

HERALD of HOLINESS

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1639 Scott Ave
Nov 14

OFFICIAL PAPER of the PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 3

KANSAS CITY, Mo., APRIL 15, 1914

NUMBER 1

Being Great



IT CAN NOT be truthfully said that "some men are born great, others achieve greatness." No man is born great. To be sure, some men are better born than others as to prenatal and hereditary environment. Yet even these advantages do not make greatness or necessarily lead to the goal of greatness. Men can throw away the greatest advantages, and frustrate the highest possibilities and prospects. Every man must personally choose his destiny, and decide whether he will use his advantages or overcome his disadvantages so far as he may in his life work.

It is a frightful thought that a man can thus toy with divine gifts. It is true, nevertheless, that the roads of life are clogged with the wrecks of human possibilities. Many a man has anchored to a dray all his lifelong whom God and nature endowed and prepared for his nation's councils. Many a man has been a charge on the county poor house to whom God and nature loaned regal gifts for acquisitiveness, which might have made him a captain of finance. Many a man has continued a mediocre man, with gifts by nature which fitted him for higher and nobler realms than he ever reached in life, and he died unwept, unhonored, and unsung by a nation which was denied its patrimony in his greatness by his failure to find his niche in life and to pay the price of reaching it.

It is as tragic to see that other army masquerading in the cast-off habiliments of those who recognize not their high-destined possibilities. This makes life in some sort a riddle to the superficial in thought, but not to the sober and discerning. Not all are Israel who are of Israel. Not all are rightful rulers in thought, politics or war who rule in these realms. The uncrowned kings may not always be discerned, but the wrongly crowned ones are more easily recognized. The false coin always rings wrong. The true can not ring at all unless it is in hand and so much of it never reaches the palm.

We may have been wrong, but sometimes we have been made to catch our breath and to feel a strange choking at discerning a man whom we instinctively felt had missed sadly his natural and divinely intended destiny in life, and was wasting the unknown and unrealized and undeveloped possibilities on a level immeasurably below his birthright. O these tragedies in real life! They would be seen to be more numerous and more thrilling than any in romance if we could only always read them aright. This blinding and strange perversion and failure of discernment is one of the results of sin. Sin has marred things and confused vision and made dull and slow of heart and mind men, so that they are easily thrown off the track, and made to miss their mark. Sin literally means "missing the mark." And true to its etymology it makes men to miss their rightful or natural mark in life.

As to greatness, we do not wish to be understood as meaning that all of us are by nature privileged to be

great in the sense the world uses that term. As to this matter of real greatness we think any and every man who reaches the full measure of his God-intended possibilities is great in God's sight.

As to greatness in the worldly or political or civic sense, we think very largely it is an unconscious quality. We doubt if the truly great is conscious of his greatness. He has simply discovered himself, and has been true to this discovery of himself. He has assumed his niche as a matter of course, and feels simply natural in it with no elation at the elevation, if indeed really conscious of the altitude he has reached. Certainly in no sense of vanity or self-consciousness or conceit does he recognize his own greatness. He has rather a sense of great and burdensome responsibility which is oppressive to the point of repressing any rise of self-conceit. True greatness is thus ever meek and self-effacing.

The greatest man the world ever knew was Moses, and he was the embodiment of meekness. He saw the invisible within the abyss of his own nature, heard the music of divine purposes and responsibilities within his own soul, and he was not disobedient to the heavenly voices, but yielded obedience, and went forth to his work. He was grandly true to himself as he interpreted the voice of God within.

The trouble is just here. Men will not listen to God's voice within themselves. They are so attent to divers other voices that they have no ears for the divine voice within, by which they would be trended other whither than the path they choose to travel. This is man's capital blunder. He will not cultivate the voice divine. He cultivates the gross and sensuous and earthly, and hears not the music of heaven by which God would beguile him to holier and greater things.

O Holy Spirit, stir men to nobler things than the transitory and perishing! Turn men's thoughts to God and the eternal! Arrest the drift to the sensual and the material! Move upon men with the tenderness of a mother's love and the thunders of Sinai, until they pause and consider and listen to the sweet accents and rythm of the inward music from the skies! Deliver us and our age from the material and the sensuous, and lift us to an appetite for the divine! Let us see God in nature and in our souls, and in the world about us of His own making! Turn humanity's mad and wild mind back from sin toward a sin-pardoning Christ! Turn the weary and disappointed heart of the race from the mad rush for pleasure in a thousand fruitless fields to Calvary as the solitary solution and satisfaction of their long quest! O, let God arise and shine in the minds of men, and make bare His arm in this age of bitterness and sore disappointment! Gird thyself, O Jehovah, and awaken men to know Thee, the true God, and Thy Son, Jesus Christ, as the Rose of Sharon and the Lily of the Valley, the Fairest among ten thousand, and the One altogether lovely!

HOME RULE ROME'S TRICK

BY Home Rule for Ireland Rome seeks to govern Ireland by a Romish Irish Parliament. If this becomes the law by the superlative stupidity of the English Parliament, Rome will rule Ireland with a high hand and an outstretched arm. Ireland will be ground down with enormous taxes for the behoof of the Romish Church, and Ulster will have the bulk of it to pay, for Protestant Ulster has most of the wealth and the minority of the votes, while the remainder of Ireland has the majority of votes, which are Romish, and the large minority of taxable wealth. Ulster, the home and nest-egg of liberty and toleration for three hundred years, naturally resents the idea of being forced away from England, and forced under Romish domination and oppression, and it is an outrage for England by a disgraceful Tammany-like political trade between John Redmond, representing Romanism, and Premier Asquith, representing his own selfish ambition, to allow forced upon Ulster the yoke which she has experience and sense enough to dread. We hope Ulster will resist even to the bitter end this dastardly attempt to be betrayed by England's cabinet into the remorseless hands of the old Inquisition crowd.

Cardinal Gibbons has uttered a characteristically insulting and intolerant and thoroughly Romish sentiment recently when he said, commenting on Ulster's opposition: "To my mind the English government is to blame for not taking the upper hand and restoring peace. It could do this if it went about it in the right way. There is only a small portion of the population of Ireland engaged in the present uprising, and I can not understand why the government permits it to dictate what should be done and what should not be done." Of course Mr. Gibbons knows perfectly well "the right way" to take the "upper hand" of a minority. The Inquisition or the sword or fire or hanging by the thumbs or nailing their tongues to posts, or any one of a dozen delightful methods he sees would be entirely efficient for wresting the rights of a noble minority from them, and putting them under a hateful and a hated yoke of conscienceless oppression and ecclesiastical despotism and cruelty. This is the spirit of the distinguished gentleman who would be designated "His Eminence," but who would be better and more fittingly designated "His Belated and Bigoted." He belongs to Medievalism and not to this century and this country. The civilized world is out of patience with the policy which would crush the liberty and rights of this Protestant people who are intelligent and loyal citizens of Great Britain. If Great Britain is so unwise or so stupid as to permit this infamy, then she had as well remember that there is a righteous God and a righteous public sentiment, by both of which she will be anathematized for all the generations to come. Civilized government and peoples are getting sick and tired of the Romish fraud which continues to masquerade in this country under the useful and convenient guise of a church, and by which she deceives while seeking her treacherous designs upon free religion and free government. No matter if politicians like Taft and Wilson and others, either through ignorance of her nature, or through venal and treasonable sale of our civic and religious safety for Romish votes, do recognize this public and universal enemy. The people are awakening, and as never before are getting where they will refuse the leadership of any man or party that refuses to protect them from so patent and so flagrant and so deadly an enemy as this Mother of Harlots has shown herself to be, adown the long centuries.

If Ulster is made to suffer this threatened outrage, England will suffer far more in the long run. Mark the prediction. This bird will come home to roost, as sure as fate. There is still such a thing in this world, wicked and fallen as it is, as a sense of righteousness, for God is not dead. "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." This applies as well to nations as to individuals. Let England take warning, and do the decent

thing. Let the present cabinet resign, and another election be held, and see how the people of England will hurl these tricksters and bargainers and traders in Ulster's liberties and rights from all official position, and place in power men who will prove true to the right and the just and to the liberties of Ulster.

SOME FRUITS OF HOLINESS

HOLINESS is so many-sided in its fruits that no single editorial can adequately include even a goodly proportion of these fruits in its treatment. We can only touch upon a few now and then, and by line upon line, and here a little and there a little, finally compass, in anything like a tolerable degree, the marvelous reach of this divine and benign gift of holiness. One writer, in mentioning the evidences in the outer life of the possession of a holy heart, has said: "A person in the possession of heart purity finds himself so adverse to all worldly glitter and show, that he clothes his person in plainness, adorns and beautifies his home with the same simplicity, and conducts his business without the display of showy advertisements and flaming handbills. He trusts God, and feels no need of such expedients, but an aversion to them. He no longer enjoys fine carriages and fancy horses, but prefers less showy equipments."

Mr. Wesley taught that certain things were written upon every truly regenerated heart. If it be true that a pure heart possesses an aversion to worldly glitter and show we can not see how such a heart has any struggle to put off all worldly conformity and methods. In the matter of business it is proper to advertise, and to adopt the printed page in doing so. There is need, however, of great care not to go too far in the world's methods in this matter. We do not know just how far the writer we have quoted would go in this matter, but we would certainly put the limit within the bounds of truth and modesty. Certainly nothing which violates either of these would be allowable in the advertising by a man who possessed or claimed a pure heart.

It is a fact that the world has gone to a disgusting extreme in violating these limitations. There is no regard for modesty or truth in much of the advertising today. The most grotesque and absurd and the most shocking lies are resorted to in advertising their wares by modern business men. This is a great evil, and should not be indulged in by truly religious men.

The absolute untruthfulness of a very large amount of the advertising of the day is apparent to any observant man. It is proof, too, of the ease with which the public can be deceived. It is further proof of a still sadder fact, which is the desire and propensity of people to seek things without a due equivalent. Hence, when they read the lies about the slaughter of prices, regardless of cost, they flock to that store to be fleeced by these wholesale liars, and they get their reward in being duly swindled in paying more for their goods than they would have paid at an honest store, run by men who do not practice such falsities in their business.

In the matter of personal attire, those with a pure heart are saved from any taste for mere adornment of the body for adornment's sake. They are extremely desirous for a meek and quiet spirit, and for the adornment of godliness, but they eschew all mere glitter and display in attire which calls attention to the person or the body. There is, we believe, implanted in the pure heart, a love for the one course, and an aversion for the other. The Holy Spirit is the monitor here, and He is scrupulously obeyed by those who have allowed Him to enter unchallenged and without compromise or reservation into their hearts. Let Him teach you and hear His voice and He will save you mistakes on these matters.

Holiness encourages to the chaste, the meek, the humble, the severely true and candid and simple in all matters, and warns and leads away from the opposite. Get holiness in the

heart and cherish it scrupulously, and there will be found no complaint of you in any of these matters. God give us a holiness band who are absolutely and ruggedly and conscientiously

honest in all business methods and proceedings; modest, chaste and pure in their tastes and attire and mode of life, and in their homes and their social contact with the world outside.

The Editor's Survey

TOO MUCH BAGGAGE

The Christian life is a race. To run it successfully requires that we be disburdened of every weight that is not absolutely a help in the contest. There are numberless things which positively hinder us in the race. It is for this reason we are exhorted to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us. So many try to take too much with them on the race. Too many try to carry on their backs pleasure or profit or some idol. These are heavy weights, which will impede our velocity, and finally defeat us. We must get our consent to part with everything which will make against us in the race. *The Christian*, in a description of a race beheld once, furnishes a striking illustration of the truth we seek to impress:

Rev. Byron H. Stauffer tells of a remarkable race that he saw one day. The race track lay between Niagara Falls and Tonawanda, and two passenger trains bound for Buffalo were the racers. One was on the Lehigh tracks, the other on the New York Central. Both trains were belated, so schedules were ignored, and throttles were opened wide.

They had a fair start, and for a mile or two the great steeds ran neck and neck—or fender-and-fender, you might say. The firemen were throwing on coal, and the engineers leaned forward like riders in the saddle.

The passengers enjoyed the sensation; it seemed as if we had left the earth, so smoothly did we fly. Then to look across and see that the people in the New York Central train were becoming excited as folks get over a baseball game made us all rank Lehigh partisans at once. Handkerchiefs were waved and fists were shaken.

But by and by I noticed that the Central train was gaining ever so slightly upon us. I needed to hold my head in a certain position and use the side of the window as a gauge, in order to notice it at all. Just then the conductor said, "They'll win, I'm afraid, for they have a lighter load."

"How so?" I asked, for I noticed that each carried five cars.

"Well, one of our cars is a baggage car, chock full of Canadian trunks and satchels," he replied, "and that fact will beat us in the next two miles."

So it did. With the same locomotive power exactly, our rival drew away from us. Very tenaciously did we hold on, and if the shouting of the men and the screaming of the women could have accomplished it, we should have won. But, though we kept within sight of their last car, they swept into the Tonawanda yards, triumphant.

Too much baggage lost us the race! If the Canadians had only left their luggage behind! "Too much baggage" loses more important races. Running the race for immortality, let us take care that we do not carry useless and encumbering baggage. Ambitions which we can turn into spurs for the winning of the great prize will be helps to us. But the object which diverts our attention from the main purpose of our career will be an encumbrance. Wholesome knowledge, a well-trained and well-stocked mind, and a symmetrical culture will help you in the race. But beware of an increasing myriad of purposes which will really be burdens in the journey to glory.

"Wherefore let us lay aside every weight and

the sin which doth so easily beset us." We can afford to lay aside weights to run "the race that is set before us," the race that prophets, saints and martyrs ran, and so received the crown.

Don't carry too much baggage.

NO ONE TOO SMALL FOR GOD'S NOTICE

It is a glorious and astounding fact that no human being is so small as to be left out of God's plan. It is true in an important sense that every life is a plan of God, or enters into His great plan. We may be too poor or obscure to be recog-

GIVING AND LIVING

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold;
His wealth on the homes of want and sorrow;
To withhold his largess to precious light
Is to bury himself in eternal night:
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom:
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command:
And over and over we yield our breath,
The brain to the heart its lightning motion;
Till the mirror is dry and images death:
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies:
To deny
Is to die.

—Selected.

nized by the world in its gigantic enterprises. We may be too unlearned to be rated very high among the world's favored ones. We may be too maimed or limited by misfortune for the world to pause long enough to take account of us, or render us the humblest place in its rosters. None of these things, however, interfere with the plan of God for His own. Not a sparrow falls without His notice. The weakest of us can at least equal the sparrow, and if He takes notice of these we may be sure He will not forget or fail any of us. There is a niche for each of us to fill. It may be very small, but the world will be marred or the lesser by exactly so much as we fail to discern this truth, and to fill faithfully this humble place. Your or my place and work will go unfilled or unaccomplished unless you and I personally attend diligently to it. There is no substitution in this holy

warfare. To his own Master each and every one of us must stand or fall. Frank T. Bayley illustrates this truth strikingly in the following in the *Congregationalist*:

When you visit Damascus, as some of you may easily do if you learn to save your pennies, you must run out to Baalbek, a ride of forty miles. There you will find some of the most wonderful ruins in the world. The finest of them all is the Temple of the Sun, built many centuries ago of hewn stone. Some of the great columns are more than seventy feet high and twenty-two feet around. (Ask Father to show you how big that would be.)

Not far away is the quarry where these huge stones were cut out of the solid rock. Lying there, almost ready for transportation, is one of the largest hewn stones in the world. And yonder in the wall is the very place it was designed for, just the place it would have fitted. But it never found its place. There it lies, useless, where it has lain so many hundred years. And there, all the while, has been the place it was made for. No wonder if the traveler, seeing the stone and the place where it ought to be, cries: "What a pity! so magnificent a stone and such a noble place for it; and yet the stone and its place will never come together!"

You can almost imagine the wall itself crying, "Where, oh where, is that which belongs to me?"

Somebody failed. Some one who cut the great block but left his work unfinished. All the world wonders why. Dear children, there is building a temple nobler than the temple at Baalbek. God is the builder. Its walls are of living stones, for they are made of the lives of men and women, of boys and girls. There is a place for each one of you there. Will you not let God shape your life into beauty and make it a part of that holy temple He has planned which is to stand forever?

May His angels never weep as they see the empty place for which God wanted you and which you refused to fill!

"TAINTED FICTION"

We have repeatedly called attention to this subject. We are glad to see that at least one of the leading magazines is coming to the front in work to withstand this tide of dangerous and insidious corruption. The fact is, there is great need for the most careful discrimination on the part of the people who value the purity of their homes and families in the selection of their magazine literature. Let the impure be rejected with promptness and vigor. *Everybody's* is putting in some good strokes on this subject. What this magazine says can not be charged to the prudery of the clergy. Says *Everybody's*:

"Tainted Fiction"—Here is a new name for an old disease. It means just one thing: indecent fiction, or—smut. Indecent fiction has been printed before, but labeled. It couldn't get into your home without your knowing it. The tainted fiction that is being printed now is not labeled. It may come to you within the covers of a magazine you have trusted for years. Tainted fiction must be attacked like any disease; that is, at the source. Those who print smut, print it because they think you want it. Their moral sense is kept in the safe, with the subscription money. Therefore: if you don't want indecency, you know how you can stop it.

Written by REV. C. H. LANCASTER

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THE church question among some holiness leaders seems to be a peculiar problem. Some of the leaders in the holiness movement have been opposed to the Pentecostal Church of the Nazarene. These have gone over the country and told their converts to stick to the old denominations. Those who have been wholly sanctified have been advised to remain in the old churches, at the same time knowing that they were not wanted. The forming of a new church has very much disturbed some of these men. They are not dead to their old churches. We offer no apologies for being a Pentecostal-Nazarene.

Much has already been lost to the cause of Christ and holiness by remaining in churches that oppose holiness. "How can two walk together except they be agreed?" When holiness revivals first struck this country occasionally there was a band organized. This work proved inadequate, and it was found to be the part of wisdom to organize our holiness people into churches. We need to use wisdom in the Lord's work. Please turn to Prov. 30. 27; hear the text: "The locusts have no king, yet go they forth all of them by bands." The margin instead of "by bands," has "are gathered together." Some time ago Dr. Haynes, in commenting on the above passage, said: "The Pentecostal Church of the Nazarene has fulfilled every part of the above illustration of wisdom save one, and they have met that one as far as in their power lies. (1) They have adopted no "king," or "bishop." (2) They are "in bands," or societies—are thus "gathered together," or organized; (3) They "go forth"—they move, bring things to pass, are progressive and aggressive; (4) They have thus gone forth with "all of them" who were willing to be of us. The undenominational brethren can alone complete the one element thus partially lacking for fulness of the picture."

"I have set before thee an open door, and no man can shut it." Beloved, our orders are unlimited—universal—"Go ye into all the world"—all-inclusive. Our commission is divine, and the doors are open and no man can shut them. What a promise! This is encouraging. "The locusts have no king, yet go they forth all of them by bands."

First. They "have no king."

Second. They are in "bands."

Third. They "go forth."

Fourth. They have gone forth "all of them."

There is no such thing as defeating a band of locusts—they are determined. They get their course and nothing will stop them except death. You might build a brick wall two hundred feet high and that would not stop the locusts. They would fly straight to the wall, light on it, and crawl straight to the top, and go right on. The only way to stop them is to kill them; they surmount every difficulty. True-blue Nazarenes will not be defeated

by difficulties, hardships, privations, and poor circumstances for they ride on top of circumstances. They will work.

Our ministry—I mean that of the Pentecostal Church of the Nazarene—has the holy fire, and we must keep it. Let us keep fully surrendered to God. The great need among church members today is a mighty *Pentecost*. We need a real zeal for souls, a holy zeal; but we do not need zeal without knowledge. The cause of holiness has been hampered because of the unwise actions of some, also there have been used unwise methods.

David said: "My heart was hot within me; while I was musing the fire burned." This means to say that David took some time to think, consider and pray. It also denotes a real *conscious experience*. Salvation is real. It brings spiritual life, and spiritual life imparts spiritual activity.

Isaiah says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Real Nazarenes will disturb some old quiet church sinners. We need something that will make sinners feel guilty and restless; that will disturb them about their future destiny. The minister who expects to succeed in spiritual life must have a salvation that saves him from all sin in this life. If he would be felt in the world, let him die out to the things of the world. The ministry is a calling and not a profession. There are many failures in the world today in the ministry because they lack spiritual power. We must have the Holy Ghost if we get men and women into the kingdom.

The Pentecostal Church of the Nazarene stands for this kind of preaching. Wherever our preachers have gone and made a good impression on the community, it seems that all the other preachers become "holiness preachers," but I notice that without the experience themselves they never get their people into the experience of entire sanctification. A strange thing to me is that they sometimes say, "I believe in holiness just as strong as you do," etc., then upon investigation I find that their people know almost nothing about the doctrine of holiness. The fact is, those preachers do not have the experience, therefore they can not preach it. They only preach at it, around it or about it. Preaching holiness and preaching about holiness are two different things.

In order to get results we must be definite. Preach to the people that they must have the experience, and that it is for them now, as a second work of grace. Here is where you will find every Nazarene preacher. The majority of preachers in the old churches do not throw much light upon the subject of holiness; therefore they keep their hearers in much doubt as to where they are. God wants us to be clear and definite so as to lead the people out of the mist, clouds and fog-banks.

Here I quote a paragraph from a holi-

ness editor: "We shall state again with all emphasis that the evangelist is of profound importance and is of the greatest asset to the church in all her departments of work. Without the evangelist we would have no church, no camp, no colleges, no papers, and no converts." We do not mean to discredit the evangelist, nor do away with him, but the above statement is a reflection upon every pastor in the Pentecostal Church of the Nazarene.

Listen: "Without the evangelist we would have no church." I ask where and who are the evangelists that are running churches? "No colleges." Who are the evangelists that are running colleges? And strangest of all, this editor says without the evangelist we would have "no converts." Are all pastors in our churches such poor preachers and such spiritual cripples that they can not have a convert? No, my brother, no. The most self-sacrificing set of men I know are the noble pastors in the Pentecostal Church of the Nazarene, and I know that some of them are having converts.

A statement from Rev. Bud Robinson here might be of service to some. He says: "I know that we are getting a great many saved and sanctified, and we do praise the Lord for it, but the move, as such, has run its course, and its day is about over. Now in order to keep the holiness move from dying just as dead as any other religious move we have organized it into a church, and put it into the hands of sanctified pastors, and let them man the field, and keep fire on the altar. Else it would go out and there be nothing but a pile of cold ashes to warm by. Where our work has not been conserved in some way it is about gone out now. Wherever you find a good holiness church or a holiness school, you find spiritual life, but little anywhere else."

If we had no God-called pastors to place in charge of our churches it would be useless to organize them. We need the evangelist and we need the pastor. All Holy Ghost filled pastors can have revivals and converts. This writer has known of cottage prayer meetings where sinners were converted and believers sanctified, and there was no preacher there—neither pastor or evangelist.

Let all of our people love their pastor, hold him up in prayer and rally to his support. Get any evangelist you may, and if there is no pastor to stay by the work, by the time the evangelist comes again most of the work will be to do over. I can sympathize with the pastor, he has the hard work to do, and as a rule gets very poor pay. We say on with this great revival of organized holiness.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Box 311, Jasper, Ala.

Resolved: Never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

The Minister's Prayer Life

Written by M. EMILY ELLYSON

PRAYER is the actual contact of the soul with God, from contact with whom comes life and new strength. No one has ever solved its dynamics, for it belongs to the mysteries of God unrevealed. Yet it is a real application of the soul to God for aid, and with the perfect confidence of a little child. It is then we lay open our most secret thoughts and inmost wants. Such prayers are necessary to make an earnest ministry. Soul strength comes from union with God from a conscious concurrence and co-operation of the soul with the true forces of spiritual life, the touching of God's sceptre by prayer. Even as Moses prayed for the people, and prevailed with the Most High, the individual who has in addition to his own great wants the burden of souls resting upon him needs a double portion of the spirit of prayer. That one must be a prayerful man or woman. It was said of Michel Angelo: "Who never moved his hand till he had steeped his soul in prayer." If this be true of one who but carved a dead statue, what shall we say of one who, by the help of God, must carve out anew a life "thrice dead plucked up by the roots." Jesus said, "This kind goeth not out but by prayer and fasting."

While the disciples were praying together the Holy Spirit came upon them. This heavenly unction comes through prayer, and may we not say that prayer prepares for study, work, preaching, indeed every duty? It wins harmonious co-operation of the Spirit; it keeps our minds in a clear, healthy, courageous, hope-loving, believing tone.

Prayer gives the right direction to life and motives in the service of God in the ministry. It keeps that service pure (Deut. 22:9); thus the minister should exercise care not to mingle earthly and low motives (divers seed) with those pure principles which should control him in his work.

Prayer is necessary to keep us at a proper point of vision, which is always escaping from us; to heal wounds of self-love and of feeling; to renew courage, to anticipate the always threatened invasion of indolence, of levity, and spiritual and ecclesiastical pride of pulpit vanity and professional jealousy.

Prayer resembles the air of certain isles of the ocean the purity of which will allow no life to vermin. With this atmosphere we should compass ourselves about.

Prayer is necessary to be a true interpreter. The minister's study should be pre-eminently a place of prayer, for it is in the spiritual realm, in the possibilities of devotional uplift and spiritual vision and power, that the ideal study comes to its crown and glory. Scholars are sometimes tempted to neglect this higher aid, but spiritual truth will not let itself be won by purely intellectual methods, and, one as of old, must still be taught directly

by Christ, who alone reveals more to the prayer spirit than He does to the keenest scholarship. It penetrates where no other influence can possibly reach. It removes mountains and brings about the conversion of men from sin to holiness. What the study is to every pastor, he will be to his people. If the study brings revelation to him, he will bring revelations to his hearers. If there he gets power, in the pulpit he will have power. If he finds

nothing in the study, his people will, ere long, find nothing in the pulpit.

Oh, what throes of labor, what toil of brains, what struggle and anguish of spirit, what joys unutterable, what visions of God, what victories of faith have toiling, praying, wrestling ministers of Jesus Christ experienced in their studies. It is there that they scale the heights of mental and spiritual vision, and dare to lay hold of God for what to others seems impossibilities both in the church and community. Their prayers are mightier than their arguments, for their most conclusive arguments are born of prayer.

Illinois Holiness University, Olivet, Ill.

The Power of Prayer

Written by MARY ELSEA GOSSETT

THE twelfth chapter of Acts contains a wonderful bit of Apostolic history. In the fifth verse we read these words: "Peter was kept in prison: but prayer was made without ceasing of the church unto God for him."

This incident truly reveals to us the power of prayer. What is impossible to man is possible to God. Man's extremity is God's opportunity.

Peter, chosen of God as one of the leaders of the followers of the despised Nazarene, had been seized and put into prison to await execution. "But prayer was made without ceasing of the church unto God for him." And in this bit of inspired history we have the story of the marvelous results of that praying.

Prayer is power. Jesus says, " whatsoever ye ask, in my name, I will do. If ye shall ask anything in my name, I will do it" (John 14:13, 14). This clearly shows that omnipotent power is at our disposal (for His glory) for the asking. What is prayer?

Prayer is the soul's sincere desire,
Uttered or unexpressed.

It is communion with God, making our requests known to Him. It is talking to our heavenly Father, and they who know Him best are oftenest found in the secret place of prayer.

Again Jesus says, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven, give good things to them that ask Him." Over and over Jesus tells us to make known our desires to the Father, and asking in His name the Father will grant our petitions. He does hear and answer the cry of His children, and when they cried night and day to Him for the deliverance of Peter, He heard and did the impossible for them. They had their prayers answered. Though it required the angel of the Lord to do what they were asking, still the Father gave them their petition. The declaration recorded in Eph. 3:20, encourages us to ask *anything*, no matter how marvelous it may seem in our eyes. God is able and willing to do the exceeding abundantly above all we ask or think, *if we ask*, and ask for His glory. Amen.

But prayer *was made*. Truly they prayed. They did not talk about praying, or what prayer is, or hold a convention to study the subject of prayer, but *they prayed!* "Prayer was made!" Peter was in prison, Herod intending to bring him forth and put him to death, and they were helpless. No! They knew of One who could and would help them if they would ask Him. So in the earnestness of their souls they cried to Him and "prayer was made without ceasing." Thank God, here was a prayer meeting where folks did not watch the clock, yawn and remark, "It is getting late." They meant business; they had come to pray until they heard from heaven. We are taught by Him Who ever liveth to make intercession, that it is the importunate prayer that prevails and that is heard is heaven. We must have an eager desire, "hunger and thirst" after that which our souls are crying to God for. We must have a fixed determination that it being the will of God, we will not cease praying until He hears and answers. With Jacob of old, we will say, "I will not let thee go, except thou bless me." The soul that has the spirit of prayer will let no delay discourage it, but "Being fully persuaded that what He has promised, He is able to perform," will continue to pray without ceasing, until the petition is granted. Hallelujah. Amen.

But who can pray the "effectual fervent prayer" that "availeth much"? The text says "The church." Thank God, He has a church "which is His body." Eph. 1:23. And Christ is the head of the church. Eph. 5:23. We do not get into this church by the physical birth or by having our names put upon a church record, or by signing a card, but by being "born of God" (John 1:12, 13). Thanks be to Jesus, whosoever will may come into the "Church of the First Born" in this way, and be among the number that God heareth pray.

The blind beggar told the carnal Pharisees, "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." John says, "If our hearts condemn us not, then we have confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do these things that are pleasing in his

sight." Beloved, if you want to pray the prayer that calls forth God's doing, abide in Jesus and let His words abide in you, and "ye shall ask what ye will and it shall be done unto you." Hallelujah! But we are to pray unto God "in his name." "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16: 23). "For the Father himself loveth you because ye have loved me, and have believed that I came out from God" (John 16: 27). We are to make our petitions to God, who hears us for Christ's sake. Not to the priest, nor to the preacher, nor to the people, but to God. God can answer our requests, and to Him we are to pray in the name of His dear Son. And as we pray unto the Father in His name, Jesus intercedes for us.

The Father hears Him pray.
His dear anointed One:
He can not turn away
The presence of His Son.

"The eyes of the Lord are upon the righteous, and his ears are open to their cry" (1 Peter 3: 12).

The Spirit calls our attention to the necessity of definiteness in prayer. The praying at this time was definite. They prayed "for him." When the blind man cried, "Thou son of David, have mercy on me," Jesus said unto him, "What wilt thou that I should do unto thee?" (Mark 10: 57). He taught us to be defin-

ite in our asking. Andrew Murray, in "With Christ in the School of Prayer," says, "Our prayers must not be a vague appeal to His mercy, an indefinite cry for blessing, but the distinct expression of definite need. Not that His loving heart does not understand our cry, or is not ready to hear. But He desires it for our own sakes. Such definite prayer teaches us to know our own needs better. It searches us and puts us to the test as to whether our desires are honest and real, such as we are ready to persevere in. It leads us to judge whether our desires are according to God's Word, and whether we really believe that we shall receive the things we ask. It helps us to wait for the special answer, and mark it when it comes."

So this company of believers in Jerusalem were definite in their asking. It was "for him," for Peter, for his deliverance out of prison, and out of the hands of wicked Herod, that prayer was made without ceasing unto God. And their prayer was heard and answered.

May the precious Holy Spirit inspire our prayers, and help us to pray without ceasing unto God for those things that we desire, until the answer comes.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries "It shall be done!"
Lithopolis, Ohio.

The Possibilities of Prayer

Written by MRS. ANNA T. ARMOUR

WHAT a marvelous thing is prayer! No one can really *pray* without bringing something to pass for the glory of God. Spiritual forces are set in exercise through prayer which work out God's gracious and saving designs for redeemed men for two worlds. Christians will feel a drawing to pray, and will become in earnest about their own spiritual condition, and the state of lost souls all about, just because someone became an intercessor. The power of God will descend upon the people, and ministers and evangelists will preach with the Holy Ghost sent down from heaven, and people will be convicted of sin and soundly converted because you prayed in the Holy Ghost. Many hungry believers will be led into the banqueting house of love, and will "eat and drink abundantly," and will witness that "He satisfieth a longing soul

and filleth the hungry soul with goodness," because some one continued in persevering, prevailing prayer for them. The pentecostal baptism will fall from heaven, and glow and burn its way into the hearts of multitudes, because some saint prayed through in the Holy Ghost. Who will be the intercessor? Who will take time to pray? Reader, will you? The epoch is upon us when nothing but prayer will accomplish what the urgent spiritual needs demand, and what God wants and waits to do. Who can foretell what stupendous and glorious results would follow speedily if God's people would only take hold of His highest willingness to bless and save, praying in the Holy Ghost with strong crying and tears, whole nights betimes "until the Spirit be poured upon us from on high"? Here is where our strength lies, as God's chosen ones. We

may talk and write of Pentecost all we will, and deplore its absence, and declare the need—the only need is Pentecost—but unless there has been getting down in humiliation and brokenness of heart, and mighty prayer before God, all our talk and effort will avail but little. Prayer brought Pentecost at first because it brought about a condition of heart upon which God could send Pentecost; and prayer has prevailed wherever Pentecost has been repeated since. It is this alone that can and will bring down holy fire from heaven now. Prayer is the one thing that will "prepare the way of the Lord," either in the individual or in the church; it alone will remove the stumbling stones and bring forth the confessions and restitutions which will "make the way of the Lord straight," to the end that He can ride on gloriously in converting and sanctifying power. Three worlds witnessed a marvelous illustration of this truth recently in the great revival in the Nazarene University at Pasadena. Prayer, mighty prayer, ruled and impelled all Christian hearts it seemed. The very air was laden with the spirit of prayer, and then followed the confessions and restitutions which made a way for the marvelous outpouring of the Holy Spirit on a multitude of our dear students, which none who saw and felt can ever forget, and which continues to burn and shed its hallowed influence all around.

Spiritual results will always be commensurate with the praying in the Holy Ghost on the part of God's people. Each one may have a blessed share in this ministry and in the present and eternal results of the heaven-born revival which will follow. Oh! the power within the reach of each saint, young and old! Power with God and men! Princely power! Prevailing prayer! Who can adequately express the tremendous possibilities wrapped up in the ministry of prayer? But oh, alas! Who can tell the blessings that are missed for two worlds by restraining prayer before God. Many starry crowns will be forfeited because of God-dishonoring unfaithfulness in prayer. May such a spirit of prayer descend upon every professor of holiness, that shall break through all reluctance and hindrances, all shrink and flinch, and rise to the altitude and magnitude of the promises of God, and in commanding faith, *pray* for and see the salvation of our God. We shall win our crowns on this line.

Los Angeles, Cal.

Rise on the wings of faith, O rise,
Above cold reason's icy glare,
To realms of wisdom, where the wise,
Do God's great secrets sweetly share!

Cold reason sits enthroned below
And thinks and thinks,—yet cannot find
The mystic key, which doth bestow
Unerring truth to mortal mind.

Through ages long, thus she has sat,
With contemplative mood and stern,
And wondered why it must be, that
Some lessons deep, she cannot learn.

She sends her agents east and west,
And north and south, yea, high and low,
To search all nature for the best
That nature can to reason show.

She says to them, "Search yonder skies,
With instruments both keen and fine;

Reason vs. Faith

A. Columbia Schnabel

And find the mystery that lies
Behind all that is known. Define

I pray, the hidden cause of things.
And, bring the key that will unloek
The door of truth; and thus the stings
Of ignorance remove, which mock.

And dig, I pray you, in the earth,
To find all treasures hidden there.
Some plasma, yet, of greater worth,
May hide a secret we should share."

While searching thus, the universe,
With haughty coldness on her brow,

And striving sternly to disperse
The clouds of error, hanging low,

She spurns to see, just at her feet,
A tiny, shining key of gold,
Which, used by reason, would complete,
Her chain of wisdom, still untold.

The key of faith, it lies there still
At reason's throne, trodden in dust;
Rejected, yes,—but waiting till
She stoops at last, because she must.

Faith is the key to all unknown.
The wings with which our spirits soar;
It bears us to the very throne
Of God, whom we in Christ adore.

So give me faith, and I shall rise
Above cold reason's icy glare.
To realms of wisdom, where the wise,
Do God's great secrets share.

Mother and Little Ones

MY MOTHER'S BIBLE

This book is all that's left me now,—
Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearthstone used to close,
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face—I see it yet!
What thronging memories come!
Agnat that little group is met
Within the walls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

—George P. Morris.

"I'VE NOT FORGOT"

"They pulled off my shoes and stockings and jacket and trousers and little shirt, and bundled me into my night dress and rolled me under the blanket and tucked me in, and kissed me good-night. When mother's lips touched my cheek I awoke. 'Is it you, mamma?' I asked.

"Ay," said she; 'tis your mother, lad.' Her hand went swiftly to my brow and smoothed back the tousled wet hair.

"Is you kissed me yet?"

"O, ay," said she.

"Kiss me again, please, mum," said I; 'for I wants t' make sure you done it.'

Time came when that mother was so ill that they must send for the mail boat doctor. She always said she was better—much better—but love always tries to ward off the worry of those who are concerned. For a long time before she went away into the shadows she went about the house smiling, but there was a difference somehow. Now let the lad tell what happened one day:

"She was now more discreet with her moods; not once did I catch her brooding alone, though more than once I lay in dark corners and peered through the crack in the door; and she went smiling about the house as of old—but yet not as of old—and I puzzled over the difference, but could not discover it. More often, now at twilight, she lured me into her lap, where I was never loath to go, great lad of nine years though I was; and she sat silent with me rocking, rocking while the deeper night came down—and she kissed me so often that I wondered she did not tire of it—and she stroked my brow and cheeks and touched my eyes and ran her finger tips over my eyebrows and nose and lips, ay, and softly played with my lips—at times she strained me so hard to her breast that I near complained of the embrace—and I was no more driven off to bed when my eyes grew heavy, but let lie in her arms, while we sat silent, rocking, rocking until long, long after I had fallen asleep. And once at the end of a sweet, strange hour, making believe to play, she gently pried my eyes wide open, and looked far into their depths—so deep, so long, so searching, so strangely that I waxed uneasy under the glance." "Wh-wh-what-what you—" I began, inarticulately.

"What am I looking for?" she interrupted, speaking quickly.

"Ay," I whimpered, for I was deeply agitated, 'what you lookin' for?'

"For your heart," said she. I did not know what she meant and I wondered concerning the fancy she had, but did not ask, for there was that in her voice and eyes that made me very solemn.

"'Tis but a child's heart," she sighed and turned away. "'Tis but like the hearts," she whispered, 'of all children. I can not tell—I can not tell,' she sobbed, 'and I want so much—to know.'

"Don't cry," I pleaded, thrown into an agony by her tears, in the way of all children. She sat me back in her lap. 'Look in your mother's eyes, lad,' she said, 'and say after me this:

"My mother.'

"My mother,' I repeated very soberly.

"Looked upon my heart.'

"Looked upon my heart,' said I.

"And found it brave.'

"An' found it brave.'

"And sweet.'

"An' sweet.'

"Willin' for the day's work,' she said.

"Willin' for the day's work,' I repeated.

"And harboring no shameful hope.'

"An' harborin' no shameful hope.' Again and again she had me say it until I knew it every word by heart.

"Ah," she said at last, 'but you'll forget.'

"No, no," I cried; 'I'll not forget. My mother looked upon my heart,' I rattled, 'an' found it brave and sweet, willing for the day's work an' harboring no shameful hope. I've not forgot—I've not forgot!'

"He'll forget," she whispered, but not to me. 'like all children.'

"But I have not forgotten. I have never forgotten that when I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope."—Norman Duncan, in Doctor Luke.

THROWING AWAY THE ORANGE

"Will you look at that chap, what he is doing?" cried Edgar. He and Clive and Rob were going home from school together, and had turned down a narrow cross street to take a short cut home.

"Doing? Why, he is eating an orange," answered Clive.

"But look! Watch him, Clive; he is only eating the peel."

The three boys stopped at a little distance, and watched the lad with the orange. True enough! he was clumsily tearing out the rich, juicy lobes, and dashing them in the dust of the street, while he munched the yellow, bitter rind.

"Let's go and see what makes him do such a crazy thing," suggested Edgar; but before they came up with him the boy saw them and dived down a narrow alley, evidently running away from them.

"Of all queer things!" Clive exclaimed, telling at his mother's tea table the story of the boy throwing away the orange and eating the rind. "I've heard of people shaking their own hands instead of their guests', taking off their shoes instead of their hats, reading books hind part before, and writing letters upside down, but I never heard before of anybody throwing away the inside of an orange and eating the outside!"

"I know plenty of people who do just as foolish a thing," said his father; "grown-up people, who snatch at all the fun and frolic of life, which is just its outside, and throw away their chances for being wise and good and useful, which is the inside of life, its heart."

Clive listened to this little sermon, but I do not know whether he would have remembered it, except for what happened the next day.

The next day he rushed in from his walk home and cried, "Father, what do you think? That boy who threw away his orange is a

poor idiot; he hasn't any sense, and can't even talk!"

"Ah!" said Clive's father, 'he can't help it, poor fellow; but those persons I was telling you about yesterday know better, and still throw away the best part of their life!'

"I'll not be one of that kind," said our little boy, down in his heart, and he never forgot the lesson of the orange.—Exchange.

A MIRACLE FOR MOTHER

The oldest baby, meeting Nan at the door, cheerfully informed her that mother was up in the nursery crying. Nan hurried up the stairs and pushed open the nursery door, a score of possible disasters foreshadowed in her anxious eyes. But the nursery was very quiet. The little baby was peacefully asleep in her crib; the middle baby was happily engaged in tearing up a magazine; Winifred, their mother, was sewing upon a little blouse, but she was sewing without a thimble, and her eyes were red.

"Don't mind me," she told her friend. "I'm just crying for the moon, like other babies." "And the moon in this instance?" Nan asked.

"A miracle, of course. I believe I'll start a Society for the Accomplishment of Miracles. Its motto shall be, 'Nothing is so possible as that which seems impossible,' and its purpose the achievement of one miracle a week."

"Count me in for a charter member," Nan responded, promptly. "Let's begin this very minute, since you already have a miracle in sight!"

"I'll promise to think up all the miracles," Winifred replied. "Nan, I'm plain wicked! Of course I know that the babies are the greatest joy in life, but when Katherine's letter came, saying that she had tickets for the symphony this afternoon, and that we were to have supper together afterward, and that she would telephone George to stay in and meet us—Nan, I felt starved for it all! It has been so long since I've heard any good music—Nan Kent, what are you doing?"

"Getting out your vest gown!" Nan called from the other room. "Hurry up, Winnie; you can catch the twelve-fifteen train. And you can give me instructions about the babies while you're dressing. A thousand blessings upon Katherine Stuart for helping me out!"

"Helping you out!" Winifred gasped. Nan was hunting for Winifred's white gloves. She looked up, smiling, as she found them.

"Winnie, dear, I hadn't a single, miserable copper penny for your birthday, and—I—I guess maybe I cried a little this morning. But now I'm going to make you a present of ten whole hours. Will you trust the babies with me ten hours?"

Half an hour later a radiant woman, leaning back luxuriously in the car, was beginning a rare holiday. In the nursery Nan was giving the babies a lecture.

"A miracle," she declared, happily, "is the commonest thing in the world! Miracles grow everywhere, like buttercups. It's miracle-eyes that are uncommon. I make you a present of my discovery. Hold it tight—it is better than a fortune, babies three!"—The Youth's Companion.

TO MY MOTHER—A DEDICATION

Sonnets are full of love, and this my tome
Has many sonnets; so here now shall be
One sonnet more, a love sonnet, from me
To her whose heart is my heart's quiet home,
To my first love, my mother, on whose
knee

I learned love-love that is not troublesome;
Whose service is my special dignity,
And she my lodestar while I go and come.

And so because you love me, and because
I love you, mother, I have woven a wreath
Of rimes wherewith to crown your honored
name;

In you not fourscore years can dim the
flame
Of love, whose blessed glow transcends the
laws

Of time and change and mortal life and
death.

—Christiana Rossetti.

HOLINESS IN SCOTLAND

E. F. Walker, D.D.

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This country has yet to be proved a good field for the spread of scriptural holiness. It is a land whose people are noted for orthodoxy and conservatism, though there is now a change going on here in both these respects. Scotsmen as a rule have not been famed as "always abounding in the work of the Lord," though generally they have been regarded as people "steadfast" and "unmovable." Under the grace of God, this land has produced a few saints, like Samuel Rutherford and Murray McCheyne, but as a rule the people have not been characterized by saintliness, and would taboo the very idea of living without sin; and would treat personal holiness as a religious absurdity, and the profession of it a most intolerable sin.

Even the great work wrought here under the labors of John Knox meant but many conversions from Roman Catholicism unto Protestantism, from heretodoxy to orthodoxy; rather than from the power of Satan unto God, and from all sin unto holiness. The revival of the Reformation was indeed a revival of religion, but it did not much mean a revival of personal salvation.

Methodism—whether considered as an ecclesiasticism, a doctrine, an experience, or a life—"Christianity in earnest"—has never made any considerable inroad upon Scottish conservatism. Generally it has been looked upon as a gross error of doctrine, a fanaticism that was not to be for a moment looked upon with favor.

George Whitefield and John Wesley were wont to come hither on evangelistic tours. The former made fourteen visits to Scotland, and the latter twenty-two. But while Whitefield was received with some favor because of his reputed Calvinism, and his ministry was waited upon because of its impassioned earnestness and eloquence, he was not sufficiently rigid in his Calvinism to be received with wide-open arms; and, besides, he was an associate of Wesley and an Englishman, which facts were fatal to any abiding influence he might have upon these Calvinistic Scotsmen.

There is not now to be recognized any trace of the influence of Whitefield upon Scotland. But little more can be said in favor of the ministry of Wesley here. When this most earnest Christian and successful evangelist and great organizer came hither, it was a cold reception, indeed, that was accorded him, and perhaps what little success he here had was in some measure owing to the fact that there were a few of his own countrymen here; and also his reputation had given him a great advertisement that was sufficient to awaken the interest of even some Scottish minds; while of course there was deep down in the hearts of men and women in this clime, as in every other, a crying need for something which God seemed to meet under the ministry of this great evangelist. But Wesley was an Armenian and an Englishman, both of which facts handicapped his ministry; for even yet this people can hardly forgive any one for being any other than Scotch and Calvinistic. Thank God! they are now gradually getting over these old strong prejudices and preferences, though the movement is very gradual—like their idea of sanctification.

Wesley was never very much encouraged over his work in Scotland. It was generally quite the reverse with him. Whitefield tried, but in vain, to keep Wesley from attempting anything in his line in this country. The Calvinistic Methodist evangelist said to the Arminian Methodist evangelist: "You have no business there, for your principles are so well-known that, if you spoke like an

angel, none would hear you; and, if they did, you would have nothing to do but to dispute with one and another from morning till night. But the Arminian both believed in and practiced the perseverance of the saints; and he came to and held on to Scotland, though the prospect was so discouraging.

Wesley was surprised when he came here to spy out the land, to be invited to preach in a church house. But though "the audience remained like statues from the beginning of the sermon till the end," he nevertheless thanked God and took courage; he had expected even so much less of acceptance and interest. Thus he wrote: "Surely with God nothing is impossible! Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk." And from that time on Scotland became one of his regular fields of itineracy.

With this people there has generally been an apparent conviction that coldness and hardness are proofs of loyalty and devotion to orthodoxy and "the kirk." The people have rather prided themselves on their lack of emotion in connection with church services, and have regarded religious "excitement" as an almost if not quite unpardonable sin. To Wesley this was a great trial, even though himself was not so emotional as was the fervid Whitefield. He speaks of "the dead unfeeling multitudes in Scotland." From Glasgow he wrote of being at church, and said that his spirit was moved within him at the sermons he heard. "They contained much truth; but were no more likely to awaken one soul than an Italian opera. . . . This very day I heard many excellent truths delivered in the kirk; but as there was no application, it was likely to do as much good as the singing of a layk."

The Scottish people are generally very respectful in the presence of a minister and in the house of worship; but the respectability is not very warm, that I have been able to see, though there are some exceptions, I am happy to note. At the time of Wesley this rule was more pronounced; so that one who was used, as was he in England and Wales and Ireland, to considerable emotional demonstration and most cordial treatment, the religious, like the natural, atmosphere of Scotland was quite chilly. Of the very funeral service here he complained that there was lack of feeling, saying, "When I see in Scotland a coffin put into the earth, and covered without a word spoken, it reminds me of what was spoken concerning Jeholachim: 'He shall be buried with the burial of an ass.'"

Yet the perseverer persevered, waving heroically in this land of natural and religious bleakness the banner of personal, experiential salvation. To this very town of Glasgow he sent a very zealous as well as trained and discreet minister, for Wesley believed in salvation missions. Thomas Taylor had carried the banner of Methodism in Wales and Ireland; and the leader of this great movement appointed this man to plant the standard in Glasgow. As Southey says, "There were no Methodists here; no place of entertainment; no place to preach in; no friend with whom to communicate: it was a hard winter, and he was in a strange land. Having, however, taken a lodging, he gave out that he should preach on the Green (a place still open and noted in Glasgow). A table was

carried to this place, and, going there at the appointed time, he found: two barbers' boys and two old women waiting. 'My very soul,' he says, 'sunk within me. I had traveled by land and by water near six hundred miles (this itinerant preacher and writer has traveled over ten times that distance) to this place; and behold my congregation! None but they who have experienced it can tell what a task it is to stand out in the open air to preach to nobody (this writer has not had quite that discouraging an experience, though the gatherings have not been large, considering the multitudes of this city of a million souls, most of whom are professedly "religious," or "belong to a church"), especially in such a place as Glasgow!'"

But it was not all discouragement, even in those days. We are told by Southey, in his "Life of Wesley," that the new preacher referred to above, with only a congregation of two women and two boys, "mounted his table and began to sing. The singing he had entirely to himself; but perseverance brought about him some two hundred poor people. (I think that is almost if not quite as large as any congregation I have yet had here); and continuing day after day, he collected at last large audiences. (Let the "holiness people" now in Scotland take note, and be encouraged to persevere!) One evening, the largest congregation he had ever seen was assembled. His table was too low; and even when a chair was placed upon it the rostrum was not sufficiently elevated for the multitudes which surrounded him; so he mounted on a high wall, and cried aloud, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and that they that hear shall live!' They were still as the dead; and he conceived great hope, from the profound attention with which they listened; but when he had done, he says, 'they made a lane for me to walk through the huge multitude, while they stood staring at me; but no one said 'Where dwellest thou?' This faithful proclaimer of the gospel of salvation continued, experiencing much privation, and receiving few marks of appreciation and sympathy, often going without food, even selling his horse to keep himself alive, and being a poor singer, paying for the services of a precenter in his meetings. Yet did he persevere; and there are now in Scotland some of the fruits of his labors in several Wesleyan churches; though such, I am sorry to have to say, are not in reputation as standing by the heroic example of early Methodism in doctrine and life. Alas! Wesley's fears for Methodism in Europe and America appear to have been well-grounded, in that they have largely "become like the other sects."

Of the Scotch Wesley had to record this encouraging fact that "they were never offended at plain dealing; and that, in this respect, they were a pattern to all mankind. Nor did he ever meet with the slightest molestation from mobs, or the slightest insult." Yet he had to say of his own ministry in this city: "At Glasgow I preached on the Old Green to a people, the greater part of whom hear much, know everything, and feel nothing."

Whitefield had more encouragement from the people. Immense throngs of all classes came to his meetings. He wrote: "Congregations consist of many thousands. Never did I see so many Bibles, nor people look into them, when I am expounding, with such attention." This is a very worthy characteristic of the church-going people of Scotland. Like those of Berea, mentioned in the Bible,

this noble people who are so attentive to the things spoken by the preacher, look into the Scriptures to see if these things are so. When Whitefield announced the text for his first sermon in Scotland, "the rustling which was made by the congregation opening their Bibles all at once surprised him, who had never, till then, witnessed a similar practice." I heard Moody say that when he first came to this country to preach the rustling of the leaves of the Bible, turned over by the earnest and reverent searchers of God's word, was the sweetest music he had ever heard. I noticed that when I get up to preach, the people immediately take up "The Book." One day when I pronounced the text without naming where to find it, and I noticed at once a look of disappointment, if not reproof, on the countenances of not a few. This is a fact that is very encouraging for the work in Scotland, such as can be found nowhere else that I know of.

Whitefield was cheered, not only by the attention given to doctrine, but also by salvation interest and results. He said that his services were attended by both the common people and "persons of great rank. I have reason to think several of the latter sort are coming to Jesus. . . . Saints have been stirred up and edified; and many others, I believe, are translated from darkness to light, and from the kingdom of Satan to the kingdom of God. The good that has been done has been inexpressible. I am intimate with three noblemen and several ladies of quality who have a great liking for the things of God. I am now writing in an earl's house, surrounded with fine furniture; but, glory be to free grace, my soul is in love only with Jesus! . . . Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland." This is not like the utterance of an American evangelist who declared that the best thing he saw in Scotland was the way out!

Upon Whitefield's second visit to Scotland he was met at the landing of the ship by multitudes of people, who followed him weeping and blessing him, some even affectionately embraced him in their arms. On this visit, when he preached it was to many thousands in the open air. He records that when he preached, at one time, "for an hour and a half there was such weeping, so many falling into deep distress, and expressing it various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting." Of another visit to the same place he records that "scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand persons.

The Power of God was felt by numbers. . . . Such an universal stir I never saw before. The motion fled as swift as lightning from one part of the auditory to another. You might have seen thousands bathed in tears; some at the same time wringing their hands, others almost swooning, and others crying out and mourning over a pierced Savior." Bear in mind that this was in Scotland; and learn that, after all, the apparent conservatism and coldness of these northern people are only apparent. Under their exterior they have very impressionable hearts.

And still there is nothing now to show for all this seeming success of Whitefield. Wesley had no such apparent interest and success; but this man sought to conserve the work by the organization of Methodist societies. He gathered his fewer converts together; banded them; and built them up on their most holy faith; and the fruits of his labor abide.

The ministry of Scotland generally had

no sympathy or help or countenance to give these evangelistic itinerants. Southey declares that "the new birth of the Methodists, their instantaneous conversions, their assurance, their sanctification, and their perfection, were justly regarded as extravagances by the Scotch as well as by the English clergy." But I fail to see evidence anywhere that either Wesley or Whitefield here preached sanctification or perfection. It is difficult to believe that such a man as Wesley would fail to declare the whole counsel of God; but it seems that while in Scotland he did not "press the instantaneous blessing." And there is no evidence that his avowed successors here have aught to do with the doctrine and experience. In fact it is to be doubted if holiness was ever as definitely preached and pressed in Scotland as it has been during the past ten years. George Sharpe went from Scotland to America because he would escape the call to preach. In America he yielded to the

"Be Strong"

Joshua 1:6

+

What is it to be strong?

It is not to stand erect, in scorn or opposition,
Never to know a fall;
The strong are they who, falling off,
Rise from every fall,
Strengthened and wiser; strong to start
again.

It is not to be the hero of the silly crowd
Who only clamor for the men who win;
It is to strive and fall and still strive on,
Scorning to lower the standard
Or to give the spirit of despair a moment's
entrance:

Sometimes it is to smother down the heart,
With all its feelings and sweet dreams of joy,
To say "No!" to memory calling like the sea,
For all her long lost multitude of ships;
To bid good-bye to fair fancy's garden
And the flowers we loved so well;
To put our hands to hard, hard work;
And if we die, working to the last—and well
content!

It is to be what we would seem to aim at;
Noble living and despising self;
To link our weakness to Almighty strength;
And build upon the Rock;
Then, when trials come, like winds that blow
Upon an anchored ship, although they make
her tremble
Move her not!

—Evelyn Payne.

call, and joined the Methodist ministry. Soon he embraced both the doctrine and experience of holiness. Then he was called back to Scotland, and obeyed the call, like a sanctified man. He preached the full gospel to his own people nationally, though a strange people ecclesiastically. Soon he was thrust out to raise up a holy people, not within the pale of a defunct if not defunct church religionism, but in a new form of church doctrine, and life and movement; and the Lord has owned His own word and work.

Not very rapidly is the doctrine and experience of holiness being spread over this land; but there is advancement, safe, sane, sure, if slow. Few are the trained ministers in the movement; but those who have not "studied for the ministry" are at it now—some while serving as superintendents of missions and pastors of churches. The people are as the rule quite poor in this world's goods; but they are liberal according to their means, and are growing richer and richer in faith. They—preachers and people—are generally despised and rejected of men; but the Lord owns and smiles upon them, and honors their efforts for the salvation of their fellows for His glory.

I verily believe that Scotland furnishes an encouraging field for the spread and conservation of true Bible holiness. The old and cold conservatism is not so persistent as it used to be. Though there is still a distinct and tenacious cleavage in Scottish church-life, this is not so discouraging; for there is also the holiness clan that will cleave to truth, to one another, and to God. And the old prejudices and preferences of ecclesiasticism and what was considered orthodoxy are not so inviolable as they once were. The very independence, and even the higher criticism, of the religious leaders, especially in the "Free Kirk," are being overruled to help deliver the people from the tyranny of traditionalism; and are thus opening the way for a new order.

The Scottish people have a reputation for hardheadedness and stiff will; and even such will prove conclusive to the success of holiness. The holiness people have the Bible and the argument; and the general regard here for the Book and the conviction of the argument, coupled with the changing order and giving way of traditionalism, and the need of his own breast, which a Scotsman has and must recognize, just like an ordinary human, all will help on the propagation of the truth as it is in Jesus. Scotland needs a new reformation—as certainly as it needed that one that came four centuries ago—only of a deeper, more spiritual, more personal, and more vital nature; and if the Lord has not another John Knox, and is not to raise up another like unto that mighty leader who never feared the face of man, and who, by his zeal, and truth, and preaching, so profoundly stirred and so tremendously and fixedly changed Scotland; He can choose and use the foolish and the weak—so regarded in men's esteem—mighty through God to pulling down of strongholds of churchism, worldism, conservatism, and traditionalism, and build up a church of the firstborn against which the gates of hell can never prevail.

It is encouraging to see the holiness people here rally to the open-air meetings, which are well organized and quite many.

It is encouraging to see the holiness people here ready to take part in prayer and testimony service.

It is encouraging to see the holiness people here all participate in singing. There is real congregational singing. Everybody sings, and all sing well and heartily.

It is encouraging to see unanimity in worship by offerings. The people generally have not much to cast into the treasury of the Lord's house, but I have yet to see the first person who did not contribute something. It would be here considered dishonoring to themselves and to the cause of God, not to take some part in this service.

It is encouraging to note the shining faces, to hear the earnest responses, and to observe the general heartiness and joy with which these brethren of the Pentecostal Church join in worship and work.

It is encouraging to note the zeal the Scottish people have for the cause of missions—both home and foreign. Ever ready are they to help all in their power the weak places in their own land; and though they have as yet no missionaries of their own in foreign fields, they have in the past helped the missionaries of other holiness movements, and have recently unanimously voted to send their missionary offerings to help support the foreign work of the Pentecostal Church of the Nazarene.

Let all who love our Lord Jesus Christ in sincerity sympathize with, pray for, and in every way encourage and help these Scottish brethren of like precious faith in their work of faith, labor and love, and patience of hope, in Christ Jesus, both their Lord and ours.

Glasgow, Scotland, March 21, 1914.

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC—Any desiring my services in revival meetings after June 1st, may address me at 2328 McKinley Ave., Berkeley, Cal.—T. S. MASH-BURN.

EVANGELISTIC—Rev. Jas. J. Ballinger, for eight years a pastor in the Methodist Episcopal Church, but who has recently become a Pentecostal-Nazarene, desires work with our church. He is in the experience of entire sanctification, has had experience in evangelistic work, but prefers the pastorate. He has had four years in Ashbury College. He gives Dr. B. F. Haynes, L. Milton Williams, Rev. Guy Wilson, District Superintendent Chambers, and others, as reference. Address him at 916 Logan Ave., Newton, Kan.

NOTICE—I am now ready for the evangelistic field anywhere the Lord may call.—F. M. LEHMAN, 2424 Tracy Ave., Kansas City, Mo.

NOTES and PERSONALS

Dr. P. F. Bresee, our senior General Superintendent, enroute to the Eastern Assemblies attended the meeting of the Executive Committee of the General Missionary Board, at Headquarters, Friday and Saturday, and with Mrs. Bresee remained over Sabbath. The presence of this prophet of God is always a blessing to us.

Rev. C. B. Jernigan, of Oklahoma City, attended of the Missionary Board session in Kansas City last week. He is now in a blessed revival with our church at Wann, Okla.

Rev. E. G. Anderson, of Olivet, Ill., our General Missionary Treasurer, attended the meeting of the Executive Committee, at Headquarters. This young man has so proven his ability and efficiency, that he has been called by the Missionary Board to a place of greater responsibility and importance.

The death is announced of Mr. Andrew Adams, of Los Angeles, Cal., one of the most loyal friends and supporters of the institutions of our church. A more extended notice will be given later.

The death in a hospital at Forth Worth, Texas, is announced, of Mrs. Hester K. Harvey, wife of Dr. J. W. Harvey, of Sunset, Texas. Mrs. Harvey was one of the prominent workers in the early holiness movement of the Southwest, and though for some time an invalid, never lost her interest nor ceased her labors. An obituary notice will appear later.

Mrs. L. F. Preslar, of Sanco, Texas, desires information of her husband, who has disappeared. He is described as a faithful Christian, and a member of the Pentecostal Church of the Nazarene.

Mrs. Mary Gouge, of Stonewall, Okla., feels led to ask the saints to join her in prayer for her recovery from paralysis, with which she has been afflicted for over two years.

DISTRICT NEWS

NEW ENGLAND NOTES AND PERSONALS

God's presence and power were manifested at the Church of Emmanuel the first Sunday of April. Several men and women were seeking God.

Sister Marie, of the writer's church, passed away to her heavenly home the other day. Our sister was saved to God through the Rest Cottage of Providence, R. I.

Brother Beers writes us that he was at the dedication of our new church at East Wareham, Mass. He tells us that the needed \$1,200, to pay all bills, was raised in cash and pledges. God bless this young and aggressive church and pastor.

Pastor Short had the privilege of dining with Sister Fanny Crosby a few years ago. Sister Crosby has just passed her 94th milestone. God bless her!

Pastor Harry Rees Jones, of Keene, N. H., has just passed his 41st milestone along the journey of life, but he has not, as yet, taken a wife to himself.

Pastor Hartt, of North Scituate, R. I., has had his old heart made glad to see an old-fashioned, God-sent, Holy Ghost revival come to his church.

The Evangelical Church, of New England, held their annual conference at Cambridge the first week in April. These dear preachers are pushing along the work of holiness in and about the "hub."

Dr. C. J. Fowler has been absent from New England for some weeks, being engaged in National Conventions in the West. Dr. J. N. Short is in charge of the Monday Holiness Meeting in the absence of Dr. Fowler.

Dr. J. C. Briggs, that blessed holiness man of Somerville, Mass., has again been called to go through great sorrow in the death of his youngest daughter. She was blessedly sanctified some years ago.

Pastor Norberry and his church are having a good time in their Easter Convention. Brothers Beers, Penvey, Haddie, Stevens, and others, are assisting in the services.

This scribe expresses his thanks for the many kind words of appreciation for the Notes and News Items that come under this column. They came in all right, as there have been other things said to offset any harm that might come therefrom.

Pastor Angell reports that with all the gracious outpouring of the Spirit in the P. C. I., and our church at North Scituate, that he has never known the work to grip the town folks as has this last series of meetings held by Sister Curry.

Pastor Short and his people of Cambridge, Mass., are not only praying about their new church, but many of them are giving their Saturday afternoons in manual labor to that end.

Pastor Borders has done a great work in Malden, in removing the church debt at that place. The church there has asked Brother Borders to return to them for another year.

The Monday night holiness meetings in Emmanuel Church are seasons of great power. At times Pastor Norberry cannot even get time to read the Word of God. "The end is not yet!" Praise the Lord!

Plans are being made by the Educational Committee and the Board of Directors of our Pentecostal Collegiate Institute to go on for another year. The heavy financial clouds that have hung over the school the last year or two, are breaking away. Praise God!

"KEEP ON BELIEVING."

ARKANSAS DISTRICT

I am in a blessed meeting at Mena, Ark., with Pastor Houston. I will go from here for a few days' meeting with Pastor M. G. Jobe, at De Queen, Ark., then to Prescott, with Pastor W. F. Gibbons. From there I will go to Delight, Ark., from April 21st to May 1st.

B. H. HAYNE, Dist. Supt.

PITTSBURGH DISTRICT

Our meeting with Rev. John Norris and his church was blessed of the Lord. On the second Tuesday we had one of the best all-day meetings the writer has ever been privileged to attend. Rev. Howard Welch, of our Terrance church, preached the morning sermon. The Lord blessed the preacher and people. The afternoon was filled with good things. A red-hot testimony meeting was led by the pastor, which was a feast of fat things. The sermon was preached by Rev. W. L. Douglas, pastor of our McKeesport church. The fire fell as he preached the Word; one lady was sanctified. The writer was called away to Xenia, Ohio, to present the cause of our church

General Superintendents' Fund

We find it necessary to write all of our pastors regarding the General Superintendents' support. The money has not come in in sufficient amounts to meet the needs. As you no doubt are aware, Dr. Walker is now on a mission for the church in Scotland, involving expense and much sacrifice and hard labor. Dr. Bresee has been actively engaged in the interests of the church all winter and is now about to start out with his assembly work. Brother Reynolds is doing a great work in visiting our foreign stations. The Lord is wonderfully blessing him in his work. We look for great results. Eternity only will reveal what these labors will result in.

All this involves heavy travelling expenses, but if all our churches will do their best, even though the offering is small at this time, it will greatly aid. I know our churches are burdened down almost beyond their limit, and yet I am sure that they will do their best at this time to meet this urgent need.

Will you kindly pray about it and if you have not already paid into this fund, arrange for it as soon as possible? We can not tell you how much it will be appreciated at this time. We know that the majority of our people give with a glad heart.

Money may be sent to your District Treasurer with instructions how to be credited, or may be sent to the undersigned direct. Please mention the name of your District when remitting to me, so I will be able to give proper credit for same.

Yours in the Lord's service,

E. G. ANDERSON, Treasurer.

to a band of folk desiring to unite with us. We organized them into a mission for the present. Our next work on the district was to organize a church seven miles out from Marion, Ohio. We were a little late, but found a good crowd waiting our coming. We presented our charter membership list, after reading and explaining our Manual and Church. To our surprise there was not one responded. We waited. Then we asked if there was any one desiring to ask a question. Yes. First the lodge, then tobacco; then tobacco, then the lodge. So we postponed the organizing till some future date. We spent the Sabbath with our church in Marion. It is marvelous how the Lord is blessing this pastor and people in the spread of full salvation. They are arranging to purchase two lots near the heart of the city; on which to build their new church. They are doing things. At present we are at Oil City, Pa. Four at altar last night. The work here is going fine. The Assembly year will close May 1. Let the annual report be made to close on that date. Let each pastor send his statistical report to the district secretary, Rev. James M. Davidson, New

A New Song Book!

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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
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Kansas City, Mo.

Galilee, Pa., as soon after May 1st as possible. There will be a great holiness rally on the evening of May 12th. We will expect all members of the Assembly to be present at this great feast. Let the pastors and churches pray and work to make this the best Assembly the Pittsburgh District has ever enjoyed.

N. B. HERRELL, *Dist. Supt.*

EASTERN OKLAHOMA

Since our last writing we held a few days' meeting at Caddo, where the Lord gave victory to a few souls praying through to the fullness of the blessing. Brother Amelin is doing a good work there. We ran down to Durant and spent a couple of nights with Brother Cain, whom we found sick. I doubt if there was ever a time when the Durant church was in a more prosperous condition. Brother Cain knows how to keep his people awake to their duty and privilege in the work of the Master. We left for Francis to organize a church, but received a message to come home on account of wife being sick. Had the privilege of attending the rally at our home church. The preaching done by Brother Garr of Peniel, was deep and searching, and full of fire. God honored it in the salvation of souls. The folks prayed and shouted until we were reminded of the day of Pentecost. Brother and Sister Hutchinson were present from Deposit Texas, with shining faces and words of encouragement. Brother and Sister McCain, from Mill Creek were full of fire, and helped to shout the victory. Brothers Wilson and Fritchard from the Dallas District, also Brother Allie Irick, Brother Jim Roberts and Sister Nettie Hudson and the three little girls from Pilot Point, and Brother Messer, from Anders, all of whom added to the meeting. Brothers Damron and McCain, and a few of the saints and myself, went up to Boswell and spent a few days in a rally. We organized a Pentecostal Church of the Nazarene, which we left in charge of Brother Damron. We are now at Weston, with Brother Snell. Things are on the go. Brother Snell is loved by his people. He is planning for a great camp meeting on his work.

D. H. HUMPHREY, *Dist. Supt.*

GENERAL CHURCH NEWS

IN LOUISIANA

Leaving Brothers St. Clair and Slocum in Jonesboro before the meeting closed, Brother Warwick and myself were led on to Eunice, in south Louisiana. Rain, much rain, and high winds, with an old, worn-out tent, almost prevented holding services for the first week. We have waited patiently, and prayed, and at last our Father has given us a good warehouse, at only \$2.50 per week; lots of seats. We held our first service last night. Brother Slocum preaching, and there were eight seekers at the altar. Brother Sam Henderson is also with us, and God is leading to a permanent work here. Oh, what a ripe, yet difficult, field. I filled two appointments for him at Iota last Saturday. God came in power. One dear man recently saved, who had been a Catholic, was sweetly sanctified. Seven others in the altar; a number getting through. Was at Ellis Saturday and Monday nights. On Friday night the power came. What a scene! Many hearts were definitely blessed. One French Catholic woman was saved. We need the prayers of the children of God in the battle.

E. B. GALLOWAY.

SPOKANE, WASH.

The Spirit of the Lord abides upon the work at First Church, and salvation finders are continually praising the Lord. Sabbath, March 28th, seven seekers were converted or sanctified, and on March 21st ten were at the altar. Our Sabbath school is gaining all the time, and we hope to reach the 200 mark before Easter. This is at least fifty per cent over any previous record. The day school is continuing with regularity, although children's sicknesses have interfered somewhat with the attendance at times. The scholars are finding the Lord at the public preaching services of the church. We are arranging a Sabbath School and Missionary Convention for April 15th and 16th, and have the program already published, and we are expecting a good time. Rev. J. B. McBride, of Pasadena, Cal., is engaged for the Spokane campmeeting, July 9th to 19th. The camp will be larger and better than ever before. A new class of members will be received on Easter, as a further result of our January meetings. We are looking up for bigger and better things.

CHARLES V. LAFONTAINE.

MERIDIAN, TEXAS

Our annual holiness meeting will be held April 29th to May 11th, Revs. Allie and Emma Irick as human leaders. Let all who can, come and help push this battle for holiness. For information address,

REV. J. W. BOST, *Pastor.*

CHICAGO CENTRAL DISTRICT

NOTICE OF RESIGNATION

For many years I have traveled up and down the land, far and wide, at home and abroad, doing the work of an evangelist. My call was positive, definite and conclusive; thus far I have had no special call from God for any other line of work. Last October I was strongly urged and pressed to accept the position of district superintendent of the Chicago Central District. It came on me so suddenly that I had not the time for consideration and prayer that should have been taken, and being so strongly urged I acted against my better judgment, and accepted the position.

In addition to the above, I had already agreed to do some work for the Illinois Holiness University, and when elected to the District Superintendency, so informed the District Assembly, stating that if I accepted, much of my work for the district would have to be done through the District Advisory Board.

There are constantly arising various matters that need the immediate and personal attention of the District Superintendent, but with the already heavy responsibilities resting upon me, I have not the time for them that they demand, and have so informed the General Superintendents, resigning my office as District Superintendent. All matters relating to the district should be addressed to the chairman of the District Advisory Board, Rev. I. G. Martin, 6356 Eggleston Ave., Chicago, Ill., until notice is given of the appointment of a new District Superintendent by the General Superintendent. I shall devote my time and labor to the work God has called me to do.

L. MILTON WILLIAMS.

NEW ENGLAND DISTRICT

Since writing of our work on the District, I have held a very profitable two weeks' meeting in Worcester, Mass., being assisted by John Gibson, who had charge of the singing, and Rev. C. P. Lapher, who preached several times.

Brother O. D. Hodin and wife, who have labored faithfully in this city in the interest of holiness, deserve much credit for their work of faith, and labor of love, and patience of hope. The meetings were well attended and seekers at nearly every service. The last Sunday there were nine souls at the altar seeking holiness of heart. The blessing of God was upon the meeting, and it was a delight to preach to these hungry souls who were willing to walk in the light. We expect to organize a church in Worcester before the Annual Assembly. We have visited the churches at Woonsocket and Providence, R. I., New Bedford and East Wareham, Mass., Derry and Manchester, N. H. The blessing of God is on the work in these places. We will make special mention of the work at East Wareham, where we dedicated a fine new church building. The pastor, Rev. G. G. Edwards, has done a great work in building up the membership and erecting this church. He has not only kept in close touch with his people as their pastor, but has led them on in the heavy labors of building, saying he would not ask them to do what he would not do himself. March 25th will long be remembered as a day of great blessing and victory. How the people responded as Brother Riggs asked for their money; \$1,200 was pledged by the people, after which the house was formally dedicated, the writer preaching in the evening. Holiness is spreading on the New England District. Let everybody keep on praying!

N. H. WASHBURN, *Dist. Supt.*

BARLOW, ORE.

The Barlow Sunday school has made a good record for March, considering that there has been much sickness. The average number attending during the month was thirty-one; the average collection, fifty-four cents. The total attendance for the quarter was 417, and the collection \$7.

J. W. ANDREWS, *Secretary.*

HOPE, MICH.

We have just closed a two weeks' revival in which there were five sanctified and fifteen converted. Rev. F. C. Coleman and wife were with us. Our Sunday school has increased in numbers and interest. We have fine leadership, and the collections are good.

A. C. CLARK, *Pastor.*

CALDWELL, IDAHO

We have just closed a three weeks' revival in our church. The house was filled every night. Thirty-nine have united with the church. Our new church has already proved a great blessing to the city, even to those of other churches. There are quite a number seeking the blessing of entire sanctification. Our house is 26 x 36 feet, with a rostrum in the rear 8 x 18 feet. It has golden oak finish on the inside, and is lighted by electricity. The cost was about \$1,300, of which we owe yet \$580. We have had some of the brightest conversions I have seen in my ministry of forty-five years. We had Brother Mitchell, of Nampa, with us for three services, otherwise the pastor was his own evangelist.

H. E. CARTER, *Pastor.*

FROM EVANGELIST WILL O. JONES

We closed with victory at Lisbon, Ohio. The altar was well filled at the closing service. The people here are a splendid people and their pastor a fine young man. I am now at West Point. We are having good crowds, but the people are hard to move.

OIL CITY, LA.

Our meeting continues with interest. There have been no unfruitful services. In the past ten days nearly a score have bowed at the altar, and some have found pardon and purity. It is remarkable how the people will come through the rain, and sit in the mud and listen to the gospel. Any one filled with the Spirit, who can read the Bible and pray with the people, can be an effectual soul winner here. There are few who know about the way of holiness compared with those who are in nature's darkness. I expect to stay here until the Lord says enough. Consecrated helpers are greatly needed.

MRS. A. COULSON.

ERA, TEXAS

Brother P. R. Jurrell and myself are near the above place in a meeting. Several have prayed through.

J. W. MANNEY.

WALDRON, ARK.

Notwithstanding that we have been rained out a part of the time, the good work has gone on and God has given us a landslide. A number have been saved and sanctified. Some members of the church have made wrongs right, and are in good shape again. We are expecting still greater things.

A. G. HIDEOUT.

NORTH HOPE, MICH.

With our pastor, A. C. Clark, we held a revival meeting in the northeastern part of Midland county, in a little settlement of about twenty-five families. At the first there were but two who would pray with us, but now God is getting glory from several earnest souls who found Jesus at the altar. Brother Clark will look after this little band in connection with our work here. I will go on to take up the work of our former revival in Gladwin county, at Smallwood district, and hold services at North Billings every week. There are many little corners in North Michigan where people are hungry for salvation. May God send to them true laborers, who are willing to sacrifice to help them in the hardships of a pioneer evangelist. We started revival services in our little church here with Brother and Sister Frank Coleman in charge. God is blessing in many ways. The church is in earnest and Jesus is in the lead.

A. H. LEVELY.

HUTCHINSON, KAN.

God has been with us in blessing and power during these first six months of the Assembly year. About two hundred souls have sought pardon or purity, and forty-four have been taken into the church. A spirit of love and unity has prevailed in the church. God has also blessed us financially; about \$1,500 has been raised in the first six months.

CHURCH REPORTERS.

NEW PHILADELPHIA, OHIO

The revival influence continues on the people. There was a good attendance yesterday. My sister-in-law, Mrs. Emma Maple Musser, of Barnesboro, Pa., sang for us, and God blessed her. After the evening sermon four came to the altar and prayed through.

GEO. WARD, *Pastor.*

"Here is Your Answer;" in WEBSTER'S NEW INTERNATIONAL - THE MERRIAM WEBSTER

Even as you read this publication you likely question the meaning of some new word. A friend asks: "What makes mortals harder?" You seek the location of *Loch Katrine* or the pronunciation of *Jupiter*. What is *white coal*? This NEW INTERNATIONAL answers all kinds of questions in Language, History, Biography, Fiction, Foreign Words, Trades, Arts and Sciences, with *Anal authority.*

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Kansas Holiness College and Bible School

HAT God's blessing is upon this institution of His is evidenced in many ways, but in none of them more clearly than in the new arrangement just completed whereby the old courses have been strengthened and new ones added, the name of the school changed to correspond, strong additions to the faculty, improvements in the management, and a broad and deep foundation laid, upon which, under the blessing of the Lord, a great institution of learning is to be builded,—one that will honor God in the sending out to all parts of the world an army of properly educated and wholly sanctified young men and women to bless the world with their lives and service.

The name has been changed from an Institute to a College and is now the Kansas Holiness College and Bible School. Its courses of study have been made the equal of any of our best holiness schools and we are now ready to offer the following courses to the public for the next school year (1914-15):

The Preparatory—Which is the seventh and eighth grades, in which the pupil finishes the common school branches.

The Academy—A four years' course, the work corresponding in the main to the ordinary high school course.

The College—A four years' course, with the granting of the A. B. degree. Two years of this course will be given next year and the last two years as soon as needed and made possible.

Bible Training and Theological—A two years' Bible School course; a two years' Deaconess and Missionary Training course; a three years' English Bible course; a four years' Greek Theological course, and the regular three years' B. D. course for college graduates, as soon as required and made possible.

Music—In addition to the above we have courses in Voice, Piano, and other instruments.

The above named courses are all strong and well balanced. The Bible is not relegated to the rear and made light of, but is taught in each course and is made the chief text-book of the curriculum. The pupil is made to love the Blessed Old Book as the true and inspired Word of God. All the other studies essential to and usually found in such courses of study are given here, so as to make strong and properly balanced courses in which

the trine nature of man is properly educated and fitted for life's noble callings.

This school is a chartered institution of learning in which it is forever committed to the doctrine of Scriptural holiness; owned by the Pentecostal Church of the Nazarene, and controlled by a Board of sanctified directors who are members of said church. This insures it to be and to remain sound in doctrine and safe in management. Many have told us that they find here a deeper and sweeter spiritual condition than at any other place. No fanaticism is tolerated, but a deep, humble and joyous Christian spirit is cultivated, and God's blessing marvelously abides upon the school.

Send us your young people to be educated under these helpful environments, and instead of sending them back to you unbelievers, baseball fans, football brutes, and useless duds, we will do our best to send them back and out into the world with a thorough education; a good experience of salvation; manly men and womanly women, cultivated, educated, saved and sanctified; humble, sweet and useful; fitted for life's highest callings; an honor to their parents, a blessing to the world, a glory to their God.

This school enjoys the distinction of being the most inexpensive for the student of any of its grade. Its purpose is not to make money, but to help worthy young people get an education and to merely be self-supporting.

You can go to school here almost as cheaply as you can stay at home. Two dollars and fifty cents (\$2.50) a week pays your board, room, light and heat. And the tuition is as follows: fifty cents a week pays the tuition in the Preparatory or Seventh and Eighth Grades. Eighty-two cents a week pays the tuition in any of the other courses except music and college. The tuition for the college course is one dollar a week.

All tuition to be paid at the beginning of each term for one term in advance. The school year of 35 weeks is divided in to three terms.

The new catalogues will be out the last of May. If interested send for a free catalogue, which will give you much more information.

MRS. MATTIE HOKE, *President.*
REV. C. A. IMHOFF, *Dean.*

215 Fourth Avenue East.

BROOKLYN, N. Y. UTICA AVENUE CHURCH

The church held its annual meeting on March 21st. It was a blessed occasion, the Spirit of Jesus prevailing all through the business session. It has been my privilege to serve the church as secretary for eleven years, which shows that the church has had perfect love to get along with my infirmities. At my suggestion a change was made and Brother Rowe was elected secretary. He will be a great success and blessing to the church. We have godly men holding the offices. Brother O. F. Christensen is our treasurer, and a more efficient man I never met. The financial secretaries, Brothers Marsac and Alden, are men in the right place. Our beloved pastor, Rev. J. A. Ward, has been with us six years, leading the hosts to victory with Holy Ghost preaching. I feel more and more the call of God upon me to preach the Word. I have worked in the slums of New York and in the midnight missions, and have seen many saved and many sanctified.

JOSEPH FLETCHER.

SULPHUR, OKLA.

Yesterday, Sunday, was a great day with us at Sulphur. Brother C. B. Jernigan was with us, and God blessed in each service. Two prayed through in the afternoon. The attendance and interest is increasing. God is also blessing in our work at Mill Creek and Bellwood. If we keep the

glory on and the fire burning, God will honor us and we shall move things.

L. R. BUTCHER, *Pastor.*

SHAWNEE, OKLA.

We have experienced a gracious revival in the church here; twenty or more testify to having been saved or sanctified in the meeting. Rev. A. F. Daniel, of Ada, did the preaching for the first two weeks. He is a strong, clear preacher of the full gospel, and endeared himself to our people. Brother L. A. Bolerjack, one of our evangelists, did efficient service in the first of the meeting. Brother Gibson was with us for the first two weeks also. Brother Ludnum came down from Bethany and gave us a lift. The work here is doing well. We have received twenty-one members since we came last November. The church is encouraged; we have faith in God and are marching on to victory.

W. I. DEBOARD, *Pastor.*

COLUMBUS, MISS.

Sunday was a good day with us. Miss Alice Hawkins preached Saturday night, Sunday and Sunday night. Sister Hawkins will preach here the first Sunday in every month. She is a fine preacher. Mr. L. C. Cook, of Alabama, conducted the song service. The writer was organist. A prayer meeting was organized for every Sunday night.

WM. W. BENSON, *Secretary.*

HIGHLAND PARK CHURCH

LOS ANGELES, CAL.

Since the organization of our church last summer, we have been graciously led and blessed by the Holy Spirit. A few weeks ago our chapel was formally dedicated. District Superintendent Wilson had charge of the services, being assisted by a number of visiting preachers. Some needed improvements were made possible by the substantial aid given by Brother E. S. Sherman. The sidewalk and the retaining wall add much to the appearance of the church property, and we greatly appreciate the help given. Recently a series of revival meetings were held, during which a number of local preachers and workers were with us, and were used of the Lord in the salvation of souls. Twenty-five or thirty persons have knelt at the altar, and most of them prayed through. We have a loyal, faithful membership, and a Sabbath school that taxes the capacity of the chapel. Our young people have begun to hold a prayer and praise service before the preaching hour Sunday evenings, and the meetings are both inspiring and profitable. While our special services have closed, the spirit of prayer is still upon the church and we feel that the end is not yet.

SYLVIA S. JONES, *Clerk.*

RIO GRANDE, N. J.

It has not yet been a year since our district superintendent came and organized us into a Pentecostal Church of the Nazarene. God has wonderfully led all through the year; souls have been saved and sanctified, and bodies have been healed. We organized with six members, and at this writing we have twenty-three on roll. About the middle of November we started to build our new building. The members and some friends of the church worked together like busy bees, and on the 15th of March we opened the building for worship. A week's meeting followed, and souls wept and prayed through to victory. On the 21st of March our beloved district superintendent, Brother Trumbauer came to us and preached every night except Saturday. We had a very precious time with some good work at the altar. Sunday, the 29th, at 11 a. m., Brother Hand, the pastor, presented the building to the district superintendent for dedication. It was a precious, melting time. How we did thank God for what He had made possible for us. After the dedicatory prayer, Brother Trumbauer preached an inspiring sermon, after reading the 47th Ezk. After the sermon, Brother Hand gave a financial statement. The building, 20 x 31.8 feet, cost us a little over \$1,000, with an indebtedness of \$600. Brother Trumbauer made an appeal to the congregation, which was not large, and nearly \$400 was raised in cash and subscriptions. The evening service was one long to be remembered. Brother J. B. Brown, from Clayton, N. J., led the praise meeting. There were many clear, ringing testimonies to the saving and keeping power of our God. Brother Trumbauer preached the evening sermon. He said he was going to talk to us about God's power to save, and so took a text on that subject. But very soon he got over into Canaan, and the milk and honey began to flow, the saints began to gather the grapes. You could really see the glory of the Holy Spirit beaming out of the faces of the saints as they shouted and laughed and cried and leaped. At the altar one soul was reclaimed, two sanctified and two healed. The meeting closed in a wave of glory.

MONROE HAND, *Pastor.*

MIAMI, FLORIDA

The meeting held by Rev. Allie Irick and wife was a great success, with a number of souls finding God. The tide is running high. Eleven more have been added to the church. Everybody is looking forward to the time when we will have a Bible school in Miami. It is the burden of our hearts that the good that is accomplished in the home and church may not be destroyed in the public school. Miami is the most beautiful city on the east coast, with a population of over 15,000, and a climate that cannot be excelled anywhere.

E. M. KUNKEL, *Pastor.*

The Original Clarke's Commentary

Is the best help for preachers and Christian workers. We are still giving opportunity to earn this magnificent work.

If you can not afford to buy it, write for our plan whereby you can earn it.

Six Large Volumes, not prepaid

\$7.50

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2100 Troost Avenue
Kansas City
Mo.

We Are Buying a Home

At the time of its organization the Board of Publication decided upon Kansas City as the most advantageous location for the Publishing House. The General Assembly expressed itself as follows:

"On motion it was voted that the assembly recommend that the general church Boards arrange for permanent headquarters in the central Publishing House."

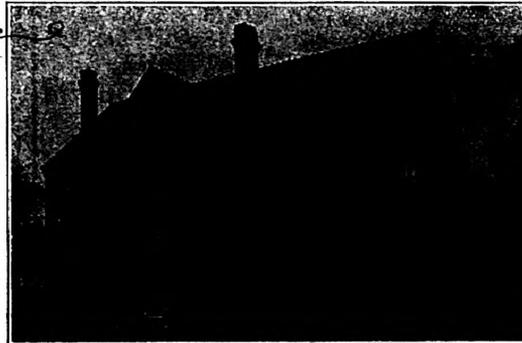
In view of this the Board of Publication, being the first to incorporate in the chosen center, considered the needs of the whole church in seeking a location. It sought to secure a property which would be desirable for and adequate to the needs of all the general Boards of the church. The following clause in its articles of incorporation indicate its provision for the same:

"To hold property for the use and benefit of the Pentecostal Church of the Nazarene; to be the headquarters for the benevolent societies of the church; and the place for publishing the church literature."

A Great Opportunity

The time of locating in Kansas City seemed providential. Owing to the construction of the new railroad terminal—costing nearly fifty million dollars, including a magnificent union depot costing six and one-half million dollars—the conditions governing the property values and the location of business enterprise were rapidly changing. Seeing this, the Board sought to take advantage of the opportunity; and through the providence of God it was enabled to secure a magnificent property in a most desirable location and at a very low price. The property is only one block from the main tracks (one-half block from a switch) and twelve blocks from the new Union Station. It is right in the line of the rapid growth of the city, and every new development in the progress of af-

for the Pentecostal Church of the Nazarene



A Token of Victory!

The Sunday school at Warren, Penn., was the first school to make a definite pledge, and their action was so encouraging that we report it here, that it might be a holy impulse to us all.

That school has only 125 members and the church is in the midst of a church building enterprise, but their loyalty to the church and their interest in the work it seeks to do, prompted them to undertake to raise

210 Dollars

for the great offering on November 8th.

Mite Boxes

Mite boxes can be used to great advantage in this work. When a school undertakes to raise \$100 the work will be easy if one hundred mite boxes can be placed in as many families, and the interest is sustained by frequent mention of the matter. Like results will be obtained by their use in smaller schools.

If any Sunday school fails to take up the matter and does not enter the campaign as a school, that will not prevent classes and pupils who are members of that school from taking part in this good work. We will gladly send a supply of mite boxes to any Sunday school teacher who requests it, or to any family. We will also be glad to send a mite box to any single individual anywhere, who will join in the campaign.

fairs gives added evidence of our good fortune.

The Property

The lot has a frontage of 100 feet and is 140 feet deep. On it can be erected a building large enough to accommodate the offices of all the benevolent societies and the Publishing House of our denomination until it shall have grown to many times its present size.

Our church is highly privileged to be permitted to acquire such a property so easily and surely it will be a pleasure for us all to put our shoulders to the wheel and pay for it.

A Work for Our Sunday Schools

Our Sunday schools provided for the first payment on the property and have since contributed to the subsequent payments. It has been thought by our leaders that the Sunday schools would take delight in completing the task of raising the entire purchase price, and the arrangement has been made to give them the opportunity to do it during the year 1914.

There is unpaid a balance on the purchase price of \$9,000. The interest for this year will be \$540. We can let it run on and pay \$1,000 a year and interest. To do this we must make an annual campaign to raise the \$1,000 and interest. How much better it will be to set ourselves to the work of raising the entire amount this year, thus saving \$2,160—which would otherwise have to be paid in interest—and have the joy of knowing that a good work has been well done. We can do it readily if we all get the idea that it can be done; and

WE ARE GOING TO DO IT.

Do not begin to look at the whole amount and think how large it is.

Rather look at your share of it and think how small it is.

We Can Do It! We Should Do It! We WILL Do It!

November 8, 1914, Is the Day!

The Plan

The plan is to carry on an active campaign to interest and inform all our people concerning the importance of the work, and eventually to take an offering in all our Sunday schools.

The day set for the offering is Nov. 8, 1914. It is especially desirable that the matter be kept before the schools, and that continuous effort be put forth to insure success. Your part is to take hold with a will and see that your Sunday school becomes interested in the plan and heartily enters into the campaign. Be a believer and show your faith by your works.

A number of Sunday schools have already pledged themselves for definite amounts. In the issue of May 13th we will publish a list of those who have

joined in this campaign. Ask your pastor and Sunday school superintendent about it. If they are so busy that they forget the matter, speak to them about it everytime you see them. This is the King's business, and should have attention now. See to it that your school

takes action *at once* and report before May 13th.

HOW TO INSURE SUCCESS

If a good portion of the needed amount can be promised at the start, the success of the plan will be insured.

To Do This We Call For

25 Sunday Schools to contribute \$100.00 or over
30 Sunday Schools to contribute 50.00 or over
100 Sunday Schools to contribute 25.00 or over

Let all other schools set their mark on raising at least \$10 towards the amount and the work will be easily done.

The offering is to be taken November 8, 1914

Board of Publication, 2109 Troost Avenue, Kansas City Missouri

Statistics for the Year 1913

Pentecostal Church of the Nazarene

	1913	1912	Incr.	Decr.
Number of churches	625	576	49	--
Number of members	22,910	21,837	1,073	--
Number in young people's societies	2,218	1,848	370	--
Members of Sunday schools	25,458	23,123	2,535	--
Officers and teachers of Sunday schools	3,718	3,104	614	--
Number of elders	606	608	--	2
Number of licensed preachers	750	675	75	--
Number of deaconesses	507	518	--	11
Number of Sunday school superintendants	492	381	111	--
Number of licensed evangelists	231	229	2	--
Number of other members of the assembly	937	869	68	--
Total members of assemblies	3,066	2,796	270	--
Number of church buildings	290	231	59	--
Number of parsonages	59	29	30	--

	1913	1912	Increase	Decrease
Value of church property	\$1,177,659	\$1,039,799	\$137,860	--
Indebtedness on church property	\$ 220,338	\$ 240,588	--	\$20,250

	1913	1912	Increase	Decrease
Raised for buildings and improvements	\$110,679	\$ 92,525	\$18,154	--
Raised for support of General Superint'nd's	3,236	3,277	--	41
Raised for support of District Superint'nd's	11,522	10,250	1,272	--
Raised for support of pastors	144,533	121,247	23,286	--
Raised for support of deaconesses	2,563	630	1,933	--
Raised for support of evangelists	38,010	31,480	6,530	--
Raised for rent	12,329	11,727	602	--
Raised for current expenses	50,255	48,533	1,722	--
Raised for home missions	4,758	4,479	279	--
Raised for foreign missions	30,160	22,824	7,336	--
Raised for church extension	735	226	469	--
Raised for education	7,322	7,102	220	--
Raised for rescue work	9,502	5,427	4,075	--
Raised for other benevolences	13,675	12,576	1,099	--
Raised for Sunday school expenses	18,574	20,241	--	\$1,667

Total raised for all purposes-----\$464,140 \$392,584 \$71,556 -----

J. W. GILLIES, *General Statistical Secretary.*

SEYMOUR, IND.

We are glad to report another good revival meeting at Seymour. While the Lord has been giving us souls in our regular services, yet in this special battle we buckled on the armour of God tighter. This seventeen days' meeting was a hard-fought battle from first to the last, but our God brought us out more than conqueror over foes. Bless the Lord! It was our blessed privilege to have as our evangelist, W. R. Cain, of Wichita, Kan. God made him a great blessing to us and to our church. His preaching was straight and unctuous, and God honored His word; 140 knelt at the altar to be converted, reclaimed or sanctified. Quite a number will unite with the church later. Eleven came in last night. We expect to keep on, and we are looking ahead to still greater victories.

M. T. AND LIDA BRANDYBERRY.

EUREKA SPRINGS, ARK.

We closed a three weeks' meeting at Mundell, Ark., Sunday night. In spite of rains and high water our crowds were good. God helped in delivering His word, and conviction was on the people. A goodly number were saved. We feel that this meeting is but the beginning of greater things for Mundell. We were invited back for another meeting this fall. We received our first free-will offering on our new gospel tent at this place.

L. L. ISAACS.

HOPE COTTAGE Swampscott, Mass.

God is blessing the work in the Florence Crittenden Rescue Home, Swampscott, Mass. Miss Persilla Colclough is matron, and through her faithful and self-sacrificing labors and earnest prayers, the work is carried on and kept spiritual. Miss Florence Ripley, of Derry, N. H., is assistant matron. She is a very godly young woman and is a great help to Sister Colclough assisting in the work of the Home. While this is a Florence Crittenden Home, yet, it is controlled by the Lynn Pentecostal Church of the Nazarene. It was started by this people, and nearly all the members of the board are members of this church, also the matron. If we would permit certain influential persons to become members of the board, we could receive greater financial help, but the spirit-

ual work of the Home would be crippled. This we cannot afford to do. For this reason, if the work is kept under our control, and run as one of our homes, it must be supported, largely, by our people. At our last New England Assembly, it was recommended that our churches hold at least one or more rescue meetings a year, and a special offering be taken for this kind of work. As far as I know only one church in New England has responded, and sent an offering to this Home. A number of the girls have recently been wonderfully saved; one a Roman Catholic. If you could see their shining faces and hear their earnest testimonies, I feel sure all our people and preachers would do their best to help this blessed work along. Will you not pray over this, and ask God what He would have you to do? Unless we take this work on our hearts and do our best to help it along, it cannot be carried on much longer, and there will be no longer a Home in Swampscott where these poor, unfortunate girls may be sheltered and cared for, and led to Christ. Send all offerings to Mrs. Josephine Dunphy, 373 Chatham street, Lynn, Mass., treasurer.

T. E. BEEBE, *Pastor.*

EAST WAREHAM

Sunday morning, after working days and long into the nights for many weeks, the saints gathered for the first service in their new place of worship, erected by the Nazarene folks of this place. The blessing of the Lord was truly with the people. Brother Riggs, Brother Beers, Brother Haddie and Brother Washburn came and spent the day, and each was an inspiration to the service. After a song service, led by the writer, we were helped by a message from heaven through Brother Beers, taking for his text 2 Cor. 11: 2. Among many things the brother said to the church was, there would be no progress till Jesus was our only Lover divine, and the thought of keeping our minds off the things we could see and on Him who is invisible, yet visible, was helpful. He said the cause for sin, as it is at the present time in the world, is largely that the church had left her Lover, and was flirting with the world. There were other thoughts from his sermon that were helpful, namely: "Not a service of duty, but love service;" "Great possibilities by dying out;" "Get into the center of His will;" "Espoused to one husband;" "Blood can make chaste virgin;"

GENERAL MISSIONARY TREASURER PEN- TECOSTAL CHURCH OF THE NAZARENE

October 1, 1913 to April 1, 1914

Receipts			
Districts	\$ Mos.	Appr.	Received
Hawaii	650 00	\$	128 97
San Antonio	--	--	88 08
Alabama	75 00	--	30 50
Alberta	225 00	--	112 75
Arkansas	500 00	--	307 05
British Columbia	50 00	--	--
Chicago Central	800 00	--	833 89
Colorado	325 00	--	214 94
Dakota	175 00	--	138 12
Dallas	500 00	--	401 39
El Paso Mission	--	--	59 45
Idaho	125 00	--	78 76
Iowa	250 00	--	133 03
Kansas	500 00	--	354 35
Kentucky	150 00	--	70 79
Louisiana	125 00	--	72 47
Missouri	100 00	--	94 77
Nebraska	125 00	--	11 00
New England	1,150 00	--	806 05
New Mexico	--	--	9 50
New York	600 00	--	234 32
Northwest	875 00	--	592 22
Oklahoma	375 00	--	122 24
(Eastern Oklahoma)	--	--	117 43
(Western Oklahoma)	--	--	109 84
Pittsburgh	550 00	--	280 50
San Francisco	325 00	--	312 02
Southeast	300 00	--	72 87
Southern California	1,250 00	--	1,040 00
Tennessee	275 00	--	78 23
Washington-Philadelphia	225 00	--	168 94
Wisconsin	50 00	--	8 00
Total	\$10,650 00	\$	57,216 49
General Fund	--	--	13 00
Interest	--	--	86 16
Total	--	\$	57,315 65

Special Funds—	
Africa	\$ 65 00
China	319 21
Mrs. Fritzman	275 00
Garo Work	372 18
Julia R. Gibson	17 00
Hallelujah Village	185 77
Lela Hargrove	56 00
Hope School	2,067 03
Western India	327 65
Japan	58 00
Miss Mangum	150 00
Mexico	2 00
H. F. Reynolds	18 23
H. F. Reynolds (Tour)	507 45
Virginia Romsh	276 00
Lulu Williams	500 00
Total	\$5,137 61

Disbursements	
General Fund—	
Africa	\$ 880 00
E. G. Anderson, Treas.	331 00
Brava	200 00
Canada	225 00
China (Rent and Furniture)	55 00
Contingent Fund	806 25
Julia R. Gibson	300 00
Harper, Hunn	349 88
Incidental Fund	209 44
Calcutta, India	1,552 25
Western India	1,740 84
Japan	1,388 27
Mexico, D. C.	360 00
Northern Mexico	643 00
H. F. Reynolds	452 26
Traveling Expenses	14 20
Total	\$9,613 58

Special Funds—	
Africa	\$ 40 00
China	599 88
Mrs. Fritzman	150 00
Garo Work	370 18
Julia R. Gibson	17 00
Hallelujah Village	180 77
Lela Hargrove	165 00
Hope School	2,023 03
Western India	317 65
Japan	58 00
Miss Mangum	165 00
J. D. Monroe Estate	1,209 00
Rev. H. F. Reynolds	810 88
Rev. H. F. Reynolds (Tour)	1,235 68
Virginia Romsh	83 01
Lulu Williams	280 00
Gen. Supt's. Fund—Loan	500 00
Total	\$7,211 71

"Blood cleanses the spots and stains from the church that has one husband." "A view of Jesus will dazzle the eye for other things;" "Preachers, stick to the simplicity of Jesus;" "Keep on speaking terms with your Lover;" "As a bride tries to please her lover in the style and color of dress, etc., so we should please our Lover in our apparel as well as our deportment;" "One hour with our Lover is better than three months at the seashore." After our brother finished, the people gathered at the altar and some souls prayed through. The afternoon service started with an inspiring song service. Pastor Edwards made a few remarks and said he had tried to do what God wanted him to do, and God had been good to him and also to his people the last three years, and he felt thankful for a house to worship in. At this time Brother Riggs, who is known over the district as one to stir us up in the line of giving, took the lead of the meeting and the people got so hilarious that they gave to the amount of \$1,200. The dedicatory sermon that was expected in the

afternoon was omitted, as God kept Brother Borders away, by the way of a disappointment in time for his train from Boston. The evening service began with a praise and testimony service, led by the writer, and waves of glory came and kept on coming till all the house, like Solomon's temple, was filled with God's glory. Brother Washburn preached to the folks from Rom. 6:6, and dealt with the old man by putting him off, laying aside, mortifying him, killing him. When he got through preaching there was not much left of the "old man." One of the worst cases in town bowed at the altar, and is now on the victory side. Our people regretted that their former pastor, Sister Smith, could not be present, as our sister was here when the work started. The Pentecostal Nazarenes have a place now to worship in, second to none on the district, with a main auditorium having a seating capacity of 250, and vestry, library and ladies' room, and will begin at once to remodel the old meeting house into a parsonage, which, when completed will be a property worth \$8,000, with a debt of \$2,000. God is blessing the saints at East Wareham, and our pastor is the man in the right place. The revival is on continually.

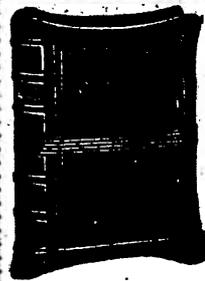
JOHN F. GIBSON.

FROM EVANGELIST W. H. HUDGINS

God has been with us at Chattonooga, Tenn. March 19th we opened the battle against sin and the devil at the Gospel Tabernacle, Rev. W. M. Tidwell, pastor. God has honored our efforts, blessing fifty-four precious souls by saving or sanctifying them. This people know how to get under the load and help the evangelist with their prayers and personal work. They didn't wait until the preacher came to begin praying for the meeting, but began a month before. A praying congregation will always bring results. My next meeting begins April 3d, at Raven Rock, West Virginia. My slate is: Raven Rock, W. Va., April 3d to 13th; Pageston, W. Va., April 17th to 27th; Pocahontas, Va., April 30th to May 10th; East Rodford, Va., May 29th to June 7th; Rutherford, Tenn., July 10th to 20th; Cany Springs, Tenn., (camp), July 24th to August 2d; Uba Springs, Martin, Tenn., (camp), August 6th to 16th; Santa Fe, Tenn., August 20th to 30th; Coopers, W. Va., (camp), September 11th to 21st; Meadow View, Va., Sept 25th to Oct 4th.

SAN ANTONIO DISTRICT CONVENTION

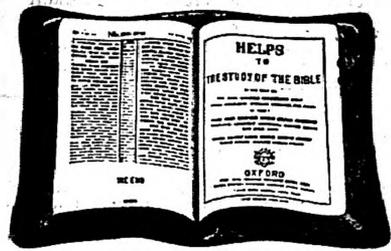
The first Fifth Sunday Ministerial Convention of the San Antonio District met at Ballinger, Texas, March 27th, continuing over Sunday. The convention was called to order at 2 p. m., Friday, by District Superintendent William E. Fisher, of San Antonio. After a prayer and praise service, Sister Bessie West, of Glen Cove, brought the afternoon message. At night Rev. J. W. Bost, of Meridian, preached to a well-filled house, after which several asked for prayer. Saturday was a day of blessed victory, beginning with the sunrise prayer meeting. At 8:30 a. m. a Bible reading was given by Rev. James Wright, of Brooksmith. At 11 o'clock the revival service was conducted by Rev. I. W. McDonald, which was owned and blessed of God, three praying through to victory. Preaching again at 3 o'clock, by Sister Etta Mulanax, of Brownwood. The evening service opened up with a red-hot devotional service, after which Rev. J. C. Henson, of Roscoe, preached a fine sermon. The altar filled with seekers and several prayed through. The following subjects were discussed during the convention: "Our Young People," "The Sunday School," "The Relation of the Pastor to his Church," "More Church Buildings and How to Secure Them," "Our Movement, Essentially Evangelistic," "The Relation of the Church to its Pastor," "The Proper Relation Between the Local Church and Our Institutions," and "Our District Superintendent; His Work, and Responsibility, and Our Relation to Him." The discussions were very interesting and instructive. As the careworn pastors and evangelists gathered in from this, and other districts, with shouts of victory and a shine of heavenly glory on their faces, we were made to feel so thankful to Him who made this occasion possible. Sunday will never be forgotten by those in attendance. It is an epoch in our lives. An old-time experience meeting at 8:30 preceded the well-attended Sunday school, with enrollment of 125 at 9:30, under the splendid management of Dr. Mangum. At 11 o'clock came the dedicatory sermon by Rev. William E. Fisher, the subject being, "The Church of the Nazarene." He referred to church history and showed us so unmistakably that our name and our doctrine were of no recent date. We were truly glad we were Nazarenes. At 3 o'clock we had the dedication service proper. Waves of glory swept over the congregation as the progress of the church was noted growing from eleven members to ninety-seven, with property valued at \$4,000 clear of debt. Their present pastor, Rev. E. W. Wells, has, by his exemplary life, won the hearts of his people, and the respect of the citizens of Ballinger, and is doing a wonderful work under God. Sunday night we were honored with a mastery message from Prof. J. E. L. Moore, president of the Central Nazarene University at Hamlin. The church was crowded to overflowing, but the fire fell, the altar was filled and several prayed through. In all there were thirteen professions, twelve additions to the church, and a great spiritual uplift. Our institutions and publishing interests



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were duly represented by our district superintendent and others. We were delighted to have with us visitors from the Hamlin District. Thanks to the people of Ballinger for their royal entertainment in their beautiful, clean town. Our next meeting will be at Red Rock, beginning Wednesday night before the fifth Sunday in May. A cordial invitation is extended to all.
Mrs. ETTA MULANAX, Press Reporter.

yesterday; 123 at Sunday school. We received four into the church and had ten seekers at the altar. Over a score of folks went nine miles out into the country where we held a service in a school house. The wind blew hard and cold, but the house was crowded, and the service was signally blessed of God. The good work must go on.
EARNEST S. MATHEWS.

BURNS, ORE.

I am in charge of the new church here as supply until some one else can come. Brother J. B. Creighton has been called. We had a great day

KANSAS CITY, MO.

The revival continues with unabated interest at First Church, as we enter upon our fifth week. Slowly, but surely, the fact is coming to be known

HERALD of HOLINESS

OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

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.

How to Remit—Send money order or bank draft, payable to C. J. KINNE, Agent.

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

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Pentecostal Collegiate Institute

A great revival has broken out in the school. Five weeks ago, at the earnest solicitation of Brother Bearse, chairman of the Educational Committee, the writer consented to act as principal of this school until the new principal should arrive. After being here two weeks, we felt led of the Lord to begin revival services in the local church. Rev. Aaron Hartt, pastor. We preached nearly two weeks before the break came. Townspeople were prejudiced against us. The students, some if them, declared they would not get saved if we compelled them to attend services against their will. We paid no attention to difficulties, however, but preached every night except Saturday. Worked hard every day at duties that were new to us, and which we felt incompetent to perform; battled against a hard bronchial cold, but finally the break came. We had a few souls seeking the Lord from time to time, but no great break until Sunday night, when students and village folks flocked to the altar. There were sixteen seekers and nearly all prayed through to victory.

Monday night the writer placed Miss Bertha Munro in charge of the chapel service, and the Holy Spirit was poured out in a marvelous way; six students, four young men and two young ladies, confessed, and prayed through to victory.

Tuesday there was a joint meeting of the Board of Directors and the Educational Committee at the Institute. The writer requested Brother Schurman to assist her in the chapel service that night, and preach, which he did. The Lord led him to preach a sermon with unction and tenderness that fitted into the needs, and conditions, and we had sixteen at the altar that night. If time and space permit, I would like to detail some of the remarkable experiences and victories in individual lives and hearts.

Wednesday afternoon a little 13-year-old girl, whose mother is dead, and whose father is not a Christian, and who has providentially been placed in this school, gave her heart to God in her room and gave a clear testimony last night to salvation.

Tuesday afternoon another girl, a day student, was saved in the dormitory. Last night the students marched to church singing, "There's a new name written down in glory and it's mine!" The power and grace resting upon the chapel services and the dining room is wonderful.

All the teachers and saved students have helped in this revival by prayer, faith and personal work. "And the end is not yet!" We have advertised a great revival for next Sunday, and are expecting another time of salvation. The God of revivals is not dead. Hallelujah!

MARTHA E. CURRY.

P. S.—Another great meeting on Sunday night, with fourteen seekers at the altar. Not all finders, but several clear cases of salvation.

M. E. C.

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Plainview, Texas April 21
Snyder, Texas April 22
Nazarene Chapel April 23-24
Wilsonville, Texas May 2-3
Murry, Texas May 12-14
Wichita Falls, Texas May 9-10
Bowie, Texas May 15-17
Dawey, Texas May 18-19
Hulwood, Texas May 20

NORTH YAKIMA, WASH.

Brother N. J. Lind, from Kendrick, Idaho, will fill out my unexpired term of six weeks before the meeting of the District Assembly, at Seattle, that I may go to Burns to give such assistance as I may to the new church movement there.

J. B. CREIGHTON.

MALDEN, MASS.

The Lord is with us here. Last Sunday evening there was a good break at the altar. After a rousing sermon by Brother Borders, Prof. Staley of the Boston College of the Spoken Word, gave the altar call with blessed results. The Sunday before the writer preached in the morning and Rev. Chas. J. Washburn in the evening. Some souls were seeking. The writer exchanged with Brother Washburn. Now, on with the glorious fight! Lord, give us souls!

L. D. PEAVEY.

FIRST CHURCH, LOS ANGELES

Sunday, April 5th, was a gracious day with us. Dr. Bresee preached a remarkable sermon in the

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Liberty, Okla.	April 20-23	
Marlow, Okla.	April 24-28	
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East Liverpool, Ohio	April 16	
Newell, W. Va.	April 17	
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Logan, Ohio	April 21	
The Plains, Ohio	April 22-23	
Dyesville, Ohio	April 24-26	
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F. J. THOMAS	WISCONSIN DISTRICT	Livingston, Wis.

among the various churches in this great city, that there is "a little church on Troost Avenue that has the 'real thing.'" There is not a large, but a constant stream of salvation. The hoarseness which prevented Dr. Bresee from preaching Sunday morning, brought a great disappointment to a large audience, but the Holy Spirit came upon Dr. Matthews, and gave us such a service the like of which has not been seen in our church, and which we shall not get over. The God of Pentecost yet lives.

morning on, "God's Methods with Impossibilities." It stirred the audience greatly, and the closing rally about the altar was full of glory. The Doctor was at his best, and the anointing of the Lord was upon him. The Doctor starts east for a two months' campaign among the Assemblies. In the afternoon a class of twenty new members was received. This makes nearly 300 the past year. At night the pastor preached on, "The Results of Unbelief." Itain prevented a large audience from assembling. The attendance, however was good; the spirit fine. While Sisters Allen and Frater sang, heaven broke loose, and the saints shouted for joy. Three held their hands for prayer, but no one responded to the altar call.

C. E. C.

I have never had a policy. I have simply tried to do what seemed best each day as each day came.—Abraham Lincoln.

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