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EDITORIAL

VERBAL INSPIRATION

IT IS against verbal inspiration that the devil levels his chief shafts today. And the trouble is he has frightened so many of the little preachers out of their belief in this blessed truth of verbal inspiration. We have grown absolutely tired of the threadbare phrase that "It is conceded by the most devout scholarship that verbal inspiration can no longer be accepted as a correct theory of Bible interpretation."

Suppose it were true that the most devout scholarship had made such a concession. We want to ask would this make it so? Is the opinion of the most devout scholarship decisive? Has such scholarship never erred? Is its verdict infallible? What is the source of authority of human learning any way? Whence derives devout or indevout or any other kind of scholarship its authority to invade this divine realm and brush aside God's own authoritative declaration concerning His own communication of His will to the human race? Job had a conference with the most profoundly devout scholars of his day. What about their deliverances? Were they decisive and correct on the issues raised? Were their contentions free from error and reliable as a guide to the solution of the profound mysteries of human life and human suffering? Were there any evidences of folly in these scholarly gentlemen who attempted to settle things for Job? Does the Bible make any such concession as to the reliability of the theory of verbal inspiration? Were there no scholars among the human writers through whom God sent His revealed will to man? Where is the fountain head of wisdom any way? Is not God omniscient? Is the quality of scholarly wisdom of men superior to that of the divine wisdom? Does not God's omniscience stand immeasurably and inconceivably beyond man's wisdom in quantity and quality and in every possible aspect?

Who is this passing on the comparative devoutness of human scholars any way? Is it not the same gentlemen so denominated? Are not these gentlemen so naming themselves? Are not the so-called "most devout scholars" the very ones calling themselves such and making this contention of said concession? Do we not find in this reflection a mine of self-conceit deeper and wider and more extensive than the mammoth Anaconda mine? Is this not colossal cheek? If those so denominating certain folk the most devout scholars be not said scholars themselves who can they be, pray tell us? Can they be the other "little" scholars who hold to verbal inspiration? Hardly, certainly. Just a trifle of fairness and common sense, please, let us have in this matter.

It is a fact that there are very many devout scholars who hold to verbal inspiration as the Biblical teaching. It is a further fact that verbal inspiration is the only theory of inspiration which furnishes us an absolutely restful and reliable basis for confidence in the precious Book. It is a further fact that the church of God in all ages when her ministers believed in this verbal inspiration has had her periods of greatest success in soul-saving. It is true also that the periods of the church's greatest surrender of verbal inspiration have been notably the periods of her greatest spiritual enfeeblement and worldliness and impotence in soul-winning. This is conspicuously the case today.

The Bible ought to be absolutely reliable, for it is the basis and the book of authority of the only pure and undefiled religion known to human history. God could afford to have

no other sort of a book for such a use but one of His own dictation and inspiration and volitional direction. All this is included in the Hebrew and Greek words rendered inspiration in the Bible. These words mean "God-breathed." This inspiration is "of God." That includes, in the language of another, "volition, purpose, action, utterance, thought, words, everything." Yes, blessed be God, this inspiration is verbal in the most acute, intense, literal, all inclusive sense. Nothing short of this would be like or worthy of God, and nothing short of this would meet man's need. There is a wonderful tendency to deny credit to God of His due, and to credit merit to everybody and everything else but God. This is downright robbery of the worst kind. It robs God of His due and degrades His Word to the low level of the merely human. It is a robbery of man of his best and his noblest heritage of a trustworthy and authoritative and perfectly reliable revelation to which to turn in life's needs and crises.

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EARLY IMPRESSIONS

EARLY impressions are the most lasting. Indeed we might say with almost absolute accuracy that very early impressions are practically ineradicable. Herein is a fact of tremendous moment for parents and Christian workers especially among the young. While the mind is young and plastic and the heart and conscience are but virgin soil is the time to make impressions for God and truth and religion. The devil sees this and hence his assiduous efforts to preoccupy the youthful minds and hearts with the impure and the trivial and the fleeting ministries to the sensuous. This is the explanation of the almost infinite resources of the supply of shallow and vicious but plausible amusements for the young by which they are beguiled away from the church and Sunday school, and taught to feel that life is merely for pleasure and personal gratification. Thus is destroyed more solid tastes and all relish for the religious and the spiritual.

How the church should seek most diligently to preempt young life for God and heaven! Children must be early impressed with the things of immortality and the truths relating to the weal of the soul for two worlds. The ministry must take warning and learn wisdom from the enemy and trend the young very early toward God.

An incident in the life of Daniel Webster when a little boy illustrates the power of early impressions. When only some eight or nine years old he was sent to town with an elder brother for some purchase by his father. While at the store he desiered a kind of handkerchief on which was printed something in attractive colors as was the custom in those days of fewer books! He had saved up twenty-five cents which he had long kept and had securely about his person at this time. He inquired the price of the attractive handkerchief and was informed it was twenty-five cents. He promptly purchased it and carefully putting it away in his pocket he returned home. His father noticed him stretched out in busy reading of his handkerchief and asked what it was so interesting to him. The older brother answered first, telling the father in a reproving tone that Dan had been silly enough to waste all his savings on the purchase of a handkerchief on which was printed the Constitution of the United States, for it was this that the handkerchief contained. The father re-

plied kindly, "Well, that is all right, son; I don't suppose it will hurt Dannie to read the Constitution of his country."

Who knows the influence of this one first purchase of this little boy! We do know of the later renown of this world-famed lawyer and statesman especially on constitutional law. That handkerchief no doubt thus early implanted in his head and heart a love for the constitution and an insight into its underlying principles, and this piece of cloth doubtless was the beginning of the making of this man—one of the greatest the world ever saw.

We can not too early put in the hands of our children good and great books. These books are the kind of companions to help mold the tastes and the character of our children. Silently, continuously, noiselessly these book-companions insinuate into unresisting hearts and minds principles of purity, goodness and heroism, and life is thus begun on high levels, and character begins the forming on safe and sound lines of righteousness.

Look well to the young life committed to you, O, church of the living God, and you will have less hardness, lethargy and unbelief with the adults later on, and your church membership will, ere long, assume a type of intelligent loyalty and devotion and activity which will delight the ministry and rejoice the angels and cause joy in the heart of our Christ.

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A DISGUSTING AND DISGRACEFUL EVIL

WE REFER to the evil of the increased and increasing practice of divorce. We know no darker cloud lowering on our religious and civil horizon than this. Our civilization seems rotting at the very foundation in this matter. The home is threatened. The sanctity of the family tie seems dissolving under the lustful and beastly instincts of men and women in practically all the ranks and grades of life. In all ages this easy divorce business has been a precursor and sure presage of national and social dissolution.

Our age seems marked by a distinct and deplorable lustful trend. The devil of lust seems turned loose on society and with brazenness and shameless and shocking defiance of decency and refinement and righteousness these lustful and depraved among the very vulgar rich as well as among the middle classes, make a fleeting toy with the marital relation, and tire of one wife and divorce her and quickly enter a new contract, to be as easily discarded when their devilish lust fatigues of the instrument of its beastly gratification. This is debasing and brutalizing in the extreme. The nation needs arousing on the subject. Society and the church should erect a higher standard for admission to its respect. Men and women (the women are as guilty as the men), who are guilty of this easy divorce practice should be ostracised from all decent and self-respecting society.

All churches should hold aloft the only scriptural ground for divorce and most rigidly and scrupulously enforce obedience to it throughout her borders. Any preacher guilty should be promptly and summarily thrust from among us as a moral leper, dangerous to every interest of our Zion. The church must be clean, and try by every possible means to help clean out putrid society of this lustful filth and rotteness which threatens our very existence as a nation. To exert the proper influence the church in her ministry and her membership must be scrupulously clean personally and in the administration of ecclesiastical affairs. The judicial and penal resorts of the church must be brought with unflinching and severe force upon this evil. Its every appearance in any denomination should be met with the swiftest and severest treatment it is possible to give it. It is a shame and a disgrace for any church under heaven to have members or ministers who have more than one living wife, unless protected by the only scriptural grounds of divorce.

This is such a rapidly growing evil, and one so ruinous

and in so many directions, and one on which modern society is rotten to the core in sentiment, that the church must act with promptness, vigor, celerity, and, we insist, with the greatest severity. We must make absolutely no compromise anywhere on this question. We must be uncompromising and relentless here if anywhere under the shining sun of heaven.

If we can not have a church and a ministry absolutely free and clear of this infamy we had as well hang our harps on the willows and surrender our commission and retire from business. We are alarmed at the trend of things, and call earnestly upon our people everywhere to arise in their might, and in the might vouchsafed you in the promise of our God, and do your utmost to throttle this hydra-headed monster of colossal lust and bestiality which thrives among the vulgar and depraved of the very rich and too much among the poorer classes. In the name of our children, in the name of our sires who bequeathed to us a civilization comparatively free of this infamy, in the name of our pure wives and daughters, in the name of patriotism and the common good, in the name of good morals and decency, in the name of the future of our country and of our church, in the name of our cherished institutions for which our ancestors suffered and fought and died, in the name of the best of the past and the hope of the future, in the name of honor and chivalry, in the name of our Christ who died for our purity, and of God who gave Him up for us, in the name of the church our dear Redeemer bought with His own precious blood, we call upon the ministry and membership of all churches to come up to the help of the Lord and His cause against this, the worst, most audacious, most shocking and far-reaching in its diabolism of all the enemies of the church and society and the home and the state. God help us to be true in this crisis!!

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CHRIST OUR COVERT

THE Psalmist delights to call God by names signifying how impregnable we are in Him. He is said to be our Rock, our Refuge, our Fortress, our Deliverer, our Strong Tower, terms signifying most strongly how absolutely safe the soul is which makes the Lord its trust. All that God is to us He is in and through Christ. So that we may repeat these blessed declarations and insert the name of Christ and be expressing a positive and scriptural truth. This is a glorious fact too seldom considered in its full sweep and significance.

It is certainly a great comfort to know that nothing can come to us save by our own choice and permission. As we can repel the grace and mercy of God by our will, so we can admit Him in any or all His saving offices and powers by our choice. And the other side of this truth is not to be forgotten, that evil or disaster or things which hurt and interfere come to us in the sense of injury only by our permission. Our own wrongdoing is the only avenue Satan can find into our lives. With that avenue securely barred by faith and complete alliance with God in His sweet and full indwelling, we are proof against adversity, temptation, assaults, and evils of every sort. The man who lives in the fulness of God's will is insulated from every attack against him intended for his ruin. We may seem at times to be overwhelmed with what the world calls disaster; but this can not hurt us. Christ's own joy is ours, and He himself is within us, and is our shield, and makes all things—even these very disasters—to work out our good.

What a Shield, what a Protection, is in our holy religion if we yield absolutely to Him and allow Him to do for us all He wills for us, and longingly waits to do for and in us!!

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IT IS ALL right to pull the ox out of the ditch provided you did not drive him across a rotten bridge for the opportunity of pulling him out. Don't practice the nose-of-the-camel act.

THE EDITOR'S SURVEY

GOD'S MAGNA CHARTA

God is marvelously fortified, did He need fortification, against the open or insidious onslaughts of unbelief and skepticism, in the matchless nature and place in the world's history and the influence upon the world's thought and movements, of the Great Law of Moses. This sacred code stands unapproached and unapproachable in the world for the mighty principles enunciated back in the dim ages of the past, which have become the foundation for the world's jurisprudence from its birth to today. There has never been found possible the slightest amendment of improvement on this Law. All the boasted wisdom of the sages of antiquity, all the boasted advancement in science and knowledge of which we hear so much in many quarters, have never been able to outgrow or improve upon the ancient document called the decalogue. What a monument to God—what a proof of God's wisdom—what a rebuke to the pettiness and pedantry and folly of the shallow who look with disrespect or speak disparagingly of revelation! God is true, and His Word stands today unmoved and immovably in the world's affairs as the basis and the foundation of morals, of laws, of civilizations, of progress, of reforms—of every thing worthy in society and the state and the church. W. C. Irvin says, in *Bombay Guardian*:

This law, including the Decalogue, was given to Moses whilst Israel was passing through the wilderness to Canaan. It is said that Earl Cairns told a father who consulted him about the books his son needed to study as a preparation for the practice of law, "Let him begin with the Bible, for there he will find the foundation of all law, as well as of all morality." Another writer says, "The Decalogue is 700 years older than the jurisprudence of Lycurgus; it is 2,000 years older than that of Justinian; it is 2,700 years older than that of the Magna Charta; it is 3,300 years older than the Code of Napoleon, and almost as many years older than the American Constitution—and yet the Decalogue is better known today and more universally inculcated than any laws framed by the hand of man."

What civilized country has not based her laws on the foundation thus truly laid by Moses in the Pentateuch? One of the marvels of the law of Moses is the fact that no Amendment was ever needed, in fact was forbidden (Deut. 4: 2), and yet the law worked smoothly and when obeyed was the secret of prosperity, health and happiness. Again we bow our hearts and adoringly acknowledge that, "His work is 'pakka'" (perfect).

SACRED ART AND DEVOTION

Art has been abused in the matter of religion as anything else can be. Because, however, some formal religionists worship pictures, it does not follow that some pictures may not have a great message for devout souls. Looking once at the great painting of "Christ before Pilate" by Mumkaesy, we were profoundly impressed as never before with certain phases of the crucifixion. Especially do we remember the contrast between the serenity and placidity of countenance of Christ, and the

perplexity and disturbed look on the face of Pilate, as depicted by the artist. The whole picture was a triumph of art and to a devout soul carried a message of force and deep interest. Dr. E. F. Hallenbeck writes interestingly of his viewing Rubens' famous picture of the crucifixion. He says:

I shall never forget the impression made upon my heart by Rubens' famous picture of the Crucifixion which hangs in the Royal Gallery at Antwerp. While I stood before it everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot.

COMPOUND INTEREST

Simple interest is rapid enough in its work for most borrowers. Compound in-

JUST FOR TODAY



Just for today; tomorrow is not mine,
And may be spent where days unclouded
shine.

This cross is heavy for an upward way,
My weak hands tremble; give me strength
today.

Just for today; the poorest child am I
That heavenward looks, yet ravens when they
cry

Receive Thy bounty, though despised are
they;
Remember, then, this lowly heart today.

Just for today; Thy manna food I ask
That I may go rejoicing to my task,
And if from cooling streams my feet should
stray.

Let some rock prove a fountain for today.

Just for today; it is much better so;
I might grow arrogant did I not know
My poverty, yet find it sweet to say,
"It is Thy gift, the blessing of today."

Just for today; what more can heart demand
From one who will each longing understand?
Thy love withhold no treasure, so I pray;
"Choose what may come, but give me strength
today."

— Myra Goodwin Plantz, in *New York
Christian Advocate*.

terest is the dread of the debtor class from the velocity with which it piles up financial obligation. The increment from interest goes at once to work bearing interest and then the interest on interest goes immediately to work at the same business of earning interest for the rapacious lender, and on and on and on, to the impoverishment and perhaps bankruptcy of the hapless debtor. It is pleasing to contemplate that there is something like this in the rate of increase in the results of our work for the Master. Our investments of time and words and influence and endeavor for the souls of others grow and reduplicate in something like the startling velocity of compound interest. God, the great Master for whom we work, makes our investments turn out the very best and on the largest scale possible. A. F. Schaufner, in *Boy's Teacher*, illustrates this principle in the following:

In New York years ago, a city missionary

found a poor Jew. He strove to lead him to Jesus, and succeeded. In after years that Jew became a missionary himself and a bishop of the Episcopal Church, and translated the Bible for millions of people. No one knows the name of that missionary but a few of his friends, though thousands know the name of the distinguished convert. Years ago in Russia a Catholic priest so preached that a young mechanic who heard was converted. That mechanic became a missionary, and translated the Bible twice over for two different nations, learned nineteen languages, and was a most useful man. Few ever heard of the priest, but many thousands knew of his convert. Probably no preacher ever had as great success as Mr. Spurgeon. He has had many thousands added to his church, and has established thirty-six missions in London. Yet, as he tells the story, he was converted by the preaching of an obscure preacher, whose very name is scarcely ever heard.

Japan owes the late Joseph Neesima a boundless debt of gratitude for his wise and unceasing labors for the kingdom in his native land. But does it owe nothing to those who in this land led that student to Jesus?

It may be that God will use you for the conversion of a Moody or a Spurgeon or a Moffat. A child can light a match that shall set a city on fire. So in spiritual things, one, though feeble, can start a succession of causes that shall result in blessing to untold millions of fellow-creatures.

KNOWING THE TRUTH BY TESTING

Christ Jesus challenged us to the test of divine truth when He said: "If any men will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." Earnest inquiry after truth, and a spirit of real obedience to truth when received, are conditions to knowing the truth. Christ can not reveal Himself to an unwilling or an unfriendly person. One must be in the attitude of friendliness and honest inquiry and willingness to obey to come within the reach of the manifestations of the blessed Master. God never thrusts Himself upon unwilling subjects, but only comes to the willing and the ready. We must be absolutely earnest inquirers to know Christ and the power of His gospel. Phillips Brooks said:

How do you get within the power of any force? You look out of your window, and men say the frost is freezing their cloaks about them, and going down the streets as if they were cold. Men say that a storm is blowing and you see them shelter themselves against the storm that blows. How will you make that storm a true thing for yourself? Go out into it. Let the frost smite your cheek, let the rain beat into your face, let the wind blow upon your back, and then you know by personal experience what you had known by your own observation before. And so I say that only when a man puts himself where he can feel the power of the Christ, where it is possible for him, if there be a Christ, if Christ be all that the Christian religion claims that He is, only when a man puts himself where he needs and must have and must certainly feel that Christ, if there be a Christ, only then has he a right to disbelieve if the Christ be not there. And where is that? When a man takes up the highest duties, when he accepts the noblest life, when he lays open his soul to the great exactions and obligations which belong to him in his spiritual nature, when he tries to be a pure man, a devoted man,

a noble man, only then has he a chance to know that force which only then comes into its activity. Only when a man tries to live the divine life can the divine Christ manifest Himself in him.

ALL-CONQUERING LOVE

Love is all-conquering and invincible in itself. Love in its unresentfulness and perseverance, its long suffering and forgiveness is the wonder of earth and the delight of angelic contemplation and truly, as has been said, is "the greatest thing in the world." It disarms prejudice, conquers foes, tranquilizes the soul, equips for marvelous service and is a charm which challenges the admiration and confidence alike of friend and foe. It is the great need of the church for her conquering march down the ages. It is the silken chord that awakens concern in the sinner. The lost can not behold unconcerned the sincere love of the righteous for his unlovely and unloving soul. The divine power in a fellow being's unselfish love is at once discerned and has a charm that soon breaks down hardness, and lethargy and indifference. This conquering power of love was exhibited in the experience of a missionary once in China:

One evening Mr. Taylor, intending to cross a river in China, hailed the boatman on the other side to come. While he waited for the boat, a Chinaman, not seeing that Mr. Taylor was a foreigner, struck him a great blow on the side of the head, and knocked him over into the mud. Mr. Taylor said, when afterwards telling the incident, "The feeling came to me just to smite that man. But God stopped me." When the boatman arrived, the man wanted to get into the boat, but the boatman said, "No, I came across at the call of this foreigner." When the Chinaman saw that he was a foreigner he could hardly believe his own eyes, and said, "What! you a foreigner, and let me strike you like that, and you not strike me back!" Mr. Taylor meantime had slipped into the boat, but he turned to the Chinaman and said, "This boat is mine, but come in here, and I will take you out to the ship where you want to go." On the way out to the ship Mr. Taylor poured into the ear of that man, whose face was bathed in tears, the message of salvation, and he had good hope that the gospel of Christ had entered with power into his heart.

"Love your enemies" surely means to love them also in the hour of death and peril. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

NEVER ALONE

One of the most comforting and glorious truths connected with our relation to the blessed Savior, is that as His disciple we are never left a moment alone in the fight of life. Not for one moment does He leave us to ourselves in the struggle of life, but is moment by moment at our side to aid, counsel, help and comfort in every step of the way. There are no clouds so dark that He can not penetrate with His helping hand, no sorrow so deep that He can not fathom, no mountains of difficulty to steep and high that He can not climb to our relief. If we were alone with our efforts, as honest and as earnest as we might be, we would accomplish but trifles. But with His divine presence to second and to bless, and to energize us and our endeavors we can accomplish wonders. This is exemplified by F. B.

Meyer in an incident he relates as having occurred in Norway:

There was a little girl at the hotel who was just learning to play the piano. She could play a few tunes with one finger and these she played over and over until the guests were despairing. One day a brilliant musician came to the hotel. He and the little girl became friends at once. Sitting down to the piano beside her, he accompanied her with the most exquisite improvisations. Each struggling little melody of hers brought a new and wonderful harmony from the great musician, while the guests crowded into the parlor and listened breathlessly.

When the performance was over the accompanist took the little maiden by the hand and led her around the parlor, saying:

"Let me introduce the young lady to whom you are indebted for this music."

It was true that they were indebted to her, but they all knew that it was the weakness and inefficiency of the little girl, supplemented by the mighty gifts of the great man, which had made the music beautiful.

Our efforts alone—how poor! Our efforts supplemented by the Great Musician will be real music.

DIVINE HARMONY

There is unity, symmetry and wonderful harmony in the real spiritual church of our great Redeemer. Every life is a plan of God, and for every disciple, therefore, there is a distinct and specific place and duty and sphere as personally and as individually as though he were the only member of the mystic body. It is wonderful how the Lord thus individualizes in the midst of so many, and never loses sight of a single one, however humble or obscure or limited in his powers. What a thought that God takes notice of each and every one of us, and listens for our voice of praise, and longs for our testimony of love, and misses the least of us if we fail anywhere or in any degree. This is not so wonderful in a God who notes the fall of a single sparrow, and who numbers the very hairs of our head. Mark Guy Pearse brings out this strikingly in this incident:

It is said that once when Sir Mitchel Costa was having a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner, said within himself, "In all this it matters not what I do;" and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then cried aloud, "Where is the piccolo!" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of His great universe is made richer and sweeter because thou givest Him thanks. Bless the Lord, O my soul.

ON YOUR KNEES!

People are quicker to confess the need of and to resort to prayer in life's reverses than they are in life's successes. Yet it is true that prayer is quite as essential in successes as in adversities. When we have reached or nearly reached some pinnacle of long endeavor, and are flushed with conscious pride over the triumph, we are in imminent peril, and need especially the spirit and the help of ear-

nest prayer for the Guiding hand amid these dangerous acclivities of success. So many have fallen from just such heights. Let us take warning from these tragedies and be sure that we resort to prayer in all such times of need in life's successes and triumphs. This point is illustrated with striking force in the following incident we clip from an exchange:

Some men were climbing, with the help of a guide, the highest peak of a mountain, most difficult to ascend. As they, at last, had almost reached the top, one of the travelers, in his eagerness to be first, sprung forward to stand on the summit. Quick as lightning, the guide pulled him back, exclaiming imperatively, as he did so: "On your knees, sir; only thus can you do it!" The other side of the mountain rose almost perpendicularly at a vertiginous height, and a violent wind not felt by the travelers during their ascension protected as they were by the rock, would instantly have blown the rash tourist into the abyss at the very moment of his triumph. Truly a solemn message to our soul!

On our knees then, Christians, when the hour of success strikes us, lest the dark abyss ever yawning beneath us still opens to receive us. On our knees, looking over the wondrous panorama stretching before us; over the rocky path where we so often stumbled and would have fallen, had it not been for our ever-watchful guide; across to the glorious promised land where we shall dwell with Him. On our knees—how else should we dare to stand?—when the voice of our guide reaches our ears: "On your knees; only thus can you do it!"

THE LITTLENES OF MAN'S NEED

It is astonishing how small are the real necessities of man in this world. Most of our anxieties are about superfluities. Comparatively few have cause for anxiety about the real necessities of life. Men are unwilling to be content with food and raiment. They want a surplus. They want luxury. They want to accumulate under the plea of laying up for a rainy day. This is the real point of the world's great unrest and disquietude. If there were contentment with life's simple needs—with the actual necessities of life—there would be practically an end put to immense and distressing fear and unrest. It is this needed spirit of contentment that the religion of Jesus gives to men. "Godliness with contentment is great gain." How true this is many have tested to their unspeakable joy. This is the triumph which was purchased for us on Calvary. The real littleness of our needs here was illustrated once in a conference between a lawyer and his client, as related by *Soul Winner*:

A clever lawyer sat in his office conversing with a client, for whom he had been transacting some business. The lawyer's client was a Christian. Taking exception to the ways some men make money, the lawyer said, "Man, if you are to be so particular as that, you will never possess much of this world as your own."

"Six feet of it will do for me, one day soon, to lay my bones to rest in; that's all I'll need of it then. It is good to have an inheritance secured in the world beyond the grave," said the Christian business man.

The lawyer sat in dumb silence. His thoughts never ran in that direction; he was living only for the present world. And so many are. They forget how soon it will elude their grasp, and six feet of "mother earth" for a grave will be all they shall want. When your body lies there, where will your soul be?

THE OPEN PARLIAMENT

"IT IS FINISHED"

C. J. QUINN

These were the last words of Jesus, breathed out of His very soul while blood and water poured from His wounded side and trickled from His thorn-pierced brow and nail-pierced hands and feet. The fathomless depths of these words can be known only as God is known. They span the great gulf that lies between the fall of man and his complete restoration to the image of God, and fulfill the promise of God to the first pair in the garden of Eden, when He said, "The seed of the woman shall bruise the serpent's head."

The truth expressed in these words is unlimited, yet men would limit them, but in doing so deprive themselves and others of the manifold blessings of the cross. In their relation to the soul's salvation, I understand them to mean more than regeneration, pardon and justification, although these are included. I believe that Jesus had in mind the full restoration of the soul to a state of purity, and that through His death and spilled blood He might strike the death blow to "the old man," "the body of sin," in the individual believer, as the soul could not be "freed indeed" until "sin" was destroyed.

Man's highest freedom, his highest happiness and blessedness is in keeping God's commandments. "The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). Jesus said, "I come not to destroy the law, but to fulfill it." Not only did He come to fulfill it in His life, but also that the righteousness revealed therein might be fulfilled in us. This was not possible before the death of Christ, for until then "The law was our schoolmaster to bring us to Christ." The law not only revealed God's righteousness, but it also revealed man's weakness. In Deut. 5:29, God says, "O that there was such an heart in them, that they would fear me, and keep all my commandments always." This text reveals the heart condition of Israel under the Mosaic dispensation; they had spiritual heart trouble. The stream was impure at its fountain head.

The law demands holiness of heart, thought and purpose; it requires perfect love and obedience toward God, and to love one's neighbor as himself, whether he be friend or foe. This man could not do because "There was not such an heart in him." There must be a heart preparation: the heart must be circumcised, the soul regenerated, the "old man" must be crucified, and the "body of sin destroyed"; the "sin" question must be ended in the believer. In the cross sins were put away, and "sin" was condemned. "Sin" is the work of the devil; it is the "sin" that doth so easily beset (upset) the unsanctified Christian. It is the "root of bitterness," "the carnal mind which is enmity against God, and is not subject to the law of God,

neither indeed can be." The love of God can not have perfect control of the heart as long as there is something remaining that can not be subject to the law. The soul can not render unto God the service due Him until it has been cleansed from all "sin." And it was "for this purpose that the Son of God was manifested." The fulfillment of the law is made complete when the soul receives the second touch; "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Paul understood the purpose of God for His people, when he prayed the Thessalonians that he might "see their face and perfect that which was lacking in their faith." To the end He may "stablish their hearts in holiness before God, even our Father, at the coming of our Lord Jesus Christ"; and when he said, "This is the will of God even your sanctification."

The prophets prophesied of the sufferings of Christ and the glory that should follow. Ezekiel speaks very clearly upon this subject: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land, then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you * * and I will put my Spirit [my Spirit within your renewed spirit] within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36:24-27). Also Jer. 31:31-33: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, * * But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it upon their hearts."

The writer of the Epistle to the Hebrews speaks of the fulfillment of this covenant in Christ (Heb. 10:9-22): "Then said he [Christ] Lo, I am come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all * * For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he hath said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, * * * Having therefore, brethren, boldness to enter into the holiest by

the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water."

KINGSDOWN KAS.

CONSECRATION

MRS. FANNIE EBB

Some people love to use this word, who are a million miles from the actual experience. Because they think it is a kind of a compromise between using the word sanctified and openly opposing it as a work of grace, they will say they are consecrated, when, if they really were consecrated, the word sanctified would have lost its horror long ago.

Again, there are hundreds who are not afraid to use the word sanctified and yet know nothing about consecration, or, if they ever knew, do not act as though they know any more.

When the holiness movement first started one really consecrated man or woman would call for an evangelist and singer, rent a hall or tent, entertain and make provision for all the visitors (and there were a great many in those days, some coming hundreds of miles), and foot the bill himself, it taking his entire wheat crop sometimes. No wonder that souls fell under the power of God, that sinners wept their way to the cross, that the saints shouted, and the glory came down, while scores entered the Canaan land!

Now, in many places, when God holds the preacher to texts bearing on consecration, self-denial, giving, sacrifice, etc., the long faces, yawns and lack of amens certainly locate the "consecrated" ones. How different it used to be! How the saints welcomed the red hot truth! How they sat open-mouthed, open-eyed, open-hearted, and took in the unvarnished, rugged, plain, sin-killing, self-destroying gospel! The closer it cut, the better they liked it, the clearer the truth the more they shouted! and talk about giving—they didn't know when to stop!

People seem to be willing to go to extremes on dress, Sunday traveling, etc., but who ever heard of any one going to extremes on giving, or going into fanaticism over a complete consecration to God?

People will measure their experience by every other method than by their utter abandonment to God and His will. They will feel of their feelings, and when darkness comes, conclude that God has gone back on them, whereas, if they would begin to give out the things they have been withholding, and put back on the altar the things they have taken off, they would soon find out just where they are.

The devil has no use for an out-and-out, abandoned, consecrated, given-up,

sanctified soul. He finds no lodging place for his doubts, darkness, discouragement or the blues, in such a soul, for they are so busy pulling others out of the fire, giving, working, praying, smiling, loving, spending and being spent for others, that there is no room for these things to get in.

How quick people are to cry, "Oh, he preaches too straight, he holds the lines too tight, he makes the way too hard!" No preacher can preach straighter than Jesus did, nor lay the way more narrow than did He. He told the rich young ruler to sell *all* he had, and give to the poor. He didn't say he could keep ten cents back for himself. He did not upbraid the poor widow for throwing into the treasury all her living, and tell her she ought to have kept at least those two pence for herself, but commended her for her sacrifice. Then He told us, when we make a feast, not to call those who can reward us back again, but those who will never be able to repay us, that our reward should be given us at the resurrection of the just. How few are willing to wait until then.

He positively commanded us, *not* to lay up treasure on earth, and yet some who claim to be consecrated are laying farm to farm, house to house, and putting money in the banks when thousands of precious, never-dying souls have never heard the sweet story, and are even starving for natural bread.

You say that you are sanctified, that everything is on the altar, that you have no reserves, and yet God permits you to live in luxury, with hundreds of dollars tied up in lands, houses and earthly treasure while thousands of His children are cramped for want of means to carry on His work, and millions are in darkness, and want and despair? Are you a special favorite whom God blesses above every one else, and does not hold to the requirements of His Word? Ah, no. God holds every one to the same rule. Though He will not compel us to yield to His will or give our all to Him, God has a right to every cent we have, to every room in our house, to every meal we eat, every cow, horse or chicken and He has a way of letting the devil take it away from us, when we are unwilling to let Him use it. If we have anything, no matter how big or little, how great or small, that we would not give up for the comfort, help, or accommodation of the least of God's little ones, yea for those for whom nothing is prepared, we are not consecrated nor sanctified, nor walking in the light. If we withhold our bodily strength from His service, if we prefer our own comfort, pleasure and ease to His will, we do not love Him with all our strength and soul.

Lord give us more really consecrated souls—souls that do not count their lives dear unto themselves! Souls that are really dead to self, comfort and ease! Souls that will never complain that it takes money, money, all the time for the cause, but who are only too glad they have it to give! Souls that will tug, pull, lift and carry, that will get under the

load, instead of getting on top, and making it heavier. Souls that will pour out their lives, their wealth, their all at the Master's feet.

Luke 14:33: "So likewise, whosoever he be of you that forsaketh not all that he hath, can not be my disciple."

A RESPECTABLE HELL

F. M. LEHMAN

I dreamed that the devil came out from his room and stood in the shadows of space, enwrapped by Plutonian reaches of gloom—a terrible frown on his face. He held in his hand a consignment of souls his demons had ticketed in, perplexed as he glanced down the names on the scroll arranged by his arch-demon, Sin. "I see you have brought," sneered the devil in rage, "a band of promiscuous crooks!"—then, thumbing the ledger leaves, yellow with age, roared: "Bring out the new set of books! Hereafter we'll section the triflers and fools; the liars and players of chance; the smooth politician and bribe-taking tools; and those gone astray in the dance; but mark," cried the devil, "no demon shall bring a hireling this number to swell. I don't want him here—this conscienceless thing—to damn my respectable hell!"

"I'll find a warm place for the sinner to toast his shins at my fireplaces here; a room where each crook life's achievements may boast—from nabob to guzzler of beer. I'll have a large smoking room made for the boys, all frescoed in beautiful blue, with shading of purple and brimstone alloys—to remind them the Bible is true. The gambler will find all his cards and his tools of every description and kind arranged to his taste, with the latest of rules, to lighten eternity's grind. A set of fine parlors, all gilded with fire and furnished with ebony stools, my demons will fit to meet fashion's desire—a suitable place for its fools. But mark!" (and the rage of the devil was great; his words full of fury and fell) "no hireling shall pass through our wide-open gate to damn this respectable hell!"

"The millions that come from the sin-sodden slums and those from earth's squalor and woe; the spoilers of virtue and barrel-house bums; the dirtiest rags from the row—all these make this hell a congenial place compared to what torment would be if I should let in that despicable race—the crowd that nailed God to the tree. I'm willing to share all the torment and pain with these who refused to repent, but hirelings shall knock for admittance in vain no matter from where they are sent. The wire-pulling statesman and yeggmen and crook are wrecks of congenial kind; such souls I instruct all my demons to hook, for they are deluded and blind. But preachers who consciously lead men astray to further their selfishness—well! as long as I'm devil they can not get in to damn my respectable hell.

"But then," mused the devil, "I must not forget that time will work changes down here; I know that that change will

bring torment untold; God's wrath overwhelm us with fear; but I'm a respectable devil and hate a hypocrite hireling the most! so, if he *must* enter your wide-open gate, I'll stifle the truckler's proud boast. I'll fit up a special retreat for this class of soul-wreckers billed down below—far down in the basement and turn on the gas to heat up my ovens of woe. If hell must be hell for the crooks and the creeds refusing, denying God's grace I'll separate from this promiscuous breed this double-dyed scum of the race, for they would demoralize hell in a year; their sophistry nothing could quell; they soon would be devil and chief engineer and spoil my respectable hell!"

The devil closed up the new books with a frown and strode down the low-winding stair to order a conclave with fiends of renown; to put the old place in repair. They laid out the waste-shards in avenues long, and paved all the streets with new fire; then checked all the wailing promiscuous throng to places made meet for his ire; but down in the deep subterranean gloom, space-leagues from these sections of woe, they fitted up caverns as dark as the tomb—a place where the hireling must go. "And now," sighed the devil, "I feel more at ease in having consigned to this place those double-dyed hirelings that seek but to please—this hell they shall never disgrace. If hell must be hell I will keep them below; they'll never taint these with their spell; my demons have nailed down the hatches of woe; I want a respectable hell."

VICTORIES BY AGREEMENT IN PRAYER

C. H. STRONG

The great Master teacher said, "If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven." Notice, first, two were enough to bring the victory. Second, prayer was to be definite, "as touching anything." Third, they were to agree on earth. Let us not limit the promise to personal presence. They were to agree in spirit and in faith.

A missionary, lonely, tired, burdened and weak, too weak to carry the good news to perishing men, struggling hard with inward thoughts of home, health and friends, is tempted to examine his call. Satan suggests a furlough, when in the desperation of his spirit he grasps the promise, "Lo, I am with you alway." Thousands of miles from there a man has remembered his vow to pray for that missionary; he seeks the lone chamber, prays through the still hours of the night and on into the quiet hours of the morning until God is moved by the earnest intercession, when suddenly the missionary is strengthened, comforted, to go forward in the name of Jehovah. Heathen are touched and tendered. What is the secret? Two agreed, and God verified His promise. Though geographically separated by land and sea, yet the Omnipresent God heard both in heaven and answered in heathendom.

A preacher stands before his congregation: he has been in communion with the Most High: his soul, thirty minutes before was melted, tendered and fired, but for some reason his words seem light, his thoughts are shattered, the congregation is restless, the devil whispers defeat. Then, in this trying hour, his soul claims the promise. Down in the congregation a saint has taken in the situation, or in the sick-room a feeble sister is prompted by the Spirit to pray, or perhaps far from the actual scene of battle is a brother—a lover of souls, pleading in importunate prayer for that very messenger of the cross. Suddenly the preacher's soul is touched by a heavenly gale, his spirit revives, the scene changes, he feels the rich oil of anointing, becomes a Hercules where he was a weakling, the congregation takes fire, the glory falls, sinful and doubting men are struck with consternation while devils skulk from the scene for a season. What is the secret? Two agreed. God saved the day by honoring their faith and answering prayer. Though men did not see the stamping steeds or the roaring artillery, yet the God Omnipotent whose resources are unlimited sent a delegation of heavenly spirits to that assembly as real as ever did Napoleon, Lincoln or Grant marshal on any bloody field of battle.

A young man, thoughtless, reckless, and with gay companions is nearing a saloon, a den of vice, when, at the threshold, by some unseen power he is checked. He feels sick, becomes faint: the plans are altered, he leaves the crowd, hurries home. When nearing the door he hears the sobbing of a burdened mother, the prayers of a godly father. He hears his name: he noiselessly steals to his room. When there, in the solemn hours of the night, he vows to leave his sinful crowd whose steps are hellward, and serve his mother's Christ and his father's God. Again we say, what is the secret of such a change?

A father and mother that believed Him who said, "Where two of you shall agree on earth as touching anything that they shall ask, it shall be done of my Father which is in heaven," prevailed in prayer until they touched God and He in return moved the heart of the young man with burdened conviction. Fathers and mothers can make it well-nigh impossible for their children to go to hell if they tarry long at the throne in agreeing, believing prayer.

Ten thousands time ten thousands blessings upon such praying saints everywhere on land and sea, at home and abroad, who are a million times better known in heaven than they are on earth. Pray on, pray on! "Be strong, let not your hands be weak" for the Omniscient God hath said, "your work shall be rewarded."

THE CALL FOR TEACHERS

C. V. LA FONTAINE

The opening of the church private school creates a demand that is hard to fill. "Like teacher like school" is surely true. President Garfield said, "that a university was John Hopkins on one end

of a leg and a student on the other."

The churches are asking for schools where their children may be taught in the things of God as well as in the "three R's," but no school can be better than its teachers. Here is an opportunity for the teachers of our church to come to the front and make their mark for God and holiness by instructing the students in the ways of righteousness.

Not every teacher can fill the place. The demand is not merely for teachers who can instruct in the lessons of the curriculum, but who can manifest the Christ spirit while instructing and through the daily contact with the scholars lead them to Jesus.

Teachers are needed who can pray and do personal work with the students; men and women who have the burden for souls upon them, and can find time for godly advice and heartfelt praying during school hours.

So a Nazarene private school is one with a sanctified teacher, whose heart is continually filled to overflowing with perfect love on one end of a log and a boy or girl on the other.

Again, we need an enrollment at each university or college of available teachers and school workers. The starting of a normal department is imperative where prospective teachers may be trained for teaching and for personal service in soul-saving. With such a department in operation the churches starting a private school can then secure help.

The demand is sure to be greater than the supply. Churches now are waiting for the coming of the proper teacher, before beginning this great work.

The one and only way for our church to do its best work in the world is to prepare and send out from its schools and colleges its own hand-made, heaven-sent and Spirit-anointed teachers, who are on fire with a holy passion for soul-saving.

Four churches on the Northwest District are at the forks of the road waiting the work to begin, but hindered by the lack of the right kind of teachers. Teachers there are, on every hand, such as they are, but they won't do, unless they have the vision and see the glorious possibilities of the holiness school for our children and young people.

SPOKANE, WASH.

OUR BOOK BUSINESS

C. J. KINNE

From time to time since the establishing of our Publishing House pastors and others have asked us, "When are you going to begin to publish cloth-bound books?" They say they appreciate our large and growing series of paper-bound books, but must have some cloth-bound books.

We are now publishing a number of new books, and will soon offer them in the cloth-bound editions. We expect soon to be able to furnish a general line of holiness books such as our people need, and to supply their needs from our own house.

We shall soon begin to turn the tables

and ask the preachers "When are you going to begin to sell our cloth-bound books?" Every pastor ought to be a book agent. Many people can not be reached from the pulpit who may be reached through the printed page. Our own people need teaching and indoctrinating. If our pastors do not sell books to them someone else will, and in many cases they will get books with some insidious teaching which will land them in some form of fanaticism.

We should constantly keep before them helpful literature, and tempt them with it as often as opportunity may be had. Don't be afraid of impoverishing the people by selling them good books. We can provide books at prices to suit small purses.

Brother pastor, if you can not sell books, or will not sell books, please see to it that some one in your church is officially appointed to sell books, and then don't hinder them from working at the job. Encourage and help them in every way you can.

If we can have the co-operation of all our churches we can flood the country with a tide of salvation literature which will do much to bring on the mighty revival which our Lord certainly wants to send on the country.

If you are not interested, pray until you become so. *Do something now.*

BURS AND BURS OPENED

C. A. MCCONNELL

Don't touch it! Dear child of God, Suspicion has thrown in your way Slight, Rebuff, Insult, Hurt. Leave it there! Hasten on, nor miss one note of praise.

The Law slayeth; the Spirit maketh alive. God separated unto Himself one man to receive the Law; He took one hundred and twenty into the upper room to receive the Spirit.

While some are crying to the rocks and the mountains "Fall on us, and hide us from the face of him that sitteth upon the throne," at the same moment, others, with shining faces, will be shouting, "Hallelujah!" Do you belong to the Hallelujah crowd?

The greatest hour in the life of Jesus, was not when the kings of the east knelt before Him with their royal offerings, but that hour, when deserted by all, He pressed through the buffeting, the awful agony of the cross, the anguish of a darkness that hid the Father's face, even through to the great cry, "It is finished!"

If it is your best, your all, it is not merely one poor, little barley loaf you give to Him, but that which shall feed five thousand. In our service for Christ, it is quality, not quantity that He seeks. Quality rests with us; quantity is with Him. "It is God that giveth the increase." Shall I withhold my best because my best is so small? Gaunt hunger passed by the widow of Sarepta to sit at the table of Ahab and Jezebel. The love gift we offer the Lord, He takes and pours out in multiplied blessings upon others, and we too are bidden to the feast.

Mother and Little Ones

GOOD-MORNING

Good-morning, Brother Sunshine;
 Good-morning Sister Song.
 I beg your humble pardon
 If you've waited very long.
 I thought I heard you rapping;
 To shut you out were sin.
 My heart is standing open;
 Won't you walk right in?

Good-morning, Brother Gladness,
 Good-morning, Sister Smile.
 They told me you were coming,
 So I waited on a while.
 I'm lonesome here without you;
 A weary while it's been.
 My heart is standing open;
 Won't you walk right in?

Good-morning, Brother Kindness;
 Good-morning, Sister Cheer.
 I heard you were out calling,
 So I waited for you here.
 Some way I keep forgetting
 I have to toil and spin
 When you are my companions;
 Won't you walk right in?

—J. W. Foley.

WHAT A PAIR OF GLOVES DID

Acts are far-reaching. Even Walter Herrick himself does not know to this day that his generosity with a pair of gloves resulted in the equipment of a ward in the large new hospital at Benton.

It was a time of business depression. Firms were discharging rather than hiring help. All great enterprises, if not entirely torpid, were running under slackened pressure.

Walter had come to Benton only the year before with a firm of accountants. For lack of business, the office had been closed the first of January, now nearly a month ago, but Walter had not gone back to the head office in New York because Elsie, his wife, was just barely recovering from pneumonia.

He looked prosperous, but he had reached the time when (O ye who take a street car to go a few blocks!) he walked miles rather than lessen his slender store by a nickel; (You who who run into your favorite caterer's for ices or afternoon tea, without a thought of the cost, can you realize it?) the thought of buying a luncheon had become a sinful temptation to him. Of good old New England stock, it never occurred to him that he could accept personal charity. As he tramped through the city searching for work, he often felt that no art museum in the world possessed a picture so attractive as the steaks and chops flanked by vegetables and fruits in the restaurant windows. He had received a letter in the early mail that morning from his old employer, saying: "I have heard in a round-about way that Ely, Davis & Ely are not satisfied with their accountant, and are about to make a change. If you can get the work and can do it alone, you will be on Easy Street for the rest of your life."

The normal young man is naturally optimistic, and Walter walked down the street as briskly and hopefully as though disappointment had not trailed him for the past month. The house of Ely, Davis and Ely was fully two miles away, and before he had walked down Belden Avenue for five blocks, his hands and ears were tingling with the blustering cold of the first day of February. As he approached Randall Place, he saw a man, wearing a rough brown cap without any overcoat and bare-handed, coming down the street toward the Avenue.

Now, the average person is able to understand only what experience has taught him. The man with the assured income does not interpret aright the frowning, anxious face of the threadbare man who jostles him impatiently. The Dresden-china woman, weighted with sables, wonders that the

scowling, heavy-faced woman opposite her is not more careful to preserve the serenity of her countenance. But let the man with empty pockets see another hesitate before buying a paper, and he knows! When a thinly-clad woman sees another, after long scrutiny of the bill of fare, order tea and bread, she knows it is because bread and tea are the cheapest combination on the menu. And Walter Herrick, as he walked down Belden Avenue, and looked at the scowling face of the approaching bare-handed man, thought he knew how it hurt. As the two men met at the corner, Walter in a flash tore off his woolen gloves.

"Here," he said, thrusting them toward the man, "you need them more than I do. I have an overcoat, and can put my hands in my pockets."

The man looked at him in frowning surprise. "I don't want them," handing them back.

"Now, friend, don't be proud," admonished Walter, leaning toward him. "I'm not. I've learned my lesson. You'll get a job much sooner if you don't go bare-handed. If you look prosperous it's a great help. Good luck to you." And he walked away. But the man came running after him, and breathlessly pushed the gloves into Walter's pockets.

"Thank you just the same," he said, and ran back.

"Well, I must look poverty-stricken if that poor, cold man wouldn't even take a pair of gloves from me."

At three o'clock Walter made his third visit to the offices of Ely, Davis and Ely.

"Has Mr. Ely returned?" he asked the office boy.

"I'll see," said the boy. "What is your business?"

"I heard that Mr. Ely wanted an accountant."

After a few moments' disappearance, the boy returned. "Mr. Ely says you may come in this way," leading him through an ante-room. Just beyond the swinging gate a man was seated at the desk. As the boy said, "The man about the accounting job," he looked up. Walter, seeing him squarely in the face, commenced to laugh.

"What a fool!" he said, weakly. "Coals to Newcastle."

The laughter choked and tore at his throat. He couldn't stop.

Mr. Ely caught and pulled him through the gate. Walter fell helplessly into a chair, still laughing.

"Now stop it," said Mr. Ely firmly, giving him a sharp blow on the shoulder. As Walter sat with closed eyes and a white face, Mr. Ely came to a sudden conclusion.

"I'm going to have luncheon in my office," he said. "We can talk business while we eat." He turned to the amazed office boy, who knew that Mr. Ely had returned only an hour before from luncheon. "Go to Warner's and buy a luncheon for two. A good one, tell him, and I want it quick." Mr. Ely frowned authoritatively, and the boy did not even stop to make the natural inquiry as to what the luncheon was to consist of. In an incredibly short time he put a loaded tray on Mr. Ely's desk.

"Now, Mr. Herrick, I am a busy man, and often can not go out for my luncheon. Then I send for it. [All true, but not applicable to that day.] Join me, and while we are eating I will give you the explanation that I ought to have given this morning. My mother lives on Randall Place, and I went there to see her this morning before coming to the office. I jumped out of the limousine, leaving my fur coat inside the car. But as Randall Place is such a narrow street, I told my chauffeur to meet me at the corner of Belden Avenue. He discovered that he needed more gasoline, and, not expecting me so soon, had gone for it."

"Well, Mr. Ely, I owe you an apology," commenced Walter.

"Indeed you do not, Mr. Herrick. I

couldn't be more grateful were I the poor chap you thought me. You have restored my faith in human nature."

After arrangements had been made satisfactory to both sides that Walter was to take the position of accountant, Mr. Ely said—seeing Walter's weakness, and not liking to offer him carfare—"My chauffeur is going down to my mother's on an errand, so jump in and let him take you home. And come to work tomorrow morning." Thus informally commenced a business association that brought pleasure and profit to both men.

That night at dinner Mr. Ely was unusually quiet. His wife, with rare wisdom, asked no questions. When the dessert was put on the table and they were alone, he said: "Elizabeth, when you spoke to me about equipping a ward in the new Wesley Hospital I said no, that the poor were being pauperized by having too much done for them. Since then I have learned that there is a generosity that gives and asks no questions, that will go cold that another may be warm. Go ahead, only stop short of bankruptcy, please."

Perhaps Bruce Ely found sufficient reward in the gratitude that rushed around to his chair and mussed his hair; but I think his heart was so warm that gratitude wasn't necessary to his happiness.

But as I said, Walter Herrick does not know that by the offer of his gloves he was the cause of Mrs. Ely's furnishing a ward in the Wesley (Memorial) Hospital.—Katherine L. Wright, in Zion's Herald.

HE LAID DOWN HIS LIFE FOR THE SHEEP

Dear Comrades,—I heard a story the other day which, although it belongs to the winter months, I should like to tell you now. It is of a country lad's devotion to duty. His name was Christopher M. Taggart; he was nineteen years of age, and he assisted his father, a shepherd of sheep, on the Ayrshire hills.

One Saturday morning in January last a fierce snow-storm broke over the district. Our minister at Barre tells me that it was the worst he had seen during his twenty-five years' ministry there. It raged all day and was wild enough to prevent strong men from venturing out. But the shepherd and his son thought of their flock away on the exposed hillsides, and made ready to go to their succour.

The last message which both had heard in the church at Barre was one on the theme "Prepare to meet thy God." Whether the boy's mind had been solemnized by this, or whether he had any foreboding of what was coming, I do not know, but ere plunging out into the blinding snow he took his violin and played the hymn—

Jesus! Lover of my soul,
 Let me to Thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high.

Hide me, O my Savior, hide,
 Till the storm of life is past,
 Safe into the haven guide:
 O receive my soul at last!

Then both father and son went their different ways.

All day the storm raged, and in the afternoon the father came back exhausted with his toil. The hours wore on, and as the boy did not return, a party of three young men went to look for him. They searched long and anxiously without success, and were almost in despair when they heard the barking of a dog. Following up the sound through the thickly falling snow they came upon the lad lying beside the sheep he had gone to save, with the dog "Wag" standing over him. Many of the sheep were buried beneath heavy snow-wreaths, and Christopher's hands were bleeding from the efforts he had made to relieve them. He must have collapsed but a short time before, as he was only lightly covered by the snow.

They carried him gently to a shepherd's frail shelter near by and sought to restore him, but even as they were doing so, his spirit fled. On account of the tempest they

were unable to carry his body home, and they left it in the hut until the morning. The dog would not desert its young master, and remained licking his cold hands and watching the still face. There all night, around the little building on the lonely moorland, the bleak winds blew and the snow swirled and drifted.

On Sunday morning the storm had not abated, but a company of men set forth for the shelter and brought down the body, the faithful dog trotting by their side. Ever since, it has been disconsolate, and always seems to be looking for its master.

The event moved the little community to its depths, and the minister, the Rev. John Angus, preached a sermon in which, addressing the young men companions of the dead, he bade them, in these beautiful words enshrine the incident in stone and tablet:—

"These things we must record on stone; engrave on brass, and hand down to distant days as a precious legacy to those who, long after we are gone, shall dwell among these hills. Let a small cairn stand where he fell. Let it be built of the patient, weather-beaten stones that lie scattered around, stones that witnessed his struggle, that listened to his last sigh, silent stones that have brought no tale to us from dim days of the past. Let us make them our messengers to carry down to future ages the record of a noble death. This is a work for you young men. I invite you to undertake it. I appoint you trustees of the memory of Christopher M. Taggart, who gave his life for the sheep on that never-to-be-forgotten day."

The young men carried out the suggestion, and raised a cairn which now stands as a monument among the hills to a brave life and a noble sacrifice.

The lesson of the incident was well put by the minister to the young men of the congregation. In the last resort, he said, one is justified in laying down his life for those committed to his care. It is the law of Christ that the strong should bear the burdens of the weak. "You are not meant to skulk around ready to steal one's honor or to blight the life of the pure in heart. Leave these things to the thief." Play the manly part: let your heart be that of a good shepherd, tender and true and brave.—The Editor of the "Missionary Record of the United True Church of Scotland."

HOW BENNIE BROKE HIS LEG

"The carpenter is mending the kitchen door. He has taken it from the hinges and leaned it against the house so you must not go near it."

Mother Clark was talking to her group of boys and girls as they rose from the dinner table.

"All right, mother," answered John, and away they ran.

For some time they romped and shouted. Then Ruth said, "Let's play hide-and-seek. I'll be it."

Away they ran, and in a few minutes all was still.

Bennie walked softly about searching eagerly for a fine place where he would be hidden from the others. Suddenly the angle between the door and house caught his eye. There was just room for him, so he crept in, pulling his short, little legs close in behind him, that no tell-tale trace should remain outside.

Then the call was given and Ruth began her search. John, Jim, Mary, all were discovered, but little Ben was still hidden. He laughed quietly to himself as they came near him, and drew his legs in closer, that he might be more completely hidden. But, alas! This pried the door away, and down it fell on the poor, disobedient boy. How he did scream! And then the other children all cried and called, "Mother! Mother!"

It did not take long to lift the door and pick up the child, but the pain was severe, and as Mother Clark carried him to his trundle bed he became unconscious, while his right leg hung limp and heloless.

"Run for the doctor, John," said the mother while she was carefully removing clothing and trying to restore the boy to consciousness.

The children stood around crying bitterly,

for they all loved their brother dearly and could not bear to see his sufferings. How anxious his poor mother was! It seemed a long, long time before the doctor came and Bennie had opened his eyes and in spite of his pain had smiled at them.

Only mother stayed in the room while the doctor was setting the broken leg, but the children stood outside the door waiting anxiously for the doctor to come out and tell them how their brother was.

"His leg will keep him in bed six weeks, but he'll get over the shock before that."

Six weeks and much pain! Was the disobedience worth all that and the care and anxiety for all the family besides? Bennie had time to decide this during the long hours he spent in bed, and you may be sure that he resolved after this to be more careful to mind his mother.—Christian Intelligencer.

WHERE IS MOTHER?

A little fellow came running to a neighbor's house and there were tears in his eyes and anxiety on his as he said:

"Do you know where my mamma is? I came home from school and she is not at home."

A little girl met a friend on the street and said, "I want mamma; have you seen her?"

A tiny tot stood at the window in charge of an older child and, peering out, said, "Why don't mamma come?"

"Where is mother?" shouts the big boy, as he dashes into the house. "Has she fixed that rip in my coat?"

"Where can mother be?" says the big girl who wants her waist all buttoned up behind.

"Where is your mother, children?" asks the husband and father, as he comes in from his work and looks about.

Is it not simply wonderful how many people want mother? Is she not the most important person, the most needed person, the busiest person in all the wide world? If she is not at home how quickly her absence is observed! If she should go to a neighbor's just for a moment she would surely be wanted at home. If she goes out for an evening she is probably called to the phone and told to come home quick, because the baby is sick, or Jack has cut his finger, or Julia has the headache, or pa is lonesome.

Mother has the only hands that can banish the pain, the only voice that will soothe to sleep, the only kiss that will heal the bruise, the only words that will settle the disputes. She is the only one who knows where every single thing is kept, and so she is in constant demand, and if absent from home, is most sadly missed.

Little boy, little girl, big boy, big girl, I do not know just where your mother is now, but wherever she is she is ministering to you, and thinking of you, and sacrificing for you, and living for you. And if, as it must be in the case of some of you, she has gone out of the home forever, yet believe me, God is true, and as the resurrection is true, your mother, somewhere and somehow, is ministering to you.—Salina Times.

IT IS WRITTEN

It is pathetic to think that Jesus never possessed a Bible of His own; but there can be no doubt of the fact. The expense of such a possession in those days was utterly beyond the means of one in His condition; and besides, the bulkiness of the rolls on which it was written would have prevented it from being portable, even if He could have possessed it. Possibly in His home there may have been a few of the rolls, containing the Psalms and other favorite portions of Holy Writ; but it must have been by frequenting the synagogues and obtaining access to the books there that He was able to quench His thirst for sacred knowledge. Of course it was only the Old Testament that Jesus had to read. His quotations show that He read it in the original Hebrew, and not in the Greek translation.—James Stalker.

He quoted from, or referred directly to, nearly two-thirds of the books of the Old Testament; and yet in all the gospels less than forty thousand words in all of our

Lord are recorded, all of which might easily be spoken in ten to twelve hours. It, in so small a number of recorded words, we find twenty-three out of the thirty-nine Old Testament books quoted, what might we not find if we had a full record of His sayings?—Arthur T. Pierson.

A NEW MAID

It was cook's day out, and as Mrs. Jones was not feeling very well, Nellie decided to do the work. "I can do it, mother," she said; "you lie down and rest."

All the water needed had to be carried from a spring some distance from the house, so Nellie took the old-fashioned bucket and gaily ran down the hill. When filled, it was so heavy that she had to sit down to rest many times before reaching the cottage. The water spilled over the sides and she slipped many times, but she went bravely on, for she was helping mother. As she filled the kettle and prepared to straighten up the rooms, she said: "I guess that must have been the Hill of Difficulty, but how nice it is to do things for others! I just have a great big happy spot inside."

At noon she carefully toasted some bread, boiled an egg, and made a cup of tea, which she carried to her mother.

After eating her luncheon Mrs. Jones declared her head was much better, and she was sure it was on account of the rest and the nice little luncheon.

As Nellie laid her tired head on the pillow at night the stars peeped out from under the clouds. "They are smiling at me, mother," she whispered.

"Yes, daughter," replied the mother "What a great comfort it is to have a good maid and a loving daughter!"—Sunbeam.

HOW KATYDIDS MAKE MUSIC

The katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet and No Feet." You have seen this little green insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another wing. On this ridge there is a thin skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together which makes the noise you have heard. There is no music in it, certainly. The insects could keep quiet, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead, and sometimes three. You can fancy she says, "Katy did" "She did" or "She didn't." The moment it is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered each other.—Ex.

THE LITTLE THINGS OF LIFE

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little flakes are stillest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little; little pearls, little diamonds, little dew. Agar's is a model prayer, but then it is a little one, and the burden of the petition is but for little. The Sermon on the Mount was little, but the last dedication was an hour long. Life is made up of littles; death is what remains of them all. Day is made up of little beams and night is glorious with little stars.—Selected.

"IN HEAVENLY PLACES"

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh nothing. The attraction from bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth, the heavier they rest upon us.—Ex.

The Work and the Workers

ANNOUNCEMENTS

Notice!

The following constitute the Officers and Executive Committee of the General Foreign Missionary Board for the ensuing year:

OFFICERS

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2109 Troost Ave., Kansas City

L. D. PEAVEY, *Vice-President*
146 Walnut St., Malden, Mass.

MRS. EVA NORRIS, *Vice-President*
212 Sycamore St., Pittsburgh, Pa.

REV. C. B. JERNIGAN, *Vice-President*
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REV. H. F. REYNOLDS, *General Secretary*
2109 Troost Ave., Kansas City

REV. HERBERT HUNT, *Recording Secretary*
2109 Troost Ave., Kansas City

ELMER G. ANDERSON, *General Treasurer*
2109 Troost Ave., Kansas City

EXECUTIVE COMMITTEE

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L. D. PEAVEY
MRS. EVA NORRIS
REV. C. B. JERNIGAN
REV. H. F. REYNOLDS
REV. HERBERT HUNT
ELMER G. ANDERSON
REV. P. F. BRESEE, D. D.,
1126 Santee St., Los Angeles, Cal.
REV. E. F. WALKER, D. D.,
Glendora, Cal.

KENTUCKY DISTRICT NOTICE—All delegates, and those contemplating attending the District Assembly at Newport, Ky., November 13th-16th, must send their names to Miss Cora Simons, 608 York Street, Newport, Ky., on or before October 23d, if they desire free entertainment.—WILL H. NERRY, *Dist. Supt.*

WATSON'S INSTITUTES—Any preacher of the Dakotas-Montana District who desires to obtain a copy of "Watson's Institute" can get it by applying to H. G. COWAN, Cowan, Mont.; \$2.00 net, or \$2.40 prepaid.

NOTICE—Will all those who are, who have been, or who desire to be members of the Pentecostal Church of the Nazarene within the province of British Columbia, or who desire a meeting on scriptural holiness lines in their neighborhood, kindly communicate with the District Superintendent at 1719 Bank Street, Victoria, B. C.—G. S. HUNT, *Dist. Supt.*

EVANGELISTIC NOTICE—At the Chicago Central District Assembly, Olivet, Ill., I was given evangelist's commission, and I will be in the field the coming year. I love this work, to which I feel called of God. We have a number of calls, and will arrange our slate as fast as we can settle on dates.—B. T. FLANERY, Olivet, Ill.

SPECIAL SERVICES, NEW YORK CITY—At the First Pentecostal Church of the Nazarene, 254 Eighth Avenue, corner Twenty-third Street, Rev. L. N. Fogg, of New Hampshire, evangelist, October 17th to 26th. Services morning and evening both Sundays, in the afternoon, 2:30, on Monday, Tuesday, Wednesday, Thursday, and Friday, and at 7 every evening, except Saturdays. Let every one that thirsteth, come.—IDA M. JUMP, *Pastor.*

P. C. I. ALUMNI—Beloved, you will be interested to know that our school paper, *The Heart, Head and Hand*, has kindly consented to devote one column of the paper to the Alumni. This is a good opportunity for all of us to keep in touch with our beloved school, and our dear friends are anxious to hear from us. We trust interest may be shown by each member of the Alumni. Please send all items of news to your president, who will edit them for the column.—MISS JOSEPHINE BURNS, 94 Beach Street, Saco, Me.

CAMBRIDGE—There is to be a holiness meeting in Boston. It is to be wholly an interdenominational meeting, under the direction of the National Holiness Association, of which Rev. C. J. Fowler, D. D., is president. It will be held for the present on Bromfield Street, where former meetings have been held. It will begin Monday, October 20th, at 2:00 o'clock p. m. A few are praying that this will be a great meeting for Boston and vicinity, where the saints in all the churches round about can gather for united effort to advance holiness.—J. N. SHORT.

EVANGELISTIC—We are open for calls to assist pastors, or to hold revival meetings anywhere. W. D. MERRYMAN.

SPECIAL ANNOUNCEMENT—The *Revival Number* of the HERALD OF HOLINESS is coming! Are you ready for it? All it requires to get ready is to send to the Publishing House a good big order for extra copies of that paper. *Do it NOW!*

DISTRICT NEWS AND ANNOUNCEMENTS

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Third Annual Assembly of the Chicago Central District of the Pentecostal Church of the Nazarene, convened in Olivet, Ill., September 30th to October 5th. This District embraces Indiana, Illinois, and Michigan. Each state was well represented, there being a total of 108 delegates. Several of the delegates were accompanied by friends. Aside from these were the splendid Faculty and large body of students, and quite a representation of citizens in and around Danville, Georgetown, and Olivet.

We were privileged to meet in the beautiful Illinois Holiness University building. Dr. Walker, General Superintendent, and District Superintendent Wines were on hand and in their places, and as this great Assembly of people met together, greeted each other, united in Christian fellowship, and prayed and sang unto the Lord, the Spirit of God came on us, manifesting Himself, making us feel that truly we were sitting together in heavenly places in Christ Jesus. Right in the beginning the Faculty announced to the classes that their lessons would be shortened, and that a few would be dispensed with entirely, in order to afford opportunity to attend as much of the Assembly as possible.

The organization of the Assembly required so little time that ere we were aware everything was moving smoothly and systematically, giving evidence of copious lubrication with the "oil of gladness." It would be difficult to find a better presiding officer than Dr. Walker—cheerful and witty, unique and resourceful, scholarly and intensely spiritual. What a divine combination, and how indispensable under such circumstances!

The roll call showed but few absent; while so many came knocking for admission that the places of the absent ones were more than filled. The missionary assessment was \$1,200; at the Anniversary \$2,056 was reported. The Educational Anniversary was one long to be remembered. Dr. Walker made a speech worthy of distribution broadcast. At the conclusion of this service the unanimous decision was reached to start in for \$150,000, three hundred students, and one thousand souls for God within the next twelve months. We were apostolic enough to begin at Jerusalem, and in a very short time had \$5,100, and by the closing service on Sunday night several souls were saved, reclaimed, and sanctified. Glory!

Rev. L. Milton Williams was elected District Superintendent. The Assembly voted for two evangelists and an Advisory Board of four to co-operate with him for the ensuing twelve months in a red-hot evangelistic campaign.

On Thursday night Dr. Ellyson delivered his lecture on "The Bible in Education." It had the genuine ring, was deeply interesting, and replete with faithful warning against destructive higher criticism. What a stimulator! What a contender for the faith once delivered to the saints! It reminded us of a fresh epistle from Brother Jude.

Evangelistic services were in order each evening. The preachers were Dr. Walker, I. G. Martin, J. W. Lawrence, and W. R. Cain.

Concerning the university itself, new incorporation papers were framed and adopted, and fifteen trustees were elected by the Assembly. An unbeliever in sanctification as a second definite work of grace, subsequent to regeneration, can not be a member of this board. Also, the trustees must be members of the Pentecostal Church of the Nazarene.

The music at the chapel services and throughout the Assembly sessions was with the

Spirit and the understanding. What spiritual melody in the soul! The love-feast on Sunday morning was Pentecostal. The sermon following, from Acts 1: 1-8, by Dr. Walker, was profound. Attention, in particular, was centered upon the martyr spirit and allegiance to the King and His kingdom. The ordination serv-

General Assembly

The General Assembly is to meet in 1915; we presume about October 1st. It is likely to be in session not longer than two weeks, with something approximating 300 delegates. The time has now come when definite invitations from such cities as seek to have it held with them, will be entertained and considered.

Churches extending such invitations are requested to give such information as is possible in reference to size of auditorium, rooms for committee work, size, etc.; provision for entertainment of delegates and official visitors, and as to reduced rates at hotels and rooming houses for visitors; together with any other facts conducive to the convenience of the Assembly.

Address all communications to REV. P. F. BRESEE, 1126 Santee St., Los Angeles, Cal.

P. F. BRESEE,
H. F. REYNOLDS,
E. F. WALKER,
General Supts.

ice in the afternoon was precious. The class consisted of nine—seven brethren and two sisters in the Lord.

Olivet was chosen by a large majority for the place for the next Assembly. May God continue to prosper us, enlarging our borders, multiplying churches, increasing the finances (a half million dollars for an endowment ought to be our goal), giving us souls, and causing us to thrive in every phase and flourish in all departments until Jesus comes.

In conclusion, we want to say to those who want to send their children and money where the glory of God is uppermost in the minds of the Faculty and supporters of a holiness college: You do not need to be afraid of Olivet.

W. R. CAIN.

DALLAS

September 26th to 28th was well spent at Stout, Texas, six miles south of Winsboro. God gave us some good services, and a class of eleven was organized, with more to follow. Brothers Radican and Hightower are licensed preachers, and Brother Radican was called for pastor.

From Stout I came to Majors church, six miles south of Mt. Vernon; held two services, and enjoyed my visit in the home of the pastor, Brother Terry. This church has some good property, but a very small and discouraged membership. I don't know what the end will be.

I spent two days profitably at Peniel, then (October 3d) in company with the pastor, Brother Coughran, came to Grand Saline. God gave us some good services, and I was much pleased to note that there are more members, more interest, and brighter prospects for the church here than there was a year ago. Of course this ought to be the order all down the line. My date with Big Sandy was canceled.

October 6th, I preached for First Church, Dallas; also presided in their annual business meeting, at which time a pastor was called for next year. I trust he will accept, and that this may be the dawning of a better day for that church.

October 7th, I visited the East Dallas congregation, that had been set in order by the Wrights, and found they had a promising work of twenty members. I was glad to give them official recognition, and trust that the future will find them pressing forward in the work of the Lord.

I am now with Brother Gregory at Mt. Hope church. God is blessing. Texarkana added four members last Sunday. On with the fight!

W. M. NELSON *Dist. Supt.*

NEW ENGLAND

Rev. E. Martin is one of the workers at the fall convention and home campmeeting in Emmanuel church, Providence, during October.

Pastor Borders finds he can make many more calls on the sick and in the homes through the use of his automobile. The fresh air also is a great blessing to him physically.

Rev. W. N. Laite, formerly of our Malden church, is moving west for his wife's health. If any need our brother's help as evangelist, address him at Everett, Mass.

Brothers Whitman and Edwards, of Providence, R. I., spent some weeks in evangelistic work at our church at Yarmouth, N. S. These brethren were a blessing to that struggling church.

Pastor Strong and his good wife did not lose much in their conflict during the tent meeting at Gardner. We bid them godspeed in their fight at Garner.

Pastor Meyers reports a blessing received at the camps at Brandon Vt., and Moers, N. Y. Our Pentecostal Nazarene folks love old-fashioned campmeetings. May they never backslide from this.

Rev. Arthur Ingler is expecting a gracious meeting at the Pentecostal Church of the Nazarene at North Attleboro, Mass. He expects to have Rev. C. E. Roberts and wife and Miss Taylor.

The loyal people of New Bedford church are contemplating a revival meeting. May they not be disappointed.

Bretiren, the best time to hold meetings is during October and November. Don't wait till extremely cold weather, but take advantage of these propitious months.

Souls are seeking at the altar of Emmanuel church. Open air meetings have been held all summer.

Evangelist Roberts is now at Lowell, Mass. They are to hold meetings in the Evangelical and Pentecostal Nazarene churches of Cambridge, Mass. Dr. Short is expecting blessed things to come to pass during these services.

Pastor Bryant of our South Providence church is planning a series of revival services for next February. He is certainly a real Pentecostal Nazarene preacher. This scribe is glad to be associated with him in Providence, R. I.

Congratulations to our old friend and brother, Rev. Edmund Silverbrand, who has left another denomination to join our Pentecostal Nazarene folks! Beloved, we welcome you in our ranks and ministry. May God greatly use you to get hundreds of precious souls saved, sanctified, and glorified. Amen!

The second preachers' meeting will be held in November at East Wareham, Mass., Rev. G. Edwards pastor. Let many attend.

Evangelist Hatfield opened his meetings last night in Pastor Bryant's church. We feel that Brother Hatfield is the right man in the right place.

Any Pentecostal Nazarene preacher, passing through New York city and having time to preach for our church, please write Mrs. Ida M. Jump, pastor. Church located at Eighth Avenue and Twenty-third Street.

Evangelist C. W. Dunaway, of Atlanta, Ga., is holding revival services in the John Wesley Pentecostal Church of the Nazarene, Brooklyn. Seeking souls are at the altar nightly.

Pastor Post of the Evangelical church, Stoneham, Mass., writes that victory crowns the battle there. Pastor Post is one to bring about changes.

Pastor Short's paper on "Divine Healing," read at the October preachers' meeting, is to be published in the HERALD OF HOLINESS. Let every reader take time to study it—it will be worth your while.

Brother Christman of the P. C. I. addressed the preachers in the interest of education at the Haverhill meeting. Brother Christman has a burden to see a strong educational institution in New York state, conducted by our Pentecostal Nazarene people. Why not?

Since his election as Superintendent, Brother Washburn has organized several churches on the District. He has the confidence, sympathy, and love of all the preachers on the District.

Pastor Short received about seventy-two birthday cards—about one card for each year of his age. He personally replied to each sender. We all love Brother Short.

Brother Hoople is expected back from Mississippi soon to help push the work forward in John Wesley church.

While on a flying trip to New York city last week, this scribe had the privilege of preaching in the First Pentecostal Church of the Nazarene there. "KEEP ON BELIEVING."

World Missionary Tour

The General Assembly which convened at Nashville, 1911, recommended that "the Foreign Missionary Board be urged to send a missionary evangelist, with power from the said Board, to co-operate with the missionaries in enlarging and strengthening the work in the foreign field, by assisting in solving the problems and difficulties." At the meeting of the General Missionary Board just closed at Kansas City, it was the conviction of the Board that this was the providential time for such a visitation of our whole missionary field, and that our General Missionary Secretary, Rev. H. F. Reynolds, be sent at once upon a missionary tour, to the end that our present stations be assisted and strengthened, centers of holy fire established, and the lands surveyed for the rising, mighty forward missionary movement of our church.

It was the belief of the Board that our churches and individual members would gladly bear the expense of this missionary trip of our Brother Reynolds, and the undersigned was instructed to notify our people of their privilege in the matter. That the confidence of the Board was well placed was shown, when, the matter having been placed before the Kansas City church, that congregation responded joyfully with an offering of seventy-six dollars. Announcement was made of additional offerings as follows: Mrs. Staples, \$10; Mrs. J. H. Norris, \$50; R. B. Mitchem, \$25; J. T. Upchurch, \$25; E. G. Anderson, \$25, and a sister in California, \$50, totaling, with the offering of the Kansas City church, \$261.

It will be necessary to raise quite an amount to defray the expenses of the trip, and it should be in hand by December 1, 1913, about which time Brother Reynolds will start. The Board expects a hearty and quick response from our people. Send all offerings to

REV. E. G. ANDERSON,
Olivet, Vermillion Co., Ill.

stating that they are for the Missionary Tour.

CHARLES A. McCONNELL,
President General Miss. Board.

LOUISIANA

I arrived at Lake Charles at 5:30 p. m. It had been raining for two days, and the water was eighteen inches deep on the sidewalk. A cab driver, whom I asked if his cab was full, replied, "Yes, but you can ride on top." So with two other I climbed up, and away we went, holding on with all our might. It looked as though the cab would turn over, but we held on, and soon I was sitting at the table in Brother Lyon's home, with plenty of good food spread before me.

At 6 o'clock a. m. I was off for an early train, arriving at Ellis at 1 p. m. Brother Pink, a large man with a big soul, met me. Ellis church is located in the rice belt in southern Louisiana. The levees had been cut, and the people were trying to drain the fields so they could harvest; but the heavy rains had the country flooded. The only way to get around, without a horse and buggy, was to walk the levees. I made some pastoral visits, the first creature I met being a large snake. It was doing its best to get out of the preacher's way, and the preacher jumped up and down trying to get out of the snake's way. The next thing was a very large craw-fish, backed up and standing on his tail, with both claws stretched as if to say, "Come no further!" If I had never seen one of these monsters before, he would have scared me as much as the snake. He fought bravely, but the battle was soon over, and I was soon going from house to house, praying for and with the people. This was my first visit to the newly organized church. I met a hearty welcome everywhere. I preached five times during the week—once at Iota, once at Freeland schoolhouse, and three times at

the Ellis tabernacle. The Lord was with us in each service.

Our service at Iota, a small town, was held in Sister Murphy's home. More were there than could get in the house. They insisted that I come back. One Methodist brother told me if I would come I could have the use of the Methodist church, which kind offer was accepted.

Southern Louisiana is a field white unto harvest, and the true laborers are few. This is a good field for a great work for God. We need consecrated men and women. Are there not some with the burden on their hearts, who will come to our assistance? It means sacrifice, but if you will come with your gospel tent, I will promise you all the work you can do. We want clean, safe men. There are hundreds and hundreds of people in southern Louisiana who have never heard a Protestant preacher. The Catholics are numerous, and scores of them are anxious for the gospel of full salvation.

The Pentecostal Church of the Nazarene is only two years old in this state, and has had many things to encounter. But praise the Lord! we are gaining ground. Our churches are moving nicely. Most of them have had good revivals this year. Our new brick veneer church at Lake Charles will be ready for the Assembly, November 19th. We expect to begin a revival about ten days before the Assembly. Let as many preachers and workers as can do so, come for the revival. Free entertainment for all. Amen!

T. C. LECKIE.

ALABAMA

We are in Pensacola, Fla., pushing the battle for holiness. This is a wicked old city. The mission is small, but we are having fine interest. One woman was sanctified yesterday (Sunday), and one converted last night. Several in the altar. Conviction is settling down upon the people. A man from Wales—a sailor—came to me last night, and said he had never been in a service that he enjoyed like he did ours in the mission. He also spoke of Evans Roberts and his great revival in Wales; but he said he had never attended a service that he enjoyed so well as ours. The Holy Ghost was greatly upon the people.

This city has plenty of fine churches, but they know nothing about a revival. Our company consists of myself and Mrs. Lancaster, and Revs. W. O. Self and Henry Cook. This is certainly pioneer work. The people know nothing of holiness. We are holding street services which are attracting quite a bit of attention. We have a small organ that we use on the street with our singing. We testify and preach. The people listen well, and some follow to the mission. We are expecting a great time before we close.

Beloved, our hands are full, we are busy and happy, and pushing organized holiness. How we love this good way! Calls are coming in for meetings for next year. If you desire our help in church or campmeeting, you had better let us hear from you soon. This has been one of the best years of my life, and full of hard work. Our God has carried us through, and we shall continue to trust Him and push ahead.

We hope to get a regular work started in this city, with Rev. Henry Cook in charge.

C. H. LANCASTER, Dist. Supt.

NEW ENGLAND DEACONESS MEETING

The fall meeting of the New England Deaconess Association was held September 30th at Haverhill, Mass. Our former district deaconess, Mrs. Olive M. Gould, beloved by us all, was greatly missed. Her successor, M. Alice Robinson, of Lowell, presided. A very excellent paper on Part II, Hurst's Church History, was read by Miss Nettie Stearns, of Malden. In the evening, after a very blessed praise service, Mrs. Mary L. Weber, of Cliftondale, brought the message, the subject being "Deborah." The message was inspiring and helpful. The meeting closed with a blessed altar service. We all felt it had been good to be there, for God with us in blessing and victory.

MRS. CORA M. HUDSON, Sec.

GENERAL CHURCH NEWS

GARDNER, MASS.

Gracious day here yesterday. Five at the altar. Old time groaning and weeping through to God.

C. H. STRONG.

General Missionary Board Meeting

The Board met for its Annual Session in Kansas City, Mo., Thursday, October 9th, at 9 o'clock, and continued in session, forenoons and afternoons, until Saturday evening. There was a good attendance of members of the Board, though some were necessarily absent. The three General Superintendents were present; also L. F. Gay, Los Angeles, Cal.; L. E. Burger, Greeley, Colo.; Mrs. J. H. Norris, Pittsburgh, Pa.; C. B. Jernigan, Bethany, Okla.; C. A. McConnell, Kansas City; Herbert Hunt, Chicago, Ill.; E. G. Anderson, Chicago, Ill.; J. B. Chapman, Peniel, Texas; and R. B. Mitchem, Nashville, Tenn. There was a goodly number of interested visitors and several prospective missionaries present. The necessary absence of the President of the Board, Rev. W. H. Hoople, was especially regretted; but the sessions were ably presided over by Vice-President C. B. Jernigan.

The discussions covered a wide range, and were full of optimistic enthusiasm. Careful reports from each of the various mission fields were heard in their order. Africa, Cape Verde Islands, India, Japan, and Mexico were carefully considered. The practicability of opening work in China and South America was discussed; the latter being finally referred to the Executive Committee for further consideration, it being determined to begin in China at once.

Arrangements were made to send out several additional missionaries, as follows:

To China—Rev. and Mrs. Peter Kiehn.
Western India—Miss Virginia Roush.
Eastern India (Calcutta and Vicinity)—Miss H. L. Grebe.
Japan—Rev. and Mrs. L. H. Humphrey, Miss Lula Williams, and Miss Lillian Pool.

The Executive Committee were also instructed to send Mr. and Mrs. Staples to Japan, when it shall appear to them practicable for them to go from the Japanese work in Los Angeles, Cal., and the superintendent in Japan shall report his approval and the providential need of their coming.

Preaching services were held at the church each night, and a great day was had on Sabbath, with a very blessed special missionary meeting in the afternoon.

Grants were made to the various mission stations, and the amount was apportioned to the various Districts. The Board greatly desired that it might soon be possible to largely re-enforce the various fields and enter the many doors open to us in so many places; and they appeal to the church not to make apportionments the limit of their doing, but to multiply their offerings, and make much greater things possible.

SHAY, OKA.

We just came in from Vonerville, near Ravia, where we had a few days meeting with Brother Owens, our district superintendent, who met us there Wednesday, the 24th, and preached twice while the saints shouted the victory. He left the 26th. We continued over Sunday night; had three conversions, and one addition to the church. We baptized them Monday morning by immersion. We are getting along fine here at Vonerville. Let us pray God's blessings on the assembly.

J. E. FERGUSON AND WIFE.

CLIFTONDALE, N. Y.

Cliftondale is coming up the road. It means some hard work and much prayer, but we believe our God is able. Expect to commence meetings with Brother and Sister Miller on October 30th. Will all those who know us and whoever else feels led, pray for us. This place is an old rallying ground for holiness, but has dwindled down until there is not much life left. Thank God for those who remain. There are some left who would be a credit to any holiness body. There is a big glory in our soul.

EDWARD G. WILLIAMS.

BROOKLYN, N. Y.

A campaign of "old-time religion" will be held in the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., beginning Tuesday, October 21, 1913, to continue about a month. Evangelist C. E. Roberts and wife, and Lenora Taylor, of Texas, will preach and sing the gospel of full salvation. There will be an all-day meeting election day, Tuesday, November 4th. Every one is invited to this feast of fat things.

J. A. WARD, Pastor.

MALDEN, MASS.

Well, still the work moves on! Some souls are seeking, but not as many as we would like to see. We are getting down to a fall campaign. Open air meetings are blessed and bring souls to the church. Last Sunday was our Sunday-school rally day and although the

a large campshd, where they have a great campmeeting each year. We expect other members soon, and look for a strong church.

A. B. CALK, Pastor.

DERY, N. H.

Derry is still on the map in the holiness realm. All activities in the church work are on the marching line, both spiritually and financially. Plans are nearly matured for the building of a church on the main street of the town, and we surely expect to see our plans fully materialized within a short time. The saints are praying for a revival, which we expect to see break out soon among the ranks of the unsaved and the un sanctified. The Lord is richly blessing here, and keeping us united in perfect love. Missionary interest is on the increase. Last Sunday our pastor, Brother MacNeill, preached a grand missionary sermon, full of the Holy Ghost and power.

FLORENCE M. RIPLEY.

CUNDY'S HARBOR, ME.

I am still in the homeland. Have preached but a few times since my health failed. Last Sunday I preached in Brother Gillies' church at Bath, Me. What a fine lot of people he has! and how I did enjoy those two services! My wife was with me, and we both voted that it was the most soul-elevating day we had spent for some time. My greatest tribute to the people of Bath is not to their numbers or building, but to their deep spirituality. Under God's care I expect soon to be able to do more of His work, and will welcome correspondence in New England for supply work for Sundays.

LEWIS E. DARLING.

STEWART, TENN.

I can report victory at Griffin's Chapel, sixty-five being either saved or sanctified, and thirty-eight joined the Pentecostal Church of the Nazarene. This is a band of loyal Nazarenes; always ready to do any service asked of them. During five or six days spent at Harris' Factory, a public work village, we had a good revival. Some thought the time too short to produce much good, but twenty-eight professed, and the people there are still pressing the battle. From here we went to Yellow Creek, ten miles east of Erin. Rev. W. F. Collier was our co-laborer. A number were saved and sanctified, and fourteen joined the church. In times past holiness moved at high tide in Yellow Creek, but for the lack of regular weekly holiness teaching, the people grew cold. But I believe the Lord will revive the work. The people are encouraged to go on.

E. T. Cox.

DES ARC, MO.

It is good to be here, where perfect unity and harmony prevail. How blessed it was to hear the Faculty and students praising God in testimony and prayer at the six o'clock prayer service! Our school is not large in number—though this is fast increasing—but God is blessing and putting His approval on the work. The Faculty, students, pastor, and patrons are praying and expecting this to be a great year in and around Missouri Holiness College. The revival fire is burning now. One seldom sees such waves of glory in the mid-week prayer service as may be seen here. We are pressing forward, praising God.

CHARLES W. DAVIS AND WIFE.

MILL CREEK, OKLA.

Yesterday was a grand day at Bellewood, where we organized a church with twenty-two members. God is blessing; several in the altar, and the fire is burning. I have been working with Brother Butcher this year, and we have had a great time. The people at Bellewood and Mill Creek have called Brother Butcher for another year. We go to Caddo for a meeting, and then to the Assembly.

TOM JONES.

NEWPORT, KY.

I have had charge here for the past four months, and God has wonderfully blessed and encouraged us by His precious Word. At our prayer meeting, on one Thursday evening, the Word found in Haggai the second chapter was an especial encouragement to our hearts; and the Lord has blessedly fulfilled His promise. In fact, God has been present in all our meetings. The attendance has increased, and the people feel like pressing the battle for God and holiness. Conviction is settling down upon the

HOWARD ECKEL, Pastor.

OZARK, ARK.

I organized a Pentecostal Church of the Nazarene at Maple Shade neighborhood, two miles from Alma, Ark., with eight members. For some years the holiness people here have been organized into a holiness band, and have

weather was inclement, we had nearly 160 in attendance, and took about \$55 in a cash offering. Our mortgage is being liquidated, nearly \$2,000 cash having been received on it since last March, and still there is more to come before next January, at which time we hope to burn our mortgage. We must get over \$2,500 more in cash to do it, but it will come. The writer was recently assisting Brother John Norberry at Providence, and preached for our Peabody, Mass., church on a recent Sunday evening. Oh for scores of souls! We are all a little too slow!

LERROY D. PEAVEY.

GRAND AVENUE CHURCH, LOS ANGELES

The great campmeeting has become history. Most folks are home from their vacations, and we have settled down to real business. The first of our regular monthly all-day meetings was held on the last Thursday of September. Brother Seth C. Rees gave us a helpful and stirring message from Isa. 41: 18, showing how contrary God's ways of doing things are to man's, and the wonder is that we haven't seen it by now, and look for and expect our greatest blessings and biggest victories when the skies are blackest, and everything looks dark and foreboding. Brother Wilson, our district superintendent, brought the message in the afternoon from Acts 1: 5, setting forth the two baptisms, and the two baptizers, emphasizing the need of the latter. In the evening Brother R. Pierce brought the message from 1 Thess. 4: 7, the call of God to holiness. The attendance was good, seekers were at the altar at all the services. Amen. We are pushing up the line. A few persons are finding God, some have united with us and more are coming. The battle is not easy, but with Isaiah I can say, I will trust and not be afraid. Praise the Lord.

unsaved, and their countenances show that the Holy Ghost is doing His office work. The finances are coming up, and God is proving that He careth for His own.

LOUIS MOE.

LOS ANGELES, CAL.

FIRST CHURCH

First Church is enjoying a good, steady revival. The services are well attended, and there is a fervent spirit of prayer and expectancy. Recently Brother Cornell, the pastor, preached two sermons on the "Dovelike Nature of the Holy Spirit" that were well received and owned of the Lord to the good of the people. Last Sunday (October 5th) there were two seekers in the morning, and eight or ten at night. The night service was delightful, and all seemed to pray through. We are planning for a great evangelistic campaign during the first two weeks in November, with Rev. Andrew Johnson, evangelist, of Kentucky. He is a mighty preacher, and we are expecting wonderful results. The church is "prayed up" and ready.

MINISTERIAL ASSOCIATION OF SOUTHERN CALIFORNIA DISTRICT

The first meeting of the above Association was held in First Church, Los Angeles, Monday morning, October 6th. There were about forty present. It was a most profitable and delightful meeting. Rev. C. E. Ramsey, of Cucamonga, Cal., read a paper on "Can the Pentecostal Church of the Nazarene Have a Continuous Revival?—Advantages and Difficulties." It was a most thoughtful, inspiring paper. It put new ozone into the bones of everyone present. Ramsay is a genius. God bless him. The paper was followed by general discussion, which was practical and helpful. The Association will meet in First Church the first Monday of October, December, February, April, June, and August. All preachers of the District are expected to attend.

DIAMOND HILL and VIEW, WASH.

These are days of victory with us, for which we praise our God. Since our last report one young man knelt at our altar and prayed through, and the writer immersed five persons in the creek, and every day is getting better as we march onward and upward. We greatly enjoyed the ministry of our former pastor here, Rev. W. B. Shaver, Sunday, September 28th. He came up from Ashland, Ore., to attend the great Missionary Rally at Portland, which meeting was indeed an inspiration to all who attended. We are having the best year of our life so far. Hallelujah!

LA CENTER, WASH. J. W. FRAZIER, *Pastor.*

PROVIDENCE, R. I.

Sunday, October 5th, was a blessed day with us at the People's Pentecostal Church of the Nazarene. In the morning a young man and his wife and her sister united with the church. The communion service following was a halloved season to all. In the afternoon, Rev. John T. Hatfield opened a revival campaign hereby preaching a soul-stirring sermon. In the evening Rev. Maurice E. Barrett of Boston University preached a strong sermon on "The prodigal at home." The people of the Church of Emmanuel of this city, and their pastor, Rev. John Norberry, have joined, heart and hand, with us in this campaign, and we are expecting gracious results from these special meetings.

A. K. BRYANT, *Pastor.*

NORMA, N. D.

We were appointed to Norma and Pleasant View at our District Assembly, and at the present can say that God truly has led us in many ways, and is providing for all our needs. This is a new field, without church buildings or parsonage, but we have some of God's own children banded together against sin, and they are doing well, and are growing fast.

Norma is a small village on the Soo line in the northwestern part of the state, where the country is new. Here we have the use of a union church building, by which we have rented a house to live in after the middle of this month. At present we live in the country. The Norma class is small, but good, and we have a good Sunday school.

We meet with the Pleasant View class in a country schoolhouse, about eleven miles north. The class there is larger, and it is hoped that a building will be erected soon, as we need more room. We feel refreshed each time we

Publisher's Notes

COURSE OF STUDY BOOKS

HOLINESS AND POWER, by Hills, has been out of print for some time, and we are unable to get any information from the publishers as to when it can be had.

HURST'S CHURCH HISTORY is also temporarily out of print.

THE REVIVAL NUMBER

We are now sending to pastors circulars concerning the *Revival Number* of the HERALD OF HOLINESS. If any pastor fails to receive a supply, or needs more than we have sent, please notify us at once, as we have plenty of them, and will be glad to forward them at once.

worship with these people, because they are truly rejoicing in the Lord, and keep the fire burning. Amen! The Pleasant View Sunday school was organized October 1st, and met for the first time yesterday.

The Lord helped us to present the mission question to these classes for the first time yesterday, and the result was a good offering for the cause, which will be repeated each month. It does one good to see the young churches helping others, instead of calling for help as so many do. Oh, that pastors and people might see more clearly that we never get poor by giving to the cause of Christ! I wish to ask three questions: Can a church please God and not have the missionary spirit? Can a church have the missionary spirit and not give anything to help missionary work? How is it that some of our churches do not give to missions?

W. M. IRVIN, *Pastor.*

NEW ENGLAND DISTRICT

PREACHERS' MEETING

The first meeting of the year following the campmeeting season was held with our church at Haverhill, Mass. At the morning session Rev. N. H. Washburn, District Superintendent, gave a report of his summer's work and itinerary. The Lord has greatly blessed him this summer, and made his ministry effectual in re-

vival and church organization work. The following officers were chosen for the ensuing year: N. H. Washburn, president; W. G. Schurman, vice-president; E. E. Martin, treasurer; C. P. Lanpher, secretary.

At the afternoon session Rev. J. N. Short read a paper on "Divine Healing," and a helpful, general discussion followed. Our veteran, Rev. A. B. Riggs, who has just passed his seventieth birthday, was on hand still displaying the holy fervor and burning intensity in prayer and address that should put many a younger preacher to shame. Few districts in all our connection can be more blessed with such burning lights as our Brother Riggs and Brother Short, both of whom have passed threescore and ten years, and are striking out bravely for more years of holy conquest. Amen!

In the evening, Rev. C. H. Strong preached from Heb. 10: 26-29, and a gracious service it was. Four were at the altar following this message, and thus closed a very profitable preachers' meeting.

C. P. LANPHER, *Secretary.*

MT. PLEASANT, S. D.

We organized the first Pentecostal Church of the Nazarene in South Dakota, Sunday, October 5th, five miles north of Mt. Vernon, in a community known as Mt. Pleasant. This new church starts with twenty-three fine members. Bro. John Nalt, of Mt. Vernon, a local preacher of the Methodist church, and a licensed evangelist of the South Dakota Holiness Association, and also manager of one of the lumber companies of Mt. Vernon, a very busy man, was led out to Mt. Pleasant to hold some special meetings, which resulted in this organization. They called him for their pastor, and this fine young man and his wife joined our church. They act like real Nazarenes already, and are very much loved by the church. They called the writer to hold some special meetings for them this winter. We are looking forward to get into some of these towns and cities in this part of the state. This is a fine country, and the Nazarene church must be planted in every town and city. Some are looking forward to it now. Pray for this needy field, that the Lord of harvest will bring more men into this great work of God. My next meeting is at Hewitt, Minn.

LYMAN BROUGH, *Dist. Supt.*

LOWELL, MASS.

My soul doth magnify the Lord for His goodness and mercy continued to us during the revival services held by Bro. C. E. Roberts, wife, and her sister, which closed last week after a three weeks' siege in our church. How greatly God has blessed and helped us! Thank God for these true evangelists, who go in for victory and get under the work and lift mightily. We had a ten o'clock prayer meeting nearly every day; also at 7 p. m. They united with us in special prevailing prayer, that resulted in deep conviction upon lost, straying souls. It has been the hottest battle we have ever had. Oh, how the devil did fight us; but God did come down and made the mountains to flow down at His presence. Hallelujah! Many backsliders were reclaimed—some who had been far away three and four years. What humble confessions! How they had talked about us as a church, and tried to hurt us! What a time of trouble they had had! How glad they were to get back to God, and find real joy and peace again! We never had so many new people come into our meetings, and several new seekers were at the altar and were converted. We are glad to help up those that have fallen down. The wonder is that more don't fall under the awful tide of sin and worldliness everywhere these days.

Four people joined our church last month, and we expect ten or more to join us this month. God has all the glory. We told the people on Sabbath morning about the *Revival Number* of the HERALD OF HOLINESS, and one said he would take one hundred copies, and others followed on until we had two thousand taken. May God bless this number, and all the papers! What a blessing this paper is to the church. Thank God, it is not fussing over somebody's faults all the time, but keeps on pouring out full salvation to feed the hungry flocks.

A. B. RIGGS.

DR. BRESEE IN LINCOLN, NEB.

We closed a blessed four days' holiness convention in Lincoln, October 5th, with Dr. Bresee as leader. These were four days of

The Preacher His Life and Work

by

REV. J. H. JOWETT, D. D.

This is a valuable book, and should be read by every preacher. Dr. P. E. Bresee, Rev. C. E. Cornell, and others recommend it very highly.

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Lecture VII. THE PREACHER AS A MAN
OF AFFAIRS

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A Great Day in the History of Illinois Holiness University

IT WAS an enthusiastic crowd that gathered in the large and commodious chapel at the Illinois Holiness University, on Friday, October 3d, during the Chicago Central District Assembly.

The meeting had been announced as a "University Service." The institution had been turned over to the Church, but at this Assembly the old board of Trustees went out of office, and the Assembly elected the first Trustees to hold office under its direction. If there had been great interest shown by the delegates, it certainly did not lag in that particular service.

Immediately following the election of the new Board, Dr. Walker took the floor, and gave a historic account of the institution. Those who listened to that address will not soon forget it. In explaining its charter, he showed that the trustees had been true to their trust in placing the institution in and under the control of a church that stood first, last, and all the time for exactly what the charter called for. Those present of the new Board that had been elected by the Assembly, were called to the platform. As Dr. Walker related the self-sacrifice and devotion shown by those who had shouldered and carried the burdens to bring the institution up to its present state and condition, many were in tears. God was certainly very close that hour.

Then and there the Assembly began a campaign of enlargement and improvement. Three hundred students for the next school year and \$150,000 was the mark set. The entire Assembly stood up and pledged itself to the effort. The plan is to have 300 students for the opening of the next school year, and in that time raise \$150,000 by gifts, donations, and subscriptions and life annuities. The subscriptions are to be paid in three annual payments. Those subscribing to give a bonafide note for the amount each subscribed. Over \$5,000 was subscribed on the spot, and double that amount in sight, with many new students promised. It takes a crowd of Nazarenes to shout and praise the Lord and put their shoulders to the wheels of great undertakings for the Lord and Bible holiness.

Situated right in the heart of the great Mississippi valley, no better location could be found for the upbuilding of a great institution for God and the teaching, spreading, and conserving of Bible holiness than that of the Illinois Holiness University. The spot is ideal, with good water, a beautiful grove for camp-

Located at Olivet, Illinois

meeting purposes, a fine large wooden tabernacle, a gift to the school, and the country teeming with boys and girls who can be brought in, taught and led into the experience of full salvation, and fired with a burning zeal for the salvation of others, sent out over the land to bring unto our Christ the souls for whom He died.

The average school is anything but a place conducive to spirituality; but here is a school, chartered under the laws of the state of Illinois, founded on the Bible, officered by those who are desperately in earnest, where every trustee and member of the Faculty, to be such, must be in the experience of entire sanctification, backed and controlled by the Pentecostal Church of the Nazarene, a denomination in which every preacher, ordained or licensed, every Sunday school teacher, and every member, from the oldest to the youngest, and every officer, from General Superintendent down to the last member, is pledged, both by their vows and their experience, to the very doctrines and principles that the charter calls for.

Its Board of Trustees are not self-elected, neither do they elect their successors; but are elected by the Chicago Central District Assembly, such Board of Trustees being amenable to the District Assembly. No institution could be better safeguarded, and none offers greater opportunities.

The rapidly-growing town of Olivet is springing up about the school. A clause in the deeds forbids the sale or handling in any way, of tobacco, narcotics, and liquor. People from every direction are moving here. Many fine building locations are for sale on the easiest and best of terms at very reasonable prices.

Dr. E. F. Walker, who is known the world around as the theologian of the holiness movement, is president of the university. Dr. Edgar P. Ellyson, who has been president of two other universities, and is now vice-president of the Illinois Holiness University, is rapidly winning his way into the hearts of the Faculty, student-body, and residents of Olivet. With such men at the head of the institution the safeguarding of its teaching is assured. Here is not only a clean, clear holiness school, but also a place where those so desiring can have a warm church home; where they can have the gospel preached that saves from all sin;

where their children can have the privilege of a good Sunday school, and can be taught and can learn the duties of church life—and all perfectly free from any sectarian spirit; where all alike are welcomed and loved.

Here is an institution where lovers of holiness can place their money, either by gifts, life annuities, or by wills, and know that long after they are gone, their money left behind is being used to spread the gospel of the Son of God.

It came into existence and has been brought to its present state of efficiency by a few men who have left no stone unturned in order to make it an institution that would honor and glorify God. These men have toiled with a zeal and spirit of self-sacrifice and devotedness that is seldom witnessed, and now, after putting thousands of dollars into it, have unselfishly, unreservedly, and irrevocably handed the institution over to the Pentecostal Church of the Nazarene.

Such consecration and abandonment to the cause should stir the heart of every member of the Church, and rouse them to united action in placing the institution free from all encumbrance, and giving to it the power of offering to every boy and girl that knocks at its doors an education that would fit and qualify them to go forth to bless and help save a dying world.

To the Nazarenes of this great Central and Mid-West we would say: "God is giving you the opportunity—yes, we might well add, laying upon you the responsibility—of this great work. The Illinois Holiness University wants your co-operation in every way. It wants your prayers, your sons and daughters, and your God-given means. The school needs help financially, and it needs it right now. Will you enter with us into this great campaign for 300 students by the opening of the next school year, and the raising of \$150,000 for the enlarging and equipping and placing this institution—your institution—on a good solid footing? Why not get down on your knees now, and ask the Lord to help you to help this enterprise, and thus help extend His kingdom? Ask Him what He would be pleased for you to do, and then sit down and address a letter to the Financial Secretary of the Illinois Holiness University."

God bless you while you do so.

L. MILTON WILLIAMS,

Financial Secretary.

ILLINOIS HOLINESS UNIV. Olivet, Ill.

blessing and victory. Two services were held each day and three on Sunday, and every service was owned of God. The convention was held in the United Evangelical church, which was located in one corner of the city, and not at all central for the people; but notwithstanding this the attendance was excellent, and at some of the services the house was filled. Only a few of our people had ever heard Dr. Bresee, and all were delighted with his sweet, fatherly spirit and his strong sermons, and were surprised at his marvelous evangelistic fervor and physical vigor for one of his years. Sunday, the 5th, was a glorious day. It was practically an all-day meeting, as the services began at 9:30 and continued all day with only short intermissions for refreshments, the people staying till 11 o'clock at night before leaving. Dr. Bresee spoke at 2:30 on the "Beginning and Progress of the Pentecostal Church of the Nazarene," and showed that it was a child of Providence. This address was listened to with great interest. Some were converted, others sanctified, and the church edified. Sister Bre-

see accompanied her husband, and her presence with us was an inspiration to us all. They left at 1:30 p. m., October 6th, for Kansas City, to attend the Annual Meeting of the General Foreign Missionary Board.

W. H. PRESCOTT.

LOUISVILLE CAMP, TENN.

The Louisville campmeeting, September 12th to 28th, was a great success. Rev. C. C. Cluck and wife, of Dodd City, Texas, were in charge. Rev. Cluck did the preaching—all but three sermons—and it was not only heart searching and soul stirring, but it also brought results. He preaches entire sanctification as a second work of grace, subsequent to regeneration, and people get the blessing under his preaching. There were eighty converted, reclaimed and sanctified, and more than fifty of the eighty received the blessing of entire sanctification.

Sister Cluck is a good song leader and a fine altar worker. This was said by all to be the best meeting in many years. Gossip had it that this year would finish the camp, as "they"

said it was about dead. But souls got through to God at almost every service, and the shouts of victory truly demonstrated that, if dead, this camp was yet a mighty lively corpse.

My wife had Brother and Sister Cluck and some others of the saints to pray for her healing. God heard and healed her of what appeared to be a large tumor in her right side. She is still praising the Lord for such a wonderful deliverance. To God be all the glory.

Fred Snapp and wife kept the boarding house, and they deserve much credit. It was first-class in every way, and I can never forget their kindness. I pray God's blessing upon them, and upon the colored women who did the cooking.

The crowd was not large at first on account of rain, but, praise the Lord, we had victory. The last week the weather was good, the crowds increased, and on the last Sunday was large for that place. The committee called Brother and Sister Cluck to hold their meeting next year, beginning September 9th, and running over two Sundays. JOSIAH FORTNER.

From Two of Our Colleges



ARKANSAS HOLINESS COLLEGE VILONIA, ARK.

Another summer has ended. Time has ticked off a very pleasant vacation, and now we are busy with text-book. The opening came, and with it a goodly number of interesting students from several states. The majority of the old students will answer to roll for 1913-14. In addition thereto, we enjoy the presence and the work being done by the new students who have so readily "caught the idea," and are proving themselves worthy. Our chapel service is a marvel and an inspiration. A beautiful sight to see every one on knee in prayer, in reverence and respect. The element for good so predominates that it is embarrassing not to observe deportment and guard conduct.

Our Faculty is the strongest and best we have ever had. Since the publication of our last literature we have made additions that are giving gratifying success. Last year was a marked improvement over the preceding. Prospects suggest that this year will far exceed last. The return of the old students, the addition of the new ones, our strengthened Faculty, good health, and, above all, the presence, grace, and help of the Holy Spirit, give an impetus, a zest, a zeal for a greater Arkansas Holiness College. Pray for us.

C. L. HAWKINS, *Pres.*

MISSOURI HOLINESS COLLEGE DES ARC, MO.

The opening session was held September 9th. One month of school has passed, and has been far better than the first month of school last year. The primary department is crowded with a larger enrollment than has ever been in this institution. The academic department is in fine condition. The theological department, under Prof. Burrett Galloway, Ph. B., B. S., of Peniel, Texas, is doing fine work. The music department is much larger than at this time last year. The spiritual condition of the work is the best I have ever seen in this school. Bro. C. I. Deboard, our new pastor, also a student in our school, is proving himself to be a studious young man, and a genuine pastor indeed. The District Assembly will meet with us again this year, October 16th-19th. We gladly welcome it, and entertainment will be given free to all.

A. S. LONDON.

NEWTON, KAS.

God is continuing the revival fire here. Again, on Sunday, October 5th, we received two into the church. That night a soul prayed though to victory. Tonight, at prayer meeting, two others sought and found the Lord. This makes a total of ten professions at our regular services since September 21st. "Himself hath done it." Praise Him!

FRED H. MENDELL, *Pastor.*

COLINSVILLE, OKLA.

Bro. D. M. Spell came to Wann, August 22d, and we opened a battle against sin that night. While not many were saved, yet the church was greatly helped by the heart-searching messages. This meeting closed September 10th, and we began a meeting at Oolagah September 15th. This was a hard fight, but God helped, and Brother Spell proclaimed the truth there also. We closed there September 28th with great victory, Brother Spell returning to Pilot Point, and I came to Colinsville and opened fire on the enemy in our tabernacle that night. God has been blessing us in a marvelous way. God is leading on to certain victory. Seven have been regenerated and one sanctified, and

the tide continues to rise. After holding the Annual Meetings at my various points, I go to the District Assembly at Ada, Okla. This has been the best year of my life.

J. H. JAMISON.

DURANT, OKLA.

Have just closed one of the greatest revivals Durant ever witnessed. God heard and answered prayer. Rev. A. G. Jeffries, of Peniel, Texas, did the preaching. Thirty souls prayed through to victory, and there was a number of additions to the church. We have a good church here.

H. P. HUFFMAN, *Pastor.*

KELLOGG, IDAHO

The Lord is still leading us on to victory. The morning service on last Sabbath was specially blessed of the Lord. With shouts of victory the service was closed. One soul was blessedly saved at Dudley, Mrs. Mayhugh, our deaconess, preaching. A good crowd was at the evening service, with real conviction on many. One soul found Jesus at this service.

ALFRED E. DERBY, *Pastor.*

SACO, ME.

We came here to supply this church last July; since then we have accepted a call as pastor. God has richly blessed our labors. The congregations have doubled in numbers, and God has given us souls. Sunday was a blessed day. One soul got through to God, and several others raised their hands for prayers. Jehovah is truly in our midst. I am feeling the need of having divine strength imparted daily. Pray that the Spirit of God may gird me for the battle. We have subscribed for five hundred copies of the *Revival Number* of the *HERALD OF HOLINESS*. We purpose to circulate it in Unitarian homes of this city. Go thou, and do likewise.

Sister J. J. BURNS, *Pastor.*

MALDEN, MASS.

We are pressing on the way. Recently the devil made a stab at us, but God reigns. The

Enlarging Our Borders

There has been under consideration for some time, in accordance with the wish of the Third General Assembly, held at Nashville, Tenn., October, 1911, that a representative of our church visit the holiness work in Glasgow, Scotland, known as the Pentecostal Churches, under the leadership of Rev. George Sharpe, minister, with Rev. Olive M. Winchester, B. D., and Mrs. George Sharpe as assistants. There has now been received an urgent request for this visitation with the purpose in view of the unification of their missionary interests with that carried on by our own church.

We are now planning to send General Superintendents Rev. P. F. Bresee and Rev. E. F. Walker as our representatives, and their itinerary is being planned so as to close with the Assembly to be held at the Parkhead Church, Glasgow, April 7 to 12, 1914.

GENERAL MISSIONARY BOARD.

revival spirit reigns. Souls are seeking. Last Sunday was a blessed day with some apparently good cases at the altar in the evening. About \$2,000 cash has come in for our mortgage, and we are trying to make it \$3,000 by November 1st. Oh for a revival everywhere!

L. D. PEAVEY.

SOUTH CHITTENDON, VT.

We have just closed a two weeks' meeting in the Methodist church at this place. God was with us in power. There has been no stir along revival lines in this place for years. After fasting and prayer, God answered by

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C. J. KINNE, Agent

fire. A number were saved, and four united with the church. The saints were greatly blessed, and are determined that holiness unto the Lord shall be their watchword and song. We preached in the Methodist church at Mendon and East Pittsford; also preached four times on Sunday at the different churches. We begin special meetings with the Wesleyan church at Holden, Vt., October 8th.

God is helping us to preach the Word with the Holy Ghost sent down from heaven. By the grace of our God and the strength of our King we will raise high the banner and joyfully sing,

"The Spirit abiding today sanctifies;
All glory to Jesus, we'll not compromise."
MEDA CLIFORD SMITH.

KANSAS CITY, MO.

Our church here has passed a week of especial blessing in the presence with us of the members of the General Foreign Missionary Board. The sessions of the Board, which were public, were times of great enthusiasm and mighty inspiration. Evangelistic services were held each night, General Superintendents Bresee, Reynolds, and Walker, and President Chapman of the Peniel University doing the preaching. Sunday was a glorious day of salvation and power. The Sunday school was again well attended, with a number of new students present. Our Sunday school has a lively missionary spirit, as evidenced by the fact that it has set its mark at ten dollars per month offering for the foreign field. Dr. Bresee preached one of his inimitable sermons in the morning, and a young lady was sanctified wholly. The afternoon service was given over to four of our outgoing missionaries — Mrs. Staples and Miss Lula Williams, who go to Japan, and Brother and Sister Kiehn, who go to our new mission in China. Sister Staples made the principal address, and as she talked the fire caught and leaped in the audience. The General Foreign Missionary Board made an announcement of their purpose to send the General Missionary Secretary around the world to visit each of our missionary stations, and our church responded with an offering of seventy-six dollars to assist in defraying the expenses. The night service, led by General Superintendent Walker, was one of power, and a fitting close to a great day, as the altar was filled with seekers, who became finders of this great salvation.

MONTOYA, N. M.

No doubt you would like to hear again from us. We are still getting souls saved and sanctified. September 5th wife and I began a meeting four miles south of Montoya, and three and one-half miles from our home, with Rev. D. W. Hobbs, of Shawnee, Okla., doing the preaching. The meeting ran thirteen days. Sixteen souls were blessed, eight being sanctified, and four joined the church, with more coming later. At another appointment we held seven services with eight souls blessed. Being rained out, we returned to Montoya for a week's battle. No visible result, but the church was strengthened and prejudice was overcome, and the people realize what we stand for.

L. P. FRETWELL, Pastor.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Sanet 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
Ablene 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.

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.
Meridian, Miss.....October 13-16
Columbus, Miss., Star Rt.....October 17-22
Millport, Ala.....October 23-24
Nauvoo, Ala. Rt. 5.....October 25-26
Nauvoo, Ala., Sunday night.....October 26-27
Dora, Ala.....October 30-31
Cullman, Ala.....November 1-9

BRITISH COLUMBIA DISTRICT

G. S. HUNT.....1719 Bank St., Victoria, B. C.

CHICAGO CENTRAL

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

CLARKSVILLE

J. A. CHENAULT.....Chestnut Mound, Tenn.
Friendship, Tenn.....October 15-16
Granville, Jackson Co., Tenn.....October 19

HASTINGS, NEB.

God has been good in supplying us with good things. Dr. Bresee was with us for a four days' convention, and the glory came down. A visiting brother, who had known Dr. Bresee forty years ago, came to the altar with his wife, and they were restored to the experience of a pure heart. The effect of Dr. Bresee's messages will never die. He preaches the truth with the energy of a young man, and carries with it the authority of a prophet. May God spare him for many years to come.

The people of the south side of the city have asked us to hold a revival for them, and we have opened the battle. Much interest is being shown, and we expect victory.

We expect to get a number of the *Revival Number* of the HERALD OF HOLINESS, and let the people of Hastings know we are in the soul-saving business. We are looking for a year of Victory.

EDMUND SILVERBRAND.

SEATTLE, WASH.

We are still having precious victory in all our services. Six persons united with our church two weeks ago, and others are looking our way. Soon after I took charge of the First Church here, August 1st, we felt that there ought to be a Nazarene church in Taco-

COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo.
226 N. Chestnut St
Loving, Okla.....October 8-19
Little Rock, Ark.....October 22-November 2

DALLAS

W. M. NELSON.....Texarkana, Texas
Batsou, 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
Valdastl, 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.....University Park, Iowa
Marshalltown, Iowa.....October 18-26

KANSAS

H. M. CHAMBERS, 300 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.
Pittsville, La.....October 11-19

MISSOURI

MARK WHITNEY.....Des Arc, Mo.

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

OKLAHOMA

S. H. OWENS.....Altus, Okla.

PITTSBURGH

N. B. HERRELL.....Olivet, Ill.
The Plains, Ohio.....October 10-19
Allensville, Ohio.....October 24-November 2

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.....Allentown, Pa.
326 N. Franklin St.

WISCONSIN DISTRICT

F. J. Thomas.....Marshalltown, Iowa
Marshalltown, Iowa (?).....October 18-26
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

ma. After prayerful consideration we decided to hold a meeting there if the way opened for it. We secured the services of Evangelists Lewis and Mathews, who are truly valiant heroes in church extension work. So self-sacrificing were the evangelists that we were almost ashamed to say that the meetings were held under the auspices of our First Church. The opposition was great. The most formidable was from people and churches that profess holiness. But precious victory came. Those at the altar were not counted, but probably from thirty to forty. The meeting was remarkable for the clearness of the experience of those who did get through. We have a small class waiting the coming of Brother Wallace to organize them. In the meantime the class will be taken care of by the Seattle church. If you wish heroic work done, send for Lewis and Mathews, turn them loose, pray for them, stand by them, and things will come to pass. To God be all the glory.

LEWIS I. HADLEY, Pastor.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.—La Mere Angélique.