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EDITORIAL

HOLINESS BECOMING

PEOPLE lay much stress on things being becoming. In their personal attire and in the decoration of their homes they desire to have things becoming. This means that they desire that there be harmony in colors and in the fitting or fitness of things. In the adornment of His saints God desires, and has arranged, to have things becoming in them. That is, He has arranged to have them becomingly attired and domiciled in earthly abodes of becoming proportions and becomingly adorned. It is for this reason that the Psalmist, referring to the Lord's kingdom which is the earthly abode of His people, says: "Holiness becometh thine house, O Lord, forever."

If they needed a holy church or kingdom as a domicile while tabernacling here, they as much needed a holy heart and character. St. John, in his Patmos vision, at the opening of the fifth seal, when he saw under the altar the souls of them that were slain for the word of the Lord and for the testimony which they held, said in describing them: "And white robes were given unto every one of them." We are exhorted in Ecclesiastes, "Let thy garments be always white." In that rapturous promise of redeeming mercy in Isaiah we are told that "Though your sins be as scarlet, they shall be as white as snow." John was commanded to say unto the few names in Sardis which had not defiled their garments, that "They shall walk with me in white."

Thus we find throughout the Scriptures that the whiteness of righteousness, or holiness, is presented as the becoming attire of the saints, and the proper adornment of the church. As to the church, we hear Paul in that great classic expression declaring: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." A holy church is the only type of church with which we are presented in the Word of God. If a church stand not for holiness, and be not holy it has no apostolic claim or Christly approval. It is not and cannot therefore be a New Testament church, and can make no valid plea for authority to exist. Holiness is the divine credential for ecclesiastical existence, and the scriptural proof of apostolic succession, and the only guarantee of requisite power to achieve results for which alone it was brought into existence.

We may likewise insist that it is equally requisite for the individual. Of Christ's sacrificial offering of Himself, Paul says, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." "Peculiar" here means "for his own possession." It means therefore that the very object of Christ giving Himself was to purify from among the redeemed ones a people for His own possession, or indwelling. This divine indwelling, or holiness, is the only becoming garb for God's people. We must have on the robe of righteousness or we are not becomingly attired. It takes this white robe to fit us properly and to harmonize with all else that God has done for us and all He requires of us.

Whether studied in the light of what He has done for us, or of what He requires of us, we find that holiness is the great,

indispensable need. It enables us to achieve the divine and infinite end He had in view in our creation, our redemption and our preservation. We were made to be holy and to conform to His divine image. He gave His Son when we lost this divine image in which we were created, to restore to us that holiness thus lost in the fall. He preserves us from day to day, with infinite and inexpressible patience and forbearance, that we may come to a realization of this as our need, and meet the terms on which we can obtain holiness as the great end of our being.

He calls us to a work of co-operation with Him in lifting a fallen race back to salvation, and purity and heaven. Hence the infant band of disciples were commanded to tarry at Jerusalem until they were endued with power before they were prepared for this work of salvation.

God is never pleased with any thing short of this fulness of His children's attire. He prepared it at immense cost—even the blood of His own and His only Son, and freely tenders it to us all. Clothed with this beautiful garment of holiness, we are well-pleasing to Him, and He surveys us with infinite satisfaction. Hence He says to us, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Only the circumcised, the clean, the holy, the beautifully attired in the white robes of righteousness are really and truly members of the real *ecclesia*, or church of the living God.

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A CENTURY OF MARVELS

WE REFER to the marvels of missionary sentiment and conviction and achievement during the past hundred years. When we consider the apathy and dense ignorance and unconcern of Christendom up to within a hundred years ago, and the progress made for the past century, we are forced to the conclusion that no explanation is adequate to account for it, save that God has been in the movement, and that it is divine.

It is only a little more than a hundred years ago that William Carey, the English cobbler, who aroused the present interest of Protestant churches in foreign missions, inquired of a Baptist assembly if Christ's commission to the apostles "to go into all the world and preach the gospel" did not apply at that time. He was curtly answered by the president: "Sit down, young man; when it pleases God to convert the heathen He will do it without your help."

A proposition a little later to send missionaries to India, was met by the opinion of the East India Company, who considered the sending out of missionaries into our eastern possessions, "to be the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck, religious fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy, it brings the peace and safety of our possessions into peril."

How would such a position gravely announced by any public man be received today. It would be considered either as a joke or as the vaporings of a demented person. Contrast such an absurd statement with the fact that in the year 1900, during the Boxer outrages in China, more than 30,000 native converts refused to deny their faith in Jesus Christ, choosing to die

rather than to thus deny the Lord who had saved them. This, too, right in the heart of heathendom, and only a little more than a hundred years after Carey's rebuff at the hands of a church dignitary, and the marvelously stupid and unchristian declaration of the avaricious East India Company quoted above.

Considering the limited period of the great missionary revival, embracing little more than a century, the patience and long suffering of missionaries appear startling and most remarkable. Long years are spent in preparation for work and in patient seed-sowing before fruit is even expected. Moffat was in Bechuanaland eleven years before he baptized his first convert. Carey had a long waiting of seven years for his first convert in India. Morrison labored in more or less secrecy in China for twenty-seven years, praying for the time when he might hold public meetings, and died without personally enjoying the answer to his prayers. Others entered into his labors and have reaped rich harvests in souls saved, with all restrictions removed from Christian services.

Now look a moment at the marvelous statistics: Christians in India are numbered by the millions, and the mission laborers in China are fondly looking forward to the time when they may declare that great empire to be a Christian nation. In Japan the number of native Christians has increased seventy per cent in ten years. They now number about two hundred thousand. Korea is so rapidly becoming Christian that the rulers of Japan are becoming alarmed over the marvelous progress of the religious movement.

While Christendom has not yet measured up to her duty in the matter of world-wide evangelization, the situation and progress made is one of the most remarkable of modern phenomena, and can only be understood by considering the divine, supernatural element in history. God has been mightily moving in the matter of world-wide evangelization and His people are awakening to a degree of realization of their obligation. What another century has in store for us, who can imagine? Does it seem possible that another century can pass before the glad acclaim will be heard the wide world around that this gospel has been proclaimed over all the world?

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"NOT MANY WISE MEN AFTER THE
FLESH"

PAULS words to the Corinthians were marvelous, but perfectly true to the subsequent history of the kingdom of God in the world, and in accord with the divine philosophy of things religious. He declared that "not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in His presence."

This is a wonderful statement, and yet with our light on it now, and our opportunity of testing its truth, and the need of the principle enunciated, we would be surprised had not the statement or its equivalent been made.

Christianity welcomes to its fold, of course, the great and wise of earth, as well as the small and unlearned, and while the religion of Christ has received the service of these upper classes, as they are styled, it yet remains true, absolutely, that its power never resided in the mere greatness as such, of its adherents, but in the consecration of its votaries to Christ. This consecration is as easy, if not easier, and is certainly just as acceptable, in the obscure and unlearned as in the illustrious.

St. Anselm said, "God often works more by the life of the illiterate, seeking the things which are God's, than by the ability of the learned, seeking the things that are their own." It is so difficult for the wise and great of earth to get away

from themselves, or get themselves out of the way in their Christian service. The opposite have not such temptation of the obtrusion of their gifts or endowments of possessions, into their service, and thus more easily exalt Christ and abase themselves, which is the proper method of approach to the divine. It is this which lies at the basis of the statement of the Master about it being easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. That which has absorbed the time, thought and energy of the long years of one's earthly pilgrimage, whether it be the acquisition of money, learning, or position, gets such a firm hold on the thought and confidence and affection, that it is humanly impossible to tear asunder the ligaments, and concentrate trust in God alone. It requires the very dynamite of the skies to blast asunder this Hell's Gate of sordidness and fleshly trust and habitude, and so few are willing to submit to the painful operation, and prefer a respectable, formal admission into the kingdom which concedes somewhat to their superior wisdom and ability in these worldly eminences. God spurns any such compromises, and distinctly declares His inability to accomplish aught by such copartnerships with fleshly gifts. He insists and reiterates that it "is not by power, nor by might but by my Spirit." He emphatically has so arranged the principles of His administration that "no flesh shall glory in His presence."

How the illustrations crowd upon the memory where God put to shame human accomplishments in His kingdom, by the use of the meanest and humblest instruments to accomplish results immeasurably transcending the achievements of many who were possessed of brilliant human gifts and acquirements. Not that He refuses to use these splendid accomplishments, but that He can not, for lack of the exclusive right of way, which can alone occur when self is eliminated wholly, and there is an empty channel for the communication of His divine, efficient power for accomplishment.

The rich and great loathe the death route to God's kingdom and to glory. They are so accustomed to a much easier route, and are so engrossed with its beauties and benisons, that they naturally desire and seek a rosier path and an easier sailing than the Calvary route. Yet this is the only one known to God in the real achievements of soul-triumph and spiritual advancement. This lesson must be learned before the great of this world can hope for the solid, the real, the true and the lasting soul rest which comes to those who go all the way with the Savior along the Gethsemane and Calvary route.

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HOLINESS, happiness, heaven—these have a direct and vital connection.

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COURTESY, courage and constancy, are three of the constellation of glories in holiness.

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PURITY, patriotism, principle, persistence—these be thy means, O America, wherewith to grapple successfully with thy enemies!

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WHITE Slavery, Measley Mormonism, Licensed Liquorism, Rebellious Romanism—these are some of the problems for America to face and settle.

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The devil finds less and less use for his garb as "an angel of light." His plain old hide, horns and hoofs serve him quite well enough in this advanced age.

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CHILDHOOD is the Nile Valley, middle life the hill-side and old age is the Sahara as fields for the growth of Christians. How grand that all of us have the fertile opportunities of the Nile Valley first. Remember *now* therefore thy Creator in the days of thy youth.

THE EDITOR'S SURVEY

The Faith of a Little Child

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"Nothing will cure that baby?"
So all the neighbors said.
And perhaps in their hearts they added—
"It might just as well be dead."
Stunted and shrunken and wizened,
With a feeble, plaintive cry,
With crooked limbs and an old, old face—
Surely 'twere better to die!

A drunken father and mother,
A cellar in which to crawl,
A crust picked out of the gutter
That was the baby's all;
All—but for brother Bobbie,
A boy of seven years old,
Who poured on the small frail creature
The love of a heart of gold.

"Nothing will cure that baby!"
He heard with a stab of pain,
And he snatched up his little treasure,
Burning with fierce disdain,
"I'll take him to One who'll cure him!"
In eager tones he said,
And he heeded not their laughter,
As down the street he sped.

Once, in that sweltering alley,
A message had reached the child,
From the lips of an open-air preacher,
Of a Savior kind and mild,
Who had taken the children and blessed them
And pitied disease and pain,
Who had laid His hand on the cripples
And made them whole again.

"And I know where I can find Him."
He said as he totted along,
"For I saw Him one day last summer,
And He'll make the baby strong."
And on through the streets he struggled
Till he reached Trafalgar Square,
Entered the Picture Gallery,
And climbed up the wide stone stair.

—Mary Buford Whiting, in Hawaiian Church Chronicle.

From room to room he wandered,
Till at last the Christ he found,
Healing the sick and suffering,
And he knelt upon the ground,
And holding up the baby,
Said, "He's as bad as they,
So I've brought him for you to cure him
And take his pain away."

But the Christ who stood above him
Moved not nor made reply,
And Bobbie waiting and wondering
Uttered a bitter cry—
"They said you healed sick people
And made them well again;
Please won't you look at baby,
And take away his pain?"

Two men who rested a moment
On a bench in a corner near,
Looked at each other in wonder
As they heard the eager prayer,
One said, "A painted picture?
Not much use praying to him!
Though I own it's very touching,"
But the other's eyes were dim.

"You shall see the use!" he answered,
And he went to the kneeling boy
And said with a smile, "Your prayer is
heard!"
The child looked up with joy
"You came to find the Savior,
And He has sent me to say
That I'll try to cure the baby
And take his pain away."

And now in a home for children,
Tended with loving care,
The baby is thriving and growing,
And Bobbie is with him there;
And he loves to each newcomer
His tale of faith to tell—
"I took the baby to Jesus
And Jesus made him well!"

of publicity, or to attract to itself the notice of men, but which attested its divine power by its own omnific force in a life hid with Christ in God. Religion is a secret of the Lord, and only the fact of the secret, not the details, becomes known to the world, until God gets into the heart of the beholder and introduces him into these secret enclosures. Dr. Jowett says forcefully:

Christ loved the religion that prayed and glowed in the closet, and that radiated its influence out into the street. But a mere street-religion He hated. . . . He could not do with a piety that advertised itself to gain public applause. No man shall hear the Master in a self-advertising piety; no man shall hear His voice in the streets engaged in a notoriety hunt, which seeks its ends by the use of unctuous speech. If He goes to pray, then the midnight of the early dawn shall be a convenient season, and the desert or some remote height an appropriate place.

FINDING WHAT WE LOOK FOR

It is true that we generally find what we look for. In such a large and varied world this is not strange. Besides, our inward disposition and taste determine not only the character of our search but largely close our eyes to all else save the distinctive thing for which we are seeking. If there be a disposition to find the bad and unlovely in people, we can find it, and can so search as to find that alone. If our eye be evil we can find evil anywhere and everywhere. The eye will color everything to its own hue. If, on the other hand, we seek good in our fellow man we can find it. It is certainly a fair proposition that we should at least with an unbiased mind go forth to find all the good possible in men, for we will be able to help them more by discovering their good than by discovering and parading their evil. Dwelling on the evils of another is not the way to help him. He is already conscious of his evil, and has many an hour of depression and discouragement about it. Sometimes he almost concludes there is no good for him, or at least that the good is beyond his reach. Let us, by overlooking his evil and discovering his good, at least encourage him to hope, and illustrate to him there is good by this our disposition to hunt for and find it in him even. Besides, it is so much more pleasant to contemplate the good in people than to dwell among the evil and the crimes and the sins of people. "Brethren, if any of you be overtaken in a fault, ye which are spiritual restore such an one in a spirit of meekness, considering thyself lest thou also be tempted." This spirit of meekness will greatly be helped by a little self-examination, and will be a fine preparation to undertake the brotherly restoration of the erring. On the good to be seen in others, *Zion's Herald* says by way of illustration:

As he started to the office one morning, a man determined he would be upon the lookout the day through for the good to be seen in others. And before he had reached his car, he

PAYING THE PENALTY

We reap what we sow. This is a divine law—universal, irreversible, all-inclusive, and eternal in its application. In the matter of parental obligation this law has its saddest and widest and most tragic fulfilment. If we sow looseness of moral discipline in the home life, we will reap, and the state will reap, anarchy in our children. If we sow carelessness and overindulgence in the home life, we will reap in the lives of our loved ones looseness, immorality and debauchery. We can not hope, and we have no right to expect to reap other than as we sow in this matter of the rearing of our children. It seems that this fact if ever known, has been entirely forgotten by many parents of today. The looseness in modern family life is most alarming. Preachers are seeing and deploring the tendency. Judges and policemen and public officials are seeing it and commenting on it. It seems that every class of our citizens are seeing it, except those guilty of the grave omission. In passing sentence upon Diggs and Caminetti, the two degenerates in California, whose sensational trials arrested nation-wide notice, Judge Van Fleet took occasion to deliver a most

scathing indictment against modern home life in America. It was one of the most scathing arraignments of the lack of parental control of young people that we have seen from any source. "This," said the Judge, "was a crime of opportunity."

I mean that the laxity of social conditions and the lack of parental control made it possible. I wish to say that all through this case there is the evidence that drink had its paralyzing influences upon the morals and the minds of these men and the young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the road-house is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places." These are words that every parent and every loyal American may well take to heart, and all the more so because all observers of social conditions realize that the judge spoke nothing but the truth.

THE KIND THAT JESUS LOVED

The kind of religion that Jesus loved was not that which made a parade, or flaunted itself in the gaze of the world. It was the humbler type, which loved the lower seats and sought not the higher places; which was not so much seen of men as it was felt of men by its divine potency, which needed not the stimulus

saw two Italian boys coming toward him, and the larger boy, who was eating an apple, put his arm around the little fellow and held the apple for him to take a bite. As he stepped into the elevator, he met a young man who had sat up all night holding the head of his sick saddle horse in his lap so the creature could breathe more easily. Glancing over his mail, he was interrupted by a frail little woman, sick of an incurable disease, who slipped into the chair by his desk and explained that her husband, who had been paroled by the state hospital for the insane, had been seized by another paroxysm, and had beaten her cruelly, and had been led back to the asylum. Slowly she counted the four dollars and eighty-five cents in her purse—all the money she possessed in the world and choked back the tears, and planned how she could support her three small children; and her courage was more than that of a brave man.

Stepping into a near-by office, he saw there a man who was hastily packing a hand-bag, for he explained that a fellow was in trouble in Providence and he was going down to see him through. At the lunch-room the cashier handed a customer too much change, and he returned it and she thanked him. When he reached the street he saw a respected professional man kindly and carefully leading his drunken father across the busy thoroughfare, and it was the noon hour and people were looking at him. In a little alley upon a side street he saw some boys drive a half-witted lad into a corner, where he trembled fearsomely; and a young man stepped into the alley and drove the tormentors away, and bade the cringing boy come with him. He saw a sprig of lilac and handed to an eager newsboy. The boy said quietly: "I'll take that to my mother—she doesn't have any flowers." As he was walking home at the close of the day he saw a man sitting upon the veranda reading the evening newspaper; and a little child came outdoors, and the man put down the paper and took the child up in his lap.

And when the man had reached the home threshold that night, he said to himself: "I have seen some good people today. I think this is a good world, and a good God must have made it."

FIGHTING ABOVE THE CLOUDS

An old painter has suggested a glorious truth unconsciously, perhaps, in depicting a famous battle. In the portraiture of the battle he painted an innumerable company of angels battling in the clouds above the clashing armies. While men fought furiously on earth invisible powers of the spiritual world fought in sympathy with them. Celestial forces more powerful than the earthly combatants were engaged in the same struggle in the air far above them. How this encourages and nerves us in life's battles for the right and for advancement personally in our spiritual warfare. God is for us in this spiritual struggle, and says to us that He will fight for us. Why should we ever grow discouraged when the God of heaven is for us and has His legions of the skies engaged for us? There is never a battle so fierce or a struggle so prolonged or furious that the Father is not cognizant of our every step and stands ready to run to our relief and help us on to victory. Let us keep our faith fixed in Him evermore. A writer in the *Intelligencer* says:

Is not the suggestion borne in upon us strongly as we study many of the crucial engagements of history? When it has seemed as though the progress of civilization were to be arrested some power greater than man has entered the fight and ordained its outcome. It is as though the resources of the universe had

been rallied to sustain the right. We feel as the prophetess Deborah felt when, after the defeat of the heathen host, she exulted, "The stars in their courses fought against Sisera."

Any conflict waged on our planet between good and evil belongs to God before it belongs to man. The "power not ourselves that makes for righteousness" is more interested in the success of the good cause than we can be. The constitution of this moral universe is against evil and oppression and injustice. The stars in their courses eternally fight against Sisera.

The thought girds one with strength for moral endeavor. He who strikes with a hammer finds all the force of gravitation adding power to his blow. And he who combats any of the gigantic evils under the sun has the support of infinite and invincible allies. Let the fact nerve the arm and cheer the spirit of each halting reformer to the end of time. May it encourage us all to believe in that "one far-off divine event toward which the whole creation moves."

Right is right since God is God

And right the day must win.

To doubt would be disloyalty,

To falter would be sin.

FAITH A MERCY

It was a mercy in God to suspend His blessing of salvation upon faith. The simplicity, universality and wisdom of faith as such a condition is indeed a marvel. What if He had conditioned His pardon of us on the bestowment of a large sum of money, or on a long pilgrimage to the holy land, or on some profound literary achievement! The world would have witnessed a multitude of the zealous vainly engaged in these fruitless endeavors, with many of them in the throes of lunacy or of hopeless despondency and grief. Faith is within the easy reach of all, and is something of which all know much and are familiar in many of its manifestations and applications. Says Guthrie:

Faith is the backbone of the social and foundation of the commercial fabric; remove faith between man and man, and society and commerce fall to pieces. There is not a happy home on earth but stands by faith; our heads are pillowed on it; we sleep at night in its arms with greater security for the safety of our lives, peace and prosperity than bolts and bars can give.

PRAYER OUR GREAT PRIVILEGE

It is strange that many consider prayer a hard duty rather than a great and gracious privilege. We should love to pray. It should be our joy to go to God in prayer about all things with which we have to do. We may be sure there are no matters which concern us that God will deem too small for His interest and notice. We like to consult friends about our affairs, and we appreciate their advice and we thank them for it. Here is the best Friend we ever had or can have, who knows infinitely more about us and our affairs than any or all earthly friends, who is willing and waiting and calling us to consult Him about matters. Why not heed His call, and advise with Him, and follow His counsel? An exchange says:

Our Lord led a life of prayer. He spent whole nights on the mountain top in communion with His Father. We know that He prayed for His disciples. We know that He thought His prayer necessary for success in their education and work. We have few re-

ported prayers of His, but we have one special command. "Pray," he said, "to the Lord of the harvest that he send forth laborers into his harvest."

Some of us feel that our support for the missionary, at home and abroad, is only half-hearted. We give a little money, perhaps we spend some time in attending missionary meetings or conventions or informing ourselves with regard to what the missionaries are doing. But here is an opportunity of deepening and enlarging. We can not go to China, but we can take time for prayers of intercession for the Chinese churches. When the time comes for summing up the results of missionary enterprise, those who have prayed much will have a large share in the final rejoicing. Many quiet and now unnoticed helpers will be partakers in that joy. We sometimes act as if our talks with God were hard and trying work. The children of God who keep close to Him have not found them so. Prayer for the progress of God's kingdom should be as joyful to us as it is needful for the missionary, if only because it brings him and us together in the presence of God. The communion of saints will be consummated by and by. At present we must make it ours in heart and imagination by the habit of prayer one for another.

HELPING OR HINDERING

It is a momentous thing to be a member of the church. It is a responsibility fraught with the gravest issues. To be a member of the church is to be a helper or a hinderer—is to be an asset or a liability. God saves us that we may be co-workers with Him in saving a lost world, and when we fail to help Him we are hindering the great work. An exchange puts it strongly when it says:

It is a good thing for a church member to ask himself occasionally how much he is worth to the church of which he is a member. Let him ask: "Am I an asset or a liability? On which side of the ledger do I belong?" Every member of the Christian church holds a treasure in trust. He holds it in trust for the church and also for humanity. The Christian faith has been carried down through the fires and storms of nineteen centuries, and it must be handed on by faithful men to the generations which are to follow. Every man who is recreant to his trust works a damage the extent of which no one now can measure.

CHEAP HELPFULNESS

One of the cheapest and most potent means of helpfulness is cheerfulness. It is likewise one of the most helpful things to the ones exercising it. Good cheer manifested in smiles and laughter is promotive of good digestion and healthfulness in those who are fortunate enough to manifest it, and at the same time is a marvelous aid to all with whom they come in contact. And it costs absolutely nothing. We were reminded of the power of a smiling face, as we have often met it in unexpected places, by the following paragraph in *Zion's Herald*:

"You can't improve a plain face," said the waitress at the restaurant. She smiled and waited half expectantly for the reply of the president of a large printing house whom she was serving. He looked at her thoughtfully for a few seconds, and then said, encouragingly, "Yes, you can. Every time you smile you improve it." And those who were seated near and had overheard the conversation realized he had spoken the truth. The girl's face was plain, but a pleasant smile acted as a beauty brush. It softened the lines about the mouth, and enabled one to perceive the warm, kindly sympathy which lighted the eyes. She looked attractive when she smiled.

THE OPEN PARLIAMENT

ERADICATION NOT SUPPRESSION

Selected by Rev. B. T. Flanery from a sermon
of Dr. William Jones

This entire cleansing implies more than the complete suppression of the evil nature—much more than the strictest conformity to the highest standard of ethics.

There is a subtle and dangerous heresy vigorously propagated at the present time which affirms that the sinful nature of man can not be extirpated in this life. Those who entertain this doctrine affirm that the utmost the Holy Ghost can do for the soul is to suppress hereditary depravity. They affirm that the Adamic nature cannot be crucified. They affirm that Paul was mistaken when he said, "Knowing this that our old man is crucified, that the body of sin might be destroyed." These public teachers assure us that the old man was not crucified, that he was not even nailed to the cross—that he was simply suppressed. They pervert and destroy the Word of God when they say, "Knowing this, that our old man is suppressed; he is tied down; he is placed in seclusion, and he whose fallen nature is suppressed is freed from sin."

There is an unlimited difference between the terms "suppression" and "destruction" in their primary signification. Complete suppression is consistent with the most vigorous life and the most tremendous purpose. A criminal behind the prison bars, ironed to the floor of his cell, is suppressed, but even there he conceives and plans for the execution of darker crimes than that for which he now suffers. In the Union Depot, at St. Thomas, Canada, I saw an Indian babe strapped to a board, standing in the corner of the room. The young brave was entirely suppressed; but from the throne of his suppression he made his dusky-faced mother obey the behest of his will. So, again and again, your "old man" that has been suppressed asserts himself, and the regenerate manhood goes down before the fierce assaults of the Adamic nature. The conception of holiness by suppression is contrary to both human experience and the Bible, and is antagonistic to the fundamental principles of philosophy. Holiness in man is the same in kind as holiness in God. Therefore, as God is essentially holy, saved manhood must be pure. The holiness of God is a pattern for Christian holiness. "He that hath this hope in him purifieth himself, even as He is pure."

As we study this subject we can not avoid the conclusion that if any person is dreaming of entering a holy heaven to dwell in fellowship with a holy God with the carnal nature still in him, though it be suppressed by the Holy Ghost, he will awake to the consciousness of his mistake amid the wailings of the lost. Holiness in man implies that quality of the spiritual nature which exists in him after the Holy

Ghost has eliminated from his soul all depravity or impurity, and wrought its essential fabric into perfect harmony with God. And if God can not put the soul in this condition, can not eradicate carnality, only suppress it, then human nature can never be holy.

The law can not save or Christ would not have died. For four thousand years Sinai smoked and thundered, but not one has been saved by the law. Law applies to action, but holiness applies to the essential qualities of the soul. Therefore, if sin exists in the form of pollution, and that defilement is a quality of the fallen nature of man, giving him an impulse toward sinful actions, the suppression of

the soul refuses to have it eradicated, the peace of God departs from that soul to leave it in a backslidden condition. Furthermore, if the Holy God of heaven and earth can not eradicate this impurity now with the co-operation of the seeker after holiness, He can never do it, for Omnipotence does not admit of possible increase; and if the soul can not be cleansed now, the text is not true, for it affirms that "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." But if it be true that the Father, Son and Holy Ghost, with the full consent and co-operation of the contrite believer, can do no more than suppress inbred sin, the devil is now and always will be victor.

But the text affirms that the blood cleanseth." The Holy Ghost honors the blood of atonement, and the seeker after full salvation can not obtain until he honors Him whose "blood cleanseth from all sin." This is the final test of faith in the process of salvation. No one can realize on the merit of Christ until he accepts that which the Father hath already accepted—the sufficiency of Christ's death—that He made there, by Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. The believer is neither cleansed by walking nor working. His complete salvation is wrought by divine forces and agencies.

AWAY TO THE DARKENED LANDS

D. RAND PIERCE

Away, away, o'er the ocean's spray.

Far, far from the cherished homeland dear;
With a lingering look at the scenes so gay
And the fading forms on the harbor quay—
Away to the lands, so dark and drear,
Goes the child of God with the gospel cheer.

So sad, so lone, with their gods of stone;
No answering voice to their pleading prayer:

Not a pitying ear to hear their moan,
Nor a heart to heed their dying groan—
Oh, the untold misery and despair
Of the heathen's lot with no soul to care!

O Lord how long, ere the new, new song
Shall swell and echo from sea to sea,
And the hill and jungle the notes prolong
Of a full salvation from sin and wrong.—
Telling the dawn of that jubilee
When the lands and the isles shall belong to
Thee?

Then away, away, o'er the ocean's spray
Go, child of God, to the long-lost sheep!
Put aside the toys of earth's brief day;
Let the loftier impulse have its sway;
Ever fresh in the halls of memory keep—
"They that sow in tears shall in joyfulness reap!"

that vicious impulse can never exterminate it. If there is, in human nature, a quality of unholiness—the existence of a carnal principle which is enmity against God—it will have to be eradicated before man can be in full harmony with God, and dwell with Him forever. The Scripture affirms that the "carnal mind is not subject to the law of God, neither indeed can be;" "it is enmity against God." Not at enmity, but is organized, aggressive, eternal enmity; not subject to law, therefore can not be suppressed. This is God's Word. Because of this fact, it must either be destroyed or remain in sin forever, for sin in a state of suppression is sin; suppression does not change its nature. The carnal mind, though held in a state of suppression by the Holy Ghost, "is enmity against God," and while it remains in existence the soul does not have complete victory, and when the light is turned on this dark foe, and

QUIETNESS

L. E. GOODE

When Jesus was here on earth among men, He gave a parable of two different kinds of foundations.

The buildings were to receive the same kind of tests, but one foundation was sand and the other stone. Of both of them it was said, "the rain descended, the floods came, the winds blew and beat upon the house." It is God's plan that we shall be a tried people, but thank God for the solid rock foundation. We find in Job 34:29: "When he giveth quietness, who can then make trouble?" How beautiful is this sentiment, and how true! If He gives quietness, who dares to give trouble? Dear readers, we must learn to be quiet before God amidst all of life's struggles and disappointments. To be quiet before God is to enjoy sweet soul rest; to be free from any inward stir or disturbance: to feel so gentle, so calm, so peaceful, so secure. Praise God for such a salvation. "He leadeth me beside the still waters"—although the waters may be deep and the storm raging, He is able to make it seem like a brook of quietness to a fully surrendered soul. "Better is a dry morsel, and quietness therewith, than a houseful of sacrifice with strife." Peace, content-

ment and quietness are beyond all other blessings. "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." The man who believes that all things work together for good to them that love God, shall be completely safe and secure. He can rest in quietness because he has a full consciousness of his own innocence and God's protection. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet." Praise God, He hushes the waves and gives quietness. We may be under the rod of others, or of affliction, or of reverses, and still rest in quietness, by receiving it all as coming from the hand of God. We may be deprived of many conveniences and comforts of life, and yet in this state of quietness, feel that God knows, and that it is all for the best. In Isaiah we find these words, "In quietness and in confidence shall be your strength. And the work of righteousness shall be peace: and the effect of righteousness quietness and assurance for ever." Righteousness works and produces peace and quietness. Dear reader, have you this grace of quietness? If so you have peace of conscience, joy in the Holy Ghost, and a sure and certain hope of everlasting life. A man may worry, and fret, and labor to lay up treasures on earth; have no real rest in this world and finally lose his soul in hell. How true the Word when it says, "Better is a handful with quietness, than both the hands full with travail and vexation of spirit." Paul exhorted us to "lead a quiet and peaceful life in all godliness and honesty," and added that, "This is good and acceptable in the sight of God our Saviour." To be what we should be as children of God, we must have a meek and quiet spirit. Such meekness that shall make us a great blessing to others, and such quietness that shall prevent others or anything else from hindering us enjoying the fulness of the blessing of God on our soul.

What a wonderful salvation,
Where we always see His face;
What a peaceful habitation,
What a quiet resting place!

Blessed quietness, holy quietness,
What assurance in my soul;
On the stormy sea, speaking peace to me,
How the billows cease to roll.

THE "SUNDAY FEELING"

REV. L. S. TRACY

In the central part of the Maritime Provinces of Canada where winter's snow sometimes falls three feet deep at a time and three feet of clear blue ice often forms on the swiftly running rivers, a farmer and his wife got the blessing of entire sanctification. Such an experience was new in that region then, was eventually pronounced fanaticism by the church authorities and the farmer and his wife with many others who had obtained like experience were invited to withdraw from their church. With mingled sorrow and joy the little group formed a new church society and began to build

a holiness church, this farmer and a neighbor being the local leaders in the movement. The church was erected and dedicated in due time.

The most vivid recollections the farmer's son has of the building of the humble village church, is that he used to "chalk" the line used in shingling the roof with a charred stick, of being severely rebuked by the carpenter for trying to hack the corner of the simple new pulpit, and of having only boiled potatoes and skim milk one night for supper because every effort was being put forth to pay for the church.

It was in this church the son and his two sisters were converted and taken into fellowship. Here they attended Sunday school and the preaching of the Word as regularly as Sunday came. Storms of rain and snow such as only Canada knows never prevented the farmer from taking his family in the two-seated carriage or the "pung" over the mile of country road to study the Word of God even though snow drifts were so formidable that a road had to be shoveled for the team to wallow through.

Sunday afternoon was invariably spent in reading good literature and singing hymns. Often the son growing weary of inactivity wanted to go out into the fields on bright summer days and lay around under the trees and tell stories with the neighbor boys, but the father kindly and firmly forbade it. The other boys made "innocent" hunting excursions to the "new land" for berries and into the woods for spruce gum on Sunday afternoons, but the son of the holiness farmer was never permitted to go, though he wanted to badly enough. The restraint was sometimes trying to the active boy, but it created a wholesome "Sunday feeling" that has never left him.

Several years have passed. The father has gone home in the triumphs of the faith and the son is a man, but the Sunday feeling returns with every return of the day. Sunday always *feels* different from other days. A sacred quietness pervades his soul regardless of his surroundings on that day.

He may be on an ocean liner just tying up to the wharf in a foreign port with the rattle of freight cranes mingling with the cries of hackmen and sailors in a foreign tongue, or the ship may be dealing with a thousand begrimed coolies swarming her sides like black flies and the air gritty with coal dust, yet the old feeling of sacredness clings to him throughout the day as in his boyhood on the isolated farm. He may even be compelled to travel on that day, but it does not counteract the holy Sabbath hush of his soul.

If God's day finds him in an isolated village in Central India amid hundreds of heathen on a heathen festive occasion with the din of tom-toms sounding in every direction and peculiar rites being performed, the "Sunday feeling" finds him even there and his heart goes out in gratitude to God for parents who made Sunday sacredly different from every other day.

SCIENCE, FALSELY SO CALLED

EARL D. HUNCHMAN

"O Timothy keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."—1 Tim. 6:20, 21.

Many were the gods of olden times, and many their worshipers, and that largely through ignorance: nevertheless nearly all these gods stood for something, and when their teachers became first corrupt and then ignorant of the things of God, it might have been in some degree excusable for even the children of Israel to turn to the worship of powers that seemed supernatural, such as the sun, fire, and the like, and it is written that God did "wink" at much of their delinquency. But it is strange that two thousand years after Paul, by inference at least, declared that the intelligence of the people had increased to such an extent that there was no excuse, and God called on all of them everywhere to repent—that we still find among us worshipers of strange gods.

We are not speaking of sun-worship, or ancestor-worship, or the devil-worship of heathen land—which should have been wiped out centuries ago—but we refer to gods that are worshiped by men, millions of them, in civilized lands, more than they worship the God of the Bible: science, scholastic learning, and exalted position.

Were "Science" what it purports to be, the logic of facts, it would harmonize with the true teaching of the Word of God; but even if it was true to the logic of facts as apparent to men, it might be worthy of great consideration, though we might be mistaken as to the facts. But much of scientific thought is true to Webster's definition: merely speculative. That is, it is built upon facts as scholastic reasoners think they ought to be, rather than upon facts as they are. Even learned men, like inferior mortals, often come to the book of knowledge with preconceived ideas, which, like blue glasses, affect their vision just as they do the vision of the common herd.

And yet men, and even professedly Christian men, stand in awe as these "learned" ones seek to discredit the Scriptures, and belittle the power of God.

Now we would not have it understood that we belittle those who occupy exalted positions among men, but nevertheless no man is worthy of having *fnis* attached to his merely human conclusions.

While learning should be honored, we must ever keep in mind that science is as fallible in its conclusions as it is incomplete in its data; and also that there is very much of what the learned Paul speaks of as "science falsely so called." Paul clearly teaches us here not to let these things affect our faith or our doctrine, because if we do we shall fall into error.

It is not alone the direct attack upon the fundamentals of doctrine, such as the divinity of Jesus Christ, hell depravity,

and the possibility of holiness, that is undermining Christian faith, but it is the insidious teaching that the Bible does not altogether comport with natural law, and hence some small portions at least must be taken *cum grano salis*, and thus we become apologetic. If we do not deny these Scriptures, we avoid them, or fail to stress their reliability, and right here lose faith, and thus power with God.

Not only do these teachings vitiate faith in the Word of God, opening up avenues for further discrepancies, but they lead into the various by-paths of salvation by human endeavor.

Take the present-day teaching of "Science" as to evolution, for instance. It is not only a denial of the Word of God, at least as far as it relates to the creation of man, but its logical consequence is the teaching of salvation by environment, by favorable conditions, disparaging the discounting personal experience, to a large extent, throwing those of its votaries who really desire a radical reform in their lives, into such a struggle with carnality that they are ultimately discouraged or led off into Christian Science or something equally absurd.

And all this in the name of *learning*, in the name of science, fortified in exalted position.

SUPPORTING THE GOSPEL

SAM LAEGER

Tithing and free will offerings is God's financial plan to support His work. He with all-seeing eye looked down through the ages, and saw it would take one-tenth of what He entrusts us with to finance the gospel work. So He reserved that. Lev. 27:30, He says all the tithe of the land whether the seed of the land or the fruit of the tree is the Lord's. He says it *is* the Lord's. Not that we should give it to the Lord; it already belongs to Him. He never released His claim on it, although He entrusted it to us. I might illustrate it this way: Some one gives me a ten-dollar bill and asks me to buy one dollar's worth of groceries for Him, and I can keep the remainder for myself. He only gave me nine dollars, although he entrusted me with ten dollars. Suppose I begin to think of how many things I need for myself, and conclude that I can't spare that much for the one who gave me the bill, and only get him twenty-five or fifty cents worth of groceries, would any one blame the man if he never gave me another cent?

Still some people who have been robbing God will blame God because they don't have enough. Wouldn't the man who gave me the bill be more apt to give me another if I had been faithful with the first, than if I only gave him a part of the tenth? So our God, the giver of every good and perfect gift, is more apt to provide better for us if we are faithful with what He entrusts us with than if we are not.

Mal. 3:10 says, "Bring ye all the tithes into my storehouse that there may be meat in mine house. And prove me now here-

with sayeth the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Never talk about giving until you pay the Lord what you owe Him. Then if you want to give a free will offering, give it out of your share, not out of the Lord's tenth; and don't do it grudgingly.

There is no other expense that people do as much complaining about as the expense of supporting the gospel, yet there is nothing so beneficial to humanity.

It is even beneficial in this present life. What is it that makes the United States tower above all other nations? What is it that makes us to differ from the heathen nations? Nothing but the gospel. Even those who are no Christians are receiving the benefit of the gospel.

Even from a financial standpoint it pays to have the gospel. Japan, although they have had the gospel but a short time, and only have few Christians, nevertheless Christianity has already made an impression upon the commercial life, and made a tremendous development in industry, trade and commerce.

In Neh. 13:10 we read that the Levites and the singers that did the work had fled every one to his field. The reason of this was that their portion had not been given them. The same is true today. A large number of men and women whom God wants in His service are not there for the simple reason that there is not meat in God's storehouse to support them.

Forty young men and women are now making application to our missionary Board to go to the foreign field, but we must tell them we haven't the money to send them. The heathen are calling for the gospel, and good men and women who are called and qualified of God are asking to go, but God's storehouse is empty. Somebody, somewhere is responsible;

body is robbing God, either in tithes freewill offerings. Satan's people are advancing their master's cause; should not we be as zealous for our Master?

What shall we support? The Israelites were expected to support that work and that people that God had chosen. And God's work today would prosper much better if His people would support only those men and women that He has called, qualified, and sent and that His seal of approval is resting upon and only those churches that He controls. We have no more right to teach converted Americans to support an unconverted preacher who is misleading the people, than a missionary in Japan has to teach the converted Japanese to still support their Buddhist priest.

There are some things we are telling to folks that we would do better telling to God.

A man finds salvation right in the place where he says, "I'm the fellow and now is the time."

THE PROMISE

ELLA STRICKLAND

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16:33.

Wonderful, glorious words were the words of Jesus. How precious they are to these who believe in Him. A world of beauty and of meaning is found in them.

Jesus has overcome the world and "all power is given unto me in heaven and in earth," He says. How easy it is to see then that if we ask of Him He will give us strength and power to overcome when in the midst of the trial and testing, or tribulation, which God has promised shall be a part of our lot while here on earth. It is written "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4,5.)

Jesus says that He spoke to His disciples that they might have peace. And that is a part of what is meant by overcoming the world. It is to keep the peace of God in our hearts in the midst of temptation. But in the words which Jesus spoke there is a deeper meaning than that which we have brought out. He has promised that His Spirit, the Comforter, which is the Holy Ghost, "shall be in us" (John 14:16,17), and God has promised not only that His Spirit shall dwell in us, but that He shall walk in us—that is, live our life for us (2 Cor. 6:16). And if He does this, how surely shall we overcome the world! How can we do otherwise when it is He who lives our lives for us and not we ourselves? and it is not our life that is being lived, but His.

But it is impossible to make clear this blessing of an indwelling Comforter to any except to him who is in the religious experience of it. The promise of the blessing is to him who already knows something of God's overcoming grace. For it is written "To him that overcometh will I give to eat of the hidden manna," "and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." The white stone which God has promised is heart purity, full salvation; and the name written in the white stone which new name "no man knoweth saving he that receiveth it" means that "Christ liveth in me," and "I am dead, nevertheless I live, yet not I" at all; it is Christ (Gal. 2:20). This is a mystery (Col. 1:26,27) known and experienced only by these who receive it, yet it is for those who are true children of God.

God earnestly desires that we walk in the light of full salvation, and longingly waits for us to abandon ourselves perfectly to Him "in full assurance of faith," that He may bestow this blessing—the blood-bought baptism of the Holy Ghost upon us (Matt. 3:11), by coming in and taking full possession of our heart and life. All glory be to His precious name! He longs for us to invite Him thus to come in.

Mother and Little Ones

How My Boy WENT DOWN

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the tempting wine-cup
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down.

Down from the heights of manhood
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been.
For the brand of a beast besotted
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.

'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness
Like the tones of a funeral bell.
But I never once thought, when I heard it,
I should learn all its meaning myself;
I thought he'd be true to his mother;
I thought he'd be true to himself.

But alas for hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Can nothing destroy this great evil,
No bar in its pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

—Exchange.

AMY'S BEAUTIFUL LESSON

"Throw the thread over the needle: So!" said Aunt Marjorie, taking the work in her hands. "Now watch me, Amy."

Amy watched, and soon she saw the tangles untangled and the work smooth and straight under the trained hands. "I'll never learn," sighed the little girl, "and it won't be anything nice when I get it done."

"Wait a little," said Aunt Marjorie, as she had said so many times. "Maybe you'll change your mind."

"I'm sure I won't," said Amy. "It's just a mass of red beads and green beads and blue beads. I'm tired of it all."

Amy had a big ball of stout thread on which were strung many beads of different colors. She had a little steel crochet hook, and day by day Aunt Marjorie helped her with her lesson. Amy did not inquire what she was making, as she did not like the work, and only did it because Aunt Marjorie coaxed her to, and she would be very glad when it was finished. If Aunt Marjorie had been so kind to the little girl, and if she had not always brought such delightful gifts when she came to visit, I'm afraid Amy would have given up at the very first lesson. As it was, it was only because she was too polite to refuse that she kept on at all.

"Why, Auntie! Come here!" cried Amy in amazement, one day after she had worked long and hard at her bead work. "There's a rose on this work. A red rose with part of a green leaf."

"Hush!" said Aunt Marjorie. "It is to be a surprise for your mother. We must keep it a secret."

"Why didn't you tell me, auntie?" said the little girl. "I'm glad you didn't, though. It's such a delightful surprise."

After that Amy wanted to work all the time. "I'm so glad you taught me such a beautiful lesson," she said. "I do wonder what's coming next."

On Amy's mamma's birthday there was a beautiful box by her plate, with a red rose on it; and when the box was opened a lovely bead bag came out. It had a pretty trailing green vine on it and two red roses on the side, and at the bottom was the most beautiful fringe, made of red and green beads.

"For me?" said Amy's mamma. "Who

made it? My own little girl! How very nice that is. I am very proud of you, Amy."

"I'm so glad you wouldn't let me give up, auntie," said Amy. "It was such a beautiful lesson after that rose came in the pattern. Thank you so much."

"My little girl must remember that all lessons are beautiful when we see the pattern of them," said mamma, drawing the little girl to her to kiss her. "God sets us many tasks that we can not understand, but when they are all worked out they are beautiful and useful. When you get discouraged at school or at home remember this beautiful rose."

"I will, mamma," said Amy. "I'm glad you told me."—Exchange.

TITLE DEEDS TO GREAT WEALTH

"Dominie, ef you hev a leetle time to spare, I wish you'd look over the papers in my strong box."

The words were almost whispered, for the voice was weak from old age and long illness. Room F in the Home for Aged Men was about to lose the peaceful face that had greeted the minister time and again with a smile of heavenly cheer.

Stephen Holoway had lost almost everything in life except his good name, his memory, and his faith in God. His dear ones had died, his money had been lost, his eyesight had failed, and his limbs had long refused to support his trembling frame. Nevertheless, when the minister was in special need of stimulus and inspiration, he was apt to drop in for a few moments at Uncle Stephen's bedside. This low-spoken allusion to a "strong-box" startled him. It could not be that this venerable saint, so long an object of charity, had been hoarding unsuspected resources. Or was his keen heart, alert brain, at last failing?

Rev. Mr. Alton bent tenderly over his old friend.

"You know I'm rich, dominie," went on the feeble voice.

"Ah!" thought the minister, "his mind has suddenly given away."

"As rich—as rich," continued Uncle Stephen, his tones growing clearer and stronger, "as rich as the Lord Jesus Christ!"

His patient old face was suddenly illumined. Mr. Alton said kindly: "Uncle Stephen, you can have all of my time that you need. Where is your strong box?"

"Why, there!" replied the invalid, smiling and pointing to the large leather-bound Bible on the stand. "Please take it and sit down a few minutes. When I was in business years ago and makin' a heap of money, I hed an iron box for my vallable dockermments and specie. There wasn't no safe deposit vaults in them days, an' I kep' the box in my bedroom closet, and I was allus worryin' about it, 'fraid of burglars an' sich, an' scairt of losin' the key. But sence I hed this box what the Lord give me I ain't hed no trouble with it, and the key is faith. That key is hid deep in my heart, where the enemy can't find it. Hallelujah!"

The minister had seated himself with the great time-worn volume on his knees.

"Now," said Uncle Stephen, "we'll look over them dokermments a leetle. I can't see 'em no more with my eyes, but I know 'em by heart. The first one in the bundle I never git tired thinkin' about. You see, dominie, many years ago I lived under a good King that I didn't love, an' I rebelled ag'in' Him an' tried to hender His cause an' to hurt His kingdom. I was an orful rebel. Finally was arrested an' thrown into a dark dungeon; an' while I was there I found out that I was under sentence of death. I wept and repented, but the dungeon was jest as dark as ever, an' death was starin' into my eyes when up rode a messenger from the King, bringing a paper

signed an' sealed an' my name on it. It was my pardon! Just read it over, will you? It's marked John 3: 16."

Mr. Alton read the familiar words: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish."

"Then," went on the invalid, "after I was a free man and had promised to serve the King, he actually adopted me right into His own glorious family, an' the paper was drawn up and made as sure as eternity. I love that paper too. It's labeled Romans 8: 15. Please read it."

The minister turned the leaves with a new glory in his soul and read: "'Ye have received the Spirit of adoption, whereby we cry, Abba, Father.'"

"Now those next papers air wonder fully comfortin' to look over," said Uncle Stephen—"the three that I've tied together, the insurance policies: accident an' life an' fire insurance. There's Romans 8: 28."

"And we know that all things work together for good to them that love God," read Mr. Alton.

"That's the accident policy," said Uncle Stephen with the simple joyousness of a care-free child in his voice. "John 11: 26 is the life insurance."

"Whosoever liveth and believeth in me shall never die," Mr. Alton's own voice had caught the ring of triumph in that of the aged conqueror on the bed.

"Bless the Lord!" cried Uncle Stephen. "Now let me hear the third. It's marked 2 Peter 3: 12, 13; 'that's the fire insurance.'"

Somehow the solemn words had never seemed so real to Mr. Alton before as when he read them slowly to his friend: "'Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell eth righteousness.'"

"I hope I ain't keepin' you too long," said Uncle Stephen. "But I must hev you glance at that will there. You can see my Elder Brother, the King's own Son, died, an' made a will in my favor. O, glory to God! Jest think of that, dominie! You kin glance over the items: 'My peace I leave with you' an' 'I will send the Comforter.' O, Parson Alton, do you s'pose I was so foolish as to hev that left to me an' not claim it nor get the good of it? Then there's a deed goes along with the will. You hev it there—John 14: 2."

The minister did not need to turn the leaves. His eyes were full of tears, of which he was not ashamed. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"For me! for me! O bless His glorious name forever!" There was an eloquent silence. "And now," continued Uncle Stephen, "there's a lot of shares in that blessed box. I'm stockholder in some tremenjous companies. You needn't look up all of them papers today. They are all marked: 'Partakers of his sufferin's,' of 'the heavenly callin',' of 'the divine nature of his holiness,' of 'the inheritance of the saints in light.' Jest lay that treasure box right over here on the bed beside me. Too heavy? No. It's heavy with the eternal weight of glory. Thank you, dominie; thank you kindly. 'Tain't much matter about the eyes, is it? nor the poor old bones nor the lym' awake of nights. I guess millionaires don't care very much if they hev to be away from hum just overnight an' things ain't jest as they air to hum. Good-by, dominie. Come again."

Uncle Stephen sank back in his pillows weary but radiant, and the minister went down the street singing to himself:

"O child of God, O glory's heir,
How rich a lot is thine!"

—Zion's Watchman.

"DOES IT MATTER?"

There was a boy whose name was Arthur, who often asked this question. He was not a bad boy nor a careless boy, but he did not like a fuss and very seldom made one if he could help it. He took things quietly, if they were such as could not be avoided, and he was one of the best-tempered boys

in the whole school. Because of this, some of his classmates tried to tease him into being angry. They said among themselves: "Arthur thinks things do not matter when they touch us. I wonder what he will say if we do something to vex him." That was because he had been trying to make peace between two lads who would certainly have fought if he had not persuaded them not to do so.

"It is so unnecessary," he said. "Supposing you do not quite understand each other, it really does not matter. Keep quiet for a few minutes, and you will soon feel all right again."

The boys took his advice, and a quarrel was prevented. But I am really afraid that even this did not please all the boys. Some of them would rather have enjoyed seeing this dispute carried a little farther, for they were not peacemakers.

"What can we do to vex Arthur?" one asked. Various things were suggested. But that which found most favor was that they would hide his clothes the next morning and so make him late for breakfast. They knew there was a rule to the effect that if a boy were ten minutes after the time of commencing breakfast he would lose the meal altogether; and they decided to try the effect of hunger upon the temper of Arthur. They always had breakfast at seven in the morning, and the boys were expected to be ready. Arthur was very punctual. He was never late if he could possibly prevent it, and the boys knew that and thought it gave them a better chance to annoy him.

The next morning the bell rang and the boys began to dress. Arthur sprang out of bed, and a look of surprise came over his face when he did not see his clothes in their usual place.

"What did I do with them?" he asked himself. The boys kept their faces grave.

"I say, you fellows, have you been playing any pranks?" he cried.

But the boys were particularly busy just then dressing or washing, and did not appear to hear him. They were, in fact, rather too deeply occupied, and Arthur began to suspect them.

"Who has taken my things away? You might tell me," he said.

"What things? What a fuss you are making, Art! Why don't you look for your things?"

"I have looked. They are not here."

"Surely they are where you left them."

"Indeed, they are not."

The boys went on with their occupation, and for a moment Arthur felt rather vexed. But he speedily controlled himself.

"It does not matter. It is not worth while to lose my temper over it," he said to himself. "At the worst I shall only have to go without my breakfast, and I am not very hungry."

So he got into bed again, taking with him a book which he was studying, and coolly began his day's work. The boys looked at each other.

"It does not matter, does it, Arthur?" said one.

"O, no, it does not matter," he replied.

The boys were determined to carry it through, and Arthur lost his breakfast. But they did not dare keep from him his clothes in time for morning school.

"He is a good humored lad," said one of the oldest boys, "and it is a shame to try to vex him. I wonder if anything matters to him."

He had not to wait very long to know that certain things mattered very much to Arthur, but they were not things that concerned himself only. He put up patiently with almost any treatment if it hurt none but him. But when late in the day a few big boys were dealing harshly with one who was too little and feeble to help himself, Arthur appeared in a new character.

"Leave him alone!" cried he, with crimson cheeks and flashing eyes. "None of you shall touch him again while I am here."

"It does not matter, does it?" sneered one of the boys.

"You shall see," said Arthur.

But the other seemed to think it better to release the little boy and not molest him further.

Will you be surprised to learn that, as

time passed on, no one in all the school was more respected than Arthur?—Happy Hours.

VICTORY

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is Victory.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is Victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it—that is Victory.

When you never care to refer to yourself in conversation, nor seek any commendation, when you can truly "love to be unknown"—that is Victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your notions ridiculed, and you take it all in patient and loving silence—that is Victory.—Onward.

THE VISION OF JOE IRVING

It was a bright, moonlight night in the harvest. The air was clear and calm; only the silent noises of the night could be heard, the soft sighing of the trees, and now and again, to break the stillness, the lonesome yelp of a hungry coyote.

A boy of seventeen walked slowly across the fields, a slouch hat pulled well down over his eyes, as if to shut out the beauty of the night. With his hands in his pockets, he dragged his feet, tired in mind and body. "What's the use, anyway. I work from early morning until late at night, and what do I get? a few dollars, barely enough to keep me."

The slouch hat was pushed up, and Joe Irving, for the first time beheld the beauty of the night. The silver moon was shining down over a golden harvest. The boy breathed a deep sigh, and turned away, as he jerked the hat down again, to shut all the glory of the night from his mind.

"Hello! Joe, come on down to the den; there's a lot of fellows going and we're going to have some fun."

"Well, who cares; go on and have your fun."

"Come on, Joe, what's the matter with you, we couldn't do without you; why, all the fellows are counting on you to be there, and we must have you."

The speaker was one of the worst characters in the town, the keeper of the den, as it was called, a hall where some of the lowest characters met.

Joe was in a bad humor, but was persuaded to go. No one cared what he did, and the man who had long ago gone down led him on. Joe played, played and lost. He drank again and again, and at three o'clock in the morning he made his way home. He could not tell what instinct caused him to go back the way he had come. There was a shorter route, the way he always went, but some power seemed to draw him the other way and he went. Slowly he walked, his mind busy thinking, until he came to the spot where he had met Fred. He stopped; and silently beheld the beauty around again, but in a different light. He realized the life he was living; looking back at the place he had just left, he groaned as he threw himself on the ground. "Oh, my God, save me from this awful life." "If mother had only lived." He remembered when he was five or six, how he used to kneel beside her knee, but for the past seven years he had not prayed, the promise of his dying mother was never kept. "Oh! mother, mother, forgive me."

All at once it was dark; where was he? The darkness lifted and a heavenly light shone down; a fluttering of wings and a snow-white dove rested on his hand. A cool hand was pressed against his head, and beside him was his mother. Her eyes were sorrowful, pitying him, as she did when as a child he had done wrong. Her lips moved. "Be comforted, my dear boy, rise up a man depart from evil and do good seek peace and pursue it, start slowly up

life's ladder step by step," and then her arms were raised, "we shall meet up there." She pressed her lips to his and was gone.

Joe rubbed his eyes and jumped up. It was daylight. "Why, I must have been asleep; wonder what time it is?" His hat was pushed up and he turned, with a firm step and light heart. He could still feel that she was near, and the pressure of her lips on his. His pure, angel mother. "God is good, and life, Oh! what there is in life. To live and fill a place. Dear mother, may meet you there."—Exchange.

WORKING FOR WHAT YOU ARE WORTH

There is a story told of a farmer who wished to secure the services of a new hired man and asked what he would work for. "Si" was a little doubtful and asked in turn, "How much will you pay?"

"I'll pay what you're worth," the farmer answered, and immediately Si was on the defensive. "You needn't think," he exclaimed indignantly, "that I'm going to work for that."

This attitude is typical of a great many people. They expect to get out of the world a great deal more than they are worth to the world. But that is a big mistake. If you are not ready to work for what you are worth, you had better make yourself worth more, for that is the only way to get your wages raised.—Young People's Weekly.

THE FATHER HIMSELF CARETH FOR YOU

God cares. His love for each one of us is so deep, so personal, so tender that He shares our every pain, every distress, every struggle. "Like as a father pitieth his children, so the Lord pitieth them that fear him." God is our Father and His care is gentler than a human father's as His love exceeds human love. Much human care has no power to help, but when God cares He helps omnipotently. Jesus said that when His friends would leave Him alone, yet He would not be alone—"because the Father is with me." When human friendship comes not with any relief, then God will come. When no one in all the world cares, then God cares.—J. R. Miller.

THINK NO EVIL

The mind of man is sensitive beyond all that we know of sensitiveness in material things. The photographic plate is not more sensitive to light than is the mind of man to evil thoughts. The passage of one single evil thought through the mind leaves an indelible impression upon it. For this reason Christians should be careful to think no evil, but should think continually on the things that are noble, pure and good.—Sel.

OUR TASKS

God never assigns a task that is not worthy of our best endeavor. All our powers may wisely be employed to do any work which God has committed to our hands. The world's greatest need is not for those who can do the great things, but for those who can and will do the little things well, and who use their very best endeavors to do a task that seems to be small.—Exchange.

Everything seeks continuity. The seed drops into the earth to continue its kind. Good and evil in habit and in thought tend to continue in their course. The thoughts we think wear their little channel in the brain that others may turn naturally in the same direction. The way we did a task yesterday and today is the way we shall do it almost unconsciously tomorrow. Love and hatred, like fruits and flowers, have their seed within themselves to perpetuate their growth. There are persons in the world who harm each other for no better reason than that somewhere in the past they began doing it and so keep on. In a life of such tendencies right beginnings are a matter of grave importance.—Exchange.

The Work and the Workers

ANNOUNCEMENTS

NEW ENGLAND DISTRICT—Let all offerings for Superintendents' support be sent now to F. A. HUDSON, 13 Whitney St., Cliftondale, Mass.

EVANGELISTIC—Rev. H. A. Wood, of Adelle, Miss. writes me that he intends to start a western campaign about the first of next May, especially in Colorado, Montana, and North and South Dakota, if there are any openings. Brother Wood is a fine young preacher, filled with the Holy Ghost, and will be excellent help for a meeting; and I heartily recommend him to any one desiring a good preacher.—J. W. BEESON.

NOTICE—Will those who pledged for the new Pentecostal Nazarene church at Salem, Mass., at its dedication, please send in at once, as we have some bills that must be paid. Remit to the pastor.—T. W. DELONG, Salem, Mass.

Get a MANUAL!

LOUISIANA ASSEMBLY—Those coming to the Assembly, Lake Charles, over the S. P. route and other branch roads running to the S. P. depot, should take the Shell Beach street car, get off at Incline street, and go south to brick house, No. 405. Those coming on the K. C. S. do likewise; those coming over the Iron Mountain, take cab to Calcion Bank, then take Shell Beach car, and follow above directions. Brethren will be present to take you to your stopping places.—CHARLES E. WOODSON, *Pastor*.

NOTICE, DALLAS DISTRICT—The Dallas District Assembly is to be held in Lufkin, November 26th-30th. All who expect to attend are requested to send your name to the pastor, REV. P. L. PIERCE, Lufkin, Texas, that entertainment may be arranged. Church secretaries must send a list of elders, licensed preachers, deaconesses, and delegates to the district secretary, REV. H. B. WALLIN, Texarkana, Texas, that the Assembly roll may be ready. Do it now. Take a collection for the printing of the Minutes.—W. M. NELSON, *Dist. Supt.*

Get a MANUAL!

ANNOUNCEMENT—Let all who expect to attend our District Assembly at Clarksville, Tenn., November 5th-9th, together with the delegates, send their name and address to REV. C. R. POLLARD, Clarksville, Tenn. It would be well for each pastor to send a list of delegates and visitors from his charge.—J. A. CHENAULT, *Dist. Supt.*

ANNOUNCEMENT—Any deaconess desiring a regulation deaconess bonnet can obtain such by remitting P. O. order for two dollars, including additional amount for parcel post, to MRS. L. W. BLACKMAN, Livingston, Wis., instead of 1211 Pearl St., Sioux City, Iowa, as formerly.

Get a MANUAL!

RESOLUTION OF RESPECT—At a regular meeting of the Church Board of the First Pentecostal Church of the Nazarene, Oakland, Cal., and by a regular action of the Board the following resolution was passed:

"We hereby express the great love, respect, and high appreciation of the Church Board and the entire membership held for our Bro. E. M. Isaac; for the services he has rendered and the work he has done for the cause of Christ during his ministry with us. And that a copy of this resolution be spread on the Minutes of this Board,

a copy forwarded to the HERALD OF HOLINESS, and a copy forwarded to Bro. E. M. Isaac."

EVANGELISTIC—Rev. Aug. Nilson, who has been laboring in Los Angeles for some months, organizing the Eagle Rock church and serving as supply pastor for some time, is now free again for his evangelistic work. Brother Nilson is a successful evangelist, not afraid of a hard place. He preaches well, is true to the Word, has grit, grace, and gumption. He would like to come east for a series of meetings, and will do any church good. Will the brethren please take notice. His address is 633 West 43d place, Los Angeles, Cal.—C. E. CORNELL.

Get a MANUAL!

PREACHERS' MEETING, NEW ENGLAND DISTRICT—Let all the brethren of the District bear in mind the November meeting comes on Wednesday, November 5th, with Brother Edwards' church, East Wareham, Mass. They very much desire a good attendance, as they expect to lay the cornerstone of their new church at that time. Trains leave Boston for Onset Junction (East Wareham) at 7:32 a. m. and 1:08, 3:37, 4:04, and 5:04 p. m. A train also leaves Boston at 8:00 a. m. for Buzzard's Bay, where one can take trolley, arriving at East Wareham at 10:00 a. m. If any of the brethren can go the night before (Tuesday), they would be glad to entertain all. Take the 4:04 p. m. from Boston, arriving Onset Junction at 5:43. This doubtless would be the best way for those living at a distance from Boston.—C. P. LANPHER, *Secretary*.

DISTRICT NEWS

ANOTHER GREAT ASSEMBLY!

OKLAHOMA CITY, Okla.,
October 27, 1913.

HERALD OF HOLINESS:

Ada Assembly closed amid shouts of victory. Dr. Reynolds at his best. District divided, east and west. S. H. Owens, Supt., west, and D. H. Humphrey, east. Greatest gathering ever. Lord present in mighty power. Full report later.

A. C. SMITH.

MISSOURI DISTRICT ASSEMBLY

The people who constitute this assembly—though scattered somewhat throughout the state—are largely resident in the southeastern part. The assembly met this year at Des Arc, a village in the foothills of the Ozark mountains, 119 miles southeast of St. Louis. This is the seat of the Missouri Holiness College, which is situated about a half a mile from the railroad depot of the Iron Mountain road. It is very beautifully located on and about a gentle rising eminence, surrounded by as beautiful a mountain landscape as is often seen, especially at this time of year, when the autumn foliage in its variegated colors, covers the mountain sides with beauty. They have two buildings—an administration building and a music hall, together with an auditorium, nicely roofed, but open at the sides, where camp and other gatherings are held in the warmer weather. The music hall is used for regular religious services and here the assembly convened.

The school has opened very auspiciously this year, there being twenty-five per cent larger attendance than last year, and a number of others planning to come at once. Dean London has matters well in hand, his wife being also an efficient teacher and at the head of the instrumental music department, with a fine class of students. With Professor Galloway at the head of the Theological department, and Miss Davis in charge of the grades, and other teachers doing their part, it seems as if the school is doing a very effective work. The spiritual condition is excellent and the blessing of the Lord seemed richly upon the institution. It should have the hearty support of the Mis-

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souri District. Its teachers are doing a heroic work, and should be helped in every necessary way—prayers to heaven, students from the homes, and money from the pockets.

The Assembly was one of real excellence. The attendance was good, over fifty votes being cast for district superintendent, and the hall was usually full of interested spectators. The reports of committees were remarkably comprehensive and terse, the anniversaries were crowded, and the religious services were crowned with divine manifestations and salvation; the size of the audiences being measured by possibility of getting into the hall. The Sabbath was a great day, beginning with a love feast, continuing with preaching forenoon and night, and a great mass service in the afternoon, at which there was baptism, ordination of elders and an address on the rise, progress and purposes of our church.

The anniversaries were especially enthusiastic. At the missionary, plans were put forth for the pushing of the work in a systematic way; at the educational, a good offering was made towards an addition to the administration building, and at the anniversary of the publishing interests, a list of subscribers to the Herald of Holiness and a thousand copies of the Revival number were added to what had been previously done. All the pastors agreed to push the new missionary paper, The Other Sheep.

The district has made much advancement during the last year, under the leadership of Rev. Mark Whitney. Seven new churches have been organized and the way prepared for others. The new district superintendent, Brother Cox, is highly esteemed, and large things are expected under his direction and guidance.

The members of the assembly went their way with new edumements of the Holy Ghost and greatly encouraged to dare and do for Jesus everywhere.

P. F. BRESEE.

ARKANSAS DISTRICT ASSEMBLY

The Arkansas Assembly, held at Delight, closed Sunday night, the 19th, being one of the most successful assemblies they have ever held. The Arkansas Holiness College appointed a committee to confer with a like committee for the purpose of coming into the Pentecostal Church of the Nazarene, and we understand that the school will no longer be known as an interdenominational but as a Nazarene college. The assembly has agreed to try and raise \$2,000 for our Publishing House, said money to be raised in two years.

The following are the arrangements for the next year:

Unused Rainbows

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With what sympathetic touch does Dr. Banks come to us in this volume, to show the glory existing in the unconsidered trifles lying all about us—the rich blessings our Father has wrapped up for us, in common things. He gives to our eyes a touch like unto that second touch of the Master whereby he who before saw men as trees walking, henceforth was able to realize and rejoice in a clear vision of God's creation. The book is stimulative of faith, of joy, and fullness of life.

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ARRANGEMENTS

(Postoffice in parenthesis)

B. H. Haynie, District Superintendent
 Little Rock, J. N. Speakes (Little Rock).
 Vilonia, B. H. Haynie (Vilonia).
 Cabot, Beebe, Searcy, G. E. Waddle (Cabot).
 Jonesboro, Beach Grove, and Cally Springs, Pres-
 ton Roberts (Jonesboro).
 Letona, C. R. Brightwell (Pangburn).
 Pleasant Ridge, — Riche (Eureka Springs).
 Caddo, Marcus, Graysonia, and Okolona, J. R.
 Francis (Lenox).
 Mansfield, Harford and Bailly Branch, F. R. Mor-
 gan (Mansfield).
 Waldron, Parks, Hon. A. G. Rideout (Waldron).
 Menu, Corinth, Cherry Hill, and Vandervoort, J. H.
 Houston (Menu).
 Ozark, Ahx, Dyer, Alma, A. B. Calk (Ozark).
 DeQueen, Grannis, Wicks, M. G. Jobe (DeQueen).
 King, H. W. Hanselman (King).
 Warren, Kingsland, W. S. Harman (Kingsland).
 Ridout, Johnson's Chapel, Monroe, Chambers, and
 South Plains, Earl Harris (Butterville).
 Greenbriar, J. E. Moore (Vilonia).
 El Paso, Pangburn, Arthur Green (Vilonia).
 Delight, Bells Chapel and Jaka Jones, W. F. Gib-
 bons (Delight).
 Liberty, Bethel, Caynie, and Pleasant Home, T.
 W. Sharp (Prescott).
 Ida Mission, G. H. Harmon (Vilonia).
 Traskwood, J. F. Martin (Traskwood).
 Mount Pleasant, Edith May Warren (Murrillo).
 Ahmra, S. H. Clemmons (Ahmra).

The assembly will be held at Cabot in 1914.

B. FREELAND, Reporter.

The Sixth District Assembly of the Arkansas District, Pentecostal Church of the Nazarene, held at Delight, Ark., closed last Sabbath night.

The presence of the Lord was manifest throughout the assembly, and souls prayed through in the old-time way. At least two hundred and fifty members and visitors from a distance were present, and all were delightfully entertained at Delight, at which place we were delighted to be.

The lay delegation was much larger than at any time previous, and all the pastors on the district, except two, were present, and gave encouraging reports of their churches.

Ten new churches have been organized during the past year, which makes fifty-two churches on the district; and each church is supplied with a pastor for the coming year.

Our missionary offerings for the year have amounted to \$1,279.78. Our apportionment was \$759. So we are ahead on missions.

Our pastors and evangelists report good revivals and an increase of spiritual life, and loyalty to the principles for which the Pentecostal Church of the Nazarene stands.

Salvation work was given a prominent place in the assembly; evangelistic services held in Methodist and Baptist churches. General Superintendent E. F. Walker, who presided, preached some able sermons from the text "Ye shall receive power" (Acts 1: 8)

Rev. H. B. Haynie was elected District Superintendent. Mrs. E. J. SHEEKS, Dist. Secy.

PITTSBURGH DISTRICT

The Independent Holiness Church, of The Plains, Ohio, met in the church, October 18th, and voted to unite with the Pentecostal Church of the Nazarene, as a body. A charter member-

OKLAHOMA HOLINESS COLLEGE

*

Since the first meeting together this year we have been fervently praying for a real revival in Bethany. God has heard our prayer, for we saw the evidence of its approach last Saturday evening.

It was the night of our young preachers' service, and one of our youngest theological students had charge. He had not a very large audience, but as he began to speak his low, earnest words of warning to those who were swiftly treading the path to a dreadful eternity, we felt that God had come to Bethany, and that all heaven was bending to see if some sinner's steps would be stayed.

A hush of awe settled upon us, and as our leader opened the way two young women rushed forward and began to pray in the old-time way. Soon God met the elder of the girls, and while she rejoiced over her new-found victory, God laid upon her a spirit of travail for her sister. Thank God for the old-time religion that gives us power to pray souls through to victory! How the saints held on for this hesitating one! And how the visions of souls slipping into eternity unprepared swept over first one and then another!

It was a time when dormitory rooms, halls, and chapel resounded with prayers and cries to God for the lost. And it was not in vain; for, by a mighty touch of the Holy Ghost, the bands of self-will were broken, and a captive soul was set free. All glory be to our God, who is able to deliver!

Then what shouts and glad songs of triumph filled the air! It seemed as if an encampment of the heavenly host had come to dwell in Bethany. The young men hugged each other and shouted, and the young women walked up and down and shouted, and everybody was filled with a holy laughter of pure joy.

It was hard to settle down at eleven o'clock, for we felt a great hope of victory for the Sabbath. And truly we were not disappointed. In the morning our beloved president preached in the power of the Holy Ghost, and we took on new strength while drinking in the truth. In the afternoon Brother Jernigan led us in a triumphant praise service, and again our hearts burned within us as he preached to us.

We kept on believing, and the evening proved that God's promises are true. After a bright young people's service, Brother Jernigan gave the message, while the saints prevailed with God. Soon the precious young people began to yield, and the altar was lined with seekers, most of whom found to their joy that our Christ never turns a soul away.

Many more are moved upon mightily by the Holy Spirit, and we are believing and rejoicing in hope for a mighty sweep of revival power that will reach out and move the District.

M. E. COVE.

Rev. E. H. Post has begun a series of meetings in his church at Stoneham, Mass.

Emmanuel Church was to open up a fall convention October 5th but on account of the special meeting in South Providence Pentecostal Church, Pastor Norberry and his people have postponed their meeting to help Brother Bryant and his people in this special series.

Rev. Arthur Ingler, one of God's sweet singers in Israel, is one of the special workers at the Stoneham (Mass.) meetings. He writes this scribe that God is bringing souls to the altar for both works of grace.

Evangelist John T. Hatfield, the Hoosier evangelist, is the engaged worker at the South Providence Pentecostal Church of the Nazarene. Brother Hatfield did good work in Providence one year ago. Pray God to give them a greater meeting with Pastor Bryant and his people.

Evangelist Henry Elsner, of New York, keeps the Pentecostal Brass Band busy playing their instruments, helping to bring the people to the house of God to seek and find salvation.

Evangelist Roberts, from Texas, and wife and Miss Taylor, are to hold revival services in Pastor Bryant's church, South Providence, R. I., beginning January 27, 1914.

The Petecostal Institute, of North Scituate, R. I., opened September 16th, with eighty or more students enrolled. The principal and faculty are looking for good things this school year.

The Roberts's are to hold a month's meetings in the Utica Avenue Church, Brooklyn, N. Y., beginning Tuesday, October 21st.

Rev. J. A. Smith, late of Saratoga Church, stopped a few days in New York City, en route to the Pentecostal Institute. Brother and Sister Smith were the guests of Brother and Sister Jump, who are in charge of our new church in New York City; while there Brother Smith preached for those dear people.

Brother Norberry was one of the preachers in the John Wesley Church, Brooklyn, N. Y., at their first all-day meeting in the special meetings they are now holding at that church.

The business manager and financial agent of the Pentecostal Collegiate Institute, at North Scituate, R. I., motored to Providence September 30th. Dr. Smith and his wife were in the company. The writer was glad to greet them. Brother Smith left the church at Saratoga in a good condition.

Rev. Frank Stevens, Rev. and Mrs. Hopkins, are among the evangelists who are helping Pastor Post in the extra meetings at Stoneham, Mass. These saints have led many souls to God; may they lead hundreds more! Amen!

Rev. W. H. Hoople, of Brooklyn, N. Y., has been called south for a few weeks on a business trip. Brother Hoople has one daughter and four sons who are students at Syracuse (N. Y.) University.

Associate Pastor Barse has been doing good

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 Mo.

ship list was opened at this meeting and closed October 21st, at which time a church was organized with seventeen charter members. Their present pastor, Rev. George Appleman, was called as pastor till this assembly year closes. The property has been transferred, so that not a hoof has been left behind. Amen. There is quite a number yet to come in, who were kept away because of bad weather. The revival spirit is on, and salvation is flowing. The Pittsburgh District is coming up the line. A good revival is on at Troy, Ohio, also at East Liverpool, Ohio, with news of the conquerors' tread from other points. "Our battle cry is holiness."

N. B. HERRELL, Dist. Supt.

NEW ENGLAND PERSONALS AND NOTES

The first preachers' meeting of the season opened at Haverhill, October 1st.

Pastor Bryant opens up a fall campaign in South Providence, October 5th.

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The Other Sheep

An Illustrated Eight-Page Missionary Paper
PUBLISHED MONTHLY
C. A. McCONNELL, Editor

THE OTHER SHEEP represents the missionary work of the Pentecostal Church of the Nazarene. The October number will contain the account of the Annual Meeting of the General Foreign Missionary Board, and an account of the plans for a great forward movement.

You can not afford to be without it.

Pastor, if you have not seen to it that your church has a liberal supply, you are robbing them of a rich blessing. Don't do it any longer.

In order to reach everybody, we furnish the paper to churches in bulk at 10 cents a copy a year.

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inson was present at the morning service of our all-day meeting on October 15th, and brought us a most helpful message that will be long remembered by the crowded house who listened to him. We have a band of saints in this church that are a great credit to our beloved and growing denomination. Any holiness worker passing through Philadelphia is invited to give us a call. Chapel on Indiana avenue, west of Germantown avenue.

J. T. MAYBURY, Pastor.

SEATTLE, WASH.

The interest at Ballard continues to increase. Last Sunday there were seventy-two in the Sunday school. At night Brother Jacques was with us. All the seating capacity was taken. Last Thursday evening three were saved at our prayer meeting.

J. C. SCOTT.

WATERTOWN, N. Y.

In our evangelistic tour God is wonderfully blessing us. We find hungry hearts everywhere, and many who are wanting a church home. By God's help we are going to give them a chance. At my home town, Lowville, N. Y., some are calling for a Pentecostal Church of the Nazarene. Our gospel tent will go up there next summer, and we will have one. There are great opportunities for the New York District under our leader, Superintendent J. A. Ward, of Brooklyn. God bless him good.

We are now at Watertown for three weeks. The battle is on, and there is a sound of a going in the tops of the mulberry trees. Our next stop is Clintondale, N. Y., and thus along the line we expect to preach the gospel and sing the gospel into the hearts of the people. Hallelujah! Every one should take the HERALD OF HOLINESS.

Evangelist F. E. MILLER and WIFE.

LOS ANGELES, CAL.

SUNNYSIDE CHURCH

Sister Cunningham and myself took charge of this work at the close of our District Assembly last June. The work goes rather slowly, but we are gaining ground. It means much hard work and much prayer, but we feel that an "effectual door has been opened unto us." We are also reminded "there are many adversaries." For the last month our congregations have been on the increase. We had the church piped for gas lights, so that we now have the church very nicely lighted. The Sunday school is gaining. Last Sunday (19th) was a good day. The blessing of the Lord broke in upon us at the morning service, and all hearts seemed blessed and melted into tenderness. We have a neat little church building in a good location, and only about \$235 debt on the same. Our address is Los Angeles, Cal., Rte. 4, Box 444-B

LURA A. HORTON, Pastor.

DALE, OKLA.

Yesterday ended my work as pastor on this charge, Dale and McLand. I preached at McLoud and took in six new members, some of whom had been on the independent line. Feeling the call of God, I go into the evangelistic work from the Assembly.

L. A. BOLERJACK.

ASHLAND, ILL.

We were assigned this year to take the pastoral work at Decatur, Ill. Sunday (19th) was our first day, and a day of real victory. We had been undecided whether it was God's will for us to go there or not, and had asked the Lord to make it known to us by giving us seekers at the altar the first day. Praise His name, there were eight seekers, three praying through to victory—one saved and two sanctified. We are sure there was rejoicing, not only in Decatur, but Jesus and all the angels in heaven rejoiced, and our souls cried Hallelujah! The Lord is surely going to do great things for us in Decatur this year. We find people there who

really know the Lord, and can pray things to pass. They seem to love each other with all their hearts, and the unsaved ones are being convinced that there is a reality in the salvation of the Lord Jesus Christ. Our people are poor in finances, but rich in grace; the members all practice tithing. We worship in a hall, which makes the expense great. We hear some talk of a new church building. We are in the battle against sin, and expect by the grace of God to keep in line and obey marching orders.

L. G. MILBY and WIFE.

PITTSFIELD, MASS.

Sister Green, of Milford, Me., has spent two weeks among us, and her preaching has been used of God in a wonderful way. Souls have been reclaimed, saved, and sanctified, and Pitts-

TRACTS!

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work since he went to John Wesley Church, Brooklyn, N. Y.

Many of the saints remembered Dr. Short, September 24th, by sending him a birthday card. Reader, put this down in your note book so you can remember to do the same next year. Brother Short expects to live forever. Amen!

"KEEP ON BELIEVING."

GENERAL CHURCH NEWS

SANTA ROSA, CAL.

Our campmeeting at Veteran's Park, Santa Rosa, closed Sunday night (12th). Because of the cold evenings and the location of the park, the attendance was not large, but the meetings were good, and a few seekers found God. Our work at Santa Rosa is not large. Rev. J. M. Spencer, the heroic pastor of our class there, is doing a good work, and God is blessing him much. Let all the saints pray mightily that God may undertake in this needy field.

We are now in a meeting in the First Pentecostal Church of the Nazarene at Pomona. Prospects are bright for a splendid meeting; good crowds and much conviction on the people. Last night there were four seekers, three of whom seemed to get through to God.

We have some open dates after Christmas, and any one desiring our assistance may address us at Pomona, Cal.

HALDOR and BERTHA LILLENAS.

PHILADELPHIA, PA.

Revival meetings were held in our church here for four weeks, closing October 19th. This meeting was characterized by a true spirit of prayer and earnest seekers after pardon and purity, and bright and happy conversions and sanctifications. The church was much strengthened along every line. The pastor did the preaching during the first three weeks, the membership standing by and loyally and faithfully holding up his hands. The last week we had with us Rev. J. W. Henry, from Harrington, Del., who gave us efficient help. Bud Rob-

field is in a fair way to become a center of fire. At an all-day meeting, held October 13th, we beheld the power of God manifested in the casting out of demons in Jesus' name. The dear man was praying in agony of soul for deliverance for two hours without relief, when, in a moment of time, he was walking and praising God for salvation. We have been called back to Danbury, and will take up our duties there the 1st of November.

L. HENDERSON, *Pastor.*

SYRACUSE, N. Y.

Our Pentecostal Church of the Nazarene is still alive, and God is with us in power. Our new church building is nearing completion, and we expect it will be ready for dedication about December 1st. Our pastor, Brother Nickerson, is still working hard on the building; also preaching fine sermons. We expect our District Superintendent, Brother Ward, of Brooklyn; Brother Angell, president of the Pentecostal Collegiate Institute, and several others to be with us for the dedication.

Following the dedication we expect to enter into a spiritual campaign against the powers of darkness, at which time we hope to see many precious souls rescued from the error of their ways. We hope to retain Brother Ward or Brother Angell, or both, for this siege. We also expect Miss Neal to be with us to sing.

ANNA N. INGERSOLL, *Secy.*

GARDEN GROVE, IOWA

After the Assembly I came on a visit to my old home, where I was born and reared, and have just closed a four weeks' meeting in the Friends church here. God gave us a gracious meeting. Forty-one seekers were at the altar, and nearly all seemed to pray through to victory. We had some bad weather, but the crowds were good. Quite a number who did not move out were under strong conviction. Prejudice is very strong against holiness here, but God is greater than prejudice, and gave victory in spite of all opposing forces. Twenty-three were sanctified and seventeen converted. I shall be open for calls after January 15th. Home address, LaLande, N. M.

C. M. KING, *Evangelist.*

SIOUX CITY, IOWA

Since our return from the Assembly at Marshalltown, we have entered into the work with renewed zeal for vital godliness. The attendance at the preaching services has been good. The Thursday night prayer meeting attendance has averaged twenty-seven praying members, and the meetings have been full of interest and power. Our two deaconesses are doing good work. They are not strong in body, but are strong in the faith and good works. We are paid up on all things, and praying now for a great sweeping victory at the meeting which our District Superintendent will hold for us next month.

W. U. FUGATE, *Pastor.*

HARRINGTON, DEL.

We have just returned home from the First Pentecostal Church of the Nazarene of Philadelphia, where we were in the battle with Brother Maybury, the pastor. God truly came down in mighty power upon the meetings. Souls were saved and sanctified. Brother Maybury is a blessed man of God, and knows how to pray down fire on his work. His people are united with him, hence a deep unity and love prevails over his congregation. October 15th was an all-day meeting. Brother Bud Robinson brought the message in the morning to a good congregation. God blessed him, and made him a great blessing to preachers and people. He surely is a firebrand for God. Dr. J. Hunt, from the Methodist church, preached in the afternoon, and God again blessed. One soul was saved while a testimony meeting was going, and the power fell. In the evening the writer brought the message, and God's hand was on it and gave a rich altar service as fruits of the day's meetings. It was one of the

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greatest all-day meetings we have attended. Brother Maybury is laboring hard for our church at Philadelphia, and it is in a grand condition every way. God is still blessing old Harrington. We had a blessed day over the Sabbath.

J. W. HENRY, *Pastor.*

UPLAND, CAL.

Our ten days special meeting came to a close last night, Sunday, the 19th. Rev. Howard Eckel, formerly of Louisville, Ky., was in charge. He rendered most excellent service. He was earnest, prayerful, and untiring in his efforts to get men to God. His messages were plain, practical, forceful, and Biblical. There was salvation at the altar from the first of the meeting. About forty or fifty sought the Lord, among that number some old cases; but, thank God, most all prayed through and got the real fire. There was also quite a number who never sought God before. We are expecting to take a good class into the church. God has been giving us souls all along in our Sunday services. We desire to bear fruit the year round. Thank God for His smile upon us. "Then forward still, 't is Jehovah's will, though the billows dash and spray; with a conquering tread we will push ahead, He'll roll the sea away." Hallelujah!

O. F. GOETTEL, *Pastor.*

CARO, MICH.

We all want you to know that the Pentecostal Church of the Nazarene is moving on in this part of Michigan. You will find us on the map up just about where the thumb and hand of Michigan unite. Last year I was an M. P. minister. The Lord has always blessed my work in that church in giving us revivals, accessions, and prosperity in the finance; but we have been

a holiness preacher for about seven years. It had been intimated for some time that we "holiness" fellows would be ousted, and it came this year for me. The procedure is all known by our beloved Dr. Walker, and he recognized it as the old way of running us through the ecclesiastical machine. The Pentecostal Church of the Nazarene opened up her arms to me, and arms looked so much better to me than fists that I said, Yes. But the attitude of the conference toward me, and its officials toward members of my church was such that a number left with me.

Last Sunday Rev. J. W. Lawrence, a member of the District Board of the Chicago Assembly, came and organized us. There were forty-three that united with us, and there are more to follow. How the Lord has led us! Romans 8:28 was never so sweet. The Lord is opening up doors for us faster than we can enter them. I never rejoiced so in the providence of God as now. How I thank Him for this factor in divine guidance. We have two places of worship, and some fine folks.

The place where we held our Sunday service and organized was a neglected church of another denomination. There were folks out that day that lived within half a mile of it, and never were there except to a funeral. Notwithstanding the odium we face, the church was full. We are looking for the best year of our life. God is putting on the members already a burqaen for souls. Glory!

I want all to know I am wonderfully pleased with the Pentecostal Church of the Nazarene. Its people look like God's people to me; and though I can see His own in other churches, yet a clean church seems so good. Brother Lawrence preached with power of the Holy Ghost, and won a big place in the hearts of all who heard him. God bless him big this year. May the Lord keep the Pentecostal Church of the

They Are Coming!

WE REFER to the orders for the *Revival Number* of the **HERALD OF HOLINESS**. We have been receiving orders for several weeks, and have two weeks more before the date for mailing the paper.

☞ We take it for granted that all of our readers are interested in the circulation of this great *Revival Number*, and will be interested to know how the orders come.

☞ OCTOBER 24TH we received orders as follows: For 150 copies, from a town in New Jersey, where we have no church; for 210, 120, 500, and 200, respectively, from four of our small churches, and from a new church, *not six months old and with but few members, an order for 1,000 copies*; from a city church, an order for 550, and one for 100 copies from a lady in a town where we have no church. Also small orders, of from 6 to 20 each, for 800 copies.

☞ OCTOBER 25TH, a large western church ordered 5,000; a small eastern church 800; other small churches, 100, 225, and 100, respectively; an order from a place where we have no church, for 100, and small orders totaling 300.

☞ OCTOBER 27TH, miscellaneous small orders amounting to 650 copies; orders from various smaller churches, as follows: 100, 75, 100, 500, 200, 260, and 50, respectively, *and a second order from one church for 125*.

☞ And thus the wonder grows.

☞ We are looking for a great increase in the stream of orders during the next two weeks.

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Rev. I. E. MILLER.

DAYTON, OHIO

The last two Sundays in our church have been days of victory and salvation. Four prayed through last Sunday, and it was a blessed day. Our congregations are growing. The largest enrollment at our Sunday school was last Sunday. Between sixty and seventy out at prayer meeting a week ago, and last night, though it was a rainy night, there were forty out, and two were blessedly saved. We received an excellent donation last week, tokens of their love and fellowship to us. Brother

Bowers turned the gathering into a prayer and praise service, and we had a never-to-be forgotten time of rejoicing together. Mrs. Mattie Wines will be with us for a four-day convention, beginning with an all-day meeting on Thanksgiving Day and continuing over the following Sunday.

J. W. SHORT, Pastor.

PROVIDENCE, R. I.

The revival services being conducted by Rev. John T. Hatfield at the People's Pentecostal Church of the Nazarene are proving to be a great blessing to this church and the Church of Emmanuel of this city. God is giving us signal displays of His saving grace

and sanctifying power. Sunday (19th) was a blessed day; over thirty seekers at the altar for pardon and purity. The services are to continue until November 2d. Brother Hatfield is showing himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A. K. BRYANT, Pastor.

WARREN, PA.

While we have nothing great to report in the way of results, we are glad to be able to say that God is still smiling upon us, and giving us blessed seasons of refreshing in all of our services. Yesterday (19th) was a blessed and good day with three souls seeking salvation in the evening service. Blessed be His name for ever! We are planning a great all-day rally in connection with the distribution of the *Revival Number* of the **HERALD OF HOLINESS**, from which we expect much good to result. We love this holy way more and more as the days go by.

JOHN GOULD, Pastor.

KANSAS CITY, MO.

Under the faithful ministry of our beloved pastor, Rev. A. S. Cochran, and increasing spiritual fervor of those who know and love God, our church is looking up. Three were blessed at the altar Sunday night. The monthly missionary services are of great interest, and we believe that our church will take new ground this year along this line. We are glad to welcome as members and workers with us the family of General Superintendent H. F. Reynolds, who are moving to Kansas City from Oklahoma.

MARTINSBURG, W. VA.

I have been appointed pastor at this place, and have entered upon my duties. I find the wolf has scattered the sheep; some have backslidden, others have joined other denominations, but a few stand true. I have arranged with Evangelist Will O. Jones, of Ohio, who is now conducting a revival at the Gospel Mission, Washington, D. C., to come up November 1st and assist me in a meeting. I am expecting God to give us a great meeting. I want to ask the prayers of the saints that God will give us victory.

J. H. PENN.

YORK, NEB.

The Lord is wonderfully blessing our small number here and they are much encouraged. Had a good day Sunday, and last night three seekers were at the altar. Our Sunday school gave a special offering for the Publishing House, which mounted to \$5.40, about fifteen cents per member. We expect to close our special meeting next Sunday, October 26th, and trust that more will be willing to pay the price and get into the fountain. New faces are constantly seen in our services, and people are getting more interested and aware of the fact that we are in town. The Lord is with us and we are pushing ahead in His name. The cry is, "Too many churches in town already," and they would like to see our church leave the battlefield, but bless God, we are here to stay till Jesus comes. We have noticed a number of the themes lately in the church notices of the daily paper to be holiness or kindred thereto. So if we are not doing much of anything else the old churches are getting stirred along this line of holiness. The retired Congregational minister, who preached the first and last sermon in the old Congregational church, where we are now holding our services, was present at our service last Sunday, and gave us a fine write-up in the daily paper the next day, which has advertised our meeting and church all over the city and country. Four have united with us. Rev. G. W. Grice, wife and daughter, have located about ten miles from York, and were glad to find a spiritual home with us. He is an elder in the Nazarene Church, and has been pastor of the church at Barnville, Ga. We are glad to greet them and

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* Let every one do a little, and the total will be sufficient for the annual payment.

* Every one means every member of every school.

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have them with us here in the battle. He feels the Lord has led him here and has a work for them. We are looking up, praising God, and pushing on, and praying the Lord to give us souls and a church home. In your prayers remember the Yorkites.

THEO. and MINNIE E. LUDWIG.

NEW PHILADELPHIA, OHIO

We have never had a more definite answer to prayer in regard to our own individual needs and the need of the church here than during the last week. It was so manifestly of God in every particular that we know it was from heaven. Our faith mounts upward. Last Sabbath evening after a short exhortation, two came forward and prayed through and testified that Jesus had forgiven them and restored them to salvation. As a few of us were praying in our home last night, we were suddenly surprised as we arose from our knees to see the dining room filled with our people laden down with baskets and bundles of good things. Provisions of all kinds were there in abundance. How our hearts rejoiced as we noted the joy in the faces of our dear people and our hearts sent up a "thank you" to Jesus our Lord. This city does not take to holiness with open arms; in fact, they let us alone. But we are going on and our God is giving us the victory. We had the pleasure of hearing Sister Carrie Crow in the Deuber Avenue M. E. Church, at Canton, Ohio, and how it blessed our souls. She does not in any way compromise in the worldly churches. God was blessing and souls were finding God and the pastor was standing by her.

GEORGE and MARY F. WARD.

PERKASIE, PA.

My last meeting was at Lisbon, Ohio, with the Rev. Grattan, pastor. The meeting was held down in the little town a few blocks from the church in a large skating rink. We had a good little meeting; not a great revival, by any means, but the work was good and solid, and some twenty cases got the victory. Brother Grattan is as fine a man as we ever worked with. He is building up his work in a substantial way, and he has a fine band of folks. My yokefellow was Brother Fred Canaday, of East Liverpool. He is a fine singer and has a good prospect before him as a singing evangelist. He is a member of the Pentecostal Church of the Nazarene at East Liverpool, and is now out in the work all together. He is called to some of the large camps next year, but as he has not been out long he is not very well known and no campmeeting commun-

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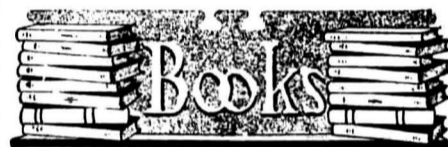
ity will make a mistake by calling him. He was for years a singer in the vaudeville and pianist, but right out of that crowd the Lord got hold of him and saved him. He joined Brother Elmer Huff's class at Liverpool and it was not long until Brother Elmer had led him into the experience of scriptural holiness, and he was gloriously sanctified. We were blessed with the presence of the district superintendent, Brother N. B. Herrell, for a couple of nights. He is getting his district in a fine shape, and will report many new churches by the next assembly, and also substantial growth in the older churches. We had with us over the last Sunday Brother Dick and Sister Tilly Albright, from Carrollton, Ohio, and "Dick," as we call him, preached for us twice, and he got game each time. I had been engaged before I went to Lisbon to go to Salem, Ohio, on the 29th of September to give the story of my life at a large meeting that is held annually by the Men's Personal Workers' League of Ohio and Pennsylvania. They had engaged Billy Sunday to preach in the afternoon, and for me to come on at night with the story of my life. So I got off for one day and went to Salem and heard old Billy in the afternoon. He preached on the second coming of Christ. He preached the greatest sermon on the subject that I have ever heard from any living man. At night I came on with the story of my life and we had a great crowd. After we closed at Lisbon, on October the fifth, I had made an engagement to go to East Palestine, with Sister Martha Curry, for three days. We had three days and nights of fine times there. They have a splendid church and a lovely congregation. I think that they have more than a hundred members. We had the church well packed each night. After bidding the saints good-by at Lisbon and at East Palestine, I started East for a meeting thirty-five miles north of Philadelphia, at Perkaskie, and now I am off for the eastern trip.

BUD ROBINSON.

MORRILTON, ARK.

We are happy to tell you of the great meeting in Morrilton, Ark., and of the precious band of saints. The power of God came down upon the Word and workers. Salvation swept out of the skies and many were sanctified wholly. The stubbornness and opposition were fearful against the doctrine of the second work of grace, but our God vindicated His Word and anointed His saints and sent forth this precious truth of full salvation in a most remarkable manner. This is a prosperous section of this state, famous for many kinds of fruits; the soil is very productive. The people are in a prosperous condition generally, and this is a great field for full salvation work and the spread of the Nazarene propaganda. The last service, Sabbath night, we set forth the doctrines, form of government, general rules and mission of

the Pentecostal Church of the Nazarene, then asked all who had heard from heaven relative to the matter of a good, sanctified church home to walk out before the altar. Ten of the very cream of the earth walked out and lined up for entrance into this glorious church. With some very pointed questions, we opened the doors, and launched the first Pentecostal Church of



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the Nazarene in Morrilton. Rev. J. B. O'Neal, a noble, good preacher of the M. E. Church, South, and a very successful merchant, with his wife and talented daughter, and Mrs. Clifton and Mrs. Embry and others noted in this state for love, liberality and faithful labors in spreading holiness, were among the number. Property valued at about \$3,000 will be deeded by Mrs. Clifton to the Nazarene Church; fine camp shed and grounds and all can be used for church and campmeeting capacity. There was a great rescue rally conducted by Mrs. Emma Irick, Sunday, 3 p. m., for Rest Cottage, of Pilot Point. Our next and last meeting for this season to December will be in our church at Ballinger, Texas October 26th to November 6th.

ALLIE and EMMA IRICK.

EAST WAREHAM, MASS

God is still blessing and owning the work here. We had a blessed all-day meeting on Labor Day. Brother Haddie, of Weymouth, and Brother Domina, of New Bedford, were the helpers. Quite a number were in from surrounding towns. We have been praying that God would make this a coaling station, and He is doing it. We began revival meetings on the 19th. Rev. W. G. Schurman is our evangelist. There is good attendance; conviction is on the people; we are looking for a cloudburst most any time. Our new church is coming on well; cement walls of basement all finished, are now putting up the frame. Pastor Edwards is working hard. He asks no one to go where he won't lead the way.

L. H. COVELL.

LUFKIN, TEXAS

We just had a visit from our district superintendent, with two good services, both rich in grace, unction and encouragement. The little band of Nazarenes here are in a good place with the Lord, and in beautiful harmony with each other. We are planning for and expecting a great time at the assembly. We have arranged for an old-time holiness rally about a week before the assembly convenes. Brother Page will be here to lead the singing, and we are expecting a number of other workers to join us. All workers who are coming to the assembly and can plan to come a few days ahead and join us in this rally, will find a big welcome and free entertainment. Come and help us make this a great spiritual feast. If you are coming to the rally, write me a card what time to expect you.

P. L. PIERCE, Pastor.

Box 339, Lufkin, Texas.

EAGLE ROCK AVE. CHURCH, LOS ANGELES

I am again out in the field as an evangelist. When I accepted a call to fill the pulpit at the Eagle Rock Ave. church it was only until we

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.

1126 Santee Street

Southeast Tennessee District Assembly, Sparta, Tenn.November 6-9

Southeast District Assembly, Donaldsonville, GeorgiaNovember 13-16

Louisiana District Assembly, Lake Charles, LouisianaNovember 19-23

Dallas District Assembly, Lufkin, TexasNovember 26-30

Abilene District Assembly, Bowie, TexasDecember 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,.....Kansas City, Mo.

2109 Troost Avenue

Kentucky District Assembly, Newport, Ky.November 13-16

Alabama District Assembly, Jasper, Ala.November 20-23

Sailing Date.....December 3

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.

□ □

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ARKANSAS

B. H. HAYNIE.....Vilonia, Ark.

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ALABAMA

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Dora, Ala.October 30-31

Cullman, Ala.November 1-9

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COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo.

226 N. Chestnut St

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Hutchinson, Kas.November 5-9

La Junta, Colo.November 10-11

Colorado Springs, Colo.November 12-15

Cullman, Colo.November 16-23

Rush, Colo.November 26-30

DALLAS
W. M. NELSON.....Texarkana, Texas
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

Chicago, Ill., Care I. G. Martin, 6356 Eggleston

Ave.October 28-November 2

Farmington, Ia., Care Rev. O. A. Overholser

November 4-16

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Chicago Convention, Care B. Nelson, 6322

Lowe Ave, Chicago, Ill.October 28-November 5

Milwaukee, Wis.November 6

Edgerton, Wis.November 7

Montfort, Wis.November 8-16

Livingston, Wis.November 22-30

Madison, Wis.December 6-15

could find a man to come and take the work as permanent pastor. We have found such a man, in the person of Rev. Fred A. Smith, who comes to us from the M. E. Church. He is a man full of faith and the Holy Ghost. We leave the church with thirty members, all in good standing, and with the fire of God burning in their souls. Brother Smith is a man of God, and has had experience as a pastor for eight years in the M. E. Church, and will do us folks good. We will now be open for calls from any church I would like to spend the winter in the East. Address me either at 633 West 43rd Place, Los Angeles, Cal., or Portland, Oregon, 629 East 63rd St North.

AUG. N. NILSON.

DIAMOND HILL AND VIEW, WASH.

Yesterday, October 19th, was the best day of our lives. Praise the Lord. Rev. C. F. Taylor was with us, and preached two very helpful sermons. The power of God was on and the saints all got blessed. We are sorry to lose our dear Brother Taylor, who is moving back to Oklahoma. We have received a number into the church since last report, making a total of about fifteen since the assembly.

JOHN W. FRAZIER, Pastor.

DELMER, KY.

The work at Delmer is progressing. The Lord is wonderfully blessing the work. We have had our district superintendent, Rev. Will H. Nerry, and wife, for a few services at our

church. It was a time of great victory. Sister Nerry conducted the song and praise service. Brother Nerry brought the message and the Lord blessed him. The Holy Ghost moved upon the people and about ten fell at the altar. A number prayed through to real victory. Three united with our church. Brother Nerry and wife pitched their tent in another nearby place, Nancy, Ky, and began to let the old gospel plow down. Folks began to get saved and sanctified. The meeting finally closed with fifteen joining the Pentecostal Church of the Nazarene. Over two hundred dollars in cash and timber and labor was pledged for a church house; land also given for the building. We are expecting in a few years to have a number of Nazarene churches over this country to preach, sing and shout holiness to our God in.

F. V. TAYLOR, Pastor.

NAMPA, IDAHO

Our new chapel was dedicated in June. Bro. M. E. Ferdinand, his wife, and her sister held a three weeks' meeting at the close of which we had a class of forty-two. Praise the Lord! In September we started a holiness school, and have an enrollment of nineteen, with a blessedly consecrated and sanctified corps of teachers.

Brother Ferdinand and family began a meeting last Sunday, after a much-needed vacation of a month. Eight conversions, with deep interest. Brother Ferdinand is a powerful little preacher, and his wife and her sister, Ada Brennen, are truly owned of God in song service and personal work.

EUGENE EMBERSON.