THE BURDEN OF PRAYER

Prayer is, as the hymn says, "the Christian's native breath." The Bible makes prayer essential to the Christian life. The measure of the vigor and fruitfulness of the spiritual life is the exact measure of the constancy and earnestness of the habit of prayer. This duty must be inculcated, private as well as public, and in the family, personal and intercessory, and, indeed, must become the very atmosphere and spirit of the life. In this sense the devout Christian prays without ceasing.

No great saints are made without great praying. Great Christians have always been great praying. Conspicuous soul-winders have ever been men and women who were much in prayer. It is familiar to readers of Christian biography how Charles G. Finney prayed. He was as distinguished in prayer as he was in soul-winning. He lingered in importunate prayer until he often got an assurance of victory for special engagements for revival meetings, and would enter a place as confident of eminent success in soul-saving as if it were already realized. Wesley was a great prayer, as was Luther. David Brainard was marvelous in praying. This is declared to be the great secret of his phenomenal work in his wilderness life among a rude and dangerous people. The great hymn writers, whether men or women, were great in prayer. God gave them the inspiration for their immortal sacred lyrics after they had sought Him long and earnestly in prayer. The great evangelists and pastors of all churches have been men of great praying. They have carried their meetings and their churches on their hearts to God and pleaded until they obtained the victory, and got the power down which enabled them to achieve results far transcending those of co-laborers in the same churches. The difference between such men and others of their own communities has usually been attributed to the superior gifts, or attainments, or tact, or some natural gifts of the successful ones over their brethren less successful. This is an error. Prayer has made the difference always in the matter of superior success in positive soul-winning results.

Prayer fertilizes preaching, unites them in the sympathy and fellowship of the preacher for humanity, brings to his heart a burden for lost souls which gives him the cry of John Knox over Scotland, inflames and enthralls him in his work, sustains him amid discouragements and gives him a power and a persistence so requisite for great success in this delicate and difficult work. The great need in the churches is not "clines on evangelism," but great love for souls and great praying for the lost. The burden for souls comes only to those who are great in prayer. God puts the burden more and more upon us as we more and more engage in this work of intercessory prayer. God wants great intercessors and can only make them as we give ourselves up to much prayer.

Some men He has been thus enabled to make great intercessors. Some lives have been made transcendent and renowned alone for this matter of a burden for souls. Paul had this burden for Israel. Knox had it for Scotland. Luther had it for Germany and the Reformation. God wants all the gifts and acquirements we have, but He can use these only as they are saturated and suffused with prayer. Dry gifts and talents of the richest and most brilliant kind are worthless in His hands until they are thus connected up by the spirit of devoted prayer. These gifts and talents without this connection are as powerless as are the most brilliant and gorgeous gold or bronze fixtures for illuminating a palace until these fixtures are connected up with the electric current. Once this connection is made you will have light and heat and splendor throughout the mansion. Prayer is the process of connecting up the fixtures with the real current of light and life-giving power above.

We were impressed by the pathetic utterance of the late Dr. Bonnec, as related to us by his bereaved widow in a letter. A few days before his death when he would sit with the Bible on a chair beside him as his inseparable companion, and had grown too weak to be so engrossed in intercessory prayer as he had been in his habit for fifty years or more, he said one day in a feeble voice, "The burden of prayer is lifted from me: I feel ready and happy like a child going home." This eminent saint had been honored with the imposition of this burden of prayer, and been made an eminent intercessor for more than half a century, and now, in old age and feebleness, how gently the Lord dealt with him in graciously lifting the burden, when the flesh was no longer able to bear it. Thus, is it, if we will allow Him to make us great intercessors during our active life, He will temper the burden to our strength, and when He sees best for us will lift the burden for our tranquil and joyous entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CHRIST A DISCOVERER

Christ is a Discoverer as well as Redeemer. He discovered the individual. Before Christ came the individual existed for the state or for the stronger, and was valued only as a unit to fight the battles of the selfish and be shot to death in conflicts for advantage sought by ruling classes. The individual had no rights save to serve, and to die if the interests of his superiors demanded it. Human life was the cheapest commodity going, and human suffering excited no pity, and went unrelieved until death came mercifully to the hapless sufferer. Personal liberty was a thing unknown. Might was right. The individual was last, as were his rights, in the great mass of human units who were reckoned as so much possible means of service for the gain or pleasure or caprice of the few strong. Christless ages and countries have ever been countries and ages devoid of the air and the fact of freedom, and where was buried in oblivion anything approaching individual rights.

With His birth was born democracy. The bright and widening star of individual sovereignty rose with the appearance of the Star in the East, and has steadily gone on in an ever-widening circle of influence, until the throbb of freedom has become the dominant note in every national song, and the ascending ambition of every patriot who seeks the world's weal. No greater evidence of the truth of the claims of the Son of God to essential divinity, and to the truth of the religion He came to establish, can be conceived than the simultaneous birth with His own of individual dignity and personal rights in a world where these had ever been unknown and denied. Max was discovered by Christ. Man in his dignity, and in the glory of his individual rights, and the dignity of personal manhood—these were among the achievements of Christ. The recovery or the wresting of these precious trophies of person-
ality, with its rightful crown and dignity, from the clutches of despotism and oppression and cruelty, and the enrolment of the individual with his rightful scepter of individuality, was the triumph of Christ, and today His Cross is the symbol, the seal and the pledge of the individual’s civil and religious birthright, as against political or hierarchical encroachments or absorption.

One’s love of the blessed Christ grows with his contemplation of the marvelous advance made in the world’s recognition of the individual’s place, privilege and prerogative since the Man of Galilee came upon the world’s arena. His appearance truly marked man’s emancipation from servitude. If a happy African race on a foreign soil has a right to celebrate Lincoln’s proclamation of emancipation which set each individual of their people free, what about the glad acclaim of an emancipated race from the thraldom of weary ages of oppression and bondage and disesteem?

What has man ever been—what is man today where the Christ is unknown? What rights have ever been accorded to the individual where the emancipating Christ has been unknown or denied? Where will you find human freedom in its largest fruition and its greatest flowering save in those countries where the Christ is best known and most welcomed? Look a moment at man’s hapless estate where His Redeemer’s voice was unheard and unknown. In these places and ages man was a beast of burden with no more rights than the donkey with which he was made to serve. Now every man, the poorest and humblest, is a sovereign, a king, a magnate. Christ unlocked the marble palace and admitted us all into the glorious family of royalty. His blood has banalized us all with the purple, and as kings we now go forth, instead of as vassals of a king.

Look how the upper classes in Egypt squandered prodigally the labor and the lives of the people! Two thousand men were occupied for three years in carrying a single stone from the Elephantine to Sais. The Canal of the Red Sea alone cost the lives of a hundred and twenty thousand Egyptians. To build one of the pyramids required the labour of three hundred and sixty thousand men for twenty years. These profligies of human exertion were mostly, be it remembered, merely monuments to perpetuate the memory of rulers who had oppressed their subjects shockingly for ages. The bones of the conscientious oppressors of the people rested beneath these colossal structures erected at such fearful cost of human suffering and lives. Later along we find that Mexico and Peru were as prodigal in the waste of human labor in the erection of useless buildings, and as reckless of human rights and welfare. In Peru the erection of a royal palace occupied during fifty years twenty thousand men. The royal residence of Mexico cost the labor of no less than two hundred thousand men. The full cost of these monuments of vanity in human suffering, labor and lives is unknown, but they speak in stentorian tones of man’s disesteem of his brother, and of man’s inhumanity to man where the Word, and the Authority and the Love and the Voice of Christ are unheard or are denied.

Is such a Christ worthy our confidence and obedience? Is such an emancipator worthy our gratitude and service? Shall not the people He has thus delivered bow in submission to Him? Do free governments whose very existence is due to Him owe Him no recognition? Whether municipal or state or national should not these governments recognize Him, respect His authority, His laws, His day, His guiding hand and mercy? Shall the American Republic, which is only the product of His work, become pagan in its ideals, its amusements, its education, its social life? Shall He be insulted by a species of paganized Christianity in this America of ours? Have not men in official position no memory of His marvelous goodness to us as a nation? Are they incapable of gratitude? Should not the instincts of patriotism, if nothing higher, impel them to trend us as a people more toward a decent recognition of our debt to Christ, the great Discoverer of our liberties, and the Emancipator of us all from servitude as bad as ever cursed hapless Africans in our midst?

Shall the churches He has called forth to witness to Him continue to betray Him by their Unitarian malfeasance? Shall they continue their high treason by their ruthless carving of His written and inspired message to us? Shall they wound Him most acutely by a denial of the enormity and the atrocity of sin which cost Him such infinite suffering, and finally His very life, that He might save us from its guilt and its nature? O, church of the crucified One, return to the Shepherd and Bishop of your souls, and bow to Him and proclaim His Word in its purity and power!!!

A NEW THING UNDER THE SUN

The announcement has gone forth of something entirely unique in the religious history of the world. There is to be a “Clinic on Evangelism," conducted in the First Methodist Episcopal Church, in Boston, from October 5th to November 2d. It is to be conducted under the auspices of the Boston University School of Theology, the leaders being men of whom we have never before heard especially in the work of revivalism. The assurance is given out that they are “specialists, but not in the sense of evangelists." We are not advised as to what realm they pose in as specialists. They should be decided specialists as soul-winners if they are to pose as special teachers to others as to how to save people in revivals.

Bishop John William Hamilton, of the M. E. Church, comes out in a strong endorsement of this “Clinic on Evangelism," and urges the Methodist ministers of New England, for whose special benefit this marvelous “Clinic" on revivals is provided, to attend and get all the benefit from the instructions of these distinguished novices in the business of saving people. We regretted to see that the Bishop in passing had to take a severe slap at “the emotional extravagances which were prevalent in the time of Jonathan Edwards, and defended by him and many Methodist preachers later." We fear from this, as well as from the University connection of at least one of the “specialists in their line, but not as evangelists," and from other circumstances, that one of the leading objects is to teach preachers how to save men without their emotions being stirred. That is to teach them how to touch the emotions in their revival work.

It appears to us that this phase of their work is certainly a work of supererogation. The average sermon or revival appeal in the average M. E. Church so far misses the emotional realm in the hearers as to render needless if not ludicrous any organized plan to teach preachers how to miss the emotions in their sermons and revival work.

This proposal to teach soul-saving, like medicine is taught, after the form of cliines, is something new under the sun, but will impress the spiritually minded as unwarranted by precept or authority in the Word of God, and as unreasonable as it is unscriptural. Soul-winning is not a science or art. It is very far removed from the merely technical field, and attempts to fetter it with rules and metes and mechanical methods will prove abortive and grieve the Spirit. Love is its own architect and needs no instructor to teach it how to love more and reach other hearts. Where the love of God is really shed abroad in the heart by the Holy Ghost, that heart has within it the greatest inventor in the universe. Love carves its own way to human hearts, and with a freshness and zest and directness which mechanism and technical rules and resorts will only tend to hinder and strangle.

The churches fostering this new “Clinic on Evangelism," are, as a rule, renowned today for nothing more than the habit of discounting the agencies and agents which the Holy Ghost has always employed in the past in revival work. Like Bishop
Hamilton they have a really congestive dread of fanaticism and extravagances, and they are on the hunt for some modern method of bringing children into the kingdom "still-born." They will huff and alote nonsense in matters religious, although these modern "clinical experts" can attend barn-balls games or foot ball, and rave and roar and get red in the face and yell with the regulation Comanche lustiness. Earnestness and zest are all right in amusements, but when souls, lost and ruined in sin and debauchery, are awakened and brought to tears and mourning and lamentation over their lostness, and then, when saved by the mighty power of God, these redeemed ones praise their Redeemer with the voice of thanksgiving and adoration, these pious "experts" are horribly shocked and outraged at such extravagances. No wonder they need and seek new methods of making people religious without religion. They would stop people who are getting men and women to God, although by the route of contrition and bitter repentance, and of joy and praise over salvation, and substitute a formal, mechanical, University-approved method of signing cards and coming into the church with perfect decorum and with the regulation habiliments of death and silence and terror and all the color and form of those who have been saved. While the bodies of John Wesley, Jonathan Edwards, Charles G. Finney, Dwight L. Moody and countless other evangelists who brought millions of souls to God, are turning over in their graves, devils in hell make the dark corridors of damnation reverberate with their pews of joy and overflowing glee. Why can not fallen churches and preachers at least have some sense of shame left, and save themselves the contempt of the world, and save genuine Christians the mortification occasioned by their unblushing folly by which they bring religion into disrepute and engender skepticism and opposition among thoughtful sinners?

The Editor's Survey

The Eagle at Niagara

Sin is above everything else, perhaps, to be chiefly distinguished, next to its intrinsic evil, for its delusive powers. It hulls into security. It whispers peace when there is no peace. Its siren song is of safety when there is naught but peril on every hand. It obscures from the mind's eye all sight of the rapids while we are nearing the awful chasm over which we are to plunge to our eternal undoing. The devil is said to blind the eyes of unbelievers. He does this to shut out the appearance of danger and keep us in carnal security until too late for remedy, when he will enjoy our calamity and rejoice over our destruction. Only the power of the Holy Spirit can awaken and arouse us from such fearful lethargy, and show us our danger and our remedy. How we should pray for the Holy Spirit's presence and power among us. An exchange says in illustration of the point we here stress:

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead fish, and falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The frozen mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonizing terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul.

The Only Safe Commendation

Commending to God in prayer is the only safe and potential commendation. At this season of the year multitudes of young people are going off to school. This is a trying time for parents, and generally for the young people as well. How sad the parting when the boy or girl starts off to a distant school to try the temptings and dangers of these modern institutions of learning. Often the father's and mother's hearts are filled with solicitude and at the final moment the heart, too full for utterance, in silence parents press the hand and kiss the cheek their unspoken farewell. To these parents we would say, commend these dear children to God in prayer. He alone is the safe depository for your loved ones. Your parting prayers will be like hooks of steel to hold them midst many a testing and often will prove the cable which will draw them to God and salvation. The Church Advocate relates the incidents of parting between T. DeWitt Talmage and John G. Paton and their fathers, which illustrates the point we here stress:

Dr. T. DeWitt Talmage used to relate his experience on the morning that he left home to go out into the world. His father hailed the young man and his trunk to the railroad station, a distance of several miles, in an old-fashioned spring wagon. They traveled most of the way in silence. There were many things which each desired to say to the other, but their hearts were too full for utterance. When they reached the final moment of separation came, the father was only able to say, "DeWitt, I have always found it safe to trust God." Nothing else that the father might have said could have given the son more confidence and comfort in after life.

John G. Paton, the great missionary, had an experience when he left home similar to that of Dr. Talmage. At the parting the father could only say, "Good-by, John, God bless you." And I, too," says Paton, "could say little more. I wrung his hands and hurried on." Presently he turned and looked back to get one more glimpse of his father, and saw him standing with head uncovered and bowed. He says, "He was praying, and I knew he was praying for me. That sight has never left me. In times of temptation, in hours of trial, that picture, set in the golden frame of memory, was my constant inspiration and comfort.

Boys Lost

There are thousands of lost boys among us, which fact should send a thrill and a shudder of horror through us. If their bodies were simply lost from our view it would excite the police forces of every city, and fill with poignant agony thousands of parents' hearts and in blazing and blood-curdling headlines all the great dailies would flour the awful intelligence of the lost thousands of boys. Yet they are worse lost than this could possibly be under the worst conditions. They are lost in sin, lost to God and heaven, lost to the best and noblest possibilities of their natures, lost to gracious manhood and the holiest and suredest of the highest characteristic here and the highest blessedness hereafter. They are lost now, but O, what is that to the awful, eternal lostness in perdition hereafter! Hell awaits these countless victims with its endless wretchedness, but whose awful impending doom awakens so little concern with the great churches, or with their parents in the homes of the land. Every town has its lost boys. Every neighborhood, every city, every state has them in无数 numbers. Shall they continue lost, and shall this be their eternal state? God forbid! Let us arouse ourselves, and every one of us rush to the rescue, as in the case of the two lost boys of whom we are told in Evangelical Quarterly:
In the house, the last of a group of boys emerged from a friend's house. The boys had been singing and playing in the sunken garden of the abandoned house. Two boys were the last to leave, and they seemed to be in a hurry. The boys were all of a similar age and height, but their clothing varied. One boy was dressed in a shirt and trousers, while the other was wearing a T-shirt and shorts. They both had dark hair and were smiling as they walked away.

The sun was setting behind them, casting a warm glow over the scene. The boys appeared to be in a good mood, and they seemed to be enjoying themselves. They were not the only ones in the vicinity, however. Other boys could be seen in the distance, also enjoying a pleasant evening.

The boys walked down the street, heading towards the main road. They passed a group of children playing outside a building, and they greeted each other as they went by. The children appeared to be happy, too, and they were all enjoying the pleasant weather.

The boys continued on their way, chatting and laughing as they went. They seemed to be having a good time, and they were enjoying each other's company. As they reached the end of the street, they turned left and headed towards the main road, where they would continue their evening.

The boys walked for a while, enjoying the pleasant weather and each other's company. They finally reached the end of the street, and they turned left, heading towards the main road. They continued on their way, chatting and laughing as they went.

The boys eventually reached their destination, where they would spend the rest of their evening. They went inside the building, and they continued to enjoy each other's company, talking and laughing as they went.

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The boys eventually reached their destination, where they would spend the rest of their evening. They went inside the building, and they continued to enjoy each other's company, talking and laughing as they went.
range, in every walk of life, to live forever. Notice the great railroads of our land. They are fixing up their systems in a way that will last centuries if Jesus does not come, and they are not expecting Him to come. Public roads are being macadamized, concrete culverts are being put in, and in fact the general trend of fortification leads one to think that people are not looking for Jesus. Not only does this foresight show the ravages of time speak the condition of the people, but the very fact that they are doing this instead of making preparation for His coming is further proof that they are not looking for Him. Our text says that “In an hour when ye think not, the Son of man cometh.” So here is one proof that this is near at hand.

Another point in the context we wish to bring out is found in the 12th verse:

"And because iniquity shall abound, the love of many shall wax cold." There was never a time in the history of the world when this was more true than at this present time. One can not but see that iniquity abounds on every hand. The liquor traffic is claiming its millions. The white slave traffic is far more prolific in its demands each passing day. The lust of ungodly men is driving them to all kinds of heart-rending crimes. Old men sixty and even older are demanding our young saint's, some of them at the tender age of ten years, to satisfy their devilish lust. And they can always find someone with little heart enough to decoy and sell their little sisters to this worse than death—life of the white slave. The five-cent show is in every block in town, almost, and is being used in the hands of the devil to dam souls by the thousand. Yes, iniquity abounds in our time, and the love of many is waxing cold, even among those who do not indulge in any of the things mentioned. Some of God's people, in the community where they used to have their early morning prayer meetings and where it was an easy matter to pray down a real revival of old-time power. Try it now and see how utterly you will fail. Is it because the Lord has not the power to save now as then? No, it is because the love of the folks that used to bring things to pass has now cooled off and have become so engrossed in the things of life they have but little time to give to the Lord's work. Oh, the pitiable condition things have drifted into. It is indeed time for the Lord to come.

The Dawnties have set the time of Jesus' coming at April, 1914. And while I have no time for these compromisers. I do feel that they are not far off in their guess (for there is none of us can do it to guess as to the time, for “the time knoweth no man, no not the angels in heaven”). We have no scriptural grounds to set any time for His appearing, but any one who is a student, even though in a casual way, can not help but see that the time is near at hand, and that we do along the line of personal preparation or toward helping others, we must do now or it will have to go undone. Folks are making preparation for every thing else but the one thing above all else that should be looked after—the preparation for His coming.

The manner of His coming is a much-disputed subject. We have the Adventists, the Dawnties, the Post-Millennialists, the Pre-Millennialists and the folks who think the Lord has already come, and that we are living in the millennium age now, and that the devil is bound, etc. But He will only come in one way and that way, to our mind, is as clear as the fact that He is coming. The Word tells us that He will come as a thief in the night and will steal His bride away. ‘Two shall be in the field together, the one shall be taken and the other left. Two shall be grinding at the mill, one shall be taken and the other left. Two shall be in bed together, one shall be taken and the other left.’

Even a blind man could see by this Scripture that the Lord will come in a secret way prior to the time when He is to come in the clouds with power and great glory. For when this time comes, “the heavens will roll together as a scroll and the elements will melt with fervent heat.” And the end of time will be on us. If this were the time of the end of the world, that is when the Lord will steal His bride away, what disposition would He make of these He is left behind? The Lord will take His bride away, as taught in the parable of the ten virgins, in the twenty-fifth of Matthew, and then He shall “so come in like manner as ye have seen Him go up.” We will all be through with the things of earth and will be called “to stand before God, and the books were
opened, and another book was opened which is the book of life, and the dead were judged out of these things that were written in the books. Then they that were written in the books were judged according to their works. Then he began to say unto them: I came in to set the world on fire, and if it were possible, would that a single grain of sand were not lost. (Luke 12:53-54)

I often feel a longing, my Savior's dear face to see, And wait, I'm not tired of waiting, how blessed it would be To hear His sweet voice calling, "My child, my child, come home."

Your mansion here is finished, you need no more to roam.

I'm waiting, yes, I'm waiting and looking for the Lord, Waiting, looking, longing, I'm waiting for the Lord.

WHY SAVED BY FAITH?
W. E. SHEPARD

While the Word of God is very explicit on the plan of salvation being by faith and faith only, yet it does not give us the why in so many words. We may well wonder why God in His infinite wisdom adopted this way instead of any other method. Whether we may know the reasons or not, He surely had them. We believe there are several good reasons why this plan was adopted instead of any other.

1. From the very nature of things.

Salvation seems to be the reverse of the fall. Man must re-trace his steps, if brought back into harmony with God. It was through unbelief that man fell. Following this unbelief he went off into disobedience. In getting back to God he would naturally re-trace his steps and begin by leaving off his sins, thus obeying God. This would bring him back to the connecting point which is faith. As man unhooked by doubt, he hobbles on by faith. The first thing he did in leaving God is the reverse of the last thing he does in getting back to God. The first step the prodigal son took in leaving home, was the last step he took in getting back. It would seem that salvation by faith was of the very nature of necessity. The way of ignorance, would have to perish. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe (1 Cor. 1:21).

6. Intelligence. Could salvation be secured by this method only; the greater portion of the human race, by the necessity of ignorance, would have to perish. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

7. Time. If it should of necessity take any given length of time for a sinner to get saved after starting, many would surely perish for lack of time, for death sometimes shortens as those who have sought the Lord. "Behold, now is the accepted time; behold, now is the day of salvation" (1 Cor. 6:2).

In the mercy of God He has placed salvation on such a basis that it need not leave out a single soul. God is no respecter of persons, and He adopted a method that treats all alike, whether rich or poor, whether black or white, ignorant, Jew or Gentile, bond or free.

God holds out an example before us of the utility of this plan in the thief on the cross. If salvation had been on any of the foregoing plans he might have been left out; but faith took him in. He was probably of despised nationality and ignorance. It was a poor locality, "outside the gate" on Calvary to settle one's account. What chance for penance hanging on the cross? Doubtless too poor to purchase salvation, and had he the money in his pocket he could not have reached it. As to time, it was just "now or never" with him.

Thank God for a plan that can reach and save any poor sinner at any time, in any place, under any circumstances, who will but throw himself upon God's mercy and by faith, put it to test. Surely, this is another proof of the infinite wisdom and mercy of our God.

III. So as to produce the greatest effect.

It is evident that God desired to have a method in salvation that would produce the greatest effect upon the individual. Faith is that method. We are saved by faith, we walk by faith, live by faith, and not by sight. There is no看见 a thing that it affects us. The more we believe a thing, the more it affects us. When we see a thing more and more it gets more and more common and the effect disappears. When we believe a thing more and more, we become more and more impressed, and the effect necessarily is increased. To see some is to be affected by some; to see more is to be affected less the more we see. To believe some is to be affected some; to believe more is to be affected more the more we believe. So, when God adopted the plan of faith in saving souls, He chose a plan that would of necessity produce the greatest and an ever-increasing effect as faith is increased. "For we walk by faith and not by sight" (2 Cor. 5:7). Thank God for salvation by faith.

THE ONE THING NEEDFUL
W. H. MARSH

Paul, writing to Timothy (2 Tim. 4:1, 2), said: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom: preach the word." No one has any right to undertake to preach the word of God unless he or she is commissioned to do so by the gift of the Holy Spirit. Jesus said to the twelve apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world" (Matt. 28:19, 20).

But Jesus said to them (Luke 24:49): "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49, 53: And after he had said this, he was received up to heaven, and sat on the right hand of God; but returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Acts 2:1-4-4: "And when the day of Pentecost was fully come, they
were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all scattered abroad, and came together into one place. And they were all filled with the Holy Ghost. No man can preach a full gospel unless he has been baptized with the Holy Spirit, and if he undertakes it, he may do more harm than good, unless he is an earnest seeker for the baptism. Men who oppose holiness of heart are not of God, for Paul said, in Rom. 8:9: "Now if any man have not the Spirit of Christ he is none of his." Mark 3:24, 25: "And if a kingdom be divided against itself, that kingdom can not stand, and if a house be divided against itself, that house can not stand."

So God never calls a man to preach and oppose his doctrine. There are thousands of men today making a profession out of preaching, when, instead of a profession, it is a divine calling. If men frequently write down what they do for such a thing. Any one who has been called of God to preach and teach the Word presents it in its fulness. Holiness is the standard of the Bible, and we are all commanded to live it or not see God. Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." Matt. 5:8, 18: "Blessed are the pure in heart for they shall see God. He ye therefore perfect even as your Father in heaven is perfect." 1 Cor. 16:17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which ye temple are." 1 Cor. 6:19: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Thess. 4:3, 7: "For this is the will of God, even your sanctification." "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 5:22, 24, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." 1 Peter 1:15, 16: "But as he which hath called you is holy, be ye holy even in all manner of conversation; because it is written, Be ye holy; for I am holy," Peter speaking in 1 Pet. 2:10 to those who had been saved and sanctified, said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light." 1 John 1:7: "But if we walk in the light as he [God] is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth all sin. 1 John 5:6: "He that saith he abideth in [God] ought himself also to walk even as he [Jesus] walked." 1 John 3:2, 3: "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he [Jesus] is pure." 1 John 3:6, 8, 9: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him." "He that committeth sin is of the devil: for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin because he is born of God" [or has the spirit of God]. Luke 1:74, 75: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

These Scriptures are truly convincing that there is no other way to live a Christian, but in a holy life. Heaven is holy, and God, the Father, and Jesus, His Son, and the angels, and the Word of God are holy; we must also be holy to inhabit heaven. So all men and women and all denominations who do not believe in holiness, and who oppose the steps to obtain it, which are conviction for sins, separating from sins, confessing to God, repeating with godly sorrow, believing on the Lord Jesus Christ, asking forgiveness, making restitution for wrong and seeking and obtaining the baptism of the Holy Spirit, are not of God.

Luke 13:23, 24: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many shall say to you will seek to enter in, and shall not be able." Jesus said (John 10:4, 5, 14: 27-19): "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow. But will flee from him: for they know not the voice of strangers." "I am the good shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand." This Scripture further proves that all of God's followers are obedient to His teachings, and follow Him by the Spirit He gives them. No one can be a Christian unless God draws him. John 6:44: "No man can come to me except the Father which hath sent me, draw him: And I will raise him up in the last day."

An Experience
J. S. Sanders
For eighteen months I have been down in my body from overwork. Part of the time I have been so nervous that I could read but little, and would suffer from what I did do. I finally had to abandon all work, except that I preached a few times. The doctors told me that I had Bright's disease, and might not live a month. There were many discouraging friends who thought I had abandoned all. It endeavored to keep myself in the hands of the Lord, submitting to His will.

One morning at family worship I read the eighteenth chapter of Luke, and the passage from the first to the eight verses was made to give me a great inspiration to faith, and I there got a new hold upon God for help. I received courage to attend the Sentence Camp commemorating for four days. Although I was able to attend but few of the services, I was one morning leading the nine o'clock service, and asked for special prayer for my condition, confessing and testifying how God had healed me at other times. In that prayer some one touched the throne and faith came. Then the One who said, "Will not God avenge his own elect?" healed me. My strength returned, and in ten days I was at the Williams camp, Ripley, Miss., preaching just like I used to preach. I now weigh more than I ever did in my life before. I can not express my gratitude to God for my great deliverance. I was converted in 1875, and became an active member of the church. I was sanctified on Friday night before the fifth Sunday in August, 1885. I had never heard a sermon on the subject of holiness, or seen a holiness person, and did not know what I had obtained. In reading Wesley's sermons, however, and my Bible, I found I had the blessing.

I am now again open for calls for the Master's service.

1242 Gary St., Shreveport, La.

Love Our Enemies
Mrs. Lura Morrison
I have heard many people say they could not love their enemies. Well, I used to think the same way. I thought how can a person love his enemies? How can I love one that has wronged me? I used to think that I could forgive my enemies, but could not love them, and I prayed to God to give me a loving spirit that I might love my enemies.

The Savior said, "Love your enemies, and do good to them which hate you." It really did not seem so hard to do good for evil; but to love the enemy was the greatest question. I decided that the greatest trouble was right in my own heart, and I could not get rid of it. So I decided to get my eyes on my own self, and try to forget the difficulties at the same time I was asking God to help me to get the things out of the way that hindered me, and He did. Praise His name! He began to show me that about the greatest difficulties lodged right in my own heart. So the best way is to seek the Lord's will, and all will be well. We must keep seeking, and trust Him for what we need. We must try to help others, and the more we who help others, the need help. What we most need is to pray more in secret, and help the poor, visit the sick, and be more cheerful, more charitable.
**Almost a Man**

I don't wear dresses any more—
Not unless I go to church.
Muff and manteau, too,
And a silk umbrella and a cane!

You can give away my dresses,
But not without my say.
No more kilts and skirts
And I'm a big boy, don't you see?

I think they've been to the drawer, it was proved,
And they've been to the drawer, it was proved.

For I'm a big boy, don't you see?

**The Story of a Gold Eagle**

The soul that casts its burden upon the Lord will be sustained, even though the billow may rush and the mountain may shake. If the burden is not taken away, strength will not be given to sustain it. The following story, though old, is yet a good illustration of this truth:

Many years ago, a merchant missed from the cash drawer a gold eagle. No one had been to the drawer, it was proved, except the young clerk who was Westen. The merchant had sent him there to make change for a customer, and the next time the drawer was searched, the gold eagle had disappeared. Naturally Westen was suspected of having stolen it, and more especially he appeared as a suspect after the occurrence in a new suit of clothes. Rob had occasion to come in to the store, and he asked the young man if he had bought that clothes he had the name of the tailor without hesitation; and the merchant, going privately to inquire, discovered that Westen had paid for the suit with a twenty-dollar gold piece.

This gave the young clerk a call to the merchant's private room and charged with the theft.

"It is a mere trifle, sir," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you have to do is to make a full confession of your fault."

Westen listened with amazement; he could hardly believe at first such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to me?" he demanded. "It is a lady," answered Westen, "and I can't produce her, for she died last spring."

"Can you bring me anybody that saw her give you the money? Some one who was aware of the gift?" asked the merchant.

"No, I can't do that," Westen had to answer. "I don't want to be about the gift for she did not wish me to. But I have a letter from her somewhere, if I hadn't lost it, that would prove the money, and in which she speaks of it."

"I dare say you have lost it," the merchant said, "if you have found it, you can bring it to me, and then I will believe your story."

Westen stood up with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and yet unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt. His name and appearances, indeed, were badly against him. He went to work, however, in the right way. He knew the town and proved to God to help prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair, when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him.

"When I arose from my knees," he said, telling the story years afterward, "I happened to catch my foot in an old nail, and had nailed down to the carpet because it was always curling up at the edges. The nail, the corner had come out, and down to straighten the rug I saw a bit of paper peeping out. I pulled it from the hidden place, and it was the letter."

"How it got there I don't know. The fact that I had found it was enough for me. I didn't know, hadn't even on my knees to thank you for such a deliverance I should have ashamed to tell you the story otherwise."

"I brought the letter to my employer. He proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat pocket. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have set down in doubt of trusting the Lord in my trouble."—The Christian.

**Burying the Hatchet**

Rob, with a box in his arms and a spade over his shoulder, had slitted quietly around the house and into the garden. He hoped Dot would not discover him until he was safely buried, and if he had to, he had to.

The chicken, during its brief life, had not been a source of unmixed joy to anyone but Dot; for it was a motherless chick that she had found and raised into the state in which she had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have set down in doubt of trusting the Lord in my trouble."—The Christian.

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"It..."
"Why, to keep your mouth up at the corners, with all this," and I indicated the poor surrounding at the corners.

She sat down on the little stool by the table, with her knees pulled up to her chest, and she answered, "My dear," she said, "if I had to limit myself to one sentence, to one profound sentence, to one little responsive mouth up on this, I should say, 'Get the right view-point and keep pruned up.'"

The doctor disappeared, and I pondered what she had said.

"It's just a matter of one's viewpoint," she continued, "if you're looking for happiness and contentment; women wear out their health in society; they try to surround themselves with luxury; they seek it by trying to keep up appearances. Few of us, even in this poor environment, have found it merely for the asking. Just by telling Jesus this makes me feel a little as if I was asking somebody, if you'll understand; and I, by the way, don't mean you."

The man who sold the matches, squire, and I must have the match. I tell you what I will do; I will give you a drawer for a match.

"Well," said the squire, "are you going to burn the bridge anyway?"

"Well, yes," said the man; "I told you I would burn it, and you might just as well believe me. They are anybody's."

"But this transaction, don't you see? Exactly so, I am going to burn it anyway."

"Well," said the squire, "if you are going to burn it anyway, that puts an entirely different light upon the whole question."

And he reached into his pocket for a match, but his wife caught him by the coat, and she said, "Here, husband, you would not let a man in a match have a chance to be used in the bridge?"

The man who sold the matches, squire, that broke the squire all up, and he said: "Nancy, that is just the way with you Christian Temperance Women. You are always going to extremes in everything. It is your business to attend to household affairs, and it is my business to provide for the family; and when I have an opportunity of making an honest dollar, don't want you coming around and putting your ear in."

And the match was lighted and the bridge was ablaze, and the cars came along past that forty miles an hour, and destroyed the dumb—yes, and one hundred lives are lost.

Who is guilty when it comes to the judgment of God? Who is the man who sold the match just as guilty as the woman who lighted and fired the bridge? And who gives us the plea that we are going to settle this question on a high-license basis, that we cannot effectively prohibit the liquor traffic, and goes to the polls and uses his ballot to represent the squire's interests and votes for the saloon and the saloon system continues, homes and immoral souls are destroyed, when it comes before the judgment bar of God, will be just as guilty as the man who keeps the saloon.

American Issue.

SHOWERS OF BLESSING

It had been one of the days which test the quality of a man—a day of contention fraught with perplexities and anxiety—and at the close of business hours Mr. Houghton found himself looking around with unusual impatience to the restfulness which invariably emanated from the house and furniture. As he glanced the keen eye of the man, he noticed the modest flatness of the caves of the day slowly disappearing, while the joyous cries of "Daddle!" caused him to glance quickly upward where stood the six-year-old darling of his heart.

"Stand still!" she commanded sweetly, imperiously, "Just be per-feck-ly still, Daddie, and you'll feel fine.

Coincident with the words a shower of tiny pieces of paper fell over and around him, filling his half-empty plate with light of the meaningless mischief, he asked somewhat sternly what she meant by toosing the bits of paper down where he must all be gone up again.

"That's the showers of blessing!" Daddle was the reply. "Don't you 'member you splashed that 'showers of blessing' meant 'apressions of the soul.'"

And then Mr. Houghton, glancing at one—and another—and another—at a dozen of the scrawps, found that upon each little heart he had printed the laborious, childish letters the words, "I love you."

Very quietly the father gathered the precious fragments together—"he still takes them more than a serious man of business might be expected to do—and then caught his darling to his breast. Thus, indeed, he might be—nay, thus be—rather—embliced the Giver of all the "expressions of love" which constantly fell to showers upon him and which, in his ignorance, he sometimes misapplied to trials and annoyance—Mrs. Frank Bartlett, Congregationalist.

THE ADDER'S SING

The small crowd of grizzly loafers lounged weakly in the little circle of light from the broken flickering lamp. Two or three of them were leaning against a many-colored poster, almost unreadable in the gloom. Two or three more were never shut—and a dapper figure, in a red jersey and peaked cap, appeared with a bit of gossip that would look an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds and it would be a relief to talk it over with some—but is it going to make sensible for anything? Is it possible that the words we speak could be misunderstood and distorted and repeated where they would rankle—"Blackguarding the peace-makers," even those peace-makers who work only by refraining from doing harm with their mouths.

And what is this blessing that the peace-makers receive? "They shall be called sons of God." Yes, the children of God, who knows and guards the secrets of all storms—children who are like their Father.

—Exchange.

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A PEACEMAKER

A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today."

"How was that?" asked her mother.

"I know something that I didn't tell," was her unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we may have the opportunity of sitting as peacemakers as the stopping of quarrels rather than their prevention, but compare the work of our peacemakers to the activity to separate those who are quarrelling and induce them to be friends, and how much of life is lost.

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would look an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds and it would be a relief to talk it over with some—but is it going to make sensible for anything? Is it possible that the words we speak could be misunderstood and distorted and repeated where they would rankle—"Blackguarding the peace-makers," even those peace-makers who work only by refraining from doing harm with their mouths.

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ANNOUNCEMENTS

The Work and the Workers

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The Second-thirty-anniversary of the Evangelical Assembly will be held in

The Work and the Workers

ANNOUNCEMENTS

The work of the Assembly has been

the Assembly is open to calls for evangelism.

The District Superintendent of the South-

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PITTSBURGH

Since my last report I have been busy visiting our present and prospective churches. The Lord is blessing throughout the district. The revival fire is burning in the good old-fashioned way.

Sister Martha Curry, once pastor of our East Palestine church, has been called to fill out the Assembly year of said church. Rev. E. E. Wood having resigned to take up evangelistic work. East Palestine is one of our strongest churches, and they are expecting a great revival campaign this fall and winter, with Rev. L. Milton Williams as evangelist. We organized a church with twenty-four charter members at Marion, Ohio. A number of other church organizations have been reported to our General Superintendent, F. J. Thomas, at Boulder, Colorado.

Evanangelists E. R. Beers and Peavey were the preachers and workers at the Providence service.

Evangelist Rev. George E. Noble was one of the preachers at Emmanuel church during pastor Norberry's vacation time.

It is reported that Sister Cassie Smith, one of God's "elder ladies," has been reported to have received the Lord's Vineyard (Mass.) camp next year, to celebrate her fiftieth year anniversary of her entrance into the Church Board. You will remember the good work Sister Cassie Smith has done for all of us.

A FORERUNNER OF A FALL CONVENTION TO BE HELD IN OCTOBER

Rev. A. R. Bligh and wife spent a few days at Vineyard Haven, Mass., securing a needed rest. These two saints are getting toward the journey's end. They have stood nobly for God in Malden for many years. God will reward them.

Pastor Borsters of our Malden church spent two weeks resting at New Brunswick, where they made an excellent visit.

Evangelists Beers and Peavey were the preachers and workers at the Providence Holiness rally.

Rev. E. R. Beers was one of the preachers at Emmanuel church during pastor Norberry's vacation time.
Preach the Gospel to 20 Families for 25c

No doubt you have friends and acquaintances in various places to whom you would like to send the Word of God, the all-important question of salvation. You can see them in person, and it is difficult for them to hear you read about it.

Let us help you.

The Revival Number of the Herald of Holiness will contain just the message for your friends, and we will send it to them for less than the cost of a letter.

How gladly would you buy a postcard for each of your friends if you felt that by so doing you could send them a message of salvation?

Send us a list of twenty of your friends with their post-office addresses, and we will do the rest.

This is your opportunity.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE 2100 Troost Avenue Kansas City Mo.

beautiful birthday cake. Portsmouth camp is always in season when our brother's birthday comes around.

Many of our churches are arranging for a series of evangelistic meetings this fall and winter. This is good work, brethren. October comes around. The harvest time in his church are already pointed by the Grand View Association to arrange date and place.

Rev. Maurice Barrett, of Indiana, writes that the saints are much encouraged as they expected to get saved. What are things coming to? No wonder we need a new generation of saints and a new generation of work.

This meeting was at Cabot, Ark., with the Nazarene church members and Waddle pastor. The first part of the meeting was entirely rained out, and we were finally forced to account of the bad weather, to move from the tent into the church. God used this time to give us victory. The church at Cabot has a few people, and I prophesy for them a great future. The work was established by Bro. J. W. Pierson. Brother Waddle was new parishioner. It is no doubt that the church will go on and glorious success. This was our second week at Cabot, and it will be our great delight to return next year.

May God bless the Herald of Holiness family.

R. T. WILLIAMS, Evangelist.

WALTER, OKLA.

A great Nazarene campmeeting closed here last Tuesday, five miles south of Walter, Rev. O. and Beslee West were the leaders. The meeting brought the different branches of the holiness people together for work and fellowship, and all God's people rejoiced together.

The preachers go from here to Royston, Texas.

WILLIAM DYE.

PASADENA, CAL.

First Church

The work is progressing fine. We are having salvation every Sabbath. Last Sabbath we took in five new members, and more are soon to follow. We are getting ready to hold some tent meetings in different parts of the city, which we hope to get great blessings. Every depart in the work is carrying on, and we are encouraged to press on to victory as never before. Pastor's address is 29 W. Poerla Street.

A. O. HENRIE.

PITTSFIELD, MASS.

Sunday (September 14th) was a big day—four precious souls swept into the fountain. Some of the saints from Danbury, Conn., were with us, and God used them. One dear man said he was a hopeless case, but the mighty God blessed the meeting and brought the lost soul to get saved. What a wonderful day! We are much encouraged to press on to victory as never before. Pastor's address is 29 W. Poerla Street.

L. HENDERSON, Pastor.

THE HALLTOWN MEETING

We closed the Halltown meeting with victory. Not many converts, but those who professed pardon or purity were clear and definite. We believe that the meeting was a success as far as many of them are concerned, and we hope and pray that the meeting will be raised up and that many will be rose up for Jesus for deliverance. The saints are much encouraged as they behold the workings of God. We begin a series of meetings with Sister Green, Sunday, September 28th.

W. L. BLACK.
The fire is falling; forty in the altar last night. We close Sunday night, then to Wayne, Okla.

G. O. and Bertha Crow.

DAVENPORT, OKLA.

Since my last report I have held the Newburg (Okla.) camp. We had a good meeting. A number of souls found God. It was to the writer like being at home, as we had labored so much with this people in former years. We were occupied the first two weeks of this camp, A. S. E. Xiles, L. L. Gladney, J. N. Sanders, G. E. Wad- 

dle, and numbers of others. Bro. J. E. Moore, of Violeta, Ark., was our co-worker for this camp. He did efficient work for the Lord, and they will not soon forget his messages of truth.

Several souls were blessed. Most all the camp-

ing houses were occupied. Bro. T. Fly is the faithful secretary of this camp, and Dr. Smith the president.

From Coffe ville we went to MainSpring camp nine miles west of Little Rock, Ark., Prescott, Ark., postoffice. This, too, is an old camp, where hundreds of souls have been con- 

verted or sanctified, and a number of them have been with this people. Bro. G. E. Waddell, my co-worker. He is a fine yoke-fellow, large in stature and large in soul and faith. Rev. J. N. Speakes, our pastor at Little Rock, led the song service, and did most of the after-

noon preaching. God gave us a fine camp. Sources of souls were blessed. The crowds were very large.

We are now in the closing of the Davenport 

camp. God has blessed us with a good meet-

ing. Several souls have prayed through and found God. We have had no real break as yet, but expect it tomorrow, the last day. We go home from here for a few days' rest, then off to Tennessee for a month's campaign. Will be at Sparta, Tenn., October 3rd to 12th, and Shel-

byville, Tenn., October 16th to 26th.

You are giving us an excellent paper, full of rich things.

VIOLENA, ARK.

L. E. LAMMEN.

SALLISAW, OKLA.

We just closed a very successful meeting here with Bro. W. F. J. P. on hand, under his text. About twenty-five professions. We have a good Sunday school. Have a large hall rent-

ed in the heart of town, and will keep the work going on in the name and power of our Lord.

J. W. VAN ARSDOL.

SALEM, Mass.

It was my privilege to be present at Rev. Sabbath of Sep-

tember 14th to spend the day with the little church in Oroon and Milford. God gave us the message on Divine Love in the morning, and helped to us to deliver it. We had been up early, and the message went home to hearts. They were stirred in the evening. As Sister Green, their faithful pastor, was about to give the message they began to stand up and confess and express a desire to get back where they had let down. How God did then sweep the camp! Sister Green called for an altar service, and in less than five minutes nine were crying for mercy and pardon and restoring of the joy they had lost. How God did bless in that meeting! And they were held and rejoiced in joys restored! Sister Green is do- 

ing a great work.

A. H. HOGG.

BOW, KY.

When last we wrote we were in a glorious revival in the Nazarene church in Darby, Pa., with Rev. Gotschall, the pastor. From there we went into Kentucky for some meetings. Have held five in Kentucky and one in Ten- 

nessee since the 24th of June. We have been busy day and night, and God has blessed our hearts and efforts. We love Him and mean to be true to God and holiness. We go next to Wichita, Kan., Route 1. The Herald of Holiness is grand.

John P. Roberts and Wife.

WICHITA, KANS.

The last two Sundays were great here. We received a class of nine fine members Sunday before last, one of whom was a local preacher from the Methodist Protestant church; and re- 

ceived eight more last Sunday, these being im-

mersed. There are three others who will unite with us.

The church is a result of the great revival at Ozark camp this year. Our mem-

bership here has doubled this year. God has given us some strong members. We are look- 

ing for great victory in the future.

A. B. CALK, Pastor.

LINCOLN, NEBR.

We had a good day yesterday for our first Sunday; there were five seekers. Congregations were good.

WICHITA, KANS.

Since the state camp at Wichita, I have been in two meetings: one at Ashland, Kan., where notwithstanding the high wind, dust, Satan, de-

mons, unused church members, and other op- 

posing elements, we had a splendid meeting, re-

ceiving a result of great strength and sanctifi-

cation.

Another was a joint camp and sanctification 

meeting of the organization of the Clark County Holiness Association, with sixteen spiritual members, and a fine corps of officers as would suffice to make Satan sit up and take notice.

Our next meeting was at Clearwater, Kan., with Brother Huff, for the Clearwater Holiness Association. Our tent was burned last Tuesday, and too small on Sunday evening. The week-night audiences were large. The folks on hand at the day services were principally the saved and sanctified. Brother Huff did great preaching, and we feasted, it seemed, as we had never done before. The writer took new ground, and felt somewhat like God's prophet of old after being so well fed with two good square meals by the angel. We had a few souls sanctified.

The association decided to have another camp next year. It is only a few years ago holiness came to Clearwater and came to stay.

I am at the present time in a meeting for the Nazarene church in Wichita. It would possi-

bly have been a week of rest for me, but I felt I ought to assist Brother Estes and his faithful flock down on Pacific Avenue. So we began in the name of our Captain. Last night, my first, there were three at the altar. Two really busy business men came through and was sanctified. The other did not make it at the time, but said he intended go-

ing on until he did. I expect to be present at the Annual Assembly at Olivet, Georgetown, Ill., next week, returning to begin a meeting in Marion, Kan.

W. R. CAIN.

BRENTWOOD, ORE.

The Lord's blessing is upon us at Brentwood.

We have enlarged our church building and 

school, and opened a private school in it 

with thirty scholars enrolled. At the opening the Lord put His seal upon it in the devotional exercises. Thirty minutes of prayer and collec-

tive singing in reading a chapter, prayer, singing, and testimonies, in which the children take part. Our teacher, Miss Anderson, has the blessing of full salvation, and with God's help we expect to educate our children, morally and spiritually as well as mentally. The children for Jesus and His work are our watchdog.

NEW BEDFORD, MASS.

The New Bedford church is moving on with a conqueror's tread. God is in our midst, and streams of salvation are flowing. Fifty-two at prayer meeting last Thursday night, and a great time of victory it was. The revival fire is on the church and school in it September 10th, and we do some evangelistic work this fall and winter. This is in addition to my church work.

P. W. DOMINA.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Naza-

rene, corner of Plain and Ashmont Streets, is still burning. Our tent has been up X 56, and is too small on Sunday evening. The week-night audiences were large. The folks on hand at the day services were principally the saved and sanctified. Brother Huff did great preaching, and we feasted, it seemed, as we had never done before. The writer took new ground, and felt somewhat like God's prophet of old after being so well fed with two good square meals by the angel. We had a few souls sanctified.

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W. R. CAIN.
Inauguration at Nazarene University

Reported by Esther Carson

Wednesday, without doubt, was one of the greatest days the Nazarene University has ever known. And though it was, the chapel was well filled at every service with people who "out- shine the sun." The morning and afternoon services were given chiefly to addresses, and the evening service to music. There were recitations by Professor Mesch, special music by the Male Quartet and the female voices, besides hearty congregational singing and prayer. The matriculation address was made by Dr. Bresee, who comes to us by divine leadings which make us admire and give thanks. We are certain that he is highly educated and Spirit-filled, a Nazarene within and without. He was introduced by Brother Goodwin, who gave the opening address of the afternoon session. Many words of approval were given to the Faculty, which, even more than the student body God had called from the north, the south, the east, and the west.

There is a strangely intense spirit of hope and expectancy that always marks the opening of our holiness schools. This was felt in unusual measure because of the change in the new president, already known, loved, and trusted, was to come formally into the hands of the trustees of authority, and deliver his inaugural address. The morning was for this Bresee presented. Not a word of his hearty praise of the new president, Dr. H. O. Willey, but was accepted without reserve. He was felt to be the man for the place, qualified by personal merit and by the fact that he had been so confidentially trusted. They stood and saluted him with waving handkerchiefs, singing, "Blest be the man that binds that wheel." Dr. Willey's address will be immortal in many hearts. With most characteris­ tic humility he declared but one thing could make him happier, and that was to do the work as it was his own love for God.

While waiting to see a revival break out to shake the soul, we sang, all. As Dr. Bresee banded to him the ovation with waving handkerchiefs, this humility he declared but one thing: in the opening of our holiness schools. This reserve. He was Introduced by Brother Goodwin, who gave the opening address of the day's happening to be the man for the place, qualified by personal merit and by the fact that he had been confidentially trusted. They stood and saluted him with waving handkerchiefs, singing, "Blest be the man that binds that wheel." Dr. Willey's address will be immortal in many hearts. With most characteristic humility he declared but one thing could make him happier, and that was to do the work as it was his own love for God.
thing looked dark and discouraging, and our faith was challenged in many ways, we claimed the promise—But my God shall supply all your need according to His riches in glory. Not knowing at all that Brother Ruth was available, we wrote for him to come and hold a three days' meeting. Mr. Ruth sent his note to us, and what a glorious time of refreshing we had from the presence of the Lord! Such singing and shouting and praising the Lord we will never forget. Yes, the promise is true whereas we have not seen, yet we believe and we know, for it shall be given unto you.” Our dear little flock has grown no, but how God poured out His blessings upon us Sunday. It was truly marvelous, and next thing to miraculous how easy the money was raised.

After Brother Ruth had preached an excellent sermon, he proceeded to raise money. We had a note of $800 that we desired to lift. We never saved $800 in our lives, or spent it in supporting. No one was pressed or urged to give who could not or who did not want to. God gave more than $800. The money was pledged and provided for, and Monday morning more pledges were given, so that now we feel that instead of raising the $800 note by March we can raise the $1,000 note. Let all the Nazarenes help us about.

We also mention the fact that a dear brother and sister have furnished money for a new lighting system for our church, which will be in operation soon. Praise the Lord!

M. T. and Lea Brandthzy, Pastor.

HOXIE, KAS.

Since returning from the Assembly the blessing of the Lord is resting upon us. One united with another, one having a victory and a brightness. We are expecting greater things ahead.

E. O. Lowden, Pastor.

ALTUS, OKLA.

Good day here Sunday. The Lord is with us. Will begin a meeting here the last Sunday in this month. Several are looking this way. Our church has called us back for another year. We are not clear as to the mind of the Lord, believing for some time that He had called us to begin a work, but now we are not sure. It will be very slow, but we have a note. Let all the Nazarenes help us about.

BUCKIN, KAS.

We arrived upon our new field of labor last week. We feel we are in the will of heaven, and the atmosphere is delightful. We have a nice little band of folks that are true blue, and others who love to fight for Christ. We are not many unsaved people that attend, but by the grace of God we mean to sing and shout, pray and preach, and visit homes and meet people who will know us in town. Then we want to live so clean and Christlike that sinners will know it was the kind of salvation we have. Have been having rains upon the fields here, but ever the other heavens we expect many floods of grace and glory from heaven. Pray for us here.

R. B. Ball.

NEW YORK, N.Y.

I am glad to testify to the saving and sanctifying power of Jesus Christ. Thirteen summers ago, at our camp meeting, in going to the altar, and with face and hands heavenward, I consecrated myself to God—all I knew and didn’t know that I had or might have been was, or should be for time and eternity. A deep settled peace has been keeping me through the years walking steadily with God. And today I know that the blood of Jesus Christ his Son cleanseth my heart from all sin, and the Comforter abides.

I. J. Mump.

175 W. 102nd St., New York.

YORK, N.B.

At our Kansas District Assembly we accepted the call of the new appointed pastor at York, Neb., to become their pastor. He was hard to break away from the ties of friendship and love that were cemented during our years pastorate with the dear people and holy band at Kansas. May God abundantly bless them and their new pastor for the coming year with a great harvest of souls. We have had a blessed reception here at York by the little band of Nazarenes, and a good opening day last Sunday. We expect to open battle against sin in a special meeting, on October 8th, and cover the prayers of all the Holy and Nazarene family. We expect victory in the name of the Lord.

Theodore and Minnie E. Ludwick.

Elysonian Heights

We are now in the midst of battle with great success. Some conversions, a number have been sanctified, and believers have been strengthened. Conviction is resting heavily upon the unsaved. Brother and Sister Elliott commenced meetings on the 7th last in this place, with us, for fifteen days. That time has come and passed with great success, and it seemed well for them to remain another week. Brother Elliott is giving us the gospel in its fullness, telling of the promises and joys unspoken for those that love Christ’s appearing; also the torments of hell for those that forget God. He gave us a sermon on the sec-

**PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE**

**KANSAS CITY, MISSOURI**

**Page Fifteen**
Bargain Sale of Mottoes!

Having purchased a special lot of Mottoes, we are able to offer an unusual bargain.

No. 248.
Size 8 x 14 in. Regular price, 25 cents.

SPECIAL PRICE:
20c each, 2 for 35c, 4 for 55c

No. 371.
Size 8 x 14 in. Regular price, 25 cents.

SPECIAL PRICE:
20c each, 2 for 30c, 4 for 55c

Superintendents' Directory

GENERAL SUPERINTENDENTS
P. F. Buxton...Los Angeles, Cal.

Mississippi District Assembly, Augusta, Ga., October 22-26
Kentucky District Assembly, Newport, Ky., October 19-22
The New Iowa District Assembly, Marshalltown, Iowa, October 17-21
Clarke County District Assembly, November 5-9
Alabama District Assembly, November 20-24
For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma, Okla.
The first service in connection with each assembly will be held on the Sunday of the week in which the assembly meets. All members of the assembly are expected to be present at the beginning and closing services.

H. F. Reynolds, Oklahoma City, Okla.

Missouri District Assembly, St. Louis, Mo., October 10-12

Arkansas District Assembly, October 22-26

Delight, Ark., Arkansas District Assembly, October 11-12
First session of all District Assemblies at 7:30 p.m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE, Kansas
J. M. Elkins...Box 133, Hamlin, Texas

ARKANSAS
G. E. Waddell...Box 364, Beebe, Ark.

ALBERTA (CAN.) MISSION
W. B. Tait...Box 108, Red Deer Alta., Canada

ALABAMA
C. H. Lancaster...Pine Bluff, Ark.

ALASKA
Jasper, Ala.

NEW YORK
B. H. Reynolds, Box 51, Red Deer Alta., Canada

SAN FRANCISCO
R. D. Troxell, 220 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA
W. C. Wilson...Rt. 1, Box 325A, Pasadena, Cal.

SOUTHRHN DISTRICT
W. H. Hanson...Glendale, Ga.

SOUTHEASTERN DISTRICT
S. W. McGowan...Box 105, Fort Bragg, N. J.

WASHINGTON-PHILADELPHIA
H. G. Tormbauer...Washington, D. C.

WISCONSIN DISTRICT
F. J. Thomas...Marshalltown, Iowa

VENICE, CAL.
It was said that we could not have a revival in Venice, but the Lord heard the cry of His people and gave them a real revival. During the eleven days, September 4th to 14th, about eighteen came to the altar, most of whom prayed through. People were converted, re-elected, and sanctified as souls. Many of the people rose and stumps were pulled. To God be all the glory.

Prof. Fred Mose, of Pasadena, was the evangelist. His messages were so searching and affectionate that Brother Mose is highly esteemed for his work's sake among us. We were fortunate to secure a good group of Nazarene University students—Messrs. Hard, Anderson and Misses Miller and Robbins. Their singing was blessed of the Lord. They did more than sing—they prayed mightily. Brother Mose's family was also with us, and they proved a blessing.