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EDITORIAL

RELATEDNESS OF HOLINESS

As previously stated holiness is related to all life's duties, positions and engagements. It is a prime necessity and help everywhere. It is God's wondrous provision for man's every need and is conditioned alone on faith. It is marvelous the many-sidedness of this precious grace. Holiness is a joy and is the undying foe to gloominess. It discovers to its votaries the glorious truth that the joy of the Lord is their strength. Yet holiness is as stout an enemy to that spirit of trifling levity which is so injurious to spirituality. There is no harm in a genuine laugh spontaneously arising from innocent causes. But there is a tendency to run to extremes in jollity and levity against which holy people must stand inflexibly. We knew a preacher so given to levity that he saw everything through the eyes of humor. Joking was his unceasing habit, and nothing was sacred enough to save it from his jokes. Throughout life he followed it persistently; in sickness it was his unailing habit, and while dying he joked. Long, long before his life work was nearly done he had joked away what religion he had, and he died with no hope or joy in God, but with senseless levity on his lips. Holiness regulates this and gives us a holy reverence for the sacred which protects it from such profanation and helps us to a refined taste and discrimination.

HOLINESS guides in business. It is a gross misconception that a man can do things in business as a justified man which he can not do when sanctified. God has only one ethical code. The same moral law governs in all of life without variation or suspension. There are no greater prohibitions laid upon the sanctified than upon the justified in the matter of where we can go or what we can do or how we are to deal with our fellows. The truth is, we must live a holy life to be justified. Holiness is our only safe guide in the matter of accumulation. It demands the most careful attention to one's income and expenses. We must not presume upon God and expect Him to interpose and save us from disaster sure to ensue upon carelessness, extravagance and recklessness on the one hand, or penuriousness and niggardliness on the other. One will inevitably lead to ruin without and the other to as tragic ruin within, despite any profession we may make. These causes speedily interact and the ruin becomes both inward and outward from both the courses mentioned. As to accumulation no rule will be found to excel Mr. Wesley's: "Make all you can, save all you can, give all you can."

HOLINESS will save us from errors in relation to revivals. There is sometimes an idea entertained by a preacher that God calls him to spread holiness but not regeneration. This is a serious mistake. God has not divided up the matter of soul-saving and committed it in installments to different men, some to get people to repent, others to get people pardoned and others to preach sanctification. Every one called to the work of soul-winning has a full evangel, and must lead men to full salvation. The opposite error is as mischievous: that the preaching of holiness injures a revival. Nothing can be farther from the truth. Often preaching holiness discovers to people their lack of regeneration, and they are led to seek this first in order to be prepared to seek the fullness of the Spirit in sanctification. The gospel is a glorious unity, however numerous the truths which cluster about this great salvation. Let us be careful to retain and cultivate our judg-

ment and common sense in the experience of sanctification. God does not intend by sanctification to substitute these in any degree in the conduct of life.

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NO INTERFERENCE WITH THE MAN AT THE HELM

IN a comparatively young church like ours the pastorate becomes a matter of paramount importance. We can never overestimate the great work accomplished, and even yet being accomplished by many of our evangelists. Particularly in the earlier stages of the revival of holiness as a second work of grace the evangelist was a veritable pioneer, and did work of incalculable magnitude and value. In all that is to be said regarding the need and work of pastors in the Pentecostal Church of the Nazarene, it must ever be borne in mind that it is all said with distinct recognition and appreciation of the work of the evangelist. Just now the need of pastors can not be too earnestly stressed. Really, without them the work of the evangelist will be to a large extent lost. We need pastors with the power of initiative, of execution and of organization. Assuming, of course, the spiritual and intellectual qualifications, we believe on the human side the above three elements to be cardinal requisites in the needed pastors for our Church.

ORGANIZING gifts they must possess, for societies need to be organized in so many places. We need men with a combination of magnetism, discretion, enthusiasm, tact and leadership to seek out the coteries of holiness people here and there and inspire them with a conviction of the necessity of union, and to get them organized into a society or class of the Pentecostal Church of the Nazarene. Then to follow this organization up with a wise training under a diligent and true pastorate will soon furnish a vigorous, permanent church. All over the country such opportunities exist, and need to be seized at once. The chances rapidly recede for successful organization with delay. Incalculable losses doubtless have already occurred for lack of such pioneer pastoral work. We have the men and women with the love and unselfish devotion, who only need to be shown the open door to enter in the Master's name. It must be remembered, however, that infinite tact and very large endowments of all the requisite qualifications are required for this needed but exceedingly difficult and delicate work.

IN OUR regular pastoral work care is needed to beware of a modern trend in the older churches. Of course, everything like a spirit of bossism or lording it over God's heritage must be sedulously avoided. Humility and a spirit of meekness nowhere shine with more attractiveness and winning power than in a pastor among his flock. At the same time he must have a mind and prudently maintain it. In some places, in the older churches, we have detected of late years a tendency to minimize the pastor: to measurably retire him in point of importance in the presence of the ever-increasing, multitudinous organizations, societies, movements, committees and such things. Happily in our church this evil may not exist. We only refer to it as a growing error in many churches which may dare invade ours, and which strikes at the efficiency of the pastor most vitally. The pastor must have the power of initiative and of execution, and it must be known and recognized by his people. This will command respect and confidence, and will supercede the felt necessity for resort to so many unnatural and useless expedients of the kind referred to.

LET the pastor understand that God calls him to this important work for the exercise of his power of initiative and leadership, and in self-reliance as well as in profound faith in God he must really lead his people and shepherd his flock truly. He must have a respectful ear for proffered help, which he may expect in superabundance from many sources; but he must be slow to commit himself to this or that, and calmly and prayerfully determine his policies, and independently and prudently execute them. They must always be, if different from proffered counsel, so manifestly superior to it as to preclude disappointment, much less criticism. Pastors must, in short, be *pastors*, so recognized and known.

OUR REFUGE

SIN IS terrible and ever a menace while life lasts. Though forgiven and sanctified, the child of God has no safety except in Jesus. We will ever need to remember and cry, "Every moment, Lord, I need the atoning merit of Thy blood." Forgetful or careless of this source of strength, we are in peril of utter and complete defeat. The enemy is sleepless and quick to seize every opportunity afforded by our presumption or our neglect. It is a glorious truth that the Savior lives and reigns alone to be the great Deliverer of His people. We can not fail save by wilful neglect of infinite resources. We can live therefore in constant victory here and in hope of final and eternal glory hereafter. It is by a constant and living faith we are to live daily. Not a week's supply or a month's supply do we get at a time, but grace comes according to our need; moment by moment, need by need, tear by tear, sorrow by sorrow, duty by duty, grace and strength are given. Did He bestow a supply abundant for a year or five years, how quickly we would forget the Giver and grow arrogant and self-conscious, as though we deserved credit for the resisting and achieving power. We would not maintain humility and gratitude for six months under such conditions. God knows us too well to trust us overmuch. He knows we can only lead a kind of hand to mouth life in grace. It is far best for us that the divine principle of administration is "as thy day so shall thy strength be." Were we to get an advance supply it would corrupt by our pride and self-sufficiency.

HOW gloriously safe, however, we are in this blessed truth of His divine sufficiency! What a covert! What a safe refuge! How absolutely safe from every danger if we only lie close and still in the cleft! We are only to accept His blessed protection with no fret or worry or concern. All He is and has is ours if we are all and forever His; so we are secure from everything that would harm or molest us. Truly may we sing "blessed quietness!" What a stillness and victory come from this sweet assurance! - What strength it gives for the conflict! How we verify in our own experiences thus the truth of the last conscious words of General Booth, "God's promises are sure, are sure, if you will only believe."

THE wife of a sailor, one August day, climbed to the top of a mountain near her home to get a glimpse of the distant sea. Her husband had been a long time absent from home and she often went to the mountain top to see if she could discern any ship coming to port. On that August morning as she was peering out over the sea for some sail to appear on the distant horizon, suddenly a storm arose and there was no place for her to find shelter until she descended into the valley. Her baby was with her, and she sought to protect him from the fury of the blast by removing some of her outer garments and wrapping them around her child. She thus hid the little fellow so comfortably that he fell asleep and was not hurt or frightened in the least. But how the devoted mother suffered from exposure to the storm. Sometimes she would lie down and let it pass over her, then would rise up and go on, praying for strength to bring the baby home safely. That prayer was

answered, and the woman's life was also spared, although for six weeks afterward she suffered from a terrible fever. Two weeks after her recovery her husband returned and her joy was full.

"A man shall be as a hiding place from the wind,
and a covert from the tempest."

At what a sacrifice He purchased our security! How infinitely glorious is our security in Him! Said Martin Luther: "When left and forsaken of all men, in my highest weakness, in trembling and in fear of death; when persecuted of the wicked world, then I felt most deeply the divine power which this Name, Christ Jesus, communicated unto me."

THEOLOGICAL PRODIGAL RETURNED

IT WILL be remembered by many that Dr. Charles A. Briggs, some years ago, was tried and suspended for heresy by the General Assembly of the Presbyterian Church. He went astray on some of the higher criticism fallacies. Dr. Briggs now announces that he has swung back to the Christ of the Church, as represented in the creeds he was once led to reject. After having sailed the seas of science and philosophy for years, and after having tried all other hypotheses and found them unsatisfying, the return of this erring divine to the faith he once rejected is quite a justification of the faith of the Church. It is also a tribute to the candor and courage of Dr. Briggs. We are glad he was not restrained by a false pride from candidly confessing his error and coming back to the faith he once renounced. The doctor's announcement is positive and unequivocal. It is a challenge to unbelievers and higher critics. He says: "I challenge any man to produce any valid results of modern philosophy or modern science that will in the slightest degree impair the Christ of the Church as represented by her creeds and institutions."

THERE is furnished us here something that is solid and conclusive which is food for thought for skeptics, coming from one familiar with the shallow bases on which they have rested their questionings of our cherished faith. We commend this recantation, or this reaffirmation, of his faith by Dr. Briggs to those disturbed in their creed as to the very Deity of Christ of cognate truths of orthodoxy. It appears in the *American Journal of Theology*. Dr. Briggs declares with emphasis that modern objectors to the Christ of the Church only resurrect and clothe in new verbiage ancient heresies on this subject. We have long contended that there is really nothing new under the sun in the matter of modern heresies of the Unitarian or Higher Critical kind. They are all but the rehashing of obsolete and outgrown and oft-answered notions of the ancients. They are merely restated with new verbal garments and the greater audacity of modern skepticism.

THE velocity with which preachers retreat in the face of daring denials of the great fundamental tenets of the Christian system has long been matter of surprise and pain to the writer. They seem to take it for granted that anything denied by some one with numerous suffixes to his name must be discarded on his *ipse dixit* merely, without protest or examination of proffered proof. This argues a spirit of timorousness utterly at variance with an intelligent and well-grounded basis for faith, and this buttressed with the corroborative proof of an inward and divinely attested experience of a personal, conscious salvation from sin which establishes and reinforces one in his intellectual faith.

We thoroughly believe one of the best safeguards of the Church against skepticism, and an infallible cure for it, is a well defined and divinely witnessed experience of full salvation from all sin.

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

The Editor's Survey

The Unerring Gauge

God leaves us in no doubt or confusion about tests in our reaching the standards He sets for us. What confusion and distress would ensue if there was naught but speculation and incertitude in these great matters. But He has not left Himself without witnesses. In that chiefest of all commands—our duty to love God with all our heart, soul, mind and strength, how are we to know when we have met this requirement? Hear His answer. "A second like unto it is this, Thou shalt love thy neighbor as thyself." Look within and you know whether you love thus your neighbor. God measures your love to Him by your love to His creatures whom He calls our "neighbor." An exchange says very truly:

Love of one's neighbor is but a proof of love of one's God; therefore Jesus could say, "A second like unto it is this, Thou shalt love thy neighbor as thyself." He who loves God necessarily loves his neighbor. If a man say, I love God, and hateth his brother, he is a liar, wrote John: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen. And this commandment have we from Him, that he who loveth God loves his brother also. The engineer who wishes to know how much water there is in the boiler does not go into the engine-room and look into the boiler itself, but he looks at the gauge, the small glass tube on the outside of the boiler, and he knows that the water is just as high within the boiler as it is within the tube. If the tube is empty, the boiler is empty. Our treatment of our neighbor is the gauge which shows how our love of God stands. If there is no love shown toward our neighbor, there is no love for God.

The Universal Resolvent

Sanctification is what may appropriately be denominated the universal resolvent. Bringing us into the possession of perfect love or holiness it puts within us all the principles possible of exercise in the solution of all the difficult domestic, economic, political and social problems which vex men and tax sociologists and statesmen. Strange that great men so seldom see this patent fact. Right in their midst is a perfectly practicable and feasible and the only possible solution of these perplexing questions which confound statesmanship and cause to flow blood in fruitless attempts at their solution, and yet they seem not to realize the fact. If the gospel were allowed to settle these problems of course no flesh could glory in His presence. The *New York Christian Advocate* says:

The late Henry George used to say that all industrial problems would be solved when society had experienced what Methodists called "entire sanctification." That condition is simply the full actualization in life of Christ's dual commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as

thyself." The teachings of Jesus are fast gaining supremacy in the earth, and will at length correct those evils which have grown so hoary with age as to become hallowed in the traditions of men. Let Jesus have entrance into the workshop and the counting-house, and He will set the world in order. Base selfishness will then no longer dictate the policies of laborers or capitalists. The law of love will solve all the difficulties of conflicting classes. It will give the artisan his proper standing in the social structure.

The Day of Uncovering

This is an age of inequalities, contradictions and mysteries of providence incomprehensible. The elevation and applause of vice and crime, the deprecation and retirement of virtue we so often see is sorely perplexing to the children of God sometimes. A day hastens of a great adjustment of things when we shall see clearly and shall know as we are known. Only by faith we believe and wait now, but then we shall see and understand better and shall feel abundantly compensated for our waiting and trusting and patience. The God of all the earth will do right. Rest assured, weary pilgrim, that the Father is at the helm and will guide aright and bring out everything to the praise of His glory and for our highest good. S. E. Wishard in *Herald and Presbyter* says:

Before this throne all sin will be uncovered, will be seen in its true color. Today much that is iniquitous is honored and applauded by the men of the world. A dash of heroism in deeds that are criminal often gains the applause of the sin-blinded world. Having eyes, the world life sees not sin in its true colors; having ears, hears not the wail of sorrow and anguish that sin inflicts. Selfishness and greed paint sin in false colors, and even glorify it, if possible, with popular applause. The success of iniquitous schemes appeases the conscience of the sinner, and transforms his sin into the semblance of virtue, before a selfish world. But He that sitteth on the throne does not weigh iniquity with false balances. He seeketh the truth, is the Truth, and every denier of the face of the one who sitteth on the throne will not be turned from righteousness with a bribe. Sin will be revealed in all its horrible obliquity when the glory of God shall be turned upon it. The price that was paid on Calvary to ransom souls from the power and pollution of sin will then shine forth, revealing the unutterable guilt of sin.

Man's Worst Enemy

Many and strong are the forces unfriendly to man. The enemies are numerous and beset him before and behind and on the right and left. After all these are properly measured and weighed it will be found that man's worst enemy by far is himself. Other enemies may hurt without—injure his body or his estate or his standing or some of these outward appendages of the man. Only himself can inflict wounds in the vital parts, in that

inward realm where hurts are serious and fatal. A low view of life, a vitiated moral taste, a spirit of compromise on matter of principle, a subordination of the noble and unselfish to the instincts of self-aggrandisement or the allurement of mere gain, these and such like are wounds in the realm of the vital where serious results follow. If money is stolen other money can be made or we can do without as most people have to do. If reputation is stabbed, we can live down the wound or do without reputation. But the inner man, the nobler self within to which we place the knife of base alloy of sin or selfishness or cowardice receives far deadlier hurt from ourselves than all that burglars and slanderers and incendiaries can accomplish. The *Continental* emphasizes this truth with force:

Sooner or later we all come to knowledge that no one is able to do us serious harm but our own self. If we have a powerful and inveterate enemy, he dwells within. Men may hurt and destroy in the outer works of the city of our soul, but they can have no power inside the gates except by our own will. "There is nothing in the whole world able to do us good or hurt," wrote Sudworth, "but God and our own will; neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing as we ought." But God, who has access to our hearts, will not do His children harm nor force Himself upon our thoughts and plans. Man is his own worst enemy; his sin is suicide, his opportunity for making peace with self is by making friends with God. That was the message Dante brought from beyond the grave: "In His will is our peace."

Worry's Work

Few habits are more destructive of the human race than worry. Truly has it often been said that worry, not work, kills people. A more needless evil it is difficult to conceive. It cannot possibly alter conditions of which complaint is made save to render them worse. It is not only thus injurious but it is a sin. It is distrust of God and smacks of selfishness in seeking to take one's ease in one's own hands and then is followed by angry resentment because of inability to manage the case. Far better to take the rational and divine plan and quietly submit to conditions beyond our control uncomplainingly and with acquiescence in it all as in God's plan. The editor of the *Continental* says very sensibly on this subject:

The foes of patience are many. Worry is one. Give worry sway in a soul if you wish to see it wrecked. Worry would have made a different Job from the one the Hebrew tragedy pictures. Worry is a barnacle on a life craft. Barnacles enough will make it a slow sailer. Worries are scissors blades cutting the straws of good activity. Worry is a pull-back to fine purpose. Give it play in a soul, and instead of patience you will find a snarly, crabbed, ill-tempered being who makes himself and all in contact with him miserable. When patience knows that worry is laying siege to a soul, there is nothing left for it but to seize the broom of good sense and sweep away the invader. Patience should be the soul's lookout for warning to defend the approaches of life's citadel from insidious worry.

Eliminating the Gospel

Men want a religion and will have one, but they want the making of it. They want it hand-made—not imported from the skies wrought by hands and skill divine. They want it adapted to their na-

tures, so it will in no sense interfere with their carnal propensities and sinful passions and indulgences. They distrust the divine or supernatural. They will accept any philosophy, however outgrown or effete and absurd, so it is devoid of the supernatural and exalts man. They will pour out their money for the propagation of such a cult as excuses or palliates their sin. But a supernatural, sin-exposing and sin-destroying religion they oppose and resist. Hence it is we find the rapidly multiplying substitutes for the gospel which are scattered over the country. They all find a following for they appeal to the pride or vanity of men and make provision for the flesh that men may be undisturbed in their sins. The *Herald of Gospel Liberty* says:

Beyond all question in many places the tendency is to eliminate the gospel and substitute something else for it. We suppose that is what some would call the twentieth century gospel. That must be about right, for we are quite sure it was unknown in the centuries going before. Do not forget that a substitute for the gospel is not the gospel, and can not be it. After hearing so much about the modern ideas, about present conditions, and many other things of like ilk, we are almost led to wonder how the church in other days lived (?) at all. But the most practical question, as we see it, is, How will the church live possessed by so many things which were never known to Christianity in the days of its greatest victories.

Impoverishing God

God is enriched in the multitude and variety of human agencies through which He works in saving men. He works through the individual peculiarities, temperaments, endowments and gifts of the saved in reaching the unsaved who likewise are as diversified in temperament as the saved through whom God works. There is thus a correspondency in the human means and the ones to be reached. What if all the apostles had been Pauls or Johns and there had been no Peters or Matthews or others. Is it not plain that in an important sense God would have been impoverished if such had been the case? Could He have as effectually and as rapidly accomplished the marvelous apostolic work had there been thus only twelve Pauls instead of the differences in gifts and talents which existed in the apostolic college? This is a truth we ought to get well in mind. Then we would ever seek to be only ourselves. We would forever be delivered from that vain and ruinous error of desiring or seeking to be somebody else. Yield *yourselves*—not an ineffectual attempt at imitation of others—to God for His moulding and use. Dr. J. D. Jones urges this point strongly in *Zion's Herald*:

We rob and impoverish God when we become feeble copies and imitators of somebody else. He has work for us, and He wants us as we are. Yes, even though we seem to have but little to offer Him. Even though, like David, our only equipment be a sling and five smooth stones. God can do the most amazing things with weak and unpromising tools. Think of D. L. Moody—he was the manager of a Chicago boot-store, without any education worth the name. He heard God call him, and he gave himself to God as he was. He gave his life to the service of his Lord and began to speak for Him. He never went to college; he never belonged to what is known as the regular ministry. I have no doubt many wished he had been trained and had taken "holy orders." But supposing D. L. Moody had done the or-

thodox thing and gone to college, the world might have gained an indifferent minister and lost the greatest evangelist of modern times. But he gave himself to God as D. L. Moody, the Chicago boot-manager—with what many would think his very imperfect equipment—and God used him to quicken religion in two continents. It is as we are God wants us. With our poor sling and five stones, let us offer ourselves to Him. He can put His treasure in earthen vessels. He can and will repeat His ancient miracle; He will use the weak things of the world to put to shame the things that are strong, and the things that are not to bring to naught the things that are.

Infallible Seed

We have the positive promise that God's word shall not return unto Him void. That labor performed for God will unerringly and infallibly bear fruit, we have the absolute assurance from the Father Himself. We are not the judges of the quantity or character of this fruit. There may be fruit to one's labor which may never be visible to his eye. In reviewing his work so far as its results are cognizable to his senses he may be able to trace very few individual instances of souls won to God. But what living man can measure the possibilities of one single soul won for God. An exchange publishes an interesting and pathetic instance of an aged Scotch minister whose church as well as himself was discouraged over what seemed to be a comparatively fruitless ministry and yet a ministry which proved to be an untold blessing to the world:

Fifty years ago, an old Scotch minister trudged up the pathway to the church, and stopped at the lowest step to talk with the deacon, who had waited for him there.

"I came a little early to meet you," said the deacon. "I have something on my conscience to say to you. You have been with us for ten years, pastor, but some way there doesn't seem to be the same fire in your preaching and work. Only one person was added to the church in all last year, and he was only a boy."

"I feel it—I feel it," murmured the old man, as he stood with bowed head. "But God knows I have tried to do His will, deacon. I have tried, and there has been only one—but—I have great hopes for that boy."

That day the old man went into the pulpit with a heavy step, and there were tears in his eyes as he finished the simple, sweet discourse, and folded his furrowed hands across the old Book. He wished that his work was done for ever, and he at rest under the trees which spread their branches over the kirk-yard.

The place was sacred and inexpressibly dear to him; and he lingered after they had all gone out. It had been his spiritual home since childhood; before this altar he had prayed over the dead forms of the old generation, and stood to receive the handclasp of the new; and here, yes, here, he had been told that his work was no longer owned and blessed. No one remained to see his grief. No one? "Only a boy." The boy was Robert Moffat. He watched the trembling old man, and his heart filled with loving sympathy. He went to him and laid a loving hand on the black gown.

"Well, Robert" said the minister. "Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?" "Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy! Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes. He had added a province to the church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom and the universal missionary cause. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world. "Only a boy!"

The Discipline of Hardship

Men often run away from their best friends. In their dread of hardship and self-denial and in seeking dextrously to avoid them men are trying to shun the most useful and needed discipline in life. This is a common mistake people make with reference to their children. By dint of hardness, self-denial and privation a man acquires a competency and perhaps a surplus. He now congratulates himself that he is in a position to spare his son the hardships through which he had to come to competency. He therefore proceeds to "set up" his boy in some business and profession and before long is taught the sad lesson that God's plan is the best, and that he can't alter the plan of the ages, the wisdom of God, the course of providence and the method endorsed by the soundest philosophy. "Coming up through great tribulation" is the good old plan. "In the sweat of the brow" is the venerable method. Crawling, then walking, then running is the order of the ages. The father finds in a few years when the boy has squandered his patrimony and comes out with habits of indolence and dependence and possibly of dissipation that it had been better to have put upon him the necessity of having to learn habits of thrift, independence and economy by poverty and hardship instead of forcing him to begin belated with all the disadvantages of his failure and discouragement to acquire these conditions of success. The same law prevails in saint-making. God uses it in all realms, but we are slow learning it. Newell Dwight Hillis says:

In April the peach orchard lends a faint pink flush to the distant hillside, and that stands for the moralities. In September the ripe fruit lends a golden blush of clustered food to the same hill. And such is the fruit of religion. Great is the importance of the root moralities, but roots and boughs imply the ripened fruit. The rule of life is health, prosperity and sunshine. But God hath appointed wrestling, defeat and suffering as important members of his corps of teachers. Ours is a universe where progress is secured in the fruits and grains through chemical reactions. Steel is iron plus fire; soil is rock plus fire billow and ice plow; statues are marble plus chisel and hammer strokes; linen is flax plus the bath that racks, the club that falls, the comb that separates, the acid that bleaches. Manhood is birth-gift plus struggles, temptation, wrestling and refusals to go downward and determination to climb upward. The saint is a man who has been carried off the field on his shield, victorious over inbred sin and outside temptation. Men who drift are men who drown.

The Open Parliament

Implicit Love

In the bitter waves of woe
 Beaten and tossed about
 By the stormy winds that blow
 From the desolate shores of doubt;
 When the anchors that Faith has cast
 Are dragging in the gale,
 I am quietly holding fast
 To the things that cannot fail.

I know that right is right;
 That it is not good to lie;
 That love is better than spite
 And a neighbor than a spy.
 I know that passion needs
 The leash of a sober mind,
 I know that generous deeds
 Some sure reward will find.

And fierce though the fiends may fight,
 And long though the angels hide,
 I know that Truth and Right
 Have the universe on their side.
 And I know that beyond the stars
 Is a Love that is stronger than Fate,
 When the morning unlocks her bars
 I shall see Him—and I can wait.

—Washington Gladden.

Bible Lessons for Everyday Living

L. B. TROWBRIDGE

WHY DO HOLINESS PEOPLE SHOUT?

There is a reason for every thing—even for noise in meeting. In the Bible there are many instances of noisy meetings, and in every case there was some cause for the noise.

1. The Israelites made a great noise when the ark of the covenant was restored to their midst.—I Sam. 4:4-7; I Chr. 15:25-28.

Likewise God's people today can not keep still when the glory of His presence comes among them.

2. The tribes of Judah and Benjamin under Asa, put away their idols and consecrated themselves to the Lord. As a result of this a loud noise of singing, playing instruments, shouting and rejoicing broke out.—2 Chr. 15:8-15.

Getting right with God causes rejoicing and the making of a loud noise in praise.

3. After David had slain the giant Goliath, and while the Philistines were on the run, the men of Israel and of Judah shouted. While they shouted they pursued the enemy.—1 Sam. 17:51-52.

When the devil gets on the run, God's people always feel like shouting and the shout of triumph helps to make the enemy flee the faster.

4. When the foundations of the temple were laid, under Ezra, then the people shouted with a great shout and praised the Lord.—Ezra 3:11.

What wonder that holiness people today shout when a new church, a holiness college or a Pentecostal Publishing House is being dedicated or planned for?

5. When Joshua and his army compassed the city of Jericho for the seventh time, then Joshua said to the people: "Shout; for the Lord hath given you the city." It is possible for those who have faith and the Holy Ghost, to shout even in anticipation of victory.

6. At the time of Christ's triumphal entry into Jerusalem the multitudes rejoiced and praised God with a loud voice for all the mighty works that they had seen.—Luke 19:37. A spontaneous shout of praise cannot be stopped, for, "If these should hold their peace, the stones would immediately cry out."—v. 40.

7. In John's vision on Patmos we are told that in heaven there is a voice of much people and they are shouting, "Amen!" "Alleluia!" "Praise our God."—Rev. 19:1-6. This shows that God's holy people on earth are simply rehearsing the songs and the triumphant shouts of praise which will be their occupation all through the ages of eternity. Genuine Holy Ghost noise is the outcome, both here and in heaven, of religious zeal, victory and gladness. Ps. 47:1, 92:1-4, 147:1.

An Interesting Hen

E. F. WALKER

At a camp meeting in Southern Illinois (if I remember correctly, it was Bonnie camp) I was conducting the opening service on an afternoon, and was speaking from Deut. 26:1-3, especially dwelling upon the necessity of the harmony of life and profession. Not testimony alone, but testimony and fruit; not fruit without testimony, but fruit and testimony. The two must go together. As I was pressing this point to the highest tension, suddenly a red pullet emerged from beneath one of the front seats, and, leaping to the back of the seat, began to cackle as if with full assurance.

Having some understanding of such language, and embracing my opportunity to illustrate and emphasize the point I was professing, I replied to the hen, "Amen! Where is it?" Rushing to the place whence she had just emerged I picked up the new-laid egg and held it aloft before the people, with the remark, "Here is the fruit, and (pointing to the shouting bird) there is the testimony. They legitimately go together. A barren hen that cackles has no place among the laity; and a laying hen that steals her nest, lays her eggs, and says nothing about it, ought to enter the ministry!"

Of course the people understood and keenly appreciated.

LESSON: Whenever possible, catch your illustration 'on the fly.'

SEQUEL: The keeper of the ground, whose bird it was, promised me that if I would agree to return to the camp the next year he would have a whole brood of chickens for me raised by that hen. Agreed.

But when I got back the following year I met disappointment. The brother told me that he could not any way get that hen to set, but that she kept right on laying and showed a continued disinclination to raise a brood for the preacher; just as if the illustration she had offered him was enough.

MORAL: Men may propose, but even a chicken may dispose.

Furthermore that hen, who had been named by the people "Miss Walker," would not consort with the common fowl!

would not even feed with them; but went alone and ate apart, like a person of "distinction."

MORAL: Bearing a "distinguished" name and being much noticed may make a biped "eccentric."

Long-Winded Preachers

REV. C. E. CORNELL

A number of our leading evangelists and ministers are in the habit of preaching from an hour to an hour and a half. Only a few men are versatile enough to hold an audience for an hour, and that is generally too long, if the net is to be drawn and the fish landed. When a preacher strikes into his second hour, he begins to lose his crowd, the interest wanes, he generally repeats himself or wanders far from his subject with matter from two or three other sermons, then when he makes his altar call it is too late and his audience being weary goes home rather than to the mourner's bench. Over and over again we have seen a man lose his opportunity to gather in a bench full of mourners by preaching "that" extra fifteen minutes. He wondered why there was not a rally, why the workers did not "jump in" and pull out the victory. The reason is, they were preached to death. They had listened under tension, so long, there was no life in them. Their physical, mental and spiritual forces were depleted, they needed rest rather than exercise; and most of them go and rest, usually to the disgust of the long-winded evangelist.

The sorrow is, that but few of these long-winded brethren will take advice. Intimate that the sermon was too long, that the opportunity to gather in a multitude of souls was lost, and you are very gently informed to "mind your own business." But they ought to take advice, and for the advancement of the Lord's kingdom, they ought to pray the Lord to give them sense and grace enough to stop within a reasonable time.

We trust that our young preachers will not get into this unfortunate habit. Short—not too short—sermons, brimful of pith, point and fire will bring down the game. Better leave a congregation hungry to hear some more, rather than to paralyze them with an over-dose. Leave ample time for an altar call, and then press men and women into the kingdom. We want preaching, but we must have results.

That Turncoat on My Back

F. M. LEHMAN

I used to wear a queer old coat—'twas cut in carnal style; and often, when I'd change that coat, it made the people smile. One side was the religious side; the other side was sin—whatever crowd I'd travel with I'd turn it out, or in. When I went to the theatre I'd turn the sin side out; and when I'd go into a church, I'd change the thing about. In real vital godliness, of course, I was quite slack; but I would try to act my part with this turncoat on my back.

When with the folks who claimed to have a heart made free from sin, I'd smile and squeeze an "amen" out, and turn the sin side in. Then Monday, with the "baser sort," who laughed at God and prayer, I'd meekly turn that sin side out—their taunts I could not bear. And later, when folks testified that they had been made pure, I'd snuggle up to some old

saint, nodding, murmur: "Sure!" Some simple folks would glibly say: "He's surely on the track!" But I knew better, for I wore than turncoat on my back.

I tried to make myself believe that I was wondrous wise, for presto! I would change that coat before the people's eyes. Sometimes I thought I caught a smile upon some sinner face as I would try to act my part, to show I had some grace. And once or twice some saint of God, who read me through and through, would warn me to forsake that way, and leave the turncoat crew. At such a time I'd tremble so—God showed me my sad lack; but I would draw that garment close—that turncoat on my back.

One day I heard a preacher say (it somewhat raised my ire) that God could change that heart of mine, baptize my soul with fire; that He could take that turncoat off and give me perfect rest; so I determined I would come and put Him to the test. I saw myself a hypocrite, a sinner lost and vile; I wanted God to save my soul; I longed to have His smile. I saw myself in all my woe along life's toilsome track, and asked Him, please, if He would take that turncoat off my back?

It seemed Egyptian darkness fell upon my sinsick soul; and that my contrite, broken heart could never be made whole! But faith laid hold and Jesus came and kissed the tears away, until I knew that life had come and night had turned to day. His pardon won, to be complete I consecrated all; and thus I found that "second rest," so that I need not fall. Thank God, I'm on the way at last—the good old Bible track—and I shall never wear again that turncoat on my back.

Treasures

GEO. W. BUGH

Our Savior teaches, "Lay not up for yourselves treasures upon earth, where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

This is an advice most important to all, since things transient are all lost to us in the next life (Jno. 6:27). And here is a timely warning, so that every one may gather true riches. Heaven is here considered as the only infallible bank for all our stores. A treasure is something highly prized. It is a value deposited for a future need and use. We make storages of silver, gold, goods, ornaments and general wealth. Our Lord said in a parable, "What woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house and seek diligently till she find it?" Luke 15:8. "Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:45, 46. As this is true of all wise treasure seekers, then we should deny all of self for a citizenship, and a crown of wealth promised in the faith of Jesus Christ, who was ascended on high and is giving gifts unto men. (Eph. 4:8.) Every dollar saved or properly invested is considered a treasure and riches, and Jesus says, "He that is faithful in that which is least is faithful also in much." Luke 16:10. The fearful

danger is pointed out in the fact that earthly treasures capture and hold the heart. St. Paul admonishes "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. 3:1, 2. From this we conclude that Jesus enthroned, is the most important of all treasures. There are numerous promises which indicate that good deeds, self-sacrifice and deeds of mercy shall be rewarded; providing they be done to the glory of God. (1 Jno. 4:20). But no treasure is of greater value than the confidence of Jesus Christ. (Luke 6:36. Read also Matt. 6:1.) Possessions, to give comfort, contentment with a safety, and confidence, by some security, are the elements of our real happiness. This can not wholly be found in things which are perishable. Confidence with safety is what creates peace upon trust. The reliance rests with the immutability of some pledge of stability. But men, banks and states are not always stable. Where safety is threatened, there is fear of loss; and on earth we are never sure. We may all love one another, love the sinner, the cruel at heart, and these who disappoint and betray us; but we cannot trust all. The thief and tricksters are never idle, to say nothing of providences. But we are assured by the words of Christ that decay and chances never reach our stores in heaven. There will be no thief there, no angel or saint will cheat us there. Jesus said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Matt. 7:6. Not even such creatures will abuse our treasures in heaven. Therefore this is the safest depository. Friend reader, we should have nothing to misplace; we cannot afford to lose any valuables. Let us not hoard goods where they may be stolen, or where death takes them all away. And then, too, eternal life demands a greater attention, our fadeless possessions and honor, for free happiness. Indeed our Lord's advice is a treasure itself for each heart, and will abide.

BEEBE, ARK.

Reverence for Ministers

A. P. LEINARD

Men and women who are divinely called to the Master's harvest field should be revered. This reverence which they should receive is honor, respect, or esteem. Evidently divine love is its fountain head.

Children honor their parents, Eph. 6:1-3. One companion respects another, Eph. 5:25, 31. Civil officials are held in esteem by a nation's citizenship, 1 Pet. 2:17. Why not the pastor be loved by his flock? Surely the Christ expects it of His children. What saith the Scriptures? "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." This sad, but true, that there is an alarming indifference respecting this obligation. Parents speak lightly of their pastor before their children; church members discuss his weaknesses and mistakes freely in the presence of the ungodly; he is left to bear much of the burden of the church alone; coarse familiarities are indulged and unbecoming liberties taken with him.

Many think nothing of carelessly hand-

ling the character and reputation of the Lord's messengers, or tramping them in the mud as a thing of refuse. Their infirmities, their conduct, their personal appearance, and their foibles, failures and peculiarities are held up to public gaze. Even the grammar, the gesture, and the intonation of the voice are made subjects of common conversation. In fact, it seems that every detail of life receives their quota of criticism. And so many times this is done in a way to lower them in the estimation of some person or reflect upon the purity of their motives.

A simple reason appears to obtain for this unwarrantable conduct. That which does not meet another's approval, or come up to their standard, is deemed a sufficient excuse for making such strictures. Our half bushel is brought out as the measure for others. None must be too large to go in it, nor too small to fill; if so, they are not just right. Is this the spirit of the Christ? At one time he rebuked the disciples by saying, "Forbid them not," when they called His attention to persons who were casting out devils in the name of Jesus, but were not following him. Another time he said, "Many things I have to say unto you, but ye can not bear them now." Surely it will be well for us to learn that there are thousands in Israel who can render a reason even more wisely than ourselves.

The spirit of reverence is fully set forth in the Word. In speaking of the pastor, Paul says, "Receive him therefore in the Lord with all gladness." The Twentieth Century Testament reads, "Hold them in the very greatest affection." Kindness, sympathy, and tenderness, beautifully describe this supernatural state of soul the Bible urges to be exercised among the saints. Paul in 1 Thess. 5:13, says it must be "in love," while in Hebrews 13:17, he tells us to "Obey them that have the rule over you." Whom we love we will cheerfully serve and obey. "Through love be servants one to another."

It is interesting to notice the practice among Bible characters. In Galatians we read of the touching esteem that church had for their spiritual father. "My temptation ye despised not, but received me as an angel of God. I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." A practical example is found in the Acts of the Apostles. When he was brought before the council Paul spoke sharply to Ananias, the High Priest, because he was commanded to be smitten by him. Upon being told who Ananias was Paul humbly said, "I wist not, brethren, that he was the High Priest; for it is written, 'Thou shalt not speak evil of the ruler of my people.' Why should we not at the present day, be as considerate!

There are a number of reasons why the ministry should be honored. Among others are the following:

1. Because of the office which they occupy. It is a God-ordained, a divinely blessed office, and is of heavenly origin. This gives it unusual sanctity, and envelops it with the sacred character of the glory world. Being surrounded with such splendor it commands respect. Any dishonor is not so much against the pastor as against the King of Glory who established the office.

2. Because of their characters. The

ministers are representative men, men who are leaders in a community. They are divinely called, being chosen by the Holy Spirit. They are workers together with the Lord, a privilege by no means to be lightly considered. He whom God honors must be revered by his brethren.

3. Because of the work given them to perform: "Esteem them for their work's sake," is the Scriptural injunction. Jesus gives an insight into their work when He says, "Go ye, therefore, and disciple all nations." A world hopelessly lost lies before them as a vast harvest field from which the wheat is to be garnered. Nowhere can there be found a work which is more noble or beautiful. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." The value of the work of such men is inestimable. Their worth can not be measured by silver and gold. The devotion to their Master, which burns in their souls, has inspired them to risk their lives and be often at the point of death. Who would be so ungrateful as to disregard such love?

4. Because they are ambassadors from the court of heaven. Says Paul, "We are ambassadors for Christ," and God "hath committed unto us the word of reconciliation." A representative from a foreign country is given honors in keeping with the standing of the nation by which he is sent out. The ministry are the standard-bearers, not of an earthly, but a supernatural, a heavenly kingdom. Therefore, behold, how inconsistent it is to deny God's messengers the affectionate esteem due them when we lavish upon earthly rulers a glory of such unusual measure.

5. A failure to properly respect the herald of the cross destroys, at least in a measure, his influence. It is not fitting that any should speak lightly of the ruler of the Lord's people. By indulging such a habit children are driven far from the church and salvation; neighbors are turned into scoffers of that which is good; and a whole church or community is blighted as with some fearful scourge. A word carelessly spoken concerning a minister doth eat as a gangrene. All such misbehavior has a tendency to lower his standing in the estimation of the public. It then becomes impossible for him to lift many out of the common degradation into which they have fallen, whom he otherwise might have rescued. All this and more was occasioned because some one failed to keep his mouth with a bridle while the wicked was before him. Joseph was thrown into a prison because he was talked about; Jesus was crucified as a result of inhuman disrespect and carnal envy; John the Baptist lost his head through the slander of a woman. Is the human mind so dense it can not see that "A soft answer turneth away wrath, but grievous words stir up anger"?

From the above view point is it not clear to all that there is great need everywhere for rendering an increasing honor to the soldiers of the cross? Is the soul of man so callous to divine verities that it will court disgrace to itself and measureless harm to the church by defiantly challenging the admonitions of the Bible?

To what extent should God's servants be honored? Listen to what the Spirit says about it! "The officers of the church

who fill their office well should be held deserving of especial consideration, particularly those whose work lies in preaching and teaching." 1 Tim. 5:17, Twentieth Century Testament. Again, "Give him the heartiest of Christian welcomes." Again, "Hold them in the very greatest esteem and affection." The part of wisdom is to put this into practice.

There is a cause for the disrepute into which the ministry has fallen in many places. As a novice the pastor may not have been the example God intended; or he may not have given "attendance to reading, to exhortation, to doctrine." Thus his youth is despised. But the great occasion for this trouble is the careless and familiar way in which professed Christians speak and act with regard to the pastor. He is criticised in the presence of friend or foe alike. How can he be expected to succeed when his labors are thus killed in the house of his friends? No wonder the church languishes and dies! It is impossible for any minister to pull the gospel wagon up the hill of life while the church is riding, or living in the greatest of indifference as to the work and influence of their shepherd.

There is a remedy. Quit putting fuel to the fire of disrepute, and begin to speak well of the shepherd. Where there is no fuel the fire goeth out. Much prayer will soon warm the soul to the extent that love will cover a multitude of infirmities. His many weaknesses will not seem so great in the shadow of heavenly glory shining in full measure upon the heart. When we dwell in the secret place of the Most High, and walk in the glory of the cross, the radiant splendor of heaven will eclipse these frailties.

MILTONVALE, KAS.

"Be wide in your sympathies. If people have faults, failings and weakness, try and overlook them. A good deal of self-righteousness gets in at times between us and our opinions of others. If half the world could see themselves as the other half sees them, there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else."

Losses of the Roman Catholic Church

Just at present the Roman Catholic Church is taking every opportunity to blazon far and wide anything to its gain. It is because there has been so much loss. When recently three students of the General Theological Seminary (Episcopal) in New York went over to Rome, the news was spread throughout Christendom. But little is said, in Roman Catholic papers, of the continual egress from the ranks of their priesthood which is going on in this country and in still larger measure abroad.

In Austria this defection has become so great as even to be labeled with a name—*Los von Rome*—that it is, a movement. There is also a considerable movement away from the Catholic Church in Germany since the Vatican began imposing its most repressive oaths upon the priesthood in its attempts to crush Modernism out of existence. In Italy and France, while there may not yet have been so many resignations from the priesthood, there has been such an impregnation of the priests with Modernist doctrines that

the church has become thoroughly frightened, and has taken means to quench the new ideas that amount to a spiritual inquisition.

But most of these losses and troubles have been among the clergy. The most striking thing is the defalcation among the people. In Italy and France great throngs of men have not only deserted the church, but have become her enemies—a sad and almost terrible thing, the results of which are seen in a growing atheism that has already borne fruits in a recrudescence of immorality and crime that is greatly alarming both nations.

In France it is something of the same story, only more. France is intensely republican. The French are intense in all their loves and hates. They either worship or revile. Democracy has become a passion with them. "*Liberte, Egalite, Fraternite*" is carved everywhere, even on the watering troughs. Yet the Roman Catholic Church has opposed the Republic at every step.

These are the things that are driving such numbers from the Catholic Church in Europe. It was these things, as well as the church's intractable attitude toward theology and science, that caused Fogazzaro to utter his passionate protest in "The Saint."—Dr. Frederick Lynch, in *Congregationalist*.

A Lesson in Giving

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents a week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—*Exchange*.

Give God a Chance

Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why, then, does He do it so seldom and in such feeble measure? There is but one answer: You do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make Himself known and to enter and take possession.—A. Murray.

The mission of Christianity sweeps through eternity, embraces all time, and offers full salvation to the lost. It is the largest thing in history, the mightiest force in the world, and the only salvation for men and nations.—*Exchange*.

The Hidden Life

EPH.
3:179

A Prayer for Vision

The Master said that they receive who ask.
We seek a vision of our present task.
O God and Father of the Church, we pray,
Make known Thy plan for each of us today!

We Christians hurry so, and fret and fear,
As though the living God could scarcely hear
His own child's voice. This is our Holy Place,
And Christ will tell us of the Father's face.

Thy word, Thy church, and we the sheep
Of Thine own pasture—Thou wilt keep
The flock from being lost; for those we yearn
Who yet the blessed way of life must learn.

Exalted vision of the things we dare
To undertake for those who do not care;
Vision of sin, the unclean lips, the doom;
And, last, the vision of the Upper Room:

The Living Fire, the Word, the Holy One,
The world-wide program of the church begun,
Endued with power. We linger here and ask
Once more the vision of our present task.

—Rev. Gay C. White, in Zion's Herald.

What It Meant to Him

At a nod from the minister, Mr. Richfield, the elder, came forward and cleared his throat. He had to present to the congregation its too-familiar plight—that of a small country church, struggling half-heartedly against the fate that has overtaken so many others. Older members and generous supporters had passed to their reward; substantial families had moved away, until now the case looked hopeless.

Mr. Richfield mentioned the deficit in the crisp tone of a man who knows what dollars and cents mean, and how hard they are to get. The Ladies' Aid Society, he added, would pledge fifty dollars; by a very liberal estimate another fifty might be picked up here and there; but seventy-five dollars still remained unprovided for. That was a large sum for a church like Garnet. In his opinion, a "graceful retreat" on their part was preferable to a "flat failure" to meet their financial obligations. "Sanctuary privileges" were not beyond the reach of those who cared to seek them elsewhere, even if the doors of the old church closed.

The half dozen men accustomed to "say a word" on such occasions agreed regretfully with the elder. The mood of the assembly was despondent. As the discussion went on, some of the women wiped their eyes. Then upon the silence that ensued a new voice broke. It was that of shabby Jim Wagner. He shrank a little from the curious glances that were turned upon him.

"I never could speak in meetin'," he began, in a voice that quavered with embarrassment, "but when it's a question of losing all a man has, he can't keep quiet. You know what I was until the Lord got a hand on me a year ago. I ain't braggin' of what I've been since. It's been a close fight sometimes, and if it hadn't been for the church here, and the prayers and the preaching and the hymns every Sabbath, I couldn't have done so well as I have. I don't dare to do without them. Mr. Richfield says we're seventy-five dollars short. It'll be a sight better for me to pay that myself than to take the chances of drifting back where I was once. If we come to short rations, Mary and the children would rather put up with that than to have me staggering home twice a week,

as I might do. Mr. Richfield, put Jim Wagner down for seventy-five dollars, and, granting he lives and has his health, every cent will be paid. It's not half nor a quarter what the Lord has done for me."

Mr. Richfield rose to his feet. "I will assume twenty dollars of the amount," he said, simply. "I feel that we have treated a serious matter too lightly—hidden away from our own eyes under the disguise of routine a sacred trust committed to us by God for the souls of men."

The despondency was gone. A dozen men were standing in their pews. A dozen women sat with uplifted hands. The church at Garnet was saved.—Youth's Companion.

"Her Most Intimate Girl Friend"

Recently a young woman was led to acknowledge Jesus Christ publicly as her personal Savior. Almost her first thought afterward was that she must make this known to her most intimate girl friend, who resided in a nearby city. They had been friends for several years, held many things in common, for both were engaged in artistic professions, and had together taken several journeys of many months' duration across the continent. The young woman hesitated to write, fearing jest and ridicule, preferring to tell personally her recent experience, which had been one of severe struggle.

Three weeks later the friend came to the young woman's home, and in a quiet talk by themselves she was told of what had occurred. She was much affected, and when, at the close, the young woman asked her if she would not consider this important question also, she replied that for the past four weeks she had been under deep conviction, and it needed only this word to cause her to take Christ for her Savior and openly confess Him.—M. B. W., in Sunday School Times.

Shut-In Folk

A maiden aunt who had lost her money was provided with a home in a well-to-do family. At once she identified herself with its interests and, being a housekeeper born, was able to serve them in many ways. As occasion arose, she played the parts of cook, maid, nurse, seamstress, laundress, gardener, social secretary and night watchman. So faithful was she to her duties that she never left town when others took vacations, and for weeks at a time did not stir beyond the gate.

The family "gave her a home," as they and she said. Actually she earned her living three times over. In return for board, lodging and clothing she accomplished tasks and bore responsibilities that few domestics would have been willing to undertake at any price. Unlike the domestics, she had no Thursday and Sunday afternoons, and her social life was limited to the everyday associations with self-absorbed and indifferent relatives.

The "shut-ins" who are confined by illness have a society through which they are ministered to by many gracious influences. The "shut-ins" who are too poor to maintain homes, and whose kinsfolk are too proud to let them seek the shelter of an institution, are unorganized and attract no notice; but in many cases they are equally deserving of sympathy.

True, there is seldom intentional unkindness behind the process by which a dependent is turned into a drudge. If the relatives had

been unfeeling they would have sent the old aunt or uncle to the poorhouse.

When we "give a home" we do a fine thing. But before we plume ourselves unduly, it is well to glance at the other side of the account, and see how much money is saved and how many wearisome little tasks are spared us by the old woman who is "able to help around," or the old man who "just does the chores."—Youth's Companion.

Worldliness

"The friendship of the world is enmity with God."

It would doubtless astonish many people if it were known how much money is spent in a community in order to keep step with Dame Fashion, and to meet the demands of "society," and how utterly disproportionately it is to what is contributed to the cause of Christ and for the relief of our suffering humanity. Some years ago a New York clergyman said: "I have seen a woman, professing to love Christ more than the world, clad in a silk dress costing \$75; making up and for same, \$40; velvet mantle, \$150; bonnet (or apology for one), \$35; diamond ring, \$500; watch and chain, pin and other trappings, \$450; total, \$1,250; all hung upon a frail, dying woman. I have seen her at a meeting in behalf of homeless wanderers in New York wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings; and when the contribution box came around, take from a well-filled purse of costly workmanship, twenty-five cents to aid the society to help these poor wanderers. Ah! I thought, dollars for ribbons, and pennies for Christ."—Dr. Henderson.

Prayer as a Habit

There is no habit so necessary to the power of a disciple's life, and the effectiveness of his work as that of prayer. Not simply an occasional half hour of supplication, however earnest, but a habitual frame of mind that makes direct and definite petition natural and spontaneous, at any time and about anything. Prayerful contact with God's life and power, so that every touch on the part of others brings out "virtue" from it and from the Master. We are not to think of prayer as common and habitual. There is an attitude and aptitude of mind and heart that is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment that would be unfavorable to the prayer spirit is, therefore, inexpedient, if not positively sinful.

"Pray without ceasing." Does any one say this is hard to do? Impossible and impracticable? Hear the testimony of that brave soldier, Stonewall Jackson: "I have so fitted the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute's petition for the cadets who go out and those who come in."—The Churchman.

In one of George Macdonald's books occurs this fragment of conversation: "I wonder why God made me?" said Mrs. Faber, bitterly. "I'm sure I don't know what was the use of making me." "Perhaps not much yet," replied Dorothy; "but then He hasn't done with you yet. He is making you now, and you don't like it." It would give us more patience with ourselves if we always remembered this. We would not get so discouraged with our infirmities, imperfections, and failures if we always kept in mind the fact that we are not yet made; that we are only in process of being made; that God is not yet through making us. It would often help us to understand better the reasons for the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to His hand in quietness and confidence, letting Him do what He will with us, all will be well.—J. R. Miller, D.D.

Mother and Little Ones

The Ani-mul Show

When I am a man—in fun, you know—
And pa is the little child,
And he comes home from his work in town
When the sun goes out and the dark comes
down,
And supper is done and the lamp is lit,
And I am not sleepy the little-est bit,
Ma says 'at we drive her purty near wild
With our Great-an'-only Ani-mul Show!

My pa is the bear —Of course, you know,
Ist down on his han's-an'-knees!—
And I am the rich old circus man
And he is the tagger from Hin-doo-stan.
A Jagger 'ith spots and a big ji-raff,
A hump-back camel, and that isn't half
Of the things he is, when my pa he's
In our Great-an'-only Ani-mul Show.

Once I was a man—in play, you know—
And pa was the little child,
W'y, we had our show and my ma said,
"You two is enough to raise the dead!
What do you s'pose the neighbors'll say
When they hear such a racket, anyway
You'd better play a little more mild
In your Great-an'-only Ani-mul Show!"

Pa laughed like a boy—in fun, you know—
And then him-'n-me sat down
And saw in the coals, as we sat there
The soldiers in battle and fireworks play.
By the open grate, in his big armchair,
"Till I felt like shouting again "Hoo-ray!"
Though truly I think we beat it—brown—
With our Great-an'-only Ani-mul Show!
—E. E. Kelley, in the Toronto (Kas.) Republic.

A German Motto

In the public schools of Germany each student is taught this patriotic slogan, which they are taught to repeat each day, "My duty is to obey and work for God and my native land." This motto does much to mold the character of those who repeat it, and is a good one for those of any nationality to adopt as their own.—Exchange.

Education in Iceland

In Iceland every child, even the poorest, at the age of seven, can read and write and cipher. "How do you explain this?" inquired a traveler. "Our mothers are our teachers, and our father's house is our school," replied an Icelandic physician. The mother's teaching is watched over by the nearest pastor. Those who are not sufficiently educated he will not allow to be confirmed. But as every Icelandic mother would feel the shame of such rejection, she devotes all her strength to the work of education, and she succeeds.—Exchange.

Do Your Best

It was a tiny motto hanging on the school-room wall. And it was Tatsy, the tiniest boy in the class, who stopped to spell the words out as he came in. Tatsy was so little he could almost walk under the table without ducking, so you know that he was a very small boy, indeed.

That day in school Tatsy's tiny nose was stuck into a book all the time. Not a single whisper passed his usually busy lips and in the classes he did not miss a single question. He even wrote some words that he hated, and wrote them so evenly that Miss Helen smiled at him, and told him he was improving so fast it just was a really, truly wonder! Even that did not loosen up Tatsy's tongue, for though he smiled like a happy little moon, not a

single time did he interrupt his teacher that day by one of the shrill whispers that had such wonderful power to pierce all the way from one end of the room to the other.

Miss Helen looked at the studious top of Tatsy's head several times, as though she really feared he was ill. Never before had she such a peaceful day with that small bundle of mischief in the room! She really wondered what could be the matter. You see she had not seen Tatsy spelling out the tiny motto on the wall.

That afternoon Miss Helen and Tatsy walked part of the way home together. "You have been the very best boy in my room today, Tatsy. Did you know that?" asked the teacher.

Tatsy beamed all over his round face. "It was the 'best,' that was what I was doing," said he.

"The 'best'?" she asked, genuinely puzzled. "What do you mean, Tatsy?"

"The 'best' on the wall," said the small boy. "It was on the paper, and I read it, and then it got in me. I been just 'doing,' but not never my best till today. I'm going to try the best all the time now, Miss Helen. It made a awful good feel come right in my own inside."

Miss Helen smiled down into the grave little face, the light of understanding in her gray eyes. "I see," said she. "I really do see, Tatsy. And remember always that nothing ever does make such a good feel come into our inside as our best. Nothing else ever really pays."—Harriet Hobson Dougherty, in Child's Gem.

A Child's Pity

A criminal was on his way to prison. He was strongly guarded for there was expectation of trouble. A dear little child whom they had told about him stood and watched him with a grieved look and lips that quivered. The prisoner looked at her and turned suddenly away. But in a moment he glanced back. He could not resist the sweet pity of that childish face. He watched it for an instant, then turned again with an impatient motion, which told the child that she annoyed him. Her tender little heart was sorry, and starting forward, she went close to the dangerous man and said earnestly, "I didn't mean to vex you poor man; only I am sorry for you. And Jesus is sorry for you too." A policeman caught her quickly, and gave her to her father. No one heard those whispered words but the ruffian. The keeper wondered when he found that this dreaded prisoner made no trouble, and he wondred more as day by day he grew more gentle and kind. Long months after, the chaplain asked him how it was. "It is a simple story," said the man. "A child was sorry for me, and she told me Jesus was sorry for me too; her pity and His has broken my heart."—The Morning Star.

Take a Drop

JOHN R. MOTT

"Come in, Patrick, and take a drop of something," said one Irishman to another.

"No, Mike; I'm afraid of drops ever since Tim Flaherty died.

"He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money; he dropped every thing but his thirst for strong drink. Poor Tim! But the worst is to come. He got

crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whiskey had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and then they dropped into the grave. No rumseller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."

The whiskey business is a lawless desperado. It tries to "get the drop" on boys and girls, on men and women, on politicians and officers. The train-rober presents his pistol with the demand, "Your money or your life." Rum gives no such alternative; its demand is, "Your money and your life."—Selected.

A Little Crimson Leaf

Among the gifts sent to the front by the Sanitary Commission for the comfort of the soldiers during the war of 1861-1865, says William Canton, was a patchwork quilt, with this note attached: "I have made this Scripture quilt for one of the hospital beds, for I thought that whilst it would be a comfort to the poor body, it might speak a word of good to the precious soul. May it be blessed to the dear boys in the army, among whom I have a son."

Many of the patches were squares of white cotton, and on each of these was written a verse from the Bible or a line or two from a hymn; while along the upper border, which would be nearest to the sick man's eye and oftenest read, were inscribed texts of promise and comfort—"God so loved the world," "Come unto Me." "I have sought the Lord, and He heard me." On many a suffering body that quilt lay warm and light; and many a sorrowful soul had it comforted like the shadow of the Everlasting Wings.

At last a young lad was brought into the ward and by a strange coincidence that quilt was thrown over his bed. "He had lain there, nearly senseless, for more than a week," wrote the nurse, "when I saw him kiss the patchwork. I thought he might be wandering, or, if not, that he had found a text of hope or consolation that seemed to suit his need, and marked with my eye the place he had kissed, to see what it was."

It was not a text; it was but a patch of printed cotton, the pattern a little crimson leaf on a dark ground. We kept looking at it with tears in his eyes. He was indeed wandering; his thoughts were far away, at home with his mother; and that bit of the gown he had so often seen her wear had carried him back to her.

As the nurse approached he looked up and asked her if she knew where the quilt came from. She could not tell him, but she brought the note that came with it. His hand trembled, and his lips grew white when he saw the writing. "Please read it to me quite slowly," he said, returning it. She read it. "It is from my mother; shall you keep it?" "Yes," she answered, "I value it very much." He put his hands over his eyes, and she left him.

The next day he pointed out one of the texts to her: "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son." She put her finger on the next white square: "When he was yet a great way off . . ." A few days later, after he had grown much stronger, he held up to her the text she had shown him.

"I was a great way off," he said, "but I will arise and go to my Father." "Shall I not write to your mother," she asked, "and tell her that her son—who was dead—is alive again?"

And so one mother of the thousands who had boys at the war received tidings of great joy.—The Christian.

Fearfulness is but unbelief in blossom, and unbelief itself is defeat and death in embryo and hell in prospect.—Herald of Light.

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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An Explanation

Two weeks ago we printed in our columns a copy of the certificate of title of the Wesleyan Pentecostal Church of the Nazarene of Washington, D.C. The date of same was omitted by our correspondent. Since the publication of this article we have had verbal and written inquiries from parties who consider the article misleading without that date.

The date of said certificate is July 6, 1912. In order to clear ourselves from any suspicion of having published anything which would be in any way misleading, we publish below copies from the official records in Washington, D.C., which throw further light on the subject.

C. J. KINNE.

12986. Recorded in Liber 29, Folio 171.

Certificate of the change of name of the Wesleyan Pentecostal Church, a Corporation, to Wesleyan Pentecostal Church of the Nazarene.
This is to certify that the Wesleyan Pentecostal church, desiring to change its name to that of the Wesleyan Pentecostal Church of the Nazarene, held a meeting April 18, 1907, in its place of worship in Washington, D.C., at which meeting a motion to change said name by adding the words "of the Nazarene" was duly made and said motion was unanimously adopted. Two-thirds of the Board of Trustees have consented in writing to said change of name, as further attested by the said written consents being hereto attached and made part of this certificate. In testimony whereof we have here-to set our hands, this 12th day of June, 1912.

HENRY B. HOSLEY,

Chairman of the Board of Trustees.

JOHN T. JONES,

Secretary of the Board of Trustees.

Witnessed by JOHN L. FLETCHER, Noty.

WASHINGTON, D. C., May 31, 1912.

We the undersigned, members of the Board of Trustees of the Wesleyan Pentecostal Church, hereby consent to the correcting of the records of the corporate name of the Wesleyan Pentecostal Church, by the adding of the words "of the Nazarene," making the name as voted by the Church, "Wesleyan Pentecostal Church of the Nazarene."

H. B. HOSLEY, Trustee

J. T. JONES, Trustee

F. M. BUCKINGHAM, Trustee

CHARLES CLARK, Trustee

CHALMERS V. BEALE, Trustee

GEO. A. M'LAUGHLIN, Trustee

CHAS. J. FOWLER, Trustee

Liber 3341, Page 291.

Alexander Munro

to No. 78 Deed,

Wesleyan Pentecostal Church Recorded July 5, 1912

of the Nazarene, at 2 p. m.

This Deed, made this first day of July, 1912, by and between Alex. Munro, widower, of the town of Saugus, County of Essex and State of Mass., party of the first part, and the Wesleyan Pentecostal Church of the Nazarene, Incor., of the city of Washington, District of Columbia, party of the second part. That in consideration of Ten (\$10.00) Dollars, the party of the first part does grant unto the party of the second part, in fee simple (Description of property) subject to a certain deed of trust for Twelve (\$12,000.00) Thousand Dollars from Alex. Munro, widower, to Bertha Munro, dated July 1, 1912, with interest at six (6) per centum per annum until paid, payable quarterly which trust said party of the second part hereby assumes and agrees to pay as part purchase money for this conveyance.

And the said party of the first part covenants that he will warrant specially the property hereby conveyed; and that he will execute such further assurances of said land as may be requisite.

Witness his hand and seal the day and year here-in before written.

ALEXANDER MUNRO (Seal)

In presence of HARRY B. Loveless, Noty.

Copy from Record.

Publisher's Notes

The Publishing House Number

Next week we expect to issue the Publishing House number. We are confident that all of our people will be deeply interested in this great enterprise and will be glad to know more about it. Please help us in getting this special paper into every family in the church. Take it upon your mind and heart, and help stir up a lively interest in this most efficient means of spreading scriptural holiness.

Our Volunteers

Quit a number of our preachers have answered our call for volunteers. Not as many, however as we need. We are about ready to announce to them our plan to start the work going. We would like to hear from many more at once, so they may be included in the first trial of the plan. What we will ask of you will not be hard, and will be directly in the line of work in which you ought to be engaged. How many more will volunteer to help us in a simple but practical plan for spreading scriptural holiness? Send your name on a postal card and we will tell you all about it.

A New Book

It is quite fitting that the first new book to be issued from our press should be from the pen of Dr. B. F. Haynes. He is so well known to all of our readers, and his editorials are so much appreciated by them that we feel sure the book will receive a hearty welcome.

The subject is Sanctification, and the book is especially designed to meet the needs of our people who wish to teach the doctrine to their friends or neighbors. The title of the book is "Beauty for Ashes." We propose to put it into a form that will insure wide circulation. Our purpose is to spread scriptural holiness by the means of good, low-priced books. This volume will be published in three styles of binding—cloth, pebble cloth and paper. It will be some little time before the cloth binding is ready. Next week we will make a more definite announcement concerning the sale of the book. The introductory price will be: Paper, 10 cents; pebble cloth, 15 cents, two for 25 cents. We ought to sell five thousand of these within sixty days.

Announcements

Choice Songs

Just Published

Edited by Rev. C. B. Widmeyer. Contains the following special numbers: "In the New Jerusalem," "Hallelujah Street," "The Grand Assembly," "Pray the Glory Down," "The Preacher's Vacation," "A Preacher on the Fence," "It Doesn't Matter to Me," "The White Slave Trade," etc. Send for Copy, Only 10c. REV. C. B. WIDMEYER.

212 N. Walnut St., Colorado Springs, Colo.

NOTICE

After being shut in for months on account of my wife's critical state of health I am glad to say her condition has improved to that extent I am enabled to get out again in the battle. At present I am engaged in my first meeting this year. Will have meetings 'till December, after which time I will be glad to answer any call for meeting.

Peniel, Tex

FRANK DANIEL

FINANCIAL REPORT

Of C. A. Imhoff, District Superintendent of the Pittsburg District, for first three months of the church year ending Aug. 31st.
Received June 24th from Tarentum, . . . \$32.00
" July 22nd from Uhrichville, . . . 69.74
" July 8th from Uhrichville. . . . 69.74
" July 22nd from Dayton. 20.00
" Aug. 5th from Bentonville 50.00
" Aug. 16th from Allentown Camp 50.00
" Aug. 26th from Bentleyville camp 65.00

Total \$286.74

This is over and above all traveling expenses. Signed, C. A. IMHOFF.

KENTUCKY ASSEMBLY

The fourth annual Kentucky District Assembly will meet in the church at Louisville, Ky., Sept 26-29. Dr. P. F. Bresee, D. D., presiding. Let all the churches take notice and have a good delegation on hands.

HOWARD ECKEL, Dist. Supt.

SAN BERNARDINO, CAL.

Come and tent with us ten days. A nice place and great time from October 3-13 in tent meeting with District Superintendent W. C. Wilson in charge. San Bernardino needs you. Come on. Pray much for us.

W. C. WILLIAMS, Pastor.

A 75-PAGE TITHING BOOKLET FREE

The undersigned believes that God's remedy for both poverty and parsimony in both churches and individuals, is tithing. He hereby offers to send during September and October to any family one of whose members is a subscriber to or a reader of the Herald of Holiness, a booklet of 75 pages in which is given the reasons and statistics upon which this belief is based. This work is not done for personal profit. Do not order the booklet for others. Your writing for it will be evidence that you are interested. Others may or may not be. Be sure and mention the paper in which you see this offer.

Address "Layman," 143 N. Wabash Ave., Chicago, Ill.

Notes and Personals

Miss Priscilla Hitchens writes that Rev. A. D. Fritzlan has sent three letters by mistake to her address, 300 Sycamore St., Mt. Washington, Pittsburgh, Pa., and thinks they were for his brother John, his sister and her husband. If they will send their address, the letters will be forwarded.

Dr. E. F. Walker, our genial General Superintendent, stopped off between trains for a brief visit at the Publishing House last week.

Rev. R. P. Kistler, recently pastor of the Nazarene church at Ponca, Okla., en route to take charge of the Missouri Holiness College at Des Arc, was a caller at Publishing House Saturday.

Herald of Holiness has received word from our dear Bro. J. D. Scott, recently missionary to Mexico, the following: "This morning, Sept. 17, my wife slipped away to be with Jesus, leaving me with seven small children. She was a true wife, and an everyday Christian." Bro. Scott's address is 740 N Broadway, Los Angeles, Calif.

A class has been organized at Tillamook, Ore., pastor to be supplied as soon as arrangement can be made for a hall to worship in.

Rev. W. S. Rice will supply as pastor at Garfield, Ore., indefinitely.

Rev. G. A. Hodgins has accepted the Seattle pastorate effective Oct. 5th. Rev. L. S. Hadley, who has been supplying there will be available for evangelistic meetings after that time. His address is 3624 Corliss Ave., Seattle.

The Work and the Workers

BLOOMFIELD, IOWA

This is a beautiful county seat, in southeastern Iowa, well down towards the line that divides the state from Missouri. Temporal things seem in a prosperous condition—good crops, good business and quiet times. Even who shall be President does not seem greatly to agitate or worry them. The prosperity of the kingdom of grace does not seem abundant. There are some good church buildings, but there seems general testimony that the matter of salvation is at a very low ebb. We have a small organization here, which the residence of Bro. L. E. Goode and his estimable family, together with their work and provision in the good providence of God, have made possible. Our church here is a small band, some of whom are non-resident or live at a distance. They have a comfortable place of worship (their own hired house), an otherwise vacant church. Through the munificence of Brother and Sister Goode, throwing open their large and splendid home, making it the center of the entertainment of the assembly, using the spacious rooms for parlors, dining rooms and kitchen, as well as for sleeping apartments, together with the courtesy and care of many others assisting, and the assiduous care of the pastor, Bro. O. A. Overholser, the assembly was royally provided for. I have rarely seen its provision excelled. The assembly has been well attended, the churches generally being well represented. Though the work connected with the assembly has been especially difficult, the guiding hand and overruling providence of God have been peculiarly upon it, and all seem to recognize that God is opening up the way for very great things in this district. The advance of the work has been considerably delayed by the severe and continued affliction of the district superintendent—Brother Agnew—and his family—the protracted illness and death of his son, and his own consequent prostration, which detained him and prevented much of the progressive work planned, and which here is so necessary. Brother Agnew's health is better, and he was enabled to bear the heavy strain of the assembly work and to preach once more with old time power. He felt that he must lay down the strenuous work demanded on this district, but he expects to take on the work of an evangelist and help push the needed work of entering the open doors and occupying the waiting fields. The new district superintendent, Rev. B. T. Flannery, seems well adapted to the great work in hand. His election was made unanimous with much enthusiasm, and with the hearty support of all the pastors and people will doubtless be able to accomplish great things in this district.

The district itself is a promising field. In few places has the way been more prepared by that forerunner of the Pentecostal Church of the Nazarene—the holiness association work—than in these parts. There has been much earnest and good work done, in an unorganized and thus necessarily more or less desultory way. Much of the results have been lost through the impossibility of caring for those blest, and uncongenial environments, into which they were left, and like a ripened harvest field it must be soon gathered and garnered or there will be still greater loss. As a result many places are calling earnestly for our organization as soon as possible. A number of promising preachers came to us during or in connection with the assembly, and others are enquiring the way; so that it seems as if it will be possible to man the opening work. Efficient, devoted, heroic, unselfish, anointed men are essential as leaders—men who have the swing of victory such as God gives to this great work. We have marked in this assem-

bly, as we have everywhere, that the efforts of the enemy are often overruled so that we can say with Paul that they "Have fallen out rather unto the furtherance of the gospel." This has been one of the marked features of this work through the years, that no weapon formed against it prospers; God holds it in His own right hand of power.

Arrangements for the work seemed happily adjusted and all went to their toil with renewed energy. The anniversaries were peculiarly excellent. The assembly was especially pleased to have, even for a day, our efficient Publishing Agent, Bro. C. J. Kinne, and to have him present to address the anniversary meeting of the Publishing Interests and receive new subscribers to the Herald of Holiness. At the missionary anniversary an offering of \$200 was made to put the district at par for this year in the foreign missionary work. Much thought was given to the absolute necessity of continued and mighty manifestations of the presence of God in every heart and in all our gatherings together, in order that we may be the peculiar people and have the conditions of conquest unto which the Lord has called us. Much emphasis was given the imperatively essential fact, "God with us."

P. F. BRESSEE.

NORTHWEST DISTRICT

After the convention at Walla Walla, Wash., August 21-25, the district superintendent enjoyed a very pleasant outing of three days at Barnett's Camp in company with the Walla Walla pastor and deaconesses; Brother O. A. Marti, pastor at Huntsville and Osborn, and Evangelists Ernest Mathews and Martha E. Curry, as guests of Mr. and Mrs. W. S. Barnett, of Walla Walla, leaving there for Tillamook, Ore., where we spent Sunday, September 1. Evangelist Harry J. Elliott was in charge of the tent meeting at Tillamook, and we had a profitable time. Despite the heavy rainfall and cold weather, good crowds were in attendance Saturday night and all day on Sunday. Tuesday evening was spent in Brother Wells' meeting at Woodstock (Portland), and Wednesday evening at prayer meeting at First Church, Portland, where we had a "Home Coming" jubilee, with an altar service in the middle of it. Thence to central Oregon, via Condon. Arriving at Condon too late for stage, Bro. A. H. Smith, pastor at that place, took us by team through beautiful farming country to Fossil and thence through mountain valley passes and fine timber to our Winlock (Ore.) class. There we found Evangelist James Crooks and wife just beginning a revival meeting with our folks, giving us an extra portion for our journey. This valley is the former home of Bro. Ernest Mathews, Sister "Sadie" Lewis, Ira P. Bowen and other preachers who have been saved through the labors of Sister Hattie Griffin, who is now the wife of Bro. A. H. Smith, our pastor at Condon; and these, together with Bro. Lee Davis and wife, pastor at Winlock, are making proof of their ministry. We returned to Condon for Saturday evening, and three services on Sunday. Our visit to these points was a delight and the Lord honored. Bro. H. J. Elliott will soon be in Condon for a meeting, as also to follow Brother and Sister Crooks at Winlock. We will soon have new church buildings at both these places. We will have the pleasure of two days at home, then off again for the coast.

DE LANCE WALLACE,
District Superintendent.

HERRIN, ILL.

Have just closed a fine meeting here. God helped some to see their need of salvation.

Many were saved and sanctified. The workers were the writer, Rev. S. L. Flowers, Rev. S. W. Strickland, and District Superintendent J. M. Wines, who was with us a few days. A Nazarene class was organized.

JOHN WALLACE.

IOWA DISTRICT ASSEMBLY

The Saturday morning service began with singing "It is mine." W. D. Merryman led in prayer. Dr. Bresee brought the message, from Isaiah's prophecy, and while he spoke the Holy Spirit came upon the people. Almost the entire day was given to hearing reports and passing the characters of pastors and evangelists.

On Sunday morning Dr. Bresee read and commented on the Twenty-third Psalm. After prayer and singing all hearts were blessed and refreshed during the love feast, and the glory came down. The general superintendent preached the sermon, using as a text Heb. 11: 40. Following the sermon Dr. Bresee made some remarks concerning the service and faithfulness of Brother Agnew in the discharge of his duties as district superintendent. A table was brought forward and a love offering was made for Brother Agnew. He leaves the district, but many hearts will continue to thank and praise God for him, and the prayers of the people go with him. Mrs. J. D. Wells brought the message. Bro. L. E. Goode spoke of the great pleasure he had experienced in giving something toward the holiness work, and in the offering for the expenses of the assembly he put into the basket a check made out to the assembly, amount blank, to be filled in for necessary amount to cover all the expenses of the assembly.

Arrangement

District Superintendent,

B. T. Flannery, Lewistown, Ill.

Auburn.....	B. F. Lehman
Bloomfield.....	W. D. Merryman
Botna.....	S. M. Lehman
Canton.....	J. A. Decker
Chariton and Mason.....	E. A. Clark
Decatur.....	Mrs. C. T. Boyce
Farmingington and Keokuk.....	C. G. Curry
Grinnell.....	Charles Bowerly
Kewanee.....	A. F. Moseley
Maples Mill.....	C. J. Henderson
Marshalltown.....	F. J. Thomas
Sioux City.....	E. E. Hatfield
Stockton, Ill.....	E. J. Fleming
St. David's and Virginia.....	G. W. Boyd
Taliaula.....	To be supplied
Ottumwa.....	O. A. Overholser
Rockwell City.....	B. O. Shattuck
	A. F. MOSELEY, Reporter.

WASHINGTON, D. C.

Sunday, September 15, the Pentecostal Church of the Nazarene of this city held a union meeting with the Central Union Mission. The meeting was advertised as a "Day of Salvation," and such it proved to be in reality. A total of six services were held, and not a barren service. There were eighteen seekers at the altars during the day, beside a number who requested prayers in a variety of ways. We believe in a union effort for the purpose of getting souls saved. This effort we believe was greatly pleasing to Jesus. Here were members of many denominations, all working for the one purpose of getting souls saved, and it could not be other than successful, because God was in it and back of it. All the workers and preachers were those who are constantly used in the Mission and Church. Sister Oliver sang several solos, Brother and Sister Hoyt sang a number of duets and the "Gospel Trio" of Baltimore were much in demand and sang many times. God owned and used this gospel of song in a marked manner. Praise God for Christian fellowship and united effort.

H. B. HOSLEY.

GRANVILLE, TENN.

We were invited here to attend the annual meeting of the Smith County Holiness Union.

I organized this union about four years ago, to conserve God's work of holiness. The holiness movement, like Johnson grass, is hard to kill, especially since it has taken on a more substantial and lasting form of church organization. While the union has done well, it has served its purpose, and the only hope of the country now, as I see it, is such organized holiness as we have in the Pentecostal Church of the Nazarene. I hope to attend the Kentucky District Assembly, the missionary board meeting at Chicago, and then go—where God wants me to go.

J. A. CHENAULT.

HAVERHILL, MASS.

A good day at all of our services. The people are getting back from vacation, and although our congregations have been excellent all summer yet it seems like heaven to see the familiar faces again. We are planning for a vigorous fall and winter campaign. I hear many kind words spoken about the Herald of Holiness. Expect to send in some new subscriptions soon. W. G. SCHURMAN.

SPRING LAKE CAMP

I don't think I've listened to better preaching than Bro. Dallas did at this camp, and God did bless and a number of souls went their way to Calvary. Some were sanctified and the saints were strengthened and encouraged. I believe the work has taken on new life; we feel encouraged. There were a number of God's true and faithful ministers there that greatly helped in bringing things to pass. Our hearts were made sad when we read of the death of dear Brother Ferguson and Brother Aphell and Brother Guy. How they will be missed.

M. Z. WALKER.

MONTECELLO, GA.

We have closed a fine meeting at this place, conducted by W. E. Bennett and Riley Whitten. Brother Bennett, who lives at Grabow, La., did the preaching. People from eight years of age up to eighty-four were at the altar. Our community will never forget his preaching. He was the first man to open our eyes to holiness and its results.

P. A. WEBB.

CANUTE, OKLA.

Our meetings near Mangum were victorious. Fifteen saved or sanctified, and the work was put on a different footing. Brother Castler and Sister Johnson were in the meeting, and did much to make it a success. Christian and Presbyterian and Methodist folks all worked with the Nazarenes. It was beautiful. These folks are going to make a mark for God.

D. M. COULSON.

COMANCHE, OKLA.

God gave us a fine meeting and the hearts of the people. Bro. Copeland was at his best

in singing. We four go back next year, in July and August. The saints were down from Duncan and did much toward making the meeting a success. With Brother and Sister Copeland we arrived at Canute, Okla., Saturday, the seventh inst. God gave us three souls the first service, and Sunday night fifteen came for either forgiveness or holiness, and eleven prayed through. From two to eleven have been redeemed each night, twenty-seven in all.

D. M. COULSON.

OKLAHOMA CITY, OKLA.

A new church organized at Woodward, a bustling new town in northwest Oklahoma. Rev. W. I. Deboard is pastor. We expect great things in that part of the state.

C. B. JERNIGAN, Dist. Supt.

CALCUTTA, INDIA

We look with interest in our weekly mail for the Herald of Holiness, to get the news of the work of God amongst our churches in the home land. God's richest blessing and glory be upon you to make the paper a power in the land for holiness. An item of the extension of our Calcutta work may be of interest to you. A few days ago I returned from a visit to our new field of labor amongst the Garo Indians. I had previously sent two of our native workers to look the field over and report. The result is that at Pearpur, Myensigh District, I organized a class of ten members, two of which were new converts; and I had the joy of baptizing them in the river close by. It was also deemed best to start a primary day school for the children of this place, having the promise of over one hundred and twenty-five to attend. In heathen countries you have to train your own workers, so I commenced a Bible training school with six fine young men and one young lady and others applying. Here they will study the Bible and become our future preachers and colporteurs to their own people. Pray for this new work. While in training these young people can be supported for \$2 monthly, and if any one would like to take their support I would be glad to have a line from them, or they can report to Sister Eaton at Pasadena. Whilst there I arranged for a neat building to be put up for the joint use of our church, Bible training and primary school at a cost of not over \$100. Bless the Lord, the ark of God is moving in India, and we believe that this is only the beginnings. Pray for us.

V. J. JACQUES.

FIRST CHURCH, LOS ANGELES

Sunday, September 15th, was a very gracious day at the First Church. Brother Cornell, the pastor, preached an earnest sermon in the morning on "The Biography of a Saved Sinner." Text, Romans 6: 22. The outline was as follows: Justification. Consecration, Sanc-

tification and Glorification. One man prayed through gloriously. At night there was deep conviction. The subject was, "How a Rich Publican Was Converted." The truth evidently took hold. Nine persons responded to the altar call—seven men and two women. There was mighty praying and some very clear cases of conversion and reclamation. One business man came the next morning to the pastor's study, anxious to find the Lord. The Sabbath school is again in full swing after the quarantine. The young people are doing well. A new roof is on the church, and other needed improvements. God is helping us. There are many persons desiring to unite with us.

The twenty-fifth wedding anniversary of the Rev. and Mrs. C. E. Cornell was celebrated at their residence, 242 East Adams street, Los Angeles, Saturday, September 14. A large company of friends assembled and the evening was spent in a most enjoyable manner. Many valuable tokens of love and esteem were left and sent in by the many friends of the happy pair. The pastor who married them—the Rev. C. L. E. Carwright, now pastor of the North Avenue M. E. Church, Pittsburgh, Pa.—sent a new wedding certificate, saying that maybe the old one was worn with age, and that a new one might be needed for the second heat. There were numerous letters and telegrams of congratulation from all parts of the country. Brother and Sister Cornell and family responded in deepest love and appreciation for all the many kind words and tokens of esteem. God has been exceptionally good and merciful, and the way grows better. In this day of family disruption and multiplied divorce, it is blessed to prove that marriage is not a failure.

SALEM, ORE.

The work in Salem, Ore., is growing in grace; has the "warden" gaze. Last Sabbath, Sept. 15th, was the best meeting we have had. It was truly a Sabbath day's journey to the New Jerusalem. Our pastor, Dora W. Stone, preached with the unction of the Holy Ghost, and the fire fell; two souls at the altar, one was sanctified wholly and had the shine on her face. The saints shouted, sang and testified, and God got the glory and the devil got licked. Hallelujah.

E. P. KYLE, Secy.

WASHINGTON, D. C.

On Friday evening, September 6th, Rev. H. B. Hosley, our beloved pastor and his dear wife were tendered a "surprise donation." It being the thirtieth anniversary of their marriage, we took advantage of the occasion to bring substantial tribute of the love and appreciation we feel for our pastor who for the past ten years has so faithfully and earnestly ministered to his people, and for his estimable wife, who has so loyally stood by her husband and been such a real help to him in his labors among us.

BESSIE B. LARKIN.

MODDERSVILLE, MICH.

Just closed a meeting at Harrietta, Mich., in which a number of souls were saved, believers sanctified. Seventeen joining the Pentecostal Church of the Nazarene. Began here Saturday night; had our first seekers for holiness last night. Others desiring the prayers of the Christians that they might be saved.

CLARK FLOOR.

WOONSOCKET, R. I.

We have just closed our summer work with this precious people. God has been pleased to use us. Many souls have been saved and sanctified. We have also had the privilege of preaching twice in the Swedish Congregational Church of Milville, a small town, largely Catholic outside of the city, also in the Methodist Church of Uxbridge. In both places God gave us souls in saving and sanctifying power. We believe God is going to give us a revival in this section of the country. However, our

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Kansas City, Missouri

work has just begun here. We are returning to P. C. I. to pursue our studies, but with a call from this church we have decided to keep up the spiritual work here in connection with our school work. Sunday evening after a sweep of victory and one soul praying through to God; the writer received a gift from the church of \$28.00 as a token of their love and appreciation of our labor with them. Bro. Crandel presented the gift.

SISTER J. BURNS,

VENICE, CAL.

Immediately after the Assembly at San Diego I came to this place as pastor. I found a "live" church with bills all paid and some in the treasury. This was largely due to the untiring efforts of the former pastor, Bro. R. J. Dixon. I had been here two weeks when my health failed me, and I have been compelled to do as little as possible. Nevertheless the Lord has wonderfully blessed this church. During the past two months we have had salvation at our altars; have taken some into membership, and the services are increasing in numbers and spiritual power (this is especially marked in the prayer meetings). The Sunday school which has been much affected by the Infantile Paralysis scare is now gaining rapidly. We are building a nice little parsonage and have raised by cash and pledges nearly enough to pay for it. We are giving careful attention to our church—locally and at large.

GEO. J. FRANKLIN, Pastor.

MIAMI, FLA.

In Miami and all along the line, souls are hunkering and dying for the gospel. I hear there are quite a few Nazarenes coming to Miami this winter. I would be glad to hear from any that think of coming for we are desperately in need of help. We need men that are accustomed to hardship, and not afraid of oppositions. We have all kind of denominations here, but so far I have only met one Nazarene. A tent can be pitched any time here in this land of perpetual June, and with the service of a good evangelist, I believe the walls could be broken down and the First Nazarene Church of Miami could be organized. The burden of my heart is a life-saving station in this city of 12,000 population.

E. H. KUNKEL.

LEICESTER, VT.

We had a visit from Bro. H. R. Whiteman of Providence, who preached in the old historic church and the Lord gave us glorious times, both here and at East Middlebury. At Middlebury in the afternoon God gave us two young ladies about 18 or 20 years of age. God was also with us at Leicester at 7 p. m., These two places are about six miles apart.

ARTHUR J. MEYER.

TILLAMOOK

The camp meeting at Tillamook closed Sept. 8th and was a great blessing to many. In spite of continued rains the attendance was excellent, and though the church folks couldn't sanction it, the hardened sinners, some of whom hadn't heard the gospel for years, came out and said it was the kind they believed in. We believe a harvest will be reaped later on from the seed sown. Some very bright cases of salvation and sanctification and the saints were greatly strengthened and built up in faith. All expenses were easily met and the evangelist was well paid. A service was given over to presenting the Louise Home rescue work and about \$70 were raised for that great work. After the camp closed a Pentecostal Church of the Nazarene was organized with about ten members who have been tried in the fire, and are ready to push the battle. Pray for us.

EDITH KING.

EVERETT, WASH.

We have had with us Bro. Tracy of India, Bro. Ellyson of Pasadena, also Bro. Walker and

Bros. Lewis and Matthews in an all-day meeting. For all of these visitors we thank God and take courage and go on. We hear the sound of a going in the tops of the mulberry trees and are praying that showers of blessings may fall upon us. Praise God for victory up-to-date.

MRS. IMOGENE FIGG, Pastor.

FRESNO, CAL.

We are still pressing the battle for holiness, and God is honoring His Word. He is mightily helping us here to get a firm hold on His promises. He opened the way for a street meeting each Saturday night, and it has been a source of power ever since it was started. Bro. Carl Dauel and wife will begin a meeting with us in October, about the 23d.

L. A. SPROUL.

SENATH, MO.

Just closed a good meeting at the above named place. Eighteen clear professions for justification and entire sanctification. The district superintendent will organize a Nazarene church. We hold a meeting two miles south of Malden, Mo., then to the Malden church, to close October 6th.

MARK WHITNEY.

Malden, Mo., Box 53.

FROM SISTER GIBSON

On Thursday, Sept. 12th, just before leaving our home town, Saratoga, we held a missionary meeting. There was the best and largest congregation we have had for a long while in the church, and God gave much interest and victory in the service. A collection of \$10.00 was given and handed over to our general fund. Praise God! We are again in Philadelphia undertaking for the Lord at the Woman's Medical College. Another busy, strenuous winter is before us, owing to some extra work which should have been taken during the summer, but the God of Daniel, our own God, who took us through victoriously last year, is still omnipotent, and interested in His children and His own cause. So we refuse to look at difficulties, but believe God and go ahead. We earnestly solicit the prayers of God's own, who have proved themselves "friends indeed" in time past, that "body soul and spirit may be preserved" unto His glory. He is "all in all" this morning. Clouds disappear and mists roll away in the brightness of His presence.

SISTER J. R. GIBSON.

1300 North 22nd St., Philadelphia. Pa.

LYNN, MASS.

Sunday, Sept. 15, was a great day for our Lynn church. From early morning until late at night God blessed us. Six new members were received into the church. We had real jubilee in the evening. Three seekers knelt at the "mourners' bench." Thank God. "The ark is coming up the road."

J. GLEN GOULD.

VILONIA, ARK.

Have been at home a few days to attend the opening of the Arkansas Holiness College, which was good. Bro. J. E. Bates, of Peniel, Texas, preached a fine sermon, and prospects for A. H. C. are promising. Am off today for Altus, Okla., for a meeting. My address after October will be Peniel, Tex. I have bought a home and will move there. Will continue in the evangelistic work. My slate for 1913 is fast filling up.

W. F. DALLAS.

CALGARY, ALTA, CAN.

Yesterday, Sept. 15, was another day of victory. Three seekers in the morning and four in the evening. Praise God forever. We are entering the church year with increasing faith and bright hopes for the winning of many precious souls. Thank God He is able to do exceeding abundantly above all that we ask or think. Yours in faith and love,

W. B. TAIT, Dist. Supt.

MILL CREEK, OKLA.

My last meeting, near Princeton, Tex., was one of glorious victory. Several were blessed, among the number an old Methodist preacher who was gloriously sanctified. We are now in our church here for ten days. Will go from here to Coalgate, Okla., with the church there. I am highly pleased with this paper and with our editor and staff.

B. F. PRITCHETT and WIFE.

FROM DR. WALKER

It was my privilege recently to visit the great and thriving city of Indianapolis in the interest of our University at Olivet, Ill. While there it was my delight to meet Bro. Bud Robinson, who is holding a meeting with our church in that city; Bro. C. W. Ruth, who was at home for a few days of rest in the bosom of his family; and Dr. Bresee and wife, who were en route to the Kentucky District Assembly, stopping off for a day or two to visit Bro. Robinson and the Ruths. All look well and are doing well. Bro. Ruth's beautiful and hospitable home was wide open for our entertainment. Bro. Robinson is having a good meeting with the church of which Sister Mattie Wines is pastor. All will be pleased to receive my witness that Bro. and Sister Bresee are both looking very well and are busy and happy in the work.

E. F. WALKER.

DES ARC, MO.

Just closed a meeting at Douglas Grove. Forty-two people prayed through to victory; twenty-two were gloriously sanctified. Sisters Pate and Reed did some fine singing and altar work. Bro. W. G. Lynn, the Methodist pastor that called us there, has the blessing of holiness good. They are going to build a large camp shed to hold their camp in next year. My next meeting will be at Gravel Hill for the same pastor.

J. L. COX.

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This is a remarkable book on tithing. Rev. C. E. Cornell says: "Christ our Creditor" is, in my judgment, the greatest book that was ever written on the subject of tithing."

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Appointments of General Superintendents

First Business Session at 9 a. m., first day of Assembly.

GEN. SUPT. P. F. BRESEE

Home Address, 1126 Santee St., Los Angeles, Calif.

Kentucky District—Louisville, Ky., Sept. 26.
Chicago Central District—Chicago, Ill., Oct. 9.

Clarksville District—Erin, Tenn., Oct. 17.
Alabama District—Jasper, Ala., Oct. 24.
Arkansas District—Mansfield, Ark., Oct. 31

GEN. SUPT. H. F. REYNOLDS

Home Address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.

General Missionary Board Meeting, Chicago, Ill., Oct. 3-6.

East Tennessee District Assembly, Water Valley, Tenn., Oct. 10-13.

Southeast District Assembly, Donaldsonville, Ga., Oct. 23-27.

Dallas District Assembly, Grand Saline, Tex., Nov. 6-10.

Abilene District Assembly, Snyder, Tex., Nov. 13-17.

Louisiana District Assembly, ———— Dec. 4-8.

The first business session of each Assembly will be 9 a. m. of the first date given, and a general rally meeting will be held the night previous, for the members of the Assembly and the public. Let us pray for and expect a great revival from the start.

GEN. SUPT. E. F. WALKER

Home Address, Glendora, Calif.

Illinois Holiness University—Georgetown (Olivet), Ill., Sept. 10-22.

Kansas District—Sylvia, Kans., Sept. 24.
General Missionary Board Meeting—Chicago, Oct. 3-6.

Missouri District—St. Louis (Maplewood), Oct. 8-13.

Illinois Holiness University—Georgetown (Olivet) Ill., Oct. 14-Nov. 3.

Oklahoma District—Oklahoma City, Okla., Nov. 5-10.

The opening service of the assembly meetings will be held on the evening of the first day.

RAMONIA, KAS.

Am here over Sunday with Bro. and Sister Calhoun. The Lord is using them. Large crowds and good interest. C. H. CROFT.

KINGSTON, OKLA.

The battle at Kingston is still in progress. Up to date ten have been saved and seven sanctified and many under conviction. Monday night nine at the altar. God gave the victory. The people are coming towards us. We expect to begin at Madill next week. J. G. BIGNALL and BAND.

LOWVILLE, N. Y.

I am interested more than ever in the Nazarene folks, now that I have become one of them. Mrs. Miller and I expect to take a trip west and have some open dates after Oct. 20th, and solicit your correspondence. We both sing and play guitars and preach the second blessing. F. E. MILLER.

OZARK, ARK.

The Franklin county annual holiness camp meeting was great in many respects. Many hearts were blessed under the preaching of Rev. Andrew Johnson, of Wilmore, Ky., and the sweet gospel singing of Professor Hamp Sewell, of Atlanta, Ga. These men make a good team for our Christ in the salvation of souls. Quite a number were gloriously converted and some were sanctified. Sister Rosalie Edwards, of Meridian, Miss., was here and preached an impressive sermon, the people greatly enjoying her messages. Brother Isaacs and wife helped in the meeting. May the Lord bless the Herald of Holiness. J. H. WILLIAMS, Sec'y.

From Lands Beyond

A PLEA FOR FOREIGN MISSIONS

F. M. Lehman

A million dollars are spent for gum. And millions more for beer and rum,

By this so-called Christian (?) nation. Our people dress in latest style;

At pleas for missions they sweetly smile, And hope to contribute afterward.

To the heathen world's salvation.

Our tables are loaded with things to eat; Our garner is fully stored with wheat,

But nothing for foreign missions.

We gather our comforts from near and far, And ride to church in our touring car,

Till lo! when we come to cross the bar,

Dis-over our life's omissions.

It's ribbons and candies and silks and toys, And a thousand trifles for passing joys—

But what for our heathen brother?

We must have the best that money can buy, For what care we for the heathen's cry,

We will "eat and drink" though our brother die, Let Mammon affections smother.

No, no! dear Jesus, I will obey!

I will give to missions as well as pray,

To speed the sweet old story.

I'll hasten the gospel to foreign land,

By giving to thee with a willing hand,

Till the rescued heathen, blood-washed, stand

With Christ redeemed in Glory.

A NOTE OF VICTORY FROM JAPAN

The past week has been one of blessing, there have been seekers at each meeting, and some have given evidence of salvation. The classes for Bible study are intensely interesting so much so that they are requesting more frequent meetings. On Sunday afternoon a class meets to study the New Testament in English. Sunday morning after a good holiness sermon preached by Bro. Thompson, all Christians present were earnest seekers for the blessing. At night there were several new seekers, some of whom were from the Buddhist school. Let the people in the home land have great faith, and God will give us a great work in this land. The entire country is in gloom because of the death of the much-loved Emperor; the reverence of the people is sweet to see. May they come to reverence the King of Kings. CORA G. SNIDER.

IT WORKS IN CALCUTTA, INDIA

A fine Hindu boy, "an orphan" about ten years of age, has been given to us for the boys' department of Hope School. He was formerly from Darjeeling, of the Nopalese Hill Tribe. Smoking is the constant habit of these people and this boy was no exception. When his parents were living they had sent him to school and he is able to speak English fairly well, also Bengali, his mother tongue in Hindustani. He is a very bright boy, and was about to be driven into the streets and cast adrift when we got hold of him. I took him to the school and found some tobacco in his pockets. The question was, what to do with him, a heathen boy and brought up on tobacco. It was arranged that he should go to a secret place and use what he had brought with him. In the meantime the school was all praying for him. He then came to Sister Biswas, and wanted more tobacco. She talked with and told him we were Christians and prayed with him. He attended the special Bible Class which is held every other day, and we noticed he paid special attention to all that was said. The next day he came to Sister Biswas and said he did not want any more tobacco, that he had prayed and had no more appetite for it. Since then he has not touched it at all. Praise God, there was a shout for his deliverance. Since then he has asked to be given a Christian name, and to be baptized. V. J. JACQUES.

HOLINESS AND MISSIONS

How these two greatest of themes interlace and harmonize and flourish one with with another. Are they not one in reality? As it were, gospel Siamese twins (we say it reverently) that cannot be separated without causing the speedy death of one or both.

Brother Riggs celebrated his sixty-ninth birthday in part by preaching a searching, stirring sermon from the three closing verses of Matthew's gospel. The beauty of holiness and the glory of missions mingled and flowed together through his discourse, stirring up the Christians to a fresh sense of personal responsibility toward the heathen and again to shouts of praise for so great salvation and the joy of helping send it forth to bless the ends of the earth.

As the pastor finished speaking there was a spontaneous offering of fives and twos and ones till in a few minutes a hundred dollars had been raised, bringing the church's foreign missionary offering for the year above the \$500 mark. Then how they sang the Doxology and sang it again and rejoiced because they gave willingly as unto the Lord. Now our prayer is that others may be constrained to do likewise receiving an increase of the love of God in your hearts for God loveth a cheerful giver. T. M. BROWN.

MISSIONARY COLLECTIONS

Each church on the Northwest District should take an offering at once and send to Mrs. E. M. Tanner, that she be able to attend the meeting of the General Missionary Board. Our foreign work is arranged and cared for by this board and we have missionaries to go from our own District. Let us all come up to the help of the Lord against the mighty. We need \$100.

DE LANCE WALLACE, Dist. Supt.

BOOKS FOR PREACHERS

SOUL WINNING STORIES. By Louis Albert Banks, D. D.

This book contains a series of stories from life gathered from the author's personal experience. They are well calculated to aid in learning the art of getting at people. If you would win men you will need to find some avenue of approach. This book will help you.

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SAN FRANCISCO DISTRICT

It is with great pleasure that we report to the readers of the Herald at this time. This great district—the greatest in many respects in the Pentecostal Church of the Nazarene—has within its possession a Home for the lost and fallen daughters who have been caught in the awful whirlpool of sin and vice. Yes, we have a Rest Cottage—that is its name—a large, beautiful home which God gave us, almost a palace in many respects, standing on a commanding prominence in the fair city of Oakland, one of the large cities of America, and soon to be next to the leading city on the coast. It is OURS; not rented, but purchased. We are glad with great gladness. We have the deed to this property; it is OURS.

Brother Seth Rees was here as one of the evangelists in our camp. He preached a sermon on rescue work that will never be forgotten. That day thousands of dollars came in for this Home. People wanted to give everything they had—and some did. Some gave every dollar they had on earth. Sister S. B. Rhoads gave us a piece of property that enabled us to get this Home. God has wonderfully blessed her already for the gift. Some young people have given until they feel it keenly. But that is the way with the holiness people when they get the real thing.

Brother H. H. Miller, pastor of our church at Berkeley, is secretary and treasurer. He is a hustler, and has the burden of this work on his heart more than any other person here. He will be glad to receive any contributions that you want to send him. This is a large house, and it will require a great deal of furniture to furnish it as it ought to be furnished. But some are giving liberally. Send in your gift. Every little helps. We need bedding of every kind. Any garment that is new and clean will be acceptable for the Home. Of course it is understood that all must be for ladies. Send it in NOW. We need all we can get.

We have secured as matron of the Home a Spirit-filled lady, Sister Eva B. Brand. God sent her here just in time to take hold of this work for us. Pray for us. This is one of the greatest centers on the globe. We have multitudes here from every clime under heaven. They throng our great thoroughfares. Now stop long enough to rejoice with us for this Rest Cottage. More later. E. M. ISAAC.

CUCAMONGA, CAL.

Mr. Charles E. Smith, a gospel singer, and Miss Bell Bennett, both of Cucamonga, Cal., were married by the Rev. U. E. Ramsey at the Nazarene parsonage, Wednesday, September 18th. We wish them godspeed and His richest blessing. EDWIN MOTSINGER.

GARDEN CITY, KAS.

We are glad to report victory through Jesus' precious name. God gave us a blessed camp meeting, with thirty-six professions and a Pentecostal Church of the Nazarene of sixteen members. Yesterday was a good day, all three services—morning, afternoon and night—were blessed with God's presence. We only have one more Sunday here before our District Assembly, thence we expect to go to Portland, Ore. Thank God for Jesus' precious blood, that sanctifies us wholly just now. Amen! J. W. FRAZIER, Pastor.

CAMBRIDGE CITY, IND.

Our last meeting, at Curry's Chapel, was a stubborn fight, but the Lord came in power, and souls prayed through, with a blessed closing Sunday. We enjoyed being at our home camp meeting (Cleveland, Ind.), and sitting under the ministry of Brothers Bud Robinson and Charles Stalker. How the Lord did bless these men of God in preaching! The singing of Brother Yates was soul-inspiring. We have opened here in a tent with Brother John Butler. The outlook is good. Pray for us. In His service. JAMES and FRANCES SHORT.

ALTUS, OKLA.

The battle is on here. Souls are getting blessed, and the saints are praying and the shouts of victory are heard. Will continue till the 29th. Brother Owens, the pastor, knows how to make it easy for the evangelist to preach. W. F. DALLAS.

REV. J. D. SCOTT SORELY AFFLICTED

Brother Scott is known to many, especially in the South. He lived for some years at Pilot Point, Tex., and went from there to Mexico as a missionary. The rebellion drove him out, and he barely escaped with his life. He brought his wife and seven children with three Mexican children to the United States, and landed, with a number of other refugees, at Los Angeles, Cal. He was compelled to nail up the windows, leave his stock, crops and everything, and practically landed here without anything. Friends have interceded and he has been helped.

Now right in the midst of this great calamity a still greater has come to his home. Mrs. Scott, his devoted wife, was recently stricken and lasted only a few days. She died in triumph on Monday, September 16th, and was buried in Rosedale Cemetery, Los Angeles, Cal., September 18th.

The scene about the bier and the grave was memorable and so touching as to make an indelible impression on those who were there. Brother Scott is bearing up well, but in this sad hour he needs the prayers of his friends, and also needs financial assistance. The children are to be cared for, and he must live until he can find something to do.

He is eminently worthy, and I am sure his many friends will respond. Anything sent to the undersigned will be acknowledged and given to Brother Scott. C. E. CORNELL, 242 East Adams St., Los Angeles, Cal.

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THE SUNDAY SCHOOL LESSON

Jesus Walking on the Sea—Mark 6:45-56

OCTOBER 3

NOTES—QUERIES—QUOTES

B. F. WALKER, D. D.

Note the orderliness in Christ's procedure: dismissing and directing His own in one way and the multitudes another. Mark the word "constrained." Even the King did not always enforce authority. And notice the distinction He made between His own flock and those who were as unshepherded sheep. (v. 45.)

Are we frequently desirous of being alone that we may pray to our Father in secret? And do we thus plan? (v. 46.)

Each one who reads these words is as a ship in the midst of the sea. (v. 47.)

Never are we distressed with the labors and oppositions of life but the Lord sees us. (v. 48.)

If not sooner, certainly in "the fourth watch" will the Lord come to us in dark and distressing experiences. (v. 48.)

Certainly a supernatural work always suggests a supernatural being, even though that being may not at once be recognized. (v. 49.)

To see in the dark often troubles, but to hear a familiar, friendly voice ever comforts. (v. 50.)

To receive Jesus always means sweet relief. (v. 51.)

Though we may know Him we can not but be awestruck by His wonderful works. (v. 51.)

What a lack of real consideration of Christ's marvelous works even among those of us who are His people! Ofttimes we seem so stupid. (v. 52.)

With the Pilot on board always the shore is near. (v. 53.)

Whoever has met Christ will always recognize Him when seen again. (v. 54.)

True sympathy will lift and carry the burden of the helpless. (v. 55.)

Wherever Jesus goes blessings follow. (v. 56.)

The touch of faith will bring healing to the soul as well as the body: according to thy faith. (v. 56.)

"Christ withdrew Himself from earthly honors, whereas too often His disciples greedily seek them. Our Lord 'constrained' His disciples to go away, for they were evidently loth to do so. It was for their good. They were in danger of becoming infected (if they were not already so) with the spirit of the people. To them it seemed that the longed-for kingship of their Lord was within reach. But for the second time He resisted the temptation—'All this will I give thee, if thou wilt fall down and worship me.' And for them He answered in a most unexpected way the prayer—'Lead us not into temptation, but deliver us from evil.'"

"They could not see Christ. We want to see, when the whole need is that we should trust. We want to unite incompatible things; willing to trust so soon as we see a good prospect of safety; cast down with apprehension when the inner sight, kept clear, would open its vista of cheering hope. Those men were yet to learn, in the language of one of them, to 'believe in the Savior, though now we see Him not.'"

"We can not order our lives so as to be out of the range of Christ's influence, power and presence. Like some snow-capped mountain, visible from every part of the plain, so is Christ on the horizon of every man's soul. The sinful soul can not es-

cape from Him, but is reminded of His claims in every serious thought that comes into his mind. 'Whither shall I go from thy spirit?' or whither shall I flee from thy presence. Dr. Dawson expresses this truth in his sermon on 'The Unavoidable Christ.' He says: 'You may avoid the church, you may avoid the Bible, and you may avoid the company of Christian people, but you can not avoid Jesus Christ. He will meet you where you least think of Him'" (Presbyterian).

"O, risen Savior, on life's stormy waters, We, too, are tossed by waves of doubt and fear;

Like those disciples, we, Thy sons and daughters,
Art oft afraid; do Thou Thyself draw near.

"Cheer, Thou, and strengthen; dim the path before us,

The goal we press for hidden from our sight,

Yet, as of yore, shed Thy sweet radiance o'er us.

Grant us Thy peace, the Holy Spirit's might."

SPIRITUAL LIGHTS

REV. J. N. SHORT

Our lesson follows the feeding of the multitude in the wilderness. Jesus had dismissed the multitude, and sent His disciples in a boat to the other side. He Himself goes up alone into the mountain to pray. Why Jesus needed to pray does not seem difficult to understand.

I cannot accept the idea of a widely read author and teacher, that Jesus was at this time subject to one of the most fierce temptations of His life, and that He went alone to fight it out with the Father. I do not think that in the experience of Jesus "the crisis had actually come," and that Jesus had to fight it out, and "choose between the Jewish ideal of the Messiah and the divine ideal which He had so far made real in His teachings and life."

I cannot think after His temptation and triumph in the wilderness, and so much time had elapsed in His ministry that Jesus could be so tempted to give place to the thought, and have to fight it out, and settle the question, whether He would yield to the Jewish ideas of the Messiah, and become a temporal King, or follow out the divine plan from the foundation of the world. I do not believe that Jesus had a struggle over these things in His heart, even in the wilderness temptation.

To my mind Jesus had fought the battle, and had settled it long ago as to all mental questions. Any other idea would be altogether too human, too much like weak men. We can easily conceive, if He had been a mere man, He could have gotten where such a temptation would not be so considered as to need being fought out for hours alone in prayer with the Father.

I am sure there are men who have gotten beyond this in the battle with temptation, even in their earlier life. They have some of these things forever settled, not to be fought over again. How much more then the Son of God?

I do not think these things were ever in His heart. But they who know what true prayer means, what comes to the soul through communion with the Father, can easily understand why Jesus should go away from His disciples, and spend hours alone with His Father.

It seems to me, if Jesus ever suffered from any cause, He must have suffered from homesickness. Who could ever be as homesick as Jesus was in this world? No one

understood Him; no one sympathized with Him; no one could enter into His spirit to even apprehend His passion for a lost world; they were all too gross, of the earth, earthy.

Is it a wonder that Jesus should repair alone into the mountain, with only the silent stars as watchers, while He communed with His Father? Do not some of us understand sufficiently to know there are times when our friends and fellowships here are not enough, and we need to go alone with God? And who doing this does not know the blessing, the comfort, the strength, the inspiration and refreshment of spirit that come at such times through communion with God?

This is often the very gate of heaven to the devout soul when weighed down with the care and the burden of the church, and the spiritual drift of things, together with the filthy conversation of the wicked. What would some of us do if we could not go away alone with God at times? Then God is as "the shadow of a great rock in a weary land." Our spirit is refreshed, and we grapple anew with life and duty. There our vision is clarified, and we see things anew through God's eyes. If this is a privilege to us, how much more would Jesus go alone to talk with One who could understand Him! No one else did.

Then Jesus did not forget His disciples. He never does. They were in trouble; they were being buffeted by winds and waves, and could not gain their haven. Just at that critical time Jesus appears, walking on the water. Some may not take this in, but as I believe and know anything, I am sure true disciples of Jesus are never in a storm, never in trouble, never in a great strait, where they have reached the end of their own resources, but Jesus is surely there. And never did He say to the wild tempestuous sea, "Peace, be still," more surely than He says to the fierce troubles that beset their frail bark. "Peace, be still," and all is calm.

"It is easy for an unbelieving heart to say, 'There is nothing in it.' But every true, intelligent believer in Jesus today has an experience of which this is a perfect type. When he does not know which way to turn, or which way to go, Jesus has appeared in the hour of his extremity, coming over the waves of all his trouble, saying, 'It is I, be not afraid.' And suddenly, with no explanation why it should be, only the invisible presence of the Son of God, all is calm: the trouble has disappeared as if it had never been, and the soul is bathed in the atmosphere of heaven.

That Jesus should come to His disciples in their trouble on the sea, with a heavy tempest laying upon them, walking on the water was because of who He was. It was the natural thing for Him to do. He did not explain it because He was the Son of God.

One may say, "I do not believe it." But I believe, and am sure from experience and observation that there is hardly a manifestation of the power of Jesus displayed in the behalf of men when He was among them in person, that does not find its perfect counter-part in the spiritual experience of every true, trusting soul today. And it is all just as mysterious and wonderful as the things that Jesus did in walking on the water, and stilling the tempest.

All Jesus did for men in His days on the earth is only a type of what He came to do spiritually, to be and do, for all who should believe on Him through the days and years of this world time. Do you say, "I do not believe it?" What does that effect? The fact remains all who yield to Him and trust Him find Him a very present help in trouble. We prove Him true today.