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Pentecost the Interpreter of Christ

The fourteenth chapter of the Gospel of John is rich beyond expression. It is Christ's own revelation of the mission of Pentecost, or of the Spirit in His great work in the hearts of believers. We have been asked the meaning of the twenty-sixth verse of this chapter, and whether this verse applied only

to the apostles, or whether it applies to believers now. That verse reads:

"But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Evidently the promise that the Holy Ghost when He comes should "teach you all things and bring all things to your remembrance," seems at first blush too immense to expect Him to do in this age so far off from the apostles. We wish to say we believe the evangelist meant to say that the Holy Ghost would do these things for all who received the Pentecost, today and for all coming time. It was a portraiture or delineation of the normal and needed work of the Pentecostal baptism for all believers in all ages of the world.

Let us get the right perspective. The shadows of the cross were falling athwart the pathway of the Master. Soon He was to enter the garden. Then quickly He was to be arraigned before Pilate. Very soon thereafter He was to hang on the cross for our sins. His disciples needed to be informed as far as they could take it in of these forthcoming events which were to so sorely test their faith and allegiance. Christ seeks to do this, and at the same time open to their minds the great truth of the consequences of His taking off in the coming of that Other Comforter. He seeks not only to arm them against despair, but to nerve and embolden them for great faith and fuller life and joy in the advent or entrance of the Comforter, who was to come in consequence of His departure, and who could not come until His departure. He gathers them about Him and pours into their ears the marvelous truths contained in that historic consolatory discourse in the fourteenth and following few chapters of John.

THE TWO COMINGS BACK He begins to assuage their grief over His departure by an assurance of His return. He tells them not to let their hearts be troubled, that He is going to prepare for them a place, and that He would come back again to receive them unto Himself, that where He was there they might be also. This distinct promise of His return would be reassuring. He goes further, however, and promises a previous return, what we might denominate a return before His final return, or an interim return, and one that would be preparatory, permanent, illuminative and interpretative. The Comforter promised is His personal representative and is Himself coming back to them in the person of the Spirit. He says: "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

This refers to the coming of their Pentecost; and He goes on to explain more fully the effects and functions of this Pentecost in the way of its enabling them to know that: "I am in my Father, and ye in me, and I in you." He says, through His Pentecost, He and the Father will come unto the disciples and make their abode with them. He says much more, but the teachings of this Pentecost's work may be said to culminate or climax in the words that the Holy Ghost in

the Pentecostal baptism "shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

No MIRACLE HERE There is no miracle here save in the sense that all the movements and operations of grace are miraculous. There is laid down here the marvelous prerogatives and functions of the blessing of Pentecost which is provided and promised to all the children of God who will meet the conditions. This Pentecost is here declared to be the great illuminator and elucidator of Christ's teachings to the children of men—the great revealer or interpreter of the Christ Himself to the children of God. Men cannot rightly apprehend Christ, or get the deepest insight and comprehension of His teachings, until they are blessed with the indwelling Pentecost or the gift of that "Other Comforter." "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

This blessing or grace is the Holy Spirit Himself, the Third Person of the Godhead, and the author of the Word and the representative and personal substitute of Christ between His going away and His promised glorious return to reign with His saints. Between these two events He sends this Comforter or Pentecost to enlighten and train and solace and keep His disciples. He sends Him to thus prepare them to wait for His appearance in glorious majesty. He sends Him to more fully open the Scriptures to their minds, to illuminate the promises, and take of the things He spake and interpret to them and bring to their remembrance things He said which made little or no impression at the time, but which later developments rendered it possible for the interpreting Spirit within them to unfold and make luminous.

THINGS MADE PLAIN Is it not true that the Bible is a new book to the Spirit-filled believer? Has not every man in the experience of perfect love found that the Word took on deeper and profounder meanings, and often passages hitherto dark became bright and big with holy significance? We do not mean that there is any gift of miraculous interpretation of Scripture. We mean just what every sanctified man has experienced, that there is a new conception of Christ to their minds and hearts; that the Word becomes luminous and all-glorious within to their minds; that the things or the sayings of Christ while among men here, many of which had seemingly a commonplace meaning, became bright and pregnant with marvelous significance under the elucidative influence of the indwelling Spirit; that the greatest difference between the sanctified and the unsanctified life was not so much a personal deliverance or riddance, glorious as were these phases of the blessing, but the impartation of a new grasp of things divine, and a new insight into the heart and words and spirit of the Christ Himself. Christ is exalted by and through this Pentecost. It is He that Pentecost honors and glorifies. We must not lose sight of the Christ side of this grace in our felicitations over the personal and inward experiences and benizons of this grace.

God's great aim and purpose was and is and has ever been to get His Son known and understood and believed by this world. To do this He must have a crowd of people most intimately acquainted with Him. To do this He must bring His disciples into vital, constant relation by having His Son to dwell within them in His blessed personality, and this is what

He does in the work of the Pentecostal baptism. The Holy Ghost representing Christ's personality, comes into the hearts to abide and to teach us Christ and of Christ and to imbue us with His Spirit and to saturate us with His very words and truths. Christ is the end and aim of sanctification, first and foremost. Our experiences of His indwelling and work are marvelous to us, and certainly very precious, but we must not let our appreciation begin and end with this phase of it. We must get into harmony with God in the higher conception of Pentecost. We must prize this work He does within us of teaching us all things and bringing all things to our remembrance whatsoever Christ has said unto us.

This is the natural and the needed result of the Pentecost to all the saints of all the ages, that Christ may be exalted to His rightful place. This is the work the Spirit is to do for us in this interim-coming, between His first and His second great coming to reign with His saints.

The Pentecostal blessing is to interpret Christ to us, and through us to the world. Glorious as is the work of cleansing and empowering of the disciple, this work of interpreting the Christ to the ages and the world is even greater.

KEEPING ONE'S OWN heart is the true method of being one's brother's keeper. Not fussy doing for others, but quietly and meekly being true to one's own duty and higher calling of God, is the way to be true to God's call to us to look after our brother's weal.

*Emotion
and
Heart-
Cleansing*

We are asked by one of the holiest of our venerable ministers if holiness people do not insist too much upon emotion in the matter of obtaining sanctification. This is a large and delicate question. We do not claim to be expert in such questions, and can only offer some suggestions from experience and observation. There is no doubt that it is very easy to make a mistake upon this point, and that to stress emotion or rapture to excess is an evil attended with sad and calamitous results, especially to the tender of conscience or morbidly inclined. We have sometimes thought we had seen mistakes made in this matter. It is equally true that it would be a mistake just as tragic to err on the opposite extreme. We do not want cold-blooded meetings where feeling is feared and discouraged. Far from it. Let feeling come whether it be much or little. Only do not make the absence of rapture a proof of the absence of God in His sanctifying power. Neither must we make the presence of much rapture proof positive of the presence of God in His sanctifying or regenerating power. We must rely solely on the witness of the Spirit for proof in these matters of salvation, and not commit the subtle and easy mistake of allowing rapture to usurp the witnessing prerogative of the Spirit.

Preachers should not allow themselves betrayed into the error of seeking to get up much emotion, as if the amount of emotion determined the real spiritual power in a service. The truth must be presented and relied on, and not the uncertain and fitful thing of human rapture. If God's truth is presented the Spirit will honor the Word, and when men and women turn in surrender to God the Spirit will bear witness to this fact, and the matter of emotional accompaniments will depend upon the temperament of the individuals so surrendering and accepting the Gospel terms.

EMOTION NO PART OF ACT OF HEART-CLEANSING The above leads us to the further statement that the matter of rapture or emotion is not any part of the act of God in sanctifying men. There is not a word of Scripture to encourage the thought that emotion is any part of this great transaction of God sanctifying a human being. There is often emotion or rapture accompanying this glorious act of God. It is no wonder that there should be. Especially with emotional people it is the most natural thing in the world that they should show forth their love and joy in their new-found pearl of great price in shouts of holy rapture. We have no respect for that affected stoicism or estheticism that would be offended at this. We regard as shallow and narrow, and far from evidence of superior intelligence, a disposition to show contempt or to sneer at such manifestations under the dealings of God with human souls.

Men go wild and shout and scream at election results, when nothing under the sun is at stake, perhaps, except a change of grafters in some political office. Why should not men rejoice over the overwhelmingly greater affair of the soul, when it emerges from

nature's darkness into the marvelous light and power and dominion of the grace of God? There is something here over which to shout. The wonder is that more do not run over with holy rapture than do.

A SURPLUS The point we wish to make is that believers must understand that this rapture is just so much over and above what God has promised. It is like the "laniap" the creole gives when he sells you a cup of peanuts. This laniap you do not buy. It is a trifle added by the seller as a gift and formed no part of the bargain when you bought the peanuts. So God only promises you a clean heart when you consecrate and believe for the Pentecost. The joy or rapture is the overflow—the laniap and not a part of the blessing of entire sanctification. Let nobody who found it impossible to shout like others, or to feel and manifest the ecstasy somebody else manifested, decide that they have not the blessing. The absence of this emotion is no evidence whatever that you have not the blessing. The presence of this emotion is not the evidence of your having it on which you are to pin your faith. The witness of the Spirit alone can settle this matter. If you have met conditions and know you have consecrated and trusted, and the Spirit sweetly witnesses, whether in a whisper or amid a cyclone of rapture, you are entitled to believe you have entered into this glorious grace. This, however, because of this witness of the Spirit, and not because of the quietness or the cyclone attending your entering in.

HOLINESS Holiness does not belong to the emotional nature, but to a STATE the moral nature. It is not an emotion, but a state, and the emotions are incidental to and not inherent in the experience. Some people are very unemotional in their temperament. The Holy Ghost deals with us just as God made us, and has proposed no procrustean rule by which all shall receive heart-cleansing, as to the emotional accompaniments. The truth is, people differ in the matter of temperament as widely as they differ in the color of the eye. Grace comes to us along the line of our temperament, generally. There must not be erected an emotional criterion by which all must be admitted to the blessing of a clean heart.

We would not be understood as discouraging in the least any amount of emotional stir in our meetings or in individuals in seeking sanctification. Let us be free, and let God have His way with us. But let us not discourage a seeker who makes the consecration, and believes for the blessing, and with whom the Holy Spirit witness to the inward work, because such seeker shows no great emotion or rapture. Perhaps this is not his privilege. Perhaps he is built differently. Let the Bible and the Holy Spirit settle the matter with the seeker, and when these three have settled it, for one I will accept it, and fellowship every such soul.

Let no one deride or decry noise in meetings, and urge that this is unbecoming. We incline to the opinion that this world is about the quietest place we will ever be in, if we succeed in making the landing on the golden shores. We only insist that we must not make other tests than God has laid down, and He has never laid down rapture as any test at all.

*Paul
Not
Against
Paul*

In First Corinthians, ninth chapter and twenty-seventh verse, Paul says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

In Galatians, fifth chapter and twenty-fourth verse, he tells us that, "they that are Christ's have crucified the flesh with the affections and lusts." In the same epistle he puts himself among those who have crucified the flesh with the affections and lusts by saying plainly, "I have been crucified with Christ."

In one breath Paul says he is crucified with Christ and in the next says he has to keep his body under. Now is there not a contradiction here? Does not Paul in this latter statement of the crucifixion of the flesh, and especially claiming it for himself, contradict his other statement where he says he has a conflict in keeping under his body and bring it into subjection? We think there is no conflict or contradiction, not even when we give the full force of the original to his words about the warfare with his body, which makes the conflict very dire and fierce. Scholars tell us the original here makes it that he "beats his body black and blue" in keeping it under. This indicates a fierce combat required to keep under his body.

The word "body" and the word "flesh," used by him in these quotations, are different words. In the passage from Galatians, the word flesh is "sarx," and means *human nature*. This, to be brief. The word he used for "body" in First Corinthians, where he speaks of keeping the body under, is "soma," and means "body, as opposed to soul,—any material body." This refers to the physical body with its appetites and tastes which in themselves are innocent. The word rendered "flesh," spoken of as crucified, is the fleshly or human nature, which is the carnal mind, and is said to be crucified. Those who have had the carnal mind crucified have still the physical body remaining, which has its natural appetites and tastes, whose normal satisfaction or indulgence is perfectly legitimate and innocent. It is all right for the sanctified to sleep and rest and eat, and perform all the functions of the bodily organs. These are proper in their legitimate exercise, and can only become sinful when indulged to excess. For instance, a man can eat gluttonously and sin. When a sanctified man does this he has yielded to temptation through his body, and gone into condemnation. The

carnal mind can thus get control of man through his body as well as through other avenues. Hence the necessity for care in the sanctified to guard the body in its appetites and tastes, or to keep the body under, even if it require a struggle to do so. This *soma* is not that upon which the Spirit acts in sanctification. This divine act is upon the *sarx*, or the "fleshly" nature, or carnality. The victory is upon the arena of the "flesh" and not upon that of the "body." However, this work should give us victory over the body also, and will if we will exercise care and self-denial and keep the body under.

Paul cannot be quoted against himself here. We think he is consistent with himself, and whether we can understand him perfectly or not, we can at least recognize he is innocent of the charge of self-contradiction. A man never gets to a plane of spiritual life where he is proof against temptation, and he must exercise care and diligence always lest he let his foot slip and he fall into sin.

ARISTOTLE, being asked what was got by lying, answered: "The never being believed when one tells the truth."

:: THE EDITOR'S SURVEY ::

News Notes

Those Republican members of the House Insular Affairs Committee are right in their objections to considering now by Congress the Philippine bill, which promises those islands independence as quickly as it is certain that a stable government can be maintained. The eyes of other nations, especially Japan, are too keenly centered upon these possessions of ours for us to do aught that would indicate a willingness to get rid of these islands by the United States. We never believed we had any business with them, but now that we have them it is our business to keep them, and do our best by them. One of the few mistakes of the present administration was to prematurely promise independence to these islands. From personal interviews with friends, long resident on the islands, we are satisfied the Philippines are decades from the possibility of self-government.

The Baptist church is immense in its numerical strength. In the world there are said to be 62,053 Baptist churches, with 41,698 ordained ministers and 6,846,286 members. North America leads with 53,941 churches and 5,989,863 members.

A total production of over fifteen million bales of cotton is the estimated yield of the crop this year. More than half the crop is usually exported. The war interference with the export business will be a serious matter in the cotton producing sections this year.

On November 17-20 this year there will be held at Battle Creek, Michigan, the sixth annual Medical Missionary Conference. Bishop E. R. Hendrix, of Kansas City, Mo., will preside. There are expected in attendance two hundred missionaries from home and foreign fields.

The Methodist Church is raising a fund of ten million dollars for the support of their superannuated preachers, their widows and orphans.

Governor Blease, of South Carolina, was defeated in the primary for nomination to the United States Senate.

The annual income of the four million people of Ireland is approximately forty million pounds. Of this, thirteen and a half million is spent for drink. About one dollar out of every three is spent for intoxicants.

The resolution of the national House of Representatives to deduct \$21 a day from the pay of members for absence, has eased and accelerated the matter of securing the attendance of members to perform the business which they are elected to do.

Italy, with the rest of the world, is moving up on the liquor question. Recently at the National Anti-Alcohol Congress, held at Milan, stringent new laws were passed against alcoholism in Italy. Steps were also taken to secure the full enforcement of these laws.

According to the statistics, there were in the United States last year 37,280,370 persons belonging to all the churches, Protestant and Roman Catholic and of all sorts. Counting the entire population at one hundred million, there will be found left out of any church sixty-two million persons. One-half of these are over twenty-one years of age. Certainly there is much to be done yet in this country in the way of evangelization.

The Menace Publishing Company at Aurora, which publishes that live wire known as the *Menace*, which is so cordially hated and dreaded by Romanists everywhere, has reorganized. It is capitalized at \$300,000. This company deserves the encouragement of everybody who loves America and real freedom. We wish the new company success.

George Muller said a fine thing in the declaration: "God never withholds anything from His children except to give them something better."

We are delighted to learn that Brother Borders, our most efficient pastor at Malden, Mass., is getting over the effects of his accident. It is a pity for a useful man as our dear brother to have to be laid aside, even temporarily, from pastoral work.

North Dakota is leading the states in the matter of the study of the Bible in the public schools. The Board of Education of the state has authorized a syllabus of Bible study, and an examination of this subject is had semi-annually, credit being given on the course required for high school graduation.

The Pasadena, Cal., Board of Labor endorsed the national prohibition bill now before Congress, and urges and seeks its passage. This is a step in the right direction for labor to take.

The wealth of this country which is subject to calculation is said to be \$140,000,000,000. Of this sum it is said that there are \$800,000,000 invested in the liquor business, or one out of every \$175.

From the Department of Labor the information comes that 72 per cent of agriculturists, 79 per cent of manufacturers, 88 per cent of tradesmen, and 90 per cent of railroad officials discriminate against men who drink.

Popery in America keeps up its customary fight against freedom of the press by its warfare against the *Menace*.

The arctic regions continue to furnish the world with new heroes. The last is said to be a Russian who attempted to reach the North Pole by crossing the treacherous ice fields of the North on sleds drawn by polar bears. It is reported that the explorer lost his life in the attempt.

The prohibition Democrats of Texas will continue to control both houses of the legislature, despite the election of a governor who favors saloons.

The collapse of international exchange is embarrassing Boards of Missions, and doubtless is embarrassing more the missionaries on the field.

Only a minimum of what Germany names its national beverage, and absolutely nothing else intoxicating whatever will be allowed to German soldiers. Among the French and British, regulations against introducing liquors among the soldiers are very stringent. In Russia the anti-alcoholic rules not only require total abstinence in the army, but extend prohibition to the very limits of the czar's domain.

In the death of Dr. Daniel Steele, on September 2, the holiness cause and the church lost one of its most faithful veterans, and one of the most scholarly men ever connected with the holiness movement. His works left behind are of a very high order, and will go down in history as among the brightest and most learned works on the subject of holiness. He was a most lovable character, and exemplified in his life the beauty, the power and the glory of this precious truth of perfect love.

Virginia enters the honor roll of states in the matter of state-wide prohibition. The measure carried by a very large majority.

The books written by the late Dr. Daniel Steele were: "A commentary on the book of Joshua," which was published as volume three of Whedon's Commentary; "Love Enthroned," "Essays on Evangelical Perfection," "Milestone Papers," "Half Hours With St. Paul," "Defense of Christian Perfection," "The Gospel of the Comforter," "Jesus Exultant," "A Substitute for Holiness, or Antinomianism Revived," "Half Hours With St. John's Epistles." Besides these, no writer, perhaps, for a century in his church, has done more in the way of enriching the columns of the leading papers of his church than has this saint of God.

Bishop Luther Wilson and the corresponding secretaries of the Mission Board of the Methodist Church have sent forth a statement of the disastrous effects of the European war on missions of their church. The statement says: "In Europe the condition is not only emergent, but threatens the gravest disaster. Churches are dispersed, ministers and men alike forced to bear arms; families and congregations broken and dismayed." Prayers and contributions for relief are earnestly solicited by the bishop and secretaries.

That Kansas City saloon keeper sees things aright who announces his place of business for sale and that he is going out of business. His reason is declared by him to be because a majority of the voters of the country have made up their minds to throttle the business and they are going to do it.

We mentioned some time ago the work of excavating the ancient city of Antioch and the prospects of our being able soon to see this ancient city as Paul saw and walked in it. Now intelligence has gone out that we are indebted to one generous donor for the gift of money by which this much desired result is to be realized. The name of the generous donor is withheld. Rev. William M. Ramsey, in charge of the excavation going on, reports this ancient city to be in almost the same condition as when Paul walked her streets, saving ruin and decay of the ages. A deep layer of earth covers the ancient city.

Some seventy thousand churches held special services on Labor Sunday, which was September 6th. Fifty thousand churches observed the day last year. Hundreds of labor unions sent delegations. In some cases the labor organizations were asked to furnish speakers for the occasion.

Give the Best You Have

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your time of need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet,

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Selected.

Important Difference

God has made provision for man's forgiveness, if he be overtaken in sin, but He made no provision for man to sin. This is a very

important difference which we must carefully observe. God does not do aught to encourage us to sin. This is abhorrent to reverent thought of God and divine things. Let it be once and forever understood that God hates sin, but so loves and pities the sinner that He has provided a way for the sinner to get back to Himself in repentance. He promises forgiveness to the repentant, but this is not promising repentance to the sinner. Augustine has truthfully said:

God has promised forgiveness to those who repent, but he has not promised repentance to those who sin.

Do Something to Help Your Prayers

It is not of much great moment how much we desire to see the Kingdom of God come. It is not enough that we pray much for this glorious consummation. It is far from the fulness of duty when we organize and plan to help bring in His Kingdom. We must do our utmost to usher in that kingdom. We must sacrifice and labor and toil to help make our prayers effective. This is the matter of importance. Not that we should not pray; far from it. We cannot cease our supplications and be guiltless. But we must superadd the element of self-sacrifice to help make these petitions effective. The *Interior* says with force:

The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called to decide whether they will cease to offer the petition or do something to make the prayer effective.

The Way of Escape

There is a way of escape in all life's crises. No sort of temptation ever overtakes us for which there is not provided a way of escape. No sorrow or trouble which attacks us can ever wreck us or defeat us fatally if, after having allowed it to be used of God for our good, we use the divinely ordained means of escape to a haven of rest and recuperation. Hannah Whitall Smith, that elect saint of God, was wonderfully versed in the deeper things and experiences of the soul. She has left much for the edification of the saints in all ages to come. She said a good thing in the following on "Wait on the Lord":

Is there no way of escape for us when in trouble or distress? Must we just plod wearily through it all, and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a "way to escape" from all that can hurt or trouble it. What, then, are these wings? This secret is contained in the words, "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore, we might name our wings the wings of Surrender and of Trust. If we will only surrender ourselves utterly to the Lord, and will trust Him perfectly, we shall find our souls "mounting

up with wings as eagles," to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.

The Blessing of Sorrow

There is nothing like our blessed religion in the way it can lay hold on the untoward and the unfortunate, as usually esteemed, and make them contribute to the ongoing and the upbuilding of the soul in divine things. The sacred writer said with perfect consistency that it was good for him that he had been afflicted. God's uses of these darkneses is well stated by a writer in the following:

One may catch the fairest picture that the sunlight can draw upon the most perfect film, but the negative must be taken to the dark room to be developed. Only in the dark room of trouble, sorrow or hardship can the best in human character be drawn out and become capable of making its imprint upon the world.

How Blessed to Be Needed

It is very blessed to be needed. It is fortunate when somebody needs and looks to you for help and succor along life's way. To be unneeded is to be unrewarded in the richest and sweetest of all compensations possible in this life. The Master came to minister, not to be ministered unto, and this should be our platform of life. It should be our great aim and joy and endeavor to serve. The greatest among us is the one who does most, and gives his time most unremittingly to the service of others, not the one who receives the greatest share of service from others. Paul declared that "none of us liveth to himself." *Forward* has a word on this subject which we commend to our readers:

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know, and when I'm out of school there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something."

Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthful, capable girl as she turned from one task to another — ready to help father with the gathering up and arranging of his papers, deftly tying the bows and arranging refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Mollie." The whole household turned to her. "Oh, you fortunate girl!" breathed the friend between a smile and a sigh. "I wonder whether you realize the most blessed thing in all this world is to be needed."

There are many who could understand the full meaning of her words better than Mollie did. It is not the busy days, the many demands, love's incessant calls, that bring the heart-ache, but the lonely days which come later. We often look forward to the thought of being "free to live our own life," and long for leisure; but it is only when years or changes have brought the coveted gift that we fully realize how blessed it was to be needed — to have eager eyes turn to us, trusting hearts depend on us, trembling hands seek ours for support. Life's busiest time is the very time of our human life that Christ chose for His own in this world, and there can be no greater mission than that on which He came: "Not to be ministered unto, but to minister."

From Victory to Victory

We must go on from victory to victory. There is no let up in the Christian warfare. Progress is the keynote and the condition of ultimate and complete success. Rest comes by and by, but onward must be now and evermore the cry and the course of the earnest soul. Some one has well said:

No victory that we have ever won should make us even for a moment content. There must ever be a holy unrest in the spiritual achievements of the soul. Today's encampment must not become the place of our permanent habitation. We must ever press on and up to nobler and better things.

OPEN PARLIAMENT

Science Truly So-Called I

OPEN PARLIAMENT

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HERE is a true science. It is when science is knowledge. How shall we know when science is knowledge? Suppose a theory that has for centuries been put to the test of rigid experiment and has never failed; that has articulated with, and explained other known facts; that has met the demands of known laws; that has been taken up as a factor into soluble problems; that has answered every demand of reason,— would not this establish the truth of the theory? This is why we believe so firmly in the law of gravitation. It has been established by experimental demonstration. Yet, this established fact was reached by an assumption. Newton saw the apple fall. The problem suggested was that of the universality of the law according to which it fell. He assumed that universality, and constructed a problem upon that assumption. He failed to get the correct answer, and laid the problem aside, and for sixteen years the manuscript lay in the drawer. At the end of that time he learned that his problem contained a wrong factor, namely, the diameter of the earth. He got out his papers, inserted the correct diameter, and the problem came right. He demonstrated that his assumption was correct; and for over two hundred years the scientific world has been adding proof that Newton's theory is sound. It has never failed to meet the most exacting test. The assumption was strictly scientific. The ether is another example. No one knows what it is, or even that it is, but the facts demand the assumption. Now, as surely as ever physics' facts demanded for their explanation the theory of gravitation, so are there certain facts of human consciousness and of human history that demand for their explanation the existence of the God of the Bible. Hence, this mighty fact we have the right to assume. More, we are compelled to assume it. It cannot be empirically demonstrated: "No man hath seen God at any time." Neither hath any man seen gravitation at any time. All any man hath seen is the operations of gravitation. That is all we need to see. Hence, to assume the existence of the God of the Bible and the spiritual facts that arise from it, is just as scientific as to assume the law of gravitation. However, this assumption is only what the scientist calls a working hypothesis. We must put this assumption to the proof. How?

Now, to the student of chemistry, for instance, his text book affirms certain results of the experiments of other scientists. Whether or not the book tells the truth, he does not know. But, as a working basis, he assumes that it does, goes into the laboratory with the book and that assumption, puts his assumption to the scrupulous test of experiment, and proves to a demonstration that the book affirms the truth. His method is strictly scientific; but it would not be scientific were he to stop short of experiment. Except as a working basis, an assumption is unscientific and worthless.

Here is a Book that is offered to me as the text book of religious truth. It professes to originate with the ultimate authority upon that matter, God Himself. Whether or not the claims of the Book are true or false, I do not know. However, its claims are, if true, so vital to my highest welfare as an intelligent and moral being, so touch and affect my life at every point, that I cannot reasonably ignore them. It is my duty to put them to

Written by JAMES MAILLEY

the proof. Fortunately, I can put this Book to the proof as easily as ever scientist tested the truth of a theory. My laboratory is just as good as his, the tests may be just as certain, and the results as easily interpreted. My laboratory is my own consciousness and life, the facts of which lie open to my inspection as clearly as the facts of a physical experiment. Nor do I need great wisdom to make this test; the ignorant can make it as well as the wise, the child as well as the man.

Now, I am, in my experiment, going to follow the instructions of my text book, just as the student of chemistry must follow the directions of his text book. This is one of the conditions of success. Hence, according to these instructions, I begin by assuming that God is and that He is the rewarder of them that diligently seek Him. At the very threshold of my investigation, I am met with certain affirmations concerning myself. I am told that I am a sinner, that is, a rebel against God. This rebellion is that I voluntarily reject the will of God for myself. Not only so, I am told that I have never been accepting that will for myself, that I have been seeking my own will without reference to the will of God, indeed, in defiance of that will. The Book goes farther, and affirms that I have never been able to choose that will and make that choice good. Now, here are statements that I can put to the sure test of consciousness. If there is one thing that I do know it is my own volitions. Here I am on sure ground; no scientist was ever on surer. So I bring these affirmations to the test of consciousness, and find that every statement is absolutely true. Here I have reached knowledge. Now, this knowledge combined with my assumption as to the God of the Bible produces in me a deep sense of unworthiness and grief and fear. This is called conviction, or certainty as to fact; if God is what I am assuming Him to be, I am a lost man. I am plunged into sorrow, sorrow at having offended such a God. This sorrow the Bible calls repentance. It also assures me that, if I change my attitude toward God, that is, if I cease my rebellion and accept His will for myself, I shall reach certain knowledge as to whether or not my original assumption is correct, and certain results will follow in my life. If I fulfill certain moral conditions, I shall know. There will follow certain sure effects, effects that will lie as open to my observation as ever the results of a physical experiment lay open to the eyes of a scientist. There will come to me a certainty of the truth of these things that I have assumed and of the following results, a certainty so positive that I shall know them as surely as I know that I am alive. So certain will this knowledge be that it will transform my whole life within and without. I shall see things I never saw before; deeper realities than the sun and moon and stars.

So, I determine to meet these moral conditions. I will try this supreme experiment. I will take this Book and my assumption and enter into the laboratory of my deepest being and of my outer life and put these assertions to the test. Before proceeding, however, two things must be noted: In the first place, this experiment must be made with the most scrupulous regard to the instructions given in my text book. This, the physical instructor charges earnestly upon this pupil, to proceed with the greatest care, with the closest and the most faithful attention to the minutest de-

tails and to the law of scientific method, endeavoring to impress upon him that failure to obey these instructions with the utmost precision will result in failure. So my text book charges me to conduct this experiment with the greatest diligence and care; to perform it "diligently" and with "all my heart." Obeying these instructions, I shall find the way plain, the test easy, and deception will be impossible.

Again, before proceeding with my experiment, I shall doubtless do what is one of the most natural things in the world; look about me to see if there are others who have made this experiment. So, I appeal to the testimony of others. Are there any witnesses in this case? How many witnesses does it take to establish a fact? One unimpeachable witness will do it. The uncontradicted testimony of one witness will convict any man. But, testimony to establish the fact is not what I need; only to serve as the basis of an original experiment. The testimony of one is sufficient for this. It may be the testimony of a friend or of a stranger or of a hypocrite; it is for me to discover by personal experiment whether or not these important facts are as affirmed. They are so vital, if true, that I can offer no excuse for not putting them to the proof. "Too many hypocrites?" Perhaps; but that will never excuse me. It will be well for me, if I am surrounded by men and women whose lives corroborate their testimony. If I am not, it will take great earnestness and determination to carry me through; for the shores of time are strewn with the wrecks of poor souls who have allowed themselves to founder upon these rocks. And woe to the hypocrite over whom the seeking soul stumbles into hell! However, the hypocrisy of others will not render an excuse valid for me. The means of original and personal verification are at hand, and I shall be held to a strict account for the faithful and honest use of them.

I now turn to my experiment. Here I must accept the testimony of consciousness. We have seen that this testimony is valid here, if it is valid anywhere. I am as conscious of my volition to choose the will of God as I was of my volition to reject that will. Here I am on firm ground. If I cannot know this fact of consciousness, I cannot know any other fact, and my whole mental world is reduced to chaos. But, I know it just as surely as ever scientist knew a fact before his eyes; for it is before my eyes. I know that I make this choice and make it freely. As Ben Johnson said: "I know that I am free and that is the end of it." I come upon the terms laid down in the Book; I perform the experiment according to directions, and lo! I find that the experiment is a success in every particular; that every promised result has followed; that I have entered into another world; that God has become to me, through His Christ, the deepest of all realities. I proceed further; I apply this knowledge to my every day life, and it fails not once. In the hour of sorrow, of trial, of weakness, of loneliness, of loss, when all earthly things are in the ebb and flow of ceaseless change, I turn to God and find Him the one unchanging and ever abiding fact. I thus demonstrate the truth of my assumption as surely as science has demonstrated the truth of gravitation. The man who never tried it may sneer at this statement, but no man has ever put it to the proof but is ready to stake his life upon its truth. Personally, I knew that night that I was a saved boy, with a certainty that no argument or ridicule could shake; and in the darkest hours of my life,

this knowledge has been a sheet anchor to faith. In every temptation to doubt, I could lay my hand upon that hour and say: "Here I know that I met God!" A sound conversion, clearly evidenced, is worth more to the soul as proof of the reality of God than all the books against infidelity that were ever written. This knowledge is the very backbone of Christian experience. So Jesus said: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

This is the very meaning of the old and precious word, "experience." A man with an experience is a man who has arrived at knowledge by experiment. Hence, it is possible to have a theoretical faith based upon testimony, or a real faith based upon personal experiment. So, the Samaritans said to the woman: "Now, we believe, not because of thy speaking, for we have heard him ourselves, and know that this is indeed the Savior of the world." They took the testimony of this woman (and not a very good woman either), not as proof, but as the starting point of personal experiment, and hence came to certainty. This certainty is the strength of martyrdom; the martyrs knew something, knew it so well that fire could not burn it out. What was the strength of Paul's heroism? "I know whom I have believed."

There was a time when he had believed his Lord; through many years of stress and trial, he had put his faith to the test and faith had passed into indubitable certainty.

Through all the centuries from that day till this, a multitude of men and women that no man can number, in every land under the

whole heavens, from nations of every tongue and custom, out of the humanity of every social condition, from the brutalized slaves of Caesar's household and the slums of Rome, in the first century, to the most cultured specimen of the free American of the twentieth, even by men and women of the lowest debasement, this theory has been put to the test, and, never, where the conditions were fully and faithfully met—that is, where the experiment was honestly and carefully conducted—has it failed once.

What scientific theory has been put to severer tests? Where the text Book of this theory has been received, and its directions faithfully obeyed, the same results have followed; it has worked as infallibly as the law of gravitation. If there have been cases where it seemed to fail, the reason is as open as the day: the conditions were not met. To charge these failures to the theory, would be as unreasonable and as unfair as to charge against any scientific theory the failure of an experiment in the hands of one who refused to conduct the experiment according to scientific law, and stubbornly insisted upon proceeding according to his own preconceived notions. The heavens and the earth may pass, that is, the law of gravitation may fail, but the Word of the Lord is true and abides forever.

Now, does not this conform to the test of true science we laid down at the beginning? Has it not articulated with the facts of human life and explained them? Has it not met the demands of every law of human wellbeing? Has it not solved every problem of human experience? Has it not met every demand of human reason—and does not this establish the scientific accuracy of the theory?

the true reason was we did not love our neighbor as we ought, but were selfish and regardless of both God and man. We may ease our conscience by making excuses, but God will render to every man according to his works, not only the commission of evil works, but the omission of good works.

We remember reading the words of Jesus when He says: "Say not ye there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest" (John 4:35). What would He say today if He should take a trip through China, India, Japan, Africa, South America, Mexico and the islands of the sea?

We read of China's teeming millions, but oh! how little it means to so many. We live in a little sphere with only a limited knowledge of how large a crowd four hundred millions are. Should they pass in review before us, we must stand in one place for one hundred years night and day to review them. In area, China is one-tenth of the whole habitable globe, and if ever China was white unto harvest it is now. Napoleon once said of China: "There sleeps a giant. Let him sleep. When China is moved she will move the world." This awakening has come, and if Jesus tarries, many of us may live to see the truth of this prophecy. But oh! the darkness,—after these years of seclusion; nothing but the power of the Holy Ghost can cope with the situation.

India also seems to be awakening after years of slumber. In fact, it seems the whole world is groping in darkness, but seeking light, and a great responsibility rests upon the Christian church.

When we learn from statistics what is being accomplished in the average church, we feel that we have much to rejoice over in the way the Lord has used a few humble and consecrated men and women. Think of one denomination in the city of New York with 50,000 members, or rather soldiers (?), spending two million dollars for ammunition and at the close of the year can only report seven hundred additions. Think of 50,000 soldiers only able to take seven hundred from the enemy's ranks. In ordinary warfare this would be considered very poor fighting. Then think, if you will, of 7,000 churches with 7,000 preachers preaching on the average of two sermons a week, and at the end of the year unable to report one victim slain. This is certainly amazing, and shows the great need of the Church of the Nazarene with a company of warriors and a captain that never lost a battle. We have had our representatives in the foreign fields working while we were taking needed rest. This is as much our duty as any other department in our church work. When we read the following statistics, compiled by Rev. H. C. Mabee, we are led to believe that money invested in the foreign field reaps a good harvest:

A century ago nearly every country in Asia and Africa was closed to the Gospel. There were practically no missionaries. Now there are 22,000 missionaries. Then the Bible had been translated into 65 languages or dialects; now into more than 500.

Then there were contributed a few thousand dollars a year. Now, 25 million dollars.

Then there was no native ministry. Now nearly 93,000 native pastors, evangelists, etc.

Then there was no single woman missionary. Now there are over 6,000.

Then there was just a few mission schools started. Now there are 30,000 Protestant schools and colleges.

Then there were no mission presses. Now there are 160 publishing houses and mission presses and 400 Christian periodicals published on the mission field.

What Is Your Excuse?

Written by ELMER G. ANDERSON

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

"If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

HERE is a great duty required of us; to relieve suffering and save from death those that are about to be ushered into the unknown eternity. We find here the excuse for omission of duty, "Behold, we knew it not." Very often this excuse is accepted by man, and neglected duty is not recorded against us by our friends. Again, we often hear the excuse, "I forgot." These two words have no doubt expressed as many falsehoods as any two words we can think of. I might make this excuse, and there would be no one who could prove otherwise, except God, but He keeps a record of all the light we receive, and the Holy Ghost brings to our remembrance time and again neglected duty, but we excuse ourselves, and travel on to the judgment to find our excuses waiting there to condemn us.

Again, we often hear the excuse, "I thought so and so." Some will say that the heathen, if they walk in the light they have, will be saved, and therefore, do not think it necessary for themselves to pray, to give, or to go to them with the Gospel. To think that the heathen will walk in the light they may have, seems to be the height of foolishness. How many in America, with its great educational system, with the open Bible, with its thousands of preachers, and with its millions spent for religious purposes; how many, I ask, walk in the light? If men are lost for refusing to

walk in the light here, why not the so-called heathen?

But, suppose they should be saved, if they have not heard, and therefore had no opportunity to accept or reject, how will you and I answer for neglecting to do our duty? You say we will only be saved if we walk in the light. What will we answer when asked why we did not obey the command, "Go ye into all the world and preach the Gospel to every creature"? Of course, he who believes that men without Christ are not lost, and do not need a Savior; or that the Gospel of Christ is not the power of God unto salvation, and cannot save all who believe; or that the best motto is "every man for himself," and who, with Cain, asks, "Am I my brother's keeper?" or who believes we will not be accountable to God for the times, talents or money entrusted to us; or is prepared to accept the final sentence from Christ, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me"—all who are classed in the above crowd could hardly be expected to do much; but if we believe the Scripture when it says, "Be ye doers of the Word and not hearers only, deceiving your own selves," then it behooves us to be careful that we do not neglect, for, after what seems a hard-fought battle, having neglected, we shall hear the words, "Depart, I never knew you."

Again, our text says, "God ponders the heart and keeps the soul." This thought alone should make us feel our obligation. Our lives have been precious in His sight, and He has graciously kept us. "I, the Lord, search the heart." He knows whether the excuses we make be true; whether we did not know, or

Then no Protestant denomination, as such, was committed to missions excepting the Moravians. Now, every respectable denomination has its missions.

Then not a solitary mission or charitable institution. Now 400 mission hospitals and 500 orphanages and asylums.

Then Judson, Carey and Morrison had to labor from seven to ten years for a first convert. Now, there are more than two million Protestant Christians in heathen lands, besides all who have passed on.

Certainly, the above should encourage every lover of missions.

We were much surprised to read the editorial in a recent edition of a leading Chicago paper in which they urge that the Christian church discontinue giving to foreign missions until every city in the United States with a population of 10,000 or more had a hospital where

the poor and needy can receive medical attention for little or no expense. It would seem that the writer of this editorial might have chosen a thousand and one other expenditures to urge the American people to discontinue in order that these hospitals might be built. The following statistics will show how much money is being wasted with no permanent benefit and very little temporary benefit, and in many cases damning souls by the thousands. Why not urge a more temperate expenditure of some of these amounts and use the surplus for the building of hospitals, instead of using their influence against the very small amount that is given annually for missions?

Chewing gum.....	\$ 13,000,000
Patent medicine.....	80,000,000
Millinery.....	90,000,000
Tea and coffee.....	100,000,000
Confectionery.....	200,000,000
Home churches.....	250,000,000

Autos and upkeep.....	500,000,000
Jewelry.....	800,000,000
Intoxicating drinks.....	2,500,000,000

Read carefully what has been accomplished in the past one hundred years with the small amount that has been given and then read the amount expended for much that is absolutely useless, and I am sure you will agree the writer of that editorial, had he known conditions, would feel like it was time for him to get in a hole and pull the hole in after him.

We, as a church, are just getting a good foothold. A large field of opportunity lies before us, and a tremendous responsibility because of the light that we have received. We must not be satisfied until every loyal Nazarene supports the foreign work to the very limit of his ability. God is marvelously blessing our missionaries in their labors of love and sacrifice and we who remain at home must not fail to hold the ropes while they go down.

The Licensing of Preachers

By a Member of the Examining Board

HAVING been on the examining board for several years, I have had occasion to observe some difficulties in licensing and renewing the license of our unordained preachers.

On the statistical report blanks sent out by the Publishing House, the churches are instructed to renew the license of the preachers before the Assembly. The Manual says, "They may be licensed to preach according to our rules by the Church Board—for the term of one year, which license may be renewed from time to time, they having passed the required course of study." The Manual also makes provision for the examination on the course of study to be given by the District Assembly. Last year, before our District was divided, the churches reported to the Assembly 104 licensed preachers. Of this 104, about 50 attended the Assembly. Of the 50 who did attend, the examining board was able to see about 25. Of the 25, 15 actually took the examination. Now, the amazing part of it is that nearly all these preachers had received renewal of license for one year from their Church Boards before the Assembly. They had simply followed instructions, but it put the Assembly and the examining board in the middle of a bad fix. According to the Manual, the Church Board has no authority to renew a license, unless the licentiate has passed a satisfactory examination on the required course of study. But what can the Assembly or the examining board do when he has already been granted a renewal before he even comes to the Assembly? Matters are made worse when he doesn't even come to the Assembly. The situation becomes more complicated when one of the General Superintendents rules that a license to preach or a renewal expires with the close of the District Assembly. There seems to be a misunderstanding somewhere.

It appears to us that the trouble is not with the ruling of the General Superintendent, nor with the Church Boards, nor with the District Assembly, but the difficulty arises in allowing the District Assembly to conduct the examinations on which the renewal of the license is conditioned, and permitting the Church Board to renew the license. This seems to be an unfortunate arrangement, and the situation becomes more complicated when the Church Boards undertake to renew these licenses before the Assembly convenes.

If the Church Board is to be allowed to grant and renew the license, it should also be permitted to conduct the examination on which the renewal of the license is conditioned. If

the Church Board, as a rule, is incompetent to conduct the examinations on the required course of study, then for the same reason, it should not be allowed to grant and renew the license. We should be consistent. If the Church Board should have the authority to license and renew the license of preachers, it ought also, for the same reason, have the authority to ordain and recognize the orders of elders. If the ordination and recognition of elders is a matter for the ministry to attend to, then for the same reason the licensing of preachers should be mainly the work of the ministry, that is, if the licensed preacher is a part of God's ministry.

Would it not be best for us to deal with the licensed preacher similarly as we deal with those who wish evangelistic commission or

elder's orders? Should they not be licensed by the District Assembly on recommendation by the Church Board? This would eliminate all this conflict between the District Assemblies and the Church Boards. It would encourage all the licensed preachers to attend the Assembly. It would give the licensed preacher more prestige, for a license from the District Assembly would be worth more than a license from a local church. It would impress the licensed preacher with the necessity of taking the course of study.

We think also that our licensed preachers in charge of churches as settled pastors, and our commissioned evangelists, should have the authority to solemnize matrimony and administer the sacraments of the Lord's Supper and baptism. In our pioneer work some of our most successful pastors and evangelists are licensed preachers. How humiliating it is for a pastor or an evangelist to conduct a successful revival and when the converts want to be baptized have to send for some other minister to do the work; again, when perhaps some of his own members desire to be married, have to go to a preacher of some other denomination. And nearly every preacher of other churches has this authority.

We also think it would be all right to ordain our aged or infirm preachers, who are exempt from taking the course of study, provided they have served at least four years as licensed preachers. Would it not be well for the different District Assemblies to offer a memorial to the General Assembly for a revision of the Manual to read something similar to the following:

"When there are those among us who feel thus called of God, and their call is evidenced by grace, gifts and usefulness, after recommendation by the pastor and proper examination by a committee appointed by the Church Board, as to their experience, validity of their call and fitness for the work, and their clear comprehension of the doctrine and usage of the church, the Church Board of the church to which they belong may recommend them to the District Assembly for license to preach for the term of one year, which license may be renewed from time to time, they having passed the required course of study, and their Church Boards having recommended them for such renewal.

"A licensed preacher elected by a regularly constituted church as its pastor, may administer the sacraments of the Lord's Supper and baptism and solemnize matrimony, during the tenure of his office as pastor. (Cont'd p. 16

Murmur Not

EDWARD G. WILLYAMS

Shall I murmur; shall I murmur
When the tempest o'er me goes;
When the darkness is the deepest
And my path's beset by foes?
Shall I then cry out, complaining?
Shall I listen to my fears?
Shall I take my eyes off Jesus
Who hath kept through joy and tears?

Shall I murmur when good fortune
Comes to some and not to me;
While my way is hard and rugged
Others live in luxury?
When folks fail to understand me
And my name is scorning speak;
Shall I then return the evil?
Shall I not God's refuge seek?

When my burdened soul grows weary
Of the toll along the way;
When the path is rough and dreary;
When folks say "It does not pay";
Shall I then yield to the tempter
And begin to doubt and scold,
And forget that Christ my Savior
Can deliver us of old?

Hush, my soul! Look up! Take courage!
Trust in God whate'er betide.
Yield to Him a full surrender;
Let Him be thy Friend and Guide.
Murmur not though great the trial;
Know full well 'twill not be long;
Just beyond this short life's border
We may join the victor's throng.

Murmur not, true heart! Be trustful!
Soon will cease confusion's strife;
Soon we'll be with Him forever;
He who gives eternal life.
Shout, ye ransomed! Never falter!
Fight the fight of faith, and win!
Earnest, gentle, patient, loving;
Eternal victor over sin.

Cliftondale, N. Y.

Mother and Little Ones

Cripple Tom

In one of the deplorably miserable East London homes, in a dark, wretched room at the top of a house, lay a crippled boy. He had lain there for over two years, greatly neglected and comparatively unknown. When quite young his parents had died, leaving him to the mercy of an aged relative, whom he called "Granny."

His mother had taught him to read and write, and sometimes, on a snowy night, the lad had crept into the mission hall merely for the sake of getting warm. Numb with cold, and weary in body, he took little heed of what he had heard on those nights; but, lying alone day after day there came into his mind the memory of it, and by degrees he was possessed with a great longing to know more about the things of God, and to have a Bible of his own. He knew that it was from the Bible that the speakers had gathered their knowledge, and that was all.

One day, up the creaking stairs came a noisy, boisterous Jack Lee, the only friend the cripple had in the world. "Hurrah! hurrah! Got a new box. Off north tomorrow! Come to say good-bye, Tom," he cried, all excitement, seating himself on the bed, and wiping the perspiration from his brow. "But I've got a real beauty present for you, my lad," taking from his pocket something wrapped in a greasy bit of brown paper.

"A bright, new shilling for you, Tom. And you're not to spend it till yer wants suffin real particular."

"Oh, Jack, you are good, but I want something now very, very particular."

"Yer do? What's he?"

"I want a Bible."

"A Bible! well I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and months to save it in coppers."

"Don't be angry, dear Jack," cried the crippled boy, "you're going away, and I shall be lonelier than ever, and oh, I do so want a Bible. Please get it, Jack—now—this very evening at Fisher's, before the shop closes."

"Fisher has 'em at a shilling, fer I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Jack complied very ungraciously, and descended the stairs less rapidly than he had mounted them. But he got over his disappointment before he returned with a beautiful shilling Bible. "Fisher says I couldn't leave you a better friend, Tom, and he declares the shilling couldn't be 'vested better; and says he: 'It may be worth a thousand pounds to the lad.' So 'pears there's suffin we ought to know about."

Tom's joy and gratitude were unbounded. "I know it, Jack, I know it!" hugging the book to his breast. "I'm happy now. Oh, how kind you were to save that shilling!"

The lads never met again; but if the honest errand boy could only have known what a precious treasure that Holy Book became to his crippled friend, he would have been amply rewarded for the sacrifice he had made to save the shilling. After a month's hard reading, Cripple Tom knew more about his Bible than many who have professed to study it for twenty years. He learned the way of salvation, his only teacher being the Holy Spirit; he learned also that obedience to God's will meant helping to save others.

"It won't do to keep all this blessed news to myself," he said; so he thought and thought, until at last a simple, but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote out different texts, and then dropped them into the noisy street below, directed.

This service of love, faithfully rendered went on for some weeks, when one evening he heard a strange footstep and immediately

afterward a tall, well dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly.

"Yes," said Tom, brightening up.

"Have yer heard as someone has got hold of one?"

"Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?"

"I can believe in God's work doing anything, sir," said the lad, humbly.

"And I am come," said the gentleman, "to thank you personally."

"Not me, sir! I only does the writin'; He does the blessin'."

"And you are happy in this work for Christ?" said the visitor.

"Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him, to tell Him that as soon as I know'd about Him I did all I could, to serve Him?"

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found out who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determine to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face.

"It's too much, sir," he said, "altogether too much."

"Tell me how you managed to get the paper to start it, my lad?"

"That warn't hard, sir. I jest had a talk with Granny, and offered to give up my ha' porth o' milk she gives me most days if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents and money, and do little or nothing for Him."

"They don't know Him, sir. Knowin' is lovin', and lovin' is doin'." It ain't love without."

"You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of these homes for cripple lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing? I could get you into one, not far from my home, if you liked, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered:

"Thank'ee, sir; I've heard tell of 'em afore, but I ain't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather be a-lookin' at Him, and carryin' on this 'ere work till He comes to fetch me."

"Now, before I go, I want you to pray aloud for me," and as he made the request the strong man knelt down by the dying boy's bedside. The lad trembled at having to do such a thing, but when he saw that he bowed form and heard that half-stifled sob, he knew he ought to comply with the request.

There was a seraphic light on the poor, pale, upturned face, as he said in a tone of the deepest reverence: "Lord Jesus, I know You're a-listenin', and I'm much obliged to You for sendin' this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not havin' worked for Thee enough in the past days. Will You help him to see to it that there's nothin' left undone in the comin' days, and please, Lord, make him go straight away and tell them other rich men that they don't know Thee if they aren't a-workin' for Thee. And I'm

grateful to You, Jesus, for all the paper and the food that's a comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for Thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for Thy name's sake." "Amen," said the deep-toned voice.

Then the gentleman rose and said farewell. Before leaving London he made every arrangement for the lad to be cared for, and then with a gladder heart he went back to his beautiful country home and lived for Christ.

News of the dying lad reached them from time to time through the Bible woman, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad "had gone to be with Jesus."—Exchange.

Just a Little "Thank You"

"Mary, what did you mean by saying 'thank you' when your knife fell down and nearly cut your foot off?" asked Eunice Fort as Mary Strong folded up her knife and put it into its case.

"Did I say 'thank you' aloud, sure enough?" Mary asked in surprise.

"Why, yes, as you bent over and picked it up I heard you say 'thank you,' and I wondered to whom you were thankful and for what you were thankful. You were saying something else, but I could not make it out."

Mary blushed. "Eunice, I will tell you, if you promise not to laugh at me."

"Of course, I won't, -Mary."

"Well, I was just thanking God for not letting the knife hurt me. I always think He is near us, and acts as a real live friend would do if He were about. You see? I carelessly let the knife fall. He carefully directed the falling so as to miss my foot that was near."

"Mary, do you always do that?"

"Why, yes, Eunice, unless I forget, and then I am shamed of myself and as soon as I think of it I thank Him for it."

The Woman in Fault

Two women walked the avenue side by side. Another woman at whom society pointed its accusing finger met them in the way. The elder woman stopped, extended her hand, grasped the reluctant and shrinking hand of the other with unfeigned interest. A word, a vanishing down the street.

The younger woman, says the observer, did not look at all happy. "I don't see why you want to stop for her," she objected, "everybody's talking about her, you know."

"As a member of her church, I feel a little responsible," said the other quietly. "She isn't bad, you know, she's just been silly and indiscreet. But if some one doesn't help her now, why she may"—Her pause, said the observer, was significant.

This reads good. But suppose the woman had been worse than "silly," would it have been reprehensible for this Christian woman to stop, to give a hand, to wish the other woman a good day and a good tomorrow? What was the example of Jesus? Or does not that example go any longer in an age, a church, a Christianity like ours? Yes, this is the very day in which to rescue the erring by the stretching out of a sister's hand.—Exchange.

Governor Talbot, of Massachusetts, was elected upon the saying of General Swift, of that state, who told the convention, "I nominate a man for governor of the State of Massachusetts, who, when he was a farmer's boy, hoed to the end of the row." It became a cry all through the State, "He hoed to the end of the row!" The weeds were all down, even beyond the last hill of corn. There was nothing left in the field to compete with the potatoes or corn. He hoed to the end of the row. When they found that that was his characteristic, and recognized the truthful application of the proverb, he was elected by one of the greatest majorities that was ever given to a governor in Massachusetts.—Herald and Presbyter.

THE WORK AND THE WORKERS

ANNUAL MEETING OF GENERAL MISSIONARY BOARD

The annual meeting of the General Missionary Board of the Pentecostal Church of the Nazarene will convene at Missionary Headquarters, 2109 Troost Ave., Kansas City, Mo., at 2 p. m., Thursday, Oct. 22, 1914. It is important that every member of the Board be present.

CHAS. A. McCONNELL, Pres.
HERBERT HUNT, Rec. Sec.

Announcements

SAN ANTONIO DISTRICT—The Advisory Board set the minimum of the salary of our District Superintendent at 50 cents per member. Many of our churches are far behind, and the year is near the close. Brother pastor, please look into this matter at once, and do your best to raise every dollar of this. At the best, it will be a very meager support. We must take care of our District Superintendent, or not bind men down with that office. Let's come up to Assembly with clean records along all lines. God has blessed us with good revivals, let us honor Him with our substance.—J. W. BOST, Dist. Treas.

NEW ADDRESS—My new address is 8234 Emerald Avenue, Chicago, Ill.—V. E. CLARK.

NOTICE—At a meeting of the Ministerial Relief Board, of the New England District, held in Providence, R. I., May 1st, it was voted that every church on the District take an offering for this fund on the second Sunday in October. All pastors on the District are requested to co-operate in this with the Board and remit the amount of their offerings to Rev. G. G. Edwards, East Warcham, Mass.—O. L. W. BROWN, Sec.

OPEN DATE—Through the kindness of the brethren of North Dakota, with whom I am engaged for fall and winter work, I have been permitted to stay South until after our Assembly, which meets November 4th to 8th, which gives me the time from September 27th to November 1st open. I should be glad to give the time to some churches in the South.—J. E. BATES, Peniel, Texas.

NEW ADDRESS—My present address is No. 42 South Avenue, Fishkill-on-the-Hudson, New York. I will be with the Bedford Avenue church, Rev. John Caldwell, pastor, Brooklyn, N. Y., from September 20th to October 5th.—F. H. NEAL.

RECOMMENDATION—Rev. W. H. Parker, of 275 North Western Avenue, Dayton, Ohio, formerly of the Methodist church, has recently cast his lot with the Nazarenes. Brother Parker comes to us, not waiting for a job, but feeling God has led and will open the way for him. He has had several years' experience as pastor and evangelist, and the Lord has blessed his ministry. He is open for work, either as a pastor or evangelist. I hereby recommend him to the fellowship of our people.—JAMES W. SNIORT, Pastor.

ARKANSAS DISTRICT EXAMINATIONS—Examinations of preachers of the Arkansas District will be at Cabot, Ark., October 6th. Let all those who are subject to examination be on hand the 6th, at 2 p. m. This is very important. No time will be had for examinations after the Assembly opens.—JOS. N. SPEAKES, Secretary Board of Examiners.

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Donalsonville, Ga.

NEW ENGLAND DISTRICT—The fall meeting of the New England Deaconess Association will be held with our Fitchburg, Mass., church, on October 6th. First service at 10:30 a. m. Trains leave Boston, north station, Fitchburg division, at 8:00, 9:35 and 11:30 a. m. We urge all Deaconesses going from Boston to get the 9:35 train. It will be of advantage if we all travel together, as a mileage may be used saving considerable on the fare, which is \$1.14 each way.—MRS. CORA M. HUDSON.

EASTERN OKLAHOMA DISTRICT—Having failed to perfect arrangements for the District camp-meeting at McAllister, we have arranged for the same to be held at Henryetta, just preceding the District Assembly, beginning Friday night before the fourth Sunday in October, continuing until the Assembly, which convenes Wednesday, November 4th. Let all the preachers arrange their work so they may attend, and especially those who are to take examinations in the course of study. Let each pastor hold his annual business meeting as soon as possible, and send his church report in to the secretary, E. C. Cain, Durant, Okla. Also let all new churches report name, pastor, and membership, to E. C. Cain.—D. H. HUMPHREY, Dist. Supt.

EASTERN OKLAHOMA DISTRICT—All desiring examination in the course of study should be at the seat of the Assembly, at Henryetta, Okla., on Monday evening, November 2d. Five of the eight daily trains running into Henryetta arrive too late in the day, and all examinations must be completed before the opening session of the Assembly.—L. F. CASSLER, Chairman.

EVANGELISTIC—I am entering the evangelistic field for another year. Any one desiring my assistance may write me at Donalsonville, Ga. My field of labor will be Georgia and Florida and adjoining territory, meetings to be held on full Gospel lines for the salvation of sinners and the sanctification of believers. My wife is a good musician, and will aid me whenever her services are needed.—S. M. STAFFORD.

District News

ALBERTA

At our Alberta District Assembly, held in July, a recommendation was made to the general superintendents that Manitoba and Saskatchewan be formed into a district of our church. Rev. C. A. Thompson, of Regina, Sask., was appointed District Superintendent by the general superintendents. This new district will be a mission district, as in Alberta, until such time as the General Assembly shall see fit to take Canada off the foreign field. Work moving along nicely in Alberta. Special times of ingathering at present, both at Calgary and Red Deer. Other points also enjoying much divine favor. Yours in the work,
W. B. TAIT.

NEW ENGLAND PREACHERS' MEETING

Remember the Deaconess-Preachers meeting, October 6th and 7th, at Fitchburg, Mass. On Wednesday, Rev. W. G. Schurman will bring a paper on, "Some Things That Would Improve Our District." Evangelist Fred St. Clair, of Berkeley, Cal., who is to conduct a series of meetings with the church, will preach both Tuesday and Wednesday nights. Let the brethren come prepared to remain over one or both nights. The church is making ample provision to care for you.
C. P. LANPHER, Sec.

WISCONSIN DISTRICT ASSEMBLY

The second annual Assembly of the Wisconsin District has passed into history. Surely God is with this new District.

One year ago, when God put it on the hearts of a few to claim this great state for holiness, there was one church organization and eight members. Today, at the close of the first Assembly year, we start out with six fully organized churches.

The Assembly opened Friday, September 17th, at 9 a. m., with Dr. P. F. Bresee, our beloved senior General Superintendent in the chair. From the beginning the presence of the Lord was manifest. In the opening devotional service we were all with one accord.

The business sessions were in the morning, with preaching in the afternoon, and great evangelistic services at night. Friday afternoon, Rev. I. G. Martin, pastor of our church in Chicago, with his assistant, Rev. A. G. Crockett, were with us, Brother Martin bringing us a very helpful and en-

Our Catechism

We have a most excellent Catechism, prepared by Dr. E. F. Walker. It is just the thing for use in Sunday schools and young people's meetings, as well as in the home. Every Pentecostal-Nazarene should learn this Catechism, and thus get a clear conception of the doctrines we teach.

It is printed on ledger paper and bound in cloth-lined cover.

Single copy ----- 5 Cents
Twelve copies ----- 50 Cents
One hundred copies ----- \$3.50
(25 or more sold at the 100 rate)

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couraging message. In the evening, Dr. Bresee preached on the axioms of holiness.

Following devotional services Saturday morning, Dr. Bresee gave a very helpful and instructive talk to the young preachers of the District, after which the election of District Superintendent was in order. Rev. F. J. Thomas succeeded himself by a unanimous vote. The reports of the pastors were then read, which were a great inspiration to the Assembly, showing their noble, self-sacrificing labors. To quote Dr. Bresee, we are here, not because we are wanted, but because we are needed.

The Rev. D. D. Tower brought the message of the afternoon, followed by Rev. W. G. Hammer, who delivered a stirring sermon in the evening.

Sunday, September 20th, the closing day of the Assembly, was indeed a feast of good things, opening at 9:30 a. m. with an old-fashioned love feast, followed with a sermon from Romans 15:29, by our beloved Dr. Bresee, who took us with Paul on his journey from the Damascus road to Rome.

At 2:30 L. W. Blackman and W. J. Bennet were ordained. This was indeed an impressive service. Dr. Bresee then preached on the peculiar temptations of the sanctified.

The closing of this great Assembly was preceded by a street march, which drew hundreds to the tent. The Rev. F. J. Thomas then brought the closing message, and there were seekers at the altar, for which we praise God and press on. Let the saints pray for this pioneer District!

D. CECIL WHITE, Dist. Sec.

WISCONSIN

Our District Assembly has been held, and we are off on the run for another year for God and the church. I leave it for the secretary to report the Assembly in full, making only a few passing remarks. It was a great Assembly for the manifest presence of God. Until a month ago we did not know where we could hold it. Our District is small; the membership of the churches few. God opened up this city of Racine, the second in population in the state. We came with our tent and opened a few days before the Assembly. When the

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ARTHUR F. INGLER, Editor.
WM. T. KIRKPATRICK, Contributing Editor.

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Forty-three Days a Refugee

By General Superintendent Reynolds

The readers of THE HERALD OF HOLINESS have doubtless kept track of the writer up to the time of his sailing from Capetown, South Africa, July 27th.

The weather and sea were so rough on the night of July 27th, the captain of our steamer, "Gertrude Wormann," did not put to sea till daylight of the 28th. The sea and weather continued rough for about three days. We made the port of Luderitzbusht July 31st, and anchored in the Swakopurund port; took on valuable cargo and passengers on Sunday, August 1st, and put to sea, as we supposed to continue our course north across the Equator to Las Palmas, and change there for St. Vincent, where I should have connected for Brava. But on Monday morning we were informed that war was waging in Europe, and the German Shipping Company had instructed our captain to protect his ship and passengers and valuable cargo by making some port in Brazil, as the Republic was neutral.

The course of the steamer was almost west, keeping on Lat. 23, south, nearly all of the time. From August 3d to 5th we were corralling a number of other German steamers mostly cargo boats in the vicinity of Longitude 4, all the time keeping a watch for the British armored cruisers, to dodge them. From this point we kept westward till the night of August 16th, when we ran into a small Brazilian port, about sixty miles south of Rio de Janeiro, Brazil. Here we remained till the Wednesday following, when we were much relieved from the long suspense by a pilot coming on board and taking our steamer along the coast within the three-mile limit, to Rio de Janeiro.

We were detained for a day on the steamer "Gertrude Wormann," for fumigation, as the little port we ran into for shelter proved to be a black-plague quarantine port. However, as soon as we could get ashore, we got in touch with the American Consul General, also a British Consul, both of whom advised the writer, owing to the European war conditions, and the presence of German war cruisers harrassing the British commerce, to take a steamer for Liverpool, rather than to try to go direct to New York, or to stop at Cape Verde Islands. The British admiralty were making special effort to see their mail steamers safely through to Liverpool, and doubtless would be better able to offer protection, than if I went on a freighter

direct to New York, or if I stopped off to visit the island of Brava.

The "Oriana," a Pacific mail steamer, arrived from the south five days late, stopping only five hours, and we were off to run the gauntlet of over 6,500 miles, covering the distance in nineteen days and nights, every hour of which was an hour of unavoidable and uncontrollable suspense, not knowing what moment a German cruiser might demand our surrender, put us aboard of some German ship, and convey us to some foreign port, for how long no one knows, and sink the steamer. Or there might be the possibility of being blown up by a stray mine from the northern sea, or in our haste to keep from the enemy we might rush upon an unseen rock, or there was the possibility of being wrecked by storm or misled on to some treacherous reefs, as we came near doing the morning of September 9th as we were trying to make the port of Orporto, about daylight. A dense fog had settled down upon us suddenly, and but for the excited and frantic alarm given by some fishermen we might have suffered the fate of a sister ship, only a month ago in the same locality. I said "but for the fishermen"; but, the writer believes, that if it had not been that the Lord kept the ship, the watchman and the fishermen would have been in vain.

The last few days were what might be called rough, but the God that "measures the waters in the hollow of His hand," brought us to our "desired haven," after forty-three days, in safety, and aside from weariness, in health, and feeling like the author of the 148th Psalm when he penned those words of praise.

Below is a prospective slate, up to the meeting of the General Board, October 22d:

September 14-19—Parkhead.
September 20-23—South Edinburgh.
September 24—Uddingston.
September 25-26—Ardrossan.
September 27—Perth.
September 28-29—Forfar.
September 30—Paisley.
October 1-2—Whifflet.
October 3-4—Parkhead.
October 5—Morely.
October 6—Manchester.
October 7—Liverpool, via Baltic.
October 13-14—Due in New York.
October 22—General Missionary Board.

Address, until October 5th, care Rev. GEORGE SHARPE, No. 1 West Terrace, Kelvinside, Glasgow.

General Superintendent came we had twenty-six members pledged to join our church. And this church entertained the District Assembly, it having been placed here before there was a church organized. Great crowds attended the Assembly. The large tent was not able to contain them all. On the last night about 200 were on the outside. The advice and practical remarks of Gen. Supt. P. F. Breese were appreciated by all of us, and the quiet, humble walk of his precious wife was an ointment to the soul. May God spare this couple to us for years to come! Pray for us up here on this District; our works are so new that every pastor and the District Superintendent has found it necessary to do secular work to help pay expenses, which takes some time from the field, but every one is returning to the field with the determination to win it for God and organized holiness or die in the harness. God bless our heroic preachers!

F. J. THOMAS, Dist. Supt.

TENNESSEE

Our annual District Assembly meets in Sparta, White County, Tenn., October 14th to 18th. Let all the pastors have their reports complete before they leave their charges, and especially see that all the money for missions is sent in to the District Missionary Treasurer, R. B. Mitchum, 315 Printer's Alley, Nashville, by September 28th.

All pastors are called to meet with the District Advisory Board, in Sparta, October 12th. Matters of importance are to be considered.

All preachers who expect to take work next

year, and the candidates for examinations, together with the Board of Examination, are called to meet in the Nazarene church, in Sparta, October 13th, at 10 a. m.

There will be a great holiness rally on Tuesday night preceding the Assembly. Let all the preachers, deaconesses, Sunday school superintendents, delegates, and friends of the work be present from the opening service to the close, Sunday night.

Rev. W. C. Wilson, of California, on account of the illness of Dr. Walker, will hold the Assembly for us. While we regret the illness and absence of our dear brother, Gen. Supt. E. F. Walker, let no one despair, for Brother Wilson, whom I know personally, is a successful and noted evangelist, and will do us boys much good. Let's all pray for him and the Assembly that it may be the greatest time of salvation and the best Assembly we have ever had, also that Dr. Walker may soon be able to resume his labors of love. Brother Wilson will preach for us every night during the Assembly.

J. A. CHENAULT.

MISSISSIPPI

I have been in a fine meeting in Duma, then I came to Liberty Hill (Water Valley), where we had a fine meeting. Rev. W. P. Jay, our district evangelist, was with me, and did some effective preaching. We organized a church of seventeen members of the best people in the community. We secured two students for our district school at Millport, Ala. We are doing our best down on this coast to establish the work.

Let all who are coming to the District Assembly,

at Houston, November 4th, be on hand on the 3d. Houston is on the M. J. & K. C. railway, and also the M. & O. railway. Drop a card to Mrs. I. D. Farmer not later than October 28th, stating how many preachers and delegates are coming from your place, and whether men or women, so that places may be secured for your entertainment. Let all have their reports ready, and bring an offering to help defray expenses of the Assembly.

I. D. FARMER, Dist. Supt.

DAKOTAS-MONTANA

After the District Assembly of the Dakotas-Montana District, which was held at Surrey, N. D., Brother Arthur F. Ingler and writer boarded the train for Downsville, Wis., for a two weeks' meeting with Rev. D. D. Tower, pastor of our church at Forest Center. We commenced that meeting on Sunday morning, August 2d. Here was a hard battle, but the Lord kept us sweet through it all. Brother Ingler did the singing and I did the preaching. The Lord commenced to work, and folks got dug up; we had quite a good little meeting before the two weeks were through. The Lord has the record.

Our next jump was down to Sherburn, Minn., a few days, to look over the ground where we had a little band once. So many of them had moved away only a few were left. These are looking up and forward to better days; for a good, old-fashioned revival to come to town.

From there we went to Montevideo, Minn., to meet Rev. Elmer Cordell for the first time, though we had much correspondence. (He lives out twelve miles, in a little inland town called Lac-que-parle, where we held a week's meeting with him.) Sorry we couldn't stay longer, as the people were coming good when we had to close. This brother is looking forward to our church.

Our next trip was home for a few days. Sunday, September 5th, we visited Norma, N. D., and Pleasant View classes, and preached three times. We found them in good spirit. Brother Oleson, one of our local preachers, is supplying those points until we can get a regular pastor. This brother is surely doing fine. He runs the hotel at Norma, and is editor of the local paper. He preaches three times on Sunday, and makes a drive of twenty-four miles to do it. It keeps him quite busy.

I am at present writing twelve miles in the country from Fairmont, Minn., among the Free Mission church people. We are expecting great things from our God in the next few days. This is surely a hungry people; mostly young folks.

I have just received a letter from Rev. O. K. Jensen, one of our local preachers, of Homestead, Mont., who reports blessed victory in his meetings. They are building a church now, and expect to have it ready to move into in about a month. The Lord bless that brother and his precious wife, who have faithfully labored to see things come to pass!

Brother Martin, of Fergus Falls, is reporting victory in his church. They have rented a hall down in the heart of the city. We expect to hear of great things coming to pass now soon. They are in position to stir things.

Brother John Nolte, of Mount Vernon, S. D., reports victory with his church. Brother Nolte and his people are also building a fine little church. The foundation is in, and the lumber on the ground.

The work is prospering all over the District. Most of the churches are planning great revivals for this winter.

Just a word about our young folks going to Olivet, Ill., Holiness School. There are nine going from Surrey, N. D., five already there, and four more will follow soon. We urge all our pastors over the District to get the young folks into our schools. Will we work to that end?

LYMAN BROUGH, Dist. Supt.

ALABAMA

After closing Beulah Heights Nazarene camp, Brother Covington and I came to Vardman, Miss., for a tent meeting. On the outset we had a pull. Then Brother Covington took sick the first day of the meeting, and was in bed one week, but we kept pulling on, and God was blessing the people. There has been considerable opposition to holiness here, but the prejudice is giving way, and I feel that the chances are good for a strong Nazarene work here in the near future. We have had, so some of the citizens say, the best meeting that has ever been held in Vardman. Great crowds have attended at night, and on Sundays. Last Sunday night the altar was well filled, and there were ten professions. We had a great victory. The pastor

of one of the churches got in a rage at the depot the other morning, and it began to look like I was going to get a "licking" because I had been preaching that we must keep the Commandments. He said he did not keep them, and also said that I did not keep them. Baptists and Methodists are getting the blessing here. Our singing has been fine. Many of the very best citizens have become much interested in the cause of holiness. In a few days I shall return to the Alabama District to arrange matters for our Assembly, which convenes at Millport, Ala. Should any of our churches or pastors up North, or in the Northwest, like to have me hold some meetings this winter, I would be glad to hear from them. This has been one of the best years of my life. Alabama District has made splendid progress this year on most all lines. The membership has increased quite a bit. Our Nazarene Academy and Bible Institute, at Millport, Ala., is starting off well. Rev. C. C. Driver is pushing things along school lines. God bless the HERALD of HOLINESS! It is the best paper on the field. Dr. Haynes is a fine editor, and May God spare him to us for many years yet is my prayer.

C. H. LANCASTER, Jasper, Ala.

MISSOURI

I am just home from Dexter, Mo., where we organized a fine body of people into the Pentecostal Church of the Nazarene; sixty charter members. Plans are started to build a nice church building. Rev. L. Hibner pitched his tent at Dexter the 18th of July and pulled it down the 21st of September. Brother Hibner is a man who preaches with unction and power. Any one wanting a meeting will make no mistake in calling him, for he won't run away when the battle gets hot, but stays until victory comes. The writer was with him the last three weeks at Dexter. The first Sunday I was there twenty-six were sanctified. It was a real Pentecost. My last meeting before the Dexter meeting was at Sumner, Mo., with Brother and Sister Geitz. When it comes to singing, they know how to pull the glory down; and when it comes to preaching, Brother Geitz knows how to deliver the Word. We have organized five new churches on the Missouri District this year. I leave tomorrow to make my final visits to my churches, then home for our Assembly, which will be held October 14th to 18th. We expect everybody there the night of the 18th for special service.

J. L. Cox, Dist. Supt.

PITTSBURGH

The District campmeeting was a success, for souls were saved and believers were sanctified wholly, and I consider a meeting a success where souls find God.

Quite a number of our preachers from the eastern part of the District were present and preached. I never heard our pastors preach quite so well. The Lord seemed to give them special anointings for the work.

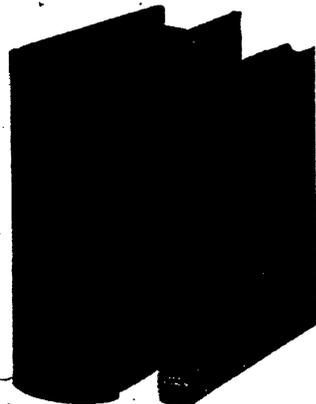
Brothers John Gould, Norris, Miller, Wordsworth, Martin, Doverspike, Douglas, Sloan, and the District Superintendent were the workers present. We all got blessed good, and the Lord gave the increase.

We had two missionary meetings. Brother Bush, from Africa, gave us a blessed talk on the work in that needy field. He worked with the Methodist Episcopal church while in Africa, but gave a good account of our work in that field. He stated that we had the best missionaries there, and that we should rally to their support.

But the best wine came at the last of the feast. Sister Staples, our missionary to Japan, with Brother Happyriver, our little Japanese preacher, gave us a meeting that will not soon be forgotten. It was the last Sunday afternoon. The people turned out well. I might say here that while it was a District campmeeting of the Pentecostal Church of the Nazarene, our crowd we preached to was but few from our own church. The Lord blessed these missionaries as they told the story of the cross. Brother Happyriver said in his address, "God had depended on the American people to take this Gospel to the ends of the earth, but because we had been so slow God was sending the ends of the earth to America to get this gospel and carry it back to their brethren." God owned the message of Sister Staples in a marked way. The people gladly gave of their means. I think all told she got and will get nearly \$100. These two missionaries have met with success here in the East. It does our people much good to meet our missionaries.

I was called to East Liverpool, Ohio, to meet the church board and arrange for a pastor, as Brother

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25 And Mē-thy'sē-lah lived an hū seven years; and begat 'Lā-mech.
26 And Mē-thy'sē-lah lived after

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Martin had received a call to the Kansas District, and had accepted it. We have called, but so far no one has answered. I think we will be able to tell you before long who the pastor will be. The church here has had a good growth during Brother Martin's pastorate. We preached September 20th and five were at the altar. This church is to be one of our strongest churches, and will be the largest on the District within a short time. They are not only having seekers and finders, but they take them into the church. You will hear from this church in a short time.

Our next stop was at Dyesville, Ohio. Here we found a neat little church building on the top of a beautiful hill. The people had gathered to dedicate the new building to the "true and living God." The weather was fine and the crowds good. When we dedicated the house to God, we could truly say with Solomon, "The fire came down from heaven," and "the glory of the Lord filled the house." The people wept and shouted for the joy of the Lord had filled the place. The pastor, Rev. Lot Willis, is a fine young man, with the qualities of a preacher. He has his people with him. We took in some fine members at the close of the dedication.

At present we are at home for a little rest, and a visit with the Chicago Central District Assembly. The Nazarenes have a swing of victory that is hard to duplicate. The Assembly is moving off nicely. Great things are in store for these people if they keep blessed.

N. B. HERRELL, Dist. Supt.

General Church News

DEDICATION OF POINT ROCK (OHIO) CHURCH

About two years ago the Point Rock Pentecostal Church of the Nazarene was organized, with sixteen members. Having no church building, we met for worship in a small country school house. As all the members of the church are poor in this world's goods, we hesitated to attempt to build, but believing God would supply all our needs, we determined to build a house for the Lord. As we prayed, gave, and labored, the Lord helped and blessed us so that we have a neat, well-built, well-lighted building, with a debt of only about \$80. Thank God! Our membership has increased to

about thirty. Ever since we began meeting in the new church the blessings of the Lord have been upon us. September 11th to 13th we had a three-days' meeting and dedication. Some of the saints from other communities came in and praised the Lord with us. Sunday, September 13th, was a blessed day. In the morning we had testimony service, followed by a sermon by the pastor, Rev. Lot C. Wills. In the afternoon the dedication exercises were conducted by District Superintendent Herrell, at the close of which four adults united with the church. At night Rev. Herrell preached a blessed sermon, and the meeting closed with shouts of praise and victory. We feel like singing, "Praise God from whom all blessings flow." —H. O. LYTLE.

MANSFIELD, ARK.

We started in at Waldron, Ark., August 17th, stayed two weeks and saw about forty-five souls pray through. The people say it was the best meeting for years; people settled old grievances and hugged one another and settled it for time and eternity. The devil has tried for years to destroy the Waldron work, but, thank God! there are some there who know how to say no to the devil, and yes to God.—F. R. MORGAN, Pastor.

PONCA CITY, OKLA.

We are rounding in a great year for the Lord. We have been the pastor at Ponca City for over two years, and the Lord has blessed us from the first. The church has prospered on all lines. The last week has been one of special blessings; we have had three prayer meetings during the week, and there have been souls saved at every meeting. Last Sunday was a great day in the church. God came in such melting power that we didn't get even to take our text to preach. There was wave after wave of divine power over the people. Men and women stood up and laughed and cried and walked the floor and shouted the praises of God. Ponca City church is on the move.—J. I. HILL, Pastor.

OFF FOR PERU

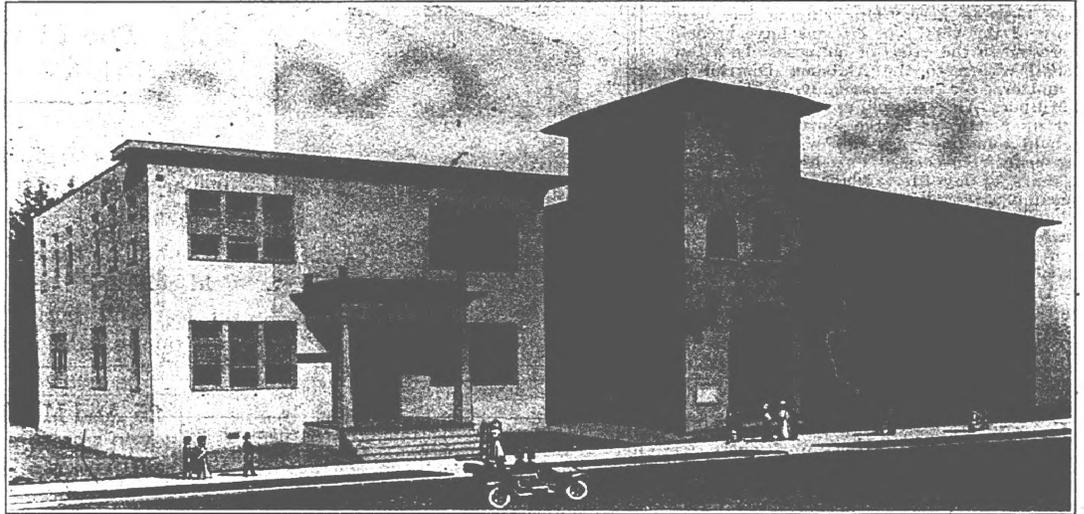
Thanks be to God, who has answered prayer and opened the way for us to go on to Peru! We sail today on the steamship "Peru." Pray for us, that the Lord may give us a safe journey, and the salvation of souls when we get on the field. Our address will be Pacasmayo, Peru, South America. —MR. AND MRS. ROGER S. WINANS.

San Diego, Cal., Pentecostal Church of the Nazarene

THE San Diego church was organized by J. W. Goodwin, in September, 1907, at the conclusion of a tent meeting. Following him, Percy Girvin served as pastor; then, for eight months, Harry J. Elliott supplied. Alpin M. Bowes was called as pastor the first of November, 1909. The church had at that time fifty-five members, and worshiped in a little frame building on a leased lot. In 1910, a lot 100 feet square, near the center of the city, was given to the church, by Mrs. J. C. Frisbie, and the little building was moved to it.

The growing concern of the parents for the protection of their children from the skepticism and worldliness of the public school providentially developed into the establishment of a private grade school. God blessed the venture, which began in September, 1910, with thirty-two pupils, in a little rented house hastily equipped with tables and chairs, and there were soon fifty-five pupils.

In the summer of 1911, we erected a commodious church building, containing two auditoriums, separated by sliding



The Church and Private School Buildings, San Diego, Cal.

The Parsonage



doors, the larger room seating 450 people and the smaller room 250. The smaller room is used by the Sunday school, and contains five separate class rooms. In the basement is a large rest room. Our Sister Frisbie again gave the very generous gift of almost \$8,000 toward the church.

The old building was equipped for school purposes, and so used for two years. But there was soon a demand for a larger building, and the interests of the school were so closely upon the heart of Mrs. Frisbie that she offered \$2,000 toward a new building. So we have the beautiful church, with the modern school building of five large rooms and an office, standing side by side.

On the evening of Nov. 27, 1913, Rev. E. F. Sherman, of Los Angeles, presented the church a beautiful six-room parsonage on the hill, within easy walking distance from the church. The cottage and furniture cost \$4,800, of which Brother Sherman gave \$1,500.

In our report for the last year, we were the third largest membership in the District, having 226 members, and raised the second largest amount of money; the total being \$10,028.35.

Best of all, God has given us a continual revival for five years, and "the end is not yet."

A. M. BOWES.

CLARK'S HARBOR, N. S.

Am here in a ten days' meeting. This is a fishing village of about 1,000 people. Our street meetings are well attended, but prejudice keeps many away from the church.—R. L. JONES, *Evangelist*.

FREDERICKTOWN, MO.

Brother McBride is here in a good revival at our church in the country. Souls are finding God. We will close out here the 27th and come into town September 29th and open fire again for a two weeks' battle.—W. T. MASON AND WIFE.

KEENE, N. H.

About three hundred people gathered at the lake last Sabbath, when our pastor, Rev. H. Rees Jones, baptized eight candidates. The service was a very impressive one and God was with us. The spirit of prayer is on the people and the church has never been in as spiritual condition as it is now. The services throughout the week are well attended and interest is increasing.—SCRIBE.

ATOKA, OKLA.

Things are moving on nicely over here. Brother and I have held five meetings. In them 138 souls have been blessed, either in pardon or purity. We organized a live church with eighteen members, and now have twenty-seven. We organized this church the 13th of August. They called the writer as pastor. We have organized a Nazarene

Sunday school and mid-week prayer meeting.—A. M. MASON, *Pastor*.

UPLAND, CAL.

This is the fourth week of the revival. God is in our midst in saving and sanctifying power. Backsliders are coming home to "Father's house," and great rejoicing is in the camp. Friday night a backslider lay unconscious on the floor for over an hour, and pleaded with Jesus to have mercy on her poor, lost soul. She said she had thought she was too big a sinner to be saved. She got through to victory the next day, and last night got gloriously sanctified. One young lady, after fighting conviction for nearly all the meeting, fell at the altar and lay there stretched out on the floor till about 10 o'clock, when she at last said, "Oh, Jesus, I will do it!" and sat up and shouted "Glory! I know that I am sanctified!" Sure enough, she did know it, and so did all the rest of us. Three great meetings yesterday; full house, and in the evening we had to open the side rooms to accommodate the people. Brother Goettel, the pastor, led a rousing testimony meeting, where folks from the different churches in town were present, also some of our people from Pomona. Our pastor from that place, Rev. J. D. Scott, led in a strong prayer meeting, after which we preached a sermon on "Victory," and God blessed while the saints shouted. All who come are working together for the salvation of souls. Such men as Brothers Wann, Sugar, Lists and others, and

women like Sisters Chaney, Rosebaum, Goettel, and Green are hard to find. They shout, pray, sing, and push. Brother Goettel is a prince and stands by the evangelist at every turn in the road. We are looking for the greater works than these this coming week.—AUGUST N. NILSON, *Evangelist*.

LOWELL, MASS.

The Lord is richly blessing. Many are being saved. Tuesday, September 8th, was Brother Riggs' birthday. We had a birthday praise meeting. The power of God came down and many were blessed. The ark is surely coming up the road. The week-day meetings are like old-time campmeetings. Our Sunday school is growing. Most every Sunday brings a new one to us. We are pressing on to gain more ground. We intend to keep the fire burning bright. We are looking forward for a big time.—MINA MOORE.

FROM EVANGELIST FRED DANIELS

My dear wife being in an almost helpless condition, I thought it impossible to meet my summer engagements, so cancelled all. But, after all, God made it possible for me to get out in the midst of the fight. My first meeting was in Hillsboro, Texas, filling an appointment for Brother Kilgore while he was in the sanitorium. At this place we had a very fine meeting. Brother Cooper, the pastor, was our co-worker. He is a sweet-spirited man and a good pastor. We had several professions. This meeting opened up two other

MISSOURI HOLINESS COLLEGE
DES-ARC, MO.

The eighth school session of the Missouri Holiness College, the Pentecostal-Nazarene college of Missouri, opened September 8th, with a fair enrollment. The opening took place in the midst of the annual campmeeting, and a number of the students did not come until the camp was over. While speaking of the camp, it is a pleasure to report that it was a glorious success from start to finish. There was a fair attendance and good interest from the first. Brother McBride, the evangelist in charge, came on Thursday, September 3d, and it was evident that the Lord had sent him, having especially anointed his soul for the work. There was not a barren or unfruitful service in the whole ten days, while between seventy-five and one hundred souls were definitely blessed. The last Sunday we raised \$135 in cash for the evangelists and the expenses.

On the same day, September, 13th, one service was given to the school, and its immediate needs were presented, and the people responded with a "cash-in-thirty-days" offering of \$175, most of which has been paid in. Now let it be understood that in the face of two years of complete crop failure, and the present tension over the financial world, this is a thing that would have been impossible under other conditions, but we find that the people of God in this section are a truly pious and devoted body of believers, who know how to sacrifice for the work of their Lord! An investigation of the financial condition of the College reveals that it has less than \$1,500 indebtedness, with more than \$1,000 in *bona fide* notes to its credit. Surely this is a good showing, in view of all it has passed through in the matters of expense and outlay. Its two large buildings and eight-acre campus are valued at \$5,000. While considerable is needed in the way of equipment, it will be forthcoming in due season.

Among the items of its present equipment is a good printing outfit. There is none other in town, and we are very desirous of getting this into the place where it will earn something for the school and offer employment for some one who wishes to attend school. We invite correspondence from any practical printer who is an established Christian and would like to earn his or her schooling by doing job printing.

We are glad to mail catalogues free of charge to any who are interested in the school as students or patrons.

H. S. HESTER, A. B., *President.*

meetings in Hill County, where we saw the devil defeated in the salvation and sanctification of many souls. At the close of these meetings we had a message from north Oklahoma, for a meeting near Castle. At this place we had a glorious time; about thirty-five professions, and a general revival among the holiness folks, which is sometimes of grave importance. This is where Brother Guy held his last Bible school. Here we met many of our old Pilot Point friends, and many other fine characters. Again we went into Hill County, Texas, for another hard-fought battle, but we came out victors. From there we came here, near the old Howe camp, in Grayson County, where we have some of the salt of the earth. Our meeting opened up last night, the 18th, with shouts of victory. Brother and Sister Lee, of Dennison, are our co-laborers here.

POCATELLO, IDAHO

The work in Pocatello is moving on nicely, under the leadership of Brother M. E. Ferdinand. About two weeks ago some one burned the building in which we held services. A good organ, three dozen song books, our Sunday school supplies, and other valuables were destroyed. We finally succeeded in renting another hall, for which we have to pay an enormous rent; but it was the only vacant building that we could get. We are a new class and of course small. We are up against a strong Mormon and Catholic element. Surely the powers of hell are great in this place.—CHURCH REPORTER.

WELLINGTON, KAS.

Opened fire here last night in People's mission. Having a very good meeting. Two seekers thus far, and the outlook is good for an old-fashioned revival.—CHARLES H. CROFT, Box 26, Ramona, Kas.

GALLATIN, TENN.

I am in a meeting here. God is blessing in every service. Hope to have a great meeting. Closed a meeting at Cottontown, seven miles from here, last Sunday, week. One clear-cut case of salvation. Left the people reading their Bibles, and a number seeking sanctification.—G. E. MCGHEE.

PROVIDENCE, R. I.

The Rally Day of the Sunday school and Young People's Society, held Sunday, September 20th, in the People's Pentecostal Church of the Nazarene, was a big success, and shows what a little effort will bring forth. There were 110 at the Sunday school, and over \$11 in the offering. The program consisted of special singing, recitations, and addresses. Rev. F. A. Hillery addressed the school in a very appropriate manner, referring back to the beginning of the work, and closing with a strong exhortation for all to abandon themselves to Christ and His cause. The superintendent, J. G. Johnson, worked hard to make the day tell for the future of the school, and deserves great credit for his faithfulness. The morning and evening services were devoted to the young people, the pastor preaching a special sermon for the occasion, and they had full charge of the evening meeting. Sister Ethel Donle was in charge of the singing, and also rendered a solo. She made herself a great blessing to the church by her sweet singing. The church was well filled all day. We are not going to stop with this, for it is just the beginning of better days. The church is arranging for aggressive work. The next special meeting is our Home Camp Day, October 11th, and beginning the first of November we will hold two weeks' services. The blessing of God is on the people, and we expect to see results. We are not looking to a noted evangelist for help, but to Jesus. I believe in having special evangelistic help at times, but the church must first learn to pray down salvation, and have a continuous revival before the special preacher comes. We ask the prayers of all for a great fall and winter campaign.—J. A. WARR, *Pastor.*

BOSTON MONDAY HOLINESS MEETING

The Boston Holiness Meeting, which is conducted under the auspices of the National Holiness Association, will hold its first meeting Monday, October 5th; in the Shawmut Avenue mission, 65 Shawmut Avenue, Boston, at 2 p. m. The meeting will be held until further notice in the mission, as it is the only available place that can be secured at present. The mission hall is large and well ventilated, with plenty of light, and is on the ground floor. Any Columbus Avenue, Pleasant Street, or Tremont Street car through the old subway will stop almost in front of the door. Get

GREETINGS FROM SISTER SNIDER

Dear Friends: Our Lord said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Surely His heart glows with joy in that the brethren have remembered "the least of these" in a home of great need. Those who have been similarly situated must know the burden that was lifted when a check came quite unexpectedly from the General Missionary Treasurer. I rejoice that the Father has seen fit to spare my life for a little more service, and that at last health seems to be returning, though very slowly. It was a great grief to me when ordered home, and I think one of the saddest moments of my life was when I stood on the upper deck of the steamer and the last bit of land near Nagasaki faded from view. I could only trust, and I did. It is true that the home-coming, after nine years' absence, beckoned to me; but even that was somewhat overshadowed by the fact that I was leaving behind me a work that through much suffering had grown most dear. I praise God for allowing me to serve a little while and I trust that before many moons I shall be able to enjoy the fellowship of the saints, and, when He wills, be at my post somewhere in His vineyard.

I could never tell the sweetness and constancy of His grace, and often I felt the strength of your prayers.

May a rich blessing be yours who through sacrifice for His sake came to the rescue of one of His "little ones"!

Yours in His love,

CORA G. SNIDER.

AT OUR PUBLISHING HOUSE

E. H. SHEKES

I came, I saw, and was made glad. Journeying from the North, headed for the Arkansas Assembly, I stopped at Kansas City on the way to look in on the work at our center—the Publishing House.

There I found that which more than met my highest expectations, though my heart was in it and I was looking for big things. A busy group of working people gave me a real, royal greeting, that meant a hearty and a heart reception.

I was shown through the entire plant, and all the working of the whole concern was minutely explained to me; and I said in my heart, "Truly this is wonderful—what has been wrought in so short a time." And yet I realize that it is only in its infancy. Then as I would catch the vision of the coming years, the exclamation is, "What may be wrought through this agency if we go forward as the Holy Ghost leads?"

We say, Yes, this is only in infantile years, and it is our child, and the possibilities before it are unmeasured. If we are only rocking the cradle of the budding days, what may the blooming and fruit-bearing years bring forth?

Great possibilities are ours if only we reach out and take hold of them—let God use us. If this is only the nursing day of our child, what will the days of promise be, when in mature years it shall send forth to all parts of the globe light, truth and power, by the Holy Ghost?

God has called us to this work, and to sacrifice for it. The faithful band at the wheels today are making sacrifices that the work may move on with increasings in energy and usefulness. But the child is ours, and duty, as well as privilege, demands that we so help that manhood clothes may soon be put on, and that the work may move on with light and power, until the entire country shall feel the warmth of our heart and touch. We are located in the heart of a great city of 400,000 people, and the city is in the center of our great country.

God has well located us, and has well started us, and means that we shall be obedient followers and willing workers. While much is being done, and the light of truth is shining forth to greet and cheer thousands of hearts and lives every week, there is much more for us in our homes to do. Our subscription list should be doubled; the debt on the property should be lifted.

Then, with our shoulders to the financial wheel, we should raise money enough to increase the Publishing House equipment for book and periodical work, until we could send out thousands of books every year; for it is on that line we are to make up the deficit on the publishing of the paper.

If you are lacking inspiration, call at the Publishing House, and mingle with the workers there for a day; and then attend the services of the little chapel (church) there, and catch the electric fire of the skies as it falls on the sanctified hearts. You will then return home and strip for the work, and say, "It shall be done."

Peniel, Texas.

off at the first stop after leaving the subway. Let the holiness people of Boston rally to the opening service of the old Boston Monday Meeting.—E. HILTON POST, *Superintendent.*

HOPE, MICH.

The Lord is blessing our labors at the Log School District. During my absence of a month, in campmeetings, they continued the prayer circles and kept the fire burning, so when I met with them on Sunday, the 13th, I found the seats nearly all filled. The Sunday previous they partly organized a Sunday school, so we completed this work, and had a blessed service. How those dear old mothers' faces shone with the glory of God! Sunday, the 20th, my wife accompanied me to Lurman, near Coleman, Mich., where Brother F. W. Magdanz, of Hopkins, Mich., and I closed a successful tent meeting two weeks ago. The saints were all gathered at the place appointed, in a large, neat, country school house, and all were enjoying real salvation. The campmeeting spirit still prevailed. We organized as a holiness praying band, with about twenty members, also organized a Sunday

"Only A Mask"

By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. *The first order we received was for FIVE HUNDRED copies.* If you are looking for the best thing on Christian Science, order

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school in connection, with good, sanctified teachers. It was a blessed day for all of us. There is good prospect of a Nazarene church there in the near future. The writer will care for the little flock until we get organized into a church. There are many needy places in central Michigan. May the good Lord send some good reapers, who are willing to endure hardships for the cause of Christ!—**A. H. LIVELY.**

BALLINGER, TEXAS

Sister Price of the Free-Methodist church, Sister Catharyn Jearco, Sister Ila Hurley and Sister Harrell double-teamed on the devil at Concho, Texas. God gave the greatest victory of our lives. Some forty-five or fifty were swept into the cleansing stream. A Nazarene church of twenty-two members was set on foot. We sowed the field with holiness literature, bathed it with tears, and fertilized it with prayers—and Concho will come forth as a city set on a hill which cannot be hid. A fine class of young men got the blessing and came into the church. Gray heads stood up and asked for prayers, young and old were prostrate under the power of God; eighteen prayed through last night of meeting.—**MRS. E. HERRELL.**

VENICE, CAL.

Our church has called Brother F. S. Converse for another year. This was followed by a hearty reception to pastor and family, which filled the parsonage to overflowing with members and friends of the church. This was preceded by appropriate exercises at the church, in which Brother Converse was welcomed by the different departments of the church work, separately, in a spirit of love, which sufficiently evidenced the unity of our people. Refreshments were served at the parsonage, and a substantial donation of supplies was left by the people. God is richly blessing our church in constant evidence of His presence with us. An excellent attendance at Sunday school services is maintained, and especial interest and large attendance at prayer meetings. Sunday school in fine condition, and the work of some of our people in unsaved homes is being rewarded by securing their attendance and interest in church and Sunday school. This is especially true of our work among Roman Catholics, of whom we have many in our Sunday school and preaching services. We are sincerely praising God for the remarkable unity among our people, which is fruitful of good works. We are entering upon the work of the new Assembly year with an excellent corps of officers and workers.—**BERTHA M. HORTT, Sec.**

EAST WAREHAM, MASS.

On September 6th we opened a home camp-meeting of one week, with Brother and Sister Hopkins, of the Everett Evangelical church. Brother Haddie was with us over Labor Day. It was a great time of salvation. The Lord was exceptionally good to us in sending Sister Mabel Manning, who has been laid aside for five years broken in health. God has touched her, and once more she has entered the field. May God bless her! She is a great worker, and a sweet singer. If any of the brethren need a singer or worker in revival meetings, you can do no better than engage her. God gave us a mighty push up the road as a church. We need just such times of refreshing. God bless Brother and Sister Hopkins! I

expect to go to them October 4th to 11th, and then to help Brother Norberry, in Providence. God is blessing our church. One young man was converted last week at our class meeting. God rolled him over the floor; all the pride was rolled out of him. He came through in the old-fashioned way. Our men are working nights, finishing the parsonage. We expect to move in the first of November. That gives us a property worth \$8,000, with a debt of \$2,500; three lots to sell worth about \$900. Praise God! for a united sacrificing church. A revival is on the year around.—**G. G. EDWARDS.**

TOLEDO, OHIO

I have just closed a successful summer's work as a singer. I finished at Meridian last year, and then stayed South and sang in nine meetings. I could have made more engagements, but I needed rest, so I came home for a short stay. Anyone in need of a singer can write me at 575 Fernwood Avenue, Toledo, Ohio. I can furnish many references if you care for them.—**O. R. GRATTAN.**

FROM "BUD" ROBINSON

We are in a fine meeting at Greenville, Tenn. The victory is on good. Brother Yates is leading the singing, and the Lord is blessing. I have had a fine trip through old Tennessee, although I have broken down twice with my voice, but we have had salvation in every meeting. In the past thirty days I have seen nearly a hundred as fine people as can be found come into the Nazarene Church. The work is growing in this state. Two or three years ago they were just making a start here, and now they have about thirteen hundred members. Their District Assembly is to meet at Sparta, my old home town, and they are getting ready for it. I had a good meeting there, but in the middle of the meeting I lost my voice, and could not preach for about four days. We had a fine meeting at Shelbyville. There were sixty-nine as fine cases got through as I ever saw, and we took twenty-one into the church. My cousin, Lige Weaver, and I went to Bon Air, Tenn., about ten miles above Sparta, on the mountain, and preached one night, and organized a Nazarene church with thirty-nine members. We took in a nice list at Sparta, and also at Uba Springs. We have no Nazarene church here in Greenville, but

they have a fine independent work. Some twenty miles away our little Sister Sheeks held a good meeting a year or two ago, and I understand that they are talking of organizing there. Sooner or later it will come to all of this country. There is nothing else to do but to come together and do something. The Lord bless the HERALD OF HOLINESS readers.

ESCONDIDO, CAL.

We have now been on our new charge about one month. Eleven souls have been at the altar at our regular services, and the tide of revival has commenced to raise. Escondido is a pretty little town of perhaps three thousand people, with at least a dozen churches. So far as I know, ours is the only distinctively holiness church in the place. We have a splendid church and parsonage property with some debt remaining on it, which we think our people will handle readily before the end of another year. This church had, to some degree, the discouraging experience of having more than half of its members move away, but we have gone to prayer and already commence to see a goodly increase in attendance and to hear new converts tell of God's power to save.—**C. W. WELTS, Pastor.**

BARTLESVILLE, OKLA.

I came from Willow Springs, Mo., on the second day of this month, to be in a meeting with Sister Johnson. The gospel was preached with the anointing. On Monday night, at the close of a message by the writer, the fire fell; conviction seized sinners, and the altar was full before we could start a song. From then on the tide kept rising. There is no church organized here, but the holiness people meet in a private house. I am a licensed preacher in the Pentecostal-Nazarene church in the Missouri District, and would like to have a preaching place in this section. I am 64 years old; my wife is dead, and my children all grown. I want to be a benefit to some church that is not able to pay much salary.—**J. H. EVERETT.**

WALNUT HILL, FLA.

I have just closed a good meeting at the above place. There were some genuine experiences obtained, the light turned on, and the gospel seed sown. Rev. N. H. Gritmlar rendered good service in the meeting. Everywhere I go I find people hungry for full salvation.—**LAURA GUY.**

MANGUM, OKLA.

We have had a few services by Rev. B. F. Pritchett, which were grand. After his meeting at Altus, he ran up here, accompanied by the Misses Dameron and Verner, two as fine gospel singers as we have ever heard. Our souls were greatly refreshed. I think there is a good opening here for a good holiness preacher.—**MRS. S. B. HALL.**

FOREMAN, ARK.

In our meeting at King there were not many visible results, though the church was strengthened. At Miller's school house there were two in the fountain. At Red River Bottom we had a fine meeting; eleven saved. I am doing my best for Jesus in southwest Arkansas.—**J. A. BROOMFIELD.**

IDABELL, OKLA.

Another battle for the Lord has been waged, and our hearts were made glad with several converted from sin and several sanctified. We baptized two and received them into the Nazarene church. God is blessing our work in eastern Oklahoma. We will begin another meeting next week, near Valliant, Okla., with Sister Morris, who has just closed a great meeting at Mill Creek, with eighty-one conversions, which calls for another Nazarene church. We have just organized a church for her at an

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REV. W. C. WILSON'S SCHEDULE

ASSEMBLIES

Creelsboro, Ky.	Oct. 7-11
Sparta, Tenn.	Oct. 14-18
Donalsonville, Ga.	Oct. 21-28
Millport, Ala.	Oct. 28-Nov. 1
Houston, Miss.	Nov. 4-8
Jonesboro, La.	Nov. 11-15

OUR SCHOOL AT HUTCHINSON

The Kansas Holiness College and Bible School, at Hutchinson, Kas., is now a regular institution of our church. The school was offered to the District at our recent Kansas District Assembly, according to the following plan, which was adopted:

"It is the unanimous decree of the School Board of the Kansas Holiness College and Bible School, located at Hutchinson, Kas., that said institution of learning become a full-fledged and duly-authorized institution of the Pentecostal Church of the Nazarene, of the Kansas District. We profess to be loyal to God and to our Church, and clearly see the great necessity of having schools under our direct management, where our young people can be properly trained and fitted for the great work God has committed to our trust.

"We rejoice that under the blessing of God, we now have what promises well to become a great school, and are glad to announce that we are now, according to our new curriculum, on equal footing with many or possibly any of our best schools.

"Our school property at Hutchinson is valued at \$17,500, with an indebtedness of only \$1,600, having canceled \$1,640 of debt this year.

"We recommend that the District Assembly elect the School Board, and that said Board consist of eleven members, and that this year they shall be elected in the following manner: They shall be nominated by the Nominating Committee, with the concurrence of three members of the present school board, (named by the School board), and that four shall be elected for three years, four for two years, and three for one year.

"That the school property be legally transferred to the District School Board, upon the following conditions:

"1. That the Pentecostal Church of the Nazarene, of Hutchinson, Kas., shall have the right to worship in the school as long as they (the church) shall deem it necessary.

"2. That the school property shall remain in or near the vicinity of the city of Hutchinson.

"3. That enlargements, incurring a heavy indebtedness shall not be undertaken without the action of the District Assembly.

"4. That this transfer shall be contingent upon the approval of Hutchinson church. [The Hutchinson church has approved.]

"5. Any change in the above conditions shall require a two-thirds vote of the Assembly."

The following School Board was elected by the Assembly:

For three years—

- Mrs. Mattie Hoke, Hutchinson, Kas.
- Dr. B. F. Haynes, Kansas City, Mo.
- Samuel Snowbarger, Sylvia, Kas.
- Rev. Mark Whitney, Newton, Kas.

For two years—

- Rev. H. M. Chambers, Hutchinson, Kas.
- C. E. Brink, Ford, Kas.
- George W. Groscluse, Arkansas City, Kas.
- Mrs. E. R. Burkholder, McPherson, Kas.

For one year—

- Rev. C. A. Imhoff, Hutchinson, Kas.
- Rev. J. J. Ballinger, Topeka, Kas.
- E. P. Yust, Sylvia, Kas.

Mrs. Mattie Hoke was elected president of the Board, and C. A. Imhoff secretary. The following members of the Board were elected as the Executive Council: Mrs. Hoke, C. A. Imhoff, H. M. Chambers, Mark Whitney, and Samuel Snowbarger.

School opened on September 15th, with an enrollment of nearly one hundred already. A large increase over the opening of any previous year. All are much encouraged over the prospect, and God's smile and blessing is richly abiding upon us. The educational work is splendid, and the spiritual tide is running high. The new, unsaved students are coming to God and praying through in fine shape. We invite our people to visit us.

C. A. IMHOFF, Dean.

Prayer

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- HOW TO PRAY.
- WHO SHOULD PRAY.
- WHERE TO PRAY.
- WHAT THINGS TO PRAY FOR.
- HINDRANCES TO PRAYER.
- THE INFLUENCES OF PRAYER.
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other place. Thank 'God for our holy women preachers!—M. C. COON AND WIFE, AND SISTER FANNIE TANNER.

MONTOYA, N. M.

We began at Lucile, N. M., July 20th, and held sixteen days. We had twenty-three professions. We went next to western New Mexico for a four days' rally. God blessed us, and seven souls were sanctified. We then were at Montoya for a week's meeting, in which one man was sanctified. At Offatt school house in one week we had ten professions. Brother Charlie Robinson was with us all through the series, and did the preaching. He is a clean, forceful preacher, and God has his hand on him. He is the sort of man for this field, as he will go anywhere and preach holiness straight and clear, and trust God for the finances. This is truly a mission field.—LOVICK AND IDA FRETWELL.

LOUISVILLE (TENN.) CAMP

The annual campmeeting of the Louisville, Tenn., Holiness Association began September 9th and closed September 20th. Rev. C. C. Cluck and wife, of Dodd City, Texas, were in charge. Rev. Cluck did the preaching. His sermons showed the sinners that they must repent and be born again or they would be forever lost, and in a most convincing way showed the believers that they must go on and get sanctified or they, too, would be left outside the pearly gate. Eighty-two prayed through to victory. As near as I could tell about half were converted and reclaimed; the other half were sanctified. Sister Cluck had charge of the singing. God blessed her and made her a blessing in the meeting. Mr. Fred Snapp kept the boarding-house, and it was well done. Brother Bailey and wife and daughter camped on the ground and rendered good service with their prayers, songs and testimonies. The writer and wife camped on the ground throughout the meeting, helping as best we could, and can truly say it was one among the best meetings we ever attended. Souls got through to God at every service but one. There were Brother Cox and wife, Brother Goddard and wife, Brother George and family, Brother Orr and wife, and many more of the saints pressing the battle. Brother Cluck preaching, and his wife by his side singing, and their upright walk and godly conversation, has won the hearts of all the people in that section of the country round about the camp. The committee called Brother and Sister Cluck back the third time, to hold the meeting in 1915, beginning on Thursday before the first Sunday in September.—JOSHUA H. FORTNER.

WARREN, PA.

It was our privilege to meet with the Nazarene class of Corydon, Pa., last Sabbath, and preach twice, afternoon and evening. At both services the

blessed Holy Ghost was with us, so we were not disappointed. One young lady was sanctified. The Corydon class are fine people, who belong to the Warren church.—O. D. STONE.

SPOKANE, WASH.

We have held two very good meetings during the last five weeks. One was at Union Park; a tent meeting with twenty-two at the altar, and nearly all got what they came for. The other was at Hilliard, this city. The Lord has blessed us. We go to Albany, Ore., for a meeting, beginning the 27th of this month. Pray for us there.—CLYDE T. DILLEY AND WIFE.

NEW YORK DISTRICT YOUNG PEOPLE'S LEAGUE

The close of the summer finds great victory in the camps of the young people on this District. Good work is being done at Spring Valley, where we have about ten faithful, active members. A hall has been hired at Pearl River, where meetings are held every Tuesday evening. Meetings are also being held at the homes of the sick, at the new city prison, and at the almshouse. Souls are being saved and sanctified at their altars. Our dear brother, F. H. Neal, reports several young folks saved at East Rockaway, and they have now organized a society of twelve members. Brother Neal leaves East Rockaway church for the evangelistic fields. Utica Avenue has a report of victory in its ranks. Wonderful times are being experienced in the Sunday afternoon prayer meetings held at the church. A league rally is being planned for October 7th. We expect to hear from the other leagues by next month. Please forward all reports to Miss Bertie Higgins, 161 South Sixth Street, Mount Vernon, N. Y.—REPORTER.

WAUKENA, CAL.

Since my last report we have moved out of the tent into our little tabernacle, which was dedicated by Dr. Bresee at the District meeting, on August 15th last. We are now in the midst of a revival meeting, assisted by Rev. G. W. Glover, our pastor at Fresno, a mighty man in the Scriptures and one of the best preachers in the holiness movement. Our next move upon the enemy's lines will be at Corcoran, a flourishing little junction city, on the main line of the Santa Fe, four miles from Waukena. The prospects are good for a meeting there and also to organize a church, as there are several families there who want to see a work of holiness established in Corcoran. We much regret the death of our dear Brother Vallow, our Sunday school

"To fill the measure even full is all God asks of anybody, but when He gives to us, He runs the measure over."

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C. A. McCONNELL, Asst. Editor

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District Assemblies to Be Held

Alabama	Port, Oct. 28-Nov. 1
Arkansas	Cabot, Oct. 7-11
Dallas	Dallas, Texas, Nov. 4-8
Eastern Oklahoma	Henryetta, Nov. 4-8
Hamlin	Hamlin, Texas, Nov. 11-15
Iowa	Bloomfield, Sept. 30-Oct. 4
Kentucky	Creelsboro, Oct. 7-11
Louisiana	Jonesboro, Nov. 11-15
Mississippi	Houston, Nov. 4-8
Missouri	Malden, Oct. 14-18
New Mexico	Artesia, Nov. 24-28
San Antonio	Ballinger, Texas, Nov. 18-22
Southeastern	Donalsonville, Oct. 21-28
Tennessee	Sparta, Oct. 14-18
Western Oklahoma	Bethany, Nov. 11-15

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE Gen. Supt.

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- Houston, Miss. Oct. 23-Nov. 8
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D. H. HUMPHRIES Hugo, Okla.
- WESTERN OKLAHOMA**
S. H. OWENS Bethany, Okla. Harmon, Okla. Oct. 3-4
Elk City, Okla. Oct. 6-7
Reed, Okla. Oct. 7-8
Mangum, Okla. Oct. 8-9
Granit, Okla. Oct. 9-10
Hollis, Okla. Oct. 10-11
Altus, Okla. Oct. 12-13
Glendale Oct. 13-14
Wichita Valley Oct. 15-16
Temple (dedication) Oct. 17-18
- PITTSBURGH**
N. B. HERRELL Olivet, Ill. Alliance, Ohio Oct. 2-11
Harrietsville, Ohio Oct. 12-25
Ironton, Ohio Oct. 27-Nov. 1
New Mayville, Pa. Nov. 3-15
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superintendent, and the one who started the church here. For years he stood true to God and holiness, not only in Waukena, but in Plainville, Kas., where he also helped to organize a Nazarene church. We miss him very much, especially as a leader of song, as he had one of the best voices for lending the saints on in the worship of God that it was ever our privilege to listen to. May the dear Lord bless his family in their hour of trial! Our battle-cry is "Victory Through the Blood."
—WILLIAM B. HOLT, Pastor.

VANLUE, OHIO

The interest of the Nazarene church is growing at this place under the ministry of Miss Mary F. Turnbull, of Chicago, who has so faithfully labored here the past two months. Sister Turnbull held two services on each Sabbath, and started the mid-week prayermeeting, visited and prayed with people in their homes, handed out copies of the HERALD OF HOLINESS and the Sunday school literature, and as a result of this personal work a

great many people came to the church. The service on Sunday evening, September 20th, was one of special power. There was a full house, and the service began with a ringing testimony meeting and song service, followed by a very helpful sermon, which was well received. Conviction rested on the unsaved, yet they would not yield. We are praying for a great revival in the near future. Pray for us.—ATHA HECK, Secretary.

PINE GROVE, IDAHO

Sister Wallace held a campmeeting in August, in which there were seekers in the altar at nearly every service, for pardon or purity. Restitution was made and old grudges straightened up. Brother Stalker was with us the last Saturday and Sunday, which was such a help and inspiration. He organized a church of true-blue Nazarenes. There are only a few, but no drones among them; all testify, pray, and get blessed. Sister Wallace won many friends. Our people have commenced to make plans for another campmeeting next year, with Sister Wallace as leader. We have two cottage prayer meetings a week, Sunday school and preaching on every Sabbath. The Lord is blessing every department of the work.—J. L. DEWITT, Sec.

FROM EVANGELIST J. E. BATES

It has been my privilege for the past two weeks to be associated in revival effort, in the First Church of the Nazarene, of Dallas, Texas, with Pastor H. B. Wallin. I had known Brother Wallin for several years, as a student in Peniel University, but had not known him as a pastor. He is making a successful pastor. He is a strong preacher, and is especially gifted as a singer. He and his accomplished wife sang many duets, to the delight and blessing of all. He has in his church some choice spirits, who seem to have caught a vision of the great opportunity that is theirs in that metropolis of the South, and are making every effort in co-operation with God, to keep their church a center of holy fire, that it may be a soul-saving station. They have a good piece of property, in the heart of Oak Cliff. It is worth \$8,000 all clear.

FROM EVANGELISTS R. D. AND M. B. SUTTON

On May 1st we opened at Farmington, Iowa, with Pastor O. A. Overholzer. He did his own

preaching, and the writer had charge of the singing. We were there the whole month of May. There was no big break, but the Lord gave us a good meeting. I never worked with better people than those at Farmington, and Brother Overholzer is one of our best pastors. We went from there to Ottumwa, Iowa, and took charge of the singing at a union mission. We were there two weeks. The Lord gave victory. We went out in the country and held four days' convention. We next went to Sioux City, Iowa, to the Iowa District camp. Our co-workers were Dr. and Mrs. E. P. Ellyson, and Rev. E. A. Clark, the District Superintendent. Dr. and Mrs. Ellyson surely make a team when it comes to preaching God's truth. The pastor, Rev. Fugate, was at his post of duty, although his wife was very sick during the meeting. From there we went to Sac City, where the Lord gave us a good meeting. Mrs. M. J. Tyler, of Sioux City, was the preacher in charge, and wife and I had charge of the music. The Lord gave us a good meeting. We came from there to Ottumwa, Iowa, and drove into the country to a tent meeting. This was the greatest meeting I have been in, this season. Folks came for ten and twelve miles to this meeting. A number got through to victory.

The Licensing of Preachers

Continued from page seven

"A licensed preacher who is a commissioned evangelist may administer the sacraments of the Lord's Supper and baptism and solemnize matrimony during the time he holds such commission.

Aged or infirm licensed preachers may have their license renewed without examination in the required course of study upon recommendation of their Church Boards, and the further recommendation of the examining board of the District Assembly. Such ministers shall be eligible for election to elder's orders after having served at least four years as licensed preachers, provided their Church Boards recommend them for such election."

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