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EDITORIAL

PURITY OF HEART

HUMANITY'S need is such an adjustment in relation to God that men may come to a personal knowledge of God. Sin separates and blinds and perverts us so that in our sinful state we can not see God. He is very far from those dead in trespasses and sins. We need some power, some remedy, some agency by which we may be so wrought upon that we can get to a plane where we can really recognize or see God. This state to which we need to be brought is a state of purity of heart. It is a sinful heart which alienates us from and separates us from God, and renders us unable to see or recognize Him. This heart must be cleansed or purified thoroughly before we can come so near God as to see Him.

There was profound significance in our Lord's statement that "blessed are the pure in heart for they shall see God." This is in promise the satisfaction of every serious nature. Men want to see God. It has ever been the cry of every hungry soul to see Him. No matter how far the boy may wander from the parental roof, and how steeped in sin, there is never wholly extinguished in him a desire to see him against whom he has sinned. He may be unwilling to return home, and confess and be reconciled, but away down in his heart of hearts an unexpressed, half unconscious desire to see the dear old face he has saddened, and to know how goes the battle with that injured love of a father and mother. So the sinner as well as the saint wants to see God. From different motives, and in differing degrees each has the common longing to look upon Him.

God has arranged to meet this longing and to prepare us to see and know Him truly. His blessed Holy Spirit is the agent for the accomplishing of this glorious work. "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." This is the glad announcement of this precious provision of His grace. Our full and personal cleansing from all sin is the promise and the provision and the great accomplishment with every believer who will meet the conditions and secure the wonderful blessing.

When the mighty work is done, and we go forth with clean hearts, how is it that we see God? What is meant by thus seeing God after we receive the cleansing of our hearts? This is a question of importance, and at the start we wish to emphasize that it is not in any physical sense that we are to see Him. There is no encouragement here for visions or physical sightings of God. There are no new revelations to be made to men, however they may obtain clean hearts. There will still be the same and only revealed Word of God by and through which He will communicate His will to men.

The pure in heart will see God as never before in nature as well as in His Word. They will not only have a new Bible, but a new nature as well, all around them. They will see God anew in His sun, in His flowers, in His landscape, in His ocean, in His mountain and His valley. There will be a new sense of realization and appropriation of God from all these sources as well as a new and deeper view and comprehension of the blessed Word which He has given us.

The pure in heart will see God in every object of need and distress. The pauper by the roadside, the invalid in the hospital in distress, the prisoner behind the bars, the felon in his

cell, the wayward youth or girl breaking a loving mother's and father's heart—these are only so many voices of God calling the pure in heart to actions becoming children of the infinitely compassionate Father, who so loved the world that "He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The pure in heart will see God in the race of man lost in sin, of every clime, nationality, color, and condition. "Whom not having seen we love," will be applied to the unevangelized millions, by the pure in heart, as well as to the blessed Savior who died for them. The pure in heart know or admit or want no limitation to their love or pity or service. Far as the curse of sin is found, so far will be found active and tireless and prodigal their love and sympathy and helpfulness. They love like God.

The word here rendered "see" means to "experience," "to participate in." Seeing God, therefor, according to this word of the Master, means to experience or participate in God. What a flood of light this throws on the subject. This is why we see so many things so differently. By the process of receiving clean hearts we are brought to experience God—to participate in Him. We thus become "partakers of the divine nature." We come into absolute harmony with God. We are moved by God's movements, are swayed by His impulses, cheered by His whisperings in nature, in providence, in the Word, anywhere and everywhere, for we recognize that the universe is God's, and all its realms are vocal with His praises, and all His creatures should take up the glad refrain and praise God from whom all blessings flow.

What a blessing to be thus rescued from all sordidness, and sensuousness, and carnality! What an elevation to be brought into harmony with the divine! What a dignity to be thus emancipated from the world and fleshliness and brought into sympathy and communion with heaven and holiness and Christ-like things! What a blessing to experience God—to participate in the divine, and be delivered from the selfish, the petty, the toys of earth which so absorb the unsaved and uncleansed!

This, beloved, is our high calling, and with what joy we should seize upon our inheritance in Christ Jesus. Pay the price and get the fulness of the blessing of the gospel of peace, which includes the cleansing of the heart and the glorious privilege of experiencing and participating in God!

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MAKING EXCUSES

WHEN we consider the superabundant claims of God upon every soul He has made and redeemed by the blood of His Son, and whom He has preserved through the years of their past lives, it is marvelous that any man can withhold his heart from surrender to such unspeakable love and mercy and grace. Men make excuses of one sort and another for their refusal to surrender. These excuses when analyzed are to be found worse than baseless. They are puerile, and yet sensible men and woman make them. Think a moment on some of them.

Often you hear it said "there is time enough yet." This is alleged sometimes, but oftener is the silent reason for delay than the admitted cause. The folly of such a plea is manifest when we remember that every finally lost soul applied that

flattering but false unction to his soul in vindication of his procrastination. The extreme uncertainty of life and the certainty of death, and its liability at any moment, show too plainly the utter folly of this excuse. The fact that our debt to God includes every moment of our time and every talent exercised to the fullest every moment of our possession of it, emphasizes the folly of procrastination, and shows the falsity of the delusion that there is time enough yet. God claims, and rightly, the first and the second, and all the earlier years of life, as much, and as insistently, as He claims the middle or the last years of life. We have no right to rob Him of any portion of it, and waste it in sin.

To this we are to add the further fact of the improved character of service we render by faculties engaged in His service from our earliest years, and we owe Him not only service, and all of our service, but the most improved service of which we are capable. In the making of saints, as the world acts in the making of printers or carpenters or other artisans, God wants to begin in life's morn, and train the most efficient and skilled laborers, as well as getting all the service of all the years He lends us here for His work.

Equally unavailing is the excuse sometimes made in the words, "I am not so bad." It is not only badness which alienates from God. Unbelief as definitely separates from God as overt sin. Unbelief is sin, and the generic sin. Unbelief is offensive to God. It is insulting to Him for its rejection of Him and refusal to submit to Him. As faith is the ligament that binds us in sweet loyalty and fellowship to God, so unbelief is the cleaving knife which sunders us and keeps us from God. It is unbelief which prepares us for all grades and kinds of outward sins. Faith would keep us from their perpetration, but unbelief lets down the bars for all sorts of wickedness. The question is not as to the degree of your wickedness, but the great question is whether you have that faith in God which worketh by love. "Lovest thou ME?"—this is the Master's question.

"I am too busy," some argue. Too busy to do the best and greatest thing for your own present and eternal good! Too busy to obey the voice of your own and your only rightful Master! You are not too busy to die, and be damned forever in hell, as thousands have been who pleaded the very same absurd excuse you are employing. Whose time are you using in such busy business as to forbid your obeying the command of the King of heaven and earth? As sensible would be the plea of a servant whom her mistress ordered to do a pressing domestic duty, for which alone she was hired and paid, that she had not time for the duty. What would be the employer's reply to such folly? What is God's answer to your insulting excuse that you have not time to do that for which alone He gave you life and time and breath?

"I don't feel like it," say some. May be if your house were on fire and you were sleeping most comfortably after long fatigue and worry, you might feel very little like moving and getting out if you merely consulted the flesh. But you would have too much sense to consult the flesh at all if it were a matter of saving your life from the flames. This is just what the issue is now which I am pleading with you about. It is a matter of life and death. You are dead in trespasses and sins. Will you persevere in that death and make it death forever in hell? Or will you decide to live forever in this and the next world?

"I am afraid I could not hold out." You certainly can not hold out one moment after God dies and is buried. But as long as He lives you can hold out, for He has declared "as your days so shall your strength be." Until God dies, or abdicates His throne for a career of falsity, you can hold out by "walking in Christ Jesus as ye receive him."

"There are so many unworthy church members." Yes, and there are counterfeit dollars in circulation, villians in all the

"best" social circles, black sheep in every flock, and no unmixed class or condition in commerce, society, politics, fraternities, churches, or anywhere else in the world. Consistency will require you to emigrate to Mars or some other planet where the universally prevailing condition here is reversed.

"There are things in my life I will have to settle first." Yes, there are doubtless many things in your life which need settling, but God looks and deals with the heart, and the moment you have settled definitely in your heart to give up to God that moment He will save you on credit with all your thievery and lying and adultery and devilment unrighted. But the very moment you and He have thus settled things you will strike the middle of the road on the most joyous trip of your life in the settlement of all these unrighted wrongs, and you will have the most glorious escort in the person of God himself, whose presence will make it the easiest and most enjoyable business in which you ever engaged.

"Too late—I'm too wicked." Sam Hadley was not, and he was the most wicked man in New York, who had not drawn a sober breath in thirty years, and had spent a generation in breaking every commandment in the decalogue.

"People will think I'm a hypocrite." What if they do? If you know these to be lying thoughts, you will have cause for supreme happiness, and can go on your way shouting the victory. Other people's possible mistakes should not cause you to persevere in the most colossal and ruinous mistake for two worlds.

"There is so much I don't understand about religion." Doubtless! If there were not I could not believe it. If it were simple enough for your extreme limitations to comprehend it you would reject it on this account.

"You don't know what it would cost me." It is worth far more than it cost you. What we give up to get religion is so trifling and worthless compared with what we get, that it would make us all feel like we were guilty of thievish overreaching but for the exuberance of joy which God throws in for good measure.

Lay aside all these trifling excuses, and be manly, and give your heart to God, and let Him make out of you all and everything He wants you to be.

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FINDING ONE'S NICHE

WE KNEW him well. He had been to college and university and won several degrees. He went abroad and at Leipsic, Berlin, and the great seats of learning in foreign countries he had had the very best advantages the world could furnish and money could buy. He came back to his home-land and drifted into the presidency of a college. He made a dismal failure. Into another such institution he gravitated. College trustees could not see how such a marvelously cultured man could fail to be the very man for college president. He failed here again. A third college presidency he occupied only to mark another most signal failure. Then, in straightened circumstances he lingered and waited, yet not discouraged or down-hearted. It was a remarkable thing about this brother that he seemed never to realize that he was a failure or to mourn or repine over his hard lot. He continued to walk the earth and read the rocks over which he walked and to read the stars under which he mused and seemed to be happy in the limitless world into which his broad culture had admitted him, and comparatively oblivious of the stress and strain which would have greatly troubled a less cultured or a less religious man.

Finally the phosphate excitement broke out in his state. Expert diagnosis was needed by great investors in such lands and his name was suggested. He was sent for and was found to be accurate and full of technical information on such questions. The rest is easily told. It was a tale of big fees and

independence and ease and a fine home and the departure of want and hard times from his home. We are glad to record that he was the same humble, studious, devout simple-hearted man as before, as oblivious of fame thrust upon him as of pain suffered by him.

There is a lesson here. Seek your niche in life and seek it with diligence, humility, patience, and perseverance.

Prepare yourself for the highest niche your ambition desires, but let the preparation be for a work for the good of others and not for mere sensuous and selfish gratification. Be bigger and greater than your education. Be filled with resources of culture and religion and thus have wealth within.

Seek thus to have food to eat of, to which the multitudes will be strangers.

Wait on God with prayer for your place in life to serve Him and His lost race with your best ability. Be patient and be willing to suffer until you hear from heaven and God helps you to the niche you are best fitted to fill. While finding in the brother under review an admirable example of patient, unfretting contentment under adverse conditions, let us avoid his mistakes by finding by prayerful waiting upon God and careful study of our fitnesses and tastes the lot in life for which we are best suited, and direct our educational and other equipments more in this specific direction.

THE EDITOR'S SURVEY

THE COST OF MERCY

How little do many consider the infinite cost of mercy, which nevertheless is absolutely free. As the song runs, "mercy is boundless and free," and yet it is so because it cost another the boundless and infinite price which we, the recipients, were unable to pay. Truly, it is thus that the goodness of God in providing such mercy freely for us should lead us to repentance and to salvation. How men can remain unmoved before such a spectacle of self denial as is presented in the loving Savior giving Himself a sacrifice for us, that God might be just and the justifier of sinners like us, is something hard to understand. No wonder the Psalmist, under the inspiration of an enlarged conception of this amazing cost of divine mercy for man, devotes so very much of his Psalmody to praises of the Father. No wonder Paul, under the blazing realization, personally, of this amazing, condescending love of the Father through Christ, is so full of the spirit of praise. All who have met the conditions, and been saved by the precious blood of the Son of God, are likewise full of the spirit of praise and gratitude. An exchange stresses the point in hand in the following:

We have been taught to sing, "Mercy's Free," and so it is. Some one has said, "All the best things are given away," and it is true, because all the best things are priceless, and if we ever get them we shall have to receive them as a free gift.

You can buy shoes and hats and silks and satins, and diamonds and rubies and houses and lands, but you can not buy love nor happiness nor character. No one has enough money to buy mercy. All priceless things have cost somebody some time more than we can think. We don't sell liberty in America, but it is given away. Thousands of men beyond the sea have longed for a taste of American freedom, but there is not money enough in Europe to buy American freedom for one poor, oppressed man. But the oppressed come here by the millions and enjoy liberty without money and without price.

The centurian said to Paul concerning such freedom as Rome had to offer, "With a great sum purchased I this freedom." They sold it in Rome, but it was not priceless then. It was not a good article. True freedom is one of the priceless things. Yet somebody paid a great price for it. It represents sacrifice. Many a valuable life was laid on the altar to purchase this great boon for thousands who do not appreciate it. This is true of mercy. It is a costly blessing. It is a costly business to show mercy to criminals or disloyal citizens. No human government can afford it.

The governor of a state would, no doubt, be glad to set free every condemned man in the penitentiary, but he dare not. It would cost too much. Such mercy would destroy the peace of the State and render government of none effect. Justice rejoices against mercy.

God does not disregard justice, and yet he is merciful. His mercy is full and free, but it cost more than we can think. His mercy burst through every barrier and reached the lowest sinner. "God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

SERVICE THE BEST PRESERVATIVE

Ceaseless activity for the Lord in work for souls is the finest rest, and the best preservative for our health, nerves, and general strength possible to be found. John Wesley was a rebuke to the modern preachers who break down and require a trip to the south of France, or somewhere else every summer to recuperate from the gigantic overwork and tremendous strain of preaching twice a Sunday. He preached every day in the year, and frequently several times a day, and in his spare time wrote hundreds of books and did a prodigious amount of reading, and holding conferences and administering the affairs of his numerous and rapidly growing societies. His rest was in riding from one appointment to another, and in a meagre allowance of sleep nightly. The trouble with too many preachers, they are entirely too well preserved. They have been laid carefully away so much of the time that they are paralyzed in many parts and worm-eaten all over like the cabinet told of in an exchange:

"I am most afraid to use this beautiful table," said the owner. The cabinet maker ran his hand across the polished surface and felt the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can't wear out that table. Why, do you know nowadays they'd make fifty veneered tables out of just the wood you've got in this one; but this—the more you use it, the better for it, madam. The only flaw there is on it now is this worm-hole, and that came, you say, when you had it stored away in the loft."

That ninety-year-old table had been in constant use, had been sunned and aired, and cleaned and polished, and loaded down with vands over and over again, without any injury. Left alone for a few years, and supposed to be safe from harm and resting, it got the only injury of its long life.

"You're too bright and too lovely to be just wearing yourself out doing so much for other

people," said one woman to another. "I can't be very good stuff to begin with, then," was the retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid people would find her out."

There is one law for the solid people and the solid woods, and that is the law of constant, well-sunned, well-aired, cheery use. Only veneer is injured by the common, practical, wholesome duties of everyday life.

EVERY DISCIPLE AN APOSTLE

It can not be said too often, or too greatly stressed, that we are saved that we may help save others. Salvation, in its very fundamental principles, saves us from self and from all the roots and fruits of selfishness. It would therefore be monstrous if this salvation saved us for our own selfish enjoyment and gratification. This would be a contradiction which nullifies the very meaning and original purpose and genius of the atonement. It is to make us salt, light, leaders of others, miniature saviors—this is and has ever been the chief, the overmastering, the crowning and climacteric purpose of the blood in saving us from sin. It is the devil's desire and business to obscure this holy design, and to induce a settlement into the low and base view and plane of selfish luxuriation. He wants us to debase religion to the level of the self life and the personal aggrandizing type so often seen among men. An exchange puts it properly when it says:

Such an idea as being saved for one's self only never appears. Every disciple at once becomes an apostle. It is taken for granted that salvation is for service, the reception of power for witnessing, comfort received to be used to comfort others. All the early Christians had this sense of mission. Saint Paul, as he pleads before Agrippa, says that after the impartation of Christ came to him on the way to Damascus, "I continue unto this day witnessing both to small and great."

The witnessing was to be of Christ. These are the last words of the Lord—that His followers should witness of Him. He shall be commended by the lives and words of those who love Him. Furthermore, they were to witness in every land. The injunction was also upon the whole church—upon us. How many know these lines:

"So he died for his faith. That is fine.
More than the most of us do.
But stay. Can you add to that line
That he lived for it, too?"

"It is easy to die. Men have died
For a wish or a whim—"

From bravado or passion or pride
Was it hard for him?

"But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died."

GOD'S CHILDREN

There is no fitter term to designate the disciples of the Lord than "God's children." In our ways, our weakness, our dullness to learn, our short-sightedness, we are more properly called children than any other name in the whole catalogue. Take our limited vision when under the rod. If shut in from life's activities and the privileges and services of the church, we bewail it as an unmitigated misfortune and calamity, and look with incredulity upon a teacher who would try to turn us to a higher or nobler view of life's reverses. Yet the fact is, the life of His child is a plan of God, and this includes the shadows as well as the sunshine of that life. Our God is not limited to sunshine in His power to work for us, or in us or through us. How we are prone to hamper and limit and circumscribe our heavenly Father in His providential dealings and supervision over us. Life is a unit when surrendered to Him, and in every movement and attrition and alternation in that life He is supreme, and is executing His glorious will. We can not read His will day by day or event by event. His ways are not as our ways and His power is not as our power. We must learn patience, and leave issues with God, willing to wait His own pleasure for a fuller understanding of the meaning of His mighty though mysterious movements. The editor of the *Presbyterian Banner* illustrates the truth we are trying to impress here in a recent article:

We passed through a great canal the other day. Its upper level commanded the loveliest view that a picturesque land could boast, of beautiful villages, spreading meadows, rich farm lands, browsing cattle, busy men and women. It was worth a day's journey to see such a landscape. And it was worth the cost at which the view was revealed. What was the cost?

Our boat had first to enter a deep, dark lock. Then the great doors were closed behind us. We were literally "shut in." When this was securely done, the smaller gates or sluices were opened at the other end and without any sight to us of the operation the higher waters from beyond the other gates began to flow in, down below the surface of our narrow quarters, and we began to rise, almost imperceptibly, and as if from an unseen force, until in a few minutes we were on the higher level and passing through the upper gates and looked out upon the beauties of the landscape. Had we a right to murmur because we were shut in for a while?

God shuts in His people sometimes, but it is always that they may be lifted higher and see better things. That sick bed, that affliction, that loss of property which you so much bewailed, was but the shutting of the gates that you might be lifted to a loftier level. Tribulation worketh experience, and experience hope, and hope maketh not ashamed. Our light afflictions work out for us a far more exceeding weight of glory.

OMISSIONS ABOUT HEAVEN

In childhood we often wondered why the Bible was so meagre and so unsatisfying in its revelations about the exact nature of heaven. We were too young to understand that had revelation particularized, and given us everything about this glorious country reserved for us, that it would doubtless have so dissatisfied us with this earthly abode that it would have been hard to remain contented here at all. We would have been possessed constantly of a consuming longing to go hence and enter upon our "better country." God knew best and has

THE LADIES' AID

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We've put a fine addition on the good old church at home,
It's just the latest kilter, with a gallery and dome.

It seats a thousand people—finest church in all the town,
And when 'twas dedicated, why we planked ten thousand down;
That is, we paid five thousand—every deacon did his best—
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church, very finest in the land,
It's got a thousand pipes or more, its melody is grand.
And when we sit in cushioned pews, and hear the master play,
It carries us to realms of bliss unnumbered miles away.
It cost a cool three thousand, and it's stood the hardest test;
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;
They'll bake a thousand angel cakes, and tons of cream they'll freeze,
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet on the floor.
No; it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course, we're proud of our big church, from pulpit up to spire;
It is the darling of our eyes, the crown of our desire.
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs.
And sometimes I can't help thinking when we reach the regions blest,
That men will get the toil and sweat, and the Ladies' Aid—the rest.

—Exchange.

given us all that it is best for us to know of this glorious abode. We have assurances of enough to make us delighted with the prospect, and yet not enough to render us restive to the point of unfitting us for service and contented sacrifice here below, while we labor and wait. We know that here we have no continuing city, but seek one to come. We know that we are strangers and foreigners here, as all our fathers were, but that we hasten to a country where we will know even as we are known, and shall see face to face and enjoy Christ forever and forever. An exchange says:

There are many questions about our heavenly home left unanswered, but enough is told us to make us rest in sweet content until we see for ourselves its glory and blessedness. It could not be described in detail, because no words could convey the wondrous reality. And if we could fully comprehend it life on earth would be so dull in comparison that we would be too eager to go before we are ready for its felicities and opportunities. We would be like children anxious to leave school and "get out into life" before being prepared for it.

"Dreams can not picture a world so fair," but the things that are told us warrant our brightest imaginings, our highest and holiest hopes. There God wipes away all tears from all faces, and there is no death, neither sorrow nor crying, neither shall there be any more pain. Is not this the fulfillment of every wish, the reality of every dream? There is a company that no man can number, and not a sad face among them. God, who knows all about their life on earth, their mistakes, their sorrows, their anxiety for those they love, wipes all tears from all faces. It was not possible to do this for them on earth, but it can be done in heaven, because God makes them to see that all his ways are just and right, and there is no reason for the shedding of a tear. How can it be?

WHY WE LOVE HIM

Christ's love constrains us to love Him. This should ever be the fact. How can we fail to love in return for such infinite love for us? If He so loved us as to give Himself for us, should we not love Him with a deathless ardor? It is not His matchless life, as charming and faultless as that life was, which evokes our love. It is not His wonderful works and words that challenge our love, as great as were His works, and though He spake as never man spake. It is His sacrifice of Himself for us. It is the fact that, though equal with God, He freely offered Himself up for us, the just for the unjust, that we might have life, and that we might have life more abundant. This unspeakable self-abnegation calls for and richly deserves and receives the ardent and ceaseless love of His own always and everywhere. This is illustrated by the little girl of whom the *Lutheran Observer* speaks:

A little girl was playing with her doll while her mother was writing. After a while she called the child and took her on her lap. The little one said:

"I am so glad; I wanted to love you so much, mamma."

"Did you, darling," and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh, because she sever loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back; that's why I love you so."

This reminds us of the blessed verse John wrote: "We love him because he first loved us" (1 John 4: 19).

If your private devotions have about ceased, and your family altar is more of a bore than a joy, something has fouled your line and you are not reaching "Central."

THE OPEN PARLIAMENT

A PREACHER'S REGRET

REV. C. E. CORNWELL

A prominent minister who served as a pastor for many years, has recently said something that should arouse every pastor of the Pentecostal Church of the Nazarene to increased activity. This man is now engaged in other Christian work of a high order. He says, "If I were in the pastorate now, I would give great attention to the circulation of Christian literature among my people. One of the deep regrets of my life is that when I had the opportunity I did not take more pains to place good books and periodicals in the families of my several charges. There is no better way to cultivate the religious life."

Our pastors should take notice, and save themselves the occasion of such regret. The HERALD OF HOLINESS is without a peer as a religious paper. The books, booklets and tracts now being issued from our own Publishing House are safe, sane, deeply spiritual and will stimulate to faithfulness. Every pastor should be a book agent. The effort put forth will tell in renewed energy, and advanced Christian experience of the membership of the local church. The writer, as an evangelist, sold thousands of dollars worth of books and thus helped to establish the young converts in the Word of Truth. He pursues the same practice in the pastorate; it takes time and strength, purpose and planning, but it pays. If each minister, evangelist and missionary of our church would earnestly and persistently distribute our literature, we can spread Christian holiness to the ends of the earth. Do not hesitate to order a supply of books and sell them to your people. Canvas each family and take a subscription, if possible, for the HERALD OF HOLINESS. Don't dream about it, do something.

SOME SIGNS OF MAN'S DAY

MARTIN HILBISH

These are thrilling days in which we live. This dispensation is both "the day of grace" and "man's day." The freedom of man is giving us a marvelous civilization. It is intellectual—electrical. This "man's day" is often boastfully called "Christian." The true Christian is the work of God. Is this "Christian nation" the work of God? The word "Christendom" properly describes the area of country under the influence of Christian forces. So "man's day" has stolen the dictum of the spiritual to describe the natural. "New thought" is decorated "idealism," and "pantheism" as expression of reason without God or Spirit. This world spirit is silencing the pulpit on the essential gospel of the deity of Christ, of full salvation, and of an eternal hell. We must not be too old foggy, we are told. The church front has

changed with the precursor of God's judgment roaring in our ears. Even the Sunday school lessons did not contain Genesis 3:14-21, which teaches the atonement and judgment.

When Reginald J. Campbell, the famous apostate of England, was in America, he was given a hearty welcome, even from leaders of "orthodox" churches, and found favorable comment in church papers. A certain "presiding elder" for twenty years consecutively has persist-

Churchanity is no better than a club or a lodge. Further, the "man's day" method of church finances is a smarting reproach. Mercenary and commercial plans, pleasing to the devil, are popular. These substitute greed for grace, show for shout, pies for pious, self for saint, sham for shine, work for worship, pay for pray, worldliness for holiness. There is a mad craze for affairs of barter, bazaar, fair, rummage, market, socials and theatricals to catch the famous outsider. The Ladies' Aid and the Young People's Society become Satan's cat's paw.

Further, this dictum takes down the wall of restriction set by Christ and Paul between the true church and the world, or the holy and profane, in social pleasures. But holiness folks ought to be so far departed from the questionable amusements that the mention of them would not appear in any instruction for social entertainment. Holiness folks are beyond even natural self-denial, and any suppression of inordinate desire for them. The social nature is to be cultivated heavenward. God provides special heart pleasures in the joy of the abiding Spirit. As part of the Holy Bible it behooves each to be wholly separated unto Jesus. "Man's day" will culminate in the "antichrist."

The Day of Grace will wonderfully be blended into the Day of Glory. Then will be seen His glorious church without spot or wrinkle or any such thing.

A few years ago the writer had a friend in Chicago who was an ardent follower of The Alliance, but is now in another church in Minneapolis. The following is a quotation from a recent letter: "I told them recently I'd soon be as much of a heathen as the rest of them. Our pastor takes in members by the dozen, and no questions asked. You spoke of the skating rink; it has had its day here, yet it may be better than something else that takes its place. Why, I think ninety per cent of the members of our church dance and play cards and go to theatres. The "pillars of the church" are Board of Trade men. I don't fight them any more—what's the use? All I hear is society, dress, clubs. Christian Science is catching many who want something better than our church is giving them. In our Church Bulletin last Sunday was a request for us to cast a church vote whether we favor dancing in our High School! In our University here they dance and play cards even all night. When the General Conference met here a reception was given to the bishops and other dignitaries. I was in the receiving line. Do you know my heart was sick? It's shame enough to see church men in low-cut dress suits, but oh to see the women, even wives of bishops, in low-cut "evening gowns" with long trains, and faces powdered as though for the stage, is doubly shameful. If we have banquets at two dollars a plate, why can't the common folks have a wee, cheap

ARE YOU AT WITS-END CORNER?

W. G. HERWIG

Are you standing at Wits-end corner,
Christian with troubled brow?
Are you thinking of what is before you
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember at "Wits-end corner"
Is where God's power is shown.

Are you standing at Wits-end corner,
Blinded with wearying pain,
Feeling you can not endure it,
You can not bear the strain?
Bruised through the common suffering,
Dizzy and dazed and numb,
Remember at Wits-end corner
Is where Jesus loves to come.

Are you standing at Wits-end corner,
Your work before you spread
All lying begun—unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?—
Remember at Wits end corner
The Burden bearer stands.

Are you standing at Wits-end corner,
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above;
Trying to bring them to Jesus,
Wond'ring if you've been true?—
He whispers at Wits-end corner,
"I'll win them as I won you."

Are you standing at Wits-end corner?
Then you're just in the very spot,
To learn the wondrous resources
Of Him who falleth not.
No doubt to a brighter pathway,
Your footsteps will soon be moved,
But only at Wits-end corner
Is the God who is able, proved.

ently taught his pastors not to preach the nonsense of an eternal hell, and ridiculed the idea of a "slaughter house" religion. The spirit of humanitarianism is displacing the spirit of salvation.

A California pastor of a large membership earnestly preaches "Christian (?) socialism" and recently advocated a pool-room under the control of the church. The wife of a Congregational pastor of Rhode Island writes to my wife: "The churches of the east have let in the world, the flesh, and the devil. Some have lunches after prayer meetings and receptions after Sunday night preaching. Some have dances in the churches, and minstrel shows, too. A few of our own church are clamoring for these world affairs, but so far husband has held true."

privilege of dance, cards, and shows? When the church leaders lead in such things, how can you tell the other fellows they are going to hell if they do the other things? Be patient—"

We cry out especially for the young people to separate themselves wholly unto the Lord. May we be found blameless in the day of His glorious appearing, should He come tomorrow.

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

What to do with our Cares

Cares are common things. Everybody has troubles. The first thing a baby does when it comes into the world is to cry. Babies have their troubles, children have their troubles, young people have their troubles, middle-aged people have their troubles, old people have their troubles. Saint Paul tells us, "There hath no temptation taken you but such as is common to man." No matter what distress or sorrow, disappointment, or discouragement, trial or persecution we may be going through, some one has borne the same trouble before. There are many others somewhere just now who are in trouble similar to our own and many who are in straits far worse than ours.

As troubles are so common and everybody has them it is surely important to enquire, what kind of cares are right, what are wrong, and what shall we do with them when they come?

There are cares that we are meant to bear.

(a) Sinners must mourn and grieve over their sins before they can be forgiven. Psa. 38:3-10; Isa. 59:10-14; Ez. 7:16; Matt. 5:4; 2 Cor. 7:9-11; Jas. 4:9.

(b) True Christians are expected to grieve and be deeply concerned over the sinful conditions around them. Psa. 119:136, 158; Isa. 22:4; Jer. 9:1; Ez. 9:4; Mk. 3:25; Rom. 9:1-3; 10:1.

(c) Christians are often troubled, sad and weeping at the sight of human sorrow and need. Matt. 9:36; 14:14; 20:34; John 11:33-35.

(d) Carefulness and constant diligence are required in order to continually grow in grace. Phil. 3:13-14; 2 Pet. 1:5:11; 3:17, 18.

(e) Saints need to take heed and be concerned about knowing and doing God's will. Deut. 15:5; 28:1, 2; Lu. 22:42-44; Eph. 5:15-17; Heb. 2:1; 4:1.

(f) It is necessary to be sober, watchful and careful in order to resist evil, keep saved, maintain good works, and be ready when Jesus comes. Mk. 1:33-37; Lu. 21:34-36; 1 Thess. 5:6-8; Titus 3:8; 1 Pet. 1:13; 4:7; 5:8.

2. There are other cares which are unnecessary, foolish, and sinful.

(a) Cares concerning temporal necessities, especially those of the future, choke the Word in our hearts. Matt. 6:25-34; 13:22; Lu. 8:14; 12:22-34; 21:34.

(b) Undue care concerning the per-

formance of our every-day duties hinders our communion with God. Lu. 10:38-42.

(c) Overconcern about the accumulation of money gives the devil a great advantage over our souls. Mk. 10:23, 24; 1 Tim. 3:2-7; 6:9-17.

3. When troubles come we are not to flee to men for help. Psa. 60:11; 91:17; 146:3; Isa. 30:1-5; 31:1-3.

(a) All our cares, troubles, anxieties, burdens, perplexities, sins, are to be cast or "rolled off" upon God. 2 Chr. 15:4; Psa. 9:9, 10; 27:5; 37:5; 46:1; 55:22; 91:15; 138:7; 1 Pet. 5:7.

(b) Those who fully trust in the Lord, delight in and obey Him, need not fear drouth, famine, failure, or any earthly calamity. Psa. 1:1-3; 112:5-7; Jer. 17:7, 8; Hab. 3:17-19; Job 13:15.

(c) Those who trust in the Lord and are always loyal to Him need feel no fear of men. Psa. 27:1-3; Dan. 3:16-18; 6:21-23; Rom. 8:33; Heb. 13:5, 6.

SOME THINGS WORTH KNOWING

A. T. HARRIS

1. My state by nature. Rom. 7:18; Gen. 6:5; Matt. 15:19.

2. Why Christ was manifested. 1 Jno. 3:5; Matt. 1:21.

3. To know Jesus the Son. Phil. 3:8-10; 2 Tim. 1:12.

4. To know God the Father. John 17:3.

5. To know the Holy Spirit. John 14:17.

6. To know that I have eternal life. John 5:24; 1 John 5:13.

7. To know that I have a house awaiting me. 2 Cor. 5:1.

8. That all things are working for my good. Rom. 8:28.

9. That I shall be like Jesus. 1 John 3:1-3; 2 Cor. 3:18.

10. That I can bring forth fruit. John 15:5.

11. That I can ask what I will. John 15:7; Mark. 11:24.

12. That God loves me. 1 John 4:10; Heb. 12:6.

13. That I can have constant victory through Jesus. Rom. 8:35-39.

14. How to be lifted up. Jas. 4:10.

15. That the coming of Jesus draweth nigh. Matt. 24:33.

FALMOUTH, MICH.

UNBELIEF

N. B. HERRELL

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me."—John 16:8, 9.

John, having finished his mission, introduced the Lamb of God, then retired. So Christ, having finished His earthly ministry, announced to the church the coming of the Holy Ghost, and His office work. Our text sets forth the stronghold of Satan in the human heart.

Of Sin.—Christ said the Holy Ghost would come and "reprove the world of sin." John said, "Behold the Lamb of God, which taketh away the sin of the world." the word *sin* used by John and Christ refer to the same thing. It is understood that it does not mean here a sin of *transgression*, but a principle existing in the heart of all born of Adam's race. It is referred to in the Bible, as the "sin that dwelleth in me," "the law of sin," "the sin which does so easily beset," "the body of sin." It is commonly known as "inbred sin," "original sin," etc.

They believe not on me.—This is a startling statement, for we are told "without faith it is impossible to please God." Also, "He that doubteth is damned." It seems strange, but is nevertheless true, that we can have implicit faith in so many things aside from spiritual things, and yet find it so hard to trust God. We ride the fastest trains, automobiles, street cars, ships, etc., with the greatest confidence that they will land us safe at our destination. We have faith in those who made the machines, we have faith in the ones running them; we have faith in the guide book, and the one who sold us the ticket; we have so much faith we lie down recklessly and sleep soundly, trusting all to the men in control, knowing that thousands have been killed in wrecks, and that one may occur any moment, dashing us into eternity. Yet we have faith. Again, we have faith in our tailors, merchants, doctors, lawyers, and bankers. We will trust our lives in their hands, our wealth to their care, stand on their advice; and we do this in the face of the fact that many have been beaten out of thousands of dollars by so doing. If we lose faith in a person we drop them and warn others to beware, but if we find them trustworthy we recommend them to others.

When we turn from these earthly scenes to trusting God and proving His Word, there seems to arise a something from within which cripples our faith in the One who never fails.

Because.—This little word is the connecting link in our text between "of sin" and "they believe not on me." Jesus said the reason they did not believe on Him was, *because of sin*. Unbelief finds its source in "sin that dwelleth in me." Unbelief is one of the fruits of the body of sin, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

Why is it that we try to obtain the end without complying with the means? Practicing presumption will never destroy unbelief. We must get at the cause of the trouble instead of the effect. One might as well try killing an apple tree by pulling off the apples as to kill "the body of sin" by warning against unbelief. Unbelief is a part of the bitterness which springs from the roots of sin. Destroy the roots of sin, and the bitterness will cease springing up. Therefore we are brought to this conclusion, that if unbelief will ward off God, disown Christ, shut out the Holy Ghost, shield carnality, exalt the devil, defeat the life and damn

the soul, faith in Jesus Christ and His shed blood will ward off the devil, invite in the Holy Ghost, thereby destroy carnality, render the heart pure, the life victorious, exalt Christ, glorify God, and at last being crowned with glory and honor, faith will be lost in sight, God becoming all and in all.

THE STANDARD OF HOLINESS

W. J. BENNETT

"For he is pure in heart—love has purified his heart from envy, malice, wrath and every unkind temper." These words are, in part, John Wesley's description of the perfect man—the man perfected in divine love. Undoubtedly the father of Methodism held a very high standard of "Christain perfection." Can we, who profess to be his followers, afford to lower his ideal of the "perfect man"? Have we a right to assert that Wesley held the standard too far above the Scriptural ideal of "sanctification" and "holiness"? As time is passing on we should not seek to lower the "holiness" standard, but should endeavor to raise it above petty professionalism and set it where it ought to be, that is, where God placed it from the beginning of all time.

Do you profess sanctification, and yet at times envy another his position, superior intelligence, richer gifts, wealth, health or even his liberty in Christ? If so, remember that "charity [love] envieth not" (1 Cor. 13:4).

Do you ever feel the least malicious toward those who have unintentionally, or even intentionally injured you? Do you feel the last ill-will toward those you suspect of disliking you, or would you sometimes love to get "even" with those who have spitefully used you? If so, remind yourself you are professing to follow Him who "when he was reviled, reviled not again" (1 Pet. 2:23), and who also commanded us to "resist not evil" (Matt. 5:29).

Have you been professing this ideal of the Christ-like life and yet at times given way to wrath? This word conveys to some the impression of a "violent temper" or a "passionate fury;" but wrath, as other evils, admits of different degrees or stages, and it is seen sometimes in the blazing eye, the clenched fist, and quivering lip, while it sometimes enters the citadel of the soul without any outward manifestation whatever.

Do you ever feel a resentment when you are informed someone has taken liberties with your unstained name? Do you feel angry when you are openly, or privately rebuked for something you may or may not have done? If so, remember, "wrath is the work of the flesh" (Gal. 5:20), and you are professing to be free from all sinful nature, and should willingly "put away wrath" (Col. 3:8). O! you say "I only feel a righteous indignation." No, my friend, this God-given anger is wrought only through love, and is only felt when pity for the sinner is in evidence, and hatred for sin is alone indulged in.

"And every unkind temper." This con-

cluding sentence of Wesley's embraces all the works and fruits of the flesh mentioned by Paul in his various epistles, which are the opposite of those principles laid down by Jesus as the proofs of "Christian perfection" (Matt. 5:3-10).

Do you profess to live up to Christ's standard of perfection yet allow a jealous spirit to take possession of your mind? are you jealous that others are talking about your business? If so, make your business above suspicion and then "fear not" but "rejoice." Do you feel resentment when you imagine others are criticizing your actions in your plan for God's or your own work? If so, have no other motive but for His glory, and then be tireless and jubilant, for He is your judge who said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Psa. 126:6).

Those who are truly sanctified are above petty human resentment and self-pity; they do not seek to be known as 'martyrs'

Sparklets

*

God didn't make hell to scare folks, but He had to tell them it was there, for He loved them.

It does not require a high type of piety to sit on a fence and find fault with the song birds.

"My peace I leave with you." Oh, church of Christ, in your mad race for worldly power and pleasure, what have you done with that peace?

Infidelity looks up at the peaceful heaven and shouts, "There is no God"—then turns about and seeing Danger coming down the road, cries, "Oh, God, hide me."

The world stands aside for the man who pushes and elbows his way ahead, but the angels open ranks for the man who stopped and gave his life to help others.

C. A. McCONNELL

to the cause, but willingly do it for Christ's sake; they seek no reward, and therefore do not indulge in self-pity, or nurse themselves with the salve of disappointment, for they "are not of this world," but are "born of God;" and what is born of God "doth not commit sin" (1 Jno. 3:9).

Are you ever exultant over another being discovered in a fault? have you ever felt the spirit of "there! I told you so" or "that's all I thought of him"? If so, did you ever think it sinful to "rejoice in iniquity"? If you indulge in this evil ever so little you have not the love that makes perfect, for this divine charity "rejoiceth not in iniquity" (1 Cor. 13:6).

Do you ever feel self-praise for anything you have done for the "holiness cause"? If so, you are not perfect in love, for one with divine love is "not puffed up" (1 Cor. 13:4).

Are you impatient when your pupils can not grasp their lessons in the class? or do you feel it when others seem to misunderstand your words or motives? If so, remember, "Charity suffereth long, and is kind" (Cor. 13:4).

Divine love, my friends, will cover all sins in others with us, and through Christ it will obliterate all things savoring of the sensual and carnal from ourselves, until we appear, as far as our bodies will permit us, in His image and likeness, then, "old things will have passed away and behold all things have become new."

Then let us revive the old, high standard of this privilege called "Christian perfection," and let not the banner trail in the dust, but keep it spotless and entire throughout earth's conflict, until we return it again to the God who gave it, who also commands us to "Be ye holy, for I am holy."

A NEW HEART ESSENTIAL

NINA DEETER

"Create in me a clean heart, O God, and renew a right spirit within."—Psa. 51:10.

"Create:" the primary meaning of the word is "to form something out of nothing; to bring into existence." As in Gen. 1:1, the heavens and the earth were created from nothing by the hand of God, so it seems to be implied in this passage that the purification of the heart requires, as it were, a fresh act of creative power.

When one's heart is made clean it must be a new creation, for it is by nature deceitful above all things, and exceedingly corrupt; and what is corrupt receiveth not soundness save by passing away itself and being replaced by a new production.

In Ezek. 11:19, Jehovah says He will take the stony heart out of the flesh, and will give a heart of flesh; and put a new spirit within. "Heart," in this sense does not refer to the physical organ, but to the "seat of affections," which by reason of its inheritance handed down from Adam, is full of "the world," i. e., "the lust of the flesh, the lust of the eye, and the pride of life." There is no room there for spiritual things and goodly affections until God gives the new heart and renews a right spirit within. The old heart, or "old man," can not pass into the "new man," but must be put off. It is not the basis of a new life, but a hindrance to it. It must be "put off" and the new man "put on," which after God is created in righteousness and true holiness.

This creation is from nothing—it is no mere strengthening of our powers, no mere aiding of our natural weakness by the might of the grace of God; it is a creation out of nothing of that which we had not before.

As the spirit is the source of life to the body and the soul, and as man is dead in trespasses and sins, there can be no spiritual life until God renews the spirit within by connecting our spirit with His Spirit. The renewing of the Holy Spirit may take place daily, as it is by repeated quickening of the inward life through the action of the Spirit that the Christian grows in grace day by day. We need to let God root out of our hearts everything of our own planting, and set out there with His own hands, the tree of life, bearing all manner of fruits.

Mother and Little Ones

THE PRODIGAL'S RETURN

The penitent bows in grief and in shame!
"I've wandered afar, dishonored his name;
Grieved him so sadly, his love I've abused;
I'll arise and return, for I'll not be refused—

In want and distress, I'll confess I'm undone;

Unworthy am I that they call me thy son—
An hireling I'd be in the old beloved home,
A servant of thine, Oh, father, I come!"

"Bring forth the best robe, and shoes for his feet,

My son that was dead, is alive, and 'tis meet
That we should make merry, be glad, and rejoice;

He was lost, but now found; our joy let us voice!"

So our Father in heaven will welcome us home;

While angels rejoice that his death did atone;

And kept in the strength of His merciful love,

We'll nevermore stray from our blest home above!

—Exchange.

POLLY'S BIRTHDAY

"I say it's a shame—a real shame!"

It was one o'clock in the afternoon, and Polly had gone to her own room to have a fit of crying.

"I wouldn't let anybody know how I feel about it for the world. But—to think of its being my birthday, and not a single thing done to make it a greater day to me than any other day in the year! Well—I don't care."

And, to show how little she cared, Polly burst into another flood of tears.

"If mamma had been here, it wouldn't have been so."

But mamma was not here, and Polly knew she would have to make the best of it.

"I wouldn't let one of them know I expected to have anything done. Not for the world! If they don't want to think about my birthday, they needn't!"

"They" meant Polly's grandfather, grandmother, and Aunt Sarah. Polly's father was dead, and her mother had come back to her old home to live. And two weeks ago her mother had been sent for to go to another aunt, who was very ill, and her birthday had not been remembered.

She sat by her window, feeling very forlorn and wretched indeed. The early spring day was raw and cold, and everything looked gloomy.

"And there's Aunt Sarah going out. Where's she going, I wonder? Down to the village. Well, I do think she might have asked me to go with her. Even that would have been better than to stay here alone."

She followed Aunt Sarah with her eyes until the last flutter of her dress in the wind disappeared as she turned a corner of the country road. Half a mile further on was a little village.

"Perhaps, if I had been downstairs, she would have asked me."

But it was too late for that, now. She sat looking out of the window. The roof of a long porch sloped below it. It was very old, as was all the large farmhouse. The shingles on it were loose and warped.

At the back end of the porch was a low building used as a woodhouse. The shingles of this were old and loose.

Now, as Polly's eyes wandered idly on outside things, they stopped near the edge of the woodhouse roof.

"What's that? Dust?"

But how could there be any dust there this time of year?

"Whv, I believe—"

Polly sprang to her feet, still gazing fixedly out of the window.

"It is—yes, it's smoke."

For one moment she stood with hands clasped in terror. At once she guessed what it was. A tall pipe, which carried off the smoke from the kitchen fire, had lately blown down. Grandpa had said it was not safe without it, for now cinders might blow on the dry old roof. This very afternoon he had gone, with the hired men, to bring home a new pipe.

There had been a great fire in the kitchen all the morning. Polly knew—along with this had come a new birthday grievance in the fact of Aunt Sarah's not having asked her to help about what she was baking. Something good it must have been, too, by the smell; but she hadn't even baked her a patty-pan cake or offered her so much as a cooky.

Polly watched the smoke. Only a little curl at first, but getting larger. She was about to scream, for what is more natural than to scream at sight of fire where fire should not be?

But, with a sudden effort, she controlled herself. Grandma was the only person in the house except herself. She could do nothing. She was not strong, and a fright might do her great harm. The curl of smoke grew larger. Now it came in bunches with the gusts of wind. Now—yes, there was a little tongue of flame.

In all her life Polly will never forget the terror which came over her with the thought of all that was depending on her in this dread emergency. The old buildings which formed the real home of all she loved lay at the mercy of the pitiless destroyer, unless she, with her feeble hands, should prevent it. Could she?

For one or two moments she held her breath, sending up a swift prayer that she might be enabled to do the right thing. Then she snatched a rag rug from the floor, and brought her water-pitcher to the window she had opened. Could she step out? Her head seemed to swim with the thought. But there was no time to lose. With the rug under her arm, and in one hand the pitcher, trembling in every limb, she walked along the shaking, rattling shingles; the whole roof seemed to sway under her feet. She reached the end, but never could remember how she got down upon the lower roof.

But she trampled down her fears, as she bravely did the work she had come to do. Pouring the water over the rug, she beat upon the fire with it again and again. The bit of flame was soon put out; but how long it seemed before she saw the last of the smoke, and could feel sure that no smoldering danger was left.

At length, certain of this, she turned sick and faint. The edge of the porch roof had crumbled under her feet, as she had stepped down from it; and nothing could have induced her to climb upon it. She could not get down without help, and for a long hour she waited in the cutting wind.

Grandpa and Caleb came at last. Caleb put up a ladder, and brought her down; and grandpa carried her into the house in his arms.

Aunt Sarah was just coming in the gate, and, with everyone else, was shocked and horrified, as Polly, through quivering lips and just able to keep back the sobs, told her strange story.

"Well, I've heard of heroines before," said grandpa; "but I don't know as I ever heard of a braver one than you, Polly."

They flew about and petted her, and seated her by the fire, wrapped in warm blankets. "Nothing like ginger-tea," said Aunt Sarah.

Whether it was due to the petting or the wrapping or the tea, Polly suffered no harm from her exposure.

"And here is her birthday letter," said grandma, when at length Aunt Sarah stopped bringing her some kind of tea. "It was at the postoffice, and I thought I'd wait to give it to her till she was well warmed up."

Polly read it, and handed it, with a smile,

to Aunt Sarah, to read to the others. The beginning is the only part we shall listen to:

"My Dear Little Daughter: Your birthday is very near; and I am kept so closely at your aunt's bedside as to be able to do nothing to make it pleasant for you. But I wish you to remember, dear, that though nothing may be done to make it a special day to you, you may, if you try, make it a special day to others—"

"Well, if she hasn't—" Aunt Sarah broke off, with a little cry, and ran to give Polly another hugging, in which the others joined.

"And now," said Aunt Sarah, "do you feel well enough to dress?"

"Dress?" said Polly, inquiringly, for she did not usually change her dress in the afternoon.

"Yes; I see two of your little friends coming up the walk."

Polly skipped up the stairs as actively as if she had not been sitting in the March wind for an hour. A quarter of an hour later she was down again to meet, not simply two girls, but two dozen, who greeted her with—

"Happy birthday, Polly! Many returns of the day!"

In her own room at bedtime, Polly again talked with herself.

"Oh! oh! oh! How glad I am that I didn't let anybody know how scowly and growly I felt all the morning because I thought nobody was thinking of my birthday. And all that baking that Aunt Sarah was doing was for my party. And, when she went down to the village, it was for the nuts and candy.

I like what mamma says about birthdays." She opened the letter and read from it:

"Though nothing may be done to make it a special day to you, you may make it a special day to others by self-forgetfulness, by acts of sweet, loving kindness, by watching for opportunities to make it a happy day for some one."

"Yes, I'm going to try it after this—to make all my birthdays good days to somebody, even though there isn't a fire on the roof to put out."

Any girl can do it, or any boy.—Sydney Dayre, in *The Christian Register*.

THE KISS THAT MOTHER DIDN'T GET

I saw them on the platform of a railway station, walking slowly up and down as they waited for the train. She was a thin, middle-aged woman with hair turning gray; the expression on her sharp-featured face was one of chronic anxiousness.

Pathetically, nervously, her dark eyes were turned to the youth at her side, who showed himself self-consciously aware of her look by the very care with which he avoided it.

He held himself very erect, towering above her; his young face was coldly set as he gazed straight before him. He walked with long strides, faster than the woman could move without effort, so her pace was a hurried striving to keep step with him, and at times became almost a run.

His sharp-set features, were of the same mold as hers, his eyes were of a like color, his hair was a younger shade of the same mouse-brown as hers. Clearly they were mother and son.

I noticed that now and again as they walked her hand would seek his arm timidly, but he must have shaken it off by an imperceptible movement, for each time she dropped it with a limp air of discouragement. Then she would struggle with herself and endeavor to restrain the feeble show of affection, but beaten, her hand would creep up again, to be once more repulsed.

She was talking eagerly, anxiously; he seemed to turn an impatient ear and although his indifference never amounted to rudeness, it was with the polite, forced attention of a disinterested stranger that he listened.

His silence, his occasional brief remarks, never daunted her. She prattled on with feverish persistency, besieging his bored ear, one imagined, with injunctions about quinine and warm flannels and dry boots and the weekly home letter.

He looked quickly along the line for the coming train. He glanced pettishly at the growing crowd on the platform. I could have shaken the young cub—he was ashamed of his mother's open solicitude.

A pile of luggage waited near, under the charge of a porter—he was going a long journey, to a distant country, I think—and he fretted to feel his mother's hand on his arm.

The train steamed in noisily. The crowd hustled and jostled good-humoredly, and exchanged affectionately-clinging farewells.

The young man hurried—his mother after him—to secure a corner seat. He threw in his papers and traveling rug, and turned in uneasy silence to endure that uncomfortable five minutes when all the last words have been said, yet it seems one must say something.

She talked in spasmodic gasps. He threw in a word occasionally. Her fingers were twisted together—her eyes pleaded; he shuffled with his feet and glanced impatiently down the line.

Doors slammed—the guard's whistle blew. Faces were pressed—hands clasped—in good-bye at the windows.

Standing behind the shut door, the young man held out his hand. His mother clutched at it desperately, and, raising herself on tiptoes, lifted her face to his.

He seemed not to see the piteous, pleading eyes—the pursed lips. He shook her hand and dropped it, with an uneasy, self-conscious glance at the unseeing spectators.

"Don't forget to write to—" said he.

"Stand back there!" said the guard.

The train moved off by inches faster and faster, until it had gained such a speed that the woman's limbs could no longer keep pace with it.

The mother fell back from the window and stood looking after the monster that was bearing her beloved—life of her life—irrevocably away from her to the distant seaport.

The son fell back from the window, into his corner seat, and with a faint frown on his face took up a weekly magazine, and buried his troubles there.

The woman's lips twitched once—those lips he had not kissed—then grew tight and strained. A red spot burned in each cheek. Her eyes held the pain of tears without their refreshment. She lifted her hand once to wave it after the retreating train; then let it fall wearily—heavily. He was not looking out.—Ellen Elizabeth, in Richmond Virginian.

THE STORY OF A DOG

How strange it is that pets should be given such strange names!

Now the little dog I am going to tell you about is named "Monkey." Just think of naming a little dog "Monkey"! But to tell the truth, doggie does look like a monkey, and I guess this is why he was named so. I wish I could describe Monkey. I'll try anyhow. In the first place, Monkey is just as black as midnight, and blacker, too, for you could see him in the dark. His small, shiny black eyes peep through his shaggy hair in that cute, most interesting little way that just dares you to frolic with him; and sure enough, when Monkey is around you feel that you must have a little bout with him. He makes friends with all the boys and really seems to feel like one of them. Now this isn't strange, for boys very frequently play monkey, you know.

Monkey became interested in coming to school with his young master. The teacher did not blame the dog at all for coming; he really thought the dog a very wise little animal to wish to be at school when studying was going on, although the little animal had to be put out. Several times Monkey got into the schoolroom and seemed well pleased to look around for his master and make new friends while doing so. Once he came into the schoolroom and quietly walked around as usual, not purposely disturbing any one, when one of the pupils reached down and took the little dog up and seated him on one of the benches, placing his forepaws on the desk in front. You would have been interested and amused to see how Monkey took this behavior on the part of the boy. He looked about in that

willing, satisfied way which seemed to say: "All right, I don't understand it, but just anything to amuse you boys." While he didn't seem to think he was doing a very sensible thing, yet he was willing to enter into the desire and spirit of the boys. As a rule, animals will act sensibly when with sensible boys, and they will frisk about and make a good deal of fuss if they are in noisy company. They can be taught when and where to be quiet as easily as boys can be.

But I must hasten on to the matter of special interest concerning Monkey. The little dog got into the habit of coming to school too frequently, so he had to be left at home. However, he would get loose and surely find his way to the schoolroom, looking for his master. If the door were open, he would come right in, find his master, and quietly, without saying a word, of course, sit down and wait for orders. How many boys would act any more wisely under the circumstances? One day the teacher had the little dog led out of the room and then told the dog's master to shut the door downstairs through which Monkey was in the habit of coming. The boy did as he was told and came back to the schoolroom, settled himself at his desk, and began his work. In a very few minutes Monkey was back in the room, quietly and joyfully looking for his master. Doggie had found another door open, and he walked through that; and coming by a new way, he had to use more sense and effort to find the schoolroom. However, his little effort succeeded, and he was rewarded for his intelligent effort by seeing his master again. Once more the teacher had the dog led out of the room, and the second door was shut. Now there was no way for Monkey to get in but by a door rather hidden from view and not used regularly by the boys. Everything became quiet, and work went on as usual. Presently little Monkey appeared; but it took him longer to find his way this time, for he had to come by a strange and rather unknown path, one that he had to look for. Of course the boys were delighted, and so was the dog. The teacher praised the little animal's sense of effort and tried to draw from it a useful lesson for the school, but he had the dog led from the room. This time he did not return as there was no way left for him to enter.

Now the lesson is this: The little dog strongly desired to be with his master, and he was willing to continue to look for him. Monkey was not working for praise of other dogs or of boys; he desired something, and he knew what he desired, and he was willing to patiently and faithfully strive to get it. In other words the little dumb animal had a purpose, and he used all the sense he had and kept on using it until he found or got what he was after. Not until after he found it impossible to get in did he stop trying.

Suppose, young people, you would use the best sense you have and continue to use it day by day in following out some good and wise purpose, do you not think you could do a great deal more? Remember, you must have a strong desire to do something sensible and good, and you must know you desire it, and then you can work for it with all your sense and might; and you will not lose any time wondering what this or that boy will say, but you can become so interested that you will not be easily discouraged; for you will not work for praise, but for the pleasure that comes from successfully carrying out a worthy purpose.

Then, once more, let me remind you that if a little dog could by using his sense carefully, faithfully, and constantly, overcome difficulties by himself and reach the higher pleasure of finding and being with his master certainly you, with a higher order of mind, can choose a noble purpose and enjoy the very great happiness of working at that successfully day by day.—Nathaniel C. Strake, Ph. B., in Christian Advocate.

HENRY ASKED A BLESSING

Henry had never heard his father pray. A Christian friend, while visiting the house, was invited to conduct family prayers, and also to ask a blessing at the table. Henry wished his father would do so every day.

One evening, only Henry and his little

brother and his aged grandmother sat at the table, the rest of the family taking tea with a neighbor.

"Grandma," said Henry, "may I ask a blessing?" "Yes," she replied, her eyes filling with tears.

"O God, bless our bread and milk! Make us good children. Bless pa, ma, grandma. Amen," said Henry. He thought no more of it; but dear grandma told his father when he came home. The father's heart was touched by the example, and he resolved to follow it and have a prayerless house no longer.—The Little Christian.

BEING A NEIGHBOR

Bessie's face is as sweet as her voice. Sundays she sings in the church choir; week days she weaves in the big carpet mill where it is hard for a girl to stay pure and clean in mind and body. The girls who are careful in their reputations usually keep strictly to themselves and are hated by the great body of operatives. Bessie is as chaste as the Mayflowers under the pine needles, but every girl in the mill is her friend. They spare her the vulgar jokes which pass for wit, since she cried once when all the others laughed. Last fall, three sisters from a country mill town came to work here. Their wild, lawless actions attracted the notice of the worst elements in the great mill. It happened that they moved onto Bessie's street and, to the wrath and consternation of her friends, she felt called to become their neighbor. She waited for them mornings and nights and walked to and from the mills with them. For the time her presence saved them from the eager human wolves, who had marked them for their prey. In a simple, unassuming way she warned them of the perils and dangers of indiscreet actions. The two older girls had gone too far down the wrong road to turn back, but she saved the little one. Our country does well to honor the wise, good women who are giving their time and money to relieve poverty and social oppression, but it is also well to remember the great army of simple, humble toilers like Bessie, who, risking the most precious possession of girlhood, venture fearlessly into the mire of the comrade in danger.—Congregationalist.

A VOICE AND WHAT IT SAID

Frank was sitting in the barn door feeling a little bitter. He thought he had been misused. All winter he had kept the furnace going, brought in wood and water for the kitchen, kept the walks clear of snow and helped about milking. This had taken up all the time between breakfast and school and sometimes on coming home it had kept him busy until nearly dark.

Now the breath of spring was in the air. He could almost smell the wild violets in the moist places of the meadows and by the roadside. The robins were prospecting for homes in the apple trees and the bluebirds had come. The call of the woods was in the world and he wanted to break away and make for forest and stream.

But now there was the garden to hoe and he must help plow and get in the corn. Later there would be berries to pick, and, in fact, no end to the work all summer.

As he thought it all over he fell to musing aloud: "I wish," said he, "that I never had another thing in the world to do. I'd have a tent near the lake and fish in summer and hunt rabbits in the fall and winter. Meantime I'd read good story books, and if there was any time left I'd sleep it off or throw it into the fire, or out of the door."

Just here he was startled by a hollow voice that came from—he couldn't tell where. "Yes," it said, "you would like to be without use in the world a nonentity, a creature without influence or responsibility, a parasite living on the labor of others. Makes me think of what I was reading last night:

"The man with time to burn never gave the world any light."

As Frank was taking to his heels, Uncle John looked out of the granary. He had been setting things to rights and had spoken with his head in a barrel.—Mrs. M. B. Randolph, in Christian Advocate.

The Work and the Workers

ANNOUNCEMENTS

CORRECTION OF MINUTES—On page 11 of the published Minutes for 1913, there is an omission of one paragraph, with reference to the election of District Superintendent. It should read as follows: "The order of the day having arrived, the chair appointed C. D. Norris and W. M. Irwin as tellers, and an informal ballot was taken for District Superintendent. The tellers reported 30 ballots cast, 29 for Lyman Brough and 1 for H. G. Cowan. A formal ballot was taken, which resulted in 34 for Lyman Brough and 1 for H. G. Cowan." Then, "The General Superintendent declared the election of Lyman Brough," as in the Minutes.—H. G. COWAN, *Secretary*.

DAKOTAS AND MONTANA DISTRICT—The Minutes of our Fourth Annual Assembly have been printed and distributed to the pastors. Will those who have not yet paid their pledges for the publishing fund kindly remit to me by draft or money order, at Malta, Mont., as soon as possible?—H. G. COWAN, *Secretary*.

NOTICE, IOWA DISTRICT—Those wishing to send in their missionary money, can send to me at 806 S. Cornelia St., Sioux City, Iowa.—W. U. FUGATE, *District Treasurer*.

NOTICE, KENTUCKY DISTRICT—All delegates to Assembly take York Street car from Cincinnati to Newport. Assembly convenes at 611 York Street.—WILL H. NERRY, *Dist. Supt.*

NOTICE—Let all of the churches in the Eastern Oklahoma District send all missionary and General Superintendents' moneys to the undersigned at Henryetta, Okla., so your church can be properly credited for same.—G. F. HAUN, *Dist. Miss. Treas.*

EASTERN OKLAHOMA DISTRICT—It is requested that the pastor of each church in the District take up a collection to defray the expenses of the committee appointed by the recent Assembly at Ada to investigate the condition and status of the Dependent Orphans' Home at Davenport, whether the church should assume its indebtedness and take control. Send all amounts for this purpose to Rev. D. H. HUMPHREY, Hugo, Okla.—G. F. HAUN, *Dist. Treas.*

DISTRICT NEWS

THIRD ANNUAL MISSOURI DISTRICT ASSEMBLY

The Missouri District Assembly held its third annual session at Des Arc, Mo., October 16th-19th, with the Missouri Holiness College.

This was a real heaven-honored assembly in many ways. Our beloved General Superintendent, Dr. P. F. Bresee, presided and led the army from glory to glory with his masterly and fatherly counsel, and evangelistic fervor. Hearts were melted in divine love, and the power of the Almighty prevailed in every session and service. Many were lifted from darkness to salvation, and it is needless to dwell on what the tides were, with such an able leader in charge.

There were twenty-five churches represented, with about sixty delegates and preachers. All necessary funds were promptly met for the different departments of the work. It was with great reluctance that the district let our district superintendent, Mark Whitney, leave the work, having been held with esteem and love by them. We have added seven churches to the work, with four ready to be organized, this past year. Our dear Brother J. L. Cox was unanimously chosen to lead the hosts to victory as presiding officer for the ensuing year. The outlook is promising for an enlarged district by our next assembly, which will convene at Malden, Mo., D. V. There were three ordinations, one infant and one adult baptism performed during the assembly, giving us a delightful series of impressive ceremonies. Your scribe suggested a thousand copies of the Herald to be placed on the Missouri District, which was promptly arranged for, besides several subscriptions for the Herald of Holiness received. "We are getting on." The following constitute the pastoral appointments for the year:

ARRANGEMENTS

St. Louis, Mo., Maplewood Church, John A. Hill.
St. Louis, Mo., Central Church, George T. Taylor.
Malden and Gideon, J. L. Cox, pastor, W. G. Lynn, assistant pastor.

Piedmont, Annapolis, A. J. Mitchell.
Des Arc, C. I. Deboard.
Caruthersville, Knoxville, Fiske, J. N. Churchill.
Coldwater, Elwood Taylor.
Millspring, Clarence Davis.
Irondale, Sabula, Charles Davis.
Fredericktown, Riverside, Thos. Mason.
Gad's Hill, Will Seal.
Corning, Ark., Moark, Ark., Nelle Loness.
Lancaster, To be supplied.
Ellington, To be supplied.
Corrison, To be supplied.
Bunker, To be supplied.
Birchtree, To be supplied.
Redford, To be supplied.
Lodi, Ira Sipes.
Hadley, To be supplied.
Coffey, To be supplied.

FRED GEITZ, JR., *Dist. Secy.*

MEXICAN MISSION DISTRICT, EL PASO, TEXAS.

Truly the situation in Mexico is grave, and the internal strifes in that unhappy republic do not seem to come to an end. This unfortunate people is being reduced numerically each day, through the horrors of revolution and the famine which is the result of their failure to raise any crops in the last three years. Many sad tales come to us here every day from the refugees who are leaving homes and everything they have to come to this country, where they find peace and safety. The Catholic Church takes such pride in the Mexicans being the children of the "holy mother church," but, thank God, the Mexicans are now realizing the fact that Romanism is at the top and bottom of all their misery, poverty, and degradation. Rome has cursed Mexico with illiteracy, immorality, crime, gambling, liquor, and poverty, but her end is at hand; God's truth will consume her. Thank God for the opportunity, under the protection of the Stars and Stripes to open our mouths and tell these people there is freedom in Christ Jesus, and that they can have it without money and without price. God has marvelously blessed us in our mission here since we last wrote. Large and attentive congregations. Some twenty or more seekers. We baptized thirteen men, women, and children last Sunday night, and expect to receive some new members into the church next Sunday. We have also started holiness meetings on Sunday afternoons for the English-speaking people, and the Lord has blessed us so far. Some excellent holiness men and women of the old type in this city who are thirsty for old-time truths. Pray that the Lord will soon give us an American Nazarene church in El Paso.

S. D. ATHANS.

NORTHWEST DISTRICT

During the month of September and part of the present month, it has been my privilege to visit our churches in the northeast part of the state of Washington, and also to visit most of the towns of the Palouse Valley, where, from 1900 to 1904, the writer and Mrs. Wallace, Brothers Fred St. Clair, and I. G. Martin, did much convention and campmeeting work, and which ultimately brought forth this which we now see of the Northwest District of the Pentecostal Church of the Nazarene. While there is no longing to live those days over, there are many pleasant memories, and our visits have brought some earnest appeals for more meetings, such as Dr. Bresee and Brother Haney, and another by Brother Ruth and Sister Nettie Springer helped us in at Elberton. Those were meetings never to be forgotten, and we find many fathers and mothers in Israel in this valley praying for a real spring freshet, and planning on a great campaign of the holiness forces through this country in the early spring and summer, and our folks are planning to occupy. Brother LaFontaine has the hearty co-operation of all his people, and has the Spokane work well in hand. The school is already high in rank, having good attendance and excellent faculty. We are planning on re-

lieving him of some of the school duties by giving him a High School teacher-preacher, so that Brother LaFontaine may be free to general the campaign through this country and make next summer the greatest ever known, for pushing holiness. Last Sunday was an high day in Spokane, especially for the district superintendent. We had communion service at Lincoln Heights in the morning, and evangelistic services at First Church in the evening, with good congregations at each place, and great victory was upon the people. Brother and Sister Fred Rice are faithfully standing by their work at Lincoln Heights, and the Lord is crowning their efforts with success.

Mrs. Wallace will shortly visit our Oregon churches, having been appointed assistant to the district superintendent, to serve as such in connection with her pastorate at Walla Walla. Rev. R. L. Wisler will supply at Walla Walla during her absence, Sister Sadie Lewis having accepted the pastorate at Mukilteo.

DELANCE WALLACE, *Dist. Supt.*

NEW ENGLAND NOTES AND PERSONALS

Evangelist C. E. Roberts was one of the visiting brethren at the New England preachers' meeting. Brother Roberts is thoroughly in sympathy with every department of our Pentecostal Church of the Nazarene, and has been ever since the southern wing came in with the united body.

President Angell, of the P. C. I., found spare time to run up to Haverhill to the first preachers' meeting of the season. The brethren were all glad to see him.

Brother Edwards, of Providence, R. I., supplied our Pentecostal-Nazarene church at No. Attleboro, Mass., October 5th, while Pastor Ingler was away in evangelistic work. Seeking souls were at the altar.

Seeking souls were at the altar of Emmanuel Church. The attendance was good at the indoor and outdoor services—especially as many of the members had gone up to Pastor Bryant's church in their extra meetings.

Brother Peavey was one of the Gideonites who addressed their great meeting at Old Orchard, Maine, last summer, in connection with their spreading copies of the Bible in all the hotels of our land. We bid these good folks "Godspeed in the name of the Lord." These Gideonites are doing a great work in this particular. No wonder Brother Peavey is a member of this band.

Rev. W. H. Hoople is also a member of the band of "Gideonites." William is usually identified with every good word and work. May this holy tribe increase! Amen!

Pastor Short would do good work if he could go about our Pentecostal-Nazarene churches to help establish many of our people. We not only need evangelists to stir up our people, but we need teachers also, who shall help establish many of our people. Each man in his own order. See Eph. 4: 11-16.

Every Pentecostal-Nazarene society ought to have such confidence in our denomination to keep straight on the lines of full salvation, that they should be willing, (yea, and glad to do it) to deed their church property over to them. Any other spirit or faith in any of our people, is not worthy of being called by our name. No real, genuine, unbiased, unprejudiced mind would think of doing otherwise. "Love thinketh no evil."

The Pentecostal-Nazarene churches here in the east were never more delighted with our church union, and church form of government, than they are now. Organized holiness churches can do so much better work for the cause they represent, than strictly independent churches can.

It is hoped that all our New England pastors will send for a good supply of the "Revival Number" of our Herald of Holiness, and a good number of the tracts of what our church does and does not stand for in her teachings. We ought to circulate thousands of the latter that many people may get their wrong ideas about us out of their minds.

Pastor Short is looking forward with great

pleasure when he shall have a church building for his people in which to worship. He says that if he can get such a church, that he will gladly have the church property properly deeded over to the Pentecostal Church of the Nazarene, which, to him, is the sanest and surest way of keeping our churches safe for the purpose for which they are built. Every sane man among us, who has our cause at heart, can not but see the good sense of Brother John Short, and would gladly do the same under the same circumstances. Amen!

We have just received good news from our Saratoga church, that Rev. Paul Hill has just accepted the call of the church there to become their pastor. Brother Hill will take the pastorate there the last of October. We congratulate our Saratoga church in securing this man of God as their pastor, and wish for him God's best in that peculiar and difficult field. Brother Hill has worked in Northern New York in evangelistic and pastoral work. God bless the Saratogians.

"KEEP ON BELIEVING."

A NOTE OF VICTORY FROM NEW YORK DISTRICT

We are glad to report an increase of missionary interest on this district. The W. F. M. Auxillary of John Wesley Pentecostal Church has been wonderfully blessed of God this past year, and we feel led to undertake the support of a missionary to China, and thus make it possible for a Pentecostal mission to be established in this greatest of all missionary fields. Learning about Brother and Sister Keihn, we gladly accepted the latter as our missionary, and there was great rejoicing at our last meeting, as we learned the decision of the General Missionary Board to send out these and others to their fields of labor. Arrangements were made to send balance of passage money, also support for one quarter, etc. This Auxillary has not only been the means, through God's blessing, of bringing in money that otherwise would not have been gathered, but also of greatly increasing the missionary interest of the entire church. We believe it to be God's will to plant an Auxillary in every church on this district, and that the missionary work would thereby receive a mighty impetus.

The missionary committee of the John Wesley Pentecostal Sunday school voted at a recent meeting to send fifteen dollars to Brother Campbell for oxen he so much needs, and ten dollars to Brother Tracy for a chapel for those dear native well-diggers, also five dollars to our dear Sister Gibson who is so earnestly and faithfully preparing to return to her field of labor with a better equipment for future service.

We are determined that every church on this district shall have a liberal supply of our new and blessed missionary paper, "The Other Sheep," and heartily unite with our leaders in praying, believing and working for a great forward movement that shall speedily bring this lost world to the feet of our Christ.

S. N. FITKIN.

WISCONSIN DISTRICT

Wisconsin is a mission field for our church; we have but one small church in the state. There is a need for our work there, and our work will provide a home for those who are of like precious faith that have no homes; preaching places for ostracised holiness preachers, and a nursery for our converts. We are aware that an appeal from a place so near as Wisconsin does not awaken the interest that an appeal would from foreign lands, but we make the appeal.

The writer, feeling called to pioneer our work in Wisconsin, appeals for aid to plant this work. I appreciate the many demands made upon our people and do not expect that you can answer every appeal, from "Samarita and the uttermost parts of the earth," but this is your Father's work, and I am your brother. Two hundred dollars placed in my hands now will enable me to properly support my family from whom I must necessarily be separated very much until the work is planted, and upon

whom I do not and can not impose the additional burdens of improper support. In order to properly plant this work much advertising and proper publicity must obtain. Now I appeal to the field, inasmuch as there is not any fund available to plant this kind of work: if this appeal fails to bring response, what then? We will wade in and do our work as best we can, handicapped, but we will win. Amen! A few nearby evangelistic services will furnish us the sinews of war if we can get them, although we would much prefer to spend all of our time in the field and will do so if the funds are forthcoming. We promise you not to be extravagant, not to put up at hotels, etc., but we are prepared by experience and by divine grace to suffer all things for Him who gave His life for me. You will find my ever-changing address from time to time by consult-

Passed to His Reward

JACKSON DEETS was born in Pennsylvania in 1834. He moved to Illinois in his early manhood, and twenty-two years ago came to California. He died October 21, 1913.

Brother Deets was a charter member of the Nazarene church at Upland, Cal. He gave the lots upon which the church stands; also the first three thousand dollars with which to start the church. He was greatly interested in our educational lines, giving largely to our educational institutions. He had a keen interest in every department of this work, but especially the Bible College, which bears his name.

Brother Deets was ready to ascend, and expressed his readiness and willingness to go a number of times. He gave directions as to his funeral, desiring that Dr. Bresee and W. C. Wilson have charge of the services.

The funeral services were held at his home church, at Upland, in the presence of a large assembly of people. A number were there from Los Angeles, Pasadena, and adjacent towns and communities.

As Dr. Bresee was in the East, Brother Wilson delivered the main address, assisted by Brothers Goettell, President H. O. Wiley, Professor Ramsey, Rev. C. E. Cornell, Rev. J. W. Goodwin, Rev. U. E. Ramsey, and Rev. Sampson.

The double quartet from the Nazarene University were present to do the singing.

His remains were laid to rest in the Bellevue cemetery to await the coming of the Master.

He leaves a wife and four stepchildren, a number of relatives, and a host of friends to mourn their loss.

W. C. WILSON, Dist. Supt.

ing the superintendents' directory in the Herald of Holiness. Never address me in the places where dated for one day, but at places where meetings are of longer duration.

Rev. F. J. THOMAS, Dist. Supt.

Marshalltown, Iowa.

OKLAHOMA DISTRICT ASSEMBLY

The Oklahoma District Assembly, held at Ada, closed Sunday night, October 26th, after a very busy week. It was one of the greatest assemblies ever held in point of attendance and from a deep spiritual standpoint as well. The district was divided east and west, the line of division being from the Red river on the Texas state line up the main line of the Santa Fe to Oklahoma City, thence up the main line of the M. K. & T. railroad where said railroad crosses the Arkansas river, thence up the river to the Kansas state line. Rev. D. H.

Humphreys was elected district superintendent of the Eastern Oklahoma Assembly, and Rev. S. H. Owen district superintendent of Western Oklahoma.

General Superintendent Reynolds as a presiding officer, greatly endeared himself to the people of the district, in his fair and impartial decisions.

The total membership of the two districts is 1988, gain of 356 during the year.

A committee was appointed to have the two districts incorporated under one head, "The Pentecostal Church of the Nazarene of the Eastern Oklahoma District and the Western Oklahoma District," and the property of the church, the Oklahoma Holiness College and the Nazarene Rescue Home to be deeded to the church at large of the two districts. Later a similar action was taken on the orphanage at Davenport. While all these institutions have been strictly Nazarene institutions, the deeds have not been in the name of the church at large, and this action was thought best for the good of the church at large.

The reports of the pastors in charge showed the district in a good healthy condition spiritually. These pastors have been faithful to their call the past year and the Lord has blessed them abundantly. Many of them have been pioneers in blazing the way of holiness in Oklahoma, and they have done a great work.

An oral report from the lay delegates was one of the delights of the assembly. Dr. Reynolds lays much stress on the importance of having a large attendance of lay delegates.

The Oklahoma District went on record to attempt to raise \$1,500 for the Publishing House interests to get that great institution out of debt by the next General Assembly.

The several rallies of the different institutions of the church were great feasts for the soul.

Especially was this true of the orphanage and rescue home. Sister Jernigan, superintendent of the rescue home, had with her two of her precious girls from the home who are taking the training course and almost completed as nurses, Valentine Smith and Neill Powell. Both recited and testified to the sanctifying power. Brother Jim Roberts, of Texas, had four of the orphan girls with him from Pilot Point, who sang and testified. Two of these, Dora Garin and Ola Donaldson, have calls to the foreign fields and are being educated for that purpose. Surely rescue and orphanage work pays. These two girls are the daughters of two women, the first ever taken into the home by Sister Jernigan when she had the Pilot Point home.

The missionary anniversary Sunday morning was a real treat to everybody. Dr. Reynolds preached a wonderful sermon on the subject of giving, and all were blessed. Brother and Sister Klehn, our outgoing missionaries to China, were with us and sang a few hymns in the Chinese language.

At the ordination services in the afternoon the following were ordained: Miss Essie Osborne, Peter Kiehn, W. P. Olin, G. O. Crow, H. P. Huffman, and Verge McCanlies.

ARRANGEMENTS:

Eastern Oklahoma District

- Rev. D. H. Humphreys, District Superintendent
- Ada, A. F. Daniels.
- Amos, To be supplied.
- Bellwood, Millcreek, Sulphur, L. R. Butcher.
- Bokhoma, Ft. Towson, Idabel, M. C. Coon.
- Bethlehem, Liberty Hill, Wister, E. A. Snell.
- Buckeye, To be supplied.
- Caddo, Meyer, J. W. Amlin.
- Collinsville, Oologah, Wann, Georgia Womack.
- Choctaw, M. E. Tripp.
- Davenport, Wanette, A. C. Gustin.
- Durant, E. C. Cain.
- Dripping Springs, Mollie Collier.
- Dale, McLoud, J. O. Orendorff.
- Henryetta, G. F. Haun.
- Hugo, S. B. Damron.
- Kingston, A. O. Duncan.
- Newberg, Shawnee, W. I. DeBoard.
- Okemah, To be supplied.
- Oak Grove, To be supplied.
- Pawhuska, To be supplied.
- Palmerville, To be supplied.
- Prices Chapel, Paw Paw, Sallisaw, F. C. Savage.
- Shay, To be supplied.
- Sunset, V. P. Drave.
- Willis Springs, Fannie Tanner.

Western Oklahoma District

- S. H. Owens, District Superintendent
- Altus, To be supplied.

Wall Texts!

We have just received a stock of imported cards with gospel texts, suitable for use in churches, halls, school rooms, or business houses.

The cards are white bristol, size 8 x 15 1/2 inches. The texts are beautifully lithographed in red, green, and gold.

The set consists of six texts, as follows:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"As for me and my house we will serve the Lord."

"Casting all your care upon Him . . . He careth for you."

"This is a faithful saying, Christ Jesus came into the world to save sinners."

"O Lord, I am oppressed . . . Undertake for me. Underneath are the everlasting arms."

Sold only in sets.

The set of six sent, postpaid, for

40 cents

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City,
Missouri

WICHITA, KAS.

Just closed a three weeks' battle at Bentley, Kas. People came for six and seven miles; some who had not gone to church for seven years. The Lord wonderfully poured out His Spirit upon us. Good crowds attended every service, and the hall at times would not comfortably seat the people. One lady of high standing in society came to the place we were staying and said she must have help; she was so troubled she could not sleep nor eat. Thank God for old-time conviction. Some got through to genuine victory. Thank God for the Pentecostal experience. I have unsheathed the sword and shall fight until I die. Hallelujah! Mrs. C. H. McCaslin was with me in the battle. My next meeting will be at Millerton, Kas., November 9th.

Mrs. HATTIE M. PUTNEY.

CHICAGO HEIGHTS, ILL.

About one year ago a Nazarene brother, J. F. McDougall, felt strongly impressed and led of the Lord to open up a work in Chicago Heights. After conferring with a number of good folks, who had the old-time fire and blessing, in regard to the matter, a small rear room of an old cast-aside building was rented. In this place they met regularly to pray, sing, and testify. During the summer just past, Sister Mattie Wines and Brother Elmer G. Anderson held a tent meeting and God wonderfully blessed their efforts. At the conclusion of this tent meeting, instead of returning to their former place of worship, they rented a larger room down nearer town, having a seating capacity of about one hundred people. Here a nice little mission was opened up where souls have been seeking and finding the precious Savior. A short time ago a letter from Brother McDougall was sent to District Superintendent L. M. Williams and I. G. Martin, chairman of the advisory board of the district, stating that the little band felt the need of permanent organization and were ready to carry on the battle at close range. As a result, Thursday

evening, October 23rd, the little flock and a number of friends rallied. Brother Martin was on hand, fully prepared to expedite matters, after a great season of prayer and testimony. The spirit of the meeting was such that the organization was completed almost before we knew it. Of course, now organized, they wanted a pastor, one that could lead them safely on to greater heights and deeper depths. Brother Martin, usually well supplied with ammunition, had with him just the man in the person of C. Warren Jones. After the meeting a stranger came forward and whispered that he was in touch with a people who had a church property for sale. Now, when you conclude reading this, just breathe a prayer for Brother Jones, his good wife, and this dear people.

A. G. CROCKETT.

REVIVAL MEETING

Some months ago, several of God's sanctified children living in Marion, Kas., hungry for a holiness meeting, also that their fellow men might be privileged to hear of God's great salvation, began to pray and plan, secured the Free Methodist Church, engaged Rev. W. R. Cain, of Wichita, Kas., as the evangelist, and set the battle in array October 9th. It was our aim to continue for ten days, but the attendance was so large, the interest so deep, conviction so pungent, while in the meantime quite a number were bowing at the altar for salvation, reclamation, and sanctification, that it was unanimously decided to continue another week. Our evangelist had the week already promised for a convention elsewhere, but for some cause it was called off, thus he was able to go on with the meeting. The tide ran high during the last week of the meeting, and several others, including a number of German Baptists, were added to the list who had already found "the pearl of great price." One German Baptist brother was especially highly favored—two of his sons were reclaimed and sanctified, also his wife and another son sanctified, nor is it strange at all that this very man was one most instrumental in the meeting. God doesn't overlook such characters. Before the close of the meeting Brother Cain organized the Marion County Holiness Association, with twenty-three members. Prospects are bright for doubling this number within the next six months. We began our regular weekly meetings at once, and expect to have a camp meeting next year. Brother Cain preaches in demonstration of the Spirit, lifts up the Bible standard, and emphasizes in particular, the dreadfulness of inbred sin and the blood of Jesus as its only remedy. We praise God for this gracious, old-fashioned, Holy Ghost revival.

C. W. CHERRINGTON,
B. B. REIMER,
ZACHARY TAYLOR.

INDIANAPOLIS, IND.

Yesterday was another big day in our church here. Big crowds, both morning and evening. In the morning service every available place was taken, and chairs were crowded into the aisles. Three came to the altar while we were singing the opening song, and all prayed through to shouting victory. Rev. Andrew Johnson, of Wilmore, Ky., who is on his way to the convention in Chicago, and on to Los Angeles, Cal., preached for us in the morning. He gave us a powerful discourse on "Organized Holiness." At the close of the service two came forward for prayer. Sister Edith White-side, of Portland, Ore., was with us and preached in the evening. The service was owned of the Lord, two kneeling at the altar and praying through to victory. Rev. John Martin, of Chicago, and Rev. C. W. Ruth were with us over the Sabbath. The battle is on. Pray for us.

U. E. HARDING.

GREELEY, COLO.

Yesterday (October 26th) was a good day for the Nazarenes of Greeley. God was with

us in the services. Four souls were at the altar, and three claimed victory. On with the fight.

L. E. BURGER, Pastor.

PROVIDENCE, R. I.

God is truly blessing us at the People's Pentecostal Church during this fifth and last week of special services with Brother John Hatfield. His godly life and deep, spiritual sermons, and unctuous prayers are deeply stirring us as a church; and during the remaining days of

Bargain Sale of Mottoes!

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



No. 348.

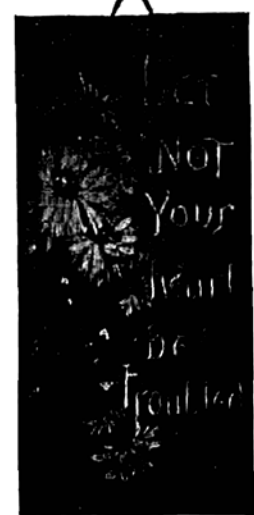
Size 8 x 14 in. Regular price, 25 cents.

FOUR TEXTS

1. *The Lord bless thee and keep thee.*
2. *Kept by the power of God.*
3. *Without Me ye can do nothing.*
4. *My help cometh from the Lord.*

SPECIAL PRICE:

20c each, 2 for 35c,
4 for 55c



No. 371.

Size 8 x 14 in. Regular price, 25 cents.

FOUR TEXTS

1. *Let not your heart be troubled.*
2. *Who shall separate us from the love of Christ?*
3. *The Lord hath been mindful of us.*
4. *Trust ye in the Lord for ever.*

SPECIAL PRICE:

20c each, 2 for 30c,
4 for 55c

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MO.

1913

this series of meetings we are expecting great things of the Lord. Sunday, October 26th, was a good day with us. In spite of the heavy rain, there was a good attendance all day, with seekers at every service. Sinners were saved, backsliders were reclaimed, and believers sanctified wholly. Praise the Lord.

A. K. BRYANT, *Pastor.*

SICKLERVILLE, N. J.

The work here is growing, and God is blessing us. We have some good holiness people who are holding up the banner. We are also growing in number, as two have joined us in church fellowship since we organized on July 28, 1913, one of them having been saved in one of our meetings since then. We are looking forward to building a church edifice, and praying that God will send in the needed means in the near future as it will be a benefit to the

Tracts

We are beginning the publication of Tracts, and have a small assortment of most excellent Tracts to offer. We will add others very soon.

FOUR-PAGE TRACTS

Money for Masses. A poem by Rev. Theodore E. Beebe.

Especially useful among Roman Catholics.

Saved in the Old-Fashioned Way; or, Budd Thomas the Daft.

This tract emphasizes the simplicity of salvation.

The Blood of Jesus. By Wm. Reid. Suitable for all classes.

Ye must Be Born Again.

Showing the necessity of the new birth.

The Grace of Giving. By C. A. McConnell.

Illustrating the true spirit of giving.

Preparation for the Journey. By C. A. McConnell.

A tract on the importance of preparation for eternity.

Price of Four-Page Tracts,
(Not Assorted)

20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

Five Steps to Entire Sanctification. By P. F. Bresee.

A very helpful tract for enquirers for holiness.

Shouting. By Bishop C. C. McCabe.

Mrs. Pickett's Missionary Box; or, Benefit of a Cent Apiece.

A very effective missionary tract.

The Masterpiece of Satan.

A tract on Christian Science. It is remarkably strong and effective.

Cripple Tom.

A lesson in devotion and fidelity to Jesus.

Price of Eight-Page Tracts,
(Not Assorted)

15 for 10c; 100 for 50c; 1,000 for \$4

Forty-Eight Hours in Hell. P. F. M. Lehman.

A 16-page illustrated tract

Price,

2 for 5c; 12 for 20c; 100 for \$1.25

Sample package containing one each of all the above listed tracts sent postpaid for

Five cents

PUBLISHING HOUSE OF THE
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2109 Troost Avenue
Kansas City,
Missouri

Lord's work here to have a church building, because sinners hardly ever come to meetings held in a private home.

V. B. PERSING, *Pastor.*

McGUIRES, IDAHO

Since returning home from the first district assembly at Boise, Idaho, the Lord has given us great victory. We have had nearly a constant revival. We have just closed a four weeks' revival at this place. The Lord manifested Himself in old-time slaying power. One young man was under the power from Friday night until Tuesday morning. He came through shouting victory, with the shine of God on his face. He is called to preach the gospel. He is now attending the Bible school at the First Nazarene Church at Spokane. During the meeting there were about thirty bowed at the altar. Brother Clyde Dilley, of Coeur d'Alene assisted us in the revival. One young man was saved last night.

GEORGE W. MEDLEY, *Pastor.*

SACO, MAINE

The Pentecostal Church of the Nazarene in this city is marching on to victory. Sunday, October 26th, was a red-letter day for us. Despite the fact that it was stormy on the outside, services were well attended. The writer preached in the afternoon on the divinity of Jesus Christ. The spiritual life of this city has been sapped by Unitarianism and every other ism of the devil. We purpose to exalt the Christ. One soul found Christ as his Savior while we were preaching. We are progressing in the divine things of God. I trust my friends shall not fail to pray for us. We are weak, but our God is strong.

J. J. BURNS, *Pastor.*

CUNDY'S HARBOR, ME.

Closed our revival meetings October 22d. The first meeting was held October 5th-12th, at Sebasco, conducted by District Superintendent Washburn. God was with us and souls went through to victory. Brother Washburn is a good evangelist, and was at his best in the meetings. On the 13th we commenced at Cundy's Harbor with Rev. C. W. Ruth, and what a time we had! We certainly grew in grace and knowledge, as we drank in the truth, from his sermons and Bible readings. Souls were saved and sanctified in the meeting. And although dense fog and rain prevailed during the entire meeting, the fog was lifted from souls that are today rejoicing in full salvation. Since the meeting closed, a young Baptist preacher has received the witness of cleansing and declares he means business for God.

I. D. ARCHIBALD, *Pastor.*

SANTA ANA, CAL.

When we began our work here about four months ago, we found but fifteen who were standing together. Though few in number, and passing through sore persecutions and misunderstandings, they were strong in the faith, saying nothing, keeping sweet, and looking to God to fight their battles. The Lord is wondrously answering.

About two months ago a number began to see things in the light of God, and as they truly are, and rallied to the church, and the fire began to fall. A month ago Rev. Edward F. Sherman gladly answered the call of God to make it possible for this church to have a month of revival meetings, sending to us Bro. James Elliott and wife and Deaconess Mary Whipple to lead on in the battle. Souls are being saved, and much conviction is upon the people. Nearly every night we hold open-air meetings in the central part of the city. Some nights we have as many as three hundred or more hearers. We have had Brother Elliott before in another field, as our evangelist, and we know of no better, when it comes to "blasting rock" and bringing things to pass. He is efficient in the church, in the open-air meetings, in homes, and everywhere. Sinners come to hear him, feel

miserable, get to God, and come through with a shout.

EDMUND M. HUTCHENS, *Pastor.*

Gift Books

for the

Boys and Girls



IMPERIAL SERIES

Cloth Bound; Cover Design

Price, postpaid,

Thirty-five Cents

ALMOST A MAN. By S. Annie Frost. 288 pp. Illustrated. Cloth.

A young lad left without a mother, learns some of life's lessons in the school of duty, and when adversity comes stands nobly in his place, not only "almost," but "quite" a man and a Christian.

ALMOST A WOMAN. By S. Annie Frost. 414 pp. Cloth.

An interesting story, meant to teach a lesson to girls just growing up to womanhood.

DICK LANGDON'S CAREER. By Mrs. S. A. T. Herbert. 288 pp. Cloth.

The story of a bright boy whose sorrowful experience through evil lessons in Satan's school is followed by the story of what he becomes and does when taught in Christ's school.

ADA AND GERTY. By Louisa M. Gray. 336 pp. Cloth.

A story of school life.

STEPHEN VANE'S TRUST. By A. L. Rouse. 393 pp. Cloth.

The experience of a southern orphan girl, entrusted to her father's college friend in New England. It runs through the Civil War, and is instructive and interesting.

JIM BENTLEY'S RESOLVE. By Lydia L. Rouse. Cloth.

The story of a boy whose father died a drunkard, who resolved, "I will never follow a bad example, and will shun everything that will unfit me to support my mother."

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2109 TROOST AVENUE
KANSAS CITY
MO.

The Great International Holiness Convention

By C. J. Kinne

THE great international holiness convention is now a part of the history of the holiness movement. It has been quite a number of years since such a gathering has been held. It was the most representative gathering of holiness workers we have ever attended. While the number in attendance was not so large as it should have been, yet they were there from many states, and represented many denominations and organizations.

In the discussions there was the utmost frankness in the statement of opinions and differences, yet through it all, thank God, there was a most blessed spirit of harmony. If there are those who have the notion that the holiness people are not one in spirit, it is their great misfortune that they could not have attended this meeting: for surely no one who enjoyed its sessions could hold such a view.

As for myself, I did not see how it could be possible for me to attend until in the providence of God it seemed necessary for me to go in the interest of the work committed to my hands. While I was much of the time engrossed with the care of the business, yet it was my privilege to enjoy a part of the convention. Owing to the nature of the errand on which I attended the convention, it had not occurred to me that I was going on anything but a business trip for the Lord. To my surprise and delight the Lord arranged it so that I was blessed and benefited by such sessions as I could attend. I feel richer for the convention, and will certainly be an enthusiastic booster for the next one.

You ask, Who were there, and where were they from? There were people from over thirty states, from three Canadian provinces, and from China, Japan, Korea, Africa, Guatemala, and India. There were present members of twenty-five denominations and a number of independent congregations. Over forty ministers and a large number of laymen of the Pentecostal Church of the Nazarene were there. Of course, it will be understood that the most of the people came as representatives of some holiness association or local congregation, as most of the denominations, as such, do not recognize the holiness work.

Many of the papers and addresses were of a high order, and were edifying to those who were privileged to hear them. The discussions were often lively and spirited, and always interesting.

Among the well-known leaders who read papers or delivered addresses were H. C. Morrison, J. W. Hughes, E. P. Ellyson, Bishop Oldham, P. F. Bresee, James O'Bryen, A. L. Whitcomb, D. F. Brooks, C. W. Ruth, L. Milton Williams, Joseph H. Smith. Dr. C. J. Fowler was chairman of the convention, and manifested a most beautiful spirit as well as marked ability

in presiding. His occasional remarks were apt, forceful, and a benediction to the meeting.

Pastor I. G. Martin and his people did themselves honor as the hosts of the convention. The members of Chicago First Church, together with the nearly four hundred visitors, furnished an enthusiastic congregation, which often filled the great church to overflowing.

Brother and Sister Harris led the singing, and there were also many special songs by others.

There was a general feeling that there should be a general gathering of the holiness people, regardless of denominations or associations, at least once in four years, and the following special committee report was adopted:

REPORT OF THE COMMITTEE OF NINE

We, the committee appointed by this convention to investigate the possibility of more fully unifying the various branches of denominational and interdenominational holiness work, would make the following recommendations:

First, that a series of evangelistic services be held under the conduct of our various associations, as fully as possible throughout the entire continent.

Second, we further recommend that another convention be held within one year, and that the "National" and "Southern," and all other associations and bodies organized for the promotion of holiness be invited to attend and participate. And we further

Recommend the appointment of a commission of nine, who, together with the said associations shall see that such interdenominational and inter-associational convention shall be held; and who shall arrange for the same. We further

Recommend that C. J. Fowler, H. C. Morrison, P. F. Bresee, W. H. Foshier, Fred Ross, W. H. Hoople, John Paul, C. W. Ruth, and Jacob Hoffman shall constitute said commission.

The Sunday Services

The great love-feast was led by Bro. C. W. Ruth, and was a season of great blessing. Just before the preaching a great tide of glory swept over the congregation.

Dr. C. J. Fowler preached from Romans 5:9. It was a marvelous sermon on the possibility of deliverance from sin. At its close there was a goodly number of seekers.

In the afternoon the praise meeting was led by Evangelist Guy L. Wilson. After a spirited and blessed meeting, it was announced that the committee of nine had decided to call a great holiness convention to meet in Cincinnati, Ohio, the latter part of October next year. The committee has arranged for Drs. Morrison and Fowler to make a tour of the United States, holding three-day conventions in the interest of the great gathering next year. This announcement met the hearty approval of the

convention. The secretary of the commission, Rev. C. W. Ruth, then announced that this tour and the necessary preliminary arrangements for the great meeting would require considerable money, and that they would ask for at least a thousand dollars. The convention was evidently ready to show its faith by its works, for in a very few minutes \$2,755 was pledged for the use of the commission.

Dr. Bresee then preached in his characteristic style, to the edification and delight of the great audience.

In the evening the brass band of Chicago First Church led a street march of five hundred people. The crowds desiring to attend the evening service were so great that an overflow meeting was held in a large hall, and this, too, was filled so as to turn away many. Dr. Morrison preached in the church and L. Milton Williams in the hall. Both meetings were the occasion of special manifestations of divine power, and many were at the altar seeking the Lord.

We doubt if there has ever been held a gathering of holiness people which has had the far-reaching results which this one bids fair to have. We trust that all Pentecostal Nazarenes will do all they can to further the preparations for the great convention next year. We are sure they will heartily receive and assist Drs. Morrison and Fowler as they go on their great commission. Let us all pray that the holiness people of every name and nation may come together next year in great multitudes, and ready to do anything which will further the cause of holiness.

Convention Notes

Dr. Bresee delivered a great address on "The Necessity of Organization." It was well received, and was the occasion of much favorable comment from members of the convention.

Dr. H. C. Morrison was late in arriving, but when he came was "in the fulness of the blessing," and gave some very sensible and helpful teaching as well as bringing encouragement and blessing to the meeting.

Brother Ruth was on hand as one of the committee of arrangement, and was Dr. Fowler's right-hand man in looking after the interests of the meeting.

It was gratifying to the many friends of Sister M. J. Harris to see her face and hear her voice again, after having been so near the better land.

It seemed good to see Bishop Oldham, Dr. Fowler, Dr. Morrison, and Dr. Bresee sitting together on the platform of a Pentecostal Church of the Nazarene.

It seems as though we could still hear Pastor Martin's happy and oft-repeated exclamation, "I'm feeling fine!"

The evangelistic meetings at night were seasons of refreshing, and many persons knelt at the altar seeking the Lord.

Bro. J. T. Upchurch made a splendid address on rescue work, and held some conferences with the many representatives of rescue work who were present.

The many holiness schools and colleges were well represented, and also the periodicals and literature which stand for the doctrine.

Bethany, F. W. Johnson.
Blackwell, J. H. Vance.
Center View, Canute, R. R. Riche.
Center, Glendale, Wichita Valley, L. A. Dodson.
Duncan, Marlow, Verge McCantles.
Erick, Eschol Valley, May, F. O. Short.
Eagle City, Longdale, Isabell, M. I. Barnum.
Edmond, W. P. Olin.
Fairbank, Pleasant Ridge, J. H. Gray.
Hollis, T. M. Cornelius.
Hester, Maum, Reed, S. C. Pritchett.
Liberty Hill, Tommy Hayes.
Norman, Mollie Collier.
Oklahoma City, Ponca City, J. I. Hill.
Prairie Gem, Woodward, H. P. Huffman.
Pleasant View, Ryan, J. S. Collins.
Skedee, V. P. Drake.

A. C. SMITH, Secretary.

GENERAL CHURCH NEWS

MANSFIELD, ARK.

Just home from the assembly. Found the

church in good shape, the people all looking for great things this year. Brother Brown was with us last night. The service resulted in pledges and cash for our Publishing House of \$31.00. We are beginning to see the need at the Publishing House to scatter holiness over the world. We are also stirred over the present condition at the public schools, and we want to get in touch with some good, consecrated teacher who is willing to sacrifice a little for God to teach a subscription school in our church. I pray our holiness schools will begin to turn out teachers for this purpose.

F. R. MORGAN.

VALDASTA, TEXAS

We have had a very good year. Brother

Coughran has served us faithfully as pastor once each month, and we have called him again for twice each month another year. Have built and paid for a nice \$300 shed, or tabernacle 40x60 feet, under which to hold our summer meetings. Rev. J. E. Gaar, of Peniel, Tex., assisted our pastor in our meeting this year, and gave some very fine and instructive Bible readings which were helpful to the church. We still have room for improvement, but by God's grace are going on from "conquest to victory," as the years come and go. Success to our great paper, Herald of Holiness.

Mrs. A. W. RULE.

CLIFTONDALE, MASS.

Tomorrow is the wind-up of our special

Don't Forget It!

Pastors and Sunday School Superintendents:

With the multitude of duties which press upon you, don't forget that the third Sunday in November is the day on which the Sunday schools are asked to devote the offering to the Publishing House fund.

It is important that you give the matter your attention and your hearty support. If our Sunday schools as a whole are given the opportunity, they will readily contribute the amount necessary to make the annual payment.

We are sending out a little booklet telling all about the Publishing House. We trust that you will put these into the hands of the members of the Sunday schools.

Announce ahead of time that the offering will be taken.

Give the Sunday schools an opportunity to share in this great work.

Yours, C. J. KINNE,
Publishing Agent.

meetings with Evangelists Ernest G. Roberts and wife, of Pilot Point, Texas, and we are expecting a great day. This has been a blessed meeting in spite of very wet weather and consequent reduced attendance. A goodly number of souls were at the altar and quite a few prayed through to victory; the old man was exposed and rooted out. The fire fell and saints shouted; prayers prevailed, the blood availed, the precious blood of Jesus. Brother and Sister Roberts are on fire with the Holy Ghost, and we wish them a warm welcome through New England. They begin at Peabody Pentecostal Nazarene Church on Tuesday, October 28th.

T. M. BROWN.

PORTLAND, ORE.

God is with us; His blessing is upon Rev. O. B. Ong, Quaker evangelist, who began with us last Sunday after the church had spent a week in prayer. There are seekers in every service. Six men knelt at the altar last night. Brother Ong is a spiritual, and fearless worker; plows deep, and sticks till victory comes. Our Sunday school is doing good work; the young people's society is alive, and our day school is a healthy child. Miss Dora Goozee, a sanctified teacher, has the hearts of the children, and is doing good work. The blood of Jesus cleanseth from all sin, the Holy Spirit abides. We have, many of us, read "Preacher and Prayer." If you have, dear reader, you are beginning to pray. With love to all from the Nazarenes of the First Church, Portland.

C. HOWARD DAVIS, *Pastor.*

BLOOMBURG, PA.

Glad for the privilege of reporting victory. Several have been to the altar this month and prayed through to God. Received seven new members into the church during the month of October. On the first of November we will enter into a four weeks' series of special meetings. We are trusting God for victory.

H. N. HAAS, *Pastor.*

ALLENTOWN, PA.

We spent three days with the Nazarene Mission people in this place. God has got some of the very best people on earth in this mission. The Nazarene Mission is located just about one square from the church where I was converted seventeen years ago. Oh! I never shall forget the place where I was "born again." Mr. and Mrs. Harry Handwerk, who were members of my church in Leighton, Pa., are now living in Allentown, and they, with my mother, and the pastor, Rev. Jonas Trumbauer, besides a number of others, are deter-

mined to push the battle on to victory. Glory! God gave us wonderful meetings while with them last week. Pray for them.

H. N. HAAS.

PORTLAND, ORE.

The fire is burning at the First Pentecostal Church of the Nazarene in Portland. About sixty seekers at the altar Sunday. Wonderful demonstration of the Holy Ghost. Thank God for victory! The precious blood of Jesus covers.

PERRY P. STRINGER.

YORK, NEB.

We are in meetings at present, and have run for three weeks. Will close Sunday. The Lord has been blessing His people abundantly, and a few have paid the price, being reclaimed or sanctified. Will likely hold another meeting at a station six miles from York in about two weeks. Then we go into a meeting at Belleville, Kas., November 24th, for three weeks. We are looking to God for souls, and expecting Him to open the way for us to get a church house.

MINNIE and THEO. LUDWIG.

BARNESVILLE, GA.

The Missouri campaign was one of the most marvelous I ever witnessed, resulting in scores of conversions and sanctifications. Bro. Ed Galloway, of Peniel, Texas, was with me.

We came to Georgia in September. Had gracious victory at Claxton; organized a splendid church. At Glennville—well, we came off from there without backsliding. Began here October 24th, to continue till November 9th. The District Superintendent wants us in a number of meetings, but we may not stay. Brother Galloway is my co-laborer, and no better could be found anywhere. My eastern address is Kansas City, Mo., care of Publishing House, 2109 Troost Ave.; western is at Santa Rosa, Cal., Rte 5. God bless the HERALD OF HOLINESS. It is a delight to secure subscribers for such a paper.

FRED ST. CLAIR.

BLOOMINGTON, TEXAS

Have just closed a meeting at Bloomington with Rev. F. C. Beakley, pastor of the Pentecostal Church of the Nazarene. There were about fifty professions, and a number of excellent men and women were taken into the church. Every service was blessed of God, and a spirit of victory was one characteristic of the entire meeting. I consider it one of the best meetings God has given me this fall. Brother Beakley is one of the finest young men we have in this state. He is a success as a pastor, and keeps a revival spirit on his people. He had the work in good shape when we began the meeting. The people of all professions have the utmost confidence in him, which fact had much to do with the success of the revival.

Our little band here are most loyal and faithful souls. God is blessing them, and making them to be the salt of the earth. During the first of the campaign Brother Jarrell, of Bowie, was with us as leader of song. He is a fine, sweet-spirited man, a splendid singer, and a good worker in a meeting.

We are now opening a battle at Bayside. Interest is good, several having requested prayers; crowds are fine.

Those wanting me, write me at Peniel.

R. T. WILLIAMS.

NEW BEDFORD, MASS.

The Pentecostal Church of the Nazarene in this city is victoriously and triumphantly pushing the fight for God and souls. We are having wonderful times of salvation. The glory and power is on all of our services. A good part of our church visited the parsonage last Wednesday night in a pouring rainstorm, to show their love and kindness to their pastor in a material way. An enjoyable evening was spent, closing with songs and prayer. We have some of the best people in the movement in New Bedford. We pray God to increase the number.

F. W. DOMINA.

As Others See It!

Having sent out samples of the *Revival Number* of the HERALD OF HOLINESS in advance of the regular mailing, we are in receipt of a telegram from Los Angeles, as follows:

Sample of *Revival Number* HERALD OF HOLINESS received. Splendid! Full of red-hot truth and inspiration! A credit to any Publishing House in the world! It ought to have a circulation of 500,000 copies.

C. E. CORNELL.

Enough said. Send in your order by return mail. We will supply any quantity ordered before December 1st.

Yours,

C. J. KINNE,
Publishing Agent.

DANVILLE, ILL.

Good meeting here. Last night seven were taken into the church. Altar full. A time of salvation. Pastor and church encouraged. Meeting will run another week. Have been going two weeks with souls saved and sanctified.

B. T. FLANERY, *Evangelist.*

Olivet, Ill.

LITTLE ROCK, ARK.

The Lord is still with us in power and salvation tides roll on. Since returning from our delightful Assembly at Delight, we have been in a good meeting with District Superintendent C. B. Widmeyer of Colorado District, as our evangelist. His services have been much appreciated, and some definite salvation results have been realized. On account of sickness and bad weather the attendance has not been as large as usual, but attention has scarcely been excelled. The outlook for the future is unusually promising. Our faith in God and the church was never stronger, and our experience never deeper and sweeter.

JOS. N. SPEAKES, *Pastor.*

SO. MANCHESTER, CONN.

I began revival meetings with our church here a week ago. The interest is increasing. The attendance has been very good. Many new people are coming to the services. Brother Goldberg, the pastor, has done good work here, and is loved by his church. We are in need of more good pastors. We are looking for good results, for the Lord of hosts is manifested in the meeting.

F. W. DOMINA.

PRESCOTT, ARK.

We are at Prescott holding a meeting. The devil is wide awake and doing his best, but Jesus gives the victory and souls are finding God. It rained yesterday, but people came, and two got sanctified. We are expecting great things from the Lord.

H. W. and N. A. HANSELMAN.

MALDEN, MASS.

The Lord is with us. Souls are finding God. Last Sunday evening some were seeking the Lord after Brother Borders gave one of his stirring messages on the danger of putting off salvation. About \$2,500 in cash has come in on our mortgage fund this year, "and the end is not yet"! Amen! On with the fight!

LEBOY D. PEAVEY.

DONALDSONVILLE, GA.

Just closed a series of revival meetings at Boykin, Ga. God was with us in great power. Some of the best people in the country got the blessing. To God be all the glory.

I thank God for the HERALD OF HOLINESS.
S. M. STAFFORD.

HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene. Published every Wednesday.

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

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PULLMAN, WASH.

Last week was spent in a basement, at Pullman, Wash., with Rev. James Mailley, pastor of the Pentecostal Church of the Nazarene in that city. In February of this year he gave up the pastorate of the Christian church and a good salary, in the same city, to join the Pentecostal Nazarenes, and take the pastorate of thirteen Nazarenes without any stipulated salary. They have no place of worship, except in the basement of the residence in which the pastor lives, this being furnished by one of his loyal members. The basement is nicely fitted up and will seat about seventy people; but God meets with them, and is prospering them and the prospects bid fair for a strong Nazarene work in Pullman, though it will mean sacrifice, toil, suffering, and patience — all of which are to be found in the person of Brother Mailley. They certainly have the right man, for Pullman is a college town, the State University being located there; and it is full of everything but sound doctrine. Brother Mailley is an A. M., and has a strong personality. He is a man of rare gifts, and is clean and straight, and will not countenance wrong or sin anywhere. He is backed by thirteen clean, loyal, spiritual men and women, who are self-sacrificing. R. A. Emerson, at the head of the Emerson Mercantile Co.; Bro. Dick Parr, and Professor House, and some other noble souls compose his crowd.

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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.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
Kentucky District Assembly, Newport, Ky.,November 13-16
Alabama District Assembly, Jasper Ala.November 20-23
Sailing date (on S. S. Tenyo Maru).....December 16
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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F. J. THOMAS.....Marshalltown, Iowa
Milwaukee, Wis.November 6
Edgerton, Wis.November 7
Montfort, Wis.November 8-16
Livingston, Wis.November 22-30
Madison, Wis.December 6-15

I never preached in a place where there was more of the Spirit manifest: it was free as heaven, and souls were convicted, and all were blessed in the services.

The great need is a larger place of worship. We are planning for a month's campaign there in the future, and we expect a revival of great consequence.

J. B. McBRIDE, *Evangelist.*
Rte. 1, Box 225, Pasadena, Cal.

MANCHESTER, N. H.

We are glad to report victory for this church. The Lord is blessing and saving souls. We had a glorious time all day Sunday. The Lord is blessing the efforts of our pastor, E. M. Jodrey, and our assistant pastor, C. L. Knight. The church is marching on to victory.

I. M. H.

PASADENA, CAL.

The Lord is greatly blessing us at First Church. We closed a three weeks' tent meeting in connection with Sister Gordy of the Penel mission last Wednesday evening, with four definite seekers at the altar. A number got through during the meeting. Bro. E. W. Hinchman and others did most of the work while we were sick.

We opened a tent meeting last night in another part of the city, and had a fine attendance and spirit, and expect victory. Several have prayed through at the altar each Sabbath,

and last Sunday we received five new members into the church. The church is united and on fire for souls, and we are all looking to Him for a continual revival and onward march this coming winter.

A. O. HENRICKS, *Pastor.*

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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