

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, Mo., OCTOBER 22, 1913

NUMBER 28

EDITORIAL

TRANSFORMATION BY THE GOSPEL

WE NEVER tire of contemplating and urging upon others the evidential force of the marvelous power of the gospel to transform men. From sin, savagery, sensuality, and the hardest and most hopeless unbelief God can change men to the humblest, meekest, most trustful and loving disciples of His Son and our blessed Savior. What can unbelief say to this? How can they answer this argument? With what will they meet this transcendent fact transpiring before our eyes somewhere daily? Here is a fact, not a theory. Here is a definite conclusion, not speculation or philosophizing. Here is a transaction contradicting the whole trend of life, all the power of habit, all the habits of thought, and all the skeptical theories of men in all the ages. What, we insist, will doubt or unbelief do with this array of evidence? Will they yield? Will they confess to the power divine? Will they admit that a power above the human has appeared and accomplished this marvel? Honesty, candor, consistency, self-respect will compel a verdict in favor of the cross of Christ. Man must bow to the inevitable and unanswerable force of such testimony. There is not a skeptic who would not hang a prisoner on trial on one half the testimony furnished by this fact we here present.

Mrs. Stewart, writing from the fields of savagery in Africa, is quoted in the *Wesleyan Methodist* as giving a remarkable case of the conversion of a savage. She said she had had in her kitchen one of the most incorrigible savages of whom she had had any experience. He was her perplexing problem by day and by night. He was an artful deceiver and accomplished liar, belonging to the wily ambush warrior type of East Africa. She said it seemed impossible for him to open his mouth without uttering an untruth. She had had long experience with savages, and had learned great patience with them, and had always been rewarded by witnessing sooner or later some change for the better. She was greatly disappointed with this son of the wilds, and nothing but her past experience prevented her from considering him hopelessly depraved. This was truly a desperate case, and one promising no hope save to the loftiest and best tested faith and patience.

Her reward finally came, however, in this difficult and discouraging case, for he was beautifully saved one day, and Mrs. Stewart declared she had never seen such a miraculous transformation in any case before. Here is only one of thousands of such cases which have occurred and are occurring constantly of such transformations. God is vindicated and Christ is honored in these marvelous trophies of grace whether men will yield and believe, or will stubbornly refuse belief and continue to stultify themselves and abdicate their reason and advertise themselves as lunatics or fools or knaves.

There is not a court in Christendom which requires for conviction one half the conclusive evidence, which is furnished of the claims of Christ in a single case of such transforming power. These witnesses live and move among these unbelievers and rejecters of Christ every day, and yet they persist in their unbelief against the evidence of their own eyes, ears, and the acknowledged verdict of multitudes of others who surrender to this incontrovertible testimony.

The church must not lose sight of the fact that in this transforming power of the gospel is her chief credential and her great reason for existence. It is to save men we are

called, and saved men are the unanswerable argument with which to meet unbelief. Many will not then believe, but multitudes will, for this is after all the conclusive evidence before which men bow and surrender. It is when they see their fellow men, as weak and depraved as themselves, suddenly, by some mysterious power delivered and transformed marvelously into other and radically different men that sinners surrender and cry out for such a power to take hold of them. We are not to bother ourselves about answering skepticism by philosophy and metaphysics and argumentation. These skeptics follow the business of such arguing and are never so happy as when they can beguile us into such a course. It is when confronted with such evidence as we are discussing that they will yield if they ever yield at all. Our preachers may as well learn that they will never convince skeptics by advertising their vicious wares in their pulpits and apprising people, especially the young, with the fallacies and sophistries of unbelievers who might never have heard of them but for their unwisdom in thus leaving the best ground for meeting all gainsayers. The Blood is its own defense. Exalt that and let its power be demonstrated in real salvation work, and you may rest content that God will take care of the rest.

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MOSES COMING TO HIS OWN

MOSSES has been the butt of much cheap ridicule among unbelievers of the Ingersoll type, and of the pseudo-evangelical higher critics within the church for long years. Steadily Moses has held his place amid all this clash of tin-horn artillery and pop-gun fusillade. The meanwhile, archeology, in her every deliverance in stone and slab, has verified Moses and confounded his enemies within and without the churches. The refutations of the boasted scientific contradictions of Moses so insistently thrust in the faces of devout believers has been enough to make these skeptics hide their faces in shame. While many of the scientists have seen the light, and have begun to retreat in good order, many of the unbelievers among the church folds continue their futile attacks against the Gibraltar of Truth to the mortification and sorrow of true believers everywhere.

A great New York paper recently referred editorially to the remarkable fact that the hygienic teachings of Moses are in accord with the result of the scientific investigations of the present age. Dr. I. L. Nascher, of Boston, whom a great metropolitan paper has declared to be an authority on longevity and health, has put on record the declaration that the Jewish sanitary laws have an important bearing upon the prolongation of life and the prevention of certain sclerotic diseases.

We believe it is undenied that the Jews are physically superior to other peoples among whom they dwell. British life insurance companies recognize this fact, and give to Jews a lower rate than to other nationalities. Is it not a legitimate inference that the remarkable longevity and superiority physically is due to the observances for many centuries of the Mosaic hygienic and sanitary laws of the Jewish race?

We have referred before in these columns to the legislative code of Moses which has become the model and the foundation of all other systems of legislation of the world. Competent critics who have compared the Mosaic code with the other codes of the world now come forward and declare that only by

believing in the divine inspiration of the great Jewish law-giver can an adequate explanation be found for the fact that his teachings are perfect while in all other earthly codes there are numerous errors and imperfections.

Archeology, which was once the scarecrow of the little preachers in big pulpits and big college chairs, because skeptics and infidels regarded it their chief means of discrediting the Bible, has in recent years become the real Gibraltar for the vindication and verification or corroboration of the Bible. The researches of archeology furnish now arguments from which there is absolutely no appeal of the accuracy of the Mosaic writings and of later books of Scripture.

All these facts are certainly refreshing, and to such as need it, reassuring on these vital questions. Personally the writer has never needed such reassurance. His experience of grace in his heart, under the direct work of the Spirit of God, so established him in his faith in God and in His Word as to render him perfectly satisfied with God's declaration, and he felt he had a kind of assurance within that he had not followed cunningly devised fables, but had been unerringly dealt with by a God who could not deceive or be mistaken, and who did not have to leave Himself to be revised and corrected by the researches and discoveries of frail, sinful and fallible men.

No, thank God, we are safe and sure on the old foundation of Moses and the prophets and of Jesus and the apostles without the aid of modern disputers and gainsayers, whether of the blatant sort of bald atheists or of the more dangerous breed of Russellism, higher criticism and divers occultisms too numerous to mention. Back to the naked, old Bible in its entirety as God's infallible and all-sufficient rule of faith and practice!!!

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"BACK TO RELIGION"

AN ARTICLE in the Harvard *Theological Review* has the above caption, in which it earnestly stresses the query what it is that is driving men back to religion. It is frankly admitted that for many years past there has been a decided and sad trend away from religion. People in vast multitudes have swerved away from the religion of their fathers and mothers and gone into skepticism, agnosticism, or some form of unbelief. Very many who thus lapsed in their belief did not, however, remain out of all church folds. Man is a religious animal, and can with extreme difficulty be satisfied with a bare negation. They want and must have a religion of some name or character. It is from this army of malcontents or dissenters from the churches that Christian Science and kindred cults have gained their marvelous growth of late years. Disappointed in some evangelical church, failing to get the needed food in them, or to find in their teaching and their spirit what the soul longs for and must have to live and grow spiritually, these persons who thus lose their faith and surrender their church relation are easy victims to cults which promise much, and they go with these only to be the further disappointed in the end, and even worse hurt than in their first declension.

There are doubtless other reasons for the defection of a great many such people, but we believe we have cited the chief source or cause of the immense defection from the churches, and from the faith of the fathers. A true evangel of salvation from all sin, and the power of God to fully keep the thus saved from all sin—this is the message and the gospel which men need, and which will win when it can succeed in reaching them.

It is claimed in the article referred to above that there is a decided trend back toward the religion of the Lord Jesus Christ. Many of these wandering ones have failed in their quest and are turning back toward the only haven where true rest can be found, in the bosom of their Lord and their Redeemer, Jesus Christ, as He is proclaimed in the church. How important that these churches have ready the food convenient

for such weary, hungering souls. We fear that many will meet a new and tragic disappointment again, and for such we fear the direst consequences. Men's souls will find an end to their quest for the rest of faith. They will refuse to be trifled with ere long, and in disgust or downright infidelity will turn from all religion as deceits and frauds, and drift hopelessly into the mad waves of unbelief and sin and mental chaos and gloom.

What a responsibility is thus placed before the churches of the country to meet aright these returning doubters and disappointed ones. How important that they be fed with real gospel food which alone can satisfy the soul and fulfil its vision and intuitive needs. How appalling the thought of a church set for the solitary purpose of guiding these imperiled mariners on the sea of life, turning them away from the only haven and starting them awry on the way toward the reefs of greater doubt and unbelief, and of final and irremediable shipwreck and eternal ruin. We had rather be the worst gambler in the haunts of sin in any city, or the best-known and most widely-patronized bull-necked, white-aproned proprietor of some notorious saloon, than to be a bishop or a leading preacher in such a church as misleads or fails to feed aright such souls as we are discussing. The appalling situation only emphasizes the more loudly the great responsibility resting upon those who are offering the full gospel to dying men everywhere and from every quarter. The facts are but a call to us to go to our knees, and from our knees to our pulpits, baptized afresh with holy fire and zeal for souls, to continue to declare the whole counsel of God from every hilltop and valley, from every street corner and in every slum district, and in every mission and on every possible occasion anywhere and everywhere.

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LIVING BOOKS

PAUL talks about "living epistles known and read of all men." It is the same as if he had called disciples living books to be read of men. It is a fact that Christians are the Bible which the unsaved read. They look at us and read us to determine what credence they will give the claims of the Holy Bible. What a tremendous responsibility this shows is resting upon us in the premises! How careful ought we to live who are thus read by the unsaved! How we should endeavor to walk as our blessed Master walked amid the hills of Galilee and the shores of the Jordan and the lakes, that lost men might find in us the way clearly blazed to lead them out of the meshes and despair of sin into the sunlight and glory of the divine presence and life!

To be the very best "living book" we must be at our very best in every way for God. We must seek evermore to have scrupulously clean hands. We must keep our hearts with all diligence, remembering that it is out of the heart that the issues of life proceed. We must linger much in prayer before the throne for God's enlargement of us, for His blessing upon the unsaved in this and in all nations, for our rulers in church and state, for the sick, the poor and needy, for the widow and the fatherless, and we must keep ourselves absolutely unspotted from the world. There must also be a great care by the reading of good and elevating books and the encouragement of others to the same habit, to refine and elevate our taste and our horizon, to enrich our minds with useful information and to enlarge the circle of associations and associations for the wider influence for God. Whatever will enlarge the circle of our influence and the character of that influence is not only a privilege but a sacred duty which we can not afford to neglect. That wide reading will do this can not for a moment be denied.

Let us take heed and seek to be both "good, living books," and also "lovers of good books." Thus will we best meet fully the requirements that we are to let our lights shine that others seeing our good works may be led to glorify God.

THE EDITOR'S SURVEY

"A GOOD FORGETTERY"

Happy indeed is the man who has learned well the grace of forgiving and also of forgetting. For complete deliverance from unforgiveness we need to forget as far as possible everything said or done adverse to us. There is absolutely no good to come to us by remembering these things, but great blessing is sure to come to us as well as to those offending or injuring us by our practicing diligently the art of forgetting things. Dr. Lyman Abbott has felicitously coined the word "forgettery," which we urge upon all who would become real Christians well worth while. Remembrance of evils done us is too frightfully close to revenge, or at least renders the exercise of that ugly and ruinous passion too easy. We must, if we remember these things at all, remember them only to pity and pray for the offenders. This is the best way to help them and protect ourselves from injury in the premises. An exchange says:

A nobleman of Sweden possesses a book in which three statesmen have written their views about forgiving and forgetting. Guizot at the age of eighty wrote: During my long life I have learned two wise lessons: one is, to forgive much; the other is, to forget nothing. Beneath these words another noted Frenchman, Thiers, wrote: I have found that a little forgetfulness does not injure the sincerity of the forgiveness. And then the German statesman Bismarck added his word: During my life I have learned to forget much and also my own need of forgiveness.

DeLeon, a distinguished theologian, poet and teacher of Spain, was accused by the Inquisition of translating a part of the Scriptures into Spanish and of criticising the translation of the Vulgate. For this he was imprisoned in a dark dungeon. On his release at the end of five years he was restored to his professorship. The eager crowd that came to his first lecture was amazed to hear him begin, "Yesterday we were teaching," etc. He was great enough to forget the intervening years of misery.

Well says Dr. Lyman Abbott in the Outlook: The praises of memory have been often sung. But to be able to forget what should be forgotten is as advantageous as to be able to remember what should be remembered. We praise a good forgettery. Forget your enemies. Forget the wrongs that have been done you; the insults that have been offered you; the injuries you have suffered. Or remember them only to seek out some reason for helping him who wronged you. You have vowed that he shall never have an opportunity to insult you again. Right. One way is to avoid him. The other way is to make him your friend.

BIBLE MATHEMATICS

It is safe to stand by Bible mathematics. An elderly and most amiable Christian gentleman once gave what we would denominate a useful solution of a problem in Bible mathematics when he advised how to reduce our troubles by two-thirds—at least with very many people. This venerable saint said to a friend:

You wonder that nothing seems to annoy me. Some people, you know, have their trouble three times—first in anticipation, next in experiencing the reality, and lastly, in living it all over again. But I made up my mind that to have troubles once is enough. So now I wait till the disaster befalls, and then I think

about it as little as possible, unless I can in some way remedy it, and forget it as soon as I can. I have found out that it isn't really worth while to be disturbed, especially by an occurrence that can not be helped. Thus I escape two-thirds the worry I would otherwise have.

IMMORTALITY AND SCIENCE

The blessed Word of God sounds only one glad note on immortality, and that is one of absolute certitude as to the fact of the truth. Christianity has steadily maintained undimmed this glorious fact amid all the doubts and assaults from any and all sources through the ages. Men have questioned as to the how and the wherefore, and have raised a thousand quibbles about it as can be done about anything whatever, but these have never disturbed the serenity or the assurance of

CAN YOU?

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Can you put the spider's web back in place
That once has been swept away?
Can you put the apple again on the bough
Which fell at your feet today?
Can you put the lily cup back on the stem
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape
And the grape again on the vine?
Can you put the dewdrops back on the flowers
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flower again in the husk,
And show me the ripened wheat?
Can you put the kernel again in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume again in the vase
When once it has sped away?
Can you put the corn silk back on the corn,
Or down on the catkins, say?
You think my questions are trifling, dear,
Let me ask you another one:
Can a hasty word be ever unsaid,
Or a deed, unkind, undone?

Selected.

Christendom. Now comes the declaration of a great scientist, uttered at the meeting the other day of the British Scientific Association, in the person of Sir Oliver Lodge, president of the Association. He declared that we are on the verge of demonstrating that personality continues after death, and pronounced his belief in immortality. As already indicated the believer in Christ needs no scientific confirmation on this subject. He believes that Jesus Christ brought life and immortality to light through the gospel. He believes that life is more than mere existence, but is eternal and moral and spiritual in its susceptibilities and designs and possibilities and destinies. The *Christian Observer* says with truth and force:

Life is more than mere existence, and the fact that every man is to continue to exist beyond this life would bring no comfort if he were told by divine revelation about the quality of that future life and how it may be made a happy and not a dreadful experience. Now that Jesus Christ in His gospel has brought life and immortality to light, we understand

that for the redeemed—for those who repent of their sins and look for salvation to Christ alone—death can have no terrors and immortality will be found to be perpetual blessedness. We need not grope in the gloom of a hall light nor go back to Socrates or Plato for intimations of immortality, remarkable as were the speculative prognostications of those early Greek philosophers; for Jesus Christ, who came from the presence of the eternal Father, has revealed the possible felicities of the other world for those, and those only, who trust and obey him as Savior and Guide here below.

PERIL OF MINISTERIAL UNFAITHFULNESS

The calling of the Christian ministry is the most profoundly important and the most responsible and honorable which human beings could receive from any source. The preacher's position is one of tremendous responsibility and of as great delicacy. There is no surcease from this burden but every moment of his life the preacher is a watchman, a shepherd, a keeper, a guide, a leader of the people. The inattention to duty, or neglect or failure of vigilance at any time is liable to be most serious and to have eternal consequences to follow. There is no other position in life possible with such ceaseless and delicate burdens of responsibility for others resting upon it. Every delinquency or neglect of the preacher carries in it imminent peril to souls whose weal is wrapped up in the unceasing faithfulness of the pastor. God alone can equip frail men for such a work and for such a burden. The momentary and unceasing responsibility of the preacher is illustrated in an incident related by an exchange. The preacher is the clock upon whose accuracy and fidelity much more than serious inconvenience hangs. The results in his case are tragic, because relating to eternal destiny. Truly may it be said:

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Savior's hands.

The incident is as follows:

A little clock in a jeweler's window in a certain western town stopped one day for half an hour, at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another; workingmen and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock stopped. Never had these people known how much they had depended upon that clock till it had led them astray.

SUMMONED TO BATTLE

Christianity is not simply something to be enjoyed, albeit it is the most enjoyable thing in the world. It is not a mere luxury, though we do luxuriate in it. It is not to make or allow us to remain weaklings, though the weakest of us may enter it and become the heirs of all its

strength and blessings. It is a summons to a warfare long and severe, and with tremendous issues at stake. This is the most strenuous age in the world's history. The need and the possibilities of grace are greater today than ever before. There are greater possibilities for an individual's Christian service today than ever before. For this reason sometimes a thoughtful Christian feels he had rather live today than to have lived at any other time in the world's history because life means so much more than ever before. For this reason God needs today pre-eminently men of force for His work. They must have courage and heroism and nerve to dare and do and die if need be, for the Master's cause. Just such warriors He will make of us if we will enlist in dead earnest for the warfare, and allow Him to have His way with us. Says *Zion's Herald*.

In every age God has worked with men of force. It is true that He may welcome weaklings into His kingdom, but it is only that He may thereafter make them strong to do His will. Christianity spells not effeminacy, but efficiency. When some one expressed surprise at the energy and initiative displayed by a certain servant of God, the latter explained his course by saying: "When I became converted, I put off the old man; but I did not put on the old woman!" To be a Christian is not to be coddled, petted, or exempted, but to be challenged, demanded, mobilized with others for service. Christianity is not a lullaby or a sleeping potion, but a bugle call summoning to attack and to advance.

KNOWING GOD—ITS SIMPLICITY

Some people seem slow to learn that to know God is not a scientific process, and requires no technical knowledge or elaborate college course or great sum of learning. God is known by the heart, and not primarily or profoundly and effectually by the head. The head can never know Him truly until the heart has bowed to Him in loyal acknowledgement and espousal. A moment's reflection will show not only the truth of this, but the necessity underlying it. It is essentially true of a religion for the masses, to whose benefit every individual is entitled who meets the conditions. Were its benefits not conditioned on the simple faith and heart surrender of the individual, but rested upon some learned or technical grounds, how very few of the intended beneficiaries of the precious, vicarious work of our Savior would ever be able to realize or appreciate these blessings. We are glad this is so, and that every child of Adam, however ignorant or unlearned, however humble or unknown and obscure, may come into all the wealth of this glorious inheritance in the blood of Christ Jesus the Lord. Dr. Jowett says:

Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through

the act and attitude of faith. Faith is more than mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.

WHERE IT IS FOUND

It has been the quest of the ages to know where true rest is to be found. Divers answers have been rendered to this query, most of which have been entirely misleading. Some men seek it in travel abroad over the world, but, surfeited with the vain sights and sounds and wonders of this big world, they return disappointed and sad over the failure. They are led to say with Montgomery, after their fruitless world-wide search: "Twere vain the ocean depths to sound, or pierce to either pole." We find it not in human learning, or in wealth, or in high social or official position. In all these altitudes we find discontent, disappointment, and failure. There is needed a high and holy, altruistic purpose in life to secure real joy and contentment, and this is established within us only by the work of the Holy Spirit of God. The man alone who ceases to live for himself, and who devotes and delivers himself for the weal of others finds real soul rest. Multitudes have proven this true from personal experience, as did the man in the following incident from the *Presbyterian Examiner*:

A correspondent tells of a conversation with a fellow traveler. The latter once had a wife, but she had passed away. He had a son who was a fine fellow, but in a business which kept him away from his father. He had nothing much else but money, and was almost constantly traveling to find some satisfaction in life; and, as he himself put it, he was "playing the game hard," but found little real satisfaction. If only he had a great purpose, a great task to work out, how much more enjoyable would be his lot! There is no true satisfaction except in service.

EQUALITY AND LIBERTY

Equality and liberty is the desire and the dream of multitudes and in good earnest they give themselves to endeavors for their securement. It must be remembered, however, that righteousness must precede these most desirable conditions. It is just here we have our contention with the demands made of late upon the church and the ministry, and the tendency too often in the church and the ministry to thoughtlessly yield to the misguided clamor. All social and economic reforms, however much needed and right in themselves, must be preceded by and founded upon righteousness, and righteousness comes only of honoring Christ, who died to make it possible and to spread its benign principles among the children of men. Those labor in vain who spend and are spent in the efforts for equality and liberty among men, but who ignore or pour contempt upon, or regard as secondary in

their claims the rights and demands of the Christ. Let it be burned in the minds and consciences of men everywhere that righteousness is the first thing, and must ever precede all other ends or immunities however desirable and proper in their places. The *Presbyterian* says:

This nation obtained both liberty and equality, and she struggles to maintain it. There is another quality without which neither of these others can be maintained; that quality is righteousness. We have put equality and liberty first; this reverses the true order. Righteousness comes first. A people can never have equality and liberty soundly and truly established until they have righteousness. We have overlooked this order, and have neglected righteousness. But the time is now at hand when we must emphasize righteousness or perish.

THE CHRISTIAN AND HIS VOTE

Long and wearily have men striven to justify the marvelous feat achieved in practice of separating the Christian from his vote. God joins indissolubly the Christian and his ballot, and what God hath joined together let no man put asunder. Unfortunately, men do separate these in practice, but at their sad peril. Such an attempt seals the doom of the Christian in the forfeiture of his inheritance in Christ as a believing child. A man can not be politically corrupt and personally clean. If this attempt is made, as is the case in thousands of instances, the question becomes pertinent, when the politician gets to hell, where will the person be? People are coming more and more to see the folly of the gross inconsistency which has been the practice of many so long. They are coming to recognize that the consecration demanded of men for admission to the kingdom here includes their ballots as well as their time, their money and their talents of every sort. *The Watchman* makes this point in the following paragraph:

More and more there is coming to be a distinct feeling that there is a Christian vote apart from the old party vote. The Christian voter is going to vote for the man who has probity and honor, who is committed to the new conception of office as stewardship, whose platform is framed for the betterment of the state, and who does not stoop to petty policies or politics. He will be guided by a cause rather than by a party. He will use his vote as a rebuke to men in high places who have done evil.

THE CROSS AND ITS REWARD

The Master commands us to take up our cross and follow Him, but He assures us that His cross is easy and His burden light. The upward way is the way of the cross. The upward way, however, is the way of progress, and the way toward the throne and the heaven of peace and joy and glory. An exchange says most happily:

The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is joy in the new views that we obtain as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service and to have new fellowship with the Savior in His sufferings. And as we ascend in this upward way, a truer, deeper love for God and for man fills our souls, and the blessing of a nobler, brighter, stronger, happier life settles down upon our spirits.

THE OPEN PARLIAMENT

REVIVALS

MRS. ANNIE T. ARMOUR

The normal spirit of holiness has ever been aggressive, and bears in its burning heart revival zeal, faith and love.

Christianity was born in the greatest revival of history, and it must be perpetuated by Pentecostal power. Revivals have always been God's appointed means by which to reach the people in large numbers and win them to Christ. There is nothing in all the world that is needed at the present time as much as a general, and powerful, God-sent revival. Everywhere we look—in the families and communities, in the missions and churches, in the nations and the whole heathen world—the same deep and dire need confronts us. Nothing would so soon raise up and equip hosts of workers for home and foreign fields, and nothing would so fully and effectually open the way for the speedy preaching of the gospel to all nations, as a wide-spread revival, of primitive Christianity. The cry for missionaries for the white harvest fields would soon be responded to by earnest, Spirit-baptized men and women; while the money for their support would flow in, like the gifts for the temple of old, in abundance. But we have become so accustomed to the ordinary, that there is danger of dearth, if not of death.

The teaching, which has gained wide-spread advocacy and acceptance, that we are not to look for any great revival of religion in these days of apostasy; that Satan has so hardened men's hearts with the varied forms of unbelief and spuriousisms of the present age; that men are not open to the powerful workings of the Holy Spirit, as the reprovcr of sin now, as they were in the days of our fathers, and as in former revival times—is utterly misleading and unscriptural, and contrary to the mighty working of the Holy Spirit in the hearts of God's sanctified people. Beside, this teaching has a deadly tendency to lead Christians who accept it, into a state of apathy with regard to lost sinners about them, and the heathen abroad. The lack of revivals in the present time is owing, not so much to the unbelief and hardness of heart of sinners, as to the unbelief of professed Christians. The sad truth is, the supernatural is almost wholly lost sight of. Man's ways, and works, and efforts, and de-natured revivals have come into exercise, to the exclusion of the real idea and spirit of revivals; not to mention the worldliness and sinful formality of the great majority of professing Christians, which stands directly opposed to the true revival spirit. God, alas, has had to stay His hand and shut the heavens of revival blessing, until He gets the attention of His people to Himself *alone* as the one Source and Center of spiritual and revival results. If God alone were depended upon, and His conditions met,

and His power and salvation sought and received by prevailing prayer, now, as in other days of revival power and glory, we would see the selfsame soul-saving, God-glorifying results. The secret spring of revival power is prevailing prayer.

Whenever there has been a great and far-reaching revival in the past, it has

ever been and ever will be. Some one must pray. Not to overcome reluctance on God's part, but to *take hold on His highest willingness*—His infinite eagerness to send a revival. Pray until we feel as God feels. God can do when His people pray what He otherwise could not wisely and justly do.

God is looking today to the Pentecostal Church of the Nazarene for those persons who will work with Him in bringing to pass the greatest revival of the ages. Oh! the privilege of being a co-partner with our God in working out His glorious and saving design for redeemed men and women. Who can estimate the privilege? Who will prove its glory?

"GIVE ME THY HEART"

RUTH M. BARTON

"I called upon the Lord in my distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me? The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than put confidence in man. . . . The Lord is my strength and my song, and is become my salvation."—Psa. 118: 5-8, 14.

I called upon the Lord in my distress and burden of sin and He set me in a large place by saving me and cleansing my heart. Praise His name. I need not fear what man can do unto me for the Lord is on my side. He takes my part against those who hate me and I am persuaded that it is better to trust in the Lord than to put confidence in man. Truly He is my strength and my salvation. So I want to prove to you that the way with God is best. We are all sinners in the sight of God if we are not saved. If any unsaved man should say that he has no sin, he is a liar and the truth is not in him, and all who are not saved by power divine, when Jesus comes will find that there will be no hope for them. Their day of grace will be past. If those who do not know God should die just now they would be doomed to an endless hell. God gives every soul a chance to seek Him. Not always only one chance but often many, many chances. Time after time Jesus is turned away by man. Although God looks on all sins as sin, and the smallest will bar us from heaven, there are different stages and depths into which we may fall. There is the possibility of any and of all sins in every uncleaned heart, which is ruled more or less by the circumstances in which our lives are placed. When we start out in sin perhaps we are not so bad, but if we go on and on there is no knowing to what length we might go if we do not find God. I have seen poor men who have gone on and on into the deepest depths of sin, until drink and drugs have so ruined their

HOEING AND PRAYING



Said Farmer Jones, in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray.

"Your corn looks just twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.

"I've prayed the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so an' climbs
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his quiet and easy way,
"When prayers get mixed with lazy bones
They don't make farmin' pay.

"Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.

"I mix my prayers with a little toil,
Along in every row;
An' I work this mixture into the soil,
Quite vigorous with a hoe.

"An' I've discovered, though still in sin
As sure as you are born,
This kind of compost well worked in,
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord, He does the rest.

"It's well to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying,
though,
If an answer you would get,
For prayer-worn knees an' a rusty hoe
Never raised a big crop yet.

"And so I believe, my good old friend,
If you mean to win the day,
From plowing, clean to the harvest end,
You must hoe as well as pray."

—Exchange.

been brought to pass by the persevering, prevailing prayer of some one or more of God's servants who have so walked with God as to know His mind, and feel His love for the unsaved in a divine way—constraining love. In the last great revival that swept over Great Britain and Ireland, when men and women by the thousand were convicted of sin, and slain under the mighty power of God, and powerfully converted, it was found out that two obscure women were the human channels through whom the Holy Ghost wrought so marvelously in prevailing prayer, night and day. And so it has

minds that they have not will-power or intellect enough to come to God, if they should have a desire to call upon Him. I saw a poor man the other day who came to the altar for pardon, but whose mind was so impaired as the result of sin he could not grasp the truth of the saving power of God. It was a pitiful sight to see his look of utter helplessness and to note his inability to comprehend the way to God.

Sinner friend, if you do not call a halt in your life of sin there is no promise that you may not get to the same place, for one sin leads to another until there is an endless chain which will bind you down and hold you captive. For when you are so far down that your will has lost its power you are in a hopeless condition, and the wages of your sin will be death.

But God can keep us from all this if we come to Him with a godly sorrow for sin and repent of our wrong doing and fall on our knees before Him. He will blot out the past from the Book of Record and turn a clean page for us to begin anew.

He can cleanse our hearts from every vestige of inbred sin, and make them white as snow. He can fill us to overflowing with His love, and give us a peace that passes understanding. The Holy Ghost will come into our souls and make intercession for us for all our needs. God will be on our side. God loves the soul of the sinner, and wants to save him, but He loves the true Christian as His own child, and is ever ready to help at all times. "If God be for us who can be against us" is the motto of the redeemed soul. "The effectual, fervent prayer of a righteous man availeth much." When we are in need of anything either spiritual or temporal, our God is a prayer-answering God, and hears and answers the prayers of His children. Every hair of our head is numbered. He loves us, cares for us, and all that concerns our daily lives, walks with us step by step, encourages us, lifts us over hard places and is ever present with us.

Sinner friend, God is no respecter of persons. He has given me this blessing and wants to give it to you; longs to give it to you just now. You need not to think that you can make up your mind to live a better life, and turn from your old ways and get to heaven. There is only one way and that is through the blood of Christ by repentance of sin. Jesus died that you and I might be saved and His blood was shed on Calvary's cross that an atonement might be made for our sins, so that we might be enabled to come to Him for forgiveness of sin and cleansing of heart.

You may have gone so far that you think it is no use for you to turn to God, but I want to tell you that it is what you are today that is counting. Perhaps you can help what you are just now by giving yourself to God; and Jesus says, "Give me thy heart."

You who do not know God, give yourselves to Him. He covets the gift of your

heart. Call upon the Lord in your distress and He will save you.

He will be on your side and you need not fear. He will take your part.

THE ATTENDANCE OF CHILDREN AT CHURCH

L. L. MC DOUGLE

Many parents are excusing the absence of their children from divine worship on the ground that they do not have the time to take them, or prepare them, they have so much to do; or that they give their children good advice, and make religious instruction and church attendance depend upon the wish of the child.

Some men are bad, weak or failures, in spite of all church attendance or religious instruction, but not because of them. If such an one fails with all of his religious habits in youth, what would he have been without them?

Some men now profess a dislike for church because they were required by zealous parents to attend church. Some fathers have growled, and murmured, and complained as if church attendance and religious instruction was an imposition upon them, and they have "provoked their children to wrath." One man I know ceased attending church because he turned to buying votes; another because he was not fair and honest in business, and another because he had used his influence to corrupt some young associates, all now concealing the real fact under the false charge against their parents. It is not true that church attendance will defeat its own end.

If church attendance becomes a task so that a child would come to hate attendance, or religious instruction, there is a reason for it. Family devotion can be made monotonous and tiresome, and so can church services. Even then a child can be shown that salvation is a necessity. The natural tendency of the human heart is away from God and the church, and allowing the child to choose for himself is the thing that produces an abnormal condition. The theory prevailing now defers religious instruction until maturity. In proof of this I desire to present some evidence.

Rudyard Kipling objects to "a shaded life for the young, and religious zeal in their instruction and care." He infers that if a puppy gets the "taste of soap and shoe polish he will not want it when older." Thus he reasons illogically and contrary to the Scriptures that children should learn the taste of sin when young to acquire a personal dislike. This case is stated backward. The puppy would not take to soap when he is matured, but a child indulged in sin comes to love and cherish its most deadly foe.

A pastor in a western city visited his primary department and found 400 children playing tiddlewinks. The superintendent justified the exclusion of all religious literature and instruction on the ground that it was not best to thus impress the juvenile mind; that the aim of the department was to entertain, and attract the children from the streets, and

later on give them the religious instruction needed.

Some of the orders for boys do not contemplate any religious instruction till the boy is in his teens. Under existing conditions most of the boys by that time are gone, and girls, too, and as a result never obtain any religious knowledge. The church and the Sabbath school should never be used for some of the frauds imposed upon our youth.

The editor of a young people's paper having a circulation in excess of that of any denomination in the United States considered the insertion of a page once a month, or once a quarter, on specific doctrines, a great mistake, since the young people should be permitted to mature before their minds are charged with such weighty matters. With him several other editors agreed.

For over forty years a leading church published "The Picture Lesson Paper," for the primary scholars. It usually contained two and three pages of Scripture lesson and story, and of nature or other suitable stories. In 1911 the name of the paper was changed to "The Picture Story Paper," and all Scripture lessons and religious teachings were excluded, and nature stories, Mother Goose stories, fairy tales, pagan myths and pictures inserted instead. Why this change? For the reason that the theory of today is that children and young people should not receive definite religious instruction. On the account of a severe protest by my church and many others, one page of Scripture lesson is now inserted, but the name has not been changed.

Drs. Buckley and Bladwin tell of an old lady they visited who could quote whole chapters from St. John she had learned ninety-two years before. She was no longer able to read. I knew a brother, nearly deaf and blind, that spent many happy hours quoting promises he had learned when a boy. He could not read or hear others read. Lizzie Blades was taken with spinal meningitis. When unconscious to all material things she would quote some of the most beautiful promises I ever heard. I listened, time after time, to her heavenly conversation, and the blessed promises. At a time when she could have one converse with her I said, "Lizzie, when did you learn so many beautiful promises?" She answered, "When I was a child in the Sunday school I had a blessed teacher. Then later I tried to learn one promise every day. Now they are a great comfort to me, and a staff upon which I lean. I could not be without them." After about ten years, when her recovery was assured, it seemed, from her ironing board where she was busy with her mother, she was instantly taken to glory.

Devout parents will never regret their devotion to their children when the final separation comes.

"THE TEST"

CHARLES BAUERLE

The test will come to every soul sooner or later which will prove whether he has the blessing or not. How many souls come

to the altar to get sanctified, and get wonderfully blest, and go out professing the blessing, but soon meet with a real test in their experience and do not stand. It seems to be the Lord's way of proving to each individual the genuineness of his experience by letting him soon test himself in this way. We see the great wisdom of God in so doing, for He does not want souls to wander around for years thinking they have the blessing when they have not. We know in our own experience that when God truly saved us we thought we were getting sanctified (for we were a good church member before this) but it was not more than three days after this experience that we found we did not have the victory that would stand the test; but God was faithful and led us into the experience that would keep us in every trying time. Praise His name!

The time to try ourselves is not when the tide is running high and everybody is getting blessed; not when everything is coming our way, and everything is prospering; but during the week when everything we lay hold of goes wrong. The farmer milks his cow, and she kicks the bucket over; or he tries to bridle his horse and it steps on his foot; then he goes to the house, and wife does not have breakfast ready, when she knew that he wanted to go to town early that morning. We have had persons tell us that no one could keep sweet under such trying circumstances (of course they were measuring everybody by themselves). On the other hand, we have seen others go through similar experiences and shout, Glory! or say, Praise the Lord! Surely something had taken place in their lives which caused them to keep sweet in such a test. Yes, the sanctifying power of the blood will do this for every soul who will plunge into the crimson tide.

How much this salvation is needed in the home where children are being brought up. The writer himself is one of a family of seven, and no matter how things would go wrong, nor how the children would act, mother always would keep sweet and yet would keep them under good control.

This is the attractive part of this wonderful salvation, that the unsaved can watch us (for they do watch us) go through every test and trial, and yet be always sweet and never ruffled up nor angry.

Reader, have you this victory? As you look back in your sanctified experience, has it taken you through successfully and kept you? May the Lord help us to dig deep enough. Yes, it will keep us in every test if we really have the blessing.

CHRISTIAN PERFECTION

G. W. BUGH

We are often confronted with the question: "Is Christian perfection scriptural?" The word "Christian" is nowhere in the Scriptures made a modification of perfection. But Jesus said, "Be ye perfect," implying Christians. Christian perfection is therefore a doctrine of most churches.

We have several more such theological doctrines, as "total depravity" (Eph. 2: 3, 5); "consecration" (Rom. 12: 1, 2); "consciousness after death" (Jno. 8: 51, 52). There are numerous statements in the Book of truth teaching these, and other doctrines held as essential to lead men unto salvation.

Christian perfection is rightly perfection of love (1 John 4: 17, 18). Perfection of patience (Jas. 1: 4). Perfection of faith (1 Thess. 3: 10). Perfection of good works (Heb. 13: 21). And perfection in unity with Christ (Jno. 17: 23).

By Christian perfection we understand the perfecting of saints. The word "saints" means the holy who yet have need of entire sanctification (1 Thess. 5: 23). It is "the spirits of just men made perfect" (Heb. 12: 23). It signifies "the exceeding grace of God in you" (2 Cor. 9: 14). The phrase "Christian perfection" is not well understood by many. It is purposely rejected by others. And even holy people often get somewhat mixed in their comprehension of its intent. Since man in this life is a trinity of parts in his entity, it requires a threefold perfection to make him complete in all his parts. A philosophy fixes man as being animal, affectionate and mental. Man's procreational power partakes of all parts. Man is mortal in body, peccable and vacillating in spirit, and his soul is deceivable or may be deceived. And yet there is a sense in which all these parts may be wholly sanctified. The writer to the Hebrews says, "By one offering he hath perfected forever them that are sanctified." What is this perfection? (Heb. 10: 14.) Man's spiritual nature is perfectible (1 Cor. 2: 15; Heb. 12: 23). This can only embrace a degree of man's mind. See verse 14 of 1 Cor. 2. But such Scriptures as Matt. 5: 44, 48; Eph. 3: 17, 19; 1 Jno. 17: 18, most certainly teach the perfection of the desires and volition of the soul. In conversion the affections are changed; and experience also teaches that in entire sanctification the affections are purified and perfected. But every Christian is also subject to growth, expansion of heart; and the soul may graduate in truth. Therefore the Scriptures speak of several other perfections, as necessary to perfect the whole man. The Word teaches the necessity of Christian maturity and of establishing gifts. The reader please study these references: Eph. 4: 11-14; Heb. 5: 13, 14; 6: 1; Rom. 1: 11. Divines should not mix up this perfection with that of love instantaneously received with sanctification; for it is never so received. Then there is still left our mortal body, the remains of animal nature and the frailty of the mind. St. Paul also looked for a redemption and perfection of these parts (Rom. 8: 23; Phil. 3: 11, 12). It is true we must keep the bodily appetites in subjection in a sanctified state. We crucify the flesh, the "old man," or the "carnal mind," but still there remains the weakness of the flesh (Matt. 26: 41). For this reason we have constant need of the power of the Holy Ghost (Rom. 8: 12). What shall we say then of Christian perfection?

It is love made perfect by Christ and the Holy Ghost. It does not place us out of danger. We must still watch and pray. It makes the heart pure as to motives and desires. But it does not make the heart infertile to the evil of temptations, or proof the life as to moral acts. But it is salvation from all that is sin.

FAITH VICTOR OVER UNBELIEF

D. RAND PIERCE

There is much in evidence all about us today which might dismay the best of saints if they were tempted to pin their faith to surrounding circumstances. Perhaps there has been too much of this indulged in already. Religiously speaking, these are trying times. It would almost seem as if the sea of worldliness had broken every dyke and was overflowing the land. And the most serious feature of this engulfing flood is that the decayed barriers of the nominal church are offering no perceptible resistance to the oncoming tide. The "house of prayer" has become largely a "house of merchandise" and a rendezvous for feasting and frolic. The Methodist class meeting, the old-fashioned prayer meeting, the family altar and closet of prayer have largely been swept from their moorings and, if not totally sunk, are as useless as floating driftwood, tossed hither and thither by the fickle currents of wind and tide. In the pulpit the old line of things is tabooed. Having proven (!) the early books of the Bible to be made up of groundless legends handed down from ancient times, and, having annihilated Job, wiped out Jonah and cut Isaiah into several pieces, they now proceed to strip Jesus of His robes of deity and make the whole scheme of redemption, so plainly revealed in the Word of God, one huge joke.

If this situation were merely a local condition in some one portion of the country it would be less serious. The lamentable facts are that it is broadcast and in the ascendancy. But even this unpromising state of affairs need not utterly dishearten the real child of God. If history should repeat itself—and it always has—we may be rapidly nearing the time for a remarkable outpouring of the Spirit. What dark days preceded the ushering in of the "Reformation" under Luther. England was almost as godless when Methodism broke the spell of deism. New England had gone to seed, spiritually, with Christless church members and dried-up preachers when Jesse Lee first blew the gospel trumpet on Boston Common and began a general awakening. And none of us has forgotten the destitute condition into which Wales had fallen when God laid His hand upon Evan Roberts and sent him forth like the stripling David to shake the foundations of hell.

Real faith is a thousandfold mightier than unbelief. "One shall chase a thousand," said the Scripture, which can not be broken, and "two shall put ten thousand to flight." Is faith waning? That is the important question.

Mother and Little Ones

BECAUSE

With such a groveling heart how shall I dare

Ask Thee, my Lord, to make Thy dwelling there?

—Because the Bethlehem stable thou didst share.

With restless passions, surging like a sea.

How can I think to find repose for Thee?

—Because Thy voice hushed stormy Galilee.

With guilt's defilement, stained without, within,

How may I hope thy cleansing grace to win?

—Because Thou saidst, "I have forgiven thy sin."

With earth's poor, caresome mollings tired, opprest,

What right have I to lean upon Thy breast?

—Because Thou offeredst to the weary rest.

With soul affection stony-cold and dead.

What claim have I to plead for life instead?

—Because in Joseph's tomb was laid Thy head.

—Margaret J. Preston.

JOE HICKS' APRIL FOOL

Joe Hicks was one of the sixth grade boys. He was the son of a poor, hard-working woman who, ever since Joe could recall, had bent over a washtub and had used to rush to hide him when a drunken footstep shuffled up to the tumbledown porch. Two years ago, after an awful week of cursing and raving, the poor father had passed away, leaving no inheritance to his widow and son except the ruined cottage and its half village lot. But, that week had changed Joe's life. He vowed a childish vow to hate drink and fight it.

Gradually the desolate home assumed more of an air of comfort. Joe added his thrift to his mother's, and together they made a tiny garden and bought a cow. Joe sold papers every night and morning, ran errands and was in general an industrious little old man, while the other care-free youngsters of his age were playing and shouting. Always when he worked it was with the thought that some day he would be so rich that his mother should be a lady, and he would buy her hand lotions by the pint to make her hands soft and white like Mrs. Carstone's, his richest patron, who fulfilled all Joe's ideals of lovely ladies in fairy stories when she sat swaying idly on her great vine-hung porch, with her lacy, cloudy garments, and when he came trudging along with the papers she smiled always graciously.

One morning, very early, Harold McKnight's father came to the door when the paper was delivered. Harold was in Joe's class.

"See here, sonny," he said, "you come along so early every morning. Do you pass Frank's grocery?"

"Yes, sir."

"Well, I wonder if you would stop and get a box for me there every week-day morning, that will be there. I'll give you ten cents every time."

"I'll do it, sir," said Joe, touching his cap.

"Thank you, thank you," said Mr. McKnight in his puffing way. "Tomorrow, then."

So for several days Joe did his errand. The fourth morning just as he was entering the McKnight gate a great, clumsy, frolicsome puppy shot him off his feet as it made a dash for the road, the package flew against a great stone and smash went four pint bottles of beer. The smell was the finishing stroke to Joe's rage at the way he had been duped. He marched up to the door, jerked the bell, and said to Harold, who opened the door, "There's your father's beer in the path, and here's his thirty cents."

Mr. McKnight, coming up just in time to hear his words, said, "Why, you little vag—! Why; why; you upstart! You—you—" but here he became so very red and angry and looked so very much as if he might burst, that Joe listened to no more, but said, "I intend to grow up into a respectable man!" Then he turned and marched down the path with his freckled nose held very high indeed. And this was why Harold McKnight thereafter tried to make his life miserable, but Joe was too busy and too much wrapped in his dreams to be miserable.

It was the last day of March and all the youngsters were hunching delighted shoulders over jokes popping in and out of their fun-loving heads. But Harold's joke on Joe was not to be funny, it was to humiliate and anger. So far he had not thought of a suitable one. But in the morning the composition class gave him his cue. Each one was to write a description of someone and was to try to do it so well, that anyone could guess whom it was about. Harold longed to write about Joe and deride his freckles, his wide mouth, his turned-up nose, his shabby clothes and his inked shoes. But he knew little Miss Allen would have none of that. The compositions were exchanged so no one need be bashful about reading his own. One, the teacher praised very much. It was a description of a very lovely lady, who sat rocking on her porch in the long summer afternoon and did lacy work. There were the unconscious crude touches of a poet here, for the lady must have been seen through the eyes of love and devotion.

"Who wrote that?" she said. No answer, but wondering stares all around.

"No one need be ashamed to own it, for it is the very best composition I have ever had from a sixth-grader." She looked around, saw Joe's red embarrassed face as he sat twisting uneasily and biting the point off his pencil.

"Well," she said at once, "we won't ask the writer now. But whoever it is, let him keep on and he'll be an author, may be."

A few of the boys, Harold among them, had seen Joe's confusion, and all knew that his subject was Mrs. Carstone. So that is how Harold came to concoct a note. It was to come from Mrs. Carstone to Joe. But how to have it written in the beautiful hand a lady should have? Harold had no big sister, but Frank Halloway had. Estelle Halloway was always good to her little brother's friends. He would go and see her. Why, yes, she would be glad to oblige him, but did she have any right to sign the lady's name?

"Oh, Mrs. Carstone's name is just down for fun. It is an April joke on one of the fellows," answered Harold. So in her beautiful writing Estelle copied:

"Dear —"

"If you can come up here tomorrow afternoon as soon as your work is done, I have something of interest to tell you."

"Margaret Carstone."

Harold said, "Thank you" in his best style and went away very much pleased with his cleverness.

"Gee," he said to himself "can't I just see him going up to the door so polite and turning and twisting and getting red when he finds out it's April fool?"

Estelle, good comrade of her brother Frank related the episode of the note. Frank was excited. "He's up to something," he said. "There's only one fellow in our class that has to work, and that's Joey Hicks, and Harold hates him like p'ison. You saw the name was left blank?"

"Yes."

"Well; I'll keep an eye on Harold tomorrow and find out. I got till 3:30."

Next morning Harold was unusually industrious in school with paper and pencil. Frank on the alert, saw him making great strings of Joe's across his tablet. He seemed to be taking for his copy something on a small white paper. At last, he laboriously

copied something on the paper, and put it in his pocket. Then he grew restless and mischievous.

"Twont do to put the note on his desk till the last minute," he thought, "that 'Joe' don't exactly hitch with all the rest."

At noon, Frank told Estelle his discovery, and that young lady, owing Mrs. Carstone at the big house a call, walked up there in the crisp March sunshine, and incidentally mentioned the episode of the note. She told the history of want and brutal treatment of both widow and son, soon having Mrs. Carstone warmly interested.

While Joe was at the teacher's desk for a book, just at dismissal of school, Harold slipped the note on his books. He came back, read it, and was so lost in joy he scarcely could obey signals. The clumsy "Joe" at the beginning did, indeed, escape him. His only thought was to get through his work as soon as possible. He ran whooping into the kitchen, where his mother was ironing, explaining all in an incoherent rush of words, flew to the wash dish, where he lathered his face and hands until he shone, brushed his worn suit and shoes, and was off. His mother set down her iron to watch him with a very loving face.

Mrs. Carstone herself came to the door, holding out her hand.

"Joe," she said, with that intuitive perception of his intensified embarrassment, "I have seen you walk by so much with your papers, that it just occurred to me to ask if you could use a wheel?"

"Could he! When the whole nights long his blissful legs worked pedals up and down, and his hands gripped hard on the bars! His shining eyes were the answer."

She went on, "My little nephew—he isn't little now; he's as tall almost as I—left his bicycle in my barn. He'll never want it again. You take it and welcome."

Joe said, "Thank you, missis," as well as he could, though really he longed to bury his face in her dress.

"Then," the sweet voice went on, "you will have so much more time, maybe you can arrange to go out to our farm every night for me—only three miles—to bring me cream."

"Yes, ma'am."

"And, Joe, the first time you do go, just look at the smallest tenant house—the one with the lilac bushes all around, and see how you would like to live there at least this summer with your mother. The man on the farm needs a boy to help and I know you are faithful."

Joe was by this time simply speechless, but his eyes were the brown eyes of a devoted collier.

"Never mind, dear, I know," said Mrs. Carstone. Don't thank me. Thank your own heroic little self. I shall expect great things of you, some day." And the beautiful blue eyes were close to his, and she had kissed him!

In a dream he was let out of the front door, taken to the barn and given the wheel. In a dream, he mounted and rode away. Harold, strolling past—accidentally (?)—was non-plussed and mystified.

"What's got into that Hicks kid, now?" he muttered. "Thinks he's smart, anyhow."

But Joe, out on a narrow path with the March air tingling in his cheeks, had awoke from his dream to find it true. Mother was to be a lady, and he—why, he was to keep on being a man!—Lillian Morse, in *The Michigan Christian Advocate*.

THE FACT OF SIN

There are at least two great realities in the universe. One is God and the other is sin. These two are in deadly conflict, and the war shall go on to a finish. It will last till there shall be no more sin, till sin is utterly driven from the universe.

In the fourth Latern Council it was ordered that the faithful shall make confession of their sins at least once a year, and that this confession shall be entire, humble and sincere, and accompanied by a purpose to amend in the future. The idea is good, but the decree is based upon a fundamental error respecting the nature both of the heart and of sin. It assumes that a man can recount his sins as he can tell the number

of his fingers; and it assumes that sin consists in particular acts. But there is a vast difference between sin and sins, as there is a difference between the molten heart of the earth and the volcano which sometimes "goes off" and blows the top from a mountain in a mighty eruption. The eruption takes place only once in a while; but the heart of the earth, all of the time, is a boiling caldron. And sin does not consist in the outward act, but in the hidden and smoldering passion. Sin: If I have no hands, I can yet take my brother's blood; not in fact, but in the cruel hate of my heart. And I can blister my own soul with wrong doing though I am locked within prison walls. Sin: Go out into your garden and see there the board which has lain for years by the door. It has been swept each day by the maid, and kept clean to all outward appearance. But turn it over, and you start back with fright at the wriggling things that flee in their fear of their light. So with sin, it is the unclean and fearsome thing that nests under the well-kept habit of life.

The evil in the life may be undetected, even by the man himself, but it is none the less a destructive thing. Our eyes are limited organs. They can detect light waves only of a limited range. If the waves are too slow we do not see them; nor can we see them if they are too fast. But below what we see, and above, there are whole ranges of beauty. Our ears are made for but a short range of sound. If the vibrations are too long we do not hear them, nor if they are too short. But below and above our little range there are whole worlds of harmony. So it is with the heart. Some sins we have detected, but what of the others? What of the evils which work in the great undiscovered areas of the soul?

How large is the soul, anyway? You can go round the continents and tell what is the length of each; you can go round the oceans and tell how vast they are; but has any man ever gone round the bounds of the human soul, that he can tell how great we are? We live in a body that has five little senses. They are like five little slits in the walls of a prison. But the soul is infinitely vaster than the body. With a thought I can sweep the paths of the stars. Who knows that the soul is not as wide as the world? And if that is so, then who can understand his error in those great untraveled regions? Man is made to be like his God. He is meant to be holy as God is holy. And it must be so. Some day I shall be like him. Not as great as God; not everywhere present; nor strong like His right arm; but in a moral universe there is only one standard of right and wrong. There is not one standard for God and another for me. Therefore I am bound to be holy as God is holy. And my failure in this is the nature of sin. It is "missing the mark," and that is one of the Scripture definitions of sin. In its initial stage, of course, we are saved by grace, through faith. But after that, just listen! We are saved by character! And we are conformed to the image of His Son! And are required to be perfect as He Himself is perfect! And without holiness no man shall see God!

Sin is a power in the life. But the life of Christ in the soul is also a power that drives out sin.—Examiner.

THE MISSION OF PAIN

Pain if we consider it, should be a great uniting element in human life. A full and unbroken prosperity makes for disunion. A rough and gloomy experience calls out the compassion that is in human hearts. It is the great awakener of human sympathy and kindness. Of this the world is full, and, perhaps, more full than ever. We need not try to exaggerate the claim of Christianity in this respect. It is so strong as to be unimpeachable. Whatever may have been done out of human nature, it is admitted that Christianity has remodeled the treatment of suffering and helplessness. Hospitals are still largely the outcome of Christian faith. The heart of Christ was the great fountain of sympathy with suffering, and His compassion for all in pain has overflowed into many hearts that do not own Him as Master. We are all members one of another, is a truth never so fully and keenly felt as after

long suffering, provided that suffering has brought us new and near ties. It is necessary to lay stress upon this. Suffering by itself tends to harden, and, to soften, counteracting influences must work. Very often, while relieving pain, we do more than we think. We enable the sufferer to rise from the signs of true human life to the tokens and witnesses of a divine love. To be suffering, and to be neglected at the same time, is to interpose a veil not only between man and man, but between man and God. The result must too often be to harden and estrange. But if the moral end of suffering be largely its influence upon the heart in humanizing it, then the loving relief of suffering and its faithful attendance may bring the sorely-tried heart nearer to God and His Christ and His grace.

If pain often unites man to man, so it often begins and perfects the union of man to God. It teaches, to begin with, fortitude and resignation. It will not teach us these unless God himself is with us while we suffer. There is a submission which is not fatalism. There is a brave endurance which is not callousness. Fatalism is abhorrent to Christianity, but patience is not. It is on the contrary, a beautiful Christian virtue. It ascends into regions beyond our view, for there have been those who trusted God while He slew them. There is a loftier height. "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus." The patience that is in Jesus often brings believing hearts into the highest experiences of the mystical union.—British Weekly.

SO MANY CALLS

It was a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house, carpets, curtains—no end of new things to be bought. I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and the boys; they all say that they must have twice as much as before we came into this new house. Wonder if I did right in building it?" And Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed. He was asleep.

In his sleep he thought he heard a tap at the door; he opened it; and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moment's conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to missions," said he; "you know all the wants of that cause that can be told you. I called to see if you had anything more to add to it?"

This was said in the same low and quiet voice as before; but for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the presence of any one before. He was for some minutes silent before he could reply at all and then in a hurried and embarrassed manner he began the excuses which had appeared so satisfactory to him the afternoon before

—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and, without comment, took from the merchant the paper he had given but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under his appeal, but there was something in the mild manner that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society; and, in a few clear and forcible words, reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I gave last year? There seems to be no end to the calls upon us in these days. At first there were only three or four subjects presented, and the sums required were moderate. Now the objects increase every day; all call upon us for money; and all after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, arose, and, fixing his eye upon his companion, said in a voice that thrilled his soul:

"One year ago tonight you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense penetrating expression, that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer; but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone: "Do you remember, fifteen years since—that time when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Savior!" said the merchant, with a sudden burst of remorseful feeling. "Oh! yes, it was He."

"And has He ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night, and ask no more of Him, if He, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at the stranger's feet; but, as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh my Savior! what have I been saying?" he exclaimed. "Take all, take everything! What is all that I have to what thou hast done for me?"—Selected.

"A sheriff, asked his opinion about signing the pledge, made this reply: All I can say is that I never took a total abstainer to prison in my life nor to the House of Correction." And it was not necessary for him to go any farther in stating his opinion."

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC Having been given Evangelist's Commission at the Iowa District Assembly, Marshalltown, Iowa, I will be ready after December 1st to assist pastors in meetings. C. G. CURRY, Box 561, University Park, Iowa.

CHANGE OF ADDRESS My present address is Los Angeles, Cal., Rte 4, Box 444-B. I am now pastor of the Pentecostal Church of the Nazarene at this place. I took the work after our District Assembly, and so removed from Pasadena. REV. LURA A. HORTON.

IMPORTANT NOTICE A box for our missionaries in Buldana, India, is being prepared to be sent within a month. If any friends would like to contribute articles, or money to buy articles, please send at once to address below. I am quite well acquainted with their present needs, and would be glad to supply them at your direction. MRS. C. P. LANPHEE, 74 Snow St., Fitchburg, Mass.

TO THE PASTORS, CLARKSVILLE DISTRICT We want written reports of your year's work, to be read at our District Assembly in Clarksville, Tenn., November 5th-9th. Examination of candidates will begin November 4th, at 2 p. m. in our new Nazarene church in Clarksville. — J. A. CHENAUET.

OLD-TIME REVIVAL—608 York St., Newport, Ky., November 2d-12th, under the auspices of the Pentecostal Church of the Nazarene. Evangelists in charge, H. W. Sweeten, of St. Louis, Mo., and J. W. Foster, of Manchester, Ohio. This will be followed by the Fifth Annual Assembly of the Kentucky District, November 13th-16th. — LOUIS MOE.

ALABAMA DISTRICT ASSEMBLY, NOTICE—Our District Assembly convenes at Jasper, Ala., in the Nazarene church, November 20th-23d. Let all churches in the District take an offering for the support of our General Superintendents and bring it to the Assembly. Let all delegates come prepared to remain over till the last day of the Assembly. Take an offering to help make up the shortage in the District Superintendents' expenses. We expect a great time at the Assembly. Send a list of your delegates to Rev. A. L. PARRETT, Jasper, Ala., at once, if you want free entertainment.

DALLAS DISTRICT, NOTICE—Let every pastor send in the names of delegates to the District Secretary at least five days before the Assembly, so that we may have a perfect roll the first day. Also be sure to see that every preacher has his report ready, and is properly recommended, if he desires an evangelist's commission. Report blanks can be had from our Publishing House. Don't forget to have a full financial report on General and District Superintendents' fund. — H. R. WALLIN, District Secretary, Texarkana, Texas.

NOTES AND PERSONALS

His host of friends will be glad to learn that the condition of Rev. J. W. Pierce has somewhat improved, though he is yet in a condition where he needs expensive medical treatment and must have the prayers and financial assistance of our people.

Mrs. P. S. Chance asks prayers for her brother, who is very sick and is not sanctified. Remember this request when you pray.

Unused Rainbows

Prayer Meeting Talks

By L. A. BANKS, D.D.

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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DISTRICT NEWS

ARKANSAS

SIXTH ANNUAL ASSEMBLY

The Sixth Annual Assembly of the Arkansas District, Pentecostal Church of the Nazarene, met at Delight, on the 14th of October, with General Superintendent E. F. Walker in the chair. Members of the Assembly are coming in from all over the District with victory in their souls, and glorious reports of a successful year. Every pastor, with the exception of two, is here, and all of the churches are represented with delegates. The membership numbers about one hundred and twenty-five. Tuesday morning was taken up in organization and appointing of committees. The afternoon was devoted to committee work, and at night General Superintendent Walker preached a powerful sermon from Acts 1:8, first clause—"Ye shall receive power"—and for an hour he held his audience spellbound with the truths of God.

Wednesday was a great day in Zion. The Spirit of Christ seemed to pervade the atmosphere. The unity existing among the brethren was wonderful. The crowds were so large, it was thought advisable to have preaching at the Baptist church. Both places were filled, and souls were saved.

The appointed hour for election of District Superintendent was set for Friday morning, but was postponed until 2:00 p. m., at which time

A FINE ASSEMBLY!



DELIGHT, ARK., Oct. 20, 1913.

HERALD OF HOLINESS:

The Arkansas District Assembly closed an excellent session this evening. Rev. B. H. Haynie was elected District Superintendent. Rev. H. D. Brown represented the publishing interests, and the Assembly cordially endorsed the work and plans of the Publishing House. The District undertakes to raise two thousand dollars, which work is referred to the District Superintendent and Advisory Board. The pastors are all requested to report the amount raised with their statistics. This Assembly was largely attended, and the power of God was manifest in the services.

B. FREELAND, Reporter.

Brother Haynie, of Vilonia, was elected for the ensuing year.

The report on Missions showed that the Arkansas District gave during the past year, for missions, \$1,279.78.

The people of Delight were delightful in their entertainment of the Assembly. Brother Gibbons certainly looked after the welfare of the Assembly, for which he has the heartfelt thanks of the entire Assembly.

B. FREELAND, Press Reporter.

NEW ENGLAND

Evangelist C. E. Roberts and wife are now holding a series of meetings in Somerville, Mass., assisting Pastor Staffield of the Evangelical Church.

Evangelist Dunaway, of Atlanta, Ga., is gaining ground in his meeting at John Wesley Church, Brooklyn, N. Y.

Evangelist Whitman, of Providence, R. I., writes that God blessed his stay with Pastor Jones at Keene, N. H. Precious souls got helped. God is also blessing his labors at present with Pastor Myers at Leicester, Vt.

Pastor Golberg, of South Manchester, Conn., believes a good meeting could be held in his church if the right evangelist could be secured.

Street meetings are held every week in connection with our new church in New York city. Every time a service is held in their church, Sister Jump takes her organ to the street corner to sing and tell the story of salvation. Brother and Sister Jump have the honor of bringing this new church to fruition. It took the Jumps to give the

Many Infallible Proofs

The Evidences of Christianity

By ARTHUR T. PIERSON, D. D.

Nothing can be considered settled which does not have a sound foundation. We believe, but a belief to be enduring must have its roots deep down into evidence. You believe that Jesus is the Son of God—that He was divine; the Messiah of the Old Testament and the world's promised Redeemer. Have you a clear knowledge of the evidences upon which your belief rests? In this volume Dr. PIERSON gives us in an orderly arrangement the irrefutable proofs—convincing to any candid mind—that our faith, our hope in Jesus Christ is not misplaced; that He indeed is He who should come. While the treatment of the subject is scholarly, it is intensely interesting and not beyond the range of the young or unlearned.

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leap in starting this work. May God keep them on the move!

Pastor Hoople and the writer made a call on Bro. Richard Ryons, of Brooklyn, one of the pioneers of the holiness work in that city. He stands firm for the Wesleyan doctrine of full salvation as taught by our church. Brother Ryons entered his seventy-ninth year on September 21st.

Pastor J. N. Short, of Cambridge, Mass., sends the good news of the near completion of the purchase of two building lots for the erection of a church building for the Pentecostal Church of the Nazarene.

Several of our pastors, who are either building new churches, or contemplating such, are looking forward with pleasure to deeding their church property to the Pentecostal Church of the Nazarene. This is the best and surest way to secure the church property against being carried off by any company which may go into wildfire. We are sure the devil and his company will not approve this plan; but God and the holy angels will join with all real lovers of holiness in this sensible project.

Our Pentecostal churches in New England stand unitedly and strongly for our united body, the Pentecostal Church of the Nazarene; and stand together for our General and District Superintendents, church Manual, church polity, HERALD OF HOLINESS, the deeding of our church property to the denomination, and for the spreading and conserving of Bible holiness in this and every other land in God's great universe.

"KEEP ON BELIEVING"

PITTSBURGH

Rev. George Appleman, of Allersville, Ohio, invited us to stop off at Logan, Ohio, county seat of Madison county, and explain our Manual to a band of holiness folk. The results were fourteen choice souls, all heads of families, gave us their names as charter members. Monday morning, October 13th, we met in the home of Bro. Allen Castor, and organized the First Pentecostal Church of the Nazarene of Logan, Ohio. Rev. George Appleman was called as pastor. They are arranging for a meeting place, and will soon organize a Sunday school. There were a number of others who said they would help support the work, and if the Lord so led would unite with the church. We have a fine opening at Logan, with such a man as Brother Appleman as the pastor of the church. Bro. M. S. Cook, a fine young man coming to us from the Apostolic Holiness Church, was given license to preach. He has had some training in God's Bible School at Cincinnati, Ohio. His wife is to be the organist. Also in Sister Bell, who came to us from the M. E. church, we have a splendid deaconess. She is a true soldier of the cross, and will be a great blessing to the work. At present we are in a meeting at The Plains, Ohio. Good crowds and interest, and we are believing for results. Amen.

N. B. HERRELL, Dist. Supt.

ALABAMA

Our meeting in Pensacola, Fla., was by no means a failure, although the city was dead spiritually. Some were converted, and some sanctified. It seems that the Pentecostal Nazarenes will get a good hold on this city in the near future. We held from one to three street meetings daily, which attracted some attention. We ought to have a good work started in this city. Rev. Henry Cook, one of our splendid young preachers, is seeing after the work there. Work is opening up for our church in south Alabama and west Florida. Already Brother Cook and I have several meetings planned for this winter, in which we expect great victory from God.

I am now making my last round of the churches, opened in Brilliant last night (October 16th), and will continue till Sunday. Had a good service last night. I need a young man or two for pastors on my District—those who can take a charge without the promise of much salary.

We have one more new church to organize before the Assembly. Great things are ahead for old Alabama District.

C. H. LANCASTER, *Dist. Supt.*

KANSAS

I am just in from my first trip. Eight churches have been visited. God has greatly blessed. The melting power of the Holy Spirit has been on every service, and some twelve or fifteen souls have sought God, to be pardoned, reclaimed, or sanctified wholly. Praise God!

After leaving Woodbine, Kas., I visited Salina, Covert, Evergreen, Plainville, and Plainville Circuit. I had the privilege of meeting pastor and people at each place, preaching and helping on in the battle as best I could.

At Covert God seemed clearly to lead me to tarry several days and preach each night during the stay. Here eight souls sought God, most of them to be reclaimed and sanctified. Difficulties are being adjusted and restitution being made in some cases where it was needed at this place. My soul is being greatly moved over the great need of our Kansas work as I am coming in contact with the churches. I find my heart going out in tender sympathy and love for each pastor and our people in the various places. May God bless them all!

I spent a short time at McPherson on my way home, meeting the pastor and a few of the saints there. I wish I had time and space to mention individually and in detail people and events connected with each place visited in the 650-mile trip. Please pray much for me. After a short stay at home I shall be off again, the Lord willing. Let us freely scatter the *Revival Number* of the HERALD OF HOLINESS.

H. M. CHAMBERS, *Dist. Supt.*

KENTUCKY

Our tent meeting at Burnside, Ky., closed with a few seekers. One night the enemy's crowd cut thirteen ropes of our large tent, threatened to stone us and egg us; but we continued until God told us to move on.

From Burnside, wife and I went to Naomi, Ky. The crowds turned out, coming from a distance of ten and twelve miles, and seekers were at the altar from the first service. The meeting had been in progress but a few nights when one young

Sunday School Offering

HAVING made a thorough inspection of our Publishing House, we are happy to express our satisfaction with the progress being made.

Our Publishing House is rapidly pushing ahead in the work of publishing the books and other literature which our people so much need.

It is with especial pleasure that we note the excellent location of our Publishing House. It would be hard to find as good a location, as we have, and the value of our property as an investment, as well as for our own work, is a matter upon which we congratulate the church.

We remember with pleasure that our Sunday schools made an offering which made the first payment on the property; and again last year many of our schools joined in making an offering, which met about one half of the annual payment.

Surely, the great work being accomplished by our Publishing House is sufficient incentive to our Sunday schools to cause them to joyfully embrace the opportunity of making an offering once a year, to be devoted to the annual payment on the property.

We trust that every Sunday school in the Pentecostal Church of the Nazarene will join in this good work. The third Sunday in November has been suggested as the day; and unless some special local matter interferes, we hope that all will unite to make this a great day in the history of our Sunday schools.

If it is not expedient to observe that day, take either the preceding or following Sunday.

The Publishing House is preparing a beautiful little booklet, showing the various departments of the Publishing House, which will soon be sent to the Sunday schools. We trust that the pastors and superintendents will take special pains to see that they are put into the hands of the members of the Sunday schools.

Fellow soldiers in this great warfare, let us make that day a great occasion. Prepare for it, by fully announcing it in advance. Make special prayer for the Publishing House, and get it on the hearts of the people.

It is but a small matter to each school to devote the offering of one Sunday to the payment on the magnificent property which belongs to us all, and from which flow ever-increasing streams of holy influence; but if all unite in it, there will no doubt be enough to make the payment.

We believe that you have the matter on your heart, and will heartily respond to this call from

Your servants in the Gospel.

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

General Superintendents.

man slashed another on the face with a knife, just outside the tent entrance. About a week later a drunken rowdy came to the tent, after boasting that he was going to tear up the meeting. He disturbed considerably; we had to stop preaching. He then went outside of the tent, quarreled with an unsaved man, who tried to cut his throat with a knife, but instead slashed him on the side of the face and neck. The wound required the attention of two doctors. The last Sunday of the meeting about six hundred people

were at the morning service. At the close of the service a drunken brandy maker came into the tent and commenced dancing. I caught hold of his arm and ordered him out. He threw back his coat, revealing a butcher knife and a revolver, and threatened to kill me; but the Lord took him out of the tent. Then Eliphaz, Bildad, and Zophar said we had better close the meeting and not have service that night, for some one would get killed. But God said, "Go on." In the afternoon seekers were gloriously sanctified, and at night others prayed through. A hundred or more were at the altar during this meeting. We do not know how many got through. We closed on Wednesday, October 8th, taking a goodly number into the Pentecostal Church of the Nazarene, while the people were shouting and praising God. We got fifteen subscribers for the HERALD OF HOLINESS, sold two dozen books, "False Guide," and other books. Brother Taylor, our pastor at Delmer, was in every service. Truly, he is one of God's best.

We went to Delmer for a week-end meeting. The fire fell, souls prayed through at every service. Sunday morning was a time of wonderful victory. We commenced at 10:45 a. m. and closed at 2:45 p. m.; baptized five at the creek in the afternoon, took three into the church at night, and closed with the glory down.

On Wednesday, the 15th, we returned to Naomi and preached in a schoolhouse. The people said they wanted a church building, and when we asked who would help, one unsaved man gave us a choice plot of ground, one brother gave fifty dollars, and in about twenty minutes we had enough money, timber, etc., pledged to build a nice church. A carpenter, who was saved and sanctified in the meeting, is going to build the church. They will begin immediately.

Wife and I commence at another schoolhouse tonight, and we feel confident that we are moving up "by little and little."

WILL H. NERRY, *Dist. Supt.*

GENERAL CHURCH NEWS

THE NAZARENE UNIVERSITY

God is graciously blessing the Nazarene University with a revival. Never in the history of the institution has there been a greater outpouring of the Spirit of God than at the present time. Many are praying through to victory, and the regular services of the church are seasons of great victory. The spirit of prayer is upon Faculty and students, and the voice of prayer and the shouts of victory are heard in the chapel and in the dormitory, in the dining-hall and in the classroom. For depth of feeling and genuine conviction, conversion, and entire sanctification I have never seen it excelled. At the last Wednesday night prayer meeting waves of glory swept over the entire congregation, and the greater part of the evening was spent in shouting the praises of God. It was a divine manifestation, and at its close a number of students came to the altar and prayed through to victory. For this gracious visitation of the Spirit we humbly thank God through our Lord Jesus Christ.

H. ORTON WILEY, *President.*

UPLAND, CAL.

I have been here since the first of January, pushing the battle for God and souls, and I have

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This little book is the strongest presentation of the doctrine of Sanctification we have ever read. The logic is unanswerable, and yet the presentation of this gracious truth is so plain that even a child may understand it. Every minister and Christian worker should study this book, as it will enable you to more effectually teach the doctrine. Every enquirer should have it, as it will answer your questions and dispel your doubts.

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Are You One of Them

MANY of our pastors and people are availing themselves of the great opportunity to preach the Gospel by circulating the *Revival Number* of the HERALD OF HOLINESS. *Are you among the number?* Many of the churches are ordering from five hundred to two thousand copies each. To distribute a liberal quantity in your community will bring big returns to every line of work for which our church stands.

The orders are pouring in, and we want them to continue for the next thirty days. We especially desire to get the large orders in early. Where one hundred or more copies are ordered in bulk, the cash does not need to be sent with the order, but may be forwarded after the papers are received.

SEND YOUR ORDER NOW!

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seen quite a few of the Japanese boys pray through to victory and then go on and get sanctified. Mrs. Bodenhammer and Mrs. Wood, whose hearts are in this work, have stood faithfully by me. They have opened their homes to us, and have gone with us to the camps, helping us greatly with their singing. God has put the burden of souls upon those who have been saved, and they have gone to different camps and brought others in. In our last three services five have sought the Lord, and still others are coming. The mission work is a branch of the church: for she is to be a missionary church at home as well as abroad. The pastor and his wife, Brother and Sister Goettel, seem to realize this, and are putting forth every effort to make the work a success. We believe God is going to help us surmount every difficulty, and lead a host on to victory. He is doing it right now.

LILLIAN M. POOL.

NEWTON, KAS.

The blessing abides. Two happy finders on Sunday the 12th inst. Another earnest seeker at prayer meeting on the 15th. God is leading us on. Amen!

FRED H. MENDELL, *Pastor.*

BEDFORD, IND.

We came to Bedford with a tent the latter part of August, and from the beginning God put His seal upon the work. Something over two hundred were saved or sanctified, and several healed. We next went to Bicknell, Ind., where God gave us fifty-two souls, and now we are ready to pitch our new tent in North Bedford again. It is our intention to establish a Pentecostal Church of the Nazarene at both these places in the spring. We shall give our time entirely to the evangelistic work this winter. Any one desiring help or wanting us as evangelist during the winter months, can write us at 712 P Street, Bedford, Ind.

CHARLES SHORTRIDGE.

OSAGE, OKLA.

Bro. V. P. Drake and myself just closed a two weeks' meeting at a schoolhouse, seven miles north of Osage. There were five conversions, two were sanctified, and a great many people now believe in holiness who never did before.

E. L. LOOMAN.

INDIANAPOLIS, IND.

Since our last report we have held a special meeting, closed up the work for another year, gone to the Assembly, returned home, and have had two good Sabbaths since the Assembly.

We had the Mahrer sisters, of St. Louis, with us for two weeks, singing the sweet songs of the gospel. With the help of the Holy Spirit their

singing brought the people from all parts of the city, and the house was packed full. While they had the fish there, we caught and strung a few. During this meeting many strangers found their way to the church, and have been coming ever since. To any pastor holding his own meeting, who wants something to draw the people to hear him, I heartily recommend the Mahrer sisters' trio.

We closed the Assembly year with the pastor, Rev. C. W. Ruth, present. General Superintendent Walker was with us, and preached three great sermons. Most of us got a thousand miles beyond shouting, as we sat at his feet while he preached on the blood of Jesus. Thus the year has come to a close. All the finances were raised in full, some overpaid, some left in the treasury, and the delegates' fares paid to the Assembly. The church raised, in all, \$3,300.

Brother Ruth, feeling the work of evangelism on him, returned to the field, and the church called the writer to continue the work as pastor, as he had been assistant pastor for the last six months. We attended the Assembly at Olivet, and think it was ahead of any session yet held in the Chicago Central District. We believe every one came away with their motto for this year, "Attempt great things for God, and expect great things from God."

The new Assembly year here opens with the blessing of God upon us. We came home for Sabbath services from the Assembly, had two great services, seven prayed through during the day, and we feel blessed that the Lord gave us the complete and perfect number to start in with.

Last Sabbath Brother and Sister Wines spent the day with us, and Sister Wines preached in the morning to a packed house. She was greatly blessed, as usual, for this is nothing new to those who have heard her. Our church will not hold the people at present, and we feel great things are ahead for the work at Indianapolis.

U. E. HARDING.

SAG HARBOR, N. Y.

Just closed a two weeks' revival meeting with Rev. H. Rees Jones, of Keene, N. H., evangelist. There were a few seekers at the altar. The crowds were small, but the interest was good. The meeting accomplished its purpose. It revived the church. Brother Jones is a success wherever he goes. Rev. J. A. Ward, District Superintendent, was present three nights. He preached some inspiring sermons, and gave us much good advice and wise counsel, which we appreciated. We received a young lady into church fellowship on Sunday, October 5th. We enter into the fall and winter months believing for nothing but continued victory.

L. D. KEELER, *Pastor.*

WASHINGTON, D. C.

GRACE CHURCH

We have recently called Rev. James M. Belt as pastor. God has been manifest in every meeting since. More than a score of souls have professed to be saved or sanctified since he came with us. Three were at the altar last Sunday night, two for pardon and one for sanctification. They all professed to be satisfied. Last night, Tuesday, the Lord gave us a great meeting. One man, who was converted four weeks ago, was gloriously sanctified. Quick as a flash he sprang to his feet, and shouted, "Glory! I feel so good!" The tide is rising, and the flood is coming in. Truly God is working in Washington, D. C. If God be for us, He is more than all that can be against us. District Superintendent Trumbauer will be with us October 26th, and we expect the Lord to give us a great time of salvation.

C. J. PENN.

WICKLOW, N. B.

This new church is moving on to victory. We thank God for a place of freedom. We had a large crowd at the morning service, and an old-time melting power on the service. There was a good attendance at Sabbath school. At the afternoon service God visited us again, and blessed the Word. Two young men knelt at the altar and prayed for sanctification.

E. L. GRANT, *Pastor.*

UNIVERSITY PARK, CAL.

God heard and answered our prayer, and brought us here that we might place our three children in school, where they might be taught the Bible. Last week when our Ruth came home with a note from Mrs. Westage, the primary teacher, asking me to come to a mothers' prayer meeting, my heart was filled to overflowing. For four years I have attended parent-teacher meetings, and tried

to co-operate with them. I met with these mothers and the dear teacher, who opened the meeting with the Scripture (Phil. 4:13-19). Then the prayers ascending to the throne, for divine help and guidance in teaching the children, far exceeded any parent-teacher meeting I had ever attended. We expect to meet once a month, and I believe our God will do great things for us this coming year.

MINNIE MOFFETT.

OZARK, ARK.

Last Sunday, October 12th, was the last appointment of the Assembly year at Ozark in our church. There was a great crowd and good interest. Rev. A. B. Calk, our pastor, preached two good sermons, and God answered prayer. The saints sang, shouted, and cried. It was the greatest day in the history of the church. Brother Calk was unanimously called back to this work for another year.

J. D. EDGIN, *Secretary.*

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McPHERSON, KAS.

God is blessing the work here; things are on the move for God and holiness. The revival fire is burning. Sunday, October 12th, was a good day. God melted the hearts of His children, and we were sitting together in heavenly places in Christ Jesus. At night there were three more who stood for prayer. One of them came to the altar and cried and prayed. Soon he began to clean out his pockets, throwing away his old pipe and smoking tobacco, and then went down in his pocket again and got his old plug and away it went. He did not get through, but is on the right track.

J. G. DEMORET, *Pastor.*

WAYNE, OKLA.

We closed our meeting at Hanson in a flame of divine glory. We were invited there by the pastor of the M. E. Church, South, who stood by us as we preached the old-time Methodist doctrine. God blessed His Word, and quite a number were saved. Our next meeting was three miles east of this place. We were only there one week, but God blessed, and a few were saved. We were to go from there to Albany, Okla., but the people here made such a strong pull we consented to hold a meeting. As there was only the one church in town, they circulated a petition to have it opened, and all the merchants, bankers, and newspaper men signed it, yet they would not open it. Our people said they would not be defeated, so they got a store building, and we began the battle. The crowds were so large the building would not hold them, and they got a tabernacle that belongs to the district, 60 x 80 feet, put it up, and the seats are full every night. The fire is falling, and people are praying through at every service. We close Sunday night, and then go to our annual Assembly at Ada, and then to the holiness rally at Chicago. After that we will be ready for the field again.

G. O. and BERTHA CROW.

MARTINSBURG, W. VA.

I have had the church at this place on my heart for some time. The enemy went there and told them they had better turn the church into an independent church, and that the trustees had the power to do so; or they could have the church sold, and they could pay off the trust and keep the balance of the money. After much prayer I wrote to Bro. J. H. Penn, and he and I went up there, bought the trust, and paid all of the interest, renewed the fire insurance for three years, and held a meeting in the church Thursday, Friday, and Sunday. God gave us the hearts of the people, and many expressed themselves as glad the property was saved. I will go up again, and Sunday, October 19th, I have arranged for an all-day meeting. I pray God to give us salvation. Rev. J. H. Penn has been appointed as pastor by District Superintendent H. G. Trumbauer, and he will enter upon his pastorate, October 20th. We ask the saints to remember this place in their prayers.

C. J. PENN.

WINONA, MO.

We pitched our gospel tent and commenced what we thought was a three weeks' battle, but which proved to be a five weeks' one. The time we set to close the whole tent and ground was an altar, so we did not close until later. When we landed the Christians could be counted on one's fingers, and some of them had long faces, and wished there could be a revival, but doubted. The noise of battle increased, sinners got under conviction, and began crying for mercy. Then, obtaining pardon, arose and filled the air with shouts and praises. Then they fell in line with the few old saints who were there, and went to fighting their old master, Satan. Forty-three were saved and fourteen were gloriously sanctified. The meeting closed in a blaze of victory. The people treated us fine after the meeting got started. The singing was led by your humble servant. At last we took down our tent and left old Missouri for the battle at Annieville, Ark.

Neelyville, Mo. R. T. JOHNSON.

LOWELL CHURCH

We have closed a revival with Bro. C. E. Roberts and wife and Lenora Taylor, September 9th to 28th. We have never had a harder fight since we have been in Lowell; but never greater breaking through times and powerful manifestation of God's Spirit. One young man fell under the power, and for hours tasted of the torments of hell. He said Yes to God after a second time of a like experience. Many backsliders were reclaimed. We thank God for great things being done. We

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are now in the midst of paying off the mortgage on the church, and adding on a new part to the building. The cry of our hearts is for the glory of God to fill the whole.

Brother and Sister MARTIN.

HOWARD, KAS.

We are back to our post at Howard for this year. God has blessed us since the Assembly. We have had victory and blessing in visiting and praying with some, and sadness of heart in meeting others. Our attendance in Howard had been increasing; but just at present some of our congregation are moving away, while others have moved in. We are preaching at Elk City now. I preached there two weeks ago and had blessed services and one reclaimed, while Mrs. Calhoon held the fort in Howard with one lady sanctified. Mrs. Calhoon will preach in Elk City next Sunday while I hold the fort at Howard. With our three country preaching places and the two mentioned above, we have our hands well filled, having five and six services each Sunday. Our midweek prayer service is growing, and we are enlarging our borders. We were invited by Bro. C. A. Imhoff to fill his pulpit one Sunday since Assembly, and to say this was a treat to our own souls is saying little, for no one could meet with those people at Blackwell, Okla., without feeling their influence afterwards. Brother Imhoff is missed greatly. We are planning for nothing short of fidelity to God and souls, and in the face of discouragements keep our souls free for Him and His service.

CLINTON and MARY CALHOON.

MONROE, LA.

There was never a time in the history of the rescue work when God was blessing more than at this particular time. We have nineteen unfortunate girls, and nearly every one saved, and a number blessedly sanctified. God's Spirit is being poured out upon every service. The matron, Sister Brady, is a Spirit-filled woman, and one that knows how to travail with God for the lost. In the Orphanage we have twenty-five children, all of whom, of

any size, have been saved, and some sanctified. We have a little girl in the orphanage, only ten years old, who is a marvel of God's saving grace. Her prayers and testimonies are so unctonized by

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the power of God that the older ones break down and weep when she prays. At five o'clock every morning the bell rings, when all arise and pray for one hour on their knees. Then after dinner every day, thirty minutes more is spent in prayer. I am so glad it is not in vain; God is hearing. Weather conditions in Louisiana have been terrible for five or six weeks. Millions of dollars have been lost. One man said he had lost half a million dollars on his farm this year. Beloved, pray that God may sustain us.

A. J. VALLERY.

SACO, ME.

Sunday, October 12th, was a blessed day with us. Both services were well attended, and conviction was on the people. The writer took in three new members on probation. The saints are progressing, and upholding our hands, while we labor to win the lost. Spiritually, financially, and in all good works we are progressing. Pray for us. The God of Israel still lives and is leading on to victory.

Sister J. J. BURNS, *Pastor*.

CEDAR GROVE, KY.

We closed our meeting here Sunday evening. The fire fell the first service, and there was a good number prayed through to real victory during the revival. This meeting was near our new church at Creelsboro. They got some of the fruit, for which we praise God. The church at Creelsboro is moving on. They have a fine Sunday school and prayer meeting; also home preaching regularly. I praise God for the Pentecostal Church of the Nazarene. It just suits me.

L. T. WELLS.

SEATTLE, WASH.

God is encouraging our hearts in the Second Pentecostal Church of the Nazarene at Ballard. Souls are coming through clear and bright. Our Sunday school grows in interest and number—fifty-eight last Sabbath. I feel so happy and contented. My wife is such a help to me. It seems like olden times.

J. C. SCOTT.

HOLDEN, VT.

We are holding revival meetings here in the Wesleyan Methodist Church, with good attendance and attention. God is with us. Victory is sure

and certain. We are invited to Mendon Methodist church, near Rutland, where we preached several times last year. God is working in the old Green Mountain state, and souls are being saved.

MEDA CLIFFORD SMITH.

LEICESTER, VT.

Bro. R. H. Whitman, of Providence, R. I., spent eleven days, and Bro. George Wetmore, of Pittsford, Vt., was with us upon the all-day home campmeeting, which was a great day. During the service held by Brother Whitman, two came to the altar. The greatest enemy to holiness here is the unconverted professor. Through prayer and faith and work we have received a new horse and harness, which were needed to do the work here; also a new stove for the parsonage. We are still holding the fort and praying, believing for an old-time revival.

ARTHUR J. MYERS, *Pastor*.

HAMMOND, IND.

We had a good day yesterday (October 12th). Bro. A. T. Harris preached at night to a crowded house. There were several earnest seekers, and some definite finders. We enter upon this third year of our ministry to this people with a steadfast faith for still greater things as a church. Thank God for a band of loyal Nazarenes in this place. I am glad I "am one of them."

CARRIE L. FELMLEE.

COEUR D'ALENE, IDAHO

The work is moving nicely here. Our new church is nearly completed. Wife and I are in a great meeting with Brother Medley, our pastor. We have run twelve days, with twenty-five in the fountain. One woman was under the mighty power of God, and one young man was struck down last night, and was still down when I left this morning. I am working every day on the church, riding nine miles on the car and preaching every night.

CLYDE T. DILLEY.

BETHANY, OKLA.

At the opening of the school in September we immediately organized our young preachers' conference. This effort has had the blessing of God upon it from the start. Even at the first meeting we had blessed victory, and two souls born into the kingdom. Some of the boys are making their first efforts in these services, and though crude, perhaps, in the wisdom of man, yet the Lord has witnessed His pleasure by abundant blessings. Last Saturday evening was one of unusual blessing and profit, with two seekers at the altar: one for conversion, and one for holiness. When the victory came we all got a shower that was sweeter and more refreshing, in some ways, than any we have received at greater times in the regular church services. We praise God that He does not despise the messenger boys of the kingdom, and we expect to fan the revival flame with the prayers of faith until a mighty conflagration is started for God.

RUDOLPH FITZ.

AUBURN, ILL.

Having just entered into the work on this field, and knowing as we do something of the battles that are before us in a town of two thousand, with eight saloons and seven churches, we earnestly ask the prayers of all of the Pentecostal Nazarenes. Yesterday was a great day with us. God met with us in our services in convicting power. There were three requests for prayer at the morning service, and again at night there were five requests, and one soul reclaimed. Pray that God will help these to yield, and others also, for several others were convicted, and promised to pray and seek God. We are encouraged to press on and preach Bible holiness.

CHARLES A. GIBSON, *Pastor*.

LOS GATOS, CAL.

We closed our meeting in Chico last Sunday night. The Lord blessed the meetings; souls were saved and sanctified. The meeting was held in a mission which is superintended by our Rev. Oscar Lundwall. He is a great hustler. The financial pressure here has been hard on us. When we left for Chico we did not have the means to go, but I took my trunk to the depot, and then took my family, and about three minutes before the train left we got the money. This is the way the Lord has often let me go.

A. J. NEUFELD.

HAMDEN, MO.

The writer just closed a twenty-five days' meeting at this place, in W. N. Gallons' grove, a beau-

tiful place for a campmeeting. There was good attendance and good attention through the entire meeting. Some prayed through to pardon and some to purity, and we are sure that the seed was sown that will bring forth fruit in time to come. We are not surprised at so few being saved in holiness meetings, when we think of the many false prophets that are running over the country, preaching that one can not live above sin, and that sin is in the flesh and not from the heart—the once-in-grace-always-in-grace heresy. Rev. G. W. Saunders was with us seventeen days in this battle. He is an elder in the Free Methodist

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church and a blessed man of God. Brothers J. E. Bankson and John Sales, of Centerville, Iowa, dropped in on us for one week, and did good service for the Lord. God has a few in this part of His vineyard who mean to go through at any cost, and we pray God's blessings on every soul that assisted in this meeting by their prayers and finances for the furtherance of the gospel.

J. H. VANCE, *Evangelist.*

TEXARKANA, TEXAS

Rejoice with us. Yesterday was a great day at the Rose Hill Pentecostal Church of the Nazarene. The Lord swept in on the morning service in such power that almost every one in the audience wept and praised the Lord. A number knelt at the altar, and some were blessed. At night we had a good service, excellent crowd, and one mother reclaimed. Saturday afternoon one woman was beautifully reclaimed while we were praying in her home.

We are now closing up our Assembly year, and will leave this church to our precious Bro. D. M. Coulson. During the more than two years we have been here, God has very signally blessed our humble efforts, giving about 150 professions and about 55 additions to the church, with a new parsonage and nicely repaired church building, for which we give Him all the glory. We are doing our best to place the HERALD OF HOLINESS in every home.

H. R. WALLIN.

BUD ROBINSON MOBBED!

I had the honor of shedding my first drop of blood for the blessed Christ and a free country last night (October 4th) about 6:30, when an angry Catholic mob came to the parsonage to mob me. We were just finishing our supper, when some one knocked at the door, and Mrs. Grattan, the wife of our Nazarene pastor, went to the door and opened it. In walked three men. Quite a mob of others were gathered on the outside. They walked right into our home, and demanded of me that I get on my knees to them and apologize, and beg pardon of all the Catholics in town, and that I go to the public platform and beg pardon, and take back everything that I had said. Of course anybody who knows me, or ever will know me, knows that I would be the last person to do any-

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thing like that. They said, with wicked faces and anger in their hearts, that if I did not do it I would have to take the consequences. Of course, I was ready for anything, and when one of them arose and began to curse me and abuse and threaten me, we got right up against each other, almost, and looked each other right in the face. I tell you, it was a free country against the iron heel of Rome. He got his black face right up close to mine, and with his fist clenched said that if I did not take it back they would mob me. The war opened at once.

The other two were in the parlor, whooping him on. His fist went into my mouth, and two or three of my teeth were knocked loose and my mouth was filled with blood. By that time Brother Grattan had rushed into the battle, and as Rome whooped the war yell, Brother Grattan was right into them, with his arms about them. The struggle was a fierce one; two of us against three. We backed them right out of the parlor, through the door, into the hall, and down the hall and out of the front door. As we landed them on the outside on the sidewalk, the mob began to threaten, and curse, and ask us outside; and said, "We will mob you! We will mob you! We will mob you!" The man who hasn't heard such a gang howl in his face, hasn't heard all yet. I stood in the doorway and told them that they ought to be handled by the law; and one of them shouted back that the officer was on their side. When I told the officer what the mob had said, he did not make denial.

After the battle was over, and I had washed the blood out of my mouth, the Lord knows it seemed to me that my heart was as white as snow, and that my backbone was as big as a sawlog. There was no unkind feeling for a poor, sin-soaked and priest-ridden Catholic. May God awaken this nation before she is completely doomed in the awful grip of Romanism.

LISBON, OHIO.

ESCONDIDO, CAL.

We are certainly on the upward trend at this place. Sunday evening marked the close of a two weeks' meeting. It has been a hard battle, but the victory came at last, and we closed in a tide of glory. Quite a number of seekers at the altar, and nearly all of them got through to victory. Among the number was a Baptist minister and his wife. They have not been in the work for some time, but he settled it to go all the way with Jesus, and I am expecting that they will soon be out in the work again. He has been mightily used of God in the past, and ought to be at it now or as soon as the Lord will open the way.

We have been here but a few weeks, and have found some blessed people of God. They are having a hard time on account of the freeze of last winter and the drouth of this summer. Hard times are on us in real earnest. About half the little church of a year ago have had to leave in order to find labor. But we are pushing ahead and giving the Lord all the glory. Hard things are good for us in the end. It develops good soldiers—"Am I a soldier of the Cross, a follower of the Lamb?" In a few days we must bid this precious people good-by, as we have received notice from the General Foreign Missionary Board that we are under appointment for mission work in Japan. While it will cost some heartaches to

say farewell to our many friends all over the country, yet the thought of going is so blessed that my soul is full of glory and bounding with delight. Hallelujah!

L. H. HUMPHREY, *Pastor.*

EAST MIDDLEBURY, VT.

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

SUBSCRIPTION PRICE — \$1.00 a year in advance; to foreign countries, \$1.50.

CHANGE OF ADDRESS — Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

EXPIRATION OF TIME — Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

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Entered as second-class matter at the Postoffice at Kansas City, Mo.

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a break. We are gaining the confidence of the people. Every seat in the chapel taken week nights and Sunday. We are looking for an old-time revival. We need the prayers of the saints for this hard field.

ARTHUR J. MYERS.

LOS ANGELES, CAL.
FIRST CHURCH

Sunday, October 12th, was truly a great day. Brother Cornell preached in the morning on "Contending for the Faith." The audience was large, and the saints shouted for joy. It was a great service, and five persons prayed through at the mourner's bench. Mrs. Sevier led the afternoon meeting, which was delightful for praise and testimony. At night the subject was "How Far Is It to Hell?" Seriousness settled upon the large audience, and five responded to the altar call, and God gave the victory with a shout in the camp. We had the pleasure of having Dr. C. J. Fowler with us at the night service.

Rev. Andrew Johnson, of Kentucky, the eloquent and forceful preacher, will assist the pastor in a special series of evangelistic meetings, beginning Sunday, November 2d, and continuing until the 16th. We are anticipating a wonderful time of harvesting.

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TARENTUM, PA.

The Lord is with us here, and giving victory. October 5th was a blessed day. We had a special service in the Sabbath school for the children, in which quite a number were really converted to God. The children in our Sabbath schools need to be saved and sanctified. Let us put forth special efforts to save our children from the allurements and seductions of this sin-cursed, hell-bound world. Some backsliders have been reclaimed, and are pressing on to holiness. Our meetings are increasing in attendance. We expect our District Superintendent, Rev. N. B. Herrell, here for meetings from November 14th to 23d, inclusive.

E. WORDSWORTH, Pastor.

ROSWELL, N. M.

A few days ago we closed a series of tent meetings here. Our pastor, Bro. W. H. Phillips, secured the services of District Superintendent I. M. Ellis, of Hamlin, Texas, and Brother and Sister Charley Robison as co-laborers and leader in song, for a fifteen-day service. They came to us in the fulness of the blessing. Hardened sinners were made to believe and prejudiced holiness folks had to admit that there were still men who held to Bible lines and made plain the old paths. God was present from the first service to the close. Many came to the altar; some prayed through. One night three arose instantly and shouted loudly the praises of God for salvation. The devil and wildfire were dealt the hardest blows they have received for many a year in Roswell. But the "No Sect" sectarian folks held out to the last, and at the close of the meeting, they withdrew to form themselves into another clique called the Church of God. Roswell now has three holiness sects bearing that name.

We never employed a more definite, successful

Superintendents' Directory

GENERAL SUPERINTENDENTS

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

1126 Saneet Street

Southeast Tennessee District Assembly, Sparta, Tenn.November 6-9
Southeast District Assembly, Donaldsonville, GeorgiaNovember 13-16
Louisiana District Assembly, Lake Charles, LouisianaNovember 19-23
Dallas District Assembly, Lufkin, TexasNovember 27-30
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, Oklahoma City, Okla.

R. F. D. No. 4

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

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

First session of all District Assemblies at 7:30 p. m. of the first day advertised.

□ □

DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

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

ALBERTA (CAN.) MISSION

W. B. TAIT.....Box 694, Red Deer Alta, Can.

ALABAMA

C. H. LANCASTER.....Jasper, Ala. Millport, Ala.October 23-24
Nauvoo, Ala. Rt. 5October 25-26
Nauvoo, Ala., Sunday nightOctober 26-27
Dora, Ala.October 30-31
Cullman, Ala.November 1-9

BRITISH COLUMBIA DISTRICT

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CHICAGO CENTRAL

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

CLARKSVILLE

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COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo. 225 N. Chestnut St
Little Rock, Ark.October 22-November 2

Hutchinson, Kas.November 5-9
La Junta, Colo.November 10-11
Colorado Springs, Colo.November 12-15
Cullan, Colo.November 16-23
Rush, Colo.November 26-30

DALLAS

W. M. NELSON.....Texarkana, Texas
Burrows Chapel, TexasOctober 25-26
Whitesboro, TexasOctober 27
Ash Grove, TexasOctober 28-29
Valdastl, TexasOctober 30-31
Culeoka, TexasNovember 1-2

DAKOTAS AND MONTANA

LYMAN BROUGH.....Surrey, N. D.

IDAHO

J. B. CREIGHTON.....Boise, Idaho

IOWA

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Marshalltown, IowaOctober 18-26

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Allensville, OhioOctober 24-November 2

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WISCONSIN DISTRICT

F. J. Thomas.....Marshalltown, Iowa
Marshalltown, Iowa (?)October 18-26
Chicago Convention, Care B. Nelson, 6522
Lowe Ave, Chicago, Ill.October 28-November 5
Montfort, Wis.November 8-16
Livingston, Wis.November 22-30
Madison, Wis. (?)December 6-15

YORK, NEB.

and satisfactory worker than Brother Ellis. He is a powerful preacher. Brother and Sister Robison put new power into old-time songs. Our meetings were clean and clear from all fanaticism. The work has the appearance of permanency. In the near future we plan to build a mission chapel for our work.

Mrs. W. H. PHILLIPS.

MALDEN, MASS.

God still moves upon us. As long as God is with us, we can do all things. Some new cases are seeking the Lord almost continually. Last Sunday evening, after Brother Borders had preached on "Eternity," a good number wept their way to the altar. Some for whom we had been praying a long time were seeking. Our sisters' prayer meeting every Friday afternoon is a power.

L. D. PEAVEY.

Get a MANUAL!

CHANUTE, KAS.

We closed a twelve-day meeting here last Sunday night, under the leadership of Sister Amanda Coulson, and while the attendance was not large, owing to a Four-County fair in full force and a revival in the M. E. church, yet God was with us, and God's children were built up and edified. The battle is hard at this place, but we are believing God and doing our best, and expecting Him to see us through.

Mrs. E. E. OLIN.

Meetings going well. God is pouring out His Spirit. Some are getting saved and sanctified. Conviction is settling on others. Some are getting mad. The worldlings and the devil know we are in town. Praise God, the Holy Ghost abides.

MINNIE and THEO. LUDWIG.

Death Notices

[Under this head death notices of our people will be inserted, providing the following requirements are strictly met: No notice shall contain more than one hundred words; each notice shall be signed by the pastor.]

McLean—The funeral of Mrs. Ethel McLean, aged thirty-six years, wife and mother, a faithful follower of Jesus, a beautiful example of Christian holiness and a member of our Lowell church, was held October 6th. Brother Riggs preached powerfully to a church crowded with loved ones and friends. The unprepared living were deeply moved. We praise God for her victorious life. Her death was triumphant. Surely, it can be said of such these days, "Our people die well."—E. E. Martin.

Ballard—Mrs. M. Ballard, beloved wife of Miss Ballard, a devoted member of First Church, Los Angeles, slipped off to glory September 28, 1913. She was converted at thirteen years of age, and sanctified wholly in later years. She died in triumph at the age of sixty-seven years and one day old. We buried her in beautiful Rosedale. A devoted husband, three sons and one daughter survive her. The funeral services were in charge of Rev. C. E. Cornell, the pastor. Mother will be looking for husband and children.—C. E. C.

Jones—My boy, Will O., Jr. who would have been two years old next January, passed away Sunday. The Lord's will be done. He's precious. He sustains. Bless His name.—Will O. Jones.