EDITORIAL

EDWARD MOFFAT

CALVARY'S DEFENSE

HOLINESS is Calvary's only defense. For God to offer us less or demand of us less would disturb the harmony of His attributes.

A holy God could not give up a holy Christ to make less than a holy people-out of the lost. If He provided less than a holy religion, He gave up too much for the results achieved, and thus His wisdom is impeached. If He provided a holy religion through a holy Redeemer for us but accepts less than holiness of us, He involves equally His justice with His wisdom: for Christ's blood deserves the full possibilities of its power. To demand less of man after the costly and ample provision made in the blood would impinge the divine mercy: for man's dire need is holiness to meet a holy God in a holy heaven after redemption by a holy Saviour. It would be unmerciful to withhold it after providing it.

HOLINESS engages the Trinity and vindicates Calvary. It honors God and harmonizes His attributes; it glorifies Christ as Saviour and attests His Deity by a divine and supernatural Comedy for a supernatural need of man; it dignifies man by satisfying his every need and fully saving him here and hereafter; it exalts and publishes the Godhead of the Holy Ghost as sanctifier through the blood of the vicarious Redeemer. How sin arrested heaven, engaged the triune God and necessitated Calvary's tragedy that a cure radical and complete from its ravages might come to ruined man in holiness of heart! Carlyle said the French Revolution was "a truth clad in hell fire." Holiness is God's truth of hatred of sin and love for the sinner clad in celestial fire. Born in the furnace of infinite love, wrought in the believer's heart by the fire of the Holy Ghost, it makes of the holy veritable flames of fiery zeal.

HEAR it, O Nazarenes! We are untrue to our truth if not on fire. We are but pigmies if not incendiaries of grace. We are unneeded except we be giants of zeal, who turn the world upside down until the glory of God descends and crowns the scenes of our labors with His own Shekinah. Wait for the fire! Pray for the fire!! Expect the fire!!! Possess the fire!!!! The glory follows the fire. ♠♠♠♠

God demands all there is of us. This is the consecration required in order to sanctification. No wonder that General Booth put to the blush thousands of men greatly his superiors intellectually and educationally when he could answer the question as to the secret of his success: "God has had all there was of me."

♠♠♠♠ A NOBLE TRIBUTE

THOMAS CARLYLE, in his Heroes and Hero Worship, has an excellent chapter on Martin Luther. In this splendid treatise he closes with the following eloquent tribute to this great reformer, which is as deserved as it is noble:

I will call this Luther a great man: great in intellect, in courage, affection and integrity; one of the most lovable and precious men. Great not as a heaven obelisk, but as an Alpine mountain—so simple, honest, spontaneous; not setting up to be great at all; there for quite another purpose than being great! Ah! yes, unshakable granite, piercing far and wide into the heavens; yet in the clefts of it fountains, green, beautiful valleys with flowers. A right spiritual hero and prophet; once more, a true son of Nature and Fact, for whom these centuries, and many that are to come yet, will be thankful to heaven.

EXPRESSION in Carlyle's inimitably terse, pregnant, pithy style this tribute is a summary of the excellencies of this great man, and of the debt of all the ages to him which can not be equalled in as few words in human language. It reminds us how easy it is in this rushing age when people read so little that is solid and worthy to forget our debt to such men: especially to Luther, whose character it is necessary for certain people to attempt to asperse in self-defense. Luther, for instance, is blamed for the wars and bloodshed that followed the Reformation. The heavy falsehoods and shams in which the world had for ages been held which Luther uncovered and awakened a heroic resolve to be delivered from—these shams and hypocrisies and their authors are to blame. We quote Carlyle again on this special point:

The Reformation might bring what results it liked when it came, but the Reformation simply could not help coming. To all Popes and Popes' advocates—expostulating, lamenting and accusing—the answer of the world is: Once for all your popishhood has become untrue. No matter how good it was, how good you say it is, we can not believe it; the light of our whole mind, given us to walk by from heaven above, finds it a thing henceforth unbelievable. We will not believe it, we will not try to believe it—we dare not! The thing is untrue; we were traitors against the Giver of all truth, if we durst pretend to think it true. ♠♠♠♠

GOD demands all there is in us or He will use no part of us. The absoluteness of His claim by creation, preservation and redemption makes the proffer of less than all there is in us an insult instead of a consecration. ♠♠♠♠

THE GREAT MODEL

JAMES STALKER, in his Life of Christ, gives us a marvelously terse but comprehensive analysis of that Life. He sums up the human life of Christ in these five things: Purposefulness, Faith, Originality, Love to Men, Love to God. It has occurred to us that in this summary the author has likewise furnished a most striking and complete analysis of every human life which is seeking the realization of its intended ideal. As to four of these elements there will be ready acquaintance. There is no question that in every such life there must be a great, overmastering, solitary Purpose. "This one thing I do," will be its battlecry and its daring energy. Faith will likewise form another mighty spring of energy and aggression—faith in God, in His call, in His power and grace and providence. Then Love to God and Men, of course, are cardinal among the equipments for life's plan and activities.

IGINALITY may not at first be so apparent, but upon reflection it will be cheerfully accorded its place. In the case of Christ, note its place and prerogative. Usually men are the creatures of circumstances—the product of environment. Their opinions are taken from a few leaders of thought. Their tastes are copied, their habits largely the following of others who set the pace. Their convictions are fixed for them by some authority from without instead of springing up from within from principles honestly seen and espoused. How different Christ! Stalker asks, "What was there in the petty life of Nazareth to produce so gigantic a character?" Truly may it be said that there was never an age more dry and barren than that in which He was born. The notions and
fashions of the ruling faith never formed one opinion for Him. Calm and serene He stood alone and Himself, proof against the prevailing social, religious, ecclesiastical influences and agencies, and yielded Himself alone to God and manifestly divine influences and instructions from above in the formation of opinions and the creation within of convictions.

Is NOT this just the divine ideal of every true life? Does not God intend us all to be originals and not copies? Giants not apes is our high calling. Is it replied that our ideal is too lofty—that we are picturing reformers, not ordinary men! Nay. The standard is not too high, but we plead guilty to picturing reformers. It is reformers God would have us all to be, simply this and nothing less. He can do nothing with a young man 'with scenes turned to the teaching of His will and power. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Romanism has stuck to its position with dogged determination, while Protestantism has wandered amid the mazes of speculation and lost its oldtime gospel power. That was a wise remark of the Presbyterian that Protestantism's only hope is a return to the oldtime gospel of real salvation.

LITTLE FOXES

BIG SINS are usually dreaded. Moral catastrophes are a great warning and often deter others, who are at all careful and desirous of avoiding such tragedies. The bleared, debauched drunkard wallowing in the mire of the street, reeking in filth, degradation and shame, excites no young man with ambition to emulate his example. Such a scene rather disgusts the onlooker, and so far as it can influence at all is more a deterrent than an incitement to emulation. Change the scene. The assemblage is one of brilliancy. Beautiful and fascinating women adorn the parlor. The guests are of the very best people which the churches and the society of town afford. Vivacity, sparkling wit and general meriment render the occasion one of unusual joyousness. The law of habit rendered the wine cup an element in the refreshments. A young man is present who had never touched intoxicants, due to the teachings of an ideal Christian home. But what harm could there possibly be in a social glass under the witchery of these surroundings? Especially since the stewards and Sunday school teachers and those regarded as the best people in his mother's church are all without exception indulging. What an avalanche of temptation to a pure and innocent boy, and how very small is made to appear the mere partaking of a social glass in this brilliant assemblage! He yields. It is the oft told tale. Possibly the dormant predisposition or appetite inherited from some ancestor generations back only needed this spark to be set on fire. The same pitiful tragedy so often told is again repeated. Life's young manhood spent in dissipation and prodigality, and in its meridian of years it ends in shame, degradation and a drunkard's hell.

THE scriptural warning against the little foxes is wise. "Take us the foxes, the little foxes, for our vines have tender grapes." Beware of little sins. With what tremendous importance are the little beginnings of things invested. It is said the ground squirrel of the Pacific Coast destroys more wealth every year than is destroyed by all the forest fires of the whole of North America. The little insignificant boll weevil inflicts a heavier loss financially, annually, on the South than the floods of the Mississippi. Grasshoppers are worse than cyclones in their devastating work. The cutworm is deadlier even than hail stones. Is it not the same in the eternal interests of our lives? More wreck and ruin are wrought by the little foxes of ill temper, jealousy and revenge than by the roaring lions of shocking sins and grossest moral outrages. These little foxes are nocturnal or secret in their operations. They escape attention therefore. Their presence is often not detected until withering leaves and falling fruit betray damage to the tree possibly past all recovery. There must be constant vigilance exercised. Every precaution must be employed to prevent their presence in the vineyard and their work on the tender vines. We must shun the very appearance of evil. The presence of these little foxes will be betrayed by their tracks long before their deadly work is apparent. They must be promptly taken and utterly destroyed. Prevention is infinitely better than unavailing laments after irreparable damage is done. St. Augustine said with great wisdom: "Little things are little things, but faithfulness in little things is something great."

HOPE is no respecter of persons. Even for the lowest and least there is hope of relief. If, as Carlyle says, "From the lowest depth there is a path to the loftiest height," it is hope which leads the way.

POWER OF THE SIMPLE GOSPEL

THE WRITER can never forget the thrilling testimony of an old man seated at a meeting he held in Los Angeles, Cal., fifteen years ago. As testimonies proceeded this aged man, past seventy, arose and told how nearly twenty years before God found him a hopeless wreck of ruin. He had not drawn a sober breath in thirty years, and so utterly abandoned had he become that his family had forsaken him and he has spoken to the very dregs of debauchery and degradation. Determining on suicide as the only resort of utter despair, he started to the river to drown himself; but passing near a mission and hearing a sound of singing he decided, in honor of an aged mother long since gone to heaven that he would for the first time in thirty years enter and attend one service as a kind of tribute to her. Seated near the door in a mandolin state, paying no attention to the message, some young girls approached him and tactfully solicited him to give his heart to God. Amazed beyond measure at a kniffl word, the first he had heard in long years, and even more amazed at the genuine interest that strange and refined girls felt in such a wreck as himself, he said he felt mingled emotions rising in his breast—humbled and despair and hope struggling to arise within him of being anything better than a vagabond. Suddenly an unaccountable impulse seized him and he rose and staggered to the altar as the girls led the way.

AT THIS altar he was converted. He was taught the power of the blood to save to the uttermost, and like a little child tremblingly he trusted to its divine efficacy and was sweetly and powerfully saved. His closing words linger in the writer's memory like a refrain from the inner sanctuary:

Though deserving of an endless bell with all it can mean. I am a rescue from suicide, restored to a loving family, saved by blood divine, and for twenty years have tasted and proved true the power of Jesus to save and sanctify and keep the lowest and least who will fully trust Him.

Not the Incarnation or the matchless life or transforming, divine "example" of Jesus did this. It was the Blood, the Blood, the sinner's only plea.

God's plans are always better than our purposes. His provisions are richer than our faith. It is contradictory of both. His plans and provisions to say as so many are wont to say: "It is too good to be true." Nothing is too good to be true in a realm where God lives and reigns.
We scatter seeds with careless hand
And dream we never shall see them more;
But for a thousand years
Their fruit appears
In weeds that mar the land
Or household store.
The seeds we do, the words we say—
Into still air they seem to fleet,
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.
I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play.
Lost in that world their cry
Of woe thou hear.
—John Keble.

Second Coming of Christ
The Associated Press sent out a dispatch from Denver, Colo., which appeared last Friday containing the announcement that twelve Denver clergymen believed that the end of the world is at hand and that Christ would return to earth in this generation. The surprising feature was the denominations to which the clergymen belonged. We know that holiness preachers are definite in their views either pre-millennial or post-millennial and often stressed their views. Very rarely have we known ministers of the old denominations to be particularly insistant in proclaiming their views on one or the other side of this question. The twelve preachers in question it seems were all connected with the Episcopal, Presbyterian, Baptist and Congregational churches. The Associated Press dispatch referred to says:

That the end of the world is at hand, that Christ will return to earth in this generation, and may be expected even in the next, as propounded in the Scriptures, is the prediction of twelve Denver clergymen, who will make that the subject of the text of their sermons next Sunday. The clergymen represent the Episcopal, Presbyterian, Baptist and Congregational denominations. That sin is rampant in the world, vice is increasing, the world is becoming more wicked instead of better, that the prophecies of Christ's second advent mentioned in the Bible have come to pass, are ascribed as the cause of the approaching return of Christ. Dean Hart of St. John's Cathedral and the Rev. S.T. McKeaney, pastor of the Ohio Avenue Congregational Church, agree that the manifestation will appear twice—once when He comes to claim the real followers of Christ, and the second, when He returns to set up His kingdom on earth. "I believe that the world will wake up some morning soon to find the good people gone, caught up in the clouds, body and soul, to meet Him," said the dean. "Then after a period He will return to earth, possibly to Jerusalem, and unknown to the people, set up His kingdom, whence be will wage the final struggle between the good and the evil under the name of the Battle of Armageddon." The Rev. Mr. McKinley believes that a greater revelation is in store for the world. He also believes Christ will establish a new Jerusalem in the sky within sight of the earth.

The Charter of the Church
These misled and misleading clergymen who fink with the Word of God, are engaged in a suicidal business—their folly equalled only by the man who sawed off the limb of the tree on which he sat. Of course the man and his saw went down with a thud. So these absurd clergymen in getting others to share his own loss of faith in the divine authority and inspiration of the Word succeed only in destroying the charter of his church thus nullifying his own commission and dissipating all faith in any need for him or his services or his evangel. A whole Bible of supernatural authority, of supernatural inspiration, with supernatural contents, influence and power is a necessity and logical as well as the divinely given charter of the church of God. Without such a Bible there is absolutely no need, no claim, no authority, no place or mission for a church or ministry. The whole business goes down in one universal crash with the downfall of such a Bible. We unhesitatingly and instantly stand up for the divinely given charter, spiritual and authoritative place and province of supremacy of the Word of God. This truth is implied with great force in the following statement from the Bishop's address to the recent General Conference:

And now, brothers of five continents, met to act for the church of God, what if one were to challenge your authority to proceed in this name? Where is your charter found? Does your Bible bear God's autograph or identification? Is it or is it not merely inspired by a supreme in authority? Claiming such a Bible, and having solemnly and publicly covenanted together upon a basis of interpretation, we exalt the Word; this may proceed consistently. It all comes to this: If there is no Book of God, absolute and unerring as a guide to faith, then there has never been a church of God, after its conception of the place. Then not only were our fathers deluded into presumption, but two thousand years saints steeped in superstition have glorified a stupendous fabrication of myths and fables, dreams and witcheries, false miracles and deceptive promises, lying experiences and sacrilegious sacraments. Where, then, are our once immortal dead, and where is Egypt, and where are the kings of Egypt, and where is the land of Heliopolis, and of His office work as convincing, creative, and self-witnessing—and this in terms which can not be reasoned away without virtually invalidating every document ever written for any purpose? With all respect to modern scholarship, its chief asset is its store of ancient wis-

dom. With all credit to modern science, its only truth is its verified reading of the laws of God. With spectra of religious doctrines which seek to interpret life and spirit, this remains absolutely true—that not one of them has ever given to a human soul what millions have found in the interpretation of the Word of God and joy in the Holy Ghost, under the guidance of the Bible. But learning is progressive, science is progressive, revelation is progressive under the Spirit of Illumination, and the day is not far away when their several lights will converge and be lost in the transcendent glory of Jesus Christ, the greatest among teachers, the wisest among philosophers, the builder of worlds and the Savior of men.

A Flower of Real Beauty
Patience is a flower of transcendent beauty. It is that flower which, considered alone, has intrinsic beauty to the eye. Viewed as one of a bouquet of virtues patience is the one which is a glory in itself and lends charm and added grace to every other virtue. It is potent in the individual life and in the social life we all bear with reference to others. It is lovely in the home and no less so in the business relations of life. In prosperity patience finds a place of inestimable value indispensable. In all the turns and relations of life patience is not only a charm, but a necessity. The Holy Spirit alone in His sanctifying power can produce this great grace in human character. B. H. Budd.

Patience knows no moods. Patience keeps one's lifeboat on even keel. Patience keeps one hand on the soul in the hand of God. Patience conquers one; keeps the milk of human kindliness flowing through the soul, from anger from flashing from the soul windows, the eyes. It almost makes a man an angel, it makes a woman completely one. It keeps every young, the passions controlled, the face calm, the heart all at peace, the hand a sister of peace. Think how high in his clericalist list St. Paul wrote the word "patience." Fifth place in the ladder which characterizes clergy is "comfortable to sit to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience." Mount the ladder of character to temperance; that is, self-control; then rise to the patience which can be possible only through self-control. From such a vantage point look back on life. You will find yourself as on a mountainside far above the smoke, the misama, the unrest of the world.

A Delusion and a Snare
The above title but briefly describes sin. Sin is deadly, corrupting, deceptive, treacherous, the most dangerous of all the enemies of men. Sin's faithlessness, falsity and treachery are clearly revealed in the sad histories of the young and the older. Especially the young are wrecked by these wiles of the devil. Strange that as dashingly and tragi as is sin as and is public and universal as is its destructive power, that it is so little known by the people who can not only identify it and practically deny its existence. These men themselves are proofs and examples of the work of sin in blind. J. A. B. Orr, in Prolice, thus briefly sketches sin:

Sin never keeps its promise. Max Mueller studied the Hebrew and Greek of the original Scriptures words translated sin. He says: "There lies in these etymologies the deep conviction that man in sinning has never attained what he sought; that sin is essentially a delusion and a fraud." The word most used means "to miss the mark." Start a youth to-
ward happening by a gust of sin and he is sure to miss the mark. The archer bending the bow of wrong doing and shooting the arrow of iniquity will not strike the target of well-being. Sin is sham, delusion, fraud. Creeds and religious ceremonies afford no protection. This desert phenomenon is real in that it has the appearance of water; it is unreal in that it is not what it seems. Had the tourist seen a faithful oasis during a desert voyage and had he drunk the water, he would have hastened to explain the optical illusion as a sham, delusion, fraud. Not dissimilar 3 in sin. Every sinner is deceived. Men follow strong drink in hopes of quenching their thirst, but fail, finally, with parched lips and burning brain. Women search for pleasure and find pain because they follow sin. Amelia B. Edwards describes a character; instead of happiness and self-respect, he would have hastened to explain the row of iniquity will not strike the target of happiness by a path of sin and he will have the spirit of Christ, the Son of Man. As God was saying in him: “This is what I want you to be; this is my ideal.”

**Not By Might**

We do not know why, but we do know the fact, that men cannot carry through men of limited talent in the progress of their church. Very few of the learned, the lofty and the great in point of endowment does He use in the distinctive line of soul-saving which is the great work He has in hand. Men of ordinary talent, who have not had the benefits of many times of educational advantages are frequently the kind employed by Him in His great work. We suppose the big men get too big to be handled. Equally fatal is the too frequent disposition of the great preachers to feel or claim some credit due to their gifts for any success achieved in their ministry. It still remains true as Paul declared to the Corinthians: “that not many wise men after the flesh, not many mighty, not many nobles, are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty: and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are looked down on, yea, disdained things of the world to confound the wise: and God hath chesen the weak things of the world to confound the things which are mighty: and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are looked down on, yea, despised things of the world to confound the wise:” Hear ye the reason, O reader, and write it indelibly on your heart: “THAT NO FLESH SHOULD GLORY IN HIS PRESENCE.”

Going Ahead of the Spirit

We are neither to go ahead of the Spirit nor be tardy in obeying Him. Promptness is a nice thing. It means to be just on time—neither before nor behind in our obedience. There is a beautiful poise here. A man who is not a great soul—possibly a very fine man—will do well to remember that the ability was small. Surely not. We hold our powers in stewardship from God, and to Him, finally, must we answer for our earthly use of it.

Old Quaker Sayings

Two hundred and forty-seven years ago in the city of London was published under the authorship of one William Dy er, a Quaker, a paragraph filled with terse utterances of great weight. We regard it as a marvelous condensation and combination of common sense and common virtue, and if it were adapted to manhood it would be very hard to excel the paragraph.

We find the paragraph in Full Gospel and Rescue Journal:

**For our light afflictions, which are but for a moment, work for us. What work they? A far more exceeding weight of glory. Do you know what they will amount to by a far, far exceeding and eternal weight of glory? O Christians! under your greatest troubles lieh your greatest treasures; afflictions are good but not pleasant, sin is pleasant, but not good; but there is more evil in a drop of corruption than there is in the sea of afflictions. Godly affliction separates the sinners from the saints. The more the saints suffer, the more are they glorified.**
A Proposition

Red Robinson

To the district superintendents and pastors and evangelists and local preachers and members of the Nazarene, Greetings: I say Glory!

First, I want to say that there is today no church in the world with a brighter outlook than the one that we represent. We have a clear field and a broad sweep, and nothing in the world can stop us. The nest of the other churches have deserted the field and left it to us, and we have now nearly twenty-five thousand members and nearly one thousand preachers and only one scrub or runt in the whole crowd, and that is in one corner. We have red-hot preachers and a broad field before us and nothing to hinder in this line of work that we are doing, we simply have it about all our own way. We now have more red-hot men and more good music and more people in and out of a church, than anybody else in the field.

We have the clearest manual on the doctrines of the Bible of any church in the land. The great trouble with almost all of the other churches is this: They have their doctrines stated that there must be a holiness man if he wants to be or he can be an enthusiastic holiness fighter if he wants to be; and two men in the same church can preach side by side and one preach holiness and the other fight it with all his might and to the surprise of the world, much less the church, the holiness fighter will receive the best appointments from the hands of the rulers of the church.

Well, another word. A preacher with a plenty of good properties if he wants to no preacher at all, for we are the crowd to make propositions and to get the other fellow to act. Well, here is my proposition: We have one of the finest church organs that I ever put my two eyes on, none excepted. None equal to it as a church organ. It stands alone in the greatest field on the face of the earth. It is broad in the sense of greatness. It is narrow in the sense of straightforwardness and uprightness. Its aim is God's best for all men. The paper is the best, the workmanship is first-class, the editorial work is simply unsurpassed anywhere by anybody. The editor of the Herald or Holiness was educated by the King's daughter, trained in the fields with a flock of the Lord's sheep, instructed in the burning bush, tried by the king of Egypt, justified and sanctified by the God of heaven, fought his battles and won his victories and came out without the smell of smoke or tobacco on him. Well, amen! Here is my proposition: We have one thousand preachers, and now I want every one of these, and then get the money to back you taking, and it is this: for each of us to secure one subscriber apec each month for the next twelve months. Now see what that would amount to—well, just 12,000 new subscribers in the next twelve months, and no one man would have to get over twelve in a whole year and I am sure that we have plenty of men that could get at least one hundred and not half try. If we turn ourselves loose we will be a sight above ground and a terror to the devil, and as we take our Bible in our hand and march through the land the devil will have to scratch sand, for we have a full salvation on a Rock foundation and we are going to preach it all of this world, and we will show the world God!! But for fear my epistle will tire your poor weak nerves and burden your great brain force, I had better say good-by; but you had better join me on the beautiful proposition that I made you, and you had better get about once and let no grass grow under your feet until the office hears from you with a good list of subscribers. If you don't know where to send them, remember C. J. Kinne, 2109 Troost Ave., Kansas City, Mo. He will take postoffice money orders. They will do all right. Just get the holiness fighter in your church, ever in the love and fellowship of Jesus.

"No Plaster Saint!"

F. J. Thomas

The above appeared in an English paper which the writer received from old England recently. It was the caption to a descriptive article relative to that great, noble soul, William Booth, who has just gone hence. How my soul was stirred when I read it! This man was determined to do exploits by reading the article!

In part it read: "General Booth was no plaster saint. He was a saint militant. Meekness was not his special virtue. He was a human dynamo. He not only did great things himself, but expected others to do so. If he had been easy to satisfy, the Salvation Army would never have become a fact. He was always at it. He wrote a book of 60,000 words while traveling on the trains. What a rebuke to most of us this account should be. How many of us are too easily satisfied! How many of us are not only satisfied, but we attempt to explain away our failures by attributing it to this or that, but not to self! For us—fellow pastors of God, the present, the future, the opportunities demand that we succeed. We must see more converts next year; there must not be any loss of members by any church, but additions must be the order of the day. Double your membership, and increase on every line. Find a way to make it. Don't stand still and wait for the gospel—faith—mighty faith—proved by your works, will work wonders. If you never spend a penny on tracts, cards, advertising, you surely have not much faith in your business. When the writer of the above sermon was he ran across the following:

The man who whispers down a well.
About the goods he has to sell,
Will never get the golden, gleaning dollars,
Like he who climbs a tree and hollers.

"God's arm is not shortened." We can have converts. Of course you can't catch a fish unless you go where fish are, or get them to you. So cut a canal from their pond to your pond. House to house visiting, street meetings, in which you use rapid-fire guns, not slow-boiling, tedious firing old cannon, but live wires. Advertising these kinds of works mixed with faith, and real faith upon the part of the preacher when they do come, will soon build up a congregation. Oh, let us wake up—don't be a plaster preacher. Be a real thing under God or make room for some one who will.

Mars Hill, Iowa.

The Service of Conscience

F. M. Isaac

This is an age in which much is being done to destroy the voice of conscience in man. There is a reason for this. When we undertake to undermine the fundamentals of revelation regarding God, man, sin, and salvation, we shall always hear a protesting voice within which will not keep silent. Because of this it becomes necessary to do something to quiet this disturber, to in some way slay the protestant. God has fortified Heaven so completely that man will not without one excuse before His bar. We may reject salvation if we will, but there is still another Bible written within the very soul of man, and that divine voice within confirms every word of inspiration that happens to be the mirror of the crease. If we succeed by constant effort in silencing this inner voice so that it no longer speaks we are still confronted with another faithful witness of His, for all nature rises up and condemns, "For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so they are without excuse."

But say what we will regarding this inner voice, there is a spiritual thing which speaks in thundering tones against all wrongdoing. We may endeavor to quiet it by false promises, try to make ourselves believe it is but a peculiarity of our own, or that it is the result of the time of the world, but still there is something within that refuses to keep silent. Men laugh today at the idea of God giving the law to Moses on Mount Sinai. Some of our professors in many of our theological schools speak lightly of the "old Jewish myth" regarding giving the law on a mountain. But when they laugh at the thunderings and lightnings in the black clouds that hung over that mountain of earth, within them is another Mount Sinai that thunders unceasingly, and declares that the "Word of God" is settled in the heaven above and it cannot be moved, and that when the voice of conscience is quieted; all God's law will be recommenced.

This something within is a soul faculty. It is not found in the animal. It is the very essence, the very life of man. Nowhere in the Bible is there any argument to prove its existence. It so asserts itself that proof is not needed. There are some things so self-evident that it would be a mark of insanity for one to try to prove their truth or falsity. It is foolish enough to waste time in trying to prove the existence of light. So with conscience, it is so universal that we have never yet found a people on any remote island of the sea who do not possess this soul faculty. Call it what we will, define it as we may, there is a ghost within us that can not be frightened away.

Some have found some consolation in
Your Light

JULIA E. ABBOTT

Is your light shining? The sea is wide, And those are the seasides—Light—Lights that are large and lights that are small, Each in their place, and shining all. The light that is clear and deep, And some whose lights should be shining, sleep; And some whose light is hid quite away; And some grow dim through the busy day. The shadows lengthen, the hours grow late, Is your light shining? The need is great. Lost ones are cried for by the teachings; Where hidden rocks and dangers hide; Souls that the Savior did win drifting on to distant realms of sin; And some lost in the dark, dark night Is surely looking to see your light. If he should hope, can he not look out—
A soul all priceless, forever lost! Your light, perchance, may show the way To the heart safe. Does your light shine?

—Zion's Herald.

and who preached with the Holy Ghost sent down from heaven, slowly drift into a state of mere professionalism, no time spent in prayer, no burden for the lost, but a mere performer, acting out old sermons which once were ignited with heavenly fire, but now are no more than a charred stick after the fire is gone.

An Open Vision

S. R. ROHDES, EVANGELIST

"And the Lord added to the church daily such as should be saved," or "such as were being saved;" (R. V.)

Often the inquiry is made as to the "old time religion," such as daily being "added to the church." We are persuaded that the inquirer does not see as a see-er, or seer. Looking only at local conditions the vision is short-sighted.

It must be seen that the above statement was made of the Pentecostal Church of the Nazarene, locally in its formative period. The writer never reads the weekly (not weekly) Herald or Holiness with the same keen interest that he reads the daily and in great numbers, and then remembers that this is but a report of one of the pentecostal papers. We are told that there are a hundred papers published by the holiness people. Think of it— notifying the wilderenss crowd that "our God is marching on" to a final triumphant victory, to the "spreading of scriptural holiness" throughout the land. True not all of these pentecostal papers report additions to the church. Although they are of a churchly order, yet not being recognized as such, do not report additions to the church. They report, however, some of them—additions to societies which are of a churchly order undiscovered by themselves. We find them under cover of the "board of review," but not from a divine. Dr. Geddes says a church is an associate body of believers, whether few or many. So does Webster. Praise the Lord all the more for the further additions to the church "daily," through societies, etc., whether under cover or in the open.

The Pentecostal Church was local in her first report, but from that time on the fire spread under the auspicious fire of the Holy Ghost until multitudes were added, and places "shaken" until it has reached us, and today there is being added to the church as are being "saved." God only knows the aggregate.

Thank God for an organized body among the many that dare to come out into the open, where they can be seen and shot at and who will get a martyr's crown, and seeing that "no man take their crown," in the "day of judgment," "en- during the cross," "despising the shame," being as he is in this world, having "boldness," being "strong and of a good courage" (I. Pet. 5:10).

"casteth out fear," with a "conquering tread" pushes ahead and weekly reports such as are "being added to the church daily"!

Hallelujah! Amen!

A Hornet and a "glory"

E. F. WALKER

It was at old Scottsville (Texas) camp meeting that I heard a man give the word to some one to preach.

I was seated in front, much interested in the sermon and delighted with the truth, when suddenly a huge hornet stuck me on the back of the neck with its stinger, "yet God has promised that we shall reap in due season if we faint not.

Many of us today are reaping, in the ungodly lives of our children and in the pain and suffering of our bodies, the evil seed we sowed when we were in sin. But if now we sow in the hearts of our children by family worship, and by faithful example and teaching, God is as faithful to cause us to reap the good crop as He has been to cause us to reap the evil crop. So let us "be insted in season and out of season," and sow the Word, trusting the Lord of the harvest to give the increase, for He is faithful.

WARREN, PA.

One Who Feared the Blessing

MATILDA GRSMBY

When the flames consumed the greater part of Christ Church, in Anson, N. Y., my husband and I were among the homeless; but when earthily possessions were swept away we were sustained and upheld by the mighty power of God. Through His divine guidance, and watchful care over His own, we moved to Valley Mills, Here the Lord blessed and prospered us and restored to us, like Job, all we had lost in adversity. While I magnified the goodness of God for all temporal benefits, I wish to glorify His holy name in relation how He led me out into the rich fulness of His Grace.

Shortly after settling in Malden, we were favored with a call from Rev. M. E. Borders, pastor of the Pentecostal Church
of this city. He very kindly and cordially invited us to the church services, and as we heartily appreciated his Christ-like sympathy in our loss, and interest in our comfort and spiritual welfare, we gladly accepted the invitation.

Though a reserved Baptist, I thoroughly enjoyed the lively spirit of the meetings. I was favorably impressed with all I saw and heard, except for one thing, and that was that gigantic word: "None-it is I who am the Only One." All seemed to joyfully talk about being saved, and belonging to the Lord, but when they alluded to that extremely high experience, and claimed to possess it, my peace was greatly disturbed. To me, a struggle, justified—those who possessed, it seemed to me, a scale such toppnest heights of grace, and I thought how much more comfortable I would feel if they would not refer to this blessing, so fearful and so strange to me. But later, after watching the truthful lives of the people, and hearing their distinct testimonies, and the lucid preaching of Brother Borders on the efficacy of the precious blood to wash away every guilty stain, and cleanse the heart from that terrible inward trouble, namely, inward sin, the doubt of my own fear, I was convinced that purity of heart is what I needed, and that it was possible for me to receive it. I now no longer dreaded the experience, but became an earnest candidate.

Before entering the Canaan land of full salvation, our husband, who was also a diligent seeker for the light, and I united with the church that fully proclaimed this blessed blessing. The way kept growing brighter until one day, it was illuminated by the effulgent beauty and sunlight of heaven. My vision was cleared and I saw clearly. "This is the will of God, even your sanctification," now became my will and a great test in my life I gave myself unreservedly into God's hands, and He sanctified me wholly. Glory to Him!

Have been rejoicing in the possession of this wonderful peace for over two years, and God has kept me by power divine. No matter whether in joy or sorrow, in loss or in gain, I have tried and proved His faithfulness and found each promise true. His word has been verified that "Thou wilt keep him in perfect peace whose mind is stayed on thee."

on the Outpost
H. G. Gowan

Many years ago Captain Allen Gardiner left his command of a battlefield in the British navy, and devoted his energies to the work of preaching Christ to the savages of Patagonia and Tierra del Fuego. Said he, after reaching his field of work: "I feel like a sentinel, God's sentinel, I trust, on a lonely outpost, but am willing to have my life, if need be, for the cause of which Christ died might be saved." He afterwards died of starvation in Patagonia, but enacting his example, others took up his work and have carried the gospel into many remote places and to many strange tribes in South America. While the methods are laid aside, the work of organized holiness in the centers of population, and we rejoice over what God has wrought in the larger towns and cities, yet we ought not forget these heroic souls who live on the frontier, far away from cities and preachers, prayer meetings and holiness rallies, but who live close to God, and amidst opposition keep the fire burning in their own hearts and let the light shine in their homes and among their neighbors.

Mrs. A. D. Mason, of Estes, N. D., was a visitor at the assembly at Surrey, and reported a Sunday school using the Nazarene curriculum in her vicinity, of which she is the superintendent. This sister is a member of First Church, Los Angeles, Cal., and lives in McKenzie county, N. D., among the ranches and dry-land farmers. Where there is no regular preaching of the Word, and only occasionally a visit from it holiness preacher. But she is doing what she can to bring salvation to the community in which she lives, and it is to be hoped that some of our ministers will find the way open to go and hold a meeting there in the near future so that the people may have the preached Word and be instructed in the way of salvation.

Holiness for This Life
According to the following Scriptures we are called to be holy: 1 Thess. 4:7. Chosen to be holy: Eph. 1:4; Lev. 11:15. Warned not to reject it: 1 Thess. 4:8. (Read margin.) Our hearts are to be established in holiness: Thess. 3:13. We are to perfect holiness in the fear of God: 2 Cor. 7:1. To worship the Lord in the beauty of holiness: Psalm 29:9. To walk in the way of holiness: Isa. 35:8, 9. Partakers of His holiness: Heb. 12:10. To blame ourselves as becometh holiness: Titus 2:3. To yield ourselves unto holiness: Rom. 6:19. To have our fruit unto holiness: Rom. 8:22. To lift up our hands in holiness: 1 Tim. 2:8. To be holy in all manner of living: 1 Pet. 1:15 (R. V.). To serve God in holiness all the days of our life: Luke 1:13, 75.

To follow peace with all men and holiness without which no man shall see the Lord: Heb. 2:14. —Selected

Don'ts for the Preacher
Rev. C. E. Cornell

For a preacher to write to other preachers is dangerous business. Most preachers think they know more than the other preacher, and it is usually the height of presumption to seek advice. At the risk of wasting my ammunition, I append a few "don'ts" for preachers, out of things taken from Grenville Kleiser's "Don'ts for Public Speakers."

Don't apostolize.
Don't hesitate.
Don't talk of your personal works.
Don't appeal to the crowd.
Don't talk of your special gifts.
Don't talk of the group.
Don't speak of other preachers.
Don't try to explain everything.
Don't try to explain your mission.
Don't tax their patience.

Home
It is conservatively estimated that the alcohol users in the United States spend annually, on the average, $250 each, for liquors. That in thirty years would amount to the magnitude sum of $75,750. This would provide a comfortable home and a nice fat bank account for old age. But the actual financial outlay is not all that drink costs the drinker. Because of his alcoholic habits, he loses more time, is often more sickly and consequently doctor's bills. Besides, many have lost through alcoholic habits, the homes they inherited. Liquor drinking and home owning as a rule do not go together. Every worthy ambition, every lofty purpose of life is dashed to the ground and destroyed by alcoholism. The young man enters a saloon for the first time well-dressed, full of health and noble purposes, by and by issues from it broken in health and spirit, clad in rags, an outcast. The young man is safe who lets alcoholic beverages entirely alone.
Our Guide

A few seasons ago a little yacht was cruising among the Western Isles of Scotland, and lay for some time off a perilous broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous beached. There was no shelter at hand, but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, only by the beam of phosphorescence in her wake, the little ship went plunging on her course amid the wild westerly wind and wave. At length she swung into smooth water, and they let go the anchor, and, turning into their berths, went peacefully to sleep. In the morning the master came on deck and surveyed the scene—a little harbor about due north, purring as though it were a quiet haven; but, looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with bolting surf. To think of passing that way! The least swirling of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish. He gazed a while, then he shuddered, and, turning to the old skipper, he exclaimed: "Did we—did we pass through the darkness?"

And this is a parable of life. We know something of the goodness and mercy which have followed us all our days, but there is more, immeasurably more, that we have never noticed; and we shall never realize what a deep darkness, a real wilderness, we have been sustained in, until we get home to the city of God, and from its shining battlements survey the long road which we have traveled over the way of life. Then we perceive, in the clear light of eternity, what misdeeds we have escaped—the hidden snares, the lurking foes, the rushing torrents, the dizzy precipices which we have passed safely in the darkness, because an unseen Hand was protecting us all our days, and guiding our blind steps. Then we shall realize what we owe to the love of God.

—Rev. David Smith, D.D.

Faith and Moral Resources

There is a very significant association of ideas recorded in the Gospel by Luke. The Lord had been laying heavy moral demands upon His disciples. "If thy brother trespass against thee, saying, I repent, thou shalt forgive him." The moral ideal is brilliant. The imperative is exacting, but its attainments seem impossible. It appears to ignore the slenderness of the soul's resources. It seems unsympathetic to the weakness of flesh and blood. The disciples felt the burden of their yoke. They staggered beneath it, but immediately they sought to enrich their resources so as to become competent to its demands. And the apostles said unto the Lord, increase our faith.

This, then, is the expression of the conjunction I have named. There is first a majestic moral imperative, and then a prayer for a corresponding increase in grace so that we may be competent to meet the task. And the significance of the conjunction is this: faith is the spiritual relation whereby the soul becomes morally receptive. Faith is the bond of union by which the soul becomes equipped for its tasks.

The big moral ideal is, therefore, purposed to drive us back into the bigger and more vitally spiritual relations. Without the life of the brilliant ideal is oppressive; nay, it is almost destructive, for it is apt to stagger ambition and to paralyze the will. Fine maxims offer no comfort because they cannot communicate no strength. A tremendous ideal may only "break the bruised reed and quench the smoking flax." Instead of kindling our fire it may put it out. It may choke us.

Men are therefore not going to be saved by the Sermon on the Mount. We shall not accomplish anything by using the moral teachings of the Scriptures as a detached pamphlet, unvitelling the Christian ideal of life. Nor will it greatly help us to use them as a manual of morals complete in itself. Men may need instruction, but no less do they need inspiration. They may need a chart, but they also need a motive. After all there are comparatively few of us who need more light for living, but we are in dire need of life. We need strength to "mount up with wings as eagles, to run and not be weary, to walk and not faint." And counsel is not constraint. Good advice may leave us impotent. The true philosopher of moral laws is one who states they exist to help us understand what the life of these resources the life will move in the paths of obedience. They that wait upon the Lord shall renew their strength.

There are these principles which are to be remembered. Souls are burdened on every side. And what they need is not so much a light as a life. "The way I know." People are power-seekers, and seek with good advice. Moral rules and counsels may be only like additional harness placed on an already overburdened beast. It is not harness that we need, but strength, and strength is not found externally. It is, therefore, upon the Lord, and in the power of his might, that we need to be strengthened "with the grace that is in Christ Jesus." They need to become "part-takers of the divine nature," one in the "bundling of life with the Lord our God." And therefore we must lead into a vital, spiritual relationship with the Master. We must only we get the branch into the Vine, we shall have no trouble about the fruit. Fine living will be a natural issue. Impossible works will become spontaneous fruits. Things which could never be done will be grown. And all this will be a powerful witness to the power of divine grace. We want an exhibition of goodness which shall be as natural and as wholesome as a garden. We want the testimony of lives which have been redeemed from "stain and stress," "ordered lives" which confess the beauty of God's peace. We want a clear evidence of capacity of ability to meet the highest moral demands, resources which no exacting circumstances can exhaust. And the secret is just here: "I am the vine, ye are the branches." We follow the Lord, and he strengthens us by his grace, and he strengthens the work after and in the day it is done.

—Rev. L. W. H. Bussey.

God's Promise

Religion is a matter between two persons; the individual human soul is one and God is the other. It is a most high and holy fellowship, or, if one prefers the term, partnership. The Lord is our partner, or the dependent partner, nor will He suffer any of His children to endure or excite Him in generosity or in love. We never throw a crown at His feet that He does not put it back upon our heads again, and give us the Garfield of beauty and glory for our own brows. We never sing a heartfelt song to His praise that He does not transform that service into enrichment of honor and increase of power. He hath said, "Them that honor me will I honor," and His word can not fail.

—Southern Churchman.

A Nickel for the Lord

Yesterday he wore a rose on the lapel of his coat when he went to work. That day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a little triangle of heaven.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the box, but the man took the bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the world.

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmuring. He had a shave and paid fifteen cents with equal alacrity. He took a box of candles home to his wife, and paid forty cents for them, and the box was tied with a dainty blue ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord? Who is He? Why the man worships Him as Creator of the universe, the One who puts the stars in order, and by whose immutable decrees the heavens are run. And he put the bill he handed it to the lad and gave him a nickel tip in support the church militant.

And what is the church militant? The church militant is the church that represents upon earth the triumphant church ot Jesus in the after days and in the triumph of the resurrection.

—Herald of Holiness.
Mother and Little Ones

Mamma's Kisses

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my finger,
A kiss when I bump my head.

A kiss when my bath is over,
"really truly" name be would have told you
big enough to study Latin and all sorts of other hard things,
but the sunshine of his faith
was Louis, but those others
weren't perfect either. He was just a little kid, but he
had confidence in the elephant family should. The mother's work,
however, was not yet done. She took up deliberately
the hay from the edge of the bed and began
putting it lightly along his sides and up
ward back until his ridges no longer showed.

When all was done the small girl, who had warned me not to disturb the proceeding,
heaved a sigh and turning to me, said:
"I would just like to know what they do it for.
"So I told her, explaining the habit wild animals have of treading their beds to make sure
that there are no snakes in the grass; the necessity of dressing the young, whose
skin is tender in the folds, and who are troubled
by insects; the piling up of dry grass around them to conceal them from the possibility
of starvation in general."
Notes and Personals

Rev. Ed. Roberts and May Taylor Roberts have been holding meetings in Brockton, Mass. L. D. Peavey preached at Bristol, Rut. I., all day meeting, Sept. 26. R. H. Whitsman assisted in the evening.

Rev. W. G. Schuman will soon hold a revival meeting for our Fitchburg, Mass. church. Rev. Theo. Ludwig and wife, on their way from the Kansas Assembly to their new charge at Kanesaw, Neb., made the Publishing House氨基酸to appear at the hotel. They are of the kind that makes for the success of the work of the Nazarene.

The address of Rev. H. D. Brown, is now 111 West Howe St., Seattle, Wash. Let his correspondents take notice.

Sister Ida Mohley, of Pleasant Hill, Ia., asks prayers for the healing of her body. She is a widow, with children to support and educate.

Rev. A. E. Sturdain of Moody, Mo., offers his services for evangelistic work.

A telegram announcing the passing of the mother of Bro. Jos. N. Speakes, District Superintendent of the Missouri District, came too late for publication. We extend to his family our deepest sympathy, and glad to know that Bro. Speakes had the undergings of the Comforter.

Rev. A. F. Ingler has recently assisted at Salem, Mo., camp meeting.

Social News from the counties

Kennedy District

The fourth annual Kennedy District Assembly has become history. Dr. Bresee, that prince in Israel, our Senior General Superintendent, arrived at Louisville, Ky., 12th of September, and the victory was assured from the first service. The congregations kept swelling until their seating capacity was taxed. The pastors and delegated had been working early so that by Thursday morning there were but few absentees, all of whom arrived before the session was opened at noon. The 2:30 hour was given up to the anniversary—missions, publishing interests, and our educational institution, our brother Chenaunat and friends from Japan, were with us, and J. W. Hughes, President of Kingswood College, dropped in and made stirring appeal for education. Dr. Bresee was at his best in these anniversary exercises, and it goes without saying that they gave a full expression of interest. The night services were seasons of great victory. Dr. Bresee preached every night to good audiences, and the services were seasons of great interest. Many of our fresh onlookers crowded the altars.

The singing of this heavenly-annelled band gathered from the four corners of our great Kentucky state was inspiring. Sisters Miller and James sang magnificently and never failed to move the great audience to a high pitch of enthusiasm. The closing Sunday gave us ideal weather. The nine o'clock love feast which ran without a break until eleven, was a season that will, no doubt, never be forgotten by those who had the privilege of being present. Dr. Bresee preached and led in the exaltation, giving expositions of certain paragraphs.

The doctor preached at eleven o'clock. In the afternoon at 2:30 three young men were ordained elders, I. T. Welsf, S. T. Stoval, W. A. Eckel, after which Bro. Chenaunat brought his messages to the church members for the closing sermon. Seekers were again at the mercy-seat. We closed about ten, handshaking with all who desired it. The elders, with their delegates left for their homes, and various fields of labor, with a richer experience, a deeper glory and a clearer realization of what it means to themselves, to their churches, to their homes and communities to be a Nazarene, than ever before, purity, and many others for fresh onlookers crowded the altars.

Rev. C. F. Weigold, thank God, is making a steady advance.

Rev. H. M. Peavey reports a tent meeting at Stowe, Vt., Sept. 29-30.

Rev. W. D. Godfrey has recently made a trip to New England.

A private letter from Pastor Neely of Peniel, says, "We have had a very successful meeting with women at the University this year, and a splendid opening. Sunday night President William Heart Bamert preached his last meeting and calleth for thee." The altar was running over with seekers and a goodly number prayer through.

Rev. Fillmore Tanner will attend to all matters of the district treasurer for the Northwest District during Mrs. Tanner's attendance of the General Assembly. We extend to her our best wishes, and will visit along the road home. She will meet with some of the churches in the Dakota District.

The Portland and Oregon Nazarene Ministerial Association has again taken up monthly meetings. They meet the first Tuesday in each month. The October meeting was at Portland church, and Dr. Toegten is in revival meeting, and was also attended by Dist. Supt. D. L. Wallace and wife of Walla Walla, Wash. Next meeting will be at Selkirk wood church.

Dr. Lane Wallace, District Superintendent, visited the Seattl (Pendleton) Oregon church over Sunday, Sept. 29th. They expect to have a deaconess soon who can donate her entire time to the work.

Miss Martha E. Curry is in a very serious meeting with our church at Brentwood, after which she will be in Portland, First Church, and thence North Yakima.

Announcements

NOTICE

To the pastors and churches of the Athlone District, our District Assembly meets in Snyder, Tex., Nov. 13-17. You are requested to close up your work by the first of November, and send church reports to the district secretary, Rev. W. F. Rutherford, Hanlin, Tex., not later than the first week in November, so that the Assembly roll call can be made up before the assembly meets, and save a great deal of time at the large degree of neglect this, and let us come to the Assembly praying for and expecting a great spiritual feast. Amen.

I. M. Ellis, Dist. Supt.

NOTICE

The licensed preachers of the Athlone District who expect to stand examination, are urgently requested to meet the 1-st day of examiners at Snyder, Tex., Tuesday evening at 2 p.m., for examination. Do not fail to be on hand.

I. M. Ellis, Dist. Supt.

MEMORIAL SERVICE

The Nazarene Church of Jasper, Ala., will hold our annual memorial service on Oct. 27th in memory of the late Rev. R. M. Guy, the aforementioned date being the last day of the District Assembly. Jasper, Ala.

ARKANSAS ASSEMBLY

The fifth district assembly of the Arkansas District will convene at Mansfield, Ark., Oct. 31st to Nov. 4th. We are looking for a large attendance. If you are coming, please write us at once, as it will help us arrange for entertainment. Address T. W. Sharpe, Box 3, Huntington, Ark.

HERALD OF HOLINESS [OCTOBER

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of battle. We were here six days, and saw
and keep the holy fire burning on the District.

We also preached in our Bedford church,
Brooklyn, Mattawan, Saratoga Springs, and
Syracuse, N.Y. We had the privilege of preacing
in Toamton, Conn., and dedicated their
beautiful little church, which Bro. S. C. Inger
sold to his push had brought us, and we
have a next place of their own where souls
may find salvation from all sin.

All besides this work, we have kept our
own Avenue Assembly in business, which
reached an all time high in giving and
work, and keep the holy fire burning on the District.

We tell our people that our only business is
to preach the pure gospel, that brings
salvation from all sin.

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Kansas District Assembly

The Kansas District Assembly, just closed
was good in attendance, spirit and work.
It was held at Pleasant Hill church, about four
miles in the country from Sylvia. The ses-
sion opened on the church grounds, and the
congregation was seated in the church house, while about thirty tents and small
and several large ones furnished us lodgings. The entertainment was simply

All interests of the Church were carefully
wised and enthusiastically considered. The
district has more than its fair share of
problems, whether internal or religious.

There has been a falling behind in the sup-
port of the cause, and no great growth
in this direction, but the deficiencies were fully made up by members of the assembly.

The result was a victorious and unanimous
ballot re-elected district superintendent.

J. W. Frazier and H. M. Bassett were
ordained.

The next meeting of the assembly is to be at
Kansas City, Mo.

E. F. WALKER

The Third Annual Assembly of the Kansas
District, Pentecostal Church of the Nazarene,
began at the Tabernacle church,
Sylvia, Kansas, September 29, 1912. In many respects it was
a great assembly.The Lord manifested His power through the
assembly, and the people were

TheNazarene University, Pasadena, CA,
opened according to schedule. Monday, Sept.
14, was selected by the students as the
opening day, and assisting them in their courses.
Tuesday, 17th, was regular registration day.
From 8:30
in the morning until 4:00 p.m., the
students had the privilege of meeting
and associating themselves with the
faculty. The morning was

Wednesday was the formal opening. The
teachers began meeting their classes and
feeling the effect of the
changes. All who went were

Kansas City, Mo.

FRED H. MENDELL, Sec'y.

Northwest District

Back in the Lewis River valley, shut away from the world, is an
entirely new church building, a
stage from the railroad station, Ridgefield,
Wash., or boat from Portland ( Ore.)
to La Center, there has been
organized a new District
Nazarene churches, over which the Rev. B.
Shaver is pastor, assisted by Sister Alice Gray.

These folks are occupying the country round
their church building, about 3 miles
from Ridgefield, and have a
congregation and a

This trip out has been the saddest of all,
for on it was called to the deathbed of my pre-
cious mother. It seemed providential that I should
be called to her bedside in answer to her
summons came. Though my heart feels a
sorrow that is too deep for expression, I am

Missouri District

I am now on my final round of the churches,
get-
ing things ready for the assembly and my
nosis. Since my last report I have visited
the churches at Hadley, Mill Spring, Des Arc,
Birch Tree, Carthage and Candy, and
have preached at Willow Springs and Sonat,
Mo., R. I. 1, and Jonesboro, Ark. I have found
the Lord true to all His promises, and have had some
magnificent things to report.

In the many meetings that I have been privileged

to go and hold meetings or turn to secular
employment to make a support for their families. Our
people need to be more awake to do their duty to

This year my work on the district has fallen
far below what was hoped for. I have
been much handicapped for lack of funds and
been short of pastors have been forced to give
considerable time to pastoral work, which I

bears on the struggle of the district
in this year. I hope that their future will
be greatly helped and encouraged by the

Concluding Remarks

The complete organization of our assembly is as follows:

District Superintendent—Lyman Brough, Sur-
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Secretary—H. C. Cowan, Malta, Mont.
Statistical Secretary—E. G. Ward, Syracuse,
N. Y. Statistical Secretary and Treasurer—William
Hodges, Sawyer, N. D.
District Missionary—W. B. Shaver, Laramie,

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The Nazarene University, Pasadeno, Cali,
opened according to schedule. Monday, Sept.
14, was selected by the students as the
opening day, and assisting them in their courses.
Tuesday, 17th, was regular registration day.
From 8:30
in the morning until 4:00 p.m., the
students had the privilege of meeting
and associating themselves with the
faculty. The morning was

Wednesday was the formal opening. The
teachers began meeting their classes and
feeling the effect of the
changes. All who went were

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blessing. Professor Chapman preached at the morning service. His theme was "The Need of Christ." A few thoughts on tasting Christ and how His thought was applied to the different phases of life with special emphasis on the matter of character and Christian experience. His message was well received and the service was signally owned of God. At night Rev. B. F. Neely, pastor of the University church, preached on "Prepare to meet thy God." It was a great sermon and was the means of bringing many to Christ.

Last Sunday was a great day. A number of the students left for prayer after the band marched Saturday night and the servants sing early Sunday morning. At nine Sunday morning the Peniel Praying Band, which holds daily sessions of intercessory prayer, met and continued out intermission until about the time of the evening service. At the morning hour Professor George, principal, of the Peniel, preached on "The Internal Evidences of Sanctification." In the evening President Williams brought a message through a Master's dissertation and called forth the Master. The Master did call and a number heeded.

Parents are coming in almost every day and the work of the school is running along very satisfactorily. Many young people are looking our way. We have the endorsement of our theological and President's chair so near that we are taking preachers and missionaries, and a hope that a hundred young people will be taught of God on these on we will take advantage of this offer at once.

Illinois Holiness University

We wish to report victory in Jesus name at this University which stands for the dying and the glory is rising. We have a splendid body of young people with us this year. The Lord has poured new contents upon us that we have never seen. New students are coming in and we are now back to the size of a school which we have long desired to have. The carpenters are busy in completing the work in some of the rooms of the Administration building and destinations are being put to finish the auditorium at an early date. Pray that God's blessings may continue to rest upon the work at this place.

E. HOOVER

From Fields White Unto the Harvest

India

Though India has escaped another dreadful famine by the abundance of rains that has fallen en this season, yet it seems that we can not escape woe calamity of one sort or another. Plague has swept over the land in previously unknown incursions throughout India. In Bener it has come especially to our attention. Numbers of people are falling in the valley of the Indus, Madhupur and the surrounding smaller villages. West Dispensary medicine to those who came to our bungalow with quite good success. Some of our children have been attacked, but have recovered.

We were made quite sad last week by the death of our favorite one, the son of our native preachers. Little Joseph was near three years old, the son of the home, the beloved of his parents. He was attacked by cholera, but had gone through the danger stage when he took pneumonia and died. The parents take his death quite hard, yet are trying earnestly to be reconciled to God's providence. The wife of another one of our native preachers was attacked with cholera this week, but is now recovering.

Mrs. Campbell and I, with our children, are at Ipiguri now for a short time. There has been much suffering from the usual Cholera this year. We have been at this place since the rains began. This year it seemed to effect the Mohammedan population more than in former years. We have dispensers to all who come to our bungalow with quite good success. Some of our children have been attacked, but have recovered.

The missionaries here in India have been made sad by the death of the Rev. T. A. Walker, the well-known missionary evangelist of the Dunham College Missionary Society, who died at Baltimore, Maryland, South India. He was conducting a service in the Telugu Christian Workers' Conference when he suddenly fell ill. He was taken to a hospital, but died before he could be set out. The next morning he passed away to a glorious reward. Rev. Mr. Walker was rich in character and the life of a true Christian, a most estimable missionary and a very deeply spiritual man. He will be greatly missed in the missionary conference, and we, in like manner, have lost a great blessing to many missionaries.

L. A. CAMPBELL

Notes of Praise From Our Workers in Buldana, Berar, India, For—

The heavy rains which are upon them, after the long hot season, making everything look beautiful, and putting new life into the cattle, and the dry and parched ground drinking in the refreshing showers.

The preservation of the lives of the missionaries, especially as a large number of natives are dying of cholera throughout India. In Buldana, where Mr. Williams is one of the few who have escaped this disease. We are standing on the blessed promise, "No plague shall come night by night, nor sorrow in the mid-day." The prospects of a successful touring season, commencing about November 1st.

The arrival of Miss Daisy Skinner upon the field, who has earnestly entered upon the study of the language, Marathi, and is also a great help in the work.

The great opportunity of bringing the glad tidings of salvation from all sin to those who are held captive by the powers of darkness and hell. Glorious privileges!

Missionary Treasurer's Report

Dakota and Montana District

For the year ending August 31, 1912.

Balance on hand.......................... $ 3 00
Received from Churches—
Center........................................ 5 38
G膨........................................ 3 40
Sawyer...................................... 165 42
Surrey....................................... 126 08
Vogel........................................ 12 00
Miscellaneous................................ 1 50
Offering at the Assembly, Aug. 30, 1912..... 60 00
Total........................................ $189 40

DISBURSEMENTS

To E. G. Anderson, general fund........ $106 10
To Rev. W. M. Ireton............. $100 00
For foreign missions................... $ 90
Fees on drafts.......................... 40
Total for foreign missions............ $117 50
To Lyman Brough for Minot (N. D.)...... $ 9 96
To H. G. Cowan, Montana work........ 19 60
Fees on drafts.......................... 20
Total for home missions................ 39 16
Total distributions...................... $216 36
Balance on hand, carried forward..... $ 30 00

To Lyman Brough for Minot (N. D.)..... $ 9 96
To H. G. Cowan, Montana work........ 19 60
Total collection for home missions.... $ 59 56
Total collection for Foreign missions... $298 82
Grand total............................ $388 00

The Rev. W. M. Ir.ere, Surrey, N. D., is the present Treasurer of the District Missionary Board, and to him all missionary funds should be sent.

In addition to the above, Bro. William Hodges, Sawyer, N. D., financed the Prine and Fergus Village Mission to the extent of $40, but the money did not pass through the treasurer's hands.

H. G. COWAN.
The Work and the Workers

MALDEN, MASS.

How the Lord is blessing here! Last Sunday we held a Sunday school rally and church memorial day, of which we had assurance of His presence last Sunday, and I feel that God is revealing Himself to hearts.

This work seems slow from our standpoint owing to the gross ignorance of the people concerning divine things, and the awful depths from which they must be dug out; but the call forth much praise from our hearts as we perceive the workings of His presence last Sunday after meeting. Brother Borders preached

CLEVELAND, ARK.

I am in Cleveland, Ark., in a good meeting with Bro. J. L. Hart, of San Antonio, Texas. Our Waldron camp was good. A number of good cases found real salvation. Bro. Oscar Galloway, of 39th St., Ark., led the singing in this camp. Brother Galloway is a fine singer, filled with the Spirit. We will close here the 23rd and go to Spiro, Tenn., for a meeting. Expect to spend a month in revival work in Tennesse. Will spend the most of the winter in southern Georgia. God is building up. Brother Galloway’s preaching was heart-searching and powerful. He is certainly anointed of God for evangelistic work.

MALDEN, MASS.

Praise the Lord for victory! The Lord is with us. All departments of work are moving ahead. Souls are seeking. Young people are winning. Two or three were forward for prayers last Sunday and our Sufday school offering was the largest we have ever had. Yesterday was a closed day and the power was open air meeting. Brother Borders preached the old-fashioned gospel, and several promising cases were forwarded. On with the hot fight!

ALTON, OKLA.

Evangelist W. F. Dallas and Pastor Owen are pressing the battle hard. The Holy Ghost is working mightily. Several seekers already. Great victory looked for. An eye-witness,

H. F. REYNOLDS.

PROVIDENCE, R. I.

Praise the Lord for His great salvation! The writer has returned home, after his summer camps and vacation, and is getting settled down to the fall work. God gave a gracious day in Emmanuel church last Sabbath, but the Lord so blessed the people in the morning service that the pastor could not preach a sermon. The nigger led towards us at the altar seeking the pardon of their sins. The Rev. John T. Hatfield, the “Hoosier Evangelist,” began extra meetings in our church October 6th, and will remain with us three Sundays. We are expecting a blessed time. Any other church in the East wanting him, should let us know at once.

JOHN NOBREURY.

BROOKLYN, N. Y.

We are again in another battle with the Nazarene people against sin, in a wicked city of pride, lust and selfishness. Our meetings in Bedford Park were very rich, and the Nazarene began Sunday, September 29th, with blessed victory. There is a fine corps of workers, and an open door of great opportunity. There is every indication of blessing. Givings are very large and one hundred and fifty children in the Sunday school; most of the parents are unsaved. Here is a chance to join with them. God is paying for the throne of grace for an ingathering of these souls. The fight is on, and we believe full and good reports of this close of these series of meetings, October 13th.

F. E. MILLER and WIFE.

ON THE WING

The campaign went was indeed wonderful, and will be remembered. The visit to San Diego and the delights of preaching to our people will always be pleasant. The rest anticipated in that beautiful city was fraught with labors abundant. Then on to the camp at Pasadena. The mighty teaching of our beloved E. F. Walker and the old-fashioned preaching of Brother Cochran were good. Brother Rees’ rescue sermon was tremendous. Brother Wilson gave us a practical message. Brother LaFontaine also spoke. He is a great Charlie, a camp meeting requisite. Bro. Will E. Shepard and Sister Rogers and Brother Cornell preached acceptably and with results. The next field of activity was on Bro. E. M. Isaac’s territory. To hear him preach is to think of the Welsh fathers who stirred Ampthill last ago. An all-day meeting in San Francisco proved the hold of full salvation around the bay. The Holy Ghost is working at home. We stopped off at Pueblo; heard Dr. Carradine and preached for Brother Widmeyer. Brother Lehm in Kansas City is honored with special force.

WILL O. JONES.

POMONA, CAL.

We have just closed a series of revival meetings with W. C. Wilson, our district superintendent. A large number of seekers were at the altar, and many found God as their Saviour or Sanctifier. Seven new members were received into church fellowship. The church was greatly strengthened, and thesalvation of God built up. Brother Wilson’s preaching was heart-searching and powerful. He is certainly anointed of God for evangelistic work.

HAILOR AND BERTHA LILJENAS.

We have a beautiful report from our tent meeting in the middle of a tent meeting there, preaching for them every night and working on the new Hiyland church every day. So you see we have no time to loaf or gossip.

Brother and Sister Ferrand are in a meeting at Medical Lake, and the Lord is blessing the church, and is greatly strengthening and building up. Several of our people out of work, are converted, were gloriously converted and others sanctified. One blacksmith, who had been an infidel, was saved, and has become a worker for God. Dr. Mason is also our acting pastor at Hillyard, where we are in progress of building a new church on the corner of Arling­ton street and Everett avenue, one block from the car line.

Our new church at Lincoln Heights is going on with the Lord. We have in the midst of a tent meeting there, preaching for them every night and working on the new Hiyland church every day. So you see we have no time to loaf or gossip.

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clearly and definitely sanctified. One old
ner of sixty-four years was self saved.
J. N. SMITH.

WINLOCK, ORE.
We just closed a two-weeks meeting with
Rev. James Crooks and wife, evangelists. God
gave us victory from the very first meeting,
resulting in a number being saved and
sanctified, while the church was greatly
strengthened. A building fund was started and
we expect to have a new church very soon
as we are in great need of one. Our beloved
District Superintendent, De Lance Wallace was
with us for one meeting, and the Lord blessed
us greatly by his presence and message.
LEE DAVIS, Pastor.

HAVERHILL, MASS.
The Master is graciously blessing the church
in this place. A spirit of prayer on the saints.
Excellent service all day the 22nd; large con­
gregations both, morning and evening. The
invitation Sunday evening brought nearly a
dozenz seekers, fully half of them new cases.
Yours seeking the lost.
W. G. SCHURMAN.

SAN DIEGO, CAL.
The prospects for the growth of our church
and school are very encouraging. Although
over twenty of our members have moved to
Pasadena or other places since the assembly
others are in sight to take their places, and
the attendance upon the services is increasing;
yesterday (the 29th) was a day of great bless­
ing. There were over twenty of our members
invited to come and hear the Word and pray.
Without any effort, the amount of our
paving tax, $200, was given in a table offering.
We have all been surprised and delighted with
the deep interest in our private school. The
enrollment is over double that of last year, and
new children are coming every day. The
feeling that the school is an experiment seems
now to have passed away, and the stamp of suc­
cess and desire is upon it. This year, we have
four teachers, Mrs. M. E. Bower, the superintendent, and three young ladies. We are
feeling keenly the loss of Sister Dawson, who was run over and killed by an automobile.
He was prepared to go and said as they pulled him from under the machine, "Praise the
Lord." 
ALPIN M. BOWERS.

SHERBURG, MINN.
Am out on winter camping down in Minne­
sota. Commenced meeting at Mindon, Minn.,
Sept. 29th. We expect victory there. The
district is doing fine. Bro. R. J. Kunze of
Bloomington, Neh., is supplying the Sawyer
church. We need a full fire-baptized man who
knows how to bring things to pass, who will
present the Word without fear, and who can
down from above. Will stand by such men,
and do all we can to help them make a success.
LYMAN BROUGH, Dist. Dept.

EAST PALESTINE, OHIO
First Pentecostal Church of the Nazarene
of East Palestine is "coming up the road." We
felt clearly that God would have us leave the
evangelistic field for a time, at least, and take
the pastorate here, and every week that we
labor among the people makes us feel that
we made no mistake in so doing. Spiritually
people are growing. Several of the young
people have gotten better experiences and none
have backslid. Our Sunday congregations are
good and our prayer meetings are excel­
ent. God is blessing us financially too.
We have money ahead of actual expenses. Our
offerings for missions are gaining every month.
We have just taken an order of one hundred
and seventy-three dollars for a new furnace.
It was done so easy. Not an oyster stew or an
ice cream affair, but the people, all poor, gave
us the satisfaction of a part in it that a "Halibutjush March." We are expecting Rev. C. W.
Ruth our way for a meeting this winter. Pray for us. Just buried another member here.
E. E. WOOD, Pastor.

HUTCHINSON, KANSAS
Just prior to our Kansas District Assembly,
a two weeks' series of meetings was held here
in which Rev. J. G. Rogers of Long Beach,
Cal., rendered efficient and blessed service.
I think at least fifty souls bowed at the altar
for pardon or cleansing. The saints were
greatly blessed. Action and prayer was built up.
Praise the Lord. The school opens finely with
increasing enrollment. The first chapel service
was a real Pentecostal. The addition to the
building is nearly done and will put us in fine
shape for school work for the coming year.
Both Dr. E. F. Walker and Rev. A. S. Coch­
nan visited us and the brethren are anxiously
prepared in counsel and sermon. Rev. Theodore
Ludwig, who is a member of the Kansas dis­
trict board of education, was with us.
We visited them on our way home from the assembly.
Several others also stopped in either going
to or returning from the assembly. We
gladly welcome all such visitors. The outlook and
uplook is fine for a prosperous and blessed year.
H. M. CHAMBERS, Pastor.

REDLANDS, CAL.
God is with us of a very truth. Sabbath was
a good day for us. The Sunday school reported
fifty-five in our young outfit for yet another
Sabbath from this school. Much credit is due
to Sister I. H. Duvall, our efficient superin­
tendent, who so ably assisted us at the
preaching services during the day. Waves of glory and blessing kept coming es­
pctantly, leaving the preaching peoples' meetings in
and the preaching service. Some wept, and
some shouted for joy. We are praying and expecting a glorious revival to break on us
soon. Redlands is a difficult field, stiff, cold,
and aristocratic. But there are many hungry
souls here. The Lord is giving access to a
number of hearts.
I. H. HUMPHREY, Pastor.

UPLAND, CAL.
Thanks be to God who gives us the victory.
Sunday was a glorious day with fine evac­
egations and eight seekers who prayed through
all but one. The saints are praying much and
the tide is rising. Twenty have sought the
Lord these last three Sabbaths. Much credit is due
regular services. Some have gotten the victory in
the prayer meetings also, and a number in the
church. Our young people's meeting is full of
fire and the room is generally packed. Our
church is being repaired on the outside and the
interior from the church is being paved. We
are needing Sunday school rooms for our
smaller classes badly and are praying that we
may have them in the near future. We are
looking to God to supply our every need.
O. F. G.

MURRILL, ARK.
We are in the fight over in the Boston
mountains of Arkansas, having some victories.
Our meeting here where I live resulted in some­
ting over twenty professions. We organized a
Pentecostal Church of the Nazarene with
seventeen members. There is not another Naz­
arene Church in this mountain region that I
can hear of, but we are praying that near the
Lord the good work begun here shall go on.
We are making preparations for a church building.
Our next meeting will be held in the Arkansas
Superintendent as I am pastor of the new church here and have not been able to find any Nazarenes here except
my own little church we have just organized.
I have been here only a few months and am
anxious to get in touch with the Nazarenes of
Arkansas. Bro. F. A. Tucker of Goochland,
Tex., has been with us in the meetings and we
are expecting him to help in our next meet­
ing. Bro. and Sister Watson of Dublin, Tex.,
have recently come up in these mountains and
are pushing and pulling and doing their best
to help the work of the Lord here.
EDITH MAY WARREN.

BELLEPERM, WASH.
Last Friday night we gave our minister,
C. B. Langdon, a little reception and also a small
party. The ladies of the church and friends
served refreshments. Our church is situated on
the frontier where we were, is one of the shut-in ones. She
enjoyed it very much. Mrs. Edith Holley is our
faithful host. About October 1st we had a
morning prayer meeting and the Lord blessed
them. We are expecting evangelists Lewis and
Mathews to be here about Oct. 1-19. We pray that
the Lord will send in some souls that need the
Gospel. Brother Langdon, our pastor, is on
fire for God and will give our gospel facts.
WILBUR T. GILL.
SHENYENNE, N. Dak.
We have had a most delightful visit with our home church at Portland, Ore., and were glad to sit under the practical ministry of our pas­
tor, Bro. C. H. White. We spent a few days in a house there and it is a treat for a person to have such a pastor as he. The church at Portland is doing fine under his leadership, with new home church work and the Old Portland, Ed­
wood, and in the holiness mission. Went once to Newberg, Ore., and preached for the holiness folks there. We were doing our best to build up a Nazarene work through this country. We have just closed a blessed revival with Rev. W. T. Collier, near Dover, Tenn., that would make you think of old times when people fell under the power of the Lord. In all saved and sanctified, there were forty professions. We have held several re­
vivals this season and God has blessed our work.
B. T. COX

STOCKTON, CAL.
The Lord has wonderfully blessed us since we came to take up the pastorate of this newly organized church. There is a sweet spirit existing here and good harmony amongst the members. Several have been saved and some sanctified; the revival spirit is on and we are expecting to see a great victory in the Lord. We are planning for a revival in the near fu­
ture and ask the prayers of all saints that the Lord may give us souls. A. J. NEUFIELD.

BOISE, IDAHO
We are driving on here. God is with us and we are gaining ground. Some good cases of conversion this week and many more to come. A solid and po­
happened last evening and a Methodist minister sanctified the Sunday before, and two additions to the church. We are planning for an enlargement of our meeting house. Bud Robinson is due to give us a meeting the last half of November also on a meeting at Nampa and Colwell, Idaho. Yours in Him,
J. B. CREIGHTON.

SUNDAY SCHOOL CONVENTION
On last Sunday God gave great victory at St. David, Ill. At nine o'clock an old-fashioned love feast began, which was followed by an address by Wm. Woods, which was very much appreciated by all. At 10:15 were the Sunday school lessons; first three lessons by Bro. J. M. Boyd, W. B. Beason, L. E. Price, third lesson by Sister Davis, fourth three lessons by Sister Sadie Brooham, after which we sang some beautiful hymns. Rev. G. W. Winder, which then stirred addressing on the Sabbath school work, after which a well spread dinner was served to all. The afternoon meeting began at 2 p.m. Several able speakers were present and talked on the needs of the Sunday school. The pas­
tor again spoke at night which was not too bad, but a day not soon to be forgotten. God will bless people like the St. David people who make it their business to preach the gospel for the work God has given them to do. ST. DAVID SAINTS.

GRANNS, ARK.
Our meeting at Hon, Ark., was good, if we did not see very many pray through. Bro. John Dodd's meeting following a few weeks later, resulted in the organization of the Pentecostal Church of the Nazarene, as those that did pro­
dress, and others that leaned towards holiness and prayer turned out of the Baptist Church. Then came the meeting at Spiro (Okla.) which was attended by my brother and two sisters joined us with their string instruments and good singing, and God gave us good results. Several were saved, reclaimed or sanctified, and seven joined the Nazarene church; that is put their membership with us. Ark., as we can see, God is working at Spiro, which we intend to do next year, for they called us back there with Bro. C. B. Jer­
nis in 1913. From Spiro we went to Muskogee, Ark., with Bro. E. A. Shill, our pastor, a blessed, good man. There we found the church weak financially, as they are few in number. They have a nice church building and do not owe a cent on it. Our revival effort was crowned with success; about twenty-five paid through to victory. We are now at Granns, Ark., which will be our last tent meeting before the as­
sembly. THE JAY BAND.

DE S ARC. MO.
Rev. L. Milton Williams, the preacher in charge of the camp meeting this year, arrived in Hot Springs, Ark., Saturday night, the charge was on the theme of the supernatural. He at once did away with every­
argument and demonstration except faith which transforms the life. Sunday night he preached from the text "Where Art Thou?" People were looking for that to be preached. More than half came to the altar. His sermons on repentance are such as will stir the hearts of people to God, the past and be sure and complete conversion, instead of mere religion. The last Sunday morning of the meeting an old-fash­
ioned atmosphere of blessed breaking service was in evidence for the Lord was new but very profitable to our people. At eleven o'clock a school service was held in First Mission Holiness College. A large number of young men gave $500 each for the college. It was a touching time when one man walked to the platform and took the keys to his house and he would not make his home over to them and the money. The deed has already been made over and the place rented. $2560 was raised in cash and sub­
scriptions for this institution. This will re­
lease the school of the debt that has been a menace to it and pay for the repairing and furnishing which has lately been done to the dormitories, also make some more improve­
ments. Sunday night Brother Williams preached and led his theme "Walking in the Light." We earnestly desire your prayers. We have a clean institution in which children will be safe. A. S. LONDON.

COALFAX, LA.
Glorious, genuine victory. Hallelujah! Never saw a more stubborn fight anywhere. De­
mons and men raged and threatened, but our God swept on. At least fifty broke through good. Meeting a thousand leagues beyond last year in depth and power. Bro. Ed Galloway prayed, shouted, and shinned. He was invalu­able help. Bro. Patton led the singing and was a great blessing to us all. Fine offering, though the saints did not give quite as straight, they would not give us anything. Glory! The majority want and badly need, a Nazarene church, and we know here is a need inde­
initely postponed and we go instead to Greely, Colo., Nov. 10 to Dec. 1. God still an­
swering our prayers. H. M. CHAMBERS.

FIRST CHURCH, LOS ANGELES
Sabath (September 29) was ideal. A typical California day. About 72—neither too warm nor too cool. The market atmosphere was quite a good dealer warmer. The Lord was with us in power. In the evening Brother Cornell preached a wonderful sermon. In the evening Brother McIntyre led a blessed serv­ice and at night the subject was, "The faith of an earnest mother rewarded." There was an indescribable outburst of prayer at night dur­ing the day, thirteen of these men. The youngest was seventeen and the oldest nearly seventy-nine. There was blessing everywhere, all professed to have found the desire of their hearts. God is giving us a good degree of salvation right along. We go on for greater things.

MCKEWN, TENN.
We have been in the Nazarene Church but a short while, but we are doing our best to build up a Nazarene work through this country. We have just closed a blessed revival with Rev. W. T. Collier, near Dover, Tenn., that would make you think of old times when people fell under the power of the Lord. In all saved and sanctified, there were forty professions. We have held several re­
vivals this season and God has blessed our work.
THE SUNDAY SCHOOL LESSON

Mission to the Gentiles—Mark 7:24-30; Matt. 8:5-13

October 20

Notes—Queries—Quotes
E. F. Walker, D. D.

Jesus never heralded His own personal movements.

Why was it that He "could not be hid"? (v. 24)

What does it mean to "have an unclean spirit"? (v. 25)

What daughters in these days ascribe to this society have something akin at least to an "unclean spirit"? (v. 25)

Jesus has faith that Jesus can deliver from the presence and power of the adversary. (v. 26)

To whom is it our first duty to give the bread of life? (v. 5)

One who really appreciates his or her position before Christ entertains a lowly opinion and humbling classification of self. (v. 25)

A low esteem of self does not discourage our hope in Christ, but rather the contrary. (v. 26)

Sometimes the witness is given even any other evidence that the work of grace is done. (v. 29)

Peace follows the Lord's deliverances. (v. 5)

Sometimes "deaneth at home" manifest more interest in Christ and feel their need of Christ and seek Christ more than none who call them "heathen." (v. 5)

We should show interest even in our servant and seek Christ in His behalf. (v. 5)

The Lord never really hesitates, but is ever ready to respond to the call for His gracious help. (v. 7)

True humility demands not the presence of the King, but is satisfied with His "word only." (v. 8)

Real faith rests upon the word and looks to our father's house. (v. 8)

The recognition of the absolute authority of Christ is an essential of genuine faith. (v. 9)

Sometimes puer faith is to be found in the auditor than in those who have been brought up on the Word of God. (v. 10)

In the kingdom of heaven will be found many who are self-sufficient; the nominalists feel no place there. (v. 11)

Presumptuous religious who are devoid of real faith in God and loyalty to Heaven's King will be greatly disappointed of the expectation at the judgment of the great day. (v. 15)

Faith is always honored by the Lord, and the thing prayed for and believed for is done at once and completely. (v. 13)

"Christ's answer [to the praying woman] might have seemed the climax of rejection, and to have at once closed the matter for ever. But her love for her daughter, and her growing faith in Jesus, overcame all seeming hindrances. With a woman's ready wit, she maintained by urgency and affection, she seized the opportunity, and turns Christ's own words against Himself. Thus saint truth is at work, and the Jews are the children; we are the dogs; and as dogs we claim our portion. This we can receive without including the children of any of their food." A French writer thus neatly paraphrases the Syrophcenecian's argument, and yet the Gentile, with all due respect, grieves that he, the poor Gentile, let a crumb of thy grace and mercy be vouchsafed; but let the full board, this plentiful bread of grace and righteousness, be reserved for the Jewish children. I cannot leave the table of my Lord, whose little dog I am. No; if you spurn me away with your foot, or with a blow, I will go away; but I will come back again, like a little dog, through another door. I will continue to wait, and I will not let thee go until Thou hast given me what I ask of Thee."

"He had shown to her for awhile, like Joseph to his brethren, the aspect of self-sufficiency and contempt. But, like, Joseph, He could not maintain it long, or rather He would not maintain it an instant longer than was needful, and after that word of hers, that mighty word of an undying faith, it was needful now that He should speak."

Speaking of Christ's general confinement of His ministry to the Jews, Philips Brooks says: "It was a case of concentration in order to diffusion. The fires must be gathered on the hearth. If it is afterwards to warm the chamber. This limitation did not limit His spiritual indemnities."

"There is some one who has been a child of God, and has remained a child of God, and that at that stage the surest way to attain the ultimate universal kingdom was to be reserved for the Jewish children."

"I ever our hope in spirit,"? No, we have no place there. (v. 29)

"We are not then surprised at the spirit of Jesus toward this heathen woman, and toward the heathen generally. He did not repudiate her. He knows how to deal with such. He could not but bring her to a close application of the Jews."

"It is not for us to fashion issues. If a thing issue proves the purpose of Jesus in His apparent spirit and bearing toward her, He would probably be most profited. He is still strong and persistent. He did not all our being, that our whole heart may be invested in the desire and purpose of our prayer. If He grants the answer, it is evidence of a higher purpose than is purpure in God's heart. We are right when we say that the seeking soul is not up to the point where it can receive as much as we are prepared to give."

"When God is silent to our prayers, when there is no response, it is not that God says no to us. It is to draw our faith and desire, to enlist all our love and effort in another line of warfare."

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"God is love." He delights to hear prayer. But it must be with the whole heart before He will answer. "If we lightly regard it, it is proof of the littleness of our faith and desire; and that in our own estimation our case is not very urgent or important. If we do not answer as once it is for our good, our learning and profit. It leads to a monstrous carelessness of our motives and the relation of our heart to the truth. The angel wrestled with Jacob to conquer him, to bring out all his latent power, and thus that he might conquer himself, and become a prince in prevailing with God."

So Jesus drew out the persistent faith of the believing, good, and true woman, and with this faith thus had faith, for she called Him, "Thou Son of David." Jesus held off to in­terrupt the prayer, not to rebuff the mother, but the father who when he said no to his little daughter's request she knew it was no use to try. Through the system of the church, the Church, she greatly desired, she would ask for it, and immediately say, "Papa, say I will see." Jesus drew out the prayer to have the way open for further negotiation.

So in the case of the centurion, we see how Jesus dealt with those who have not played fast and loose with greater light. How different this man from the man of the world who, with all their understanding and opportunity!