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EDITORIAL

HEAVEN-HUNGER

HEAVEN is a sweet reality. It is a place where the redeemed saints are to meet and live forever with God. It is a place of rest from the besetments and sorrows and struggles of life. It is a state of exemption from the ills and privations of poverty. What vast multitudes find in this aspect of heaven their chief delight and joy. The ground-down and the weary and heavy-laden under the burdens of poverty can find the most profound joy in contemplating the prospect of eternal deliverance from all the stress and woes which they have had to endure here. It is a place where sickness is unknown forever, where tears are never shed, and sorrow and sighing flee away.

The marvelous word "*forever*" is to be written and thought and spoken in connection with every aspect of heaven. There is nothing ephemeral about that glorious place. Here everything is changing and changeful. Every flower is born to bloom and wither and fade. Every fortune must succumb to the universal law of failure. Mutation is the one universal, irreversible law everywhere. Sap rises to descend, and the beautiful tree shines and delights you with its green and its fruit to fade and wither with the touch of frost. The grass withers, the birds sing you into a joy to disappoint it with their flight in the weary winter when you most need their notes. The glow of health is to give place to decrepitude and feebleness, or to sickness and pain and death. Life is one long course of dying. Hope springs, but not immortal. Joy is a flower doomed to fade. Friendship bows to the same inexorable decree, and finds only disappointment in its craving for immortality. Death sunders all these ties, and forbids eternity to aught that is earthly, sensual, or fleshly. The world is to pass away and the elements to melt with fervent heat. Plans and expectations which charm and engage the loftiest talents of man, and make the largest promise of pleasure, crumble and leave men in disillusion and grief over the transitoriness of all things earthly.

Only of heaven and divine things can we write "*forever*" or think or speak in the terms of or sing in the tune of the "*forever*." Thank God, heaven is eternal. Its joys can never fade. Its pleasures are forevermore. Its triumphs are to know no end.

Is it any wonder that the tempest-tossed, disappointed and burdened of earth get heaven-hungry? That ever and anon God's pilgrims who have here no continuing city, but seek one, even an heavenly, get homesick to get to that sweet retreat of rest and refreshment and peace? Paul had something like this feeling when he wrote the Phillippians: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." The battle-scarred warrior was not cowardly. He was heaven-hungry. What veteran warrior never thinks of the home and the loved ones left behind, and longs to see them and press them to his bosom once more? Shall we discount his loyalty or his valor for this? No. A thousand times, no. It is manly; it is true; it is fealty of the highest order. He can be true to his colors, and yet love the absent and unseen just as deeply, and long to see them. So with Paul, and all of God's children. They are not tired or afraid of the fight. They are enlisted for life, and expect to be true till death signs their release. Yet there are times when the heart

grows lonely in the very midst of the battle; when the affections turn to the "part which has crossed the flood," who sometimes outnumber these "who are passing now" and those left still behind. It is then that we feel like we would be glad if it were the Lord's will that we could hear the summons, "it is enough, come up higher." It is then that we are in a strait betwixt two, having a desire to depart and to be with Christ, and we feel it would be far better.

We were made for heaven. This world is not our home. We are strangers and foreigners here, and it is hard to feel at home really and truly. The truth is, a sort of heaven-hunger is the normal state of the child of God. His life here below is a kind of absenteeism, and he is never fully at home in his feeling until his eyes open to the joys and delights of the fields Elysian.

A young Scotch girl, while in this country, was taken seriously ill, and learning that she must die she begged to be taken back to her native land. On the home voyage she kept repeating, "Oh, for a glimpse o' the hills o' Scotland!" Long before the voyage was over it was evident that she could not live to see her native land. One evening just at sunset, they brought her on deck. The west was aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" "Yes, but I'd rather see the hills o' Scotland." Closing her eyes for a little while, she opened them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them noo, and aye they're bonnie." Then, with a surprised look, she added, "I never ken'd before that it was the hills o' Scotland where the prophet saw the horseman and the chariots but I see them all, and we are almost there." Then, closing her eyes, she was soon within the vale. The watchers knew well that it was not the hills of Scotland, but the hills of glory she had seen.

Are you looking fondly toward some hills you desire to attain, and do you think life will be incomplete until you attain them? What will it matter if, while you are thus fondly looking, there shall burst upon your vision the King's country, and the King himself comes forth to greet you and give you a glad welcome to the joys of the heaven above? O let us look upward. Let us have respect unto the recompense of the reward. Let us be ever ready for the summons "It is enough, come up higher."

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HUMAN LIFE GOD'S PLAN

THAT is just our belief whatever the world may believe or disbelieve about it. God does not very often get a chance to work at His plan, but this is not His fault. He would never fail to work out His plan in human life if given opportunity. Here, however, comes in the human will, to which even Omnipotence must bow. God *could* if *we would*. Looking down Olivet's slope He said "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would not*." I would *if* ye would. Man's will standing at bay God's power and grace and love and mercy!

God moves mysteriously and wondrously, when given right of way, to bring about His purposes concerning us. We are so petty and self-conceited, taking our case into our own hands, and fearing to surrender absolutely, when we are doing the worst for ourselves it is possible for us to do. We are entirely

too busy managing ourselves and put entirely too little trust in our Father. History abounds with demonstrations of God's willingness and ability to do far better for us and by us than we are able to do for ourselves, or even to conceive possible to be done for us. God has His own way of acting, and His ways are never our ways, but are past our comprehension.

A man was asked if he believed in a guiding providence. He replied that he did, and gave his reason for so believing. He said that, years before, he had broken down in health, and was ordered to take a long rest from all business. He felt that his prospects in life were ruined forever. He was doing office work in a law office at the time and studying law also, and was working very hard to get along. When ordered off for his health he went straight to the country where an aged aunt and uncle lived on a small, poor farm, which barely furnished them a living. There he loafed and sulked and made himself worse rather than better for a few weeks. In a little time the open air and outdoor exercise influenced him and he began to take some interest in his surroundings.

He had from a boy been fond of geology. So he went about the old farm chipping, hammering and seeing what he could see, and thus forgetting his ruined condition somewhat. One day he struck a large rock that was different from the rest, and interesting to him. He sent some samples to an expert saying nothing to his aunt and uncle, as to his suspicions. When he had received word that he had found a valuable deposit of granite, in a place that made it doubly valuable from its scarcity, he told his kinsfolk and joined them in rejoicing over their good fortune. He congratulated himself that he had been laid aside from his regular work to make this discovery which would make this old couple comfortable for life. He did not know that they would leave it all to him as they did, in a few years, which put him in a position which he could never have reached by his chosen profession. He realized that his own hopes and little plans had to be ruined to make room for the bigger things which God had for him.

This tells the tale of many a life. God has to come to us sometimes, seemingly in a harsh way, and frustrate our plans in order to get us where He can do for us the larger things He wishes to do. We get in His way and must be brushed aside. Much of our pining is against ourselves and our highest good did we but see God's ulterior design in the providences permitted to befall us. Let us believe, though we see it not, that there is a benign purpose in every cloud which comes athwart our path, and that sooner or later His purposes will unfold to us, and we will see plainly where now we see only darkly. O for more faith in our great God! Let us trust Him more and love Him more and serve Him more continuously and unquestioningly!!

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AMERICA'S PET BUSINESS

PEOPLE are usually proud of their pets. Our nation has a pet of which we dare say it can not be proud. In proof we propose to submit some of the feats of this pampered pet and let the reader decide for himself whether, as a nation, we can be proud of such a pet. We give two instances as illustrative of the work of this pet.

A gentleman stood in the early morning near the crossing of two streets in a city facing an artificial pond, as related by *Wesleyan Methodist*. Soon a stranger stood in front of him who proceeded to wash his face in the pond and to dry it with his handkerchief. In explanation the stranger explained: "This comes from drink. Last night I slept out of doors; this morning I must wash in the water of the fountain and use my handkerchief for a towel. Four days ago I left \$105 in a vile saloon in the city and have scarcely tasted a meal of victuals since. I have tried again and again for years to break this awful habit but it seems I shall never get free from it. I worked for four months on a farm at good wages and then spent most of it in a few days for drink and was robbed of the

rest. Today I am a man sixty-nine years old and no longer able to hold my own with younger men, without food or clothes or money to procure them, without a home, or even a sheltered place to wash my face; without friends, and with no better prospects for the future. This is what drink has done for me."

Another man came home in a state of intoxication and drove his family, consisting of wife and several children, out of the house and would not permit them to return. Later when partly aroused from his drunken condition he built up a fire, evidently for the purpose of cooking himself some food. The house caught fire and his condition was such that he could neither put out the fire nor get out of the house. The house was consumed with the man in it.

These instances could be indefinitely multiplied. Such is the normal and the inevitable and the constant fruit of the government's petted, pampered, protected, licensed liquor industry. It is a veritable system of legalized murder and nameless atrocities, authorized to be done for pay to the government, and we, the proud people who are sovereigns in this glorious republic, are the ones authorizing this shameless infamy by our suffrages. Can Christian men support by their votes candidates of political parties pledged to the protection and the perpetuation of this liquor infamy? Can politicians entrusted with the making of our laws be personally clean and at the same time be politically corrupt enough to lend themselves as tools for the perpetuation of such an atrocity as the legalized saloon? Can any nation guilty of harboring such an infamous business under the protection of law, and drawing a revenue from it, be considered a sane, much less a Christian, nation? Can any such nation hope to escape the condemnation and curse of Almighty God? Sowing the wind of debauchery, lust, murder, crime, and nameless prodigalities, can the guilty nation hope to escape reaping the whirlwind of anarchy, carnage, disappointment, disaster and utter and irremediable failure? Whether Rome's accursed sway is to be the instrument of our chastisement as a nation, or some great and horrible social cataclysm is to sweep down upon us with destructive velocity and violence making men's blood stand still with horror, we know not. Some awful catastrophe we are sure to reap from our wild and treasonable sowing of the wind. God help us and turn us back to sober thought and to repentance and to the right!!

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MODESTY in women, conscience in law-makers, true faith in preachers—these are the several pillars of the home, the state and the church. Modern female dress, pandering for Romish votes, and cowardice before higher criticism—these are the three dangers threatening these pillars.

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SALT without saltiness, a lamp without light, a body without life, a world without a sun, a sea without water, an engine without steam, a bird without wings, a harp without strings, a song without melody, a heart without blood—such is a religion without HOLINESS.

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THE WORLD may practice doubleness, doubt or deception, but it forbids such in the religion you offer it. Sinners want the genuine thing when it comes to the soul's interests. Fallen churches may take the spurious but fallen men want the genuine.

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THE DEVIL is seriously perplexed as to which of the three departments of his earthly agencies he owes the chief praise—the moving picture shows, Sunday amusements or the fog in modern church faith and practice.

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IT TAKES time to make haste. We must either let patience have her perfect work, or let precipitancy have her havoc.

THE EDITOR'S SURVEY

THE GERMAN EMPEROR AND THE BIBLE

The Bible finds recognition for its marvelous worth and power in all quarters and among all classes of people. Kings and emperors and potentates of earth have often seen this beauty and worth and authority and power in the Bible. In our own country perhaps not since the founding of the government have we had at Washington such a company of men in high and controlling official position who bowed before the authority of the Bible, and who publicly delighted to do honor to it. President Wilson never lets an opportunity pass of expressing his belief in, reverence for, and obedience to this holy Book. The case of Emperor William the Second, of Germany, is a very striking case of the high in authority recognizing the infinite authority and power of the Bible. At the confirmation of his sons the Emperor said:

In your instruction you have read and heard many sublime and beautiful works of great statesmen and poets which have elevated and inspired you. And what German youth will not feel his soul filled with enthusiasm by the words of our Koerner and of our Arndt! But they are human words. Nothing equals the words of our Savior. And this I say to you, so that when in the near future, in the whirlpool of life, you hear different opinions about religion, principally about the person of our Savior, you may be able to defend it. No words of a human being have ever been able to inspire people of all races and of all nations to one and the same aim, namely, to lay down their lives for him. And this miracle can only be explained by the fact that the words He said are words of the living God, which bring life, and will live after thousands of years, when the words of the wise men have been forgotten.

A TRAMP ON TRAMPS

We sometimes find truth and candor in unexpected quarters. The tramp problem has been a long one and a serious one. The *Methodist Recorder* gives an account of a convention of tramps in which the question of the origin or cause of the tramp evil was freely discussed. Many theories were advanced and many solutions proposed. These discussions were in the form of essays of a hundred words each in which each contestant was to give the reasons for their present condition in the space of a hundred words. There were three hundred who read essays. Among the writers was one who gave the following five reasons for the present condition of the tramps of the country. We give the substance of this essay and the *Recorder's* comment on the same:

(1) Unrestricted immigration. This brings so many foreigners to this country that there are not jobs enough to go round. (2) Incompetency, both from birth and bad habits. Employers take only the best men; we are not the best; so they do not take us until they have to. (3) Selfishness of employers. They ask their employes to work too many hours, thus shutting out men from possible jobs. (4) The drink habit. Employers wish men upon whom they can depend; they can not depend upon a

drinking man. (5) Drifting away from religion. Here is a man who has the marrow of the situation. He is a Socialist of the first water. He knows and acknowledges the part which drink has in the problem. He knows that industry will not give employment to the drinking man when it can get sober men. Here is a tramp who is able to recognize the effect which bad habits will have upon opportunities of employment, and yet he persists in his course of life. No; men are not tramps through ignorance. It is not so much a physical as a moral lesion. If men were really religious there would be no tramps. The tramp was right when he assigned "drifting away from religion" as a principal cause for the condition of the tramp.

MY MISSION

I was longing for a mission—
Fancy made it something grand—
Something that would win the praises
Of the world on every hand.
So I squandered time in waiting
For the chance that never came—
Quite forgot to think of others
In my longings after fame.

But one day I had a vision
Of the needy ones near by
Of the hearts that starve with hunger
Till they faint, and fall, and die.
Starve for little deeds of kindness,
Or a word of hope and cheer,
And the smiles that cost so little
But can make it heaven here.

Then it was I found my mission,
Knew what work God meant for me.
And I cried, "Forgive my blindness,
Now, at last, thank God, I see!"
And my heart, that had been selfish
In its longing to be great,
Saw great fields of labor waiting
For me just outside my gate.

So I seek to scatter sunshine
In a dark and cheerless place;
Loving words have given courage;
Smiles have cheered the tearful face.
In the joy of helping others
God's good time I waste no more
Since my life has found its mission
Waiting at the very door.

—Eben E. Rexford.

THE SUPREME EVIDENCE

We have always contended that the supreme and unanswerable proof of Christianity is its power to make good men out of bad men. This is its final and decisive challenge to skepticism, and wherever allowed the opportunity it furnishes these demonstrations of its truth and its power. This is an argument which no man can answer. It is a feat which has baffled the power of the will, all the abilities of education, all the influence of environment and every other agency to which men have ever looked for an explanation of this phenomenon of making a good man out of a bad one. The trophies of Christianity in this respect have strewn the track of time all along down the ages, and continues to add to their number daily wherever it is allowed the right of way with a human will. William T. Ellis says with truth and force:

The final proof of Christianity is—Christians. It makes men of those qualities of character which have come to be designated by the

word "Christian." As we may fairly judge Buddhism by Buddhists, Confucianism by Confucianists and Mohammedanism by Moslems, so we may test Christianity by its Christians. That proposition opens up to us a vista of the noble men and women we have known—the holy mothers and strong fathers, the persons who have won to greatness of character and service because of their religion. The unselfish and helpful folk whom we call to mind are legion. We recall, too, that the persons among our acquaintances who have stood for the highest ideals of refinement and culture and citizenship have been Christians.

GROWTH OF FAITH

We once heard a preacher ridicule growth of faith. We have no sympathy with such ridicule. Faith is susceptible of growth, and there is something radically wrong where faith does not grow. It should grow and develop with the years. It is right to pray to God to increase your faith. Let us have faith and seek faith's increase in larger faith and in all the accompanying blessings which will attend its normal development. There should be growth in all the graces, possessions and powers of the Christian life and character. The truth is, the one unceasing, tireless and insistent cry and endeavor with all of us should be growth and advance in all things pertaining to the divine life. We should never be satisfied until within the glad gates of Heaven we are safely gathered with Him forever. Even then we believe there will be discerned elysian fields of triumph and holy endeavor which will open to our astonished vision, so that our cry and aim, even there, will continue to be onward and upward and higher and higher. The *Lutheran World* says:

Faith grows, for no one of us understands or believes all at a flash. The disciples prayed, "Lord, increase our faith." Jesus showed them that faith lies on the line of obedience. As we go on in the good way of the Christian we are cleansed, and as we obey we learn to believe. The reward of obedience is confidence in the one obeyed. Hence to increase faith one must use what he has. He must believe all that he is able to believe. He must cultivate his faith, and should never suffer himself to admit to himself that he has but a weak and uncertain article of faith. The very admission is weakening and may be fatal to what is highest and best in a man. Certainly it is just as meritorious to cultivate faith as to cultivate doubt and much more satisfactory and helpful to what is good.

Let it be especially remembered also that faith grows with good works. The more a man puts his convictions into practice, and finds them practicable, the stronger those convictions become. There is a law against hiding the talent in a napkin. We must work the works of him who sent us, for the night cometh when we can no longer work or see. God calls us to be workers together with Him, asks us to become partakers of His holiness and promises us strength according to our need. If we have but faith as a grain of mustard seed our Lord exhorts us to cultivate even that. It is enough, it is declared, to remove mountains. God does not ask us to use what we have not, but He does insist upon our diligently using what has been entrusted to us. Therefore let us cultivate our faith. Our power as Christians depends upon our faith, faith in the Word of God.

"A LITTLE CHILD SHALL LEAD THEM"

How often God has marvelously shown His grace and power in little children. So often these children have gotten a great insight into His gracious power to save and keep and guide. God honors faith whether in an adult or in a little child. It is the faith and love—not the age or size of the person at which He looks. There is nothing more beautiful than the faith and love of childhood. It is so fresh and simple and direct and soulful. How we are often rebuked by this childish trust. The following incident from the *Christian Observer*, illustrates this point:

A little seven-year-old boy fell into one of the deep excavations for the New York subway one day, and was taken, bruised and suffering, to the nearest hospital. When the doctor began to examine his injuries little James drew a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel better. I always sing when I feel bad."

"All right, you can sing," said the doctor, and James began. So brave and sweet was the childish voice that after the first verse there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little, but struck up his singing again. The nurse and attendants, hearing the sweet, clear soprano, gathered from all parts of the building, until he had an audience of nearly a hundred. Through all the pain of the examination, the child never lost the tune; and everybody rejoiced when the doctor announced:

"Well, I guess you're all right, little man; I can't find any broken bones."

Then he was taken home, not knowing in the least what a courageous lesson he had taught every one within the sound of his voice—and to many beyond it, for a newspaper reporter told the story in one of the big dailies the next day. Many a reader felt the help of that boyish sentence, "I always sing when I feel bad."

THE SABBATH SCHOOL

The Sabbath school owes its worth and influence wholly to the fact that it is God's Word with which it deals. This gives it its dignity and its influence, and it is this which has brought to it the blessings of God so richly in all the past. It is a noteworthy fact that many of the great and notable of the world have confessed their debt to the Sabbath school, and were regular attendants upon it. It is not a sign of maturity and superior intelligence in youngsters to hear them pooh-pooh the Sunday school as beneath their years and attainments, but is a sure sign of the very opposite. Men and women never get too old to attend and be benefitted by this agency in God's kingdom. The Bible which the students study is an exhaustless book, and we never fathom it fully. The more we study it the more we find there is, down below our deepest achievements, to be learned. Acquisition of knowledge in this Holy Book only whets the appetite for more, and we are more inclined to go deeper and deeper. We thus drink at this blessed fountain, and yet are ever dry, albeit we are refreshed by every draught. An exchange in discussing the names which have appeared on the Sunday school roster, says:

That the Sabbath school in the dignity of its work and the degree of its worth did not always fail to appeal to men is seen in the fact that many public men have been and are connected with it. President McKinley was for many years a Bible-class teacher. Benjamin Harrison was also a Bible-class teacher, while his grandfather, William Henry Harrison, the ninth president of the United States, was a Sabbath-school superintendent at the time of his election. President Roosevelt, while a student at Harvard, taught a Sabbath-school class. Justice John M. Harlan, Justice David J. Brewer, and Judge Stanton J. Pelee, were Bible-class teachers. John Wanamaker, former Postmaster-general, said at the World's Sabbath-School Convention in Washington, D. C., in 1910: "I've been in Sabbath-school work continuously for sixty-four years. I've been a Sabbath-school superintendent nearly fifty-five years. If I could live my life over again I would like to give twice as much service." William Jennings Bryan, Secretary of State, said less than a month ago that he went regularly to Sabbath school, and added: "I'm fifty-three and I enjoy the Sabbath school as much as I ever did in the days of my boyhood." How many of us can relate our first religious impression, or the first home-training supplementary influence to the Sabbath schools of our childhood!

THE INFINITE SKILL

Man is a wreck at best, and but for the infinite skill and power of God in Christ would be hopeless. Sin mars and ruins. What sin can do is seen every day in the human wrecks scattered along the way of life. Character gnarled, marred, twisted and misshapen—this is sin's work, and in every case it is but the hopeless wrecked monument of what grace might have made of the marvelous possibilities which were thus wasted and ruined. O the infinite wisdom and grace and love of our God! If we would only give Him the chance, what He would do with any of us, even the most misshapen and marred. We never look at a poor, debauched wreck of rum that we do not think what God would have made of the possibilities ruined in that man, had He had a chance. What superb manhood, what noble character, what fine powers of achievement might have been, where now only the marred visage and bleary eyes and bloated form and worse than lost manhood appear. Why will men rob God of a chance and themselves of their solitary hope in life? Is it not passing strange that a man will deliberately, for a mere fleeting thrill of sensuous pleasure, throw away immortal chances and eternal possibilities of loftiest being and destiny? What fatuity, what incomprehensible blindness befalls men that they can commit this stupendous folly which is so far beneath their calling and their destined achievement as creatures made and redeemed by the God of heaven. Worse than a child of the King of England, heir to a great throne, deliberately thrusting from him the crown and choosing life and debasement in the slum with drunkards and debauchees and harlots. This is not as great folly as the child of the King of the Universe deliberately throwing away the crown of glory and dignity and noblest destiny with which God his Father waits to invest him for two worlds, and choosing poverty, debasement, death and hell instead. O let the Divine Sculptor have

you, even though already marred and started on the road to ruin. He can take a spoiled life and make it all beautiful and glorious. Like Michael Angelo with the misshapen marble as related by an exchange:

In Florence, Italy, one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy errand. When the statue was unveiled, three hundred and fifty years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture.

But the strangely winning thing in the story of that statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless, and thrown away. For years the block lay in the back yard, soiled and blackened, half hidden among the rubbish. At last Michael Angelo saw it and at once perceived its possibilities. Under his skillful hands the stone was cut into the fair and marvelous beauty which appears in the statue of David.

WHY WE GET TIRED

Yes, we get tired and awfully so. You ask why? Well, we will tell you. The seeming immortality of the nonsense and extreme folly of skepticism makes us tired. The infinite power and dexterity of the ability for self-resurrection which is possessed by the perversity of unbelief in or rejection of the Bible makes us, O, so tired. The kaleidoscopic celerity of the changes of the immutable discoveries of science which utterly demolish the Bible at the appearance of each of the rapidly-moving discoveries makes us profoundly fatigued. It tires anybody to have to run fast enough to keep up with this immutability of the deductions of science which invariably demolish the good old Book. Science, repudiating the teachings of the Bible as to the origin of things and cognate beliefs, has for a hundred years been busy producing its spawn of contradictory theories on the subject, and has utterly tired out reading men and thoughtful men by the merciless velocity with which they create and reject and substitute and repair and amend and reconstruct and renew and reject and bring forth anew fresh theories—endless, rapid, self-contradictory, self-destructive, foolish and fallacious, speculative, but conclusive and foolhardy, on this subject about which the Bible alone can and has spoken reliably and authoritatively. U. G. Wilkinson, in the *Gospel Guide*, says:

It is said that more than one hundred geological theories that infidels supposed proved the falsity of Bible teaching on the account of creation and the origin of things during the past hundred years, and which caused the world to ring with their exultations that the Bible was false, has been exploded and abandoned at least an average of one a year, and each new theory, when advanced in its unhatched form, speaks with the assurance of omnipotence to overthrow the wisdom of the ages, and contradict the Word of God.

I notice that when I keep very long at the job of straightening my neighbors, I get a little sidling myself.—C. A. McC.

THE OPEN PARLIAMENT

AN APPEAL TO THE UNSAVED

J. H. COOPER

"Him that cometh unto me I will in no wise cast out."—John 6:37.

My friends, did it ever occur to you that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life"? Well, He did, and if you will take your Bible and turn to John 3:16 you will find that this portion of Holy Scripture declares this statement to be a fact. Jesus Christ did not come to associate and mingle with believers only. "He came to seek and to save that which was lost" (Luke 19:10).

O, my friends, have you ever stopped to consider what lies beyond this finite, earthly existence? If you have not, I beg of you, *stop!* and consider this important question.

Most people shrink from the higher life because they think it will rob them of their pleasures, or interfere with their business pursuits or ambitions in life. This is quite true, that is, if their pleasures, ambitions or professions are wrong; but if they are right, the Christian life will only multiply their happiness and increase their capacity in every way. I am fully aware that many people lead good, clean lives, and possibly they never have wronged any one; but even this is not sufficient to save their souls. You may be ever so righteous in your own eyes and in the eyes of your friends about you, but if you do not accept Jesus Christ as your personal Savior, you make God a liar, because you believe not the record that God gave of His Son (1 John 5:10).

When Adam sinned, the whole human race sinned seminally, hence all infants are born with a corrupt nature, though they did not sin personally. Jesus Christ, the Son of God, came into the world to save us from our sins. He was "stricken, smitten of God, and afflicted" (Isa. 53:4). God "made him to be sin for us" (2 Cor. 5:21). His head was crowned with thorns. If anybody could have been saved through legal obedience and good works, Jesus Christ might have stayed in heaven, enjoying forever the throne of His glory; but Adam sinned, hence, the whole human race. Therefore it became necessary for God to make some provision whereby we could be saved, or redeemed.

When I think that God gave His Son, Jesus Christ, to save those that would come to Him from their sins, I often wonder why it is that people can have the heart to say that "God is not just." God has made a provision whereby all can be saved, and what more could we expect? And now that God has done this, He expects us to do our part, to give up our sinful life and be "born again," not of the flesh, but of the "water and of the Spirit" (John 3:5). The Bible says: "Except a

man be born again he can not see the kingdom of God" (John 3:3). Many people do not understand what this means, that is, to "be born again." The necessity of the new birth grows out of the incapacity of the natural man to "see," or "enter" the kingdom of God. However gifted, moral, or refined the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom, for he can neither obey, understand,

have been, if you will "repent and believe the gospel" (Mark 1:15), for it is God's will that none should perish. "Saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live" (Ezekiel 33:11).

All through the Bible God implores the sinner to come to Him. He says: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

This invitation from the Lord does not pertain to any certain class of people, it is for all: white, black, rich or poor. Remember! "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10); "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God" (Rom. 15:11).

People can go on rejecting Jesus Christ and His gospel in this life if they persist in doing so, but when they come to the dividing line which separates time from eternity, they will know that the truth is in Jesus; but alas—know it too late.

The natural, unregenerated man living in his senses, drinking in of the pleasures of a self-centered life, is not to be blamed for not wanting to give them up; but, if he realized the greater power, the keener sensations, the holier emotions, the sweeter love, the more tender affection, the higher vision, the nobler impulses, the grander experiences of the higher life, you could not keep him out of it, no matter what it cost him.

I remember when I used to scoff at Christianity, but shortly after my conversion I learned that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Therefore if any man be in Christ he is a new creature; old things are passed away and behold, all things are become new" (2 Cor. 5:17).

We can have many secrets from our dearest friends, but it is impossible to deceive God, "For God knoweth the secrets of the heart" (Psalms 44:21).

My friends, I implore you to accept Jesus Christ as your personal Savior, for God is full of love and tender mercy. He loves all sinners but hates their sins. Do you ask why Jesus Christ was crucified on the cross, and why "the Word was made flesh and dwelt among us"? (John 1:14); and why "Jesus Christ died for our sins, according to the Scriptures, and was buried, and rose again the third day according to the Scriptures"? (1 Cor. 15:3, 4). Do you ask why all this was done, my brethren?

Let the Word of God answer: "For God

AT TURN OF THE ROAD

*

At the turn of the road is the joy that we missed.
The treasures ungathered, the crosses un-kissed;
For life is a duty, and duty a good,
But all will be changed at the turn of the road!

At the turn of the road all is clear—all is plain—
And our sorrow will cease from her endless refrain.
The flowers that were blighted will blossom anew;
The false will be fathomed, most lovely the true!

At the turn of the road there'll be nothing to fear;
The cares will be lacking that harrow us here,
And hunger and heartache and longing—each one
Will melt like the mists that encounter the sun.

At the turn of the road all is bright—all is fair—
No weariness, worry or want will be there;
No perils will threaten, no tempests will rave,
No tears will be mixed with the dust of the grave.

We stumble today, for the road is uphill,
And the clouds that are o'er us seem omens of ill;
But joy comes tomorrow! the good that we sowed
Will ripen at last, at the turn of the road!

Oh, life is a riddle not easy to read,
That darkly we scan through the glass of a creed;
But vapor will vanish, the blissful abode
Of the Spirit appear—at the turn of the road!

In bounteous plenty we'll find at the last,
The bread that of yore on the waters we cast;
And sweet will the savor that waits with it be,
When the Master shall break it to you and to me!

Venit McDonald Porges, in Christian Observer.

nor please God. Dear reader, if you are not a child of God, you may ask, as Nicodemus did, "How can these things be?" (John 3:9); but I can assure you that when you have this experience you will not doubt the origin of it, for "he that believeth on the Son of God hath the witness in himself" (1 John 5:10); and "the Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Jesus said: "Him that cometh unto me I will in no wise cast out" (John 6:37); so, my brother, it makes no difference how great a sinner you are, or what you

so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

Above all, do not forget that God is calling you to forsake your sinful life, so that when you come before the judgment bar He will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord" (Matt. 25:21).

On the other hand, if you still persist in rejecting Jesus Christ and His gospel—then, when you appear before the judgment seat of Christ, you will be greeted with these cold and harsh words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

First Things First

What are the most important things in my life? What duty should come first? Among many claims upon my time, my strength, my money and my affections, which shall have the preference? These are questions of great practical moment in the daily life of every sincere man. As is the case in every other thing that concerns our present or eternal welfare, the Word of God supplies the answer. If we truly learn and consistently choose the most important, the first things in life, this will save us from the waste of doing many things that are unimportant, unnecessary, trivial and trifling.

1. The *first* and most important commandment is to love God with all the heart, soul, mind and strength. This comes even before love to our fellow men (Matt. 22:35-40).

2. Loyalty to God and His cause must be put *first* before all self-interest (1 Ki. 17:8-16; Matt. 6:33, 34; 8:19-22).

3. Giving to charity is of no value before God until one has *first* given himself to the Lord (2 Cor. 8:5, 12; 1 Cor. 13:3).

4. The *first* and best of our earthly goods is to be given to God and His cause (Ex. 22:29, 30; 23:19; Num. 18:12, 13; Prov. 3:9, 10).

5. The *first* thing to do before starting the Christian or the sanctified life is to quietly and honestly count the cost, determining for time and eternity to pay the price, what ever it may be (Luke 14:26-33). Only religion built on this foundation lasts or will stand the test.

6. Inner cleansing must *first* be accomplished before outward observances of religion are of any value before God (Matt. 23:26).

7. It is necessary to straighten up things that are wrong with our fellow-men *first* before God will accept us (Matt. 5:23, 24).

8. We must examine and clear ourselves of all wrong-doing or blame *first* before we are justified in criticising others (Matt. 7:1-5; John 8:7).

9. Our own relatives and friends are

the *first* ones to pray for and preach to after we have become saved or sanctified (John 1:41, 45; Acts 1:8; 1 Tim. 5:4).

10. Knowledge of God and His will should be sought *first* before riches, honor or worldly wisdom (1 Ki. 3:9-12; Prov. 3:13-18).

11. The best and surest way for one to become *first* or greatest in honor before God and man is to make himself last or least in sacrifice and service (Matt. 20:26, 27; Mark 9:35).

HOLINESS IN BUSINESS

H. B. P. CIPRICO

"Not slothful in business, fervent in spirit, serving the Lord."

The question has often been asked, "Can a Christian, who is in the enjoyment of a deep religious experience, enter into business as it is now conducted in this day and age and maintain victory in his soul, and at the same time make a success from a financial point of view?" This question has been answered not a few times in the affirmative, and many examples have been pointed to as evidence of a successful business career on the part of some deeply pious persons.

Personally, I should like to answer that question, and give my views from an experience of fifteen years as a traveling salesman. There is no field of labor, to my mind, better qualified to produce a strong Christian character than in the crucible of modern commercial rivalry, provided the person involved is disposed to "count everything but loss for the excellency of the knowledge of Christ." A thousand opportunities arise daily for the practice of the Christian graces.

Surrounded by greed and selfishness on every hand, and a spirit of strife for first place, a wonderful chance is afforded to give way and prefer to let your competitor get in ahead of you. This is not considered good business, but it is grace, and grace is what we are talking about. To speak well of your competitor is not common, so here is an opportunity to be different. So many and varied are the openings provided in the business life for self-denial and sacrifice, and the practice of the Christian virtues that it becomes a most excellent school for the training of patience, long-suffering, meekness and gentleness. Alas, however the sad truth is that few, very few, of God's people are equal to it. For a time they run well, but seeing that it does not pay to be different, they float with the tide and soon become "like other men," though they may continue to profess faith in Christ.

To be like other men, does not necessarily imply dishonesty or evil practice of any kind. It is simply to get a view of business as something apart from religion. This is the world's view.

The business world does not object to negative goodness. No fault will be found with a man who does not drink or smoke or join lodges or have any bad habits, provided he is purely negative in his statement of fact. If, however, he follows a plan of positive righteousness where he

gives God glory and injects the religious element into his life and conversation, he then becomes a marked man. He is put down as an extremist, as a stirrer up of strife, and a controversialist. All hell is at once stirred to its depths the moment God is exalted in the business realm. He may or may not succeed in a temporal sense, much depending upon his ability and other essential requisites, but so far as grace is concerned, if he is true he can start a miniature revival of his own anywhere until he is either kicked out or falls out if untrue through compromise. Only a few—just a mere handful—of God's people have had the courage to go through and stick through on the blood and fire line in business life. The same fight that assails the minister who, getting the light on holiness, dares to live and proclaim the truth to congregations of backslidden and ecclesiastical bound professors of religion, is the heritage of every layman who takes religion into business and gives God the glory. The element of faith is as necessary in one as the other. If the devil will dispute the way in the ecclesiastical field, which he now largely controls, how much suppose ye will he growl at and fight the faithful pilgrim of God in a province all his own. If God prospers the faithful man so that much of this world's goods are entrusted to him, and he grows rich apace, he will find himself beset by temptations to self-indulgence, pride and vanity, and unless he sets himself to pray much, will probably be overcome and dry up and be petted into a hypocrite at the last.

It is a dangerous field at the best, though "God is able," and can and will deliver, and make His name great in an endeavor of this kind. Partnerships are especially fatal, unless both parties, or all parties, are seeing eye to eye, and enjoying a full measure of the Spirit, and who desire only the glory of God and the salvation of souls. The world has yet to see what great things may be attained by glorifying God in business, and making it a channel for His blessing, and keeping it consecrated to His use and for His glory.

REAL NAZARENE-ISM

J. GLENN GOULD

No subject since the day of Pentecost has stirred the Christian church more deeply than the subject of second-blessing holiness. Arguments pro and con have been submitted; great men have preached and enjoyed the experience; others fought it. It has been represented and misrepresented, but in spite of the world, the flesh and the devil, friends misrepresenting and foes misrepresenting it, holiness is winning out. Thousands upon thousands have obtained the wondrous, sin-destroying experience, and this land is covered with churches dedicated to "the especial promotion of scriptural holiness."

This is not a new doctrine, by any means, although some have credited us with being the originators of it. But the blessed doctrine of perfection, holiness, entire sanctification, the "second blessing"

(which terms are all synonymous) is as old as God himself. We read in Gen. 1:26, "And God said, Let us make man in our image, after our likeness." Now, does God have a physical image, a physical body? No. Then the "image" referred to in the above passage can not be physical; but, since "God is a Spirit," it must refer to His spiritual image. And what is the spiritual image of God but one of *holiness*? Therefore man was created in holiness, thus making the normal condition of man one of holiness. And what God undertakes to do in the work of full salvation is to reclaim us from a state of abnormality and make us just natural. I fail to see how any right-minded person could object to such a wondrous experience.

Some people will say, "Your theories all sound very nice, but have you any scriptural proof of persons having received the experience?" Yes, bless God, we have. We read in the first chapter of Job, that God told Satan that Job was "a perfect man;" and when God says a thing, it is to be relied upon. We also read that Enoch walked with God until finally there was none of Enoch left, but it was all of God. The Lord also recognized that Hezekiah had walked before Him with a perfect heart. Yes, thank God! the experience is haveable, liveable, and enjoyable.

This is the blessed doctrine that our Pentecostal Church of the Nazarene is based upon; this is what we stand for; this is the doctrine God has raised us up to promote. Real Nazarene-ism, then is just *HOLINESS*, pure and undefiled; and a real Nazarene is one who "loves God with all his heart, mind, soul, and strength," and "his neighbor as himself."

TEXTS EASILY MISUNDERSTOOD

"One Baptism."—Eph. 4:5

A more familiar phrase than these two words could scarcely be quoted from the New Testament: nor do we know any other two words in all the inspired records so much abused. Tens of thousands of believers use them so very familiarly, it would seem they were better understood than any others; but alas: what confusion!

One says, "One baptism," we have got it: we have a priority on the only baptism there is; all others are not baptism.

Another says, "One baptism." That settles it; there can be but one mode employed in this New Testament rite, and ours is the right one.

Still another will say, "One baptism." Then as there is a baptism with the Holy Ghost we know of, there can be no baptism with water." It is not our purpose to discuss these several views and thereby add to the confusion we already have. Such discussion would only bring forth its own kind; more confusion. But whence is all this babble? It has come about by taking two words out of the connection in which the Holy Ghost once placed them, and using them in an isolated way, as if they said and meant that which they

do not mean. No text should be so removed from its proper settings, so disrebed and stripped completely of its surroundings, that it is no longer the Word of God, but rather the plaything of a juggler.

We should notice in this connection two parties in the Ephesian church. The one were Christianized Jews, and the other converted Gentiles. Before these parties accepted Christ there existed a very strong disparity between the two. We can not use all the Scriptures in this connection, but ask the reader to read from Ephesians 2:12 to 4:6, and notice these conditions and their removal. The Jewish believers were once insulated within a middle wall of ordinances and commandments, one of which was the rite of circumcision; while the Gentiles were isolated as foreigners, and strangers, aliens from the commonwealth of Israel, without covenant promises, having no God or hope in the world. But now in Christ Jesus they were brought nigh and peace was accomplished between these two parties, the middle wall of legalism was broken down, and the enmity abolished, being slain thereby. These foreigners were no more strangers but through Christ became fellow citizens with the saints and of the household of God.

Notice the conditions of unity, as they are expressed: "Made of both one," "Make in himself of twain one," "Both unto God in one body," "Both have access by one Spirit" (Jews and Gentiles), "Forbearing one another in love * * keep the unity of the Spirit, even as ye are called in one hope of your calling" (Jews and Gentiles).

"One Lord, one faith, one baptism," alike for both Jews and Gentiles. One God, one Lord, one Spirit, one faith, one baptism, one body, one hope, one commonwealth, household, building, family, and fellowship—one all in all, for all and to all. No middle wall insulation nor uncircumcision isolation, but all things alike for Jews and Gentiles. Hallelujah!

THE MARRIAGE SUPPER OF THE LAMB

MRS. LUCY WHITNEY

Jesus Christ died to redeem the world. God the Father to reward Him for His sacrifice designs to give Him a bride from the redeemed. He prepares a marriage supper, and bids the Church to come and be united in the bonds of holy matrimony, in Christian perfection, with Christ the Bridegroom of their soul. "He sent forth his servants to call them, that were bidden to the wedding, and they would not come." God's servants today are calling the Church to sanctification, which is nothing more than consecrating ourselves to Christ, as the bride gives herself to her husband: "For better or for worse, for richer or for poorer," or whatever may come. As Paul says in 2 Corinthians 6th chapter: "Approving ourselves unto God. By honor and dishonor, by evil report and good report, in much patience,

in afflictions, by longsuffering and by love unfeigned." But the vast majority of the Church, the called ones, will not come.

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage."

God shows marvelous patience. He sends forth other servants to tell of the good things prepared. They tell of the blessedness of the way. They plead, "Come ye, buy and eat, yea, come, buy wine and milk, without money and without price." They tell of the fountain, opened in the house of David for sin and uncleanness. They tell of the table prepared in the presence of our enemies. But they made light of it, and went their ways: one to his farm, another to his merchandise. So the church is doing today. They mock God's servants, they sneer at the idea of living without sin. Some say sanctification is a good thing, but not meant for every one. Some accuse them of dividing the Church, and in various ways they make light of the invitation God's servants are bringing; and they go their ways, trying to satisfy the hunger of their souls by the pleasures and business of this world.

"And the remnant took his servants and entreated them spitefully, and slew them." So they are doing today. Some reject and some turn away, and the remnant spend their time and strength fighting holiness, and treating God's servants spitefully. "But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers." The Church and people that reject holiness are destroyed spiritually, and God no longer counts them as His people. But the Bridegroom must have a bride; His sacrifice must not go unrewarded, so the Father says to His servants, "The wedding is ready, but they which were bidden were not worthy; go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So God has sent His servants into the highways of the world, and they are gathering together all they can find who are willing to become the Bride of the Lamb. So the wedding shall be furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having on a wedding garment? and he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." The king has provided a wedding garment for the bride; and no one may partake of the marriage supper except they have washed their robes white in the blood of the Lamb.

God grant that we may all heed His call and be among those who shall sit down at the marriage supper of the Lamb.

WARREN, PA.

Mother and Little Ones

YOUR MISSION

[This hymn was a favorite of Lincoln's, who, when he first heard Phillip Phillips sing it, said: "Tell him to sing it again, but don't say I asked for it."]

If you can not on the ocean
Sail among the swiftest fleet,
Rocking on the highest billow,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boat away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley,
While the multitudes go by.
You can chant in happy measure
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command,
If you can not toward the needy
Stretch an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Savior's feet.

If you can not in the conflict
Prove yourself a soldier true.
If where fire and smoke are thickest
There's no work for you to do,
When the battlefield is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not they stand idly waiting
For some greater work to do.
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard;
Do not fear to do or dare.
If you want a field of labor
You can find it anywhere.

WAS IT A FAILURE?

The long red rays of the setting sun streamed through the vine leaves that overhung a wide porch, and cast a glow over the figure of a woman reclining on a couch. Advancing years were beginning to arrest the once elastic step, dim the bright eyes and break down the ambitious, energetic spirit.

Consequently, instead of looking forward with hope and courage, she was looking backward sadly and regretfully on the past, thinking whether life had been worth living.

She had been beautiful, wealthy and attractive a social leader, but now all this seemed slipping away, and, after all, what did it amount to?

"My life has been a failure," she sighed. "First my ambition was to be a musician, but I had not courage and self-possession or the necessary physical strength. Then I turned to literature. I had a facile pen, good descriptive powers. My articles were generally accepted, and I often had words of appreciation from admiring friends, but never all together received enough remuneration to pay for the paper and postage, to say nothing of time and mental toil. I did not write for that, but I had an anxiety for name and fame. Then, like Mrs. Boffin, I 'went in for society.' Increasing wealth, a new and elegantly-furnished house, a taste for pleasure, and enjoyment of refined and cultured society, all made it easy for me to enter the charmed circle, and for several years I was not only a leader but an arbiter of my set. But did it pay? No. The care and anxiety, the continued rush and round of excitement palled upon me. I grew sick and tired of it all and withdrew from it. And now what has life brought

me? Only a sense of failure of all my ambitions, regret and disappointment."

But was all this true? Let us see some of the incidents of her life—things she knew not of, or had forgotten.

One evening she lingered in the twilight over her piano, her fingers caressing the cool ivory keys. She drifted almost unconsciously into "Jesus, Lover of My soul." Next door, near an open window, lay a young man, sick, and discouraged from ill health, loss of friends and property, bitter against God and man, with nothing to hope or live for. He thought of suicide.

The sweet, sympathetic voice, the thrilling music, the earnestness and power of the words, arrested his attention and touched his heart. As each verse went on, involuntarily his convictions glided on with it. The words and their meaning took possession of him. The words

"Thou, O Christ, are all I want,
All in all, in Thee I find,"

seemed the voice of God to his soul, so true, so expressive, so—just what he wanted and needed. Then, as the thrilling voice went on,

"All my trust in thee is staid,
All my help from Thee I bring,"

the warm tears gushed from his eyes, all his bitterness melted away, he yielded himself to God. He arose from his couch, with a new lease of life, full of faith and hope and courage—a soul saved! But she knew naught of this. She thought she had merely whiled away a passing hour!

She wrote a little sketch, a slight, graceful trifle; so little, she thought, that when it appeared she merely glanced over it, to see that it had no glaring typographical error, and did not think of it again.

It was a story with an unobtrusive moral, that duty, however painful, is its own reward, the cross blossoming into a tree of life. It attracted the attention of an unhappy wife, the victim of a loveless marriage. So miserable was she that she was thinking of breaking her marriage vows, and, with the object of hurting another, injuring herself worst of all. In the hope of revenging herself on her husband for his ill treatment and cruelty, she would forsake her children to the cold charities of the world, break up her home and ruin herself. This simple story fell into her hands and appealed to her heart and conscience. She took it into her soul and learned the sweets of self-renunciation. Life, bitter and distasteful, took a new aspect. Self-denial, a consideration of the rights and happiness of others, instead of her own, looked attractive in her eyes. Her heart became softened and turned toward her little children, almost abandoned, and her husband, cruel and trying as he was, her sweetness and love and affection won him.

Thus the happiness of a family, the salvation of the children and the love and respect of husband were the result of this careless little story. But the author knew naught of this good deed.

How many such things, the uplifting effect of unconscious influence, will be among the sweet surprises of eternity!

When she had interested herself in social matters, wealth enabling her to dispense a lavish hospitality, her dainty teas and musicales became a feature, and she fathered around her not only the best in her own, but guests from other cities.

Thus she had the pleasure of entertaining as a visitor in her own home a lady of national reputation, a writer, a lecturer, who had traveled extensively and whose talent, beauty, wealth, culture and winning personality made her a leader.

What could such a one desire, what unsatisfied wish could she have? And yet one night, after a brilliant social function, as the two sat together over a dying fire, this

beautiful woman, on whom life had apparently showered all gifts and favors, in a confidential moment, opened her heart. She was utterly discouraged. "I can not express," she said, "the emptiness, the longing, the unsatisfied feeling of my heart. The vanity of a life spent only for pleasure, for self-indulgence, for enjoyment and the admiration of others! I know how Solomon felt when, with all the world could bestow—wisdom and power, wealth and honor and pleasure, gratified longings and satisfied ambition—he said, 'Vanity of vanities, all is vanity!' I can appreciate the feeling of Lord Chesterfield, who, at the topmost wave of the best society of London, on seeing a dog, sighed and said, 'Oh that I were that dog.' How unsatisfying is everything in the world! I sigh amid it all! Ah, me!"

"My friend," returned the other, laying her hand tenderly on her shoulder, and irresistibly led to say, "It is the natural hunger of the soul for God. Worldly things can not satisfy—things that perish in the using. We need something else—higher, more lasting"—

"I know, I know," she interrupted, impatiently, shrugging her shoulders. "But where shall I find it? Have I not tried everything—Christian Science, the occult, New Thought? All is the merest chaff. Where shall we find truth?"

"In the old, old gospel," earnestly, her words filled with power. "In the religion of Jesus Christ. There is nothing better, nothing so good"—hesitating a little to say this to this brilliant, worldly woman, and yet irresistibly impelled by something out of herself. "Nothing else will satisfy. Nothing besides is lasting and eternal."

She fixed her beautiful eyes, wide open, eloquent, questioning, on the face of her friend, the tears sparkling on her long, dark lashes, as the conviction of truth entered her soul.

"You are right. I believe it with my inmost heart. And I will seek it until it is mine."

And she did. With all the earnestness and determination of her nature she sought the pearl of great price, and consecrated her home and life to the service of her Lord. The friends drifted apart. She never knew all the results of her words. But who could estimate all the good this gifted woman was capable of doing when all her gifts were used for the glory of God!

And if we are responsible not only for what we do but what we are instrumental in having others do, this woman, had she only done these three things, which were so wide extended, so powerful in their effects—was her life a failure?—Alice Bishop Mason.

A LITTLE TALK AT DINNER

The girl had been married five or six years, and in the main was happy and still "the Girl." Her intelligence and charm, together with her husband's sincerity and kindness, had made for the couple a circle of friends and acquaintances that included many of the "best" people in town, which, of course, is too often taken to mean merely the people of most wealth and highest social position. The only flaw in the Girl's happiness was the modest size of her husband's income.

Today she had been one of the guests at a little reception. "The Davises are charming people," she remarked that night at dinner. "I wish we could see more of them."

"Well, I don't know why we can't," her husband answered, cheerfully. "Joe Davis was a close friend of mine in our school days. We'll have them down here."

"I don't know what they would think of our house after their elegant place," the Girl replied, doubtfully. "Everything about their home is so beautiful—so nice!"

"Why should we care what they think?"

"But don't you care?"

"Not in the least. This is our home; not any one else's. It is in keeping with our circumstances, and therefore it is honest, and represents us. My income is twenty-five hundred dollars a year. Joe Davis' is eight or ten thousand. Joe likes and respects me now—at least, I believe he does; but would he continue to if I tried to cheat

people into thinking we were richer than we are?

"You are not getting the happiness out of life that you should, my dear. There is too much 'Wait till we get the new dining room furniture,' or 'Yes, as soon as the floors are done over,' or 'Well, after my new dress is finished.' Aren't we cheapening our friends by assuming that they care more for these material things than for us? If not, aren't we cheapening ourselves by continuing to call them friends?"

"The Davises' house is better than ours, but the Mortons' is just as much ahead of the Davises', and I know Morton quite as well as I know Davis. If we try the Davis standard of living now, can we avoid the Morton standard by and by?"

"There is too much of this in our American life. I want to keep clear of it. Let us live our own lives, honestly and openly, enjoying the things we can afford and the friends who like us for what we are, and

The Girl thought at the time that the lecture was somewhat severe, but she could find no flaw in the argument, nor has she found any since—Exchange.

WHEN AGNES WON APPRECIATION

Agnes stood looking at the tray thoughtfully. She was thinking of what Miss Andrews had said at the last meeting of the Girl's Club: "There is a joy in doing things the best way we can, and when one honestly wins appreciation its price is beyond rubies."

"I don't believe I'll find the joy," said Agnes. "And as for appreciation, if Mrs. Winton is pleased she never says a word. It will just take up her time, and it won't do any good whatever. It isn't as though I were carrying poor food to her."

Still she did not take up the waiting tray. It was filled with a substantial meal in the everyday dishes, and it was for Mrs. Winton, who was in her room having one of her "bad days."

"Bad days indeed!" Agnes had once said indignantly to herself when some visitor consoled with the lady. "It's some one else that has bad days when Mrs. Winton doesn't feel well."

But after a moment Agnes began to unload the tray. She knew well enough how to prepare a dainty tray. Mrs. Winton, in spite of her fretful temper, meant well by her young helper, and she had given Agnes time off to attend an afternoon cooking class and had paid her tuition. One of the recent lessons had been on invalid cookery, and the teacher had especially emphasized the need of daintiness.

"I don't believe she will ever notice," said Agnes. "Likely she'll turn away without even tasting it; and if she could eat at all, the other was all right." Nevertheless, she took some smaller and prettier dishes for the tray. She gathered several nasturtiums to lay on the napkin. She poached a fresh egg to have it piping hot, and put it on a round of golden toast. The tea was just the right amber color, and the half orange was large and juicy. "It does look better," admitted Agnes, as she lifted the tray. "There is joy in doing things the best way. But she'll never notice."

Mrs. Winton turned her head with a frown of pain. "I can't eat," she said faintly.

"If you'll leave it on the stand a few minutes, perhaps you'll feel like taking your tea at least," suggested Agnes.

"Leave it," murmured the sick woman.

Mrs. Winton's sister came in as Agnes was leaving, and from the stairway Agnes heard her say: "Lucy, you must turn around and eat a little. See how appetizing your tray looks."

Thereafter, on Mrs. Winton's ill days, Agnes took time to prepare food especially for her. She learned, too, to stroke the aching head until the sufferer fell asleep. She knew when hot water bottles and extra pillows were needed. She heard no words of thanks and Mrs. Winton was as fretful and critical as before. But Agnes still searched after that ideal of doing the best she could. It was a hard place. The house was large, and most of the work fell upon

Agnes's shoulders. She always looked forward in the hope of finding a pleasanter place to work.

One noon when she carried up a tray she found Mrs. Austin, the doctor's wife, in the room.

"Agnes," said Mrs. Austin as the girl turned to go after making Mrs. Winton comfortable, "have you ever thought about being a nurse?"

"Yes," said Agnes, "I wanted to be one, but it is out of the question now."

"I have noticed that you are quite helpful about the sick room, and the doctor has spoken of it too. Why is it out of the question?"

"I haven't enough education. I was in high school only a year when father died, and I had to go to work. I inquired at the hospital, for I had wanted to be a nurse ever since I knew about it. I was too young then, of course, and they told me that nurses should have a high school education."

"Yes," said Mrs. Austin. "But that could be arranged in cases of special aptitude if the person were willing to do some home studying. I dare say by application you could prepare yourself by the time you are eighteen."

"O, do you think so?" cried Agnes eagerly. Mrs. Winton sat up from her pillows. "I don't want you to say another word," she said. "I won't have any one tempting Agnes away from me. She's the only girl I ever had that didn't get on my nerves. I don't know what I would do if she should leave."

Mrs. Austin smiled, and Agnes went back to the kitchen, her head in a whirl. Could it be that Mrs. Winton was fond of her? And was there a chance yet that her ambition might be realized? When the work was done, she went to her room for one of her old high school books. She would begin studying immediately.

As she sat at work that evening Mrs. Winton came into the kitchen and took a chair. "Agnes," she said, "I was just joking today when I said that Mrs. Austin wasn't to ask you to go away. If there is a chance for you to be a nurse, I want you to take it. I'll help you all I can, and Mrs. Austin is going to ask the doctor to lay out a study course for you."

"O Mrs. Winton," stammered Agnes, "you are too good to me!"

"There, there! You are a good girl. You've been very patient and industrious."

"Anyway, I'm just past sixteen," said Agnes, raising her head. "It will be two years before I leave you. And in the meantime we will try to find another girl. I will help her to learn your ways. And I'll never forget what I owe you."

"Then I want you to do well when you enter on your new work, and you must come to see me sometimes and be a credit to me."

"O, I will!" cried Agnes.

Agnes smiled when she was alone. "I know now what the reward of doing your best is. It's an opportunity to do better yet. If I'd just been going along any way, this chance would never have come. And it just grew out of my everyday work, though a year ago no one could have made me believe it would. And Miss Andrews was right. When one honestly wins appreciation, its price above rubies."—Girl's Companion.

"KISS ME—FAREWELL."

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river, not far from the City of Washington. They were going to a grove in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests the bell of a church in a little village about two miles off began to ring. It sounded in the ears of these thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to his

friend nearest to him that he would go no further, but would return to the village and go to church. His friend called to their companions, who were a little ahead of him. "Boys! boys! come back here. George is getting religious. We must help him. Come on, and let us baptize him by immersion in the water."

In a moment they formed a circle around him. They told him that the only way in which he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best."

"You all know that I am two hundred miles from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject until the morning when I went to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request, I knelt beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a night since have I dreamed that whole scene over. It is the happiest recollection of my life. I believe that until the day of my death I shall be able to repeat every word of that prayer. Then she spoke to me thus.

"My precious boy, you do not know, you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home, you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father can not afford the expense of your making us visits during the two years your studies will occupy. I can not possibly live so long as that. The sands in the hour glass of my life have nearly run out. In the far-off strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning from 10 to 11 o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!"

"Boys, I never expect to see my mother again on earth. But by the help of God, I mean to meet her in heaven."

As George ceased speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did any of these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their examples and their labors we should have a good illustration of the influence of a mother's prayers.—Bible Models.

The Work and the Workers

ANNOUNCEMENTS

NOTICE—Bro. Tom Brown has asked to be relieved from the district treasurership, and F. A. Hudson has been selected to look after its duties. Hereafter let all money for General and District Superintendents be sent to him at 13 Whitney Street, Cliftondale, Mass. This applies only to money for Superintendents.

CHANGE OF PLACE—The place of holding the Missouri District Assembly has been changed from Ellington to Des Arc, Mo., convening Thursday morning, October 16th, at 9 o'clock.—P. F. BRESEE, *General Superintendent*.

HELP WANTED—We would like to get in touch with a strong and reliable woman, between 35 and 40 years of age, to help with housework; Christian woman preferred; must furnish good reference. Write MISS BERTIE MAY HIGGINS, 161 S. Sixth Avenue, Mt. Vernon, N. Y.

NOTICE, KENTUCKY DISTRICT—The Kentucky District Assembly meets at Newport, Ky., November 13th-16th. All persons desiring free entertainment during Assembly must send their names to the church secretary, MISS CORA SIMONS, 608 York Street, Newport, Ky., on or before October 20th.—WILL H. NERRY, *Dist. Supt.*

NOTE—A meeting of the directors of the New York District Campmeeting Association will be held on Monday, October 13th, at 10 a. m., in the John Wesley church, Brooklyn. All-day meeting on that day.—REV. W. H. HOOPLE, *President*; W. A. WHITE, *Secretary*.

THE GREAT HOLINESS CONVENTION—The international and interdenominational Holiness Rally is to begin with an evangelistic service Tuesday night, October 28th, at the First Pentecostal Church of the Nazarene, Chicago, Ill., where the convention proper will open Wednesday morning, October 29th, and continue through November 2d. Rooms may be had for a single night for from 50 cents to \$1.00; by the week from \$1.50 to \$5.00. Meals at restaurant, 20 cents and up. Inquire if train stops at Englewood (or 63d Street), and have baggage checked there, and leave train at that point as the nearest to the church, which is at 64th and Eggleston Avenue. These roads pass through Englewood, and all trains stop there: Michigan Central, Lake Shore, Big Four, Pennsylvania (from the East), Rock Island, Frisco, Wabash, C. & O., Erie, Monon, and Nickle Plate. From downtown take southside elevated Englewood train, or any southside surface line, and transfer at 63d. For further information concerning entertainment, write REV. I. G. MARTIN, 6417 Eggleston Avenue, Chicago, Ill.

NOTES AND PERSONALS

Bro. Frank Sherman and Sister Mae Burroughs were married Friday morning by Rev. H. Rees Jones. They are to reside in Keene, N. H.

Rev. and Mrs. F. E. Miller, evangelists, will be engaged in a meeting at Cliftondale, N. Y., October 30th to November 16th.

DISTRICT NEWS AND ANNOUNCEMENTS

NEW ENGLAND DISTRICT

Rev. Jonas Sulston has accepted a call to the pastorate of our church at Beverly, Mass. Brother Sulston is a graduate of the Pentecostal Collegiate Institute, North Scituate, R. I., and has done good work while serving as supply for this church.

Rev. J. P. Plumsted has resigned the pastorate of the Yarmouth, Nova Scotia, church, and Brother Alfred Cole has accepted a call to fill the place. Brother and Sister Cole are members of our church in South Portland, Me., where they have done excellent work. We have confidence that the blessing of God will attend their ministry in their new field of labor.

We have good reports from our new church in Wicklow, N. B. The fire is burning and the attendance excellent at their Sunday services.

Sunday, October 5th, we begin meetings with our church at Cundy's Harbor, Me., Rev. J. D. Archibald, pastor. Twenty-two years ago we opened fire on the devil and everything that belonged to him in that vicinity. The battle waxed hot and long, but the victory was ours. The result is two Pentecostal Churches

of the Nazarene. Because of these early associations we are anticipating the meeting with unusual interest.

NEBRASKA DISTRICT

On my way home from the district assembly I stopped over and met with our Lincoln, York and Grand Island churches, and found them all very much enthused over the arrangement of pastors and the hopeful outlook of the work for the year. Rev. Lewis Hoff, our Lincoln pastor, moved his family and household goods a distance of over five hundred miles, but by his perseverance he was on hand with his family in time to fill his pulpit the second Sunday following the assembly, and I have information that the first day was one of great victory. Brother and Sister Ludwig, the York pastors, journeyed with us from the assembly, and the day following the adjournment, through the kindness and business pluck of one of their officials, Brother Charles Stoll, they, after much difficulty, succeeded in renting a house close by our church. They have moved to their field, and I predict a great year for them. For they have a large field and a little flock which will stand by them loyally, I am sure. Brother Christopher Ryder, the Grand Island pastor, filled his pulpit the first Sunday of the new year, and he has since joined hands in holy wedlock with an accomplished and sanctified organist, of Omaha, Neb., to whom he has been paying attention in courtship for the past five years, and who will undoubtedly prove a great blessing to the work and to him. They have moved on the field and are ready for the battle against sin, and I have learned that Brother Ryder's short pastorate of several months as supply, has endeared him to his people. I have also made a trip to Atlanta, preached for the church twice, and as only a temporary organization had been effected by the election of a few officers a few weeks before the Assembly, we completed the organization and also launched a Sunday school. The new pastor, Rev. Vertis Pottorf, was well received, and his church board believing with their preacher that "it is not good that man should be alone," encouraged him to bring his prospective helpmeet. A beautiful new cottage was rented and the wedding bells are announced to ring on Wednesday, October 1st, when one of my officials, Brother Marshall Ash, will give his daughter Bernice to this new Nazarene preacher, which will mean a good, strong working team for Atlanta. Rev. Edmund Silverbrand, my associate, arrived with his wife and son last Friday, and preached his introductory sermon in the power of the Holy Ghost on Sunday night to a well-filled house. The church, without an exception, believes he

is the man for the place, and I predict a great year for him. He is surely a hustler, and it is a great satisfaction to me to know that when I go out on the district, things are being accomplished at home in an efficient and spiritual way. My first evangelistic campaign will be at Grand Island with Brother Ryder, beginning the day following the Bresee Convention here. Will the reader kindly remember us in prayer for the success of the work in the saving of souls and promoting and conserving holiness in Nebraska.

Q. A. DECK, *Dist. Supt.*

NEW ENGLAND DISTRICT

Deacon Peavey, of our Malden church, has written a splendid tract, "The Model Layman." Would it not be a good investment for all of our Pentecostal-Nazarene preachers to get one hundred and give them to all our laymen in our churches? This scribe proposes to practice what he preaches and get a good number! Let every layman and preacher read it. It will stir you, and thrill you. Brother Peavey says, "Down with the devil!" This writer says "Amen; so let it be!"

Pastor Edwards, of our East Wareham church, expects to open up a fall campaign October 19th. May these saints see one of the greatest conventions that they have ever seen!

The saints at Onset had a blessed all-day meeting on Labor Day. Evangelist J. P. Haddie was the preacher. These saints are of a rugged type. Sorry that the writer has always been busy when asked to come to them. If they will "keep on believing" I hope to make it yet.

Pastor Domina, of our New Bedford church, passing through Providence, called this scribe up on the phone. Our brother reports victory in his church of late. The work has come up under our brother's pastorate. May the tide keep rising!

"Rest Cottage," the rescue home for fallen women, in Providence, is still open and doing good work. Of late, seeking souls have been at their altars seeking the two works of grace, and thank God they were not disappointed. May the good work go on under the good leadership of "Mother Connor." A good place for shelter has this home been to hundreds of girls since Brothers Seth C. Rees and John Pennington organized it several years ago!

"Aunty Martin" reports the presence of God in the "House of Prayer" orphanage, in West Somerville, Mass. Many orphans have been led to Jesus, under the leadership of Miss Rebell, the matron. May many of these orphans get blessedly saved to God in this home, and rise up and call our sister "blessed." If any of our Pentecostal-Nazarene folks find poor children who need a home, here is a good place to send them. Address is 8 New Cross street.

Pastor Nickerson is to be congratulated on his heroic work in building a new church for our Syracuse, N. Y., folks. May many folks get saved and sanctified to God in that church long after he has gone to heaven!

Rev. George Hughes, that old war-horse and warrior of the holiness movement, who was a member of the "Old Guard," declared many years ago that in proportion as Ocean Grove, N. J., Camp gave prominence to their motto, "Holiness unto the Lord," in just such proportion did God bless that campmeeting. It is true today in all our camps all over the land. It is also true that where "holiness unto the Lord" is put in some back "little tent," that the power of God has left the camp. "Holiness unto the Lord" should be kept to the front. Amen.

Deacon Leon Robinson and wife spent part of their vacations at Vineyard Haven, Mass. In both the Baptist church and the holiness meeting at Sister Gifford's cottage they testified to receiving the great blessing of full salvation. May they ever keep at it.

Let us pray God to raise up a goodly number of young men, who will in the future become holiness preachers, to take the places of our older brethren. We need a good company of young men, who will, in the not distant future, fit themselves for the ministry, who will fear-

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lessly, lovingly, tenderly and faithfully preach the gospel of full salvation, with the Holy Ghost sent down from heaven—when some of the older saints have gone home to heaven!

Keep on believing!

ALABAMA DISTRICT

We closed the Pine Forest, Fla., campmeeting on September 21st, with great victory. The meeting was hindered quite a bit by the heavy rains and storms, but we had a constant victory. Souls were converted, reclaimed or sanctified at almost every service. The crowds were fairly good. Quite a few campers were on the grounds throughout the meeting. People were in attendance from various parts of Alabama and Florida. The called workers for the camp were Rev. W. O. Self, of Port Aransas, Texas, Sister Victorla Barker, of Haleyville, Ala., Mrs. Lancaster and the writer. Oh what a great time we did have serving God and preaching holiness. Rev. Henry Cook is the pastor. Brother Cook is doing a great work for the Nazarene Church and holiness in these parts. God bless him. Brother Self is a fine co-laborer and he is one of the best singers in the holiness work. Rev. C. C. Driver, of McDavid, Fla., was with us part of two days and preached Cornelius' funeral, taking for his Scripture lesson the tenth chapter of Acts. The service was immensely rich. Oh, how the fire and glory did come down. Many times the long altar was filled with earnest seekers, and best of all, there were many happy finders. The services were in every way great. We were invited by the committee to return for the 1914 camp, which promises to be greater than the one this year. May God multiply these full salvation campmeetings all over the country.

We are now at Lottie, Ala., in the M. E. Church. Brother Self is with me here, and already the fire is falling. Altar full of seekers last night. Much conviction is settling down upon the people. Fine crowds are coming out. Will close here Sunday night, September 28th. From Lottie, Ala., I go to McDavid, Fla., for two days' services. From McDavid, we go to Pensacola, Fla., to hold a twelve days' meeting in a mission where we hope to get in the near future a strong center for our Nazarene work in this country. This seems to be a good opening for organized holiness in this great city on the Gulf. Let all Nazarenes hold us up to a throne of grace for a great victory. Rev. Henry Cook is planning this meeting. The workers for the Pensacola meeting will be Brothers Self, Cook, Mrs. Lancaster and myself. This has been one of the greatest years in my ministry. Oh, how I praise God for it. The end is not yet.

The district assembly for Alabama District will be held at Jasper, Ala., in the Pentecostal Church of the Nazarene, November 20th-23d. Let all churches take notice and elect delegates, and get pastoral charges arranged before the assembly convenes. You can not afford to miss the assembly. This will be one of the best that we have ever had on this district. Let everybody get ready to attend. Send a list of the names of your delegates to Rev. A. L. Parrett, pastor, Jasper, Ala., so that homes may be secured for all delegates. Free entertainment.

C. H. LANCASTER, Dist. Supt.
Jasper, Ala., Box 311.

IDAHO DISTRICT

The Idaho District comes with greeting to all the churches, and we wish you great grace and abundant success in the work whereunto you are called. Keep the fire burning, and push the battle with a high hand.

As a district we have a great field, with great needs; there is a famine for hearing the word of the Lord; but now shall they hear without a preacher? We have a vast territory within the district which is unoccupied. We need the right kind of men for this work. There are lots of Mormons and lodge folks and other kinds of folks. There is no snap here, but the best chance in America to show yourself a soldier of the cross; there is no

It Is Catching!

Measles and smallpox are not the only things which are catching. Enthusiasm is contagious. Look out or you will get it. The pastors and churches are beginning to get enthusiastic about circulating the *Revival Number* of the HERALD OF HOLINESS. We hope the germs will reach every church.

One pastor who had ordered two hundred copies for his own use, writes on behalf of the church and *increases the order to ONE THOUSAND*. Another church, which is less than two months old and *with only twenty-nine members*, orders *TWO THOUSAND* copies. That church has the spirit which will succeed. A New England pastor writes, ordering a *THOUSAND* copies, and says that he is asking one hundred people in his church to pay for ten each. Oh, it is easy to do things if you *want* to. May the Lord help us to have a healthy *want* toward every good work.

Some of the smaller churches are ordering two and three hundred copies. Some individuals have ordered as high as five hundred copies, and a newly organized city mission orders *fifteen hundred* copies. *And the campaign has but started*. We expect to see some of these people write in and double their orders. The people are *catching* the enthusiasm, and there is no telling what we can do if we only get enthusiastic about it.

Pastor, be sure to carry some of the contagion to church, and scatter it among your congregation.

need to bring a rasp, but come bringing all the tears and love you can hold, and some to pour out. The folks here are badly commercialized and in a mad rush to get rich quick, many of them badly lodged. You can not convert them by clubbing their skull but some of them can be caught with affection before they know it and won to Christ.

I have recent word from the churches at Boise, Troy, Kellogg and Coeur d'Alene. They are all moving up grade with the revival spirit on, and souls finding God. There is no adverse word from the other churches of the district.

It may not be generally known that I am not within the district territory, necessity compelling me to take work outside, because of the uncertain health of my wife. I am acting as supply in the pastorate at North Yakima, Wash., which is in the Northwest District. God is helping us here. One young man was splendidly sanctified last Sunday night, and the tide is coming in. Great prayer meeting last night. My address is 301 9th Ave South, North Yakima, Wash.

J. B. CREIGHTON, Dist. Supt.

GENERAL CHURCH NEWS

NEW YORK CITY, N. Y.

The First Pentecostal Church of the Nazarene here has had six months in the battle for holiness. God has been with us in most remarkable ways, and while there have been discouraging features in the work, there have been many more to encourage us; there have been many souls at our altar for both works of grace. Only last week through the street meeting a man was gloriously saved who said he had come all the way from Montana to New York to find Christ, and he found Him to his great joy. Our hearts have been cheered from time to time by the saints of God dropping in among us while passing through the city. Brother Ruth on two occasions, came like a ray of sunshine after clouds; how we all did rejoice and praise God for his cheering presence. Also Brother J. A. Smith and Brother Norberry, and others. God bless them all; come again. We praise God for our district superintendent, Brother J. A. Ward, who means so much to this work; he has stood by us with his presence and loving Christian counsel, always ready to lend a hand and help

push the battle on to victory. We will open the Monday afternoon holiness meeting on October 6th at 2:30, p. m., God willing. Please pray for this work and come and visit us.

IDA M. JUMP, Pastor.

BOISE, IDAHO

The blessing of the Lord has been with us in a special manner. The attendance is increasing at all the services. Nearly every service, including the midweek prayer meeting and the Friday night meeting, finds hungry souls at the altar. As a church we are growing spiritually as well as numerically. We are getting hold of God and things are coming to pass. We surely have cause to rejoice, and look to the Lord for greater things. Yesterday was rally day in our Sunday school. We had a blessed service with eighty present and an offering of five dollars and seventeen cents. We find in Brother and Sister Blackman true soldiers of the cross who dare to declare the whole counsel of God. Their lives are an inspiration to all who know them. Not only have we as a church fallen in love with them, but they have won the confidence of those of other churches as well as the outside world.

BEATRICE PROSSER.

LOS ANGELES, CAL.

We closed our ten days of tent meeting last night. The Lord has been pleased to give us a number of souls, and an increased interest and attention of non-church going people. This meeting reaches farther than we thought, for word has come already of some in their homes becoming agitated and convicted about their sinful and impious lives. Rev. W. J. Rogers led us on and proved himself to be an able, efficient man of God, in the preaching of holiness. He has a record for doing things, and does do things. We had good crowds in attendance attracted by his able and fervent presentation of solid, instructive gospel truth. The influences have been far-reaching.

VERNIE E. CLARKE.

KANSAS CITY, MO.

Sabbath in Kansas City First Church was a blessed day. The sermon in the morning, by the pastor, upon the subject of Canaan life, was an inspiration to us all to take new ground, and wage the war for fresh victories. The people's meeting in the afternoon was a time of fervent, gracious testimony and praise. At the night service the Spirit of our God was manifestly present as the pastor spoke about building walls. We were blessed by the presence of General Superintendent Reynolds with us. Our congregations are increasing, and the influx of strangers gives prophecy of a great work for God in this "little church on the hill." Rev. A. S. Cochran is an old, experienced pastor, and he starts in his work with the church with wisdom and vigor. We look for great revivals among us. Our prayer meetings are well attended, and unctuous. One feature of our services that is worthy of mention is the good music and singing. Our young people have a creditable orchestra consisting of piano, clarinet, flute, violins and guitar. The special song by Rev. F. M. Lehman and his two daughters, Sunday morning, brought a fervent response from the audience. Our Sunday school is nearing the one hundred mark, and, under the efficient direction of Superintendent C. A. Kinder, is a strong factor in the religious work of the church. A most commendable feature is the memorizing of chapters or portions of Scripture to be repeated each Sabbath by the school.

STIGLER, OKLA.

We desire to write a brief report of our meeting with "The Eureka Normal School of Music," which convened at the above place September 28th to October 2d. We were invited to preach the opening sermon on Sabbath morning on the subject of "Music." The blessing of the Lord attended this service. We also preached at night for the pastor of the M. E. Church, South, and one soul was brightly saved. The business sessions were inter-

esting and instructive. Most of these teachers, over 200 in number, are Christian gentlemen, and frequently say "amen" during the business sessions. We were reminded of our assemblies. On Tuesday a. m. a young man was to be awarded a "certificate of proficiency" and the demands of the school were stated before the presentation. The school requires a high state of morality and this young man frequently swore. When presented with the certificate he reluctantly accepted it, saying, "I am not worthy of this and do not know if I should receive it." Then he broke down and wept while standing and when he could control himself he said, "I here and now accept Christ as my Savior," and gave every evidence of being converted. We were awarded a "Diploma of Honor" during the business sessions. In all it was a profitable gathering.

C. B. WIDMEYER,
Dist. Supt. Colorado District.

CREELSBORO, KY.

The new church is moving on to victory here; God's blessings are upon them and they sing "I'm going through." We ask every reader of the Herald to pray that the Nazarenes at this place may sweep this country for God. Have just closed a revival meeting with Rev. I. T. Stovall near his Highway church. The Lord was with us in saving and sanctifying power. Several prayed through and struck fire.

L. T. WELLS.

CLIFTONDALE, MASS.

The fight is on and the devil opposes, but God is on our side and is blessing the souls of His children. We are sowing full salvation seed in church services, and weekly cottage meetings, street meetings and prayer meetings, and we purpose to continue in well doing and reap in due season according to promise.

T. M. BROWN.

LYNN, MASS.

Our work in Lynn is advancing on all lines. Souls are seeking Christ for pardon or purity in nearly every service. The congregations are increasing in numbers and strangers are getting interested in our work. We are to begin special meetings November 2d, and are believing God for great victory. Sister Skinner, one of our faithful members, met with a very serious accident Tuesday evening, September 23d. Descending the stairs in her home on the way to class meeting she tripped and fell to the bottom, fracturing her hip. She is now in the Union Hospital receiving the best of medical and surgical treatment, and the church is praying God to restore her that she may again take up the work in the church she has been obliged to lay down.

THEODORE E. BEEBE, Pastor.

LINCOLN, NEB.

We arrived in this city ten days ago. We are comfortably located at 1005 E St. We have spent two Sabbaths with the church here. We found a blessed lot of sanctified people. They surely know how to sing, shout, pray and testify. We never preached to a finer class of people in our lives. There is sympathy, Christian love and unity among them. It is just the kind of a church we have prayed the Lord many times to give us. The Lord has been with us in mighty power these two Sabbaths. Sinners are being converted, backsliders reclaimed and believers sanctified wholly. Eight seekers have been forward already and most of them were finders. We believe we are just where the Lord wants us. We like the Nazarenes and can sing from our heart, "One of them." We are expecting great things of the Lord in the future. Dr. Bresee will be with us this week and we are praying for a hallelujah time.

LEWIS R. HOFF.

SARATOGA SPRINGS, N. Y.

In a meeting called for the express purpose, it was unanimously voted that the writer

should express the gratitude and appreciation of Grace Pentecostal Church of the Nazarene, Saratoga Springs, N. Y., in behalf of their retiring pastor, Rev. J. Smith. This is practically an easy matter, in that Brother Smith's faithfulness and untiring devotion to the church, and patience and courage with the peculiar attendant circumstances have been so evident to all. But, on the other hand, it is difficult to sense the great good which this same loyalty and faith have accomplished. Financially, the church has never been in so good a condition as at present. Under Brother Smith's administration advance steps have been taken in regard to the mortgage, which have considerably lightened the burden of the interest. And it has been marvelous how God has supplied the needs of both the pastor and the running expenses! Another case of the widow's cruise of oil, in this instance lasting for almost two years. To God be all of the glory! Brother Smith would answer "Amen!" Some souls have knelt at our altar seeking Christ, and some have found Him! A miraculous change brought about in the life of a barber of this town quite recently. One who had lost his business, reputation and almost body and soul. "Hopeless" in the estimation of his friends, and quite submerged in the "Slough of Despond" himself. But he found "the Christ," under Brother Smith's ministry, and has been happy in His transforming power ever since. On account of his wife's ill-health and his own not over-strong body, Brother Smith felt compelled to give up the work.

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He states that in all of his ministry he has never left a charge with so much regret. And while he has not realized the fruition of his prayer and faith, we know God's promises are true, and that the sower and the reaper shall some day come up together to share in the reward. May God bless him and his beloved companion, who carries such a benediction with her, as they go to again work for the Master in our Pentecostal Collegiate Institute, and may the fact that the love of the church and respect of the town follows them, add to the comfort and encouragement of their hearts!

J. R. GIBSON.

SPOKANE, WASH.

The finishing and furnishing of our excellent church basement for Sabbath and day school purposes at an expense of \$1,000 has kept us so busy that we have not had time to let the friends know that First Church, Spokane, is at the head of the line. Everything is moving up and staying there. We want, and have no backsets, but progress all along the way. Congregations are steadily increasing. Prayer meeting attendance up to 110, and Sabbath school at the high water mark of 184. These are the highest in the church's history. But we want more and bigger things. Have had from five to seven at altar services for salvation. One brother, a preacher of another church, prayed through and found the Lord. The day school opens with an enrollment of forty-six, and more to come. What we need is wholly sanctified teachers for both high school and grade work. Our teachers can not become permanent, but have accepted

their positions temporarily until we can get the ones we want. Miss Howard is doing excellent work with the seventh and eighth grades and with the high school part, but can stay but three months on account of other engagements. Mrs. F. E. Walter, a member of our church and an experienced teacher of the Spokane city schools, and blessedly sanctified, is in charge of the fourth, fifth and sixth grades and Mrs. LaFontaine has filled in by taking the first three grades, and is doing fine, but looking for help. Good, experienced, sanctified teachers, who know how to pray and teach and secure salvation results, will be placed as soon as we can find them. Our enrollment is increasing every week, and the Lord is graciously blessing in the school. We are going on for bigger and better results.

CHARLES V. LaFONTEINE.

PINE FOREST, FLA.

Our campmeeting here (September 11th-21st) was good from beginning to end. Many people were restored, converted and sanctified. We do not remember a service in which no one was definitely blessed. The leading workers were Rev. W. O. Self, of Texas, Sister Victoria Barker, of Alabama, and Rev. C. E. Lancaster, our district superintendent, and wife. Brother Lancaster, as district superintendent and evangelist is in the work, full of facts, faith and fire, and his wife is a good preacher and efficient worker. We heartily recommend them to those wanting evangelistic assistance. Brother Self is an excellent worker, of a genial spirit, a good singer, a good preacher, with a fervent love for souls. He will be a help to any community, church or town. Sister Barker is earnest and unsparing in her endeavor to unmask popular sins, and preach Christ, the Savior from such sins. The Southern Nazarene Campmeeting Association was organized, and plans laid to enlarge our tabernacle, hotel, and improve the premises generally. Also to push the holiness work throughout this section of the district. The campmeeting workers are engaged in community meetings this week, and next week we go to Pensacola, Fla., for a siege. The campmeeting was the best of recent years, and our church here is in a better condition than ever before. After our district assembly in November, Brother and Sister Lancaster expect to return this way, to evangelize in these parts through the winter, as there are many open doors, and seemingly a good opportunity to plant organized holiness in many communities, villages and towns.

HENRY COOK, Pastor.

R. F. D. No. 1, Atmore, Ala.

LOS ANGELES, CAL.

Our meeting with Rev. A. E. Reinschmidt closed Sunday, September 28th: For the last three weeks we have had the privilege of holding meetings in the Nazarene church at Elysian Heights. It has been a time of victory. Souls have been saved and sanctified. The pastor and his flock are united in their faith and love for souls, and we look for great victories for the church here. For the last two weeks we have had the privilege of being entertained by Brother Edward F. Sherman. He is a great help and blessing to the pastor and church here. The pastor and his people stood by us. Our next meeting will be with Rev. E. M. Hutchens, at Santa Ana, Cal., lasting all the month of October or longer. Deaconess Mary Whipple, of San Diego, will be one of the workers. Any one wanting us for a meeting for ten days or a month, or till victory comes, can address us for the next month as follows: Evangelist J. Elliott and wife, 624 Van Ness Ave., Santa Ana, Cal.

POTEAU, OKLA.

My last meeting was at Sallisaw, Okla. Many prayed through in the old-time way. Our last meeting before that was at Spiro, Okla., which was our third year for that place, and the Lord gave us sixty professions. Brother Virge McCaillies and wife were with us a part of the time. We are now at Poteau, Okla., for a revival, and will be here until the Ada assembly.

THE JAY BAND.

ROCHESTER, TEXAS

We have just closed one of the best meetings of my life. Only one Sunday, but God gave us the victory. There were twenty-three saved, reclaimed or sanctified. Went from there to Whitman, near Haskell. There the devil did his best, but God gave us victory.

T. M. SCOTT.

MILL CREEK, OKLA.

We had a grand time at Mill Creek. Brother S. B. Dameron, the pastor, was here, and we had three services. One was sanctified. The people are on fire here. They have been so much help to me. Brother Butcher and I will go back to be there a week. God gave us a good meeting out there and a good church of about eighteen members.

REV. LUNN JONES.

WICHITA, KAS.

We have just closed a ten days meeting. Brother W. R. Cain preached for us from the 22d to the 28th. A few found God. The weather was somewhat unfavorable, however the meeting in many respects was good. We are planning for a new tabernacle suitable for the winter and entertaining the assembly.

J. H. ESTES.

ROCKY, OKLA.

Our last meeting was in New Mexico, near Clayton, with a few very fine holiness people. We had a splendid meeting; a few real good professions, and organized a good little church. Around Clayton is a fine healthful country, good for farming and a nice place to live. They have good crops nearly every year. There is some open land yet for filing. They need a good pastor there. Some good man would do well to go and take charge and build a work there. Address J. T. Smith, Clayton, N. Mex., for information; or the writer at Bethany, Okla. The battle is on here, and fire fell first service. We expect great times.

D. J. WAGGONER.

BAKERSFIELD, CAL.

The God of battles is leading forth to victory; souls are finding deliverance, saints encouraged and attendance increasing. We expect to begin a revival October 10th. Rev. W. E. Shepard and Brother and Sister Graves are the engaged workers. We expect a great cloud burst of glory. Unite your prayers with us for a successful campaign.

W. C. FRAZIER.

McDAVID, FLA.

Just held two fine services with Rev. C. C. Driver at McDavid, Fla. Brother Driver is going a good work here, and he is one of the best Bible teachers that I have had the privilege of listening to. He has a small Bible school on foot here. Some fine work looking our way in this part of the country. God has certainly raised up this organized holiness movement to carry on and do effective work among our holiness people. We closed out at Lottie, Ala., in a blaze of glory. Brother W. O. Self preached on the last night and the service was fine. Mrs. Lancaster preached at the 3 o'clock service and we had a great time. We will open fire in Pensacola, Fla., on next Thursday night and push the battle there for ten or twelve days. The workers are Revs. W. O. Self, Henry Cook and myself and wife. Let the great Nazarene family pray that we may be able to establish a permanent work here. Rev. W. O. Self is one of the best collaborators that I have ever been associated with. If any of our people need a good man that knows how to sing and preach, give him a call. His address is Rev. W. O. Self, Port Aransas, Texas. Well, we are hustling around now preparing for our district assembly, which will be held at Jasper, Ala., November 20th-23d. Let all who are interested in the spread of scriptural holiness attend this great gathering. Dr. H. F. Reynolds will preside. Come and hear this great man of God. If you are going to the assembly, write Rev. A. L. Par-

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C. H. LANCASTER, Dist. Supt.

FROM BUD ROBINSON

My last meeting was at Springerton, Ill., and was held one mile east of the town on the Highland Holiness Campground, and the meeting was held by that association. My yokefellows were Brother Z. L. Petty, from Beebe, Ark., and Brother E. E. Montgomery, from Elizabethtown, Ill. Both of these preachers were at one time pastors of the Springerton circuit. We had with us the most of the time Brother John Brown, from Mill Shoals, the present pastor. All three are red-hot holiness men. The camp was founded by Brother Jacob Fleck, a fine old German boy, who is well-off, and all out-and-out for God. Brother D. L. Newby is the secretary of the camp, and also of the association. He is one of the Lord's anointed. Brother Phillips is their treasurer, and the shouters and exhorters are Brothers Jacob Fleck and Ed. Jamerson. We had as hot a time as I have seen in the last fifteen years. Many of the people down in that part of the state are the old-fashion Hardshell Baptists, but the Lord broke into their ranks, and some of their members were first powerfully saved, and then most gloriously sanctified. Then the fight was on sure enough. One young lady was beautifully saved, and of course the Hardshells were right after her at once, and told her that if she did not confess that it was all heresy, and beg pardon, they would send after one of their big men and try her and expel her from the church. The little girl got up and shouted in their faces that she was saved and sanctified, and that she knew them all, and that every one of them drank and cussed, and that they could go at once and not only turn her out of the

Hardshell church, but that she wanted them to tear the leaf out of the church book that had her name on it, and burn it up. Then she preached them as great a sermon as I ever heard from a new beginner. Several were struck down under the mighty power of God, and the glory of the Lord was over the tabernacle. Such shouting that was done is something uncommon now-a-days. It was like old times of twenty years ago. Brother S. L. McGill and his daughter Mary were with us all through the meeting. Miss Mary was our organist. We also had Miss Annie Garland, from Washington, D. C., with us throughout the entire meeting. A number of Methodist preachers, some few Nazarenes, one Presbyterian and one Evangelical pastor, were on hand to help lift a little. Down in southern Illinois they call it Egypt, and the people down in Egypt haven't got any better sense than to accept Christ as their Savior and the Holy Ghost as their Sanctifier. When the Israelites got out of corn they had to go to Egypt, and when the Son of God was born and the devil in the person of the king tried to kill Him. He went to Egypt. So we felt at home "down in Egypt." The preachers down in this Egypt are mostly holiness men. We are planning for greater things, as we were called back to hold the next camp with Sister Mattie Wines. Brother Montgomery was the song leader, and he is about as good as you will find anywhere. He is not a regular song man, he is a pastor, but his elder wants him to become district evangelist for next year, and I think that he and Brother Brown both will soon be out in the field.

BATH, MAINE

Monday evening, September 22d, a good-sized company of the members and friends of the Bath Pentecostal Church of the Nazarene,

University Items From Olivet and Pasadena

ILLINOIS HOLINESS UNIVERSITY

The dear Lord is exceedingly good to us these days. He is sending us the most delightful fall weather; we do not see how it can be excelled in any country.

In several ways Olivet is a most remarkable place. We have been around considerable, but have never been to a place where so near all the people attend church services, and where so near all give evidence of real Christian experience. Not only the school but the town, is almost void of "rowdies" or "rough-neck hangers-on."

We have some fine additions to our community this fall; among them are Rev. R. E. Gilmore and family, former pastor at Wichita, Kas., and director of the great Wichita campmeeting; Rev. E. E. Wood and family, an evangelist of quite wide reputation; Mrs. Carrie Crow with her mother and sisters; Rev. Robert Kell and family, and John Thomas and family from Kentucky. These people, "The Kentucky Sisters," and the Kell family are widely known. Also Rev. Stroup and family, an evangelist from Ohio, Rev. W. W. Strothers and family, from California; J. C. Livingston and family from Wisconsin. Brother Dent and family from Iowa; Brother Pope and wife from Elnora, Ill. Quite a few others are writing and expect to come a little later on. Every rent house in the village is taken, but others are being built for new-comers.

The school has had a fine opening with the largest enrollment in the history of the University. The students are fine, both in behavior and appearance, and are generally very serious in their work. The former students who have returned are much delighted with the improvements that have been made in the laboratory and library; they are enjoying the added advantages that are thus granted them.

Dr. Walker is much beloved by the students and the board of trustees. He has done and is doing excellent work at the head of this institution. He has associated with him a splendid and loyal faculty.

We have just been presented with a handsome vocalion for our chapel. This is a \$1,200 instrument; has the appearance, plays and sounds like a pipe-organ; in fact, is a much better instrument than a pipe-organ of equal cost. This instrument is greatly appreciated, and is a fine addition to our music department, and will be a great blessing to many of our public services.

E. P. ELLYSON.

Olivet is filled with people, interest, and enthusiasm these days.

The Chicago Central District Assembly,

over which it is the privilege of the president of the university to preside, is in session.

Attendance at the assembly is very large, spirit very good, and enthusiasm very high.

Three men from Michigan have joined the assembly: Revs. Cross, William Magdams and Miller. The first two of these are from the Michigan Conference of the M. E. Church, and the latter from the M. P. Church. They are all most excellent men whom this scribe has known well for years.

Revs. W. B. Cain and R. E. Gilmore, both from Kansas, both formerly Methodists, and still officials of the Kansas State Holiness association, have been received into this assembly. Brother Cain has been elected one of our University trustees, and Brother Cain and family have moved to Olivet, where their children are in the University.

Rev. John Willingham, of Kentucky, has rented a house in Olivet, and will soon move his family and put his five children in the University.

Sister Evangelist Carrie Crow, well known to all your readers, with her mother Kell and her sisters, have all moved to Olivet. They come from Kingswood, Kentucky.

Rev. R. M. Kell, evangelist, with his family, has moved to Olivet, and are settled with their boy in school. These too, came from Kingswood, Ky.

Song Evangelist C. C. Rinebarger has just come to us from the Methodist Church, and is now a member of the University church at Olivet.

Sister Phoebe Epperson, of California, has presented her valuable museum to the University. She has also given us some good books to enrich our library. Rev. H. G. Cowan, of Cowan, Montana, has presented to us some very valuable commentaries. Brother George Hurd, of Chicago, continues to pour good books into our library. Other friends of our school are presenting us with good books and other helps.

The administration building is now complete for occupancy, only needing the addition of some fixtures. Attendants at the assembly are showing great affection and enthusiasm towards the University. Many are saying that they had no idea that we had such an institution.

The assembly had formally taken the university under its care and have elected fifteen trustees, and have pledged themselves to earnest endeavor to increase the number of students to 300 and raise \$150,000, inside of a year.

The president of the university leaves this week to attend the Missionary Board Meeting at Kansas City. The week following he goes to preside over the Arkansas Assembly at Delight, Ark.; then on to his home in Glendora, Cal., where he

has not been, nor has he seen his family, for fourteen months. During his absence from the school, its administration will be in the hands of the vice-president, Dr. E. P. Ellyson, who is constantly growing in the esteem of all connected with our dear institution, as this writer felt it should be and would be. All in all I never saw a better in any church school.

E. F. WALKER, President I. H. U.

NAZARENE UNIVERSITY

The Nazarene University began its work this year under the most encouraging circumstances. About one hundred more students were registered on the first day than were registered on the corresponding day last year, and these are generally of a more advanced grade. There is an increase of fifty per cent in the College of Liberal Arts over that of last year, and an increase of thirty per cent in the Academy. There are a number of students on their way to the University now, and still others are planning to enter soon. The majority of the new students are young men and women of great promise, and most of them are looking forward to some definite line of Christian activity.

The opening day, September 17th, was a time of great blessing. The entire morning was devoted to the inauguration services, and the afternoon to the matriculation address of Dr. Ramsay. This address was full of thought and enthusiasm and proved a great blessing to the student body. In the evening a great reception was held in the chapel. Dr. Breesee presided and after singing and prayer and a reading by Professor Mesch, the members of the faculty were introduced and the remainder of the evening given to a pleasant social time.

The new members of the faculty are all doing excellent work and have already gained the confidence of the students. Many of the classes are quite large and it has been found necessary to add an extra room to the physics laboratory and also to provide a class room for the work in oratory. The work will begin on these buildings as soon as possible.

The chapel services have been seasons of great victory and power. At different times a tide of victory and power has swept over the congregation and the students are taking advanced ground spiritually. A number of students have been converted or sanctified in the regular services of the church, and we are praying and looking for a revival that shall sweep every student into the kingdom.

H. ORTON WILEY, President.

went in a body to the home of our pastor, Rev. J. W. Gillies, and gave him a surprise donation party. We carried with us a supply of groceries, provisions, canned goods and preserves. The affair was a complete surprise to the pastor and his wife, who feelingly expressed their thanks. Refreshments were served and a delightful evening passed with singing and hymns, conversation and ringing testimonies, closing with prayer. A heavy rainstorm prevented the seven West Bath members, who live several miles out of the city, from meeting with us that night; but Tuesday evening these people invaded the parsonage, bringing generous loads of farm produce and various other good things; and there was a repetition of the first night's happy time. Brother Gillies is doing a good work in our

midst; souls are getting through to God; and the church is making headway under his leadership; and this affair was arranged to show him and his devoted wife that we appreciate them.

LOIS J. PALMER, Clerk.

KEWANEE, ILL.

This church was greatly helped and blessed through the assembly and ten days meeting preceding the assembly. The evangelistic meetings were held in the tent across from the church; the business sessions were held in the church. As the district superintendent said, "Kewanee is up and coming," the members are praying and working, and God is giving us the hearts and ears of the people. Five united with the church during the month of Septem-

ber. Kewanee purposes, by the grace of God, to push the battle harder this year than ever before. The pastor returns for another year, this being his fourth year of continuous service.

A. F. MOSELEY, Pastor.

DAYTON, OHIO

The last two Sundays in our church here have been times of blessing and glory, with salvation flowing and the best attendance yet. Brother Charles Slater, a missionary just returned from Africa, dropped in at our prayer meeting a week ago Thursday night and gave us a stirring message that blessed our souls. Last Sunday was another good day; four or five prayed through. In the evening service we received five more new members. Our

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open air services are certainly blessed of the Lord. Our souls are rejoicing in Him. We take courage and press on.

J. W. SHORT, Pastor.

ELYSIAN HEIGHTS, LOS ANGELES

We report that this church is having good success. We had Rev. James Elliott and wife with us for three weeks in revival meetings, closed on the 28th. A number came to the altar and were blessed. Two joined the church. Many came out to the meetings who were never in the church before. Brother Elliott fed the sheep with the Word. He did not utter one scolding word. He is thoroughly sincere, tender, kind, faithful and wise, and will do any church lasting good. Sister Elliott is a valuable help in dealing with seekers. Our Brother Sherman was with us in the meetings helping with his prayers and money. He has helped this church to the extent of several thousands of dollars in repairs to the church, in the gift of a fine parsonage, and he has also bought property adjoining the church, for our use. May God bless him and his. We are more thankful each day that we are among the holy people.

A. E. REINSCHMIDT.

SEARCY, ARK.

Our meeting at Searcy was well attended in spite of the continued rain, and the interest splendid from start to finish. Quite a number were either saved or sanctified, also some reclaimed. We organized a new church with nineteen charter members. There are certainly some splendid people in Searcy, and I fully expect to see a large church at this place. Brother Waddle, the Arkansas superintendent, was with us over Monday, and preached two excellent sermons.

B. FREELAND.

LONG BEACH, CAL.

After having served the church at Seattle, Wash., the past year, where God blessed our labors, and where we left a band of saints with whom it was a delight to work, we felt led of the Lord to come to this field. We feel we are in a battle, but God is giving victory. Some have sought and found the Lord. Received eight members into the church last week. We are praying the Lord to break through and set this church on fire for Him. By His grace we will do our best.

G. ARNOLD HODGIN, Pastor.

RUSKIN CAVE COLLEGE

We have the most satisfactory opening of our history. In all my teaching I have never seen a school organize and settle to work so quickly. The personnel of the student body is very gratifying. We were very careful in selecting students all summer, refusing quite a number and advertising very little. As a result we lack a few of our 200, but we could have enrolled them if numbers had been the object. The faculty is stronger than ever. Our great German master is a fine Christian gentleman, and the R. C. C. Conservatory offers superior advantages. Salvation work goes on hand in hand with the scholastic. Tell your readers that we have the best school we have ever had at R. C. C.

R. E. SMITH.

The blessing continueth. Three additional seekers and finders Sunday, September 28th. One more prayed through at prayer meeting on the 1st inst. Two accessions on the 28th. Our faith, trust and confidence is in God.

FRED H. MENDELL, Pastor.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE-----Los Angeles, Cal.
 1126 Saneet Street

Missouri District Assembly, Des Arc, Missouri -----October 16-19
 Southeast Tennessee District Assembly, Sparta, Tenn. -----November 6-9
 Southeast District Assembly, Donaldsonville, Georgia -----November 13-16
 Louisiana District Assembly, Lake Charles, Louisiana -----November 19-23
 Dallas District Assembly, Lufkin, Texas -----November 27-30
 Abilene District Assembly, Bowie, Texas -----December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
 R. F. D. No. 4

Oklahoma District Assembly, Ada, Okla., -----October 22-26
 Kentucky District Assembly, Newport, Ky. -----November 13-16
 The New Iowa District Assembly, Marshalltown, Iowa -----September 17-21
 Clarksville District Assembly -----November 5-9
 Alabama District Assembly -----November 20-23
 For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla.
 The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER-----Glendora, Cal.

Kansas City, Mo., Missionary Board, October 9-12
 Olivet, Ill., Chicago District Assembly, -----September 30-October 5
 Delight, Ark., Arkansas District Assembly, -----October 14-19
 First session of all District Assemblies at 7:30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE
I. M. ELLIS-----Box 175, Hamlin, Texas

ARKANSAS
G. E. WADDLE-----Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION
W. B. TAIT-----Box 694, Red Deer Alta, Can.

ALABAMA
C. H. LANCASTER-----Jasper, Ala. -----October 3-12
 Pensacola, Fla. -----October 13-16
 Meridian, Miss. -----October 17-22
 Columbus, Miss., Star Rt. -----October 23-24
 Millport, Ala. -----October 25-26
 Nauvoo, Ala. Rt. 5 -----October 26-27
 Nauvoo, Ala., Sunday night -----October 26-27
 Dora, Ala. -----October 30-31
 Cullman, Ala. -----November 1-9

BRITISH COLUMBIA DISTRICT
REV. G. S. HUNT-----Victoria, B. C.

CHICAGO CENTRAL
J. M. WINES-----Greenfield, Ind., R. F. D. No 9

CLARKSVILLE
J. A. CHENAULT-----Chestnut Mound, Tenn. -----October 10-11
 Faxon, Tenn. -----October 10-11
 Paris, Tenn. -----October 12

Rutherford, Tenn. -----October 13-14
 Friendship, Tenn. -----October 15-16
 Granville, Jackson Co., Tenn. -----October 19

COLORADO
C. B. WIDMEYER-----Colorado Springs, Colo. -----220 N. Chestnut St

Loving, Okla. -----October 8-19
 Little Rock, Ark. -----October 22-November 2

DALLAS
W. M. NELSON-----Texarkana, Texas -----October 11-12
 Troupe, Texas -----October 13-14
 Elkhart, Texas -----October 13-14
 Batson, Texas -----October 17-19
 Lufkin, Texas -----October 20-21
 Burrows Chapel, Texas -----October 25-26
 Whitesboro, Texas -----October 27
 Ash Grove, Texas -----October 28-29
 Valdast, Texas -----October 30-31
 Culeoka, Texas -----November 1-2

DAKOTAS AND MONTANA
LYMAN BROUGH-----Surrey, N. D.

IDAHO
J. B. CREIGHTON-----Boise, Idaho

IOWA
E. A. CLARK-----Chariton, Iowa

KANSAS
H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY
WILL H. NERRY-----Louisville, Ky. -----Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA
T. C. LECKIE-----Hudson, La. -----Pitreville, La. -----October 11-19

MISSOURI
MARK WHITNEY-----Des Arc, Mo. -----Bunker, Mo. -----October 11-12
 Redford, Mo. -----October 13

NEBRASKA
Q. A. DECK-----917 W. 5th St., Hastings, Neb. -----Grand Island, Neb. -----October 2-19

NEW ENGLAND
N. H. WASHBURN-----Beverly, Mass.

NEW YORK
J. A. WARD -----1710 Dean St., Brooklyn, N.Y.

NORTHWEST
DeLANCE WALLACE Box 304, Walla Walla, Wash
 Lincoln Heights (Spokane), and Hillyard, Wash. -----October 12

OKLAHOMA
S. H. OWENS-----Altus, Okla.

PITTSBURGH
N. B. HERRELL-----Olivet, Ill.

SAN FRANCISCO
E. M. ISAAC-----1020 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA
W. C. WILSON-----Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN
W. H. HANSON-----Glenville, Ga

SOUTHEAST TENNESSEE
S. W. MCGOWAN-----Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA
H. G. TRUMBAUER-----Washington, D. C. -----145 D. Street, S. E.

WISCONSIN DISTRICT
F. J. Thomas-----Marshalltown, Iowa -----Alburnett, Iowa -----October 3-12
 Marshalltown, Iowa (?) -----October 13-26
 Chicago Convention, Care B. Nelson, 6522 Lowe Ave, Chicago, Ill. -----October 28-November 5
 Montfort, Wis. -----November 8-16
 Livingston, Wis. -----November 22-30
 Madison, Wis. (?) -----December 6-15

Death Notices

Kinningham—Edward Burrow Kinningham was born in Winchester, Tenn., December 28, 1870, and passed triumphantly to his reward September 20, 1913. He was converted at twelve years of age. On July 10, 1900, he was gloriously sanctified, which blessed experience he enjoyed until the day of his death. When the Pentecostal Church of the Nazarene was organized at Danville, Ill., he became a charter member, and at the time of his death he held the office of trustee, Sunday school superintendent and teacher, and also had exhorter's license. He was buried on Monday afternoon at Danville, Ill.—REV. IRA R. AKERS, Pastor.

Jaynes—James Jaynes, an honored member of First Church, Los Angeles, passed to his heavenly reward Wednesday, September 17th, at 2:45 p. m., aged eighty-five years, one month and nineteen days. He was converted when a boy, and was sanctified wholly at the age of forty-five. He was a singing evangelist in California in 1880 with Hardin Wallace and Frank Ashcraft. He was associated with the Fergusons, of Peniel Hall, for many years. The funeral services were held at First Church, Friday afternoon, September 19th. Rev. C. E. Cornell conducted the services assisted by Dr. P. F. Bresee, J. P. Coleman and Brother and Sister Ferguson.—C. E. CORNELL, Pastor.

Alken—Mrs. Mary Agnes Alken was born in Canada September 3, 1844, and died in Los Angeles September 16, 1913. She was married to Dr. Edward A. Alken January 15, 1873. The husband and two

children, Percy and Annie, preceded her to the glory land. Two sons remain, Edward F., of Seattle, Wash., and Arthur H., of Los Angeles. The funeral services were conducted by Rev. C. E. Cornell, pastor of First Church, Los Angeles. She was laid to rest in beautiful Rosedale Cemetery.—C. E. CORNELL, Pastor.

Boyce—Cynthia Tooker Hopkins was born March 9, 1839. At the age of six years she was gloriously converted in a Methodist class-meeting, and united with that church. In 1855 she was married to Norman Judson. Mr. Judson died, and in 1860 she was married to Edward Boyce. While at a mission station, among the Indians of Canada, Sister Boyce experienced the glorious work of entire sanctification. In 1909 Sister Boyce united with the Pentecostal Church of the Nazarene at Stockton, Ill. A memorial service was held at the Iowa District Assembly, in session at Marshalltown, Ia., on Sunday afternoon, September 21st, in charge of her pastor, the undersigned.—E. J. FLEMING, Pastor.

Wells—E. F. Wells, of Lee Creek, Ark., passed to his reward September 14th. He was born in 1839 in this state. He was born again many years ago, and embraced the doctrines of the Freewill Baptist Church, but later in life, he saw, as did John and Charles Wesley, that without holiness no man shall see the Lord. We heard him testify the first Sunday in September at Hopewell School House, and he was so happy that day, as he praised God for the privilege of seeing his dear children all saved. He said in his testimony that he felt like he would never be there again, but his prayer to God was to meet all in heaven.—J. F. WELLS.