviction is deep. We expect this to be the best meeting Altus has had for years. The singing is great; Misses Dameron and Verner, of Hugo, in charge. I go next to Sherman, Texas.—B. F. PRITCHETT.

### DAYTON, OHIO

The revival tide rolls on in our church here. Last Sunday was one of the best days we have seen here. The power was on. The afternoon service was one we shall never forget; a real cloud-burst of glory, with Holy Ghost shouting, that blessed all present. The evening service was crowned with three praying through good. A week ago Sunday night the pastor received a class of eight new members. Yesterday was an all-day holiness meeting at Troy, Ohio, with Brother Welch. It was glorious.—J. W. SHORT.

### STOCKTON, CAL.

Last Sunday evening Brother Bancroft preached a wonderful sermon from Mark 14:8, after which three seekers were at the altar. Tuesday evening, August 25th, we had with us the Ladies' Quartette from Pasadena Nazarene University. They sang at the Christian church, where evangelistic

services were being conducted. The Christian evangelist afterward stated that he would liked to have kept the Nazarene Quartette in Stockton, and wished the Nazarene folks would drop in often—as they gave some life to the meeting. Bless God! folks see we are not dead yet, even in Stockton; and we are not going to let the devil kill us out. We are here to stay, and believe God will give us a building in which to worship soon. Next Sunday, September 6th, Brother Fred St. Clair begins a tent meeting, which will continue through September.—BETHEL A. ROHRER, Reporter.

### CHICO, TEXAS

We closed a great meeting at Hunter school house, four miles north of Rosston, Cook County, Wednesday night, the 2d. It was indeed a real victory. There were as many as thirty seekers at the altar at a service, and quite a number prayed through in the old-fashioned way.—J. T. STANFIELD.

### MARTINSBURG, W. VA.

A tent meeting, from August 2d to 30th, was held in a beautiful, but destitute, district of this city. We were upon the banks of the Tuscarora Creek, named after an Indian tribe that used to roam in the valley and mountains whence it flows. There were twenty or more professions at the altar, and many others requested prayers. The accommodations were the best I have ever seen—cloth upholstered seats, holding six or seven persons each, and folding chairs with cloth seats. This—with the beautiful place, fine spring of water, and interesting services—attracted a large attendance. The meeting was held under the direction of our Pentecostal-Nazarene church, Rev. J. H. Penn, pastor, and Rev. M. L. Yeakley, evangelist. Martinsburg is in the Washington-Philadelphia District, Rev. H. G. Trumbaur, District Superintendent. Brother Yeakley, with twenty-five years' experience in evangelistic work, was in his element, and at home in this work. His

preaching was in demonstration of the Spirit and power. Brother Penn had to attend the La Plata, Md., campmeeting during the most of the time, but was with us the first and last two Sabbaths, and the last week of the meeting. His preaching, too, and evangelistic labors for the salvation of souls, were greatly blessed of God. Sunday night, the 23d, he received sixteen into the Pentecostal Church of the Nazarene. It was a beautiful scene, and there was much rejoicing. Brother George Stein, a lay evangelist from Colorado, who was here at the home of his youth, visiting relatives, was with us. His addresses, prayers, and spiritual singing were greatly blessed at the meeting. Rev. W. A. Roush, of the Christian church, and Rev. B. V. Switzer, of the Methodist Episcopal Church, South, were with us in the power of the Spirit. The writer, a supernannated preacher of the Baltimore conference of the Methodist Episcopal Church, South, residing here, greatly enjoyed the meeting. Rev. J. H. Penn and Evangelist M. L. Yeakley are doing a great work for God and souls. We bid them Godspeed, and commend them to all who read this report.—WILLIAM HEDGES.

### HAVERHILL, MASS.

Through the summer season, when many go away, the good work goes on. In the absence of our pastor for a month, Brother Marshall and Brother Riley, our licensed preachers, supplied for us. God wonderfully blessed in our services and is still blessing. August 23d, our pastor, W. G. Schurman, gave us his first sermon, after his month's rest, and God blessed in both services. An altar call was given at the close of the evening service, and several responded to invitation. We thank God for our pastor—one who dares to preach the whole truth in this wicked city.—HARRIET M. YOUNG, Deaconess.

### CASTLE, OKLA.

In our meeting at Buckeye church, near Castle, Okla., Rev. Frank Daniels, of Dallas, Texas, was

the preacher in charge. I don't know how many got blessed, but many were reclaimed, converted, or sanctified, and neighbors that would not have anything to do with each other before the meeting, straightened up with each other, and confessed up, and now are loving each other. The preaching was searching, unctuous, tender, and in the Spirit of the Master. May the dear Lord spare Brother Daniels many years yet to preach holiness! The meeting ran for two weeks. The last Sunday night he preached on the "Ideal Home." It was great. Many came forward and gave their hands in covenant to make home better.—REV. G. R. WILLIAMS

**TILLAMOOK, ORE.**

We held our first Nazarene campmeeting in this county, August 10th to 30th, in a country place called Hemlock. Evangelist Harry Joseph Elliott was in charge. The weather was ideal, and the people came for miles; fine crowds and good attention. Conviction was deep, and more than thirty different people were saved or sanctified, and some received both works. Nine united with the Nazarenes, and others expect to do so soon. The Free Methodists held their quarterly meeting in the tent, and organized their class which meets at Beaver, three miles south of Hemlock. Rev. Coffee did some of the preaching, and perfect unity prevailed. We expect to go back again next year. Brother Elliott has gone home for a few days' rest but will return to begin here in Tillamook, Sunday, September 6th, in the Nazarene church.—MRS. MABEL HOLMES, *Pastor*; MRS. EDITH KING, *Sec.*

**MAINSRING CAMPMEETING**

This fine old camp closed its seventeenth annual meeting, August 30th. Rev. Jas. B. Chapman, president Peniel University, was the evangelist, and made full proof of his ministry. The crowds were large and unusually attentive. They far exceeded the capacity of the tabernacle on Sundays. About fifty were definitely saved or sanctified. No great break or sweep ever came, but a steady stream of salvation flowed. The children's services, led by Sister Gibbons, Sister Barham and Sister Hughart, were unctuous and fruitful of salvation results. Broad plans are being laid for the future. Considerable improvement of the tabernacle and grounds is contemplated. A live committee, headed by that doer-of-things, Rev. W. F. Gibbons, has the camp in hands, and success for the future is assured. I was very much delighted with Brother Chapman as a yokefellow. One rarely finds his equal as a preacher, companion, and tireless worker. Wife and I had the music, and I preached once a day. We did our best. Brother Chapman was called for another year, as leader, and the writer as singer. Many of the dear old faces that I saw there shining with the glow and glory of perfect love thirteen years ago, when I was sanctified at this camp, were still found in their places; such as Dr. and Sister Wren, Brother Deon, Sister Morris, "Uncle" Asbury Thompson, and many others. How inspiring to see them! So near to glory; so full of it! —JOS. N. SPEAKES, *Little Rock, Ark.*

**LITTLE ROCK, ARK.**

This has been a gracious year for the Little Rock church. A revival spirit has been maintained throughout, numbers have been added to the Lord, and several to the church. Rev. R. T. Williams held a fine meeting for us in March, Brother Waddle in June, and then District Superintendent Haynie held a real successful meeting in July. Souls were saved and sanctified in all these meetings. Rev. B. F. Neely, of Peniel, Texas, is now with us in our closing tent meeting for the season. The power of God is on the services, and souls are really praying through and finding God in the old-time way. The prospects for the future are fine. Never felt more encouraged, better saved, nor more like fighting.—JOS. N. SPEAKES.

**LOS ANGELES, CAL  
ELYSIAN HEIGHTS**

We started the new Assembly year with victory in the camp. Last Sunday's services were blessed of the Lord. We do not have many members, but Sunday morning the Spirit of the Lord came down upon us with real glory. Sunday evening, Brother and Sister Eaton held the service. The people began to come an hour before the time announced for the missionary service. By eight o'clock the church was filled and some had to stand. Sister Eaton talked on the condition of child-wives and widows of India. When little Sheshu, the seven-year-old widow, repeated from memory the books of the Bible, quoted Scripture and sang, "O How I Love Jesus," God wonderfully touched the hearts of the people. The others from India, Miss Day, Miss Biblia, and Philip Ghose also took part. Miss

**CENTRAL NAZARENE UNIVERSITY  
OPENING**

We are delighted to report a glorious opening service in the chapel of Central Nazarene University, Hamlin, Texas, September 9th. Services began with a testimony meeting, conducted by Pres. J. E. L. Moore, in which the presence of God was wonderfully felt by all. Our hearts were rejoiced in hearing the victorious testimonies of the old students, teachers and workers who have been out on the field during the summer, and have returned to us with the blessed fire of the Holy Ghost burning in their souls, and a new and holy determination to make this the best year of their lives. Rev. C. E. Roberts, of Pilot Point, Texas, delivered the opening sermon, from Heb. 2:6: "What is man that thou art mindful of him." The message was indeed great. At the close a number knelt at the altar seeking either pardon, reclamation, or sanctification, some of whom were blessed. This was truly one of the greatest opening services we have realized in the history of the institution. A large number of patrons and visitors in attendance at this service were highly pleased with the spirituality of the student body entered for this term.

The President and Board are delighted with the new additions to the Faculty for the ensuing year. Prof. Frank Arnold, A. B., from Asbury College, Wilmore, Ky., will have charge of the Expression department. Miss Fannie Miller, graduate of Seth Ward College, Plainview, Texas, will have charge of the Art department. Miss Johnnie Dance, who has had several years' experience in college work, has come to us as Secretary and Lady Principal in the girls' dormitory. The entire Faculty is in the experience of holiness, and have come to us with hearts of love for God and humanity, and a determination to make this the most pleasant and profitable year in the history of the institution. We covet the prayers of all praying people that God may be honored in the year's work.

The opening meeting began in the large tabernacle in the heart of the city of Hamlin, September 2d. Workers in charge, Rev. C. E. Roberts and wife, and Miss Lenora Taylor. Large audiences have been in attendance, and a goodly number have already been blessed.

We are glad to report the best crops in west Texas and the surrounding country, we have had since 1900. Already we have had several families to move into our community. One from Arkansas and several from other parts of Texas. Others are planning to be with us in the near future. We will be glad to have others interested in Christian education move into our community, and will be glad to furnish any information desired.

J. E. L. MOORE, *Pres.*  
J. WALTER HALL, *Bus. Man.*

Esther Kirk sang with the blessing of God on her soul. The meeting closed with an altar service. We thank God for Brother and Sister Eaton, and the work they are doing. They were as much a blessing to our local church as they were to the people of India. Remember to pray for Elysian Heights church. Through the kindness of Brother Sherman, the church property is in good condition. What we need most is a few people who are willing to live or die for Jesus. Thank God! we have some of this kind. Nothing is impossible with God, and victory is sure.—FRED J. SHIELDS, *Pastor.*

**MONTERBY, TENN.**

I was privileged to meet Brother "Bud" Robinson at Sparfs, Tenn., his home town, and hear him preach, and also preach for him on Sunday. We had three fine services. An average of about one thousand were present at each service. Last night was a good time in Monterey church; one lady was sanctified wholly, and the glory was on. At this writing I am in my brother's home at Nashville, on my way to a meeting near Cumberland City, Tenn., to assist Rev. J. S. Roby, of that city.—A. P. WELCH, *Pastor.*

**SULLIVAN, MO.**

Since leaving Highway, Ky., I have enjoyed a short visit at home. There are six churches here, and none of them are very spiritual. I would like to see a good holiness church here. I

attended the Marvin camp at St. Louis for a few services, and stopped at our church at Maplewood for one service, on Sunday night. The Lord, I believe, is leading me to go to school some more. If it is His will I intend to go to Olivet and enter the Illinois Holiness University. I intend to obey Him at any cost.—I. T. STOVALL.

**FROM OLD DOUGLAS, MASS.**

The campmeeting at Old Douglas this year was a time of refreshing for all the saints. Evangelists Dunaway and Bessie Larkin preached with unction, and a number were saved and sanctified wholly. But with the closing of the campmeeting, and the hastening away of the great crowd on Monday and Tuesday, the place had a desolate look. More than fifty of the cottages remained on the ground, and as we looked in the faces of young people who had resisted the Spirit of God during the meeting, it seemed as though a voice spoke to us, and said, "What about these?" After we had prayed over it, we said that if the Lord would help, we would do our best to get them saved, and although broken in health, we planned for five services a week. I appointed preachers and leaders, conducting the singing and filling in the gaps. The Lord blessed everybody; unity was prevalent, and a great desire to see souls saved. The result was that six young people have been saved and three sanctified. Instead of this strenuous work being a detriment to me, the Lord made the clear, pure, pine air to be a blessing. My health is recovered. When I came here early in July, no one recognized me; I had lost 70 pounds in weight, could walk with difficulty, but now I can walk like a youngster, have gained 15 pounds, and feel better than in years. Praise the Lord! how good He is. Wife and I are on the campground yet, waiting for a call to the pastorate, as I was obliged to resign from my last charge on account of ill health, and put my furniture in storage. My daughter has gone to the Pentecostal Collegiate Institute to study for Christian work, and we are living by faith, trusting in Him.—W. H. RAYMOND.

**SURREY, N. DAK.**

A month ago we left Michigan to take up the work at Surrey, N. D. We were practically strangers in a strange land, but the dear folks made us feel at home from the first, and we want to tell the Nazarenes in Michigan that we are glad we came here. The air is refreshing, and we are feeling fine. There is lots of room here for young preachers. Send in your application to Rev. Lyman Brough, our District Superintendent, who is busy night and day pushing the cause of holiness. Last Wednesday evening there was a rap at the parsonage door, and on opening it we were happily surprised to see our people in a bunch, headed by Brother Brough, standing there with their arms full of packages and parcels. They took possession of the parsonage, and we spent a most enjoyable evening, singing and praying and praising the Lord. We are encouraged as a church to keep on the victory side, and make this the best year of our lives. We will soon be in special meetings with Brother J. E. Bates as evangelist.—J. H. AND MRS. CLYMER.

**CALLY SPRINGS, ARK.**

The annual holiness campmeeting at Cally Springs, Ark., was held by Rev. J. E. Gaar, which proved a great blessing to our church. A number prayed through in the old-time way. Brother Gaar did some fine preaching. He urges the Church to live clean lives before the sinners. We are now in a great meeting at Beech Grove, Ark., assisted by J. W. Terrell. God is blessing, and many souls are finding conversion and sanctification. Confessions and restitutions are being made.—C. W. JOHNSON, *Pastor.*

**ASHLAND, KY.**

The tent meeting at Ashland, Ky., under the auspices of the People's Mission was a good meeting. Much conviction accompanied every message. The preaching was of the old-time type. Rev. Allie Erick and wife were the evangelists again this year, and they preached with unction. Many hearts were touched by the Spirit of God. The large tent, 70 x 100 feet, was packed every night; many coming early to get a seat. We had as clear conversions and sanctifications as I ever saw. The prisoners were working near the tent, and the Chief of Police allowed them to attend the day services. One young man was brightly saved. When he saw the glory come into his face, the writer said to Brother Erick, "I am going to see that he is freed," and at once went to Police Court and found the offence was "plain drunk." With the assistance of a few of the saints his fine was paid and we saw the shackles fall from his ankles. He came to the altar on

Saturday following and got sanctified. Now he is at work, and shouting the victory. Other special features were the shop-meetings, at the Norton Iron Works, on Friday noon. It was a precious meeting. Sister Irick talked to the men with unction. We saw tears in many eyes. Saturday morning we had a healing service, and God heard, and as our faith took hold the power fell. Brother and Sister Irick have been engaged for next year by a unanimous vote.—W. W. HANKES.

#### GROVEVILLE PARK CAMP

I wish to thank all the saints and friends for coming to our help at the Groveville Park camp-meeting. All the old bills have been paid, also all the bills for this year's meeting but three. We have enough in pledges to pay those three bills, so trust all will pay their vows unto the Lord as they pledged. I again wish to call attention to the selling of the lots, as we must sell to pay off the mortgage. Let our pastors do all they can toward helping at this time.—JOSEPH FLETCHER, 1347 Sterling Place, Brooklyn, N. Y.

#### ALBEREN, VA.

An old-time, heaven-born, tidal wave of salvation is sweeping this part of old Virginia, and a great many people are being saved for eternity. Evangelist Buckalew is with us—on fire with the blessed Holy Ghost and preaching some red-hot sermons. Souls are being saved every night. On Monday night, September 7th, fifteen people came forward, after a powerful talk from Matt. 11:28, and prayed through to victory. We are looking for still greater things in the near future. Our meetings are well attended and we can hardly accommodate the people with seats.—A. F. WINKLEMAN.

#### KEENE, N. H.

The services at the First Pentecostal Church of the Nazarene were of special interest Sunday, when five members were taken into the church. God's smile and blessing were on the meetings throughout the day, and many were moved to tears—pastor and people were encouraged to press on for greater victories in the coming months. There is a growing interest in the meetings, conviction on the unsaved, and a good attendance at all the services.—SCRIBE.

#### MID-WEEK PRAYER MEETING CHICAGO NAZARENE FIRST CHURCH

It was the privilege of the writer to be present at the Chicago Nazarene church prayer meeting, Wednesday evening, September 3d, at which also was held the annual church meeting. Truly, a most gracious service it was—about 250 or more present. Demonstration of the Spirit, with divine unction upon the pastor, Brother I. G. Martin, upon those who took part, and upon the congregation. On the preceding evening the Official Board of the church had met. They must nearly all have been present at both meetings, and gave testimony to great grace being upon their business undertakings for God's church, upon the street missionary work, and upon the holy living in their homes and business circles. It was surely a free meeting. They laughed, cried, shouted, and praised God, but succeeded in sandwiching in necessary business in an orderly manner, showing the affairs of the church to be in fine shape. They are paying nearly \$3,000 this month on their church debt; they unanimously called Brother Martin to succeed himself for the coming year. I am sure all went to their homes, as did the writer, with great encouragement and inspiration from this unctuous service.—A. G. BOWES.

#### RITTER, OKLA.

Our meeting closed at this place Tuesday night, with great victory; twenty-seven saved and two sanctified. Had as many as thirty in the altar at one time. The altar was full the last night of the meeting, with four conversions. Our next meeting will be at Beulah school house, near Atwood, Okla.—C. D. SYLVESTER.

#### SUMNER, MO.

Sumner is situated about seventy-five miles from Kansas City, on the Wabash and Burlington railways, in the heart of the finest farming country in North Missouri. The old residents told us this was the first revival they have had in twenty-five years, although there are three churches located here. This was pioneer work in the preaching of holiness in this town, and was greatly blessed of the Lord. Brother J. L. Cox, our District Superintendent, came after we had run on for about ten days and helped us push the battle, and did some fine preaching. Thirty-six or more were definitely saved, several sanctified, and a number reclaimed. The professor of the high school, and the mayor of the town, and other lead-

#### DEATH OF J. M. O'BRYEN

AVA, Mo., Sept. 9, 1914.

HERALD OF HOLINESS:

I came to Ava, Mo., to assist Brother O'Bryen in a campmeeting. When I reached here last Saturday, I found him quite ill, and saw in a minute that he was near the crossing. He died the next morning (Sunday) at 10:30. He fell in his tent on Sunday night, at the close of the Wichita, Kan., campmeeting, and hurt himself. He was quite exhausted from the labors of the camp, having preached that morning to several thousand people. He did not think much about his fall or his hurt, and came on here to be in the campmeeting, but was sick when he reached here. His death was a most triumphant one. He preached, prayed, and exhorted almost to his last breath. I was asked to conduct his funeral services. Several of the brethren took part. It was a very impressive service because of his triumphant death. Some shouted the praises of God at the funeral. One of his sons, who had been notified of his illness, was here when he died, and took the body back to his home at Shelbyville, where it will be buried in the family burying ground.

J. H. FLOWER.

ing citizens took care of the financial part of the meeting; also paid our board at the best hotels in town, thereby relieving the pastor, Brother H. M. Shirk, who recently came into our church from the Methodist Episcopal church, and who made this meeting possible by giving us the call. There were many left out of the fold, which caused us to leave with heavy hearts, but we have been asked to return again soon. We are back on the old stamping ground, with the fire still burning in our souls, and looking forward to our coming Assembly at Malden, Mo., with visions of good things from the Master's hands.—FRED GRITZ, JR., AND WIFE.

#### TEXARKANA, TEXAS

We are having victory in every service, and souls are finding the desires of their hearts. There have been seven saved or sanctified at the last regular services, and five additions to the church. Four new members were received as result of the meeting held by my wife on College Hill, this city. There were four baptized Sunday, and one received into the church. A great work is steadily being done here by this band of workers. I beg an interest in the prayers that this church may so recover herself that it will be an example to all in every place, and that their faith may be spoken of abroad.—D. M. COULSON, Pastor.

#### FITCHBURG, MASS.

For the past two Sunday nights I have preached on "Carnality; Its Attitude and Manifestations." The first Sunday night a backslidden young woman found her way back to God, and another lady, a newcomer among us, cried to God for a clean heart. Last Sunday evening the net gathered three backsliders, and one new case, who came to our church for the first time. All were adults. You can't tell what the net will land, but loving, fear-

less preaching on "Carnality and Its Cure" seems now and then to strike the taproot of difficulty in numerous lives. God is answering prayer in our midst, and we are looking for holy tides of triumph.—C. P. LANPHER.

#### ERICK, OKLA.

This has been a blessed summer to us. We have enjoyed preaching from many of God's chosen people. The work at Bethany and Edmond was very enjoyable indeed. Brother Rosco Reeder and wife, of Oklahoma City, Okla., have just closed a great revival in our community, resulting in eighteen conversions, seventeen sanctifications, and the Christians greatly built up. The unsaved were moved on in a wonderful way that I think will bring forth fruit in their salvation in the future. Brother and Sister Reeder stayed with us less than two weeks, and had but very few workers. We can recommend them to people who want a revival. Any one needing their services may write them, Route No. 2, Box 81, Oklahoma City, Okla. Many old people say this was the best meeting they ever attended.—SUSIE PIGG.

#### WALLA WALLA, WASH.

This church is preparing for a great revival; really looking forward with intense desire to see wonderful things from God. The meeting will begin on Sunday, September 20th, with Sister Stella Crooke and Brother Charles Stalker. Much prayer is being offered for the success of the meeting, and on Friday, the 18th, a day of fasting and prayer will be held in the church. Sunday, the 6th, was a blessed day. Sister Wallace preached from the text, "Launch out into the deep and let down your nets for a draught" (Luke 5:4). After the services a call was made for those who desired to be fitted for more useful service for the Master, and eight came to the altar. In the evening another splendid sermon from Mark 8:22-25. Two at the altar. The congregation joined hands in a circle and sang, "Blest be the tie," and then bade farewell to young Brother David Reynolds, who was leaving for the University, at Pasadena, to study for the ministry; also to Brother and Sister Hawkins and family, who are thinking they will leave us. One hundred and forty-one in Sunday school; \$4.75 collections. Our slogan: "Three hundred for Jan. 1, 1915."—M. H. W.

#### UPLAND, CAL.

We want to praise God for answering prayer. The revival is growing in interest and power. A number of heads of families have been at the altar and have prayed through. Old-time Bible conviction is on the people. We are having the best crowds for weekly evening services we ever had. Monday night the church was almost full, and three sought the Lord. Evangelist August N. Nilson, of Portland, Ore., is preaching some great sermons. He is logical, clear, sane, and constructive. The people are delighted with his messages. He is straight as a string and as sweet as honey. Our churches ought to avail themselves of the opportunity and get him while he is in this District. We certainly recommend him to our pastors. We are expecting the greatest meeting we have had. God is in our midst.—O. F. GOETTEL, Pastor.

#### WOONSOCKET, R. I.

The Lord is blessing the work here. The spiritual tide is rising. The all-day meeting of September 6th was the best yet, and we believe a foretaste of days to come. Our God is answering prayer, and is sending in the people, especially young men. We expect to hold a ten days' meeting in the near future. Although a little company, God is with us, and by His power we expect to do exploits for Him in this city.—LUCY MAYNARD, Secretary.

#### LOS ANGELES, CAL.

##### YOUNG PEOPLE'S SOCIETY, FIRST CHURCH

We have just closed our ten days' revival meeting, conducted by the Young People's Society of the church. God was in our midst, and owned and blessed every service; seekers at every service. We have had in all the meetings about seventy-five people at the altar. With the exception of the Sunday morning and evening services, our young men preached the sermons. Some that had been wandering in the wilderness finally found their way to the Jordan, plunged in, made the landing, and are today enjoying the Canaan experiences of full salvation. Some others have gotten back to Father's house, have had a good square meal, and have promised God that by His help and grace they never will get back into the devil's hogan again. Some of God's faithful here have volunteered to help buy a tent for the Young People's Society, we to put it up and keep it going the year around. We have enough heaven-

#### District Assemblies to Be Held

Alabama	Millport, Oct. 28-Nov. 14
Arkansas	Cabot, Oct. 7-11
Ohio Central	Olivet, Sept. 28-27
Dallas	Peniel, Texas, Nov. 4-8
Eastern Oklahoma	Henryetta, Nov. 4-8
Hamlin	Hamlin, Texas, Nov. 11-15
Iowa	Bloomfield, Sept. 30-Oct. 4
Kentucky	Creslboro, Oct. 7-11
Louisiana	Shreveport, Nov. 11-15
Mississippi	Houston, Nov. 4-8
Missouri	Malden, Oct. 14-18
New Mexico	Artesia, Nov. 24-28
San Antonio	Ballinger, Texas, Nov. 18-22
Southeastern	Donalsonville, Oct. 21-25
Tennessee	Sparta, Oct. 14-18
Western Oklahoma	Bethany, Nov. 11-15
Wisconsin	Racine, Sept. 17-20

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

P. F. BREWER Gen. Supt.

born, fire-baptized, young people to man this proposition, and preach full salvation to the masses in the outlying districts. Thank God! for such an opportunity. — **DARLE F. WILDE.**

#### SALLISAW, OKLA.

We closed our meeting at Pawpaw with great victory. Twenty-six prayed through. Brother Edgins was the evangelist. We began at Price's chapel with Rev. L. H. Ritter, who surely did some great preaching. Notwithstanding the rain, there was a good meeting, with fifty-seven professions. Eleven united with the church. We closed last night with twenty-five in the altar. — **F. C. SAVAGE, Pastor.**

#### HACKELBURG, ALA.

Our meeting at this place was held in the Methodist church, where the pastor was strongly opposed to us. Notwithstanding this and many other difficulties, there was some good done; some saved, and many strengthened. We go away leaving many good friends, among whom are Robert Frederick, who called us here, his father Rev. W. W. Frederick, A. Wiginton, J. A. Gann, and others. May the Lord bless them! We go to Millport, Ala., for the closing days of the District campmeeting, and the opening of our District school which is located there. — **S. B. GOSEY AND WIFE.**

#### MUSE, OKLA.

Our meeting at Tallichina was a success, with seventeen saved. From there we went to Alba, where we met a large congregation in the Baptist church. Monday the brethren secured the seats from the Methodist church and took them to a beautiful grove in the town. Brother E. A. Snell joined us Tuesday. Four were saved, and one entered into the experience of entire sanctification. — **A. G. DICKERSON.**

#### IN THE CUMBERLAND MOUNTAINS

Last night we closed a twelve days' arbor meeting, ten miles from Dickson and five miles from Bonaqua. Eight were saved, one reclaimed, and three sanctified. There was good attention and order, and perfect co-operation among the different church folks, and God honored the unity. O. O. Smith, Willie Moore, and Lewis Winters assisted in the preaching and singing, and God blessed their labors. Brother Winters and wife, of Bonaqua, will transfer their meeting here, and Rev. James Booker and wife, who have lived the life of holiness in this section for twenty years, unite with us, making a loyal band of eight. We expect to organize the church as soon as Brother Chenaunt can come. These people are home owners and very hospitable, and as the land produces well we believe they will be able to build up a strong work, as others are looking our way. Brother Booker assisted in the preaching and his wife and daughter, Miss Olive, also rendered valuable assistance in testimony and entertaining. Miss Ruby Cochran was a great help with her guitar. I have spoken on foreign missions to four public schools, have distributed **THE OTHER SHEEP** and **HERALD OF HOLINESS**. We have organized a prayer meeting, and hope to organize a Sunday school. We go next to Bonaqua, and push out into new territory for the Nazarene. We are determined to take this hill country for Jesus. We are well able to possess it. — **R. H. FUSSELL.**

#### LENOX, ARK.

Our last meeting was held at Holland, Ark., where holiness used to flourish, but where from some cause the people had become discouraged. God, true to His promise, came in answer to prayer, and under the faithful declaration of the Word convicted souls of sin, converted mourners, and sanctified believers. God gave us a wonderful meeting, and we expect a Nazarene church there soon. We are now in the Battle at Lenox, where God is putting His Spirit upon the people. We go next to Delight, Ark., September 18th to 28th. — **D. J. WAGGONER.**

#### SALEM, MASS.

We wish to acknowledge the aid given the Salem church by the churches at Lynn, Cliftondale, Everett, and Lowell, also a contribution signed "A Friend," from Manchester, N. H. The churches at Cundy's Harbor and Sebasco, our charge last year, sent me a neat sum for my personal expenses. May God bless all these dear folks. I'm so glad I'm "one of them." My heart burns with holy love and gratitude, and we are thankful for the day we ever became a Pentecostal-Nazarene. Put Salem on your prayerlist, and help us by the way of the throne. — **IRA D. ARCHIBALD, Pastor.**

#### FROM EVANGELIST W. E. SHEPARD

We closed a very gracious revival at Hammond, Ind., Sunday night, September 6th. The con-

gregations increased up to the last night, when people were standing. Seventy different people sought the Lord for pardon or holiness, the most of them claiming to get through. One encouraging feature of the revival was the large number of young men and young women who got saved, and we trust they will help push the battle in that wicked city. The pastor, Sister Carrie L. Felmlee, is a real Deborah, and knows how to keep meetings out of the ruts, and lead the people on to victory. She is called back for another year. We have just opened the battle in John Wesley Pentecostal Church of the Nazarene in Brooklyn, N. Y., with Rev. William H. Hoople, pastor. We are looking to our God to give us a gracious time. From here I go to Lynn, Mass. — **W. E. SHEPARD.**

#### FROM EVANGELIST ARTHUR INGLE

We arrived at Fithian, Ill., yesterday and entered into a meeting with our people at night. Brother Goodin, who is pastor, has his home at Olivet, where his wife teaches in the college. They are fine folks, and doing good work. The membership here is small, but of good material, and prospects for a healthful growth are splendid. Myself and family reached Kansas City on Friday, September 4th, at 10:15 p. m., and were greeted at the train by Brother Kinder, wife and daughter, who conducted us to their pleasant home. It was quite a journey from North Attleboro, Mass., but pleasant. On the next day we went to see the house that our friends had picked out for us, and we like it well. Our household goods, having arrived two days previous, were sent for and placed in the residence and my family is now "at home," at 1312 East Twenty-third Street, Kansas City, Mo. On Sunday, the 6th, we enjoyed the services at the First Pentecostal Church of the Nazarene, and felt glad to be among such an appreciative people. Truly God is with them and has given them an excellent pastor in Brother Matthews, who, until recently, was a Baptist minister of the first rank. We bespeak for him and the church a prosperous future. In the Publishing House, God has placed a force of able and self-sacrificing laborers, whose hearts are baptized with the holy fire. God speed the work, with blessings manifold! Personally, we have had a fruitful summer in campmeetings, having had the pleasure of meeting some of the choicest saints, and of seeing several hundred brought into the Kingdom of Christ. Some were sanctified wholly. Calls are coming for fall and winter work, and we are journeying on, rejoicing to be counted worthy to labor with Him whose we are and whom we love.

#### PROVIDENCE, R. I.

The Pentecostal Church of the Nazarene is to observe Sunday, September 20th, as rally day for the Sunday school; also as young people's day. An interesting program is being prepared for the Sunday school, which will be in keeping with the spirit of true religion. At the morning service the pastor will preach a sermon to the young people, and the evening service will be in charge of the Young People's Society. We are expecting that this will be a great day for our church. The first of last week we left for New York, to fill previous engagements. The first one was to officiate at a marriage ceremony, when one of our young preachers took unto himself a wife. The preacher was Rev. Edward Garfield Williams, pastor of our

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By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. The first order we received was for **FIVE HUNDRED** copies. If you are looking for the best thing on Christian Science, order

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church in Clintondale, N. Y., who married Miss Grace McMurn, a member of the Utica Avenue church, Brooklyn, on Wednesday, September 2d. Rev. Rand Pierce assisted. Brother Williams came to the New York District two years ago, after finishing his course at the Pentecostal Collegiate Institute, and has done good work. His young wife will be a great help to him, for she knows God, and is very prominent in church work. Let us all pray that they may be a blessing on the District. The other engagement was to dedicate the First Pentecostal Church of the Nazarene, in East Rockaway, L. I., which took place Sunday, September 6th. God gave us a big time all day Sunday, and Labor Day, in this new church. It is a beautiful building, seating about two hundred people, and it is in a fine location. No doubt but what this will become a strong holiness center. Rev. F. H. Neal is the pastor, and through his untiring zeal, and the faithfulness of the people, they have brought about this grand result. Brother Neal, with his faithful wife, is to enter the evangelistic field. He is a good evangelist, and his wife is a fine singer. They will be a strong team for any church to call as special workers. We trust the church they are leaving will be able to find a good pastor. During this trip we preached four times in our New York City church, of which Sister Jump is pastor. She, with the faithful band, is pushing the work of holiness in that wicked city. In our absence, Brother Whitman led the class meeting, and Rev. George Noble had charge of the Thursday prayer meeting, and Rev. J. C. Bearse preached Sunday. These brethren rendered good service, and we feel thankful to have such men to supply for us when away. Come again, brethren, you are welcome in our church. — **J. A. WARD, Pastor.**

#### ADA, OKLA.

We are holding a tent meeting in west Ada. Several have prayed through. Some of the church folks have come out and rendered good service. This meeting has proven a great blessing to many. Conviction is settling down on the men of this place. We are just now in the middle of the meeting; expect great things from the Lord before we close. Our pastor is away, near Castle, in revival work. — **S. C. PRITCHETT.**

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**SAN DIEGO, CAL.**

The new church year opened with a great interest. In the first prayer meeting there were three seekers, on the first Sunday five, and on the second Sunday nine seekers. Some of the services have been scenes of demonstration resembling those at the campmeeting. We especially appreciate the expression of the love of the members and friends of the church at the reception which was given us upon the beginning of our sixth year of ministry in San Diego. Our private school has opened its fifth year of successful work. In the face of many difficulties God has given us a remarkable school in which to mold the lives of the children.

ALPINE M. BOWES.

**KOENTON, ALA.**

Koenton is located in the hills, eighty miles north of Mobile. The camp is young, and holiness hasn't been well established, but God manifested His power beyond all question, and the mouths of gainsayers and holiness fighters were stopped and the God of battles glorified. There is a great opening for holiness in this needy field. The people are poor, but kind, and treat an evangelist well. The ox wagon still comes to meeting, hauling its load in the old-time way, and along with the ox wagon we noticed the auto also. We were made to think of the fulfillment of the prophecies concerning the last days. Dr. E. E. Buland was instrumental in securing me for this camp. He is a sanctified physician. We learned to love him. My home was with the Browns, a fine Methodist family, who would like to see a holiness church in this country. We are now in the midst of a soul-saving time in the old Des Arc camp. God is still in the hills of southern Missouri, and is going to see this work through. We go next to Fredericktown, Mo., September 15th to 30th. We expect to hold a meeting in Texas in October, and then turn our face toward the West. I am engaged in Washington for November and December. May the Lord continue to bless the HERALD of HOLINESS. It is a fine paper in every respect.—J. B. MCBRIDE, Pasadena, Cal., R. F. D. No. 1, Box 225.

**CALGARY, ALBERTA**

The revival spirit is still upon this church. We have been holding meetings every night except Monday for three weeks since our tent meeting. The Holy Spirit is spontaneously falling upon the services. People are convicted, converted, and sanctified in the meetings for praise and prayer, without preaching. About twenty-four cases have come through to victory. We are not counting seekers, we are simply making note of those who seem to be thorough cases of salvation. Congregations Sunday were the largest yet. In the evening the church was almost filled. Several were at the altar.—E. E. MARTIN AND WIFE.

**Deaths**

Beakley—Lou Annie Anderson was born near Centerville, Tenn., in 1822 and united in marriage with F. C. Beakley in 1861. She was converted at the age of sixteen and united with the Cumberland Presbyterian church. Afterwards she became a member of the Pentecostal Church of the Nazarene. She passed to her eternal reward July 17th, 1914. She was a devout Christian—a real preacher's wife—and a blessing to all who came in touch with her consecrated life.—Wm. E. Fisher.

Phelps—Laura J. Carlsale, wife of Charles W. Phelps, died at her home in Leicester, Vt., May 27, 1914. She was born in Gosport, Vt. in 1850, and was married to Charles W. Phelps in 1868. She was converted in 1882, under Sister Woodbury's preaching, and united with the Pentecostal church. The pastor

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- Houston, Miss. Oct. 23-Nov. 8
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  - Harmon, Okla. Oct. 3-4
  - Elk City, Okla. Oct. 6-7
  - Reed, Okla. Oct. 7-8
  - Mangum, Okla. Oct. 8-9
  - Grant, Okla. Oct. 9-10
  - Hollis, Okla. Oct. 10-11
  - Altus, Okla. Oct. 12-13
  - Glendale Oct. 13-14
  - Wichita Valley Oct. 15-16
  - Temple (dedication) Oct. 17-18
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deceased at the funeral, and people were put under deep conviction by the Holy Spirit in the service.—P. C. Thatcher, Pastor.

Ball—Benjamin Ellsworth Ball, son of Rev. A. A. and Carrie Ball was born in Ohio, in 1890. When a child he was soundly converted and united with the Methodist church. Later he became a member of the Pentecostal Church of the Nazarene, at Ontario, Cal. His life was hid with Christ. He has been a student in Pasadena for three years. While in Pasadena he united with the Methodist church, of which he was a faithful member until his death from spinal meningitis, July 13, 1914. The funeral was conducted by Rev. C. W. Griffin, assisted by Rev. George Ackley and Rev. Hamilton.—C. W. Griffin.

Jewell—Sallie E., wife of W. P. Jewell, died at her home in Oklahoma City, July, 4 1914, at the age of 66 years. She was a member of the Pentecostal Church of the Nazarene at Bethany, Okla. She was a self-sacrificing Christian; it was her joy to serve others. She was a devoted mother of six children and a loyal and affectionate wife. She lived and died in triumph.

Boggs—Frank Lawson youngest child of John C. and Lydia Boggs, formerly of the Pentecostal Church of the Nazarene, at Malden, Mass., died at the home of his parents in Victoria, B. C., June 23, 1914, at the age of three years. The funeral service was conducted by Rev. J. M. Cios, pastor of the Pentecostal Church of the Nazarene.

Chapman—Jennie Rhine was born in 1843, and was married to John Chapman nearly forty-nine years ago. She was the mother of seven children, all of whom with her husband survive her. She has been a resident of Dayton for twenty-two years. She was converted when a girl and lived a life of a devoted Christian. She was sanctified a few years ago and united with the Pentecostal Church of the Nazarene. She died June 30th, 1914. Owing to

the largeness of the funeral it was conducted in the First Brethren church by her pastor, assisted by Rev. Turner and Rev. Fields.—Jas. W. Short, Pastor.

Shaw—R. E. Shaw has been translated. He went to sleep Friday afternoon June 26th, and was buried from First Church, Los Angeles, Monday afternoon, June 29, 1914. He was identified with First Church almost from the beginning, nineteen years ago. All of that time, with the exception of one year he was Sunday school superintendent, and for many years choir leader. He was a man of sterling character, prompt and always at his post. He was an exceptional blackboard artist, and always had a beautiful lesson on the board for the Sabbath school. He was a good man and full of the Holy Ghost and faith. He swept through the gates of pearl leaving a beautiful record. Dr. Brasee and Brother Cornell, the pastor, spoke words of kindly sympathy. He leaves a wife and four sons to mourn his departure. He was 68 years old when he died. "Our people die well."—C. E. Cornell.

Babson—As friends were assembled to lay to rest the remains of our friend, Cordelia Babson, I who had known her since early childhood, could but utter these words: "A beautiful Christian life has drawn to a close." And as I beheld the sorrowing friends, the open grave, I felt that the angels were rejoicing as they welcomed the bright and shining star that was called to join their throng. Her quiet, refined and Christian life is an example worthy of emulation. God gave her to this earth in the year 1872, and in 1887 she was converted, lived a close disciple of the lowly Jesus, feeling that her life was truly sanctified to his service in the year 1894 and was conscious of having been raised to a higher plane, and all who knew her felt the influence of her pure, consecrated life.—J. H. Nicholson.