

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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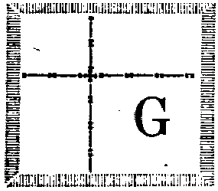
JESUS, THE POOR MAN

"Though he was rich, yet for your sakes he became poor, that you, through his poverty might be rich."

JESUS was the poorest man that ever walked the dirt roads of earth. Born in poverty and reared in obscurity, He yet lived to enrich mankind. A stable was His birthplace, a manger was His cradle. For thirty years He worked as a carpenter in a poverty stricken and despised village which bore the scorn of men as they asked, "Can any good thing come out of Nazareth?" He began His ministry at the Jordan river with no temporal means, no income, and no vocation but to love God and to bless men. With no organization to help Him, with no patrons to enrich Him, He publicly began the life of poverty that ended at the tomb. He preached without price and wrought miracles without money. As far as we know He never possessed the value of a dollar. How pathetic His words, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." He had no certain dwelling place. He was an itinerant preacher whose parish was the world. When invited, He entered men's homes for dinner; when unasked, He went hungry. He sought breakfast from a blooming fig tree, but found none. He ate grain from His hands as He walked through the fields of corn. He sent Peter to the sea for the fish that they might have the money for the temple tax. His support came from the gifts of a few women, and his treasurer stole part of the pittance put therein. He walked on over the hills of Judea and by the waters of fair Galilee, enriching men, Himself the poorest of all. He slept often under the open sky. In the wilderness without food, by Jacob's well without water, in the crowded city without a home — thus He lived and loved, toiled and died. His value was thirty pieces of silver when sold — the price of a slave, the lowest estimate of human life. So poor was He that He must needs bear His own cross through the city till fainting He fell. In the potter's field He was nailed to that cross between two penniless thieves, stripped of His robe, the gift of love, for which inhuman soldiers gambled as He died. With no estate with which to endow His weeping and widowed mother, He bequeathed her to the love of the beloved John. His burial clothes were the gift of a friend, and He was laid at last in a borrowed grave. Truly, Jesus was the poorest man that ever walked the dirt roads of earth.

JOHN MATTHEWS.

The Source of Conviction for Holiness



GOD'S holiness, borne in on the soul by the Holy Ghost, is the source of the conviction of believers for the blessing of personal sanctification. The human mind and heart seem to expect and demand in Godhead immaculate purity or holiness. Throughout all dispensations and movements of God as recorded in His inspired Word, He has taken extraordinary pains to inculcate and impress His own holiness and the need of our being holy, by His precepts, by His prophecies, by His typology and symbolism, and the whole ritual and sacrificial system and priesthood of the Jewish economy.

In a thousand ways He has held humanity's eye and thought upon the fundamental fact of His own holiness and the fundamental need of personal holiness on the part of all who would know and acceptably serve and worship Him in the beauty of holiness.

God's holiness as the source of our conviction for it is strikingly impressed upon us in Isaiah's marvelous experience as related in the sixth chapter of his matchless prophecy. In the thirteen verses of that great chapter we have his vision; the effect of the vision; the cleansing fire applied, and the new commission received as the result of the cleansing work.

The whole of this case of wonderful cleansing and empowerment of this matchless servant of God began in his vision of the holiness of his God. The seraphim's cry of "Holy, holy, holy, is the Lord of hosts," uttered respecting the One seen "sitting upon a throne high and lifted up," sent the prophet's eye inward and downward in the work of self-examination, and revealed him to himself as unclean and unholy and broke his heart in a cry for holiness.

Then the fire came, and then the heart-hunger for service — "send me"; and then followed the new commission — "Go and tell."

This is the beginning and the completion of this great second work of God. It begins in God's revealed holiness to the soul and conscience of man, leads to the cleansing of his iniquity within, and blooms out in a new and broader mission of service to mankind for God.

Character

CHARACTER is that which moves the world, which challenges thought, which men will honor and reverence, and which alone God can use as a human asset in the ongoing of His redeeming work and the salvation of men. Very many people make a fundamental mistake right here in placing the emphasis on the wrong thing. It is not one's position in life which tells; it is not his circumstances nor his environment; it is not his wealth nor his intellectual attainments. We can conceive of a man possessed of any or all of these and yet being devoid of that higher, nobler, and deeper thing called *Character*.

It is important, however, to remember that character is not a matter of mere accident. It is not a matter of inheritance. While it is a fine thing to be well born, it is a far better thing to be twice born. This matter of character is far more intimately and vitally related to the second birth than to the first. It must be emphasized strenuously, however, that no man inherits character from his ancestry. Some of the best and noblest of people have had the misfortune to be cursed with children who were vagabonds. We recall painfully and sadly that perhaps the saintliest and holiest man we ever had as a ministerial friend and companion, and certainly one of the most accomplished and scholarly men we ever knew, had a son whose prodigality and brutal worldliness broke the father's heart, and actually sent him to a premature grave.

No, be it ever remembered that character depends among other things upon a definite and deep-seated purpose in the soul's abyss to be and to do something in life worthy a superb manhood and honoring to God, its Giver. Call it spark of ambition if you choose, but this spark must be touched and blaze forth into an aroused conscience, into lofty idealism, and into an insatiate ambition and consuming thirst to be the very best that God himself can make out of us. Until we are thus aroused, life remains a haphazard affair, indefinite, unorganized, and more or less unfruitful. Once this spark of manhood, or ambition, or whatever you may call it, blazes forth, life becomes transformed, real achievement begins, difficulties are surmounted, and the Alpine peak in the far distance will be as inevitably reached as the law of gravitation sends falling bodies to the earth.

Character depends, also, upon reaching one's niche in life, on finding God's plan for our life, as Dr. Bushnell would say. Understand this is not always an immediate accomplishment. Sometimes men follow other lines of activity for a longer or shorter period before they are finally led into what they feel is God's real place and plan for them. The time thus spent before reaching our niche is not necessarily wasted time. God can and will rule and overrule even the years thus spent, and make even them contribute to our preparation and equipment for His later and completer plan and purpose for us. He followed Moses through all the attritions and vicissitudes, from a courtier in the royal palace of Pharaoh, on down through the intervening eighty years, winding up as a shepherd at the back side of the desert. We would not dare to say this eighty years was lost; but under the ruling providence of God this time was made to contribute to the equipment of Moses for the culminating and climacteric work for which He had designed him — that of leader, law-giver, and deliverer of His chosen people.

It is not for us to know always what is lost time and what is not lost time. We are to submit ourselves to God, seek His guiding hand and trust the leadings of His providence; and He will make all things work together for our good until He brings us to the completed way, the definite work, the supreme mission toward which He has been tending and calling us, and for which He has been preparing us.

Serving, Not Being Served

THE two disciples who came to Jesus desiring to sit one on His right hand and the other on His left were laboring under fundamental misconceptions. They represent, unfortunately, a large number of believers in all ages. Far too many are more concerned in seeking, as these two disciples were seeking, how much they can get out of their faith instead of trying to see how much they can bring to it. With such people religion is conceived more as a handmaid to serve them than as an equipment to enable them to serve others.

Paradoxical as it may sound, there is such a thing possible as becoming selfish in our religion, especially when our supply of it is less than our privilege. God does not save us in order to pet and coddle us. Pardon must not make pets of us, nor should regeneration make us runts. Such will be our fate if we indulge this misconception and fail to "launch out into the deep," where the full life and the full discovery and the broadest conceptions are found.



Babyhood is a fine thing, but perpetual babyhood is a calamity. Arrested development makes only freaks or monstrosities, bringing no completeness, fulfilling no purposes, bearing no fruit. The baby who ceases to grow at one year of age, but lives on to be twenty years of age, would continue to be an object of the tenderest pity and infinitely pathetic love to the heart-broken mother as she carries the twenty-year-old baby in her arms. Unspoken and unutterable disappointment and grief would crush the loving mother-heart over the tragic disappointment and shattered hopes and bitter forecast represented in the helpless form leaning on her loving breast.



Christ loved these two misguided apostles, and tenderly dealt with them. He later, as He promised them, before He left them, sent them the Pentecost, which delivered them of carnal self, broadened their conceptions, and led them to see that the life which He gave was designed to make them servants of others and not merely helpless ones to be served by others. As He came to minister and not to be ministered unto, so He would fit them to minister and not to be ministered unto.

Let us get this fundamental idea rooted deeply in our minds. Life must be a ministry. We are saved that we may help save others. We receive life that we may lead to life. We receive fire that we may set others on fire. We are to spend and be spent, day in and day out, cheerfully, ceaselessly, joyfully for others. Such was the definition Christ gave of His own life to these very disciples. Such is the interpretation of our lives which He would ground into our very consciousness and consciences.

Denunciation Not Enough

IT IS a great mistake to suppose that duty is accomplished where evils are denounced. No one has fully met his obligation when he has faithfully denounced and protested against great sins in individuals or society. Two other things are necessary to make the denunciation or protest most effective in influence and to secure full acquittal of duty done by the one protesting.

There must be back of and propelling the denunciation a motive and deep desire to reform and save those whose wrongs are denounced. Without this earnest motive to help, the denunciation will be but railing or abuse, and fail utterly of any reformatory or saving results.

There must be also cleanness on the part of those protesting. At the very least there must be innocence on their part of the evils denounced in others. It is supreme folly and gross inconsistency to suppose that denouncing wrongs in others excuses or atones for your personal guilt of the things you reprove in others.

Paul meets and rebukes this glaring inconsistency in his letter to the Romans, where he says: "And reckonest thou this, O man, who judgest those that do such things, and practicest them [thyself], that thou shalt escape the judgment of God?" (Rom. 2:4).

There is absolutely no inherent virtue in perceiving and denouncing the wrongs and sins of society or individuals and rarely any restraining or transforming effect on the guilty.

The virtue, and the efficiency in restraining or changing those involved depend almost, if not altogether, upon a sincere and right motive of helpfulness to the guilty, and the consistent innocence of the rebuked sins on the part of those who denounce them.

God does not propose to excuse us for wrongs because we see and denounce the same things in others. This would involve God in as absurd inconsistencies as those in which we impale ourselves.

A Triumph for Conservative Scholarship

IF THE HERALD OF HOLINESS is known for one thing more than another, except its advocacy of holiness, it is as an advocate for the Bible as the divinely, supernaturally inspired Word of God, and for all the cognate truths and tenets usually denominated conservative or orthodox. We have felt it our duty to make war on all assaults and assailants against the precious Word of God.

Higher criticism, by which we mean destructive criticism, has somehow managed for many years to lead a high carnival, not only in ecclesiastical literature but in other lines of literature. We have been shocked at finding its footprints in many of our standard encyclopedias, where it should never have been admitted. Even in works of history, its slimy trail is to be at times detected. When it comes to religious literature, it has become a difficult matter for a man to build up a library of the most modest pretensions without having in it an immense amount of such poison. It has been extremely difficult to find works of a scholarly and religious nature that are broad in outlook but conservative and safe in tone.

For the foregoing reasons we hailed with pleasure the appearance of the International Standard Bible Encyclopedia, edited by Dr. James Orr, and comprising five fine volumes. The distinguishing characteristics of this magnificent work are its scholarly character, the high standing of the editor and his associates, the breadth and scope of the work, and, more especially, its eminently conservative nature. Dr. Orr had associated with him in the preparation of this great work before his death, Dr. Edgar Y. Mullins, Dr. John L. Neulsen, Bishop of the Methodist Episcopal Church South, and Dr. Morris O. Eveys of Cincinnati.

On many Scripture problems, concerning which no substantial agreement has been reached by advanced scholarship, the "International," in fairness, gives an accurate representation of both the conservative and the advanced side of such questions. It bravely, however, does not leave its readers in the dark as to its own convictions. Where there is doubt, this great encyclopedia, in almost every case comes out on the side of traditional views.

It gives a lover of the inspired Word of God real joy to know that as to the supernatural in nature and in history, the "International" stands sound and true. It dares to believe in the performance of miracles as they are found recorded in both Old and New Testaments. The virgin birth of Jesus and His resurrection from the grave are adhered to. It takes no stock in the nonsense about the Pentateuch being based upon numerous "codes." It holds to the Mosiac author-

ship of Deuteronomy, to the single authorship of Isaiah, and accepts the whole of John's Gospel and the entire Gospel of Mark, with the possible exception of the last twelve verses of the sixteenth chapter.

The strong conservative tendency of the work is evident from the great abundance of names of conservative leaders of religious thought among its large list of contributors.

The illustrations in the work are numerous and very excellent. They include many large and small maps. Pains have been taken to avoid all technical terminology, as far as possible, so as to make the work lucid and easily comprehensible to the popular mind. Upon the whole, as has been said by another, the declaration can safely be made that the "International Standard Encyclopedia" will be welcomed by the thousands of friends of traditional views as "the most comprehensive, yet scholarly, and at the same time, most conservative Bible dictionary yet issued in the English language." After a personal examination of the work we adopt the above declaration.

We think the friends of the Bible and of conservative, traditional truth are indebted to the Messrs. Howard-Severance Co., Chicago, for bringing out this great work. It is a significant indication of the trend of modern thought back to the Bible and evangelical truth, when a firm of publishers will invest a large sum of money in such work as we have described and expect to secure for it a large sale, when the whole trend has for so long been in the opposite direction. It makes the appearance of such a conservative work almost like pioneering in a hostile country. We have a right to reason that such a venture by these enterprising publishers is a most encouraging and reassuring sign that they have strong faith in the trend backward to the Bible and to God's truth as held in the good old days of the past. We believe the work will meet a very large sale. We certainly hope that it may.

Aged Ministers

THE statesman never grows too old to be useful in the halls of legislation. Hon. Joseph Cannon has just passed his eightieth year, and is still in active service in the United States House of Representatives. Gladstone, like Wesley, practically "ceased at once to work and live." Thiers continued to an advanced age to be the skilful and recognized leader in France.

Let preachers keep up the habit of reading and study and of sermon-making, and we believe they will find a renewed and continued demand for their services. This tendency to such an easy retirement of ministers would then be changed, and these veteran servants of the Lord would preach on even to old age to delighted audiences, and bear fruit in old age.

There are thus two sides to this question of the retirement of old ministers. While we protest against the injustice and cruelty of the practice, we, at the same time, must warn against a cessation of study and reading on the part of preachers any time in life. If they will keep alive these habits and that of making new sermons, and thus remain fresh and vigorous in their preaching, they will continue in demand.

Good Advice

BISHOP Simpson in his Yale lectures on preaching, advises preachers to spend their mornings in study and to keep these young hours as free from interruption or intrusion as possible. This is good advice. The bishop quotes Mr. Wesley as having enjoined his preachers, wherever practicable, to spend all the morning in study, or at least five hours in the twenty-four. It will require a degree of organization on the part of the preacher to do this; but this is just what young preachers so much need. Haphazard, disjointed, unorganized time is the bane of any preacher. There must be system and order in the disposition of his time if he would use it to the greatest advantage. A little persistency will enable him to do this; and, once accomplished, he will be amazed and delighted at the marvelously increased results from his time.

THE CURING of the blind man by Jesus is beautifully emblematic of His power of saving from sin. Blindness is a state of deprivation and dependence, emblematic of the sinner's condition of being without hope in the world, and also dependent upon a higher power for salvation from sin. The relief of the blind from this duplex state is wonderful; but more wonderful still is the deliverance of the sinner from the bondage and shame and humiliation of his sinful state.

PERFECT LOVE

Perfect love is out flowing; is ever seeking to bless, hence, when another receives good, perfect love rejoices. Perfect love never says, never thinks, why did that honor, that gift, that reward not come to me? Perfect love shouts, "My brother has been blessed!" Perfect love has ever the best time, for it has been enjoyment in the joy of others, while selfish love can enjoy the joy of but one. Brag is the tawdry bedecking of carnality. Perfect love can not boast of itself — its boast is ever in the God whose love it holds. Humility is the fragrant atmosphere of perfect love, but mightily does it magnify the Giver of the grace. No true testimony to entire sanctification — this state of perfect love — directs attention to the recipient, but rather to the enabling Holy Spirit. Swelled with self-importance! How incongruous with the profession of one who says, "I live, yet not I, but Christ liveth in me." How impossible to one who has become a "servant of all" like his Master. Perfect love takes out strut and puts in suppleness for stooping; perfect love puts in real strength when there has been but starch; puts in pity in the place of pride, and helpfulness where there was headiness. Perfect love does not draw its skirts aside for fear of contamination when it meets the unfortunate; perfect love does not look down upon the brother who has not received the vision and reached the fulness of grace. Perfect love can not be punctured with sharp trial or hard word, and is so small in its own estimation that the Master can fit it in anywhere it suits Him. Perfect love is the most complete guide to good etiquette ever given. A gentleman in whom this grace abounds is a "gentleman" everywhere and under all circumstances — he conducts himself as befits a child of the great King.

WHAT SHALL I RENDER UNTO HIM FOR ALL HIS BENEFITS?

A dark sin is that of ingratitude. It was the sin of the first pair in the garden, who counted as naught the bounteous blessings of Eden, as they grasped for the one thing denied. That man should receive, day after day, hour by hour, the gifts of a loving Father, of sunshine, of air, of food, of raiment, of life itself, without one upward glance to the God of giving, is one of the strangest things of our humanity. Not only so, but the lost race is taking the very blessings bestowed upon it by the hand of Love, and using them to bring dishonor upon Him, and a curse to each other. God created man in His own image, and it is His glory that man shall be brought, through Jesus Christ, up out of this darkness and wreckage, to walk again in His likeness, here in this present world. Anything less than this is less than giving God His due of glory. To give glory to God through salvation is more than going to or joining church; it is more even than a vocal testimony — though that is feeble enough among us — it is nothing short of a cleansed heart and a sanctified life.

THE DUMB SHALL SING

Salvation without praise is unthinkable — a dumb Christian is a contradiction of terms. God's grace in the heart is vocal. Praise and testimony — these breaking forth from lips, long dumb, are the God-appointed proofs of the genuineness of the gospel of Christ.

PREACHING CHRIST AND HIM CRUCIFIED (?)

The teaching of the schools is bearing its legitimate fruit in the pulpits of the land. A college trains its preacher-students to think that there is no such thing as the supernatural

— that the God of the Bible is at best a "First Cause," performing through unchangeable, blind laws; that Jesus was a good man, but only a naturally born man; that sin is an incident of evolution — or gaud in the making — such a school will fill our pulpits with men who will be long on science and speculation, but short on salvation. The *Ladies Home Journal*, in order to find out what was being preached in the churches of the land, caused to be examined eight hundred sermons, and the result must be startling to those who believe that the church is commissioned to win men to Christ. The eight hundred sermons were classified as follows:

<i>Group I — Biblical Sermons</i>	
Expository, Textual	26
Critical, Defensive	5
Other Biblical	12
<i>Group II — Doctrinal</i>	
Controversial, Creval	3
Immortality, Heaven	10
Other Doctrinal	62
<i>Group III — Ecclesiastical</i>	
Denominational	15
Church Unity	2
Church Efficiency	63
Historical, Etc.	11
<i>Group IV — Devotional-Inspirational</i>	
Spiritual Self-Culture	213
Conduct of Life, Success	55
Sentiments and Virtues	43
Consolation	18
<i>Group V — Ethical</i>	
Literary — Novels, Plays, Etc.	18
History, Science, Biography	32
Currents Events	49
Other Ethical	112
<i>Group VI — Evangelistic</i>	
Invitation, Persuasion	11
Duty of "Soul Winning"	1
Call to Repentance	2
<i>Group VII — Social</i>	
Missions, Home, Foreign	0
Civic Purity and Progress	14
Temperance	2
Philanthropy, Social Service	10
Social Justice, Labor, Etc.	5

Only fourteen out of the eight hundred which could be classed as evangelistic, and how many of these fourteen were closed with an invitation for seekers to come forward to an altar to pray through to a vital experience of salvation, we would not like to say. Of course these eight hundred sermons were selected from the pulpits of the larger denominations. If these figures are a true indication it would show that the so-called church has lost its conception of the mission of Jesus Christ; that it no longer believes that there is sin for men to be saved from, or that there is or ever was a necessity for the shed blood of the Lamb of God. It is these churches that can join together in great popular revival campaigns, and the souls of men are left undisturbed in their carnal security. Thank God for the pulpits that do preach sin and salvation, hell and holiness, and who have an altar that is wet with the tears of penitence, and a roof that rings with shouts of the redeemed.

EFFECTUAL FERVENT PRAYER

Not all fervent prayer is effectual, but all effectual prayer is fervent. Some prayers are not effectual because our cry is the desire of self-gratification. No good thing can God withhold from His praying child, but Infinite knowledge and Infinite love may translate the desire voiced in our prayer from the object expressed to another of such greater good that we shall marvel at the graciousness of the answer. Fervent prayer is based first upon knowledge of need; second upon conviction of ability of God to supply; third upon the righteousness of our petition and the willingness of God to grant it; fourth upon our purpose to receive. The foundation for effectual, fervent prayer is obedience to the law of surrender to the will of God. The most stupend-

ous thought that can come to the reverent soul is that man is able to exert a force which shall avail to move the Infinite God. With skeptics and infidels such is unthinkable, but we who have trusted and believed, have come into a knowledge of its reality. And God himself tells us plainly that no limit is set upon the use of this gift to man — only the conditions: "If ye love me and keep my commandments." C. S. Cooper in the *Christian Herald* writes as follows concerning prayer:

What is prayer? Prayer is the converse of the soul with God. It is more than petition with some specific request in mind; it is an atmosphere of the soul. It is an attitude of the spirit relating itself harmoniously to the divine plan, and eager to act according to the mind and will of God.

Prayer induces the mood wherein decisions, vows, and renunciations occur and with their accomplishment bring a new vigor to the human soul. It is at the time of prayer that we become thankful to Him whose power and goodness watch round about us continually.

Prayer is the time of vision. It is the seeing of the Christ face to face, as Paul saw him and never forgot, saying, "Have I not seen Jesus Christ?"

A ship was lost in the fog, drifting about for days, and the passengers and crew were becoming frightened and some hopeless. Suddenly the captain said to a sailor, "Climb to the masthead, and tell us what you see." As the sailor climbed he arose above the fog and the shore lay smiling only a few miles in the distance. He came back with radiant face and told his vision. The great result of prayer is the vision of love and home in God, seen by him who rises in his deed above the mists and darkness.

NO HALFWAY HOUSE IN SALVATION

The carnal man would ever make a compromise with God. We hear this in the advice of the popular preacher, "Do the best you can, and you'll be all right." The best that a man can do, unregenerated by the Spirit of God, is but to build upon the foundation of the flesh, which perisheth. Translated into action the advice means: "You can not be expected to keep the whole law; keep that which is convenient, join the church, pay the preacher, carry on your business so that you will keep out of jail, and you will get through as well as the majority." There is no compromise with God — in no wise has He allowed for a halfway stopping place. His least commandment goes as far as "Be ye holy." His reasonable service is that we in all things obey Him. Thank God! He has made adequate provision through the shed blood whereby the vilest sinner may be washed from his pollution and walk in all things as blameless before God as the angels who minister before His face. As to the danger to the church in offering a halfway salvation, the *Christian Advocate* says:

The church which uses superficial methods to enlarge its congregations and church rolls and fails to regard those methods as secondary and their use as only temporary or needed only until deep-seated principle and the love of God in the heart shall have become sufficient as a motive power, is undoubtedly stopping at a "halfway house."

All these things, we repeat, mean movements in the direction of the right goals. The movements are worthy so far as they go. The trouble is in the fact that they do not go far enough. They stop at a mere substitute goal. The true ideal, with all of its inspiring possibilities, becomes a mere vision, and humanity is thus a tragic loser.

KNOWING GOD

There be many who are called by the name of Jesus Christ who have not yet really become acquainted with God, having no intimacy with Him, and not even desiring to like Him. C. S. Cooper in *Christian Herald* gives some practical hints as to how we may begin to know Him:

How can we know God? What does acquaintance with Christ mean? It is not a mystical matter; it is a practical one. We come to know an earthly friend by being with him, by trying to understand him, endeavoring to please him, knowing those whom he knows and likes. To understand and to care for one, there must be a certain intimacy. Indifference comes from lack of knowledge, and dislike often from distance.

Sanctification a Death

THOSE who have heard and obeyed the call to be peculiarly Christ's at His coming, will have discovered sooner or later it entails extreme suffering and death.

To be "sanctified" or made into "fine needle-work" or "wrought gold," (Psa. 45: 13, 14) for the Master's use must be accomplished by the sharp, painful pricking of His needle, while the impress of His hammer is always seen upon the wrought gold.

After an unreserved consecration on the Christian's part God begins His finishing work on the passive soul.

Not always is this transforming work discerned by the eye of flesh, neither does it always seem progressive to the subject whose consciousness of his unworthiness will become more apparent as the Master-Worker eliminates the dross from the soul and purifies the gold within him.

To free the soul from pride He might have to abase you. Friends may seemingly or literally become a sword of misunderstanding, piercing the soul with keen anguish, until in an agony of suffering you fly to Him in the trusting place of prayer where He applies the balm to the sensitive heart after the operation has taken place, and you have become conscious of your nothingness before Him.

You may have to work for God in complete obscurity without enjoying the fruit of praise, which others less intellectual than you enjoy; or if you are drawn closer still to Him you might have the experience of seeing others given the praise for work done by you: yet do not lose hope! for these things are but mile posts on the highway of holiness.

Perhaps, previous to taking your consecration seriously your life has been full of jesting, frivolity, or other foolishness; seeming not sinful in themselves but certainly not conducive to holiness!

In eliminating this fleshly desire which seems to be your very nature He might lead you through an experience of utter loss, by snatching away a loved one on whom you leaned for support, or your confidence in others might meet its death through rank betrayal or gross neglect.

At one moment the soul, knowing no care or loss, will suddenly be plunged into a fog darker than night, pierced by no ray of light, where prayer seems of no avail and your stifled sighs bring only their echo back again; but look up, troubled soul! it is only a fog which with a breath from God will be swept away when you have placed your care-burdened heart upon Him who longs to carry your care; and when you again bathe in His sunlight you will be free from that thing which obstructed your pathway; for you will have unconsciously left it behind in the dark.

God seeks not your nature, but He wants you to be filled with the nature of Christ. (Col. 3: 9, 10.)

Perhaps you are quick to anger, or through wounded self-love you are easily discouraged: these things must be discarded, and He will turn your anger into patience and your self-love will be directed to others through Him.

This can not be accomplished without pain, while if you are a "son" instead of a "servant" you will be justly chastened. (Rev. 3: 19; Heb. 12: 6, 7) until, through overcoming you will be like Him who was "made perfect through suffering" (Heb. 2: 0).

Those who are enjoying and will enjoy a close walk with Him are those who "follow the Lamb whithersoever he goeth" (Rev. 14: 4) and He suffered, prayed, and bled in Gethsemane. He carried the heavy cross with fainting heart and bleeding feet. He was afflicted with scourging and thorns; the black cloud of doubt in His physical agony overshadowed Him, and He gave up His sinless life by an ignominious death.

Shall we then consider ourselves above the

Written by William J. Bennett

sufferings of our Lord? or shall we acknowledge that a servant is below the Master? counting ourselves honored in following in the footsteps of Jesus until through suffering we shall "cease from sin" (1 Pet. 4: 1).

Putting on the "new man" is only accomplished as we "put off" the old man (Col. 3: 9, 10), this means death-separation from the old

Chapel Talks

by H. Orton Wiley

No. 6. Original Sin or Total Depravity

"Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3: 1).

WE HAVE presented, for your consideration, the condition of the people to which the great apostle comes—a condition of utter sinfulness and total depravity. According to our creed, man is very far gone from original righteousness, averse to God, without spiritual life, inclined to evil and that continually. According to the Bible, "the whole head is sick and the whole heart faint. From the sole of his foot to the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

JESUS AS OUR APOSTLE AND HIGH PRIEST

An Apostle is "one sent," a "missionary." It is one who proclaims the great salvation. We speak of men as apostles in the narrower sense of the term, as those who were associated with Jesus in his earthly ministry, or who had at least seen the Lord. It is not used here, however, in this narrow sense, but in the sense of a "messenger."

As High Priest, Jesus is our great atoning Representative—at once our priest and our offering. The priestly work of Jesus is the central and most important of His offices, for it is upon this that the others depend, and without which there would be no salvation for the Apostle to proclaim. The Apostolic work of Christ is therefore itself a result of Divine grace.

As Apostle, Jesus brings God to us, and pleads God's cause with us. It is in His light that we see the enormity of our sins, and it is by His help that we are enabled to turn from sin to God. This preparatory period in human experience, previous to regeneration is exceedingly important because of its vital relation to Christian experience. A failure here is disastrous. It is here also that the widest differences in the various systems of theology occur and we need careful instruction. The teaching of Arminianism on this point is summed up in Article IV of the creed as follows:

ARTICLE IV. "That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of His grace; that, nevertheless, this grace does not force the man to act against his inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner."

This Article shows God's method of dealing with sinners as held by Arminian churches—the following points standing out clearly:

1. Everything which can be called good in man, previous to regeneration is to be attributed to the work of the Spirit of God. Man himself is totally

depraved and incapable of either thinking or doing any good thing, as shown by the previous Article.

2. That the state of nature in which man exists previous to regeneration is in some sense a state of grace—preliminary or prevenient grace.

3. That in this preliminary period there is a continuity of grace—the Holy Spirit beginning, advancing and perfecting everything that can be called good in man. The Spirit of God leads the sinner from one step to another, just in proportion as he finds response in the heart of the sinner and a disposition to obedience.

4. That there is a human co-operation with the Divine Spirit—the Holy Spirit working with the free will of man, quickening, aiding and directing it in order to secure compliance with the conditions of the covenant by which man may be saved.

5. That the grace of God is given to all men in order to bring him to salvation through Jesus Christ, but that this grace so given, may be resisted by the free will of man, so as to be rendered ineffectual.

The question of total depravity does not mark the dividing line between Calvinism and Arminianism; in this they perfectly agree, with the exception that Calvinism has attached to the idea of depravity, that of guilt which Wesleyanism in harmony with the earlier Arminianism rejects. The following paragraph, quoted in Watson's Institutes will substantiate this:

The Calvinists contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort (of themselves) toward piety and virtue, or in any respect to correct and improve their moral and religious character; and that faith and all the Christian graces are communicated by the sole and irresistible operation of the Spirit of God, without any endeavor or concurrence on the part of man."

DOCTRINE OF TOTAL DEPRAVITY

Of the above paragraph, Mr. Watson, says, "The latter part only of this statement gives the Calvinistic peculiarity; the former is not exclusively theirs." We have seen the sentiment of Arminius on the natural state of man, and it perfectly harmonizes with that of Calvin where he says, in his own forcible manner, "that man is so totally overwhelmed, as with a deluge, that no part is free from sin, and therefore, what proceeds from him is accounted sin."

"The true Arminian, as fully as the Calvinist, admits the doctrine of the total depravity of human nature; and is indeed enabled to carry it through his system with greater consistency than the Calvinist himself. For while the latter is obliged, in order to account for certain good dispositions and occasional religious inclinations in those who never give evidence of their actual conversion to God, to refer them to nature, and not to grace, which according to them is not given to the reprobate, the believer in general redemption maintains the total incapacity of unassisted nature to produce such effects, and attributes them to that gracious Divine influence, which if not resisted, would lead on to conversion.

The question at issue therefore, is not the question as to man's naturally depraved condi-

tion, but to the manner in which God deals with man in this condition, Calvinists holding to "irresistible grace," which regenerates the elect, man himself being entirely passive; Arminianism holding to the doctrine of "prevenient grace" in which the human will co-operates with the Divine Spirit in a period preparatory to regeneration.

"Take It by Faith"

Written by Rev. H. H. Miller

THE words of the above caption make up a slogan much used by workers in many places at the altar. There is no doubt in the mind of the writer that about as many seekers have been put into confusion by these words as in any other way.

We have seen this method used on the seekers where the seekers seemed to try to do their best to "take it by faith" to be saved or sanctified, and really strain themselves in mind to do so. But it was usually a failure. The seeker would show no victory at the time or later.

Now, what is usually meant when the seeker is asked to "Take it by faith?" I mean what does the worker mean by it? Do they mean to try to exercise a human faith, whereby they are to be saved or sanctified? Was any one ever saved or sanctified by human faith? If so did they get anything more than human victory?

Please note Heb. 11: 6, "Without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Evidently this is our human, or innate faith. But not saving faith. For this is the faith used in coming to God. Now turn to Eph. 2: 8, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

What is the gift of God? Faith, of course. We know grace is from God. Then note the words of Jesus in Mark 11: 22, "Have faith in God." The margin reads, "Have the faith of God." From this passage and the one quoted above from Ephesians it is clear that saving faith is from God.

Then, when confession, surrender, repentance have been brought forth how long time does a seeker need to get saved? All know that faith is automatic when these conditions are met and salvation is already on hand. The same in seeking to be sanctified. When conditions are met, and a real consecration of all is made, you do not have to try to "take it by faith." But God instantly imparts the faith whereby we are sanctified.

The whole confusion in the matter of faith comes because of failure to recognize innate, or human faith, as separate from divine, or saving faith.

May the Lord help us all in instructing seekers. Yes, let them pay the price of old-fashioned repentance, restitution, surrender, consecration, and you will not need to tell them to "Take it by faith." And yet they will get it by faith—the faith of God.

Saving Faith W. R. Gilley

PAUL writing to Timothy, second epistle 1: 5, mentions the unfeigned faith, that dwelt first in his grandmother Lois and his mother Eunice. The apostle James writes of difference in faith, saying the devils have one kind of faith and tremble. But it is self-evident that they do not have saving faith. James also says, chapter 1: 6, the end of the commandment is a faith unfeigned. From these references it will readily be seen that the above caption is not a misnomer. Paul also speaking of the gift of faith for the working of

miracles, 1 Cor. 13: 2, says a person may have it in an unusual degree and yet if without saving faith, would be profited nothing. For saving faith always produces the love of God shed abroad in the heart by the Holy Ghost.

Faith is the basis of our salvation. God has conditioned our eternal salvation on genuine faith. It is not strange then, that at this tap root of all saving grace the Devil should work many a delusion and snare. And this we are persuaded he has done. We are fully convinced there are many thousands of church members and professed followers of the Lord Jesus Christ, that are without genuine Christian faith that insures their salvation, and brings a conscious experience to their soul. Though many of these can not be said to be without any faith. We believe there are many preachers filling orthodox pulpits who are resting in a false hope because their faith is not of the right character.

The Scriptures are not silent on the character and quality of faith one must have, to be saved. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Other scriptures are so plain, and the conclusions that may be drawn so fearful, and the condemnation so terrible that we are surprised that such a state exists among professed Christians in a civilized nation.

We produce here a few of the passages and draw some simple yet tremendous conclusions. St. John 3: 36, "He that believeth on the Son hath eternal life": 1 John 5: 10, "He that believeth on the Son of God hath the witness in himself." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 18, "We know that whosoever is born of God sinneth not," and chap. 3: 9, "Whosoever is born of God doth not commit sin." We see by these brief passages that to have saving faith brings eternal life, which is produced by the new birth, also the witness is given in the heart and the sin business has stopped. Now it is in just these things that those we refer to above are lacking. They have no life, no experience of the new birth, nor any witness

The Heart of Man

Written by N. B. HERRELL

The heart of man is a spirit world, which has its day and night. The night is ruled by sin and wrong, while the day is ruled by right. When darkness fills this inner-world, and day is crowded out; then ghastly demons lurk and stalk, and chill this world with doubt.

The fiend of lying, deceit and greed, with vanity so gay; goes stalking in guerrilla war, upon their helpless prey. Then murder with her crimson hands, and forked tongue of hate, goes creeping through the wilderness, with jealousy her mate.

The wolves of cursing rave and howl, while lions rage and roar; slick serpents crawl in every slough, with owls and bats galore. Then breaks the mighty raging storms, the thunders roll and crash; while lightning streaks the darkened sky, and memory's billows splash.

There seem to come no signs of day, but one long, starless span; despair grips and holds her fast, this inner-world of man. All nature rocks with slavish fear, volcanoes spout and fume; while death proclaims to sinful man, his sad eternal doom.

But, lo! behold! there comes a light, from heaven's shining shore; it is the Son of Righteousness, who shineth more and more; His golden rays now pierce the gloom, and chase the night along; while rainbows fill the brightening sky, and hope chants out her song.

Faith takes the pen of prayer and signs, a treaty to the Lord; He then becomes the King of kings; and rules by Spirit sword. Black demons then rush to and fro, seeking a place to hide; while Christ takes His kingly throne, for ever to abide.

Now, in this inner-world of man, no shadows ever fall; and life is one continued day, for Christ is all in all. Streams and fountains break and flow, 'tis one perpetual spring; sweet flowers are blooming everywhere, and birds forever sing.

The honey bees are now at work, their hives to overflow; while grapes and fruits of every kind, in great abundance grow. This inner-world is rich indeed, while Christ the Lord is there; and if we let Him rule supreme, we've nothing then to fear.

in themselves, and the sinning has not stopped. Now, not to have saving faith that produces the above entails some fearful conclusions. Note 1 John 3: 8, "He that committeth sin is of the devil," and chap. 5: 10, "He that believeth not God has made him a liar; because he believed not the record God gave of his Son." The conclusion easily drawn is, the person without saving faith is a child of the Devil, and his heart attitude is one of constantly acclaiming God to be a liar. What a crime! A poor, puny human being, classed by many as moral, is going about in God's world, and often in His church, yes, even calling His name in prayer of the lips; with the unbelief of his heart calling God Almighty a liar. Saving faith is a tremendously real thing and produces a state of love to God a million miles removed from this. God give us saving faith.

"For Us, Too"

By W. H. Morse, M.D.

WOULD you think that would be for us ones, too? No? Yes?" We were discussing an article (Herald of Holiness, April 26, page 9) which made a plea for the establishment of a "school of the prophets," a true seminary. It was an earnest, eloquent, convincing plea, and we—like all who had read it, I presume—were prepared to write our "Amen" at the foot of the page.

It was then that one of the infants spoke.

"Infants?" Certainly, what else is more appropriate than that distinction? It was one of those out of whose lisping mouth praise is ordained, a Sicilian Protestant, who had but lately come in out of the darkness into the glorious light of the First-Born of Nazareth.

"Would you think that would be for us ones, too?" Then the hesitating "No?" followed by the half-exulting "Yes?"

Could we say else than "Why not?"

But there stood by Doeg the Edomite, "detained before the Lord,"—only he was a Jewish Christian, and far from being of the kith and kin of Esau. He had a sardonic way of speaking, and it was accentuated now.

"It strikes me," he said, "that most of you [by "you" referring to the infant's kind] would need that which our fathers used to have, and called their maphtir kenessioth!"

"And what was that?" asked the infant of Sicily.

"Paul, in his letter to the Galatians mentions him," the Doeg replied, "where he says that the law is our schoolmaster or tutor (for either translation is correct), to bring us to Christ."

"Sure we would have a schoolmaster!" the infant said. "Such a school would have several teachers, professors."

"Listen!" returned the Doeg, "The maphtir kenessioth was not what we know as a teacher, schoolmaster. He was a special servant, whose duty it was to see that the children were taken to school. This was primarily the duty of parents; but often they were negligent, and he had to go for the little ones and get them to attend."

"Quite right!" said the Purist. "The Greeks had a similar functionary, and called him the child-conductor."

"True!" said the Dictionary Brother. "Thus the law did lead us to our Lord."

"But us ones would not such an one need!" said the infant impatiently. "If we could go, we would go. When we find out our Christ, we go to Him, we keep going, we bring others, we go for our dear ones over home, we take them the gospel. Ah, yes; we would go, if we might, to any school that would teach us more of our Christ!"

The Doeg smiled, perhaps incredulously.

The infant went on, "Il giorno della Pentecosta fu giunto!" It was his habit to lapse into his vernacular when excited.

"Means what?" asked the Doeg, interrupting him.

"Oh, pardon me!" he answered. "I was saying that the day of Pentecost has come, and we want to enjoy it. Sure, if we can go to the school of Christ, we need no mephitic to take us there. We go, fast enough! Oh!" he exclaimed, growing ecstatic, "how good it is that us ones can have privileges like any ones!"

It was delightful to see his enthusiasm. As Stephen S. White so pithily says, we "can do without higher education, but it is not feasible." We can not neglect the higher spiritual life, and that which makes that life worth living. We want to know the utmost about our Lord and His plan of salvation, and as the infant said, the day of Pentecost has come, and fully come, and the Holy Spirit is with us to give us assurance, comfort, and care. We all need wholeness, which is holiness, if we want to see the Lord; and that which will serve to make us more and more whole is that which it is ours to covet, to obtain, and to make use of.

And who says that the "infants" can not come with us, welcome? We want them. Do you not suppose that the Nazarene is as precious to the Tony from behind the barber's chair, or the Beppo of the railway gang, as he is to our own sons? Let brotherly love continue! Take the Italians for an example. They come to us out of tune with Rome, and ready to know Christ. Knowing Him, they are not satisfied until they take the Word to others of their race, here and in the homeland. Is it not for us to see to it that they are rid of the stigma of the priests that they are "only raw recruits." Yes, indeed, we need "more schooling," as our fathers would phrase it, and we need the "infants" on the same bench with our hopefuls.

Testimony and Reminiscence

Mrs. N. C. Radford

Beyond the farewells and the greetings,
Beyond the smiling and the weeping,
Beyond the fever pulses beating,
There is life, and rest, and home.

HOW often we have heard our precious Dr. Bresee quote those words, and many times we have wondered how we would feel, when he really had left us for the "Beyond."

We can scarcely realize yet, that this has come to pass; it seems he must soon be coming in again. My mind carries me back to where I first looked into his face, a young preacher before a great audience, in a little town in Iowa, speaking forth such words as I, a giddy young woman, had never listened to, and I remember how determined I was not to be influenced by his arguments. But I soon learned that God was speaking through him, and I was under conviction for several days. I battled with self, and pride, and desire for a good time. I thought if I became a Christian, I never would have any more pleasure.

How patiently Brother Bresee (as we then called him), worked with me, praying for and with me until I yielded to God and was marvelously converted.

After my conversion I tried hard to live a consistent Christian life. I had a longing to do my best for God, but surrounded by unsaved friends, who were constantly trying to persuade me that it was not wrong to do many things I knew put me under condemnation. My husband, not then a Christian, would say to me, "You want me to go to church with you, but you never want to go with me where I want to go." Then sometimes I would give up and go with him, thinking by so doing, I might win him to God.

This only brought me sorrow and conviction, and I would spend hours in weeping and praying, until my husband said to me, "If religion does n't make me happier than it does you, I don't want it." So I lived an up and down life. In revival times I would get upon the highlands, and between times down in the val-

ley. I read my Bible, and saw there was much more for me than I was enjoying, but how to get a better experience or live better under my trying circumstances, I knew not.

Had I had the right teaching then I would have entered Canaan long before I did, for I had such a longing for the very best God had for me. I had never heard a sermon on holiness, and no one seemed able to explain the cause of the longing in my soul. My pastors all exhorted me to "go on," which I did for years in the same old way. In 1887, there came to our town, Sister Laura Pippit, preaching holiness. The very first sermon I heard I said that was what I wanted; I needed a holy heart. I wanted an experience that would keep me settled; I wanted rest; I must have it.

I was a dressmaker, and had work that should be done, but I told the ladies who had the work in my shop, if they needed it done before I got the experience, they must take it somewhere else. They thought me crazy to talk about it, when I had been a member of the church for so many years. But I knew my heart was not

How to Grow Spiritually

Professor Drummond well says that to try to make a thing grow is as absurd as to help the tide to come in or the sun to rise. No one would think of telling a boy to grow physically. He grows without trying. One or two simple conditions are fulfilled by habit, without thought, and the growth goes on, the result follows by nature.

Equally true is this of growth in grace; one need only fulfill the conditions, and give himself no concern about the result.

What are one or two of the conditions? First is prayer. Prayer is to the spirit what food is to the body, it brings to the spiritual nature strength from the Infinite Nature. Second is service. Service is to the spirit what exercise is to the body; it is the active side of spiritual development, transforming into deeds the divine energy received through prayer. Fulfill these conditions and favor with God and man will result.

Dr. Hillis has graphically told the process by which Dwight L. Moody grew in favor with God and men. "Mr. Moody was a widow's son. He was unschooled when he went to Boston to begin his career at seventeen, was refused entrance to the church because he did not understand what was involved; after six months was received; went to Chicago at eighteen; was refused a class in the Sunday school because he could not read well; finally obtained permission to form a class of his own; the next Sunday morning, came in triumphant, followed by eighteen ragamuffins; rented a room on the North side; when he could not speak for himself, committed the Bible to memory and recited it in prayer-meeting, for he was determined to speak; since he had no information of his own to give to the boys, read from the writings of others; learned to pray by praying; learned to speak by speaking; learned to meet men by meeting them; and finally became one of the greatest forces for good in the nineteenth century. What has been done, can be done. This law of growth by exercise is for all."

right with God. It meant much for me to go to the altar. Satan told me I dare not do it, as my pastor and others not in sympathy, were in the congregation. But my heart was crying out for God, and my whole soul was yearning for the fulness of the Spirit. I must have holiness or death.

I did die, died to self and to what people would think or say. I consecrated all to God, and He most wonderfully sanctified my soul. I was blessed; I was filled; set on fire for souls.

I was so changed that my husband, after watching me for a few days to see me "cool off" said to me, "I believe you have something you never had before." And I had. Bless God! it is good to feel clean. My husband soon got under conviction, and before the winter was over was converted and united with the Methodist church.

Less than two years later the Lord took him home. I believe had I continued to live that unsatisfied life, my husband would not have become a Christian. But when I was sanctified, he was convinced there was something in the religion of the Lord Jesus Christ.

At the time I made a full consecration, I felt that God was calling me out to a definite Christian work, either as a missionary or Salvation Army work. The latter I felt I could not do. I never could go about the streets praying and

singing, but the Lord held me to that until I said yes, for that or anything if He would only give me a clean heart. Then I thought of my home, my husband, my business. One after another went on the altar until all was given to the Lord.

Then when my husband and my father were taken the same day, my heart was broken, and I cried out "This is too much." My husband had been converted such a short time, and we were just learning to live, and now he and father, both gone; both homes broken up. I could not understand it. I found, too, there were debts and bills to settle, and I must pick up the burden and work the harder to get out of debt.

So I kept at my business early and late, praying God to accept what little I might be able to do for Him in the meantime.

Two years passed. I was beginning to get my business all straightened out, when I was suddenly stricken down with paralysis. I could not move any part of my body, but God gave me thinking powers. It seemed to me God had His hand on me for something, and the thought came to me, that as I had not heeded His call and given up my business, He must paralyze my hands and take them off the work. Through the weeks and days as I lay there so helpless, I had plenty of time to think and pray. I re-dedicated myself to God and promised Him if He would give me strength again and heal my body, and could make any use of me I would obey His call.

I'll go where you want me to go, dear Lord,
I'll do what you want me to do.

My health improved rapidly, surprising physician and friends. My class leader came often to see me, and one day he said, "Sister Radford, I have felt for some time that you ought to be a missionary." Then I told him my convictions on that line, but added, "I am past age to prepare for foreign field, and now so sorely afflicted, but I am consecrated to God." We then talked of Deaconess work. I had heard but little of that work, but at his suggestion, as soon as I could use my hands, I wrote to Mrs. Lucy Rider Meyer, of Chicago, the founder of deaconess work in America. She advised me to enter the Chicago Training School and let the Lord lead me as He chose.

I did so. In less than four months I was well, and in the training school. The Lord has blessed and led me kindly ever since.

For a number of years I was engaged in evangelistic work, and have seen many souls saved and sanctified, but my health failed, and the extreme cold of the East decided me to come to California and take up work in the First Church of the Nazarene under Dr. Bresee. My mind often goes back to the old time when he was my pastor as a young man, and of the sweet patience of dear Sister Bresee in the home with the little ones about her.

As the years came on and the family grew up and scattered out, how much more to each other Sister Bresee and Doctor became, and I often wondered what the one would do when the other passed on. Now as I look at dear Sister Bresee and see how marvelously God sustains her, I remember how the Doctor used to say, "God will surprise with His grace." Surely He is doing so. I praise God for the blessed privilege of being with Doctor Bresee in his last days, and receiving blessed messages from his lips.

While our hearts are sad, we are sure God knows best, and has prepared a home for all those that love Him.

I am looking forward to the reunion in the "Beyond."

One day a man by the name of Diaz saw the end of a tiny piece of paper projecting from the ashes in an ash can along the side of the road. He pulled it out and looked at it and found upon its two sides a part of a strange story of a God who loved men well enough to send His Son into their world to save them. He was interested and did not rest until he had found a whole book like the one from which that leaf had been torn. Today this man, Diaz, is an active member of an evangelical church in a leading city in Chile.—*Selected.*

The Day of Small Things

By J. N. Speakes

LITTLE drops of water, little grains of sand." How often have we heard that little couplet, and yet how little perhaps, has the import of the lines reached and impressed the mind. The expression is heard everywhere, "If I were able, I'd do so and so." The real test and truth of the statement is shown by what is being done with the little they now have. "He that is unfaithful in that which is least will be unfaithful in that which is much." A person that will rob God and His cause of the little he can give would rob Him of the more if he had it. To say "I'd do much if I had much to do with" is often hypocritical, a mere hollow pretense, and a dodge from present duties.

But I meant to show the value of small things.

It is said that the man who invented the rubber tip for lead pencils realized \$150,000 on his patent. What a marvelous achievement and testimony to the value of little things. Chewing gum selling machines are amassing fortunes for their operators. "A penny isn't much." Sure it isn't, but a few millions are. Railroad and other corporations, though handling business that involves millions of dollars, give close attention to the making and saving a penny. Save the pennies and the dimes and dollars will soon come to keep them company.

Now let's bring this idea home, and see what it would be worth to us as a church.

Our General Missionary Board asks for the insignificant sum of one nickel a week from each member. Less than a penny a day! But see the aggregate—over \$83,000 a year! No one is so poor but they can give five cents a week. Enough others are able to give so much more, and not be missed, that an average of ten cents can be given, which would total over \$165,000 a year.

The Board of Church Extension, that has modestly consented to take a back seat and wait for the last table, is presenting and pushing the birthday offering. Just a freewill offering from each member of one penny for each year old, given at the time of the birthday. No other offering will be necessary if this small sum is given by each member. If the average age of our members be 25 years the offering will be \$8,000 a year now.

There has been nearly 33 1-3 per cent growth in membership in the last four years. Four years hence there will be possibly not less than 45,000 members. This will give over \$11,000 a year.

The one cent increase for each year older will give \$220 at the present membership. In four years it will be \$1280, which will build two churches in some needy places. With the increase of membership and age of members the amount will increase not less than \$1,000 each year. This year we can give \$3,000; the next year, \$9,000; the next, \$10,000; and the next, \$11,000; a total of \$38,000 by the birthday offerings alone in four years.

"Who hath despised the day of small things?" And who can refuse to do the small things and be found guiltless? What tremendous possibilities we hold! And hear it, possibility means responsibility.

If our people can give an average of five cents or ten cents a week to missions and roll up so great an aggregate—and we can—blood will be on our hands if we don't. If a freewill offering of one cent for each year old, which all can give and not miss it, will put the Extension Board in such a state of "preparedness," who can withhold it without guilt?

Don't excuse your failure to give by saying, "My gift would be so small, it would not help." Your mite united with my mite spells might.

To give your mite helps to make us mighty— to withhold it makes you a microbe.

John baptized with water; the Messiah with fire. The superficiality of the work of the one is thus indicated, the depth and thoroughness of the work of the other. Water cleanses the skin; fire burns its way through the whole fabric, seizes upon every particle, refining, transfiguring each and every faculty and affection. John's work was skin deep; Messiah's grace is deep as the soul. Christ converted John's water into steam.

How far do I apprehend this deep energizing faith? Has this fire of God fallen upon me, consuming my sins, illuminating my mind in the deep things of the Spirit, refining all my powers and passions, vitalizing my whole being and doing? Let me not stay with a formal religion which is only a painted fire; let me covet earnestly the vital spark, the quickening beam, the purging fire.—
W. L. WATKINSON.

The Possibilities of Prayer

By Annie T. Armour

WHAT a marvelous thing is prayer! No one can truly pray without moving something in the spiritual, and bringing something to pass that God wants done. Spiritual forces are set in exercise through prayer which shall work out God's gracious designs for two worlds for ever. Some one will feel the drawing to God, and will become in earnest about his spiritual condition, and the cause of Christ in the world, and lost souls all about, just because one became an intercessor for that person. The power of God will descend upon meetings, and ministers and evangelists will preach with the Holy Ghost sent down from heaven, and men will be mightily convicted of sin and soundly converted to God and sanctified wholly, because some one prayed in the Holy Ghost. Many hungry believers will be led into the banqueting house of Love and shall eat and drink abundantly and declare "He satisfieth the longing soul and filleth the hungry soul with goodness," because a saint continued in prevailing prayer for them. A blaze of revival power will fall from heaven, and glow and burn, and continue to prevail among the people, sweeping multitudes into the kingdom of God because some one or more prayed through in the Holy Ghost.

The season is upon us when nothing but Spirit-begotten prayer will accomplish what the urgent spiritual need demands, and what God wants and waits to do. Who can tell what stupendous and far-reaching results will attend the campmeetings and conventions about to be held, if God's people will pray the prevailing prayer. We may talk and write of Pentecost all we will, and deplore its absence, and declare the one need—the only need—is Pentecost; but unless there is a getting down in humiliation and prayer before God—continuity in prayer—all our talk will avail nothing. We must reach the point where we lay hold on God as wrestlers, steadily insisting on prevailing with Him, and refusing to be denied, until He "avenge his own elect," and send the supernatural down, in such measure that people will be led to exclaim, "This is the finger of God!" Prayer brought Pentecost at first. Prayer has prevailed whenever Pentecost has been repeated since, and it is prayer alone that will bring down revival fire from heaven now.

The results of this summer's campmeetings will be commensurate with the praying in the Holy Ghost by God's people. Each one may have a part in the present and eternal results, "may share in the spoils." Oh! the possibilities to be realized by prayer. But oh! the blessings present and eternal that are forfeited by restraining prayer before God. Yet oh! the power within the reach of each believer! Power with God and men! Princely power! Prevailing prayer! May there come such a spirit of prayer upon the children of God as shall break through all hindrances and rise to the altitude of the promises of God, and in commanding faith claim and see the salvation of God among the people, in matchless conquering power to the glory of Father, Son, and Holy Ghost.

Los Angeles, Cal.

Honor to Whom Honor is Due

By S. L. Flowers

WE READ in the Word, "Him that honoreth me I will honor." As in every other case, the Lord meant what He said here. He asks no more than He gives.

We firmly believe that the reason many churches have such a pull to meet their finances is because they do not honor God in "Obeying all the word of the Lord." They fail to see the importance of helping in all departments of the work.

The church that is wholly local never does much either locally or otherwise. We need to branch out and help the other fellow a bit, and God will put it upon the other fellow to reach out and help us in turn. It is true still, that, "He that honoreth me I will honor."

It is said that "No church ever rises above its leaders," and while there may be local conditions which may alter this rule, it is nevertheless true in most cases. If the pastor is a man of God and on fire for souls, his flock will follow.

Thus far, we have been unable to conceive of any person, pastor or layman, knowing very much about God and neglecting the foreign mission work. We are not to sit in judgment, it is true; but, "by their fruits ye shall know them." When a pastor ignores Jesus' command to "Go into all the world and preach the gospel," it appears that he is not as he should be, for if "he keep the whole law, and yet offend in one point, he is guilty of all."

If murder is a breach of God's law, then to neglect the work across the waters is also a breach, and in committing the latter we become guilty of the former. This is a hard saying, but it is Bible, and therefore must be taken for what it is worth.

Brethren, pastors, and evangelists of the Pentecostal Church of the Nazarene, are we clearing our souls in this matter? Do our people know where we stand with reference to foreign missions? Are they urged and pled with to do their utmost for the perishing millions across the seas? Are they even allowed to do what little their present interest prompts them to do? Or have we by our silence on the subject given them to understand that we, "Have all we can do to take care of our own local work"?

The dear Lord have mercy on the pastor who will quench what little fire there is in a church, and put it out with his carelessness. It is an impossibility for any church to prosper where the fire has gone out on the altar of foreign missions.

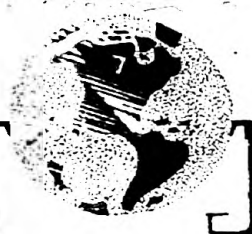
Of course there will be some kickers and fault finders in every class, but if we go ahead with our own heart in the work, and spend a great deal of time praying for the work and for the kickers, and no time for talking about them, we will soon win them over. In some cases we have known these to be the most hilarious givers we have ever had.

If we hold the church back and do not allow them to give to missions for fear of not getting our salary, it would be a good thing if we did not get it, and that we had to quit the ministry and go to work where we would do less harm. We have never yet seen it fail, that the more a church does for the work abroad, the less trouble they have with their local finances.

The "little church on the corner," at Burns has never done as much for the work abroad as she is doing now, and we have never raised more money for local purposes. Our membership is not large, but when there is need of any kind, the folks pay until the need is met. This is not because of riches in the church, for we have no rich members. It is true we have several business men and women, but they are all in ordinary circumstances. The spirit of giving does not come from the ability to give but from a willingness to give.



MISSIONS SURVEY



The Blight of Mexico

THE eyes of all Americans are for the present turned with keenest interest toward our neighboring republic just south of us. Mexico is the center of our attractions. The cruel and unjustified attack on the little border town of Columbus, N. M., was the cause of sending an American army on a punitive expedition in pursuit of the notorious and vicious rebel outlaw, Francisco Villa (pronounced Ve-ya), and his band of cut-throats. Whether they will succeed in capturing Villa, "dead or alive," is a matter of conjecture, for this troubler of Mexico is thoroughly familiar with every den and cave in the mountain regions of the state of Chihuahua and he is exceedingly cunning in evading his pursuers. Unless they capture this old fox and put him out of commission, he will always be a menace both to Mexico and to Americans living along the border. In his desperation and wrath he will use every means to rally the common people to his standard by telling them that the Americans have invaded their country and have come with the sole purpose of killing every man, woman, and child and take their country from them. He will do this in order to arouse the indignation of the common people, who would in their ignorance rise en masse against the American army and thus bring an international conflict.

Poor, bleeding Mexico! The world at large does not seem to know wherein lies the real source of her troubles and sorrows, neither do the majority of the Mexican people seem to understand why God should punish them so severely. "Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it" (Ezek. 36:18). Two main reasons; bloodshed and idolatry. There is no other country in the world, in proportion to population, unless it be Turkey, where there has been so much blood shed. And for the abundance of her idols, Mexico can hardly be excelled by any of her sister republics on this hemisphere.

In spite of the widespread ignorance and illiteracy of the people, since the overthrow of the Spanish yoke, there has been a struggle between the reactionary, or the aristocratic party led by the Roman Catholic priesthood and the liberal or progressive party, which now in the providence of God is on the ascendancy once more, since the death of Madero, the champion of the rights of the people.

William Everett remarked of the parties in Mexico that they "treat their elections as merely indicating which of two parties shall be set up to be knocked down by rifles and bombshells, unless it retains its hold by such means." The triumph of the late revolution led by Carranza, is a death blow to the científico party and to its ally, the Catholic church. Convents have been for ever closed in Mexico. Jesuit meddling with political affairs, and monks and nuns have been driven out of the country without a return ticket. Most of the Catholic churches have been converted into government schools for the liberal education of the rising generation. Scores of Mexican school teachers have been sent to the United States at the expense of the de facto government, to study the American system of education and apply the same in Mexico. Hundreds of intelligent young men and women have been sent by their parents to this country to be educated in our colleges and universities. Their minds have been enlightened, and their eyes opened to the advantages and privileges they have acquired in this Protestant country, and it is they who have gone back to their country with

a firm purpose in their hearts to regenerate Mexico intellectually, socially, morally, spiritually, and industrially.

Not very long ago the American Bible Society shipped twenty thousand Bibles into Mexico to be given to the Carranza soldiers, and they were accepted. Who and what will restore to Mexico her God-given liberty and place among civilized and Christian nations? Bullets will not do it; dictators ruling with an iron rod have brought death and ruin; the Roman Catholic priests have always been the curse of Mexico; only the Bible, the blessed Word of God, the truth as it is in Jesus, brought to his people by God-sent men and women, the Bible colporteur, the missionary, the Christian teacher; all these forces united will regenerate poor, bleeding Mexico and make her a veritable paradise on earth. S. D. Athans.

Coban Guatemala, C. A.

FROM April 2d to 9th inclusive we had meetings in the chapel (rented rooms).

Brother Reynolds preached and I interpreted. Two services were held each day except Monday. That day was given to correspondence as Tuesday is the day for our foreign mail to leave. The church had been praying a good while for special meetings and was ready to start in with the first service to seek the Lord. There were seekers at almost all the services either for pardon or sanctification. Several professed to get saved and several professed to get sanctified. Some are showing that the Lord did work in their hearts according to their testimonies. Among others is one of the school girls who seems to really be sanctified. One of our Indian converts also professed to get the blessing and is showing it in his life. Others may be just as much in earnest but do not show it so much as these two. One of the most precious services was on Sunday night, April the 9th, when four were baptized and then we celebrated the Lord's supper. The Spirit was very feelingly near. We feel that good was done during the meeting that eternity alone can tell. The crowds were not large but the work was. Besides these public meetings Brother Reynolds spoke to the school children almost every morning. Miss Willie Barnett did the interpreting in these meetings.

Monday of the week following was spent in letter writing again and on Tuesday Brother Reynolds, Mrs. Anderson, and I, with three native workers left for San Pedro. There we had meeting that night in the schoolhouse and from there we went the next day to San Juan and had a service in the early part of the afternoon and then came home so as to be here for the regular Wednesday night meeting. On Thursday the same party went to San Cristobal for the night. There we had a night meeting. This town is some fifteen miles away. The first two visited are about six miles away, and about six miles from one to the other. On Friday we returned home to prepare for the trip to El Rancho, the railway station.

On Sunday afternoon, April 9th, Brother Reynolds gave us a very interesting talk on his trip around the world. Our natives as well as the missionaries were greatly interested and an offering of 330 pesos and one gold ring was given. This would be near \$10 gold. This goes to help spread the gospel to the world. Our people are good givers. If you knew how poor they are and how small their wages you could better appreciate what they did. Think of men with families getting about \$8 a month and giving the tenth of that.

Brother Reynolds and I left on Monday for El Rancho, about one hundred miles away. On

top of the mountain, three miles away, we asked the Lord to bless the loved ones in Coban and other places and prayed the Lord to keep back the rain and to shield us from the heat of the sun, and He heard and answered. Praise His dear name! We left here at about 10 a. m. Brother Reynolds took the train for Quirigua where he preached several times, and then went on to Barrios Friday night and sailed for U. S. A., via Cuba, on Saturday. We thank God that he came to us and feel that we are at the beginning of the blessings to be received by his visit. May God bless dear Brother Reynolds!

Brother Stanton of Chiquimula returned with me and we reached home about 10:15 a. m., April 28th. Pray for us. R. S. Anderson.

A Foreman's Missionary Box

A FOREMAN, employed as a painter in the works of a railway in the North of England, being a holder of a church missionary box, brought it to the clergyman of the parish to be opened. He said: "I don't know how much you will find in it, but I expect about £25, or perhaps a little more. I put in 10s. every week out of my wages of £3, and now and then I added an extra half-sovereign." The astonished rector hardly knew what to think or say but he proceeded to empty the box, which was found to contain £35. This surprising amount was all given by a man earning only £3 a week. Such amazing self-denial ought to make most of us thoroughly ashamed of our meanness in devoting such small sums, either to missions or to charity.

The liberal donor was seventy years old, and as he was feeling the infirmities of age, he had been told by his doctor that he really must give up his work, for it was too much for him, and as he had to be employed from 6 o'clock in the morning till 6 o'clock at night. The thought of giving up was a heavy trial to him, as he had no other means of gaining a livelihood, but there seemed to be no help for it. Consequently he went to the head of his department and said he would be obliged to leave. As this person was a rather young man, and had not been in office very long, it seemed probable that he would be glad to accept the resignation, and to put a younger man in his place; but contrary to all expectation he made a few inquiries, and then said: "I have looked at you a good many times lately, and I will tell you what I am thinking of doing. I will appoint an under foreman to help you, and so you shall keep in your place; but you shall have shorter hours. You need not come till 9 o'clock in the morning."

Thus God in His goodness relieved the anxious mind of His servant who had shown such wonderful self-denial.

"Oh, that men would praise the Lord for His goodness, and declare the wonders that He doeth toward the children of men."—Exchange.

GOD IS ON THE RIGHT SIDE

Much of our strength is in prayer, and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Do n't bother about that," said the man of common sense. "God is now on the right side; you simply get with him." The only way to command God is to obey him, just as the only way to command electricity and steam is to obey the laws that govern them.—A. C. Dixon.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—LOWELL.

THE WORK AND THE WORKERS

MISSISSIPPI DISTRICT

The work of the church is progressing in this District. We have visited the works of Brothers Davis, Dodd, and Shepherd and found all in good condition. The Lord is with the pastors and using them for His glory. All of them have Sabbath schools, well attended.—J. N. WHITEHEAD, *Dist. Supt.*

CAMPAIGNING IN OKLAHOMA

We are glad to be at home again to enjoy the commencement and Ministerial Association. Our meeting at Harmon was indeed a success. There were many seekers at the altar during the two weeks, and about thirty happy finders. Several united with the church, and they were of the kind you can depend on. Pastor D. M. Coulson is indeed a great man to labor with, and he knows how to arrange and plan for a revival. He is one of our best pastors in Oklahoma. He is loved by his people. They stood by us with their prayers and means. God bless the dear Harmon people. We go next to Madill, Okla., and from there to our summer work in the West.—VERDIE SALLEE and LULA DILBECK.

NOTES FROM THE HAMLIN DISTRICT

We had a good time at the Pilot Point convention. Brother Kulp brought some strong messages. The Preachers' Meeting was very enthusiastic and instructive. We had several visitors present from adjoining Districts who took part in the discussions. Rev. William E. Fisher's anniversary sermon was indeed great.

At this convention, the Texas District Superintendents and the Western Oklahoma District Superintendent had a meeting in which they arranged for an annual meeting of the District Superintendents as soon as practicable after the District Assemblies were over. I think it would be a great thing if all the District Superintendents of this Missionary District could have an annual meeting, and go over their work together as in the multitude of counsel there is strength.

At this convention the commission that was raised from the three Texas Districts to consummate the union of the orphanage work in the state of Texas met. The basis of union that was agreed upon was that the board of management would be selected equally from the different Districts in the state of Texas, and other Districts that might become affiliated with the work, and that all property now held by the Peniel orphanage, at Peniel, Texas, and that held by the local church for Rest Cottage Association, at Pilot Point, be deeded to this board and their successors in office, and that not only the orphanage but the Pilot Point Rescue Home be made the property of the Hamlin, Dallas and San Antonio Districts, which Districts pledged their support.

Now let the church stand by these state institutions of the church, and we will build something worth while that will be an honor to God and the church.

My first stop after leaving Pilot Point was at Gainsville. Here we found the church battling along under the care of Pastor A. C. Gustin. They were very anxious for a meeting soon.

Next stop was at Wichita Falls, with Pastor J. N. Cooper, but the services were rained out. Coming on up to Dodsonville, we found Pastor P. R. Jarrell moving along nicely with his work. I met at this place some of my old-time friends, whom I enjoyed very much. I went on up to Wellington, but Rev. J. E. L. Moore and Oscar Hudson came in from Hamlin, and carried the services on over Sunday. At Wellington, I found things also moving along nicely under the care of Brother Jarrell. Sunday morning, Pastor W. S. James carried me out to Salt Fork church in his car, and though the weather was cold and threatening rain, we had a good crowd and a splendid service. This is a new church but I think the outlook is fine.

Returning to Wellington, I preached there again Sunday night, and Brother James carried me to Childress, about thirty-five miles away, before breakfast, so that I could catch the train out to Amarillo.

Mrs. W. H. Phillips is pastor of the church at Amarillo, but is n't doing much along the church line. However, I don't think it is the fault of Sister Phillips, as she is one of our most faithful pastors, but that of a prevailing spirit of individual, or sometimes called "inter-denominational" work. I think more properly speaking, it should be called independent work, for no denomination is allowed to have anything to do with it, which of course would make it individual, or at least independent.

TELEGRAM

The Greatest Yet

FRESNO, CAL.

HERALD OF HOLINESS:

San Francisco District Assembly greatest yet held. General Superintendent Goodwin presided with grace. General Superintendent Reynolds was present throughout, and gave lecture on his trip around the world. D. S. Reed was elected District Superintendent. Best prospects for the advance of work. Mountain work received great impetus. Pastors greatly encouraged for a great year.

H. H. MILLER.

My next stop was at McLean with Pastor S. R. Jones. Here they have recently built them a good church house, and the church work is moving along in perfect harmony. They have secured Rev. R. T. Williams, our beloved General Superintendent for their summer meeting, and of course are expecting great things from the Lord.

My next church to visit was Mobeetie (Mt. Zion). We changed the place of meeting to Gageby schoolhouse, and took in eight more members, and appointed Rev. T. M. Cornelius as pastor. Their former pastor had moved away to Colorado, having only agreed to serve them until he got ready to move. This Gageby church has a great white field around them, and we are expecting some good reports from them.

Next stop was with the Hedley church, I. J. Spurlin, pastor. This church was organized just before the District Assembly, and when God gave us a church there, He gave us a pastor with it. Brother Spurlin has been making good. The church has the respect of the town. We had our services in the Methodist Episcopal Church, South, whose pastor was in regular attendance at the services, and was very courteous and showed us no little kindness. He assisted in the administering of the sacrament of the Lord's Supper.

I am now at Childress with Mrs. Ella Whitley, pastor. A good crowd and fine service last night.

The work in general is progressing nicely, and we are moving on to greater victory. Occasionally I find some who are a little careless and indifferent about taking the church paper and supporting the church institutions. I found one pastor who did not take the church paper. I strike people sometimes and I ask them are they taking the church paper, and they say, "I am taking the _____, which is just as good." Now my brother, that may

BRESEE MEMORIAL MISSIONARY PROGRAM

We have received up to May 22d, 121 orders from different Sunday schools, totaling 2,279 programs. This is almost one-half of the first edition of five thousand. We believe this is the best Children's Missionary Program that has been compiled and every Sunday school in our connection should send for a supply. It will be furnished free to all Sunday schools who agree to render the program, and in connection with it take up a missionary offering, remitting the same to the District Treasurer as a special Sunday school offering for foreign missions. It will be credited to the church in the General Fund.

If you want a program that will prove a blessing to the Sunday school and the church, do not fail to order the Bresee Memorial Missionary Program. It has a beautiful half-tone cut of Dr. Bresee on the front page, with an excellent biographical sketch. Order promptly whether you expect to have your program in the near future or later on, so that we can plan for a new edition if it is necessary. Send all orders to the General Foreign Missionary Board, Pentecostal Church of the Nazarene, 2109 Troost Ave., Kansas City, Mo.

be, but suppose that I was to start up town to get provisions for my family and just had a little money and was to meet a boy up the street that asked me for help, and I gave him my money, and returned home without any provisions for my family, and when my wife asked me did I get the groceries, I say no. She asks why. Well, I met a boy up town that asked me for help, and I gave him my money, and I wasn't able to get anything for you and the children. But she answers, The other boy may be as good and also in need, but your own children are crying for bread, and your first duty is to your own, and then help the other if you can. So that is the way I feel about our family or church paper and institutions. Others may be as good (none better), but we are under obligation to our own first. Yet there are "Nazarenes" that keep pouring their money into and supporting individual, or to say the least of it independent papers and institutions which have no church behind them, and will likely cease with the death of the individual, and neglect our own church paper and institutions starving the pastors, which we must have if we ever succeed, and forcing them to have to seek some other occupation for a living, and heedless of the appeals for the General Superintendents' fund, which is now exhausted. Brethren, this matter is getting serious with me, and I think God will hold us accountable for it at the judgment.

May God bless every faithful Nazarene. When we took the vows of the church we said that we would attend upon its ordinances and support its institutions. Now let's pay our vows, and God His rent (the tithes), and stand by the men and women who are putting their lives into this work, and the institutions that are backed by the church.

J. C. HENSON, *Dist. Supt.*

NEW MEXICO HOLINESS SCHOOL

The change of location of the La Lande Bible Holiness School from La Lande to Moriarty, N. M., and which now bears the name, New Mexico Holiness School, has the marks of God's approval upon it. The Lord is blessing both spiritually and financially in this great undertaking for His cause and kingdom.

The Estancia Valley, in which this school is located, offers better inducements to settlers in way of soil, water, climate, etc., than most any part of the state.

The school is interdenominational and under the direction of the Southwestern Holiness Association. The school has 200 acres of fine, level, fertile land, which can be used for industrial plans. By this means, we can supply our demands for vegetables, etc., and thereby lower the expenses of the student to a minimum price.

The Girls' Dormitory building is two and half stories, made of concrete, with forty-two rooms, which is now under construction. It is our purpose to use mostly student labor in the construction of this building, and also on the work on the grounds. Just now we are in need of some young men who want in this way to pay their way through school. Any worthy young man who desires a job like this, please write me at once for particulars. Also any one desiring further information about the country or school.

J. H. CRAWFORD.

CHICAGO CENTRAL DISTRICT

After having the privilege of being home with my family for one and one-half days, we left Olivet for Decatur, May 3d. Found Brother Milby at the depot to meet us and take us to his home. Had the privilege of preaching to his people in the evening, and thoroughly enjoyed myself. Met the Church Board at the close of the service and found as fine a crowd of folks as you can find any place. Next day I went to Auburn, where Brother Gibson is the pastor. They have a fine piece of property, all paid for, and an excellent congregation of the representative people of the town. Brother Gibson has done good service there. My next visit was at Tallula, which I reached by train and auto in time for supper. Preached in the evening to an appreciative audience. Took train at 7 a. m. for St. David. This is a mining town. The pastor, C. C. White, is an Olivet boy. He is making good, and is an honor to the school. A good congregation met us here and gave us a glad welcome. Brother Ellyson conducted a revival meeting for these people last winter and there is much fruit of his labor manifest. He also conducted a successful revival at Durfermanne, a mining town about one and one-half miles from St. David, and Sunday evening we organized a church here with

Sparks From the Missionary Convention, San Diego, Cal.

The convention assembled Wednesday morning, May 24, at 10 o'clock. General Superintendent Rev. John W. Goodwin, presided. After the religious exercises, L. F. Gay, District Missionary Treasurer, who has served efficiently for many years, spoke on "Some Experiences of a District Missionary Treasurer." Here are a few gems. He said: The office is very sacred; more than mere routine. There must be heart in it as well as head. Some will miss heaven because they have no heart for missions. The poor of the heathen lands are God's by choice. What you can not pay, pray the "Lord of the harvest." The Lord has ways of getting money that He has not told you about. Did you ever live with a missionary on the field—in prayer, in meditation? Mexico, China, Japan and Africa are very close because our own are there. Missionary giving is of more value to the wide world than any other kind of giving. A missionary treasurer lives at home, but also on the field. Do you? One missionary who received \$25, opened six Sunday schools. She desires money to start ten Sunday schools. Through prayer she has gotten the money, and through prayer she is not so much annoyed by the mosquitos as the natives seem to be.

Mrs. Paul Bresse spoke on "The Women Organized in the Local Churches for Efficient Work." We need women, earnest women, consecrated women. These can work unorganized, but much better organized. Women are like coals of fire, they burn brighter when gathered together. The aim, plan, and purpose must be co-operative with other missionary activities of the church. Wesley said, "All at it, always at it." As a part of the great missionary army, women predominate in the Protestant churches—two-thirds are women. There is almost irresistible power in united effort. Prayer is of very great value. Not the arithmetic of prayer—how many; not the geometry of prayer—how long; not the logic of prayer—how argumentative; not the rhetoric of prayer—how eloquent; but the sincerity of our prayers is what counts. We are not going back to the unspiritual ways of the older churches because of organization, but going forward for more efficient missionary activity, and a larger number given something to do. Missionaries on the field need what we can send them in the way of all kinds of garments; it will save them trouble and time which they can give directly to the field.

Mrs. M. McReynolds, for long years superintendent of our Mexican work, whose very heart is with downtrodden Mexico, gave an address, which, like the others, was carefully prepared. She said: The redemption of Mexico from a human standpoint may seem hopeless, but with God it is possible. Mexico, so near, offers unusual possibilities. Mexico is a great, wealthy nation. Wealth of scenery, wealth of natural resources, wealth of climate and land. There are fifteen million in Mexico. Drink is Mexico's curse,

Written by Rev. C. E. Cornell

The condition of the women is deplorable. They live without marriage, because the wedding fee is so high. Missionaries find it practicable to marry converts. No divorcees in Mexico. The Roman Catholic religion of Mexico is a travesty on the religion of our Lord Jesus Christ. Mexico is dominated by an unscrupulous priesthood. Awful crimes are often committed within sight of the mother church in Mexico City. The Catholic church in Mexico is very rich; one church alone is worth over \$2,000,000. Oh, for some of this vast wealth to be spent for the proper education of the youth of Mexico! If politicians would only settle their grievances, Mexico would arise out of her long night of intense gloom and become an enlightened nation. He that gives, has; he that loses, saves; he that withholds when God calls, loses.

Rev. J. Proctor Knott spoke on "Africa: Yesterday, Today and Tomorrow." Africa's history has just begun. Save Palestine, no country so nearly reflects Hebrew history. Christianity spread in North Africa the first four hundred years after the apostles. There were nine hundred churches. This aggregation of churches suffered a great eclipse because they were not faithful to the missionary commandment. Had the Christian church been true to its calling, Mohammed himself might have embraced the spirit of Christianity, and prevented the great spread religion of Islam. Europe passed Africa until the nineteenth century. Africa is as large as one-fourth the land surface of the whole earth. As far around Africa as around the world. You can place the United States, India, Japan, and the British Isles in Africa; then fill up the cracks with the islands of the sea. There is forty thousand miles of navigable rivers in Africa, enough to make ninety Niagaras. The resources of Africa range from cork to an ostrich. The two lands of the future are Africa and South America. The crying evils are ruin, heathenism, and witchcraft. Witchcraft kills thousands each year. Mohammedanism is spreading rapidly, and is the worst. There is one territory, eighteen times the size of Ohio, without a single missionary. Swaziland is very favorable for our missions. We have three, and Miss Etta Innis is a missionary heroine. Africa is not the "dark continent" but the "twilight continent." The cross of Jesus Christ stands at the crisis. Is it the twilight of evening or of the morning? The peril of Mohammedanism is very grave. One Mohammedan order for the spread of this menacing religion, has ten million members. Daniel, the little deformed lad, beautifully converted, illustrates the stability of many a convert. He crawls

five miles to a service, and his prayer constantly ascends for his own people. Such devotion of an African convert is worthy of imitation by American Christians.

"The Necessity and Value of Prayer in the Homeland for Missionary Work," was the vital topic of Rev. Will H. Nerry. He said: We can not be imitators, we must have individuality-personality. Real praying is to be lost in God. Posture does not make any difference. Brother Nerry prays lying flat on his back, others pray walking their room, and still others on their knees. Why do we need to pray? Because we are utterly dependent upon Him. Pray for the distinctive land or individual as suggested by the Holy Spirit. Let God do the directing. Pray, believing, "ask and take."

Mrs. E. G. Eaton spoke of our work in India. Christ was the first great missionary to a lost world. We are in debt for what He has done. We are in debt to the Greeks and the Barbarians. There are 317,000,000 souls in India. The inspiration of such a convulsion as this makes me desire to start a "Hallelujah Village" in Japan, Africa, and Mexico. When Sister Eaton came home from India, the mortgage was still on Hallelujah Village, but within a year it has been paid off. A Russellite woman gave \$100, a Unitarian gave \$100, and a Presbyterian woman gave \$500, and so on, in answer to prayer. A working man of meager means refuses to eat butter and meat that he might give to save the heathen. The missionary convention recently held in his town stirred him up. He recently gave his pastor \$100 for missions. There is one ordained minister for every 150,000 in India. The converting and educating the native workers who can withstand the climatic conditions will solve the problem of India's salvation. There are forty million women shut up in zenanas, or prison houses. Six million wives between five and nine years. Sheeshu, the youngest child widow in the United States, recited Scripture, gave what God did the first seven days of creation, and otherwise demonstrated the value of Christian missionary effort in behalf of these millions of unfortunate children.

"Educational and Rural Work in Japan" was the theme of Mrs. W. H. Rusling. She spent two years in Japan. Our danger is, to furnish too much free for the Japanese. This will attract the dependent and the worthless. Japanese should be made to feel their own responsibility; they thrive better. She went into the country, a seeming hopeless task, but sustained by the Word of God, she was amazed at the results. Sunday schools can be organized anywhere, with multitudes of children to attend. Missionaries should be made comfortable without having to suffer hardship; they can do much more effective work.

Rev. C. E. Cornell was to "Gather up the Fragments," but the hour being late, he suggested that he would gather them up, and they are hereby submitted.

seventeen members. Brother White will carry on this work in connection with his own. Tuesday we went to Maples Mills, and met Rev. E. R. Berry and his people. Though in the midst of a farming community and all his people busy, we had a good, big crowd present. Rev. L. N. Fogg, my successor at Haverhill, Mass., conducted a revival here a few years ago, and we heard many kind words said about him. Wednesday we went to Canton, where we found Mrs. Fowler laboring and praying for a visitation from the King to build up the cause of holiness once more. May God hear her cry and give her the desire of her heart. She is laboring faithfully for her Master. Thursday we visited Virginia and found Brother Eades with a holiness convention on hand and Brother Nickey as his helper. We preached in the evening, then met the Board of the church at the close of the service. We owe it to Brother Eades that we have a church here. Arose next morning at 4:20 to catch the early train. I had promised to be at Carterville, in the extreme southern part

of the state, for the evening service and conduct an evangelistic campaign at the Nazarene church in that town. Since leaving home on the 3d of May, I have traveled between five and six hundred miles, preached about a dozen times, had seekers at the altar, the blessing of God on my heart, the best bed in the house, eating of the fat of the land, kind words from all the pastors, the best wishes of the people, arranged for over a half dozen revival meetings, made a host of friends, talked with the Lord, shouted the victory, and what shall I say more, for the time would fail me to tell of Milby, Gibson, White, Scott, Fowler, Berry, Eades and Hoke, who just outdid themselves to make me feel I was welcome. I met Brother Milby at Kansas City. All the rest were strangers, and we wondered just how they would receive us. We can now say we came, we saw, we conquered. All praise to Jesus. I am sure each pastor is faithful, hard-working, earnest, and true. Brother Milby and Brother Gibson are planning to make a change. I trust our people will not let either of these suc-

cessful pastors get out of our District. Other churches in other Districts are pulling hard for these men. If they are of value outside our District they are of value here. Brethren, wake up and make a bid for these men. They are not looking for a job; both have several that are open to them. I am doing my best to keep them among us. Please help me.

W. G. SCHURMAN, Dist. Supt.

Little Rock District

God has given us another great victory in His name. Was called to Concho, Texas, to labor with the dear pastor, Dr. T. E. Mangum. Truly they have him rightly named, when they call him, happy Doctor. I believe he has some of the finest people I ever met. How they do weep over the lost! I don't think I have ever met a man more congenial to work with than is the Doctor. He weeps and cries over the lost until they get under such conviction they really pray through. His wife is

second to none when it comes to carrying a burden for the church. I had the privilege of being in one of the Fifth Sunday Group Meetings, and met a number of the boys. The messages were soul-stirring. I returned to the Arkansas Holiness College to preach the commencement sermon, where the Lord blessed. The program was excellent, and showed the untiring efforts of both faculty and students. I am now at home for a few days, then against on the District.

B. H. HAYNIE, *Dist. Supt.*

Victory on the Western Coast

One of the biggest little meetings in Stockton, Cal., I ever witnessed. A score of real cases broke through good. Pastor Bancroft and his devoted wife, have, under tremendous difficulties, done heroic work for three years. The writer has preached three times recently at the Nazarene University church, upon invitation of Brother Rees, one of the most powerful preachers and genuine pastors that we have. He and President Wiley made a great team. We are now in what promises to be a glorious meeting in Venice, Cal., Rev. Will Brewer, pastor. Will be here until June 4th. Then to North Yakima, Washington camp, with Arthur Ingler to do the singing, June 11th to July 4th.

FRED ST. CLAIR.

New York District Sunday School Convention

The first convention of the Pentecostal Sunday schools of the New York District of the Pentecostal Church of the Nazarene was held in the Utica Avenue Pentecostal Church, Friday and Saturday, May 12-13th, afternoon and evening. The session was well attended, intense interest was manifest, and the Spirit of God hovered over the meeting. As Rev. E. T. French was praying for God to bless the gathering of the delegates, the power fell. At the close of the convention it was voted to hold the second convention prior to the meeting of the New York District Assembly in the spring, re-electing the present convention committee.

The subjects under discussion were admirably handled by the different speakers, and all who attended felt that they had spent a profitable time.

Three of the speakers, Rev. J. C. Bearse, Rev. S. N. Fitkin and Mrs. J. T. Brown, were taken suddenly ill, so were unable to present their subjects, although the paper prepared by Mrs. Fitkin on "Evangelistic work in our Sunday Schools," was read by Miss Emma Eshman.

The speaker of the Friday evening session was Rev. E. E. Angell, pastor of the Richmond Hill Pentecostal church, who spoke on "At what age shall we teach our scholars the need of the second work of grace?" bringing out the thought that no definite age could be decided on, but that as soon as possible all should obtain the blessing, closing his discourse with an altar service. A blessed time was spent, the meeting being dismissed with the benediction by Brother Angell.

The subject for the Saturday afternoon discussion, "The relation of the church member to the Sunday school," was admirably handled by Rev. C. E. Reney, pastor of the Pentecostal Church at Patchogue, N. Y., in the absence of the Rev. J. C. Bearse. The speaker left no doubt as to the relation they should bear, one to the other.

The speaker of the evening was Rev. Louis A. Reed, preceptor of Pentecostal Collegiate Institute, North Scituate, R. I., who prepared and read a paper, "How can we hold the young men in our Sunday schools." The subject was handled in such a manner that those who heard were convinced that there was a way whereby the young men could be so interested that they would not desire to go the ways of the world. The convention voted to ask for it to be printed in the HERALD of HOLINESS, our church paper.

The convention was followed, on Sunday afternoon, by a grand rally of the Pentecostal Sunday schools of Brooklyn, in the John Wesley Pentecostal Church, which was filled with children with happy faces. The gathering was presided over by Mr. O. J. Copeland, superintendent of the Sunday school who introduced the following speakers: Rev. William Howard Hoople, pastor of John Wesley Pentecostal church, Rev. E. T. French, pastor of the Utica Avenue Pentecostal church, Mr. John D. Marsac, superintendent Utica Avenue Pentecostal Sunday school and chairman of the convention committee; Mr. Louis B. Reed, superintendent Bedford Pentecostal Sunday school and secretary of the convention committee.

Mrs. Louis A. Reed, of Leonard, Texas, rendered a vocal solo, accompanied on the piano by Rev. Louis A. Reed.

The gathering was dismissed by prayer by Rev. John Caldwell, pastor of the Bedford Pentecostal church, the congregation repeating the dismissal passage of Scripture.

LOUIS B. REED.

How Much Owest Thou?

PAUL wrote, "Owe no man anything." If he were here now and should write in harmony with the practice of many of our churches, he would need to write as follows: "Owe no man, except the General Superintendents, anything."

Evidently there is among us a lamentable slackness concerning our obligation to our General Superintendents. Churches whose members would blush with shame if the congregation refused or neglected to pay its coal bill or any other local expense item, will go serenely on shouting away, notwithstanding the fact that they have utterly ignored their obligation to the General Superintendents, which is just as much a claim upon them as their coal or light bill. There is this difference, however: if they should neglect or refuse to pay a local bill, it would quickly bring them into disrepute in the community, while they may not have to face the General Superintendents until the day of judgement.

Perhaps it may help some of our people to look into the record a little.

In the year 1914 we paid to General Superintendents, \$3,844; to pastors, \$167,295; to evangelists, \$48,290. In 1915 we paid the General Superintendents, \$3,886; to pastors, \$165,773; to evangelists, \$45,586.

During the two years we paid to the General Superintendents 58 per cent of the amount required by the Manual. So as a church we are worth *fifty-eight cents on the dollar*, in our dealings with our General Superintendents. The portion still unpaid expressed in dollars is five thousand, five hundred and ninety-two. *When are we going to pay it?*

Some may think that the lack is occasioned by poverty. Let us look into that a little. In looking over the statistics we took at random from among the churches eleven churches which paid nothing to the General Superintendents in the year 1914. Those same churches paid to their pastors \$7,392, or an average of \$672 to each. An amount equal to 4 per cent of this would have been, in round numbers, \$27 for each church, or \$297 for the eleven churches. Was it because they could not afford to pay the General Superintendents? One of these same churches paid \$1,500 to the pastor, a single man, and \$545 to evangelists during that year. Another church paid *over seven hundred dollars* to evangelists and *nothing* to General Superintendents. As a denomination, we paid in the years 1914 and 1915 over twelve times as much for evangelists as we did for General Superintendents. Perhaps if we would square up and pay what we owe, we could have a revival even if we should not have enough left to employ an evangelist.

Under the new law the minimum amount to be paid for each year by any church is an amount equal to fifteen cents a member.

As far as we know the Kansas City church was the first one to take action in this matter. Very soon after the General Assembly the Church Board voted unanimously to pay twenty-five cents a member. We understand that the New England District has voted to pay twenty-five cents a member. To meet our needs it will require at least twenty cents a member from the whole church. Please see to it that the matter is not neglected until the last thing in the Assembly year, and then left to go by default.

C. J. KINNE,
E. G. ANDERSON,
J. F. SANDERS,

Committee on General Superintendents' Fund.

Evangelists Allie and Emma Irick

Had good meeting with Pastor Roberts at Morrilton, Ark., also with Grace M. E. church, of Atlanta, Texas.

Go next to Newton, Kas., with Holiness Menonite church. The Lord is good to us, and we feel like pressing the battle for God and souls.

New York District Preachers' Meeting

The New York District Preachers' Meeting will be held in Grace Pentecostal Church, Saratoga Springs, N. Y., June 15-16th. All the preachers of the District are urged to be present and enjoy themselves in the Lord. Papers will be read on subjects of interest to the church. Addresses will be made full of fire and inspiration. There will be discussions of subjects of District interest. Every evening will be given over to evangelistic services. Rev. E. J. Marvin will be on hand to open the fight at 7:30, June the 14th. Rev. E. T. French is on the program to preach Thursday night, and Rev. E. E. Angell on Friday evening.

Parties coming from New York should take the day boat to Albany, and go from Albany on the Albany & Schenectady Limited.

Parties from the west take the N. Y. C. to Schenectady, and then take the Albany & Saratoga Limited. Let everybody try and be on hand

for the evening of the 14th. Entertainment will be furnished free. Please write to the pastor, Rev. C. H. Bailey, 118 Woodlawn avenue, Saratoga Springs, if you are going, and he will find a place for you.

This District meeting will be the opening of a ten days' revival meeting in the church, with the District Superintendent as the evangelist. Come, pray, bring your friends.

PAUL S. HILL, *Dist. Supt.*

News from the Southwest

We just closed a meeting at the Lakeview school house, near Ima, N. M. Rev. Thomas Abern preached and Sister Miller and Bessie Cunningham, of Hassell, N. M., were co-workers. There were six souls saved and four sanctified. One girl prayed through at home, while getting breakfast.

Rev. IVEY A. BRATTON.

Southern California District

We are closing up one of our greatest and most successful years. To say the work has been hard is as mild as language can express it. We have preached and labored every day with little or no intermission, becoming almost a stranger at home. But two thousand or more have bowed at the



PENTECOSTAL CHURCH OF THE NAZARENE

Reception at East Wareham, Mass.

A reception was given on Monday evening, May 8th, to Rev. G. G. Edwards, pastor of the Pentecostal Church of the Nazarene at East Wareham, and Mrs. Edwards. Mr. Edwards came here five years ago from Lynn to take up the pastorate as successor to Rev. Meda Clifford Smith, and has served faithfully for the five years.

He received a unanimous call from his parishioners to return for another year. In addition to Mr. Edwards, Mabel R. Manning, of Nahant, has come to assist in the work. She received with them.

The church was prettily decorated with

ferns, potted plants, and cut flowers. A short, but pleasing program was given. In behalf of the church and friends, Misses Victoria and Edna Lulejian, with a few appropriate words, presented the pastor with a sum of money, as a token of love and appreciation of his labors. Mrs. Edwards and Miss Manning received very pretty bouquets.

After a few remarks by the pastor, a collation of ice cream and cake was served.



Rev. G. G. EDWARDS



Miss MADEL MANNING

mourners bench, the majority of whom prayed through to victory.

The new churches are all self-sustaining. Each has called a pastor, and is paying the bills. One new church is being built, and another will be in course of erection in a few days, one other adding a new addition, and plans are in contemplation for the enlargement of another whose membership and Sunday school have doubled. Four new parsonages have been added this year, giving thousands of dollars worth of property with only an indebtedness of a few hundred dollars, some of which will be wiped out before the Assembly convenes, which will be June 21-25. The accessions to our number have been many, and the salaries of several pastors have been increased. The churches will notify, as soon as possible, Rev. J. D. Scott, 545 West Fourth street, Pomona Cal., the number of delegates to be entertained at the Assembly. This is important. There are good revivals still in progress, with others planned, that will keep the fires burning right up to, and during the Assembly. Our great District campmeeting will be held July 20-30, at Pasadena. Rev. Guy Wilson, as special evangelist and other prominent helpers. The skies are full of Pentecosts.

HOWARD ECKEL, Dist. Supt.

From Evangelist John F. Gibson

I have been under the Doctor's care for nearly two weeks, but am now better and ready for business. Had the privilege of singing to hundreds of people at Boston Common Sunday. Am expecting

to get to the New York District this summer. I am learning new lessons these days and finding that the hard experiences in life are the sweetest.

JOHN F. GIBSON.

New England Notes

One more District Assembly gone into history. Dr. Walker surely held the brethren to the little "black book" and the licensed ministers and deaconesses that came through found that they arrived by the Manual route.

The Doctor is well liked among us as a presiding officer. He knows how to expedite business, and withal is exceedingly courteous, and considerate in all his handling of Assembly matters.

Brother DeLong and his church handled the entertaining of the Assembly like past masters of the art. Both Brother and Sister DeLong merit praise for their hard labor and sacrificing spirit in their care and thoughtfulness of the delegates.

The new church at Providence brought in a splendid report. It would seem that they have struck an aggressive pace under Brother Norberry. Providence is the first New England city to have two representative bodies of Nazarenes. Methodism believed in a similar expansion.

District Superintendent Washburn has been attempting to take a much needed furlough from the work for a short time. He will soon be in the harness again.

If you should see our District Superintendent drive up to your home in a Vellie car don't be surprised. This will be his means of locomotion

now over the District. He surely is dead in earnest about spreading holiness and dotting the map with Pentecostal Churches of the Nazarene.

The writer fully expected to change pastorates this year, but comes back to Fitchburg for the fifth year.

Tent meetings on the District will soon be in full swing. Brother John Gibson will probably handle the singing end for the District Superintendent this year.

J. C. Bearse, Headmaster at Pentecostal Collegiate Institute, has returned to the pastorate and taken up the new work at Mattipoissett.

C. P. L.

CHURCH NEWS

Houston, Miss.

We have just returned from Mt. Pearl church, where we had four fine services. This church is picking up very fast. We have some who know how to pray and pull. I am pastor of four churches, and they are moving along nicely. After closing our services Sunday, I came to Bethlehem, a Free Baptist church, where Rev. J. C. Dunlap, one of our preachers lives. We had a nice service Sunday night. Brother Dunlap hopes to organize a Nazarene church there soon. We are planning to help him there in a meeting this summer.— J. W. DODD.

Fullerton, Cal.

The meetings held by Brother and Sister Hill were a great uplift for the church and while the visible results were not great, we know God's Word will not return unto Him void. Friday night, May 12th, was Olinda night at the Nazarene mission in Los Angeles. Our pastor, James Elliott and twenty-five members took charge for that night. Those present from neighboring churches were: Brother Joe Kiemel and wife, of Brea; Sister Mary Whipple, pastor of Orange Nazarene church; and Miss Lucy Adams, of Placentia. We all went in autos, a distance of thirty miles. The singing was in the Spirit. Brother Elliott delivered a wonderful message and five seekers were at the altar. Brother and Sister Daue are on fire for God, and are doing a great work in that mission. We wish to thank the mission folks for the cordial reception, and our prayers will continually be for their success.— Mrs. GRACE BOWIE, Deaconess.

Niwot, Colo.

We have just closed a revival meeting with about twenty-three conversions and reclamations. The Lord helped us and surprised the people.

We had with us Evangelist C. P. Ellis, a member of the Nazarene church. A church will make no mistake in securing him for their revival meetings. He preaches entire sanctification as a second work of grace subsequent to regeneration, and he is a sweet-spirited Christian man who will try to help the pastor every way that he can.— J. N. M. COLE, Pastor United Brethren church.

Providence, R. I.

God is blessing the service at the Wesleyan Pentecostal Church of the Nazarene here. Last Sabbath was the first Sunday of the new Assembly year. It was a gracious day. The saints were blessed and helped, and sinners were at the altar at the night service. We are looking forward to a gracious time in our spring convention, which we hope to hold the last of May or the first of June. Among the workers we shall have Rev. I. G. Martin, of Malden, Mass. Lift your hearts to God in prayer for a great outpouring of His spirit during these meetings.— JOHN NORBERRY.

Madisonville, Ky.

We held our first service in the Mt. Zion church May 7th. We had a good attendance and there were six seekers for salvation, four of whom prayed through. It made us think of the meetings in Southern California. In the afternoon we organized a Sunday school. We are expecting a good year in the Master's service.— D. B. BARNS.

Louisville, Ky.

A great campaign began yesterday in our church with Rev. J. A. Ward as evangelist, who will remain for the month of May. We thank God for sending this noted preacher of righteousness. Brother Ward's morning theme was the necessity for prayer, and the subsequent results of waiting on God. In the afternoon, he discoursed on demon possession, and magnified the great expulsive power of Christ, showing that at conversion wicked personalities are expelled, preparing the heart for

cleansing—"the second blessing." His evening subject was worldly intoxication arising from inherited depravity, and the necessity of its elimination, that we may live soberly, righteously and godly in this present world. For several years I have known Brother Ward to be a strong preacher, and a masterly expounder of Bible holiness. He is not only evangelistic but exegetical, logical and convincing in his presenting truth. This "son of thunder" has had about twenty years in pastoral duties. At present he is open for evangelism, and we believe no church or committee will err in calling him. Address him at 2557 Gates avenue, Brooklyn, N. Y.—J. G. NICKERSON, *Pastor*.

Kismet, Kas.

Sunday, May 14th, was a great day of rejoicing, and victory for the Nazarenes. Surely God is in this place. Five new members were taken into the church in the morning. The Lord marvelously blessed in the morning and night messages. One believer knelt at the altar and was every whit made whole. We feel our faith taking hold of God for a church edifice this fall. There is lots of ground here to be taken for the Lord, and we feel that we are well able with His assistance to possess it.—L. A. WINDSOR, *Pastor*.

Hammond, Ind.

We came here a few days ago to pastor this church during the absence of Brother E. G. Roberts, who has returned to Texas on account of poor health. The blessing of God is upon the work here. The meetings over last Sunday were good and we had victory. Some seekers at the altar. This will be our address for the present.—C. C. BEATTY and WIFE.

Pekin, Ill.

This is missionary ground and will require much sacrifice to get it established. We opened a mission here April 16th. The glory of the Lord has rested upon us at every service thus far. The interest in the meeting is growing, and there are signs of conviction on the people. So far the way has cleared for cottage prayer-meetings every Tuesday evening. A women's prayer-meeting is held Wednesday afternoons, at the different homes. We are pushing the battle along the line of faith, prayer and sacrifice. Our faith is in God. He has supplied all our needs thus far, according to his riches in glory. Sister Olive M. Fillmore has accepted the pastorate, and enters upon the work with strong faith that the work is of God. She desires to have as her assistant a sister who is a good singer and organist, and has the call upon her to give herself especially to the work of soul-saving. It must be some one who will willingly take the way of sacrifice, and has faith in God that He will take care of her. For further particulars, write to either the writer 209 Court street, or Miss Olive M. Fillmore, 316 Fayette street, Pekin, Ill.—J. A. SMITH, *Reporter*.

Los Angeles, Nazarene Mission

Victory all along the line in the old Fifth Street mission these days. God took one of our precious little converts, Ida Louise Winkler, to himself. The parents are sustained by little Ida's Savior. She was only twelve years old, but lived a sweet Christian life, and after an illness of only thirty-six hours, passed into the church triumphant. Just before she was unconscious, she assured those about her that Jesus still saved and she was all right. The funeral was held at the First Church, Brother Cornell, the pastor, being assisted by Brother Carl Danel, the mission superintendent. As we sang "His Grace Is Enough," the parents, though with grief, raised their hands and joined in the chorus. While the little body lay in the home, many

Resolutions of Respect

At a meeting of the Pentecostal Church of the Nazarene at North Seituato, R. I., it was moved and unanimously carried that a committee be elected to draw up resolutions as follows:

WHEREAS, Rev. Aaron Hart, one of God's choicest saints, after three years of faithful service, holy living, and fearless preaching—interspersed with songs, that the Holy Spirit could so easily inspire in his naturally musical soul—has resigned the pastorate of the Pentecostal Church of the Nazarene at North Seituato, R. I., and gone out from our midst; therefore, be it

Resolved, That the members of the above named church extend to him, and his precious wife their heartiest thanks, along with their prayers and best wishes that he and Mother Hart may have God's richest blessing and most marvelous glory in an ever-increasing degree, during the remaining years of their already long, and eventful lives; and be it further

Resolved, That one copy of these resolutions be spread upon the Minutes of the Church, another sent to Brother Hart, and another forwarded to the HERALD of HOLINESS for publication.

STEPHEN S. WHITE, JR.,
Committee.

precious hearts wept their way through to God beside the bier. One soul testified that the look of sweet peace and rest on her face touched his heart as nothing had ever been able to do before, and brought him to God. We are sure God never makes any mistakes.—FLORENCE A. SCOGGIN.

Batlerford, Ill.

This letter finds us in the midst of a great revival. Sister Trueblood, pastor, and Brother Kell as evangelist. He is a fine preacher and God is blessing the Word. There were three at the altar last night. God's people were blessed.—Mrs. ELSIE RUTON, *Reporter*.

Providence, R. I.

We have closed five years of precious labors with our New Bedford church, bade them farewell a week ago, and moved on to take charge of our South Providence, R. I., church. We found here, as in all of our churches, a few faithful souls; while many others, need a little more dynamite, nitro-glycerine, gunpowder, with an old-fashioned heaven-sent, spirit-born, sin-killing revival; and we are planning for one, right away. This is a large city, with many churches that are earth-struck, and turned into third-rate amusement houses.—F. W. DOMINA.

St. Louis, Mo.

It seems as if the flood tides from the glory world are sweeping over the church here these days. Rev. J. E. Linza, pastor, brings us wonderful messages. Yesterday we had a day of fasting and prayer at the church, the Lord blessed our souls, and one girl was saved. She is talented in music, and we hope to see her out and out for God and use her voice for Him. We are expecting the District Assembly here.—RUTH HOPKINS.

Parker, Wash.

Our little church had a missionary rally, Sunday, May 14th, and gave a short program: Reading, "Do Missions Pay?" Marie Thompson; song, "Send me," Mrs. Bolton; reading, "Mexico," Fay Craine; song, Mrs. Bolton, Mr. Weaver, John Anglin, Jr.; Scripture reading, pastor; song, Miss Weaver, Mr. Weaver and the pastor; hallelujah march. The offerings amounted to \$9. The pastor preached on foreign missions.—Mrs. E. J. HULSE, *Sec'y*.

Garfield, Wash.

The Lord is good to us and we are praising Him for victory here in Garfield. We are in a revival meeting with Rev. and Mrs. C. Warren Jones, until the District Assembly. The meeting starts well, good crowds, unctuous preaching, and the glory is on the church. This has been a victorious year. We have a fine band of fire-baptized Nazarenes here, although our membership is small. There have been many at the altar during the year, both in the regular and special services, and a few have united with the church. We have paid our missionary apportionment in full, besides supporting two in India. Have raised \$1,000 for all purposes. We leave here May 29th for the Assembly

at Everett, thence to Portland, Ore., where we will visit my wife's folks, then we go back to Kansas for a month or so, and then return to Garfield, where we have gladly accepted the church's call for another year.—J. N. FRAZIER, *Pastor*.

Delmer, Ky.

Our Sunday school at Delmer is now in a better condition than it has been since I have been here. Last Sunday the enrollment was nearly one hundred. We are planning to have the "Bresce Memorial Missionary Program" in the near future. The Sunday school at Shafter is improving some. But at Naomi the Sunday school has ceased to be. We did all we could to make it a success. It is difficult where a pastor can get to a place only one Sunday morning each month. But I feel the people who did not do their part will be held accountable to God. God blesses as we preach His Word over the work.—I. T. STOVALL, *Pastor*.

PERSONALS

Rev. B. F. Neely, of Peniel, Texas, is in a meeting at Garden City, Kas., and writes for sample HERALDS.

Mr. and Mrs. John T. Benson, of Nashville, Tenn., were in attendance last week, upon the meeting of the Executive Committee of the General Missionary Board, of which Brother Benson is vice president.

Rev. E. P. Ellyson and family, recently of Olivet, Ill., were guests of C. A. McConnell, Tuesday and Wednesday of last week, and made the Publishing House a call.

Mrs. Harry H. Funnell, in sending \$1.50 to pay for her HERALD of HOLINESS, her subscription not expiring for three months yet, says: "I do not know what I should do spiritually without the HERALD of HOLINESS. It is preacher and church service to me." She will serve the cause of the Lord this year, by circulating tracts and booklets as well as the paper.

Evangelist W. R. Cain writes that he had a splendid meeting in Omaha, Neb., from April 27th to May 7th, and that there is an encouraging prospect at Maxwell, Neb. He will hold meetings this summer as follows: Webster City, Iowa, June 15-25th; Sawyer, N. D., June 29th to July 9th; Topeka, Kas., July 16-30th; Beebe, Ark., August 3-13th; Wichita, Kas., August 17-27th; Springerton, Ill., September 7-17th; Ruskin, Tenn., September 21st to October 1st.

Mr. M. T. Couch, writes appreciatively: "The paper certainly is growing in interest since the change in price—so much crowded into brief spaces, and in editorials and contributed articles. I read every line, and pass it on to others."

From away up in Canada, Brother James R. Bury, sends \$3.00 for the Publishing House fund, and says "This is a portion of money given me for the different departments of our church work, by people who are not members. We have no organization, but feel under obligation to the church."

The newly elected Superintendent of the New York District, Rev. Paul Hill, says: "The HERALD of HOLINESS is the sweetest spirited, cleanest, and most symmetrical religious paper out, and the last edition is the best yet. I hope all our preachers read the "Chapel Talks" by H. O. Wiley."

J. T. Chatham writes that \$1.50 is cheap for this "soul-food paper," and declares they are glad to receive its weekly visits as they would be to have a holiness meeting come to town.

Rev. C. A. Imhoff, who has been suffering with a nervous breakdown and diabetes, after four weeks' treatment in a sanatorium, writes that he is beginning to improve, and that he fully expects to get well and continue the Master's work. He asks those who have been praying for him to write him at 4200 Grand boulevard, Chicago, Ill.

John A. DeBardeleben, 821 Eleventh ave., Laurel, Miss., desires a place on a farm in Oklahoma or Arkansas, with a sanctified man. He is twenty-five years of age, has a wife and baby. He is in the experience of holiness.

E. L. Looman, writing for some samples of this paper with which to secure subscribers, says, "It can preach more sermons in my church than I can; and it reaches folks that I can not reach."

Rev. C. W. Ruth is now in his tenth revival, in nine different states since New Years. His last meeting was at University Park, Iowa, in which there were 130 seekers in the ten days; forty at the altar the last Sunday night.

THE NEW MANUAL

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Strong's Theology

We notice that Strong's Theology has been adopted by one of our Districts as an equivalent to Miley, and that it is also recommended to others. It is also mentioned in connection with "Ralston's Elements of Divinity," which last mentioned work is rated by some as not an equivalent to Miley. There is this to be said of "Ralston's Elements of Divinity": On the doctrines which we hold as essential, its teachings are in harmony with our statement of doctrine.

On the other hand, "Strong's Systematic Theology" on several points teaches exactly contrary to our statement of doctrine. It is to be sincerely hoped that no District will adopt Strong's Theology without a thorough examination of its teachings of the atonement and on sanctification. Personally, we can not see how any body of Pentecostal Nazarenes could adopt such a book as a text-book after becoming acquainted with its teachings. We deem it of the utmost importance to call attention to some of its statements.

On the question of sanctification, which we understand to be the great doctrine which especially distinguishes our church from others who hold other truths in common, Strong's Theology plainly and pointedly says that we teach false doctrine, and flatly denies the possibility of attaining the experience which we insist all Christians must have. This theology teaches that sanctification is distinguished from regeneration as growth is distinguished from birth. It also distinctly says that "sanctification is completed in the life to come" (Pages 869-877). The following statements are made as positive truth. "The Scriptures never assert or imply that the Christian may in this life live without sin." "The Scriptures distinctly deny that any man on earth lives without sin" (Pages 878, 879).

In discussing the atonement he says: "If Christ had been born into the world

by ordinary generation, he too would have had depravity, guilt, penalty; but he was not so born. In the womb of the virgin, the human nature which he took was purged from its depravity. But this purging away of depravity did not take away guilt or penalty. There was still left the just exposure to the penalty of violated law. Although Christ's nature was purified, his obligation to suffer yet remained" (Page 757).

Again he says: "He who 'knew no sin' came to be 'sin for us' by being born of sinful stock; by inheritance the common guilt of the race became his. Guilt was not simply imputed to Christ; it was imparted also" (Page 761).

On the subject of election and perseverance, we find statements which seem to us to be contrary to the doctrines of the Pentecostal Church of the Nazarene. We quote as follows: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation" (Page 779).

"What God does, he has eternally purposed to do. Since he bestows special regenerating grace on some, he must have eternally purposed to bestow it—in other words, must have chosen them to eternal life" (Page 783).

"The Scriptures declare that, in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life" (Page 881).

The question which naturally arises is—can any District in our church afford to have its young preachers study such teaching as our officially designated book on theology?

C. J. KINNE.

Deaths

Moore—Mrs. H. C. Moore was born January 9, 1837, and departed this life May 11, 1916, aged seventy-nine years. She professed faith in Christ at the age of sixteen, and united with the Methodist Church, North, where she remained until 1868, when they moved to Tennessee and there united with the Methodist Church, South. She lived a faithful Christian life until her death. She was married in 1859. To this union were born ten children. All are living but one, who died in infancy. She had the utmost confidence in the final triumph of the church of God and believed all the Bible.—E. T. Moore.

Oliver—Mrs. Georgia Oliver, wife of Evangelist J. W. Oliver, died at their home in Oklahoma City, Okla., May 9, 1916.—W. P. Olin.

Evans—David Watson Evans, son of Mr. and Mrs. J. L. Evans, died at his home, Lukewood, Texas, October 17, 1915, aged twenty-five years. He had been married but three and a half months. He was a devoted Christian and lived and died in the experience of holiness.—J. L. Evans.

Jeffords—Sylvester Jeffords was born March, 1842, converted in 1870, sanctified in 1907, and went home to heaven April 12, 1916. He was an old soldier of his country, and a faithful soldier for Jesus. The writer had long seasons of prayer with him at his bedside, and talked together of the realities of heaven. We shall miss him in the work here. He was the pastor's standby. The writer was assisted in the funeral service by Rev. Brown, chaplain of Custer Post of St. Joseph.—H. A. Dunlap, pastor.

Heath—Sunday afternoon, Benton Heath went home to glory. He was born at Vincennes, Ill., January 28, 1833; came to Kansas in the year of 1883; was a man of high morals and strong character, leaving a record that few men can leave. He never used tobacco in any form, nor used intoxicating liquors, nor during his long life did any one ever hear him swear a oath. Notwithstanding his morality about five years ago he felt a great lack in his life, came to the realization that he "must be born again" and at a holiness campmeeting at Dodge City, under the searching ministry of the Rev. Milton L. Williams, gave his heart to God and one day later was wholly sanctified. From that

time until the death angel came to carry him home he lived a consecrated Christian life.—Rev. Herman Galloway.

Bozeman—Herbert Bozeman, aged 12 years, son of Mr. and Mrs. J. W. Bozeman, was accidentally shot and killed at Italy, Texas, March 8, 1916. He was a good boy and loved by all. The writer held his funeral service at Milano, Texas.—J. P. Sparks.

Wretling—Wallace Abraham Wretling was born May 10, 1897, at Perry, Okla., and went to be with Jesus April 1, 1916, from St. John, Kas. Wallace was graduated from Kansas Holiness College at Hutchinson in 1914. He gave his heart to Jesus on his sick bed, and left a bright testimony. His aunt, Miss Ruth Wretling and grandmother were the only relatives with him and when they would ask him about being ready he said, "Yes, thank God." A funeral service was held Sunday afternoon at St. Johns by Rev. Brechbill of the Methodist Episcopal church and the body brought home to Chanute where the writer, pastor of the Nazarene church of Iola was called and together with Rev. Coffield of the First Baptist church, conducted the services.—C. L. Calhoun, pastor.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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ANNOUNCEMENTS

CANADIAN CAMPMEETING—The fourth annual campmeeting of the Alberta and Saskatchewan Holiness Association will be held in Wetaskiwin, Alberta, June 23d to July 2d. T. C. Henderson, of Columbus, Ohio, will be the evangelist in charge, assisted by local workers. Tents and unfurnished rooms at low rates. Dining hall in connection with the camp. Baggage transportation free. An earnest invitation is extended to all within reach to attend this meeting and help push the cause of holiness in this new land. For further particulars write the undersigned.—Charles A. Morris, Sec'y., Wetaskiwin, Alberta.

NAZARENE HOME WANTED—I wish to make my home with a holiness family, where I can attend a Pentecostal Nazarene church. I am a Nazarene, seventy-six years old, in pretty good health, handy, and willing to work. I get a pension. I would like to correspond with a holiness family who would want such a man to do chores in their home.—John S. Hartyman, Arlington, Kas.

EVANGELISTIC—I desire to announce that I am open to calls to hold revival services this summer in tent, camp and protracted meetings. Would prefer coming for a siege until victory comes. Am commissioned evangelist of Pittsburgh District.—H. Higbee Lee, 205 Miller ave., New Philadelphia, Ohio.

NEW YORK DISTRICT CAMPMEETING—This camp will be held at Groveville Park, Beacon, N. Y., July 7-16th inclusive. Rev. T. C. Henderson is our evangelist. Rev. W. H. Hoople, president, and Rev. Paul S. Hill, District Superintendent, will be in charge of the services. All indications point to the greatest camp of our history. Let all who possibly can plan to come. Write for information as to routes and so forth. W. A. White, secretary, Spring Valley, N. Y., Box 455.

TENT MEETING—There will be a gospel tent meeting held at Redkey, Ind., May 14 to 28th. The Rev. B. S. Taylor and workers will conduct the meeting.—Loren R. Pendry, Pastor.

NOTICE TO THE SOUTHERN CALIFORNIA DISTRICT—The District Assembly will convene at Pomona June 21-25th. General Superintendent R. T. Williams presiding. Let all the pastors read carefully page 41, 1915 Manual, under Church Board, reading carefully paragraph 8-9. Also page 47, the District Assembly. Important changes were made by the General Assembly here that should be carefully observed.—Howard Eckel, Dist Supt.

SINGER WANTED—We would like to get in touch with some good, sanctified, consecrated singer. We will work in the Dallas District. Any one wishing to travel with us, write us at Terrell, R. R. 4. We have a tent and are in the work for God. We are sanctified and out and out for God and lost souls.—Rev. T. C. Ingram and Wife, home address, Peniel, Texas.

Evangelistic Meetings

C. W. Ruth, 1833 Nowland ave., Indianapolis, Ind. Sayre, Pa., until..... May 21
University Park, Iowa..... June 1-5
Leetonia, Ohio, (Shelton's Grove Campmeeting)..... June 8-18
St. Louis, Mo., (Camp), 4538 Wichita ave. June 22 to July 4
Ashland, Ky..... July 7-10
Eldorado, Kas..... July 21-31
New Albany, Ind., (Silver Heights Camp)..... August 3-13
Plainview, Texas..... August 18-27
Kirk, Colo..... September 1-10
Louisville, Tenn..... September 15-24
Bennettsville, S. C..... Sept. 28 to October 8
W. M. Nelson, Station A, Dallas, Texas.
Matador, Texas..... May 10-28
Austin, Texas..... June 8-25
Lolla, Texas..... June 29 to July 9
Asbgrove (P. O. McKinney, Texas)..... July 21 to August 6
Allie Erick and Wife, Pilot Point, Texas.

Little Rock, Ark..... June 8-19
Coal Grove, Ohio..... June 23 to July 3
Oliver Hill, Ky..... July 7-17
Mount Hope, Goddard, Ky..... July 20-30
Protection, Kas. Goddard, Ky..... August 4-14
Dallsenville, Texas..... August 18-28
Des Arc, Mo..... September 1-11
Honey Grove, Texas..... September 15-25
Haldor and Bertha Mae Lillenas, Olivet, Ill.
Denton, Texas..... May 25 to June 14
Ransom, Ill..... June 10 to June 29
Ronnie, Ill., (Campmeeting)..... August 11-21
Normal, Ill., (Campmeeting)..... August 25 to Sept. 6

Should we not, in quiet,

At our mother's knee,

Praise our Heavenly Father,

Thank him lovingly,—

Since earth and air, and land and sea

Give kindly gifts to you and me,

Since earth and air, and sea and land,

Come from our Heavenly Father's hand?

—LAURA E. RICHARDS.

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"The Holy War," calls for soldiers. Our enemy is no petty foe. But opposed by an mighty leader, Jesus, the Captain of our salvation. Read Eph. 6:10-12, then order this book.

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