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Life,
Then
A
Body

This truth is at the bottom of all religious organization. God has honored and used the principle of organized work throughout His administration from the day of Pentecost. Men have often made great blunders in their efforts at union of forces because they did not follow the principle of life preceding such organization. This great truth is brought out strikingly by Charles A. McConnell, in his splendid book, "Caleb of the Hill Country." In passing, we wish to say, if the reader has not read this book, he has missed a great treat, and a great blessing as well. It is a marvelous combination of fact and fancy; of history related in the pleasing garb of charming and pure fiction. Every holiness man who reads it will be thrilled by a tender rush of reminiscences, if he obtained the blessing in a community where there was a revival of this glorious truth prevailing at the time. The people may be many. The places may be diverse. The teachers and evangelists may be different. The circumstances may vary greatly in the introduction of this truth and experience in divers places, but one thing is sure: the opposition will be one and the same. Holiness will always excite the antagonism of the devil and worldly churches, and these churches will use almost any means to suppress it, but always with the very same result of God making the wrath of man to praise Him in the spread of that which the enemy of man would destroy. The sad but thrilling vicissitudes attending the earlier introduction of holiness is most attractively and thrillingly told in the pages of this book, and in a style at once charming and edifying. The spirit of the author is in perfect keeping with the theme of which he treats, and with the demands of the strictest propriety. No man or woman can read this book without being made better and nobler and sweeter in spirit and character.

A NEW ARGUMENT

Brother McConnell does not bring out the irrepressible points in true holiness, or the infinite care with which God protects and guards it as His work, any stronger than he develops another point near the close of the book, which he touches rather incidentally. Though seeming to come to it somewhat incidentally, the author makes an argument for organized holiness, strong and unanswerable, and one entirely new; so far as we have seen. His argument is both incidental and climactic, for the union was the natural climax of the marvelous work he so thrillingly relates. He develops the rise and growth of holiness in the Hill Country, and, approaching the close of the recital, he comes to recount the natural and inevitable flowing together of the professors of the grace, and makes his argument for organization, or union of forces. He takes the position that this union is inward first, and outward afterward; that there is and can only be an organized body, because there is first a unity of spirit within, which inwardly cries for and demands by an inaudible voice the outward bodily union of forces. This is the process of a kind of divine logic which is as true as the Bible itself. Failure to recognize this and endeavoring to beget a union on some other basis, has been the fruitful source of sad mistakes and tragic results upon individuals in the history of holiness.

THE ARGUMENT STATED

We will give a brief excerpt from the author which states his position in few words as strongly as can be stated. He says:

That law which causes like to seek like—the attraction of affinities—has obtained ever since the morning stars sang *together*. Harmony is fundamental in strength as well as in beauty; it is a prerequisite of life and development. We say that men agree to come together and unite in an organization for certain purposes. A truer conception is that they find themselves in whatever organization it may be, because the purpose of the organization was already in them; they *were* united, and the organization is the natural, necessary expression of that unity.

The most pitiable failure is a mechanical union, even that of effort, which is lacking in unity of heart and spirit.

In the spiritual as well as in the natural realm this law exhibits both a positive and negative force: it not only draws together the like, but severs the unlike. There were these two aspects of the law working at the birth of the Church, in the time of the coming of the Holy Ghost: the hundred and twenty were all together in one place because they were of one accord, but also because there was no other place for them to go. That which had come to their lives as a living hope, was a force which also separated them from other Jews. The new Church came into existence, not because a small body of men decided to form a new ecclesiasticism, but because they each had become possessed of a principle which, despised and rejected by the world, forced the possessors out from the world, into a living unity of themselves.

The Master knowing the futility of union in name without unity of life and purpose, prayed, in the hour of His agony, in the shadow of the cross, that His followers might be made one, even as He and the Father were one, and, lest future generations should fail to understand, He stated the process by which that unity must come—through sanctification, holiness, the baptism with the Holy Ghost.

Let me restate this thought: Upon the authority of Jesus Christ, the only basis of Christian unity is through the baptism with the Holy Ghost in entire sanctification, producing holiness.

THIS THE TRUE POSITION

The true position cannot be better stated than in these words. Here is the fundamental necessity and the fundamental condition of union. There must be union, but there must be the necessitating or the uniting cause in the baptism of the Holy Spirit. An inversion of this order, or the seeking of a union upon any other basis than this, issues in failure and worse. Many precious souls, feeling the need of organized effort, and ignorant of God's plan, and going about to secure what their hearts longed for, have failed, and often they have grown discouraged, and under temptation have made shipwreck of the faith, and gone down. We personally remember such cases of abortive church-founding efforts, and sad was the havoc wrought. The devil has been shrewd enough to use all such mistakes for his own evil ends.

The lesson is for us to first be sure we have the Pentecost, and then wait on God, and He will lead us by His inward Spirit to the means for the cultivation of the grace and its propagation in an organized form. By an inward law the

sanctified will trend together, by a subtle law of spiritual gravitation, and union will be natural and inevitable. This cannot be hastened or rushed, but the rather its intimations and leadings must be faithfully obeyed and followed. We do as wrong not to follow them, as we do to seek to prematurely force a mechanical union in advance of the Spirit's leading.

*A Wider
Application
of a Fine
Argument*

In another column we quote and comment on an argument of C. A. McConnell, in his book, "Caleb of the Hill Country." We wish to add here a word on a much broader application of his argument than we had space to make in that article. The great principle stated in the extract of true union springing from within, and being the necessary outgrowth of a spiritual necessity within the hearts of those uniting, is capable of being applied to the marvelous movement abroad for a union of the churches of Christendom. Among the Baptists, the Methodists, the Episcopalians, and all Protestant bodies, such movements are at work. Then there is a still broader movement for an inter-denominational union of all Protestant churches.

These are all very commendable movements, and we would say not one word against any one or all of them. There are two causes for this spirit of union abroad. One is fear of a united Romanism, or a supposed united Romanism, for Romanism is not nearly so united as people commonly suppose. Rome is riven by dire and bitter divisions and strifes. She is united politically, and this is our peril, but we can never hope for any such union with which to meet her, nor is such a union desirable for us.

Another cause of the widespread desire and effort for union among Protestant bodies, is a measure of the Holy Spirit which exists among them. The Holy Spirit is a spirit of unity, and in the measure of His possession by any body of people will that body be inspired with a desire for union with all who are like-minded. While these great Protestant bodies have not the Pentecost, they yet have a measure of the Spirit, and in that degree they desire and seek a union of forces.

Now for the emphatic word, and the word not intended as offensive, but which may be so misunderstood. We maintain, upon the principle of the argument which we have referred to above, and discussed in another editorial, that there can never be and will never be anything approximating the dream and desire and effort of the good Protestant people seeking such a broad union of forces, for the uniting cause, which is the Pentecostal baptism, is absent. In the absence of this uniting cause, there can be no real union. The cause must act or exist before the effect can come to pass. All so-called unions will be failures, or worse than failures, which are accomplished without and despite this cause. A union of the Cumberland Presbyterian Church and the Presbyterian Church, U. S. A., was deemed accomplished. This was without the cohesive, cementing, causative leading of the Spirit, and what was the result? The reader is perhaps aware of the bitterness and fratricidal strife, the litigation and the rancor, the denunciation and acrimony which have prevailed these past years on account of a mechanical, forced union without the Spirit leading and directing, or causing the coming together. No such union accomplished as a merely diplomatic matter, as a mere feat of statesmanship and expediency, can stand, or will receive the blessing and approval of God. Such will go down in dismal failure and tragedy.

The conclusion is inevitable and decisive. Let these churches come back into true apostolic succession in the possession of the sanctifying Spirit, and then they will flow together of their own spiritual accord, and no mechanical engineering or chicanery will be needed or required or allowed in the matter or process of union. This is the divine order and process, if such it may be called. It had better be said, this is the divine will of God in these affairs, and we are never safe out of His will in matters pertaining to His kingdom.

Christendom does not need so much ecclesiastical statesmen and ecclesiastical lawyers for the promotion of church federation and unity as she does men filled with the Spirit. This class of men in the lead and at the wheel and on the driver's box, and everywhere, will solve the problem, because there will cease to be imagined to exist problems to solve, for all things will be self-solving. God embarrasses His kingdom and movements with no intricate problems of state requiring the skill of men and the genius of statesmen and gifts of diplomats to solve. He has not so ordered His kingdom's

affairs. This concept of things was a legacy of a fallen world-empire and the manipulation of its splendid forms and traditions and debris, by designing, ambitious ecclesiastics. This has not only debauched and damned that great hoary monster of a so-called church, but has unhappily tainted Christendom with its virus of error, which seems practically ineradicable.

Back to Pentecost is the only remedy for these errors. Let the churches go back to where they lost out, and get the Spirit in His fullness and thus fall into complete unison with the rhythm and melody of heaven, and the Father's will, and they will flow together as spontaneously as the waters go down stream, or as the sun shines, or heat warms.

*That.
Romish
Memorial*

It is stated that the Romanists are memorializing President Wilson to interfere for the protection of their priests and nuns against expulsion and other persecutions being practiced upon them in Mexico. We distinctly demur to any presidential interference in this matter. The desire and object is to get our government embroiled in a war with Mexico. Romanism would be delighted to see our government engage in such a war and conquer. Then they would set their traps to secure annexation of Mexico to the United States, which would give them a tremendous addition to their already dangerous voting strength in this country.

We agree with the *Herald and Presbyterian* in the declaration that if the Constitutionalists, who are in charge of the government in Mexico, are dealing firmly with the Romanists, they know the reasons for so doing. These Romanists have been in absolute charge in that country for over three hundred years, and have debauched and plundered them at will. From forty-nine to ninety-seven per cent of all the children born there are of illegitimate birth, after more than three hundred years of Romish teaching of the country. The illiteracy rate runs about the same. The same ratio of pauperism and social and domestic degradation prevails. Those in charge of the country at present, called the Constitutionalists, know Romanism and its perfidy and treason to human liberty, and the impoverishment of Mexico and of every people whom they have ruled everywhere in all ages, and they have to deal with them with a strong hand. If they have found it necessary to restrain the priests or nuns, even to the point of expulsion, it is because they have found them dangerous to the country's welfare and peace and purity. The demand made by Romanism for our President to compel the restoration of their priests and nuns to their ancient privileges of plunder and debauchment, is absurd in the extreme.

With what sort of propriety can our government render itself obnoxious and hated to a sister nation, by interference in a matter purely ecclesiastical? Is this government set for the defense and protection of Rome, even were she unjustly treated in her ecclesiastical rights or movements? The very question answers itself. Rome had as well cease to make it more difficult to pacify Mexico, in the hope of exciting additional atrocities as she deems them, to redress which she hopes and designs to get our government to entangle herself in a war with this people. This is a hard saying, but none too hard of Rome. What has her history shown, if not this very sort of scheming? Would she not sacrifice the lives of hundreds of her priests and the virtue or lives of numberless nuns to secure the end of an American war with Mexico, with the results which she pictures to herself? She has priests by the thousand to spare, and nuns in the same abundance, for such a sacrificial offering.

Rome can have no complaint to make in the presence of her record. Mexico can never outdo a so-called church, which has made blood flow like rivers; which has put countless thousands to the rack, and burned her millions in slow fires, or mailed them by the tongue to pots to starve and die of pain and thirst; which has punched out the eyes of hapless multitudes, crucified her thousands, and tortured multitudes by every refinement of inexpressible cruelty which the shrewdest Jesuitical ingenuity could invent, after making the art a life-study. A crowd with a history which makes the blood stand still with horror, by the nameless cruelties and inhumanities and barbarisms perpetrated upon innocent, defenseless women, and men of the purest life and character, all because they would not renounce the Lord Jesus Christ and become Romanists, ought to hide their faces in shame, and never be heard in a hypocritical and scheming plea for protection at the hands of a government against the efforts of the Mexican Constitutionalists endeavoring to pro-

fect their poor people against further abuse and exploitation by this scheming and dastardly Mother of Harlots.

Let our President turn a deaf ear to this hypocritical appeal, ap-

praising it at its value as utterly insincere, and with an ulterior design of using him and his influence for their own political advantage.

T H E E D I T O R ' S S U R V E Y

News and Notes

President Wilson and Secretary Bryan have certainly scored a great victory, surpassing any conquest of arms in the securing of the passage and signing of the peace treaties. Great Britain, France, Spain and China have joined the twenty-two other nations of the world who have signed treaties of arbitration with the United States. Most of these treaties have been ratified by the Senate, and the rest are awaiting ratification. These treaties provide that all disputes between the nations signing them shall be submitted to a permanent commission, if they cannot first be settled by diplomacy. This is Christian and pacific and wise, and the world will ratify this system and this spirit. Mr. Wilson deserves unbounded credit for his insistence upon these treaties.

A California Convention of the Disciples' Church expelled its congregation at Berkeley, because the Berkeley people, while permitting no baptism but immersion in their own church, nevertheless received unimmersed Christians from other denominations by transfer. This showed plainly that the Disciples church were concerned not so much in church and Christian unity, as in building up an exclusive sect of immersionists.

We used to think, when we were traveling circuits, and later when we served city stations in the Methodist church, that the people in the country were better judges of preaching, and better critics of it, than people in the city. We have never had occasion to change our opinion thus formed in early life. It seems that Dr. Archibald Alexander, of Princeton Seminary, has about the same notion, as we judge from his remark in addressing young preachers: "When you go to the city, take your best coat; when you go to the country, take your best sermon."

Preachers sometimes are perplexed for texts on which to preach. We could never just understand how this could be with an open Bible in hand. Yet there is often trouble here. Especially in new surroundings like new charges this complaint is often heard. Doctor Goodell once said that when he went to Pilgrim Church, St. Louis, he was somewhat perplexed how and on what to preach in his new environment. He said he turned to a diligent study of the Acts for light and guidance. He, in consequence, had a most remarkably successful pastorate there. The lesson is very simple: Your Bible contains the matter and the subjects perfectly adapted to all possible diversities of condition and environment. Study this book diligently and prayerfully for the solution of all such problems and you will come out all right.

England's drink bill is said to be ninety dollars per family. When we consider that there are very many families who use no intoxicants, this average is appalling indeed.

Dr. John Matthews is succeeding in his pastorate at First Church in Kansas City. His street work is a marvel already. A great meeting, held down in the center of the city one night recently, was the most remarkable

street meeting we ever attended. There were about a dozen workers from his church, enough to fill two automobiles, and there were two hundred or more people present, and some twenty-five or thirty came up and gave him their hand, requesting prayer that they might be saved. One knelt on the pavement and claimed to get through to God. There was perfect order and a profound spiritual influence. God was mightily there. Doctor Matthews is a remarkably successful street preacher, full of zeal, tact, love, genuine sympathy for the lost, and with splendid force in utterance of divine truth. God is wonderfully blessing, not only his ministrations in First Church, but in this street work, which the Doctor is stressing with great earnestness.

Bishop Thoburn, we are glad to see, is emphatically opposed to the absurd policy of granting to the Philippines independence in the near future. This is a great mistake into which President Wilson has been betrayed by some strange influence.

A wag once secured Harvard University writing paper and wrote to Thomas Carlyle, informing him that he had been elected to the honorary degree of LL.D. The letter bore every mark of genuineness, and Carlyle supposed it to be so, and answered that he did not wish to join that "innumerable throng who went hopping down to posterity on two or three letters." He, therefore, declined the honor. Not the number of letters attached to your name, but the degree of manhood and character within you determine what you are, and authorize the world to expect somewhat of you in real accomplishment.

During the Civil War, Mrs. Grant replied to an expression of hope that General Grant would succeed, that "I have no doubt the General will succeed, for he is an obstinate man." Here is the secret. Sanctified obstinacy is what the Lord wants and must have in His workers, if the work is to be done on which He sends us out; a dogged determination to persist and push and persevere straight on through obstacles as high as the stars and as deep as hell, and never to stop until we succeed, is what it takes to bring things to pass in this age. O, for this spirit in the army of the Lord.

The New York Tribune, and other great dailies, are commenting much on what they are pleased to call "This highly abstemious war." These comments, we are glad to see, are not cynical or antagonistic, but friendly. It is remarkable that this is a highly abstemious war. In this fact we see a tribute to the increased intelligence and broadened conscience of the world on the curse of alcohol.

Of the 7,206,643 population of Canada, 2,833,041 are Romanists; 1,115,324 are Presbyterians; 1,079,892 are Methodists; 1,043,017 are Anglicans; 382,666 are Baptists; 229,864 are Lutherans, and a smaller number of a few other denominations.

An exchange is responsible for the statement that one million four hundred thousand

children have been ruthlessly deprived of one or both parents by the divorce practices of this country. This is enough to brand this divorce business with its long merited infamy, and to lead to its being stamped out forever in this and all decently civilized countries.

That girl did not lose her reward who handed a tract to a young man in a stage coach in England. He tore it up in fine pieces and threw it out of the window, but one little piece was blown back and alighted on his knee. He wet his thumb, and, taking it up, made out on one side the word "God." On the reverse side he made out only the word "eternity." These two words fastened themselves on his mind. Reaching the house of the young lady he was to marry, on which mission he was bent, he said, as she met him at the door, "God, — Eternity." She thought he had lost his reason. A conversation soon led her to the same conviction which had seized his soul, and they both, on their knees, gave themselves to God before being married. Nothing done for God and souls in prayer is lost. This girl prayed earnestly as she handed the tract to this young man. Here was the secret.

Jane Addams tells most encouragingly of the effects of women's work in Chicago, and shows that they have done quite a deal. Women have been placed on the police force, needed there because some 86,000 young people patronize the public dance halls of Chicago. Forty municipal chaperones have been provided, and there will be one hundred after January 1st. These dance halls are death halls, and should be so denominated. They should be suppressed by the strong arm of the law, for they are straight and quick avenues to lust, degradation, and infamy for both sexes.

The evils which seek the destruction of our young men are getting hard knocks on all sides. The nations engaged in this great war have all become intense temperance nations, in that they have adopted strict prohibition principles as to their soldiers. Also, many of the great railway and other corporations, which employ great armies of laborers, have adopted the most stringent abstinence regulations. Now comes the Chicago, Milwaukee & St. Paul railroad with as stringent regulations against the use of tobacco. This road posted notices at their offices at Fullerton and Southport Avenue, Chicago, informing their employees that after January 1, 1915, tobacco smoking or chewing will not be allowed men while they are on duty. This affects 800 employees.

Dr. Phillip Schaff once remarked that "the good Lord knows everything, but these German professors know a little more, especially when it comes to the Bible." This reminds us of a remark of the little five-year-old granddaughter of the writer, whom her grandmother had taught a very reverent and devout faith in God. She had an uncle in our home who used to tease her quite a bit. One day, while a trifle vexed at him, she said to her grandmother: "Mammy, God made everything, but he didn't make Uncle P——." The Herald

and *Presbyter* mentions a supposed discovery by one of these German professors that the account of the jewels in the breastplate of the high priest could not have been written by Moses, because the art of cutting and polishing gems was not known in his day. It so transpired, however, that a collection of jewels unquestionably older than the time of Moses has been found. The editor appropriately quotes Mark Twain, who said it is better not to know so much than to know so many things that are not so.

After the prohibition law in Virginia, recently enacted by vote of the people, goes into effect, there will not be a legal saloon within a distance of nearly one thousand miles of Washington, D. C.

That fresh, threatened revolt in Mexico indicates the work of the Jesuits, who are extremely desirous of stirring up strife in that country, and, if possible, forcing the United States to interfere and become embroiled in a war.

We acknowledge an invitation to attend the dedication of the new Pentecostal Church of the Nazarene at Cambridge, Mass., which owes its erection to the unremitting labor and diligence of Rev. John Short, the pastor. We assure our brother it would have afforded us pleasure to attend this service on the 12th, had it been in our power. We wish the saints at Cambridge abundant prosperity in the great work of soul-winning in their new edifice.

Tempted With Depression.

How often God's children are tempted to discouragement in their work. What preacher has not felt this in his arduous work. The devil delights to seek to discourage God's laborers, for he knows that little real work is done under such clouds. We must arise and shake off this temptation. We must fly to Him who was tempted in all points like as we are, yet without sin, and He will succor and deliver us, and make the depression turn out a blessing instead of a curse to us. We must not yield to such feelings, but resist them strongly, and turn our thought and faith to Him, from whom alone we can hope to receive strength and deliverance. The *Alliance Weekly* thus tells of such a season that came to one of God's illustrious saints:

There was once an English preacher on his way to a little country church to fulfill an engagement to preach, and as he stopped and tied his pony at a little country inn on the way, he went in and lay down to rest. He was much discouraged. He was a target for abuse and misrepresentation. He was unpopular, and the Gospel that he preached was despised.

As he lay down, he felt so weary that he wished his work was ended. He fell asleep, and dreamed that he had been going to a little village church to preach, and had stopped at a little inn to rest, and had lain down upon a couch in his chamber, wishing that he might die, and that he did die.

In his dream he was borne up by the angels in the air, to the land of glory, and as they lifted him up he was ushered in and seated in a waiting-room resplendent like a palace, where he was told to wait a few moments, until the Master Himself should come to meet him.

As he waited there for his Lord to appear, he began to look around the temple upon the tapestries that so richly hung upon the walls, and, as he gazed upon them, he thought he recognized, in the beautiful surroundings, a picture of his own life.

He could see his birth, his infancy, his childhood, his early manhood, his conversion; his fallings and restorations, his toils and services for Christ, the souls he had won, the sermons he had preached, all the places he had visited, and all the wonderful outcomings of these

things, reaching away into issues that he had never dreamed of. And, as the meaning of his life opened out in all this glorious blessing, his heart was thrilled with wonder, until at last he came to the close, and he saw the chamber and the little pony by the door, and the dead man lying on the couch, and the congregation waiting in the little village church for the preacher; and then the great unfinished work, and the wonderful possibilities that might have been.

Then his heart became filled with sorrow, and he wished that he had not died, and he longed to be back again on the little pony, on the way to the little country church, and, as he wept, he suddenly awoke. And lo! he was lying on the little sofa, and the pony was standing at the door. He got down on his knees and thanked God that he was still alive. He went on to labor and to wait, with new courage and hope, until the work was all finished, and the hour at last came, when he, the blessed Richard Baxter, entered into "the saints' everlasting rest," of which he had so often spoken.

Beloved, the pages are going up every day, for the record of our life. We are setting the type ourselves, by every moment's action. Hands unseen are stereotyping the plates, and soon the record will be registered, and read before the audience of the universe, and amid the issues of eternity.

No Negative Position

It is a solemn fact that there is no negative position in grace. Every saved man is either a help, or by his indifference to his duty a hindrance, to others. We are either hinderers or helpers. We are either a blessing or a curse to others. We cannot possibly find a place where we are absolutely negative in our influence. We are constituted social beings, and are interwoven by a thousand ligaments with all others. God proposes to use this social tie or nature in reaching people with His saving power. This great responsibility is one which we cannot get away from if we would. Dr. J. E. Carson called it "channels or barriers." He said to his congregation one day that every saved man was either a channel through which the Spirit of God was reaching the unsaved, or a barrier preventing the Spirit from doing His work. Relating this fact, J. W. Mahood continued:

One of the trustees of the church said to himself on the way home: "Am I a channel, or a barrier?" That night he could not sleep, and cried out: "O Lord, make me a channel!" Almost the first thought that came was that there were some men in his employ to whom he had never spoken a word about Jesus Christ. He confessed his fault, and told the Lord that if He would make him a channel, he would speak to these men. The first man that entered his office the next morning was his confidential clerk, who had been with him eighteen years. The merchant said: "Edward, haven't I been a good employer to you?" "Yes, sir." "Have not I treated you well?" "Yes, sir. Why, sir, what have I done?" said the clerk, "that you are going to discharge me?" "Edward, I am on my way to heaven, and I want you to go with me." Tears came into the eyes of both men as Edward took the merchant's extended hand and said: "I will, sir." Doctor Carson afterwards received eleven men into his church because this trustee had consented to be a channel for the Holy Spirit.

The Riches of Grace

How appropriate this term—the riches of grace. Is not salvation enriching? Does not this make a man truly wealthy? Are there any possessions comparable to the possession of Christ as Savior and Sanctifier? Are there any treasures comparable to those laid up where moth and rust cannot corrupt and thieves cannot break through and steal? Are there any lands to be compared with the eternal hills of God, and the land of Canaan, where the grapes and pomegranates grow in such rich and luscious profusion, and where

milk and honey flow like the nectar of the gods? Is there any gem so beautiful or lustrous as the conscience void of offense before God and men, which is given with Christ in us the Hope of Glory? Truly the multi-millionaires are the Lord's anointed ones of earth, whether they have meat and bread enough to keep from hunger, or whether they can be protected from the cold of winter. Those who have the Lord within them, in the person of the Comforter, abiding sweetly and keeping in perfect peace, are the rich of this and the next world, and they have promise of this life and of that which is to come. An exchange relates the following, which illustrates the point:

A tax collector one day came to a poor minister in order to assess the value of his property and determine the amount of taxes. The minister asked the man to be seated. Then the latter took out his book and asked, "How much property do you possess?"

"I am a rich man," answered the minister. The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Savior, who earned for me life everlasting, and who has prepared a place for me in the Eternal City."

"What else?"
"Healthy and obedient children."
"What else?"

"A merry heart, which enables me to pass through life joyfully."

"What else?"
"That is all," replied the minister.

The official closed his book, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation."

Calvary

It is Calvary that attracts. It is this which exhibits Jesus. It is Calvary that draws all men to Christ. The blessed Master Himself said that if He were lifted up He would draw all men unto Him. He was lifted up on Calvary, and we are to point the gaze of the world toward Calvary, to the uplifted Christ, if we would get men where they can be reached and saved by this Christ. There is marvelous power in the scene of Calvary. It impresses, awes, subdues, elevates, and ennobles, and trends souls close to Him who alone can save and bless and keep. The following from the *Oriental Missionary Standard* tells how the mere recital of this wonderful scene affected a Korean woman:

A group of candidates were being examined in Korea. Among the missionaries in charge of the service was a sweet young woman from Wellesley. She feared to frighten and embarrass an elderly Korean woman by difficult questions, so, placing her arm across her shoulder, she said quietly, "Tell me a story about Jesus." And the Korean woman, with face aglow, began her simple recital. She came to the Calvary scene. She told it all bravely till the time when the nails were driven into His tender feet and hands, and she broke down utterly and with sobs and broken voice she murmured, "I can't tell that part; it breaks my heart." Oh, for a larger realization of Calvary! Oh, for a heart broken with the thought of the anguish of our blessed Lord!

Blessed Master, help me to love as Thou hast loved, that only God and man shall stand out in my mind and heart and all be forgotten of color or garb, and human need alone appeal.

A Fine Saying

Among the many fine paragraphs uttered by different writers there is one by Ruskin which should be read and pondered, for it is a little lay sermon of helpful and practical truth. He said:

Let the dawn of every morning be to you the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record for some kindly thing done for others, some godly strength or knowledge gained for yourself.

Open Parliament

The Sanctificazione of Santee

Open Parliament

Written by W. H. MORSE, M. D.

D

DOCTOR, you examine people?"

It was the question of a little Italian who had come to my office.

"Yes," I replied. "I am a medical examiner for an insurance company. Do you want to be examined?"

"Sure," he said. "If you please, Doctor."

I at once proceeded to ask the usual questions by which the applicant for an insurance policy is catechized. He gave his name as Santee Peru, age twenty-four, unmarried, born in Naples, barber. Every question was answered with a smile, and the physical examination was carried out. Upon its conclusion he asked, "Then, I am a whole man, Doctor?"

It was an odd question; but I answered that I had found his condition entirely satisfactory. But if that question was peculiar then the next was far more so.

"Then I can see the dear Lord?"

"How is that?" I asked.

"Why," he answered briskly, "you know it says so. How you read?"

He took from his pocket an Italian Testament and read aloud Hebrews 12:14: "*Proccacciate pace con tutti, e la sanctificazione, senza la quale niuno verda il Signore.*" (Follow peace with all men, and holiness, without which no man shall see the Lord.)

"Good!" he exclaimed. "Glad I am a whole man, so I will see Him!"

Here was a most unheard-of interpretation put upon the result of an examination for insurance! It was the first time in my experience that I had had a satisfactory candidate arrive at such a conclusion.

"Why, man!" I said, "I did not go so far as to pronounce you holy! A person does not have to be holy in order to be insured."

"But to see the dear Lord, they do!" he persisted. Then something began to illuminate his brain, and he said, "But I not want an insurance policy. O, no! I wanted the examination so you tell me if I am a whole man. See? I peaceful, and I whole; so I can see Him!"

I began to suspect a crank, and my stenographer left her seat and retired into the rear office. I turned to the man.

"You are a Catholic?" I asked.

"Why, no, sir!" he replied.

"Protestant?"

"Sure!"

"You claim to be holy, sanctified?"

"Sure: you just say I a whole man!"

My theological training has not been such that I could attempt to discriminate between holiness and wholeness. And why should I? I was not acquainted with him, and not qualified to pass upon his holiness.

"All right!" was all I could say, "Bear yourself spiritually as well as you do physically, and —"

He interrupted gleefully, "And I shall see Him! Sure! Now I will be ready."

"Ready?" I repeated.

"Yes, sir," he replied. "I sail on the 21st for Naples."

A crank, indeed! Planning to sail for Naples, there to meet his Lord? The sooner such a crack-brained fellow left, the better!

"And whom do you anticipate seeing in Naples?" I could not help asking.

"I know few there," he answered. "I only stop till I go to the Abruzzi."

"O, your old home?" I asked.

"Sure!"

"Ah, I see. You are returning home."

"Sure."

"And whom do you anticipate seeing there?"

"O, most everybody. I know 'em all. That is why I want to carry them the Word of God, you see. They haven't got it. I wonder who ever see one Bible, one Testament, there! No one, I guess. They must. That is why I go. The priests not let people in Italy have Bible. I take them some."

"Ah, you contemplate colportage?"

"Sure. Tell them about my dear Jesus, and give them a chance at His Book. Got fifty Testaments, may be more yet; all I can afford. May be rough on me, but I stand it, sure, now I know I whole man."

"You anticipate persecution?"

"Sure! That is where my blessing makes! You know, *'Beati coloro che son perseguitati per cagion di giustizza; perciocche il regno de cieli e loro.'* (Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.) And there, Doctor, as I am a whole man, I shall see my dear Jesus."

He fairly leaped for joy.

A Missionary Opportunity

Part One

Written by J. W. OLIVER

even teaching their writings to their Sunday schools.

Seattle, Wash., has more than 5,000 Japanese.

Astoria, Ore., has 5,000 Finns.

The Hindoos, from India, are coming to our country by the hundreds, and are spending much to establish and sustain their worship.

More than 400,000 aliens have come to New England since 1900.

More than 50,000 Portuguese in this country now. They are mostly along the eastern and western coast country.

The Greek population is probably 75,000, and increasing very rapidly. Some of them have their Greek churches with their priests and rituals; many of them have no church.

I began to comprehend.

"You expect persecution?" I said.

"O, sure! Father Castino is down on Protestants. He slings at Waldenses, and he will sling at me. O, sure; but I bear it! He rough, but all right! I a whole man, and what? He kill me, and I say like St Stephen: *'Signor Gesu, ricevi il mio spirito!*' (Lord Jesus, receive my spirit!) Then — I see Him, and I ever be with Him!"

Actually, that man was looking forward to persecution and martyrdom with pleasure, as martyrdom would mean that he, a whole man, would then be with his Lord.

That was in the fall of 1911. I think it was November. One evening in May, 1912, as I entered my office, a man arose and extended his hand.

"Ah, Doctor," he said, "I not yet see my dear Lord Jesus!"

Santee Peru, again! He told me his story. He had returned to his native village and given out the Testaments, and borne witness to the Word. Its power for salvation was made manifest. Conversions occurred. To his surprise, the village priest said nothing. The Waldensian church received the converts. The Testaments were eagerly received. For some time he could not understand the priest's attitude, but he learned that he (the priest) had taken one of the Testaments from a woman, and had been known to read it industriously. Just before Easter, which was just previous to Santee's leaving for home, this priest had been removed, and it was said was charged with "modernism." In his stead had come another who was reputed to be quite of the same mind!

"No use my staying!" Santee said, "they would not kill me. All right. I wait, and stay whole man, and send Bibles to my dear friends, and by and by, sure, I will, anyway, be with Him and I see Him always!"

HARTFORD, CONN.

If God had been other than love, man must have remained endlessly in the realms of ruin. But the very ruin of man included within it man's spoiling, and man's sorrow, creating a great cry which appealed to the Infinite Love of the Infinite Heart. The call of man in his ruin Love heard, and Love answered, in the gift of Christ, Who is Himself to traverse the path of pain and suffering, to the final and absolute limit, that out of all this, man might be lifted into the realm where it will be possible to fulfill the initial purpose of his creation, and thus satisfy the purpose of God, which is the purpose of Love.

More than 225,000 Italians, the greater part of whom are illiterate.

In New York, out of every one hundred persons, 80 are foreign born, or the children or foreign parents; Philadelphia, 51; Brooklyn, 67; Chicago, 87; Boston, 63; St. Louis, 78; Cincinnati, 60; San Francisco, 78; Cleveland, 80; Buffalo, 71; Pittsburgh, 61; Newark, 63; Detroit, 84; Milwaukee, 84; New Orleans, 57; Jersey City, 70; Louisville, 53; Providence, 52; Baltimore, 35.

The above figures and facts are offered in order to stimulate Foreign Missionary activity in the home land. So far as our knowledge goes, the Pentecostal Church of the Nazarene has but little work among the peoples mentioned above in our home land.

It seems that most of our missionary calls are to some foreign field. We don't know that

AUSTIN PHELPS once said, "If I were a missionary to Canton, China, my first prayer every morning would be for the success of American Home Missions for the sake of Canton, China."

There are in Colorado alone more than 4,000 Japanese, 5,000 Italians, and 8,000 Russians; and yet, if the Pentecostal Church of the Nazarene has one missionary among them, we know nothing of it.

Forty-eight per cent of Denver's population is either foreign-born or of foreign-born parentage.

Eighty per cent of our immigrants are Roman or Greek Catholics, and Greek Orthodox.

There are more than 100,000 Bohemians in Chicago, two-thirds of whom claim to be infidels, and are studying Paine and Ingersoll,

God means to pass those upon our own shores, and call so many of our young men and women to places across the waters.

I have often wondered if there was more honor in being a "Foreign Missionary," than a "Home Missionary"? Is one more sure of pay in the foreign field than the home?

I am only asking questions. This is a puzzling proposition to me. I can't understand if one is called to preach full salvation to the Japanese, why among the Japanese population of this country isn't as good, if not a better, place to begin than over in Japan?

Essentials of Christianity

II. BIBLE STUDY

Written by L. B. TROWBRIDGE

THROUGH the Word and the Spirit God has given unto us all things that pertain unto life and godliness (2 Pet. 1:3). At the end of his life, Paul said to his spiritual son, Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." He said further, "Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17). The Word of God is spoken of as food. It is milk (1 Pet. 2:2; 1 Cor. 3:2), bread (Lu. 4:4), meat (John 4:32-34; Heb. 5:12-14), and honey (Ps. 19:10; 119:103). It is also spoken of as light. It is a lamp (Ps. 119:105; Prov. 6:23), and a fire (Jer. 20:9; 23:29). It is also a weapon: a sword (Eph. 6:17; Heb. 4:12), and a hammer (Jer. 23:29).

A daily, deep, devotional study of the Bible brings to the one who practices it the following advantages.

1. Those who love God's law and obey its precepts are the happiest people on earth (Ps. 1:1-3; 106:3; 112:1; 119:1-2; 165; Prov. 3:1-2; Lu. 11:28; Rev. 22:14).

2. Those who fear God and keep His commandments are in a real sense the wisest and most dependable people on earth (Deut. 4:6-7; Josh. 1:8; Ps. 119:98-100, 104, 130; Prov. 3:3-4).

3. Those who are familiar with God's Word can bear sickness, sorrow, disappointment, discouragement, and persecution; better than any people on earth (Ps. 119:22-24, 50, 69, 78, 82-87, 92, 141, 143, 157; Rom 15:4).

4. Those who have hidden God's law within their hearts and tremble at its warnings, live the purest lives of any people on earth (Ps. 19:11-13; 37:31; 119:9, 11, 101, 103; John 15:3; 17:17; 1 Cor. 10:5-11; 1 John 2:1).

5. Those who study and obey God's Word and who congregate with His people, enjoy the best friends, and stand highest in the community of any people on earth (Ex. 33:11; 2 Chr. 20:7; Ps. 19:63, 74, 115).

In order to get the greatest profit out of the study of the Bible, it is necessary to obey the following rules:

1. "We must devote a regular time to it; in the early morning, if possible (Ps. 5:3; 119:147, 148; Is. 50:4).

2. We must not simply read, but study God's Word and mediate upon its precepts (Josh. 1:8; Ps. 1:1-3; 119:15, 23, 48, 78, 97-99, 148; Lu. 2:19).

3. We must delight in God's Word and love to read it more than the daily paper, the magazine, the novel, or anything else (Job 23:12; Ps. 1:2; 19:10; 112:1; 119:14-16, 24, 70, 72, 77, 92, 97, 103, 111, 113, 119, 127, 140, 143,

To say the least, I am asking why our missionary recruits are all called to foreign fields, and the foreign population of our own land neglected? Has God made a mistake?

Isn't it a fact apparent to all, that we have got to Christianize the foreigners as they come to us, or be foreignized by them?

God knew we were poor in material things, so He is sending them to our doors to learn about Jesus. We must not dodge them here, and go "over there" to them.

God help us to see our opportunity at home, and improve it. OKLAHOMA CITY

159, 162, 167; Jer. 15:16; Ez. 3:1-3; Rev. 10:9).

4. We must not only delight in, mediate upon, and memorize God's Word; we must do what it says (Deut. 4:1-6; 2 Ki. 17:13-15; Ps. 119:30-32, 60, 100, 106; Ez. 33:31-32; Matt. 7:21-27; Jas. 1:22-24; 1 John 2:3; 3:22; 5:3).

5. We must not only do God's commandments ourselves; we must warn others. When God speaks, we dare neither disobey nor keep silence (Ps. 40:9-10; 119:13, 27, 46, 171; Prov. 10:21; Jer. 20:9; Ez. 3:21; 33:7-9; Acts 20:20, 27).

6. We must not only tremendously believe in our hearts that God's Word is true; we must bank upon its promises (Ps. 119:42, 49, 76, 116; Mk. 11:24; Lu. 1:45; Rom. 4:20-21; 1 John 5:12).

7. We must exalt the truth and enduring virtues of God's Word (Ps. 119:89, 96, 128; 129, 138, 140, 142, 144, 160, 172; Matt. 24:35; 1 Thess. 2:13; 1 Pet. 1:25).

Many Christians, especially those new in the faith, do not know *how* to study their Bibles. For such, some practical suggestions and illustrations may be appreciated. The simplest and most common method of Bible study (al-

though much haphazard skimming over the Word can hardly be called *study*) is consecutive reading, or to take a chapter at a time. In order to really get something out of this method, some suggestions are necessary:

1. Study out and write down answers to the following questions for each chapter: What is the best verse? What is the best lesson taught? What is the leading thought? Who are the principal characters mentioned? Commit the best verse to memory, mediate upon the lesson, and the thought you have gotten out of the chapter, and feed during the day on the material you have gathered in the morning. Another good plan is to take a Sunday afternoon or an hour on the train to read a book of the Bible through, as you would a story. This plan is very fruitful with books of narrative or history, like Joshua, Ruth, Ezra, Daniel, or the Epistles of Paul.

2. A still more interesting and helpful method is to study the Bible by topics. This article is written on the topic of Bible Study. In order to get the most out of this method, one needs a reference Bible, a good concordance, a topical text-book and a reliable set of commentaries, if possible. One of the easiest and most enjoyable ways of doing this is to begin with one of the great subject chapters of the Bible. There are certain chapters which deal almost exclusively with one topic. When these are studied in connection with the parallel passages marked on the margin of any good reference Bible, they will lead the student to almost every verse in Scripture which bears on that topic. Take, for instance, the eleventh chapter of Hebrews, which is the great Faith chapter. The fifteenth chapter of First Corinthians is the Hope chapter. First Corinthians, thirteenth, is the Love chapter, and Psalms, one hundred and nineteen, from which most of the references used in this article have been taken, is the Bible Study chapter. It is well to look up every parallel passage and then to follow up the references given on those passages. This will lead you to all parts of the Bible, and, if you pursue it thoroughly, will occupy many weeks of most delightful and soul-feeding study.

Pride Prevents Faith in God

Written by W. W. DELL

HOW can ye believe, which receive honor one of another and seek not the honor that cometh from God only? (John 5:44).

The blessings of the higher Christian life are often like the objects exposed in a shop window, one can see them clearly, and yet could not reach them. If told to stretch out our hand and take, our answer is, I cannot; there is a thick pane of glass between me and them. Even so, Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love, and joy, of abiding communion and fruitfulness, and yet feel that there is something between, hindering the true possession. What is it? Nothing but pride. The promises made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count is so near—that it can only be something that hinders faith, that hinders the blessing being ours. Jesus declares in the text that it is pride that makes faith impossible. "How can ye believe which receive honor one of another?"

The most secret breathing of pride, in self-seeking, self-will, self-confidence, self-adorning, or self-exaltation, is just the strengthening of that self which cannot enter the king-

dom, or possess the things of the kingdom, because it refuses to allow God to be what He is and must be there—the All in All.

Pride renders faith impossible. Salvation comes through a cross and a crucified Christ, union and participation in the humility of Jesus. Is it any wonder that our faith is so feeble when pride still reigns so much, and we have scarce learned to long or pray for humanity as the most needed and blessed part of salvation.

The Pharisee prayed, but his faith was rooted in the proud, high exaltation of self. But the prayer of the poor, humble publican opened the very windows of heaven, and he went home justified. So with us, we did not receive pardon until with shamefacedness and deep humility we confessed we were sinners and dependent alone on Christ for mercy. This same humility should characterize our whole life, yea a deeper humbleness of spirit, for God resisteth the proud but giveth grace to the humble.

Humility and faith are more closely allied in Scripture than many know. See it in the life of Christ: The centurion said, I am not worthy that thou shouldst come under my roof. Jesus said, I have not found so great faith, no, not in Israel. And had not the

mother to whom He spoke, "O woman, great is thy faith!" accepted the name of dog, and said, "Yea, Lord, yet the dogs eat of the crumbs?"

It is the humility that brings a soul to be nothing before God, that also removes every hindrance to faith, and makes it only fear lest it should dishonor Him by not trusting Him wholly. Brother, have we not here the cause of failure in the pursuit of holiness? Is it not this, though we knew it not, that made our consecration and our faith so unsatisfactory and so short-lived? We had no idea to what an extent pride and self were still

secretly working in us, and how alone God, by His incoming and His mighty power, could cast them out. We understood not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the root-disposition of every approach to God as well as every dealing with man; and that we might as well attempt to see without eyes, or live without breath, as to believe or draw nigh to God, or dwell in His love without an all-pervading humility and lowliness of heart.

Have we not been making a mistake in taking so much trouble to believe, while all the

time there was the old self in its pride, seeking to possess itself of God's blessings and riches? No wonder we could not believe. Let us change our course. Let us seek first of all to humble ourselves under the almighty hand of God. He will exalt us in due time. The cross, and the death, and the grace into which Jesus humbled Himself, were His path to the glory of God. And they are our path. Let our one desire and our fervent prayer be, to be humbled with Him, and like Him. Let us accept gladly whatever can humble us before God or men. This alone is the path to the glory of God.

Instinctive Cognition and Abstraction Distinguished

OBJECTS become known to beasts by instinctive cognition; man can recognize ideas of things which are far beyond any revelation of the senses.

Birds have no need to be taught how to build their nests. The younger, who never saw a nest constructed, will go to building after the pattern of the older of its own species, without instruction. Man has an independent intelligence by which he can, at his own behest, study out ways and means to erect the grand hotel or transport himself across the wide seas to chosen climes in the great ocean steamer.

Wild beasts follow proclivities imposed by their birth, and, chained by their instincts, are in subjection to the limitations placed upon them by nature's laws; man subdues the supreme forces of nature to his service. With deliberation and independence he fortifies his kingly palace, and, sitting on his throne, rules all instincts. He is raised by his acquired skill and intelligence far above all other animated beings.

The dogs and the apes cannot build themselves steamships; neither can bears manage the interests of "Wall Street."

The children of men are taught their abstractions; we do not ring the calves into school to teach them their instincts and to make them acquainted with God. Rather, they do not build their own schools and churches to study regulation of conduct.

Within the last twenty years my intelligent dog has grown so smart among the scientists you cannot distinguish quite clearly between his soul and the human mind. Come right up on the platform, Bowser, sit down, face this audience and repeat your last lesson in astronomy.

"Bow wow! The beautiful luminary shining at night with such effulgence, which with the stellar orbs of the firmament on high, drives away the sombre darkness, is one of those secondary planets which accompany other celestial spheres as they whirl in their elliptical orbits around a grand central luminous body which my fellow beings, the associated council of dogs have termed the sun. The sun is that glorious luminary of the day with light too dazzling for your eyes to behold. Upon his light and heat this mundane sphere depends for vegetation and for all the movements of living beings. For, without the light and heat of this glorious orb, congelation would overspread this lower sphere from pole to pole, till the waters of the seas and of the land would become a world of ice. The fluids of our bodies would freeze, and life would become extinct. In all this, we perceive the consummate wisdom and skill of the incomprehensible Originator. The earth, to whose undulating surface our peregrinations are confined is far surpassed in

Written by GEORGE HARE, M. D.

magnitude by the planet Jupiter, which travels its stupendous annual rounds of weary years through frigid ether in dimly lighted regions of far-off space."

Without commenting on this imaginary test, all can see, at once the impossible gulf that separates the spiritual and abstract understanding of man from the "bow-wow" in-

With Him

By LAURA A. BARTER SNOW

Count them not dead, the old familiar faces,
We loved so fondly and for which we crave.
They are not dead, we know not where God places
Their happy spirits; only in the grave
Their tired bodies rest, until He come
To gather us in His eternal home.

We cannot tell the glories they are viewing
In that blest Paradise where they abide.
We little know the work that they are doing,
We only know that they are satisfied:
Awakened in His likeness fair and sweet
Vessels of glory, for His praise made meet.

We cannot wish them back from that fair haven
Amid the storms and breakers gathered here
Since joy unspeakable to them is given,
Forever wiped away is every tear,
Have they not heard the Master's sweet "well done,
Enter my rest, your crown of life is won."

We are too slow to recognize their gladness,
And give them that they have found at last.
The haven where they would be; bowed with sadness
We quite forget the sorrows they have passed
Can never touch them more, no sin can dim
Nor cloud their happiness, they are with Him.

With Him! Oh, bliss ineffable, all glorious!
To see Him, hear Him, touch Him, dwell beside
The river of His pleasures, all victorious,
The land of God, there in Him they abide!
Where time is not, or ever ending day,
But pain, and care, and sickness passed away.

Let us look up and praise afresh our Father
For all His servants who in faith and fear,
Have passed the portal, there awhile to gather
One family till we too shall appear,
Saved through one sacrifice below, above
One in Christ Jesus, bound with bands of love.

instincts of the brute creation. How many literary horses and lions have written a history of advancement and revolutions in their world's progress. Even if the horse had hands I see he would not have sense to use them. When his suffering foot hangs bleeding over the barbed wire fence, he never thinks to look down to study how he may relieve himself. The lion, as in ages past, betakes himself to his lair; the horse, as in Egypt's grandeur many centuries past which have been utterly unnoted by him, is driven by his rider into the battle. He builds no pyramid for his dead companions, nor warrior's castle to be a secure fortress against the onset of his equine foes.

The human family has more than a history — from the music of Tubal-cain to the concordant notes of our present day, bands and enchantment of grand operas.

Our domestic animals can appreciate the hand of kindness which they behold, but cannot entertain an idea as to the unseen origin of their species.

Abstract contemplation belongs to neither matter nor beast. My intelligent dog knows nothing of his canine species in China or of his ancestors. They are all prehistoric to him. You cannot make one such idea enter his discernment. Much less will he ever sit down to study any of those matters of his own accord. Dogs have no code of laws governing a nation of dogs. They have no builder of penitentiaries nor judges and juries to condemn the obdurate.

The horse or the lion can discover only what the senses recognize; man can invent what he never saw and can interest himself in matters far beyond the senses. The attainments and wisdom of the mature man were not his by an impression at his birth. He was originated with a new and independent entity, having capacity to compare things unseen with things around him. He is found with a capability of a far-extended, glorious, lordly, psychic (spiritual) accomplishment.

THE UPLOOK

Written by LEONARD BENEDICT

The outlook is dark, like a sky overcast,
And sad is the heart till the dark cloud is past;
But somewhere above, clear blue is the sky;
When the outlook is bad, then the uplook try.

If the inlook brings gloom, so dark is the view,
When you look on yourself, all false and untrue;
There is gladness for gloom, there's cleansing
near by;
Would you smile from your heart, then the
uplook try.

The downlook is fatal. 'Tis death and the
grave
To all that is good; but the noble and brave
Look up. Then the foes of the soul, how they
fly;
Would you win in the fight, then the uplook
try.

Endeavor always to remember that you are in the immediate presence of God; and strive to act as you would if you saw the Savior standing by your side. Recollect that *He is really there*. Be sure that while you are in His sight you behave yourself as becomes so holy a presence. But if you will sin, retire yourself wisely, and go where God cannot see; for nowhere else can you be safe.

M O T H E R A N D L I T T L E O N E S

John Patton and the Sinking of the Well

John G. Paton labored among the savages of the New Hebrides Islands for many years, with remarkable success. The following event took place on the island of Aniwa about 1867. There was on the island no well, and no spring of fresh water.

The savages got along with little water. They wore no clothes that needed washing, they bathed in the ocean, they drank the milk of the cocconut and chewed the sugar cane, and if they really wanted water, they went to the public water hole, hollowed out of the coral rock, and bought it of the two sacred men who claimed that they could make it rain into their hole whenever they desired.

One morning Mr. Paton said to Chief Namakel: "I am going to sink a deep hole into the earth and see if our God will send us fresh water up from below." The chief looked at him in astonishment, and replied, "O Missi, rain comes only from above. How could you expect our island to send up showers of rain from below?" But in spite of the chief's astonishment, and almost ridicule, Mr. Paton began alone his most difficult task.

With a pick, spade, bucket and American axe, he began to sink a hole in the ground. The chief and his men watched him, thinking that his head had gone wrong.

But Mr. Paton kept on. He now fixed a pulley over the hole, and with the help of one faithful native he toiled on. Day after day he dug, and hammered, and loaded the bucket. Some days his heart sunk in despair, as the hole grew deeper and no moisture appeared. Another day he would hear the phrase, "Living water! Living water!" chiming in his soul like music from God. At last came a day when the earth and the coral began to be moist. Joy unspeakable possessed the missionary, but with it came the terror that the water might be salt.

Early the next morning, at daybreak, he went down into the hole. With trembling hands he dug a narrow hole down, down, in the middle of the well. Suddenly the water began to come in. Perspiration broke over him. Muddy though the water was, he eagerly tasted it, and ten fell on his knees in that hard, moist bottom and praised God. It was water! It was fresh water! It was living water from Jehovah's well!

Filling a jug he climbed to the surface. There the natives waited even as the Israelites waited while Moses struck the rock and called for water. Seeing the jug filled, the savages closed around him and gazed in awe. The chief took it, tasted it, rolled it in his mouth and then swallowed it. "Rain! rain!" he cried. "Yes, it is rain; but how did you get it?" "Jehovah, my God," replied Mr. Paton, "gave it out of His own earth in answer to our labors and prayers. Go and see it springing up for yourselves."

Even then they could not realize that the water was permanent and for them. At first they thought Mr. Paton would sell it, like the sacred men at the water hole. When they did finally understand they overcame their fear, set to work with a will and walled up the well with great blocks of coral, gathered from the shore.

When it was finished Chief Namakel turned to Mr. Paton and said: "Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?" "Yes," Mr. Paton replied, "if you will try to bring all the people to hear you."

When the Sabbath came a great crowd gathered. After the service Chief Namakel arose, flourishing his tomahawk, with flashing eyes and limbs twitching with emotion. He told how Mr. Paton had come among them, how they had doubted his words and tried to injure him. Then he told the story of the well and showed how no god of Aniwa had ever answered prayers as did Missi's God.

Then, rising to a climax, he began to prance like a war-horse, and while his great toes made the broken coral on the ground fly behind him, he cried with an appealing eloquence: "From this day I must worship the God who has opened for us the well, and who fills it with rain from below. Let every man who thinks with me go now and fetch the idols of Aniwa and cast them down at

Missi's feet. Let us burn, and bury, and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear—the Jehovah who gave us the well."

Today, if you should go to Aniwa you could see the well. It is thirty-four feet deep and eight feet wide at the top, and still sends up its blessed stream to refresh those whom it turned from heathenism unto the Lord of lords.—Christian Evangel.

Teach Children to Respect Other's Property

"Run up and get one of Fred's. He has a lot in his bureau drawer," said a mother to her seven-year-old boy, whose shoestring had broken just as he was starting for school.

"Fred would be awfully angry if he knew, but he has gone to school." The mother turned laughing to the neighbor who had run in for a moment. "Fred is getting to be so particular about his clothes. He doesn't like to have his brothers and sisters touch anything of his. I happen to know that he has a whole bundle of shoestrings in his drawer. He will never miss the one Billie takes, but he would be mad if he knew."

Truth-Telling in Childhood

Children will probably tell the truth if they are surrounded by an atmosphere of perfect sincerity. But we must discriminate between falsehood and a vivid fancy or fervent imagination in a small child. Said a wee maiden of three the other day: "I was walking along the garden and I met a wolf, and the wolf wanted to eat up my dolly, but I frightened him away." The little one has heard fairy stories and has mixed them up with the daily occupations of her life. If a timid child be treated with severity, he may be alarmed and thus led to violate the truth. If promises made a child are broken, he will learn to set a light value on the pledged word. If the habit of the elders is to prevaricate, to evade, or to exaggerate, the child will learn this in some measure, and, in short, the only way to teach a child absolute truth is to be always and everywhere and continually truthful when with the child.—Exchange.

It was a little thing, of course. Fred, as an elder brother with "a whole bunch of shoestrings," should have been willing for little Billie to have one of them, especially as he was in a hurry to get to school and had met with an accident at the last moment. But what was the principle of the matter? What was the mother inculcating in little Billie's mind? It was really taking another's property—his brother's, to be sure—but none the less another's.

Suppose the mother had put it differently—had said:

"You can borrow one of Fred's, as it is so late. You and I will get him another, and tell him all about it when he comes home. I am sure he will not mind when he knows how badly you needed it, and, of course, if you take one of his, you will give him another one for it."

Would not that have put an entirely different construction on the affair for little Billie? Would not that have sown seeds of consideration for others and respect for other's property?

It was not long after that that the same mother was in great distress over the fact that Billie, with another boy, had taken some pennies out of the bank of a little companion with whom they had gone to play and whose mother came over in great indignation to report the deed. It was "dreadful" then, but was it not a sequence of the shoestring episode? If Billie could take one of Fred's shoestrings without his knowing it, why couldn't he take some of his playmate's pennies without the boy's knowledge? Was not the principle the same?

It often happens in large families that children regard each other's possessions as com-

mon property. They pick up any handkerchief or pair of gloves they find, whether they happen to belong to them or not. While there is a certain spirit of good feeling and generosity in large families, every mother should see that this is not carried too far, that it does not make her children lax when it comes to having due respect to the property of others.—Exchange.

The Chameleon and the Porcupine

A chameleon once met a porcupine, and complained that he had taken great pains to make friends with everybody, but, strange to say, he had entirely failed; and now he could not be sure that he had a sincere friend in the world.

"And by what means," said the porcupine, "have you sought to make friends?" "By flattery," said the chameleon. "I have adapted myself to all I met; humored the follies and the foibles of every one. In order to make people believe that I liked them, I have imitated their manners, as if I considered them models of perfection. So far have I gone in this that it has become a habit with me, and now my very skin takes the hue and complexion of the thing that happens to be nearest. Yet all this has been in vain, for everybody calls me a turncoat, and I am generally considered selfish, hypocritical and base."

"And no doubt you deserve all this," said the porcupine. "I have taken a different course, but I must confess that I have as few friends as you. I adopted the rule to resent every injury, nay, every encroachment upon my dignity. I would allow no one even to touch me, without sticking into him one or more of my sharp quills. I determined to take care of number one; and the result has been, that, while I have vindicated my rights, I have created a universal dislike. I am called Old Touch-me-not, and, if not as much despised, I am even more disliked than you, Sir Chameleon."

An owl who was sitting by and heard this conversation, put his head on one side, remarked as follows: "Your experience ought to teach two valuable lessons. One is that the world looks upon the flatterer with contempt and aversion, because he seeks to secure some selfish object by making dupes of others; and the other is that he who resents every little trespass upon his rights and feelings is sure to be shunned and dreaded by all who are acquainted with his disposition."

"You, Sir Chameleon, ought to know by this time that honest candor is far better than deceitful flattery. And you, neighbor Porcupine, ought never to forget that good humor is a better defense than an armory of poisoned quills.—Methodist Protestant.

What Time Is It?

It was just a little before lunch in the office of a great railroad. Some of the clerks were putting on their coats, some leaving for the washroom, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then approached the young bookkeeper.

"What time is it?" he asked. The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see his chief at his elbow.

"I beg your pardon, were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation put the young bookkeeper in a higher office. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full-fledged.—Exchange.

Fear not lest thy life come to an end; but rather lest it never have a beginning.—Newman.

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—At the recent session of the Chicago District Assembly, I was appointed to do evangelistic work. I can give as references, Rev. E. F. Walker, D. D.; Rev. E. P. Ellyson, D. D.; and Rev. L. Milton Williams. I am living at Olivet, Ill., and am now ready for work wherever the Lord may lead. I have had years of experience in both the pastorate and evangelistic work.—J. F. HARVEY.

MARRIED—Mr. J. T. Jackson, formerly of Trevecca College, Nashville, and Miss Alice Cowen, for some time an evangelist of the Pentecostal mission, Nashville, Tenn., were united in marriage by the writer, at the Hotel Covington, on October 6, 1914. In the afternoon they left for Oklahoma to engage in meetings for the Pentecostal Church of the Nazarene.—E. B. WILEY, *Pastor Methodist Episcopal Church, South.*

HOLINESS CONVENTION IN INDIANAPOLIS—Evangelists "Bud" Robinson, of Pasadena, Cal., and W. R. Cain, of Wichita, Kas., will conduct a holiness convention in the First Church of the Nazarene, Indianapolis, Ind., beginning Sunday, November 1st and continuing over Sunday, November 15th. Entertainment for visiting friends can be arranged for at reasonable rates. Persons attending the convention at Cincinnati should arrange to stop on their return home at this convention, and hear "Buddie" once more. General Superintendent Bresce, and Rev. C. J. Kinne, of Kansas City, Mo., are expecting to spend a few days with us. For further information write the pastor, U. E. HADDING, 401 North State Street, Indianapolis, Ind.

NOTICE TO LICENSED PREACHERS, HAMLIN DISTRICT—Let all the licensed preachers of the Hamlin District, who expect to be in the examination, be on hand for a night session, Tuesday night, November 10th, at Hamlin, Texas.—J. C. HENSON, *Secretary of the Board of Examiners.*

TO THE DALLAS DISTRICT—The Dallas District Assembly will convene November 4th, at Peniel, Texas. Let all who expect to attend send in their names at once to Rev. J. E. Garr, Peniel, Texas. The Board of Examination will meet at Peniel, Tuesday, November 3d. All licensed preachers, who have not completed the course of study are expected to be present at this time. All preachers desiring evangelistic commission, election to elder's orders, or recognition of orders, be sure that you have the proper recommendation from your Church Board, as prescribed by the Manual. There will be a great evangelistic rally on Tuesday night. Come for this first service and stay till the close of the Assembly.—P. L. PIERCE, *Dist. Supt.*

AFTERNOON HOLINESS MEETINGS RESUMED—The afternoon holiness meeting in the Pentecostal-Nazarene church, in New York City, opened Wednesday, October 7th, at 2:30. Please notice the change of days, from Monday to Wednesday, corner Twenty-third Street and Eighth Avenue. All are cordially invited.—I. M. JUMP, *Pastor.*

DIED IN INDIA—The following notice was received at Missionary Headquarters, October 8, 1914: "I have to report the death of Marvin Campbell, the second son of Rev. L. A. Campbell, one of our missionaries in India. Marvin suffered several weeks from an acute form of dysentery, and passed away August 30th, and was buried in the European cemetery in Buldana. He was born in India a little over four years ago. We sympathize with the parents in this their first bereavement in their family, and the first missionary's child to pass away in our mission.—L. S. TRACY."

Southeastern Holiness Institute

An Ideal, High-grade Institution of Learning

A carefully selected faculty. Exceptional advantages in Music, Oratory, Preparatory, Normal, Theology, and Liberal Arts.

Most healthful location in the South; excellently planned and equipped building on 40-acre campus. Electric lights and steam heat throughout; toilets and lavatories, and a closet to every room. At lowest prices.

Address,

Z. B. WHITEHURST, D. D. President
Donalsonville, Ga.

MATRON WANTED—We are in need of a divinely called Matron for Rest Cottage, at Pilot Point, Texas.—J. P. ROBERTS, *Supt.*

RAILROAD RATES TO BALLINGER ASSEMBLY—We have secured reduced rates on all railroads in the San Antonio District of the Pentecostal Church of the Nazarene, to the District Assembly, to be held at Ballinger, Texas, November 13th to 22d. Tickets on sale the 17th; good for return on the 23d.—THOMAS D. DUNN, *R. R. Sec.*

Are You Awake?

In the providence of God, there came to the Pentecostal Church of the Nazarene

A Great Opportunity

To live and have influence for holiness throughout the world, the church must have a headquarters from where its activities may radiate. By action of its General Assembly, the Pentecostal Church of the Nazarene has selected Kansas City, Mo., as its headquarters. In the furtherance of this plan, the opportunity came to secure a magnificent property for our denominational headquarters. The Board of Publication, being the first on the ground, and doing business for the church, embraced the opportunity and secured the property at a great bargain.

By the advice of our Superintendents, and representative men of the church, we are making a campaign to raise the nine thousand dollars to complete the payments for the property. This great opportunity for far-reaching usefulness is given to

Our Sunday School

Many Sunday schools have been at work for months getting ready for this great occasion. Every school, which is not already active, should begin at once to arouse its members. Even the very poorest schools should set their mark at fifty cents a member, and then pray and plan to reach the mark. All of our schools in the more prosperous regions can easily raise a dollar a member, if they set out with that end in view. The least that you can reasonably do is to

Do Your Best

If you do that, the Lord and the church will be satisfied with you. It is our opinion that nothing less will satisfy even yourselves.

November Eighth the Day

The day set apart for this offering is Sunday, November 8th. It will be well for that day to be observed generally. In case where special circumstances make it desirable, a later date can be set for any school so situated. Whatever else you do, don't neglect the matter entirely. God has called us as a church to this great work, and we are the people who have it to do. Nearly all of our churches have special work in hand, but we must do our part in the general work of the church. The enterprise we are now presenting is of vital importance to every part of our work—missions, education, organization, soul-saving, and the edification and general information of our people.

Awake Thou that Sleepest!

RECOMMENDATION—Rev. J. W. Oliver, of Oklahoma City, Okla., is planning to enter the field as an evangelist after the District Assembly. We wish to say that he is a good man; a strong, clear, forceful preacher of the Word, sweet spirited, gentle, and meek—an all-around evangelist. He is a loyal Pentecostal-Nazarene. We feel that no church or campmeeting will make any mistake in calling him to hold revival meetings.—S. H. OWENS, *Dist. Supt.*

MEMORIAL

TO THE NEBRASKA DISTRICT ASSEMBLY IN ITS SECOND SESSION

WHEREAS, The Day of Pentecost was the greatest day of all the ages, marking the culmination of the atoning work of Jesus Christ, and ushering in the dispensation of the Holy Ghost; and

WHEREAS, The anniversary of this glorious day has passed almost unnoticed for centuries; and

WHEREAS, The genius of the Pentecostal Church of the Nazarene flows from Pentecost in experience, doctrine, and polity; therefore be it

Resolved, By the Nebraska District Assembly that it is eminently appropriate that the Pentecostal Church of the Nazarene make of the anniversary of the day of Pentecost a perpetual memorial by appropriate services during the ten-day period closing with that anniversary; and, be it further

Resolved, That all our District Assemblies be urged to join in concerted action along this line, each District Assembly sending a resolution to the next General Assembly, and that a copy of these resolutions be sent to the HERALD of HOLINESS for publication.

REV. EDMUND SILVERBRAND,
REV. J. M. BECHTER,
Committee.

TO DELEGATES TO EASTERN OKLAHOMA ASSEMBLY—Let all of the churches of the Eastern Oklahoma District please notify G. F. Haun, of Henryetta, Okla., how many there will be from each church to attend the District campmeeting; also how many male and female elders, evangelists, licensed preachers, deaconesses, Sunday school superintendents, and lay delegates there will be at the District Assembly from each church. The campmeeting begins October 2th, and runs until the Assembly, which begins November 4th.—G. F. HAUN, *Pastor, Henryetta, Okla.*

District News

WISCONSIN

A wonderful revival has broken out at Racine, Wis. There were ten seekers Sunday, seven of them young men. One was the special subject of prayer in our Wednesday evening prayer meeting. We are organizing a band to be used for the Lord on the street. Any one having a cornet to dedicate to the Lord can send it on. We are receiving applications for membership in the church right along. The daily *Call* printed the following item on its front page:

"Members of the congregation of the Pentecostal Church of the Nazarene declare that a modern miracle has been wrought here. Tuesday a lot at Haynes avenue and Twelfth street was vacant. On Sunday, members of the Pentecostal congregation will worship in their new edifice there. The structure is the result of four days' work on the part of the congregation workers. B. Oneson and son were the contractors. The people connected with the congregation have been holding services in a large tent near the spot where the new building now stands. Autumn weather brought these to an end. The need of a new meeting place became urgent. On Tuesday preparations were begun for the erection of a building. Today the work is being completed and at 11 o'clock Sunday morning it will be formally dedicated. Much of the work was done by members of the congregation themselves."

We praise God and take courage. Our prayer for the District is at 7 p. m. Join in petition for Wisconsin for God and organized holiness.

F. J. THOMAS, *Dist. Supt.*

KANSAS

We are at Buffalo, in the midst of a good, hard battle for Jesus and souls. Brother and Sister Calhoun, of Iola, are still with me, and are rendering fine help. God is granting such glorious access to the throne in prayer, and blessing our hearts beyond expression. Some few have been at the altar, but no real break yet. They say hardened sinners never seen in the church are attending regularly, and they are certainly convicted. God is truly gripping the place.

Please do not think me unnecessarily slow in visiting the churches, brethren. God is surely holding me here for a purpose. This is a place and a battle I did not expect to be in.

Great Interdenominational Holiness Convention

Cincinnati, Ohio, Oct. 27--Nov. 1, 1914

Under the Auspices of the Holiness Commission
appointed at Chicago, October, 1913

This meeting is to be held in the St. Paul's M. E. Church during the week, and in Music Hall on the Sunday. The opening service will be Tuesday evening at 7 o'clock.

This Convention promises to be the most commanding in attendance and in influence of any ever held in the history of the modern holiness movement.

There will be a program of wide interest and importance to the holiness cause, and people of acknowledged ability will be assigned the several subjects. There will be opportunity for free and general discussion.

There will be sermons daily by leading holiness preachers; one day will be devoted to Missions.

All holiness churches and associations are entitled to send as many delegates as they desire; all delegates will have the privilege of the floor.

It is to be hoped that constant and earnest prayer will be offered for this meeting, particularly that it may be a season of great refreshing to all in attendance and of wide spiritual inspiration to the holiness movement itself.

As soon as possible, the program will be published in all the holiness papers and otherwise; also information regarding rates for rooms, board and other local matters.

C. F. FOWLER,
H. C. MORRISON,
C. W. RUTH,
Executive Committee.

September 9, 1914.

I learn that Brother G. E. Martin is now on the field, and is in his first siege meeting, at Lyons. Also that Brother H. N. Hass has arrived at Hutchinson to take up his pastorate. Our school there is reporting a good beginning and a large enrollment.

I wish to earnestly endorse and recommend our brethren, Mark Whitney and H. M. Bassett, for evangelism, as humble, faithful, and efficient ministers of the Word and successful soul-winners.

The outlook and uplook for the year is fine. Please pray for me.

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

IOWA ASSEMBLY

The Iowa Assembly opened with a great sermon by Dr. Breese, on "Getting the Glory Down." The Lord most graciously answered our prayers, and from the announcement of the first hymn until the last good-by, peace, power, harmony, and unction prevailed.

The morning talks by Dr. Breese to the younger preachers were masterpieces of wisdom and information.

Business was dispatched with such alacrity and harmony that we hardly knew when it was attended to.

O. A. Overholzer was elected Secretary.

Brother C. J. Kinne, of the Publishing House, was with us two days; \$270 was pledged by the charges of the District for the Sunday school offering for the Publishing House, to be taken November 8th.

Dr. Norris, president of Illinois Holiness University, presented the claims of that institution, and received cash, pledges, and promises of prayers for our college at Olivet, Ill.

J. M. Wines was selected to report the proceedings to the HERALD OF HOLINESS.

All apportionments and claims of the District were met in full.

Those who preached during the Assembly were: Dr. Breese, Brothers White, Wines, Lehman, Scott, and McFarland.

The meals were served in the home of Brother L. E. Good, who bore the burden of the expense of the Assembly. This noble brother and his most excellent wife are certainly honoring God with their substance.

Rev. E. A. Clark was elected District Superintendent to succeed himself.

Two new churches were reported for the year: Oskaloosa, with a membership of 104, and Fairview, with a membership of sixteen.

The arrangements are as follows:

District Superintendent	E. A. Clark
Boita	W. L. Fear
Bloomfield	F. C. Behner
Cedar Rapids	B. H. Sutton
Chariton and Mason	Rolla Morgan
Eldon	To be supplied
Farmington	O. A. Overholzer
Fairview	D. Q. Vanderpool
Grinnell	To be supplied
Koosuk and Montrose	W. T. Mains
Marshalltown	J. M. Wines
Ottumwa	J. W. White
Oskaloosa	A. J. Behner
Sioux City	S. M. Lehman
Webster City	F. B. Gowland

Rev. B. S. Sutton and wife led the singing in a way that aroused and blessed us continually.

Rev. T. F. Harrington led great street meetings, preceding each night service.

Oskaloosa will entertain the Assembly next year.

J. M. WINES.

WESTERN OKLAHOMA

We are nearing our District Assembly, and there is much to do. Let all of the pastors and churches make special effort to finish up all the work of the church; have all of the collections taken, have the reports made in due time, and sent in to the District Secretary, Rev. A. C. Smith, Ponca, Okla. We have been on the run for the past two weeks, in the northwest part of the District. We have visited Isabella, Woodward, Knowles, Fairbank, Pleasant Ridge, and Harmon. The blessing of God is upon the work, and most of the pastors seem to be encouraged. We dedicated the church at Harmon yesterday, amid great shouts of victory.

S. H. OWENS, *Dist. Supt.*

DAKOTAS - MONTANA

At the District Assembly held at Surrey, N. D., last July, H. G. Cowan, Malta, Mont., was elected District Treasurer, and all monies for the General and District superintendents should be sent to him. By action of the Assembly the stewards of each church are directed to raise and forward, at the close of each quarter, a sum equal to four per cent of the salary received by the pastor during the quarter, for the General Superintendents; and a sum equal to twelve per cent of the pastor's salary for the quarter for the District Superintendent. I hope the stewards will give attention to these matters. We said at the Assembly by the adoption of the report of the committee on Ministerial Support, that that was the way we wanted it done, and if we will now do what was then endorsed by our votes, the support of the superintendents will be raised and paid with comparative ease. The first quarter from the Assembly ends October 26th. Shall we not have the first quarter's installment of each fund paid in by that date?

Rev. W. M. Irwin, whose address for the present is Sawyer, N. D., was re-elected as the District Missionary Treasurer, and is ready to receive and account for all missionary monies, both home and foreign, raised by our people in the District, as heretofore.

H. G. COWAN, *Secretary.*

NEW ENGLAND NOTES AND PERSONALS

Pastor Beebe and his church at Lynn, Mass., are to begin to make the greatly needed repairs in their church building.

Pastor Talber also writes us that he and his people are to begin their needed repairs in their place of worship.

Evangelist L. B. Greenwood desires the prayers of all the readers for the outpouring of God's spirit in his meetings at Walnut Street Baptist church, Waterloo, Iowa.

Sunday, October 4th, was the opening of the fall convention and home campmeeting in the writer's church. Rev. M. H. Ellis and Rev. J. A. Ward were the preachers.

Pastor J. House, of our Cundy's Harbor, Me., church, writes us God's blessing is on the church work at both his appointments, Cundy's Harbor and Sebaco.

Evangelist St. Clair, from the Pacific Slope, is to spend several months on the New York and New England Districts. At present he is engaged up till February.

Rev. Martha E. Curry will remain in New England all winter. Now will be a good time for some of our pastors to secure her services. Address her at 31 Eutaw Avenue, East Lynn, Mass.

Rev. H. C. Stebbins, Methodist Episcopal pastor of New York state, is spending some time at his old home in Waterville, Vt. Brother Stebbins feels drawn toward our Pentecostal work. Any church desiring the services of our brother can address him at the above named place.

Report comes to us that God is blessing the work of Brother Shepard, in Pastor Hoople's church, Brooklyn, N. Y. Last Sunday night several of their young men went to the altar for help from God.

Pastor Schurman, of Haverhill, Mass., treasurer of the S. V. P. camp has been able only to pay part of the debt of the camp. Will all those who subscribed at the two last camps please send in their pledge money as soon as possible.

The blessing of the Lord is upon the meetings at Pastor Norberry's church. Evangelist Mary Ellis, of Philadelphia, Pa., is doing a good work in both open-air and indoor meetings.

Our Pentecostal Collegiate Institute, at North Scituate, R. I., has taken on new life. The temporal improvements are remarkable.

We think it might be a good plan for the New England District to take the Grandview Park and

Portsmouth camp for their two District camp-meetings.

We understand that Brothers "Bud" Robinson and Will Huff are engaged for Douglas camp for 1915. If so, we hope they will be secured for Portsmouth also.

Good reports come to us of our church at Saratoga Springs, under Brother Paul Hill; also our newly organized church at Worcester, Mass. District Superintendent Marvin is now holding services at Saratoga Springs church.

Many persons in the Bowery mission work, in New York City, mourn the loss of "Mother" Bird, as she was known for many years. She gave much of her life's work and money to the outcast of that great city. She died at the good old age of 82 years. Many will rise up in that great day and call her blessed.

"KEEP ON BELIEVING."

WASHINGTON - PHILADELPHIA

Rev. H. M. Haas, our esteemed pastor at Bloomsburg, has accepted a call to our church at Hutchinson, Kas. Rev. William D. Shelor has become Brother Haas' son-in-law and successor in the pastorate. We congratulate Bloomsburg church, and its young pastor and his wife.

The saints at Lehighton are marching ahead under the ministry of Rev. E. C. Kraff.

Allentown has just closed a tent campaign with good results.

Philadelphia is enjoying a constant revival spirit, with seekers about every week in the Sunday evening services.

Sister Myrtle Greenwood feels called to special work for the Master, and has left us to attend God's Bible School in Cincinnati, Ohio.

Camden is in the midst of a successful revival with Evangelist Preston Kennedy, of Binghampton, New York. Pastor Chamberlain believes in keeping the fire burning.

Darby has a new pastor, the Rev. J. C. Trager. We expect to hear good reports from them. Pray for this church and pastor.

The saints at Rio Grande were edified and blessed at the annual camp of the Cape May Holiness Association, under the leadership of Rev. John Wesley Lee, of Chicago. God usually blesses Brother Lee and makes him a blessing.

Pastor Henry is storming the enemy's fort at Harrington, and doing some evangelistic work besides.

Martinsburg had a summer revival under canvas, and quite a number have united with the church. We expected God would give Pastor Penn a revival in answer to his prayers.

J. T. MAYBURY.

DALLAS

The Assembly year is drawing to a close; pastors and people are busy rounding up the year's work. The writer is making the rounds of the District, preaching for some church every night. The low price of cotton, and scarcity of money, is making the financial outlook a little gloomy, and is discouraging to the double-minded or faint-hearted, but most of our folks are of that type that believes in continual and final persevering and by redoubled energies and economical arrangement for the coming year, they are intrenching themselves to meet the conditions that are before us.

District Assemblies to Be Held

- Alabama-----Millport, Oct. 28-Nov. 1
- Dallas-----Pewee, Texas, Nov. 4-8
- Eastern Oklahoma-----Henryetta, Nov. 4-8
- Hamlin-----Hamlin, Texas, Nov. 11-15
- 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. BALSKE Gen. Supt.

The small churches are being arranged into groups, so that they can have their pastor live in their midst, and if they can't get money to support him, they will divide corn, pork, peas, and potatoes with the pastor's family, live on a common level, and push the cause of holiness stronger than ever. We have some real soldiers on the Dallas District, who will endure hardness. They will, if necessary, patch up their old clothes, and live on peas and potatoes, rather than see the work suffer loss. Then we have scores of consecrated men and women in our churches who will stand by them to the limit of their ability.

So, while some may spend their time looking at the war cloud and become alarmed and discouraged, we will just observe this as one of the signs of the last days, and with the courage that sustains the army that is expecting recruits, we will push the battle against sin till the light breaks in the East, and the white-horsed cavalry of the skies shall come and consummate final victory.

P. L. PIERCE, Dist. Supt.

General Church News

ASHLAND, OKLA.

Since our last report we have held two meetings. At Rock Creek we were yoked with Brother E. A. Snell. God gave us a great meeting; thirty-eight souls found the Lord. At Atkins we were with Brother Savage, our pastor at Salisaw. God gave us a good meeting; about twenty prayed through.—L. H. RITTIER.

WARREN, PA.

Yesterday was a good day with us. God manifested himself in an exceptional way throughout. It was Publishing House Day in the Sabbath school, the first offering of each alternate month being dedicated thereto. The amount of the offering yesterday was \$45. Following this, God gave us a very precious sacramental service, there being the largest number of communicants of which we have any record. Two were received into full membership in the church at this service also. In the evening service God was present in power, and two souls sought Him at the altar, while deep conviction was upon several others. Indeed, God is always good to us and the above is but a typical day. The work on our new church is progressing nicely. We plan to dedicate November 22d, having with us Rev. L. Milton Williams and District Superintendent Herrell. Following which Brother Williams will conduct a monthly meeting, and we are praying God to shake the city from center to circumference. He is able. There is a peculiar fitness in the presence of Brother Williams at this time, as it was he whom God used to start the holiness work in Warren.—JOHN GOULD, Pastor.

ST. LOUIS, MO.

CENTRAL NAZARENE CHURCH

After uniting our faith and efforts with the Maplewood church in a campmeeting, which we feel the Lord blessed to His glory, we returned to our regular services in our own mission work. The Lord has blessed in an unusual way. October 4th was Missionary Sunday. Rev. Jesse Kempel, our assistant pastor, gave a tender, Spirit-filled message on the indwelling of the Holy Ghost, which was an inspiration and uplift to the saints. The

night service was well attended and seekers found their way to the altar. We have some consecrated young people who are using their musical talents for God, and who are a great help in the services. In the absence of the pastor, our assistant presided in our annual business meeting. A goodly report was received from the deacons and members. We are encouraged, and feel that the Lord is fighting our battle and leading on to victory.—ERNA HALE.

DEDICATION AT HARMON, OKLA.

Yesterday, October 4th, was a blessed day at Harmon. We dedicated the new church, which the Lord, through the efforts of Rev. J. H. Gray, took away from the devil's business to make it a temple of worship. This building was a pool-hall when Brother Gray came to Harmon last January, but it was the only place in the town large enough to hold the people who began coming to hear him preach. The manager offered to open it up for the meeting, if the preacher was willing to preach in a pool-hall. More than a hundred souls were saved or sanctified, and several more since the meeting. A church with sixty-one charter members was organized, and the pool-hall bought and converted into a church. It was nicely arranged and seated. Yesterday we had the privilege of dedicating it to God, for His service and worship. It was truly a great day. People came for miles around to attend the services, which were truly blessed of the Lord. We preached both morning and evening. In the evening service there was not standing room in the building. The people shouted, jumped, and ran (as much as they could through the press of folks), clapped hands, and rejoiced, until it looked as if we would not be able to finish the discourse that the Lord had given us.—S. H. OWENS, Dist. Supt.

PROVIDENCE, R. I.

On Friday evening, September 25th, the members and friends, to the number of about sixty, of the People's Pentecostal Church of the Nazarene, gave the pastor and wife a reception, which was in the nature of a surprise. They had arranged a very fine program, which made the evening one of delight. They presented to the pastor and wife a beautiful bedroom chair and a fine dinner set. Surely the members know how to make their pastor feel at home. Sunday, October 4th, three persons were received into full membership, and God gave us a great day, for there was heard at the evening service groans for the salvation of loved ones. We are expecting an old-time Pentecost. Remember the special meetings to be held the first two weeks in November.—J. A. WARD, Pastor.

KNOWLES, OKLA.

Brother S. H. Owens, our District Superintendent, was with us four days, September 24th to 27th. We had a tent pitched for our meetings. The other two churches of the town, the Friends and Methodist Episcopal, closed their services Sunday, and we all worshipped together. The Lord blessed in all the services, and crowned the evening service by giving us four seekers. The people asked for our return for another year. The Lord is blessing at the regular services. Had one seeker yesterday at Esther, one of our country preaching points.—LEE EVERHART, Pastor.

FROM V. A. WALKER

On Thursday, June 25th, wife and I left our home for Mineral Springs, where, after a few days, we joined the Methodist pastor in a meeting for about eight days. The Lord blessed us; several were saved, and the saints edified. The 18th of July, I began at Clawson, but I only continued four days. On the 27th, we took train for Orange, thence west five miles to Winfree, where we

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preached several times and held some services in cottages. Had some very spiritual services. At West Orange we could get no church house to preach in. We returned to Mineral Springs and by special request joined the pastor of the Baptist church in a meeting, which lasted eight days. It resulted in quite a number of conversions, and a number claimed to get on higher spiritual ground. On the last evening of the meeting, nine were baptized. Wife did excellent work in these services. Other saints worked well. Two young preachers did good service. The pastor, Brother C. A. Bly, is a fine yokefellow in a meeting, and an able preacher. Brother Ellington, the Methodist pastor there, is also a spiritual young preacher. We went next to Hurst, in Tarrant County, where we preached several times. The Baptists kindly tendered us the use of their church. We also preached once at Ederville, near Handy. On the 27th of August we took the train for our home at Blossom, where we arrived at 4 p. m., after an absence of two months. The Lord blessed our labors and gave us a real good time.

COLUMBUS, OHIO

Three prayed through yesterday at the tent and four at the cottage prayer meeting Tuesday night. We are looking for great things in our new church in the coming revival.—WILBUR H. PARKER.

CHICAGO HEIGHTS, ILL.

We have just returned from the District Assembly and are busy in the erection of our new church. Last Thursday night we held our prayer meeting in the new building, and the Lord was there with His blessing, and two came to the altar. At that time we could still look up and see the blue heavens and sing, "This is like heaven to me." The carpenters kept busy, the roof was completed, and yesterday, the first Sunday in October, we held our regular services in the building, which we expect, with God's help, to dedicate to His service on the first Sunday of November, just one year from the time of the organization of the church. Our people are shouting the victory, and we are praying and looking for, and expecting, the greatest year of our lives.—C. WARREN JONES, Pastor.

BEDFORD, MO.

I am teaching school here, with the blessing of holiness securely fixed in my heart. My students—who are free from sin—and myself, are working, praying, and doing our best for the ones who are unsaved. We, by the grace of God, intend to do our best to win some of them to Jesus. How the country is in need of more Spirit-filled, Christ-loving public school teachers! Brother Alfred Welsh, a Spirit-filled young man, and myself were called to pray with a poor man, almost eighty years old, who was steeped in sin and going to the downward road to destruction, although once a member of the church. We received a message to come at once as he was almost at the point of death. We started immediately to his home, about nine miles from here, at a tie camp. We found him in a very poor condition. A group of relatives and friends were gathered around him. We prayed, sang, and read John 14. Brother Welsh read a part of John 3, after which we knelt and asked God to cleanse the poor old brother from sin, and wash him white as snow. Tears were being shed by almost every one in the house. Not only did Jesus save the poor old brother, but gave a deep settled peace to his daughter, who was on her knees.—JESSE B. JACKSON.

KENDRICK, IDAHO

We have a little class out on American Ridge, four miles from Kendrick, Idaho. Our numbers are small, but our blessings are great. Truly the favor of God is upon us. There are seven of us—five women and two men. Our Sunday school average is twenty. We have had prayer meeting every Thursday evening since Assembly, and God has met with us and is gloriously blessing us in each service. Sister Mary E. Buckbee is our pastor. We are expecting great things of our Father.—MRS. LOU ROBERTS.

OKLAHOMA CITY, OKLA.

We are closing up the year's work in the city. The Assembly will soon be here, then our reports in and arrangements for another year. The membership has been a little more than doubled this year. We will pay about \$50 to foreign missions, and \$120 or more in rent, etc. A Young People's Society was organized with Brother Norvill Wood as president, which promises to become an important factor in reaching the young life of the community. This has been a very profitable year to me. Many things have been learned, and I have grown in grace right along. It's a good place to grow in grace. Oklahoma City is an important field; 72,000 people, with about 20,000

in the churches, and 52,000 out—makes it a field of almost unlimited opportunities. Nothing but real holiness will save Oklahoma City. Sunday, October 4th, was a great day for us. The pastor preached a sermon on home missions—the first ever preached in this church. It was an eye-opener, and destined to bring results. The climax was reached when the saints were called around the altar at the close of the service. Wave after wave of glory swept in upon us. Prayer after prayer went up, with weeping, shouting, and rejoicing, until it was near one o'clock before we thought of ourselves. Sister Finch closed the day for us with a very practicable sermon on, "There is a way that seemeth right unto a man, but the end thereof is destruction." Sister Finch is a good speaker, and told us many things we should never forget. Our work another year will be in the evangelistic field. I would be glad to hear from any of the brethren who desire my services in this kind of work. May the dear Lord bless our great Nazarene work, and make it a blessing to the hundreds of hungry people looking to us!—J. W. OLIVER, 1319 West Third Street.

LAWRENCE, KAS.

We have been very busy since returning from the Assembly, on our new church. We had a day set for raising the frame, and invited the men to work and the women to bring dinner. It was a grand success; quite a number came, and there was enough dinner left for supper. After supper we worked till dark. Everybody was rejoicing because the building was going up. Last Sunday was my day to go over my circuit, which is about thirty miles, having two points, and preaching three times. The church at Lawrence was supplied by local help. God saved a backslider in the evening.—IRA STEVENS, Pastor.

HUTCHINSON, KAS.

Our new pastor, Rev. H. N. Haas, and family, arrived on October 2d, and have made a favorable impression upon our people. We find in Brother Haas a strong, noble character; a good preacher; a deeply spiritual and humble man, and a real brother in Christ. He is blessed also with a good wife, who is a real helpmeet for him. The Lord bless and give them a great year at Hutchinson! The tide of salvation is on, the glory holds, and we are surely going to have a great year.—C. A. IMHOFF.

NORTHEAST, MD.

We have closed our annual holiness camp, held at Capson Park, which was the most successful camp that was ever held there. Forty-five souls sought pardon, and a good many were sanctified, under the powerful preaching of H. G. Trumbauer, our District Superintendent, Miss Jennie Rigney, evangelist, L. E. Williams, and others. Ten souls were at the altar the last night. The service did not close until 1 o'clock in the morning; souls seemed to be hungry for the full gospel. We are marching back to the old stand refreshed and ready for the battle next month, when we begin our extra services. Miss Rigney will be with us. Pray for Northeast. We are on the firing-line with a full armor on. Our District Superintendent, H. G. Trumbauer, has been called to the pastorate of the church at East Liverpool, Ohio. We shall be sorry to lose Brother Trumbauer, as he has been

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a great blessing to us by his kind words and helpful advices. May the Lord bless him in his new field of labor!—JOHN H. DEAN, *Pastor*.

MORRISONVILLE, VT.

We have just closed revival services with the Rev. L. N. Fogg as evangelist. Some have been converted, some sanctified, and the church greatly blessed and helped under Brother Fogg's clear, scriptural presentation of the blessed doctrine of holiness. The people are fortunate who are able to secure our brother's services for a series of meetings. In the midst of our revival services, the four Pentecostal-Nazarene churches in this section united in an all-day meeting. Rev. C. F. Austin was the preacher of the morning, and Rev. C. M. Stebbins brought the message of the afternoon. Both preached in the demonstration of the Spirit and power. We especially request prayers for a mighty out-pouring of God's Spirit upon northern Vermont.—MARY A. CUSTANCE AND ANNIE S. ALLEN, *Pastors*.

ROCHESTER, TEXAS

A few words about our meeting. We began at Sagerton, June 27th, and had a hard pull, but God gave victory. At Rule, Texas, we had a good meeting, with fourteen saved and sanctified. Rufus Parks was my co-laborer in these meetings. He is fine help; also his wife, and Miss Pearl Garrison at the organ. At Rochester, God gave us thirty-six, either saved, reclaimed, or sanctified. At Mitchell we had the best time of our life. The people would get saved at church, in the woods, or cotton fields. There were over sixty professions in this meeting. We then went back to Rule for a second meeting, then back to Rochester and helped organize a Nazarene church, with eighteen members.—T. M. SCOTT AND WIFE.

FROM W. F. CLEGHORN

We have just closed a fine meeting at Cotton, in Grimes County, near Bedias, Texas. Many souls were saved and sanctified. We organized a band of sanctified people. We will begin our battle against sin in Denison, October 10th.

MARTINSBURG, W. VA.

For over two months Brother M. L. Yeakley and the writer have been conducting tent meetings in neglected parts of this city, and in this way have carried the Gospel to many who would not come to us or go to any church. The Lord has blessed our efforts, and given us souls, some of whom had not been in a church for years. Several heads of families, and one or two whole families, were saved. One man, whom sin had separated from his wife and children, came and was gloriously saved. He then went back to his wife and children. A few nights later he came bringing his wife with him. She too was blessedly saved, and they are now living happily together. A number of those saved were past middle age; one in his seventy-eighth year. Fifty-two professed faith in Christ; thirty-five have united with us in the Pentecostal Church of the Nazarene. Rev. William Hedges, a superannuated Southern Methodist Episcopal preacher, with whose daughter and family I make my home, took a great interest in these meetings and rendered efficient service.—J. H. PENN.

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FROM EVANGELIST THEODORE AND MINNIE LUDWIG

Since our Assembly we have been kept busy, moving from the parsonage into another home and getting located in York, where we shall make our home for the present. We came to Etna, Neb., September 25th, to begin our first meeting with Brother H. C. Williams, pastor of our church. The meetings have been running about a week. Conviction is settling down upon the people. We are going forward, putting the Gospel plow down and believing God for great things for this place before we close. There are some peculiar conditions and circumstances here which will be overcome. For we believe, as Dr. Bresee says, "God does not put us under, but lifts us over circumstances." We expect to hold another meeting on this circuit with Brother Williams, who, with his companion, are blessed people of God. We are asking God to give us a mighty awakening over this community—a revival of old-time salvation. We are engaged for meetings up into February. Any one desiring our help will reach us by addressing us at York, Neb.

NAUVOO, ALA.

The services at our church Saturday night and Sunday were honored by the Lord. Our Sunday school is moving on nicely. We have called Brother Butler as pastor for another year. For getting down among the people and loving them, and stirring up interest, and especially in work among the young people, we do not think he could be excelled. A great meeting has just been closed at Natural Bridge. Many found Christ. Our campmeeting was the greatest we have ever had. Brother and Sister Erick were the evangelists. We will welcome them back next year.—MASTERSON, MANASCO.

ERICK, OKLA.

We wish to praise God for the victory He has given in the souls that paid the price and received the Pearl of Great Price. The preaching was done by Sisters Dilbeck and Essie Osborn, and the singing was led by the Sallee sisters. Some of the Erick orchestra assisted with violin and horn. There were from fifteen hundred to two thousand people at some of the night services. There were nine additions to the church as a result of the meeting.—F. O. SHORT, *Pastor*.

SHERMAN, TEXAS

We closed last night a great meeting in this city. There were at least an hundred souls in the fountain for pardon or purity, all of them over the age of sixteen years except four or five. Men who had never attended church came and surrendered to God. This is said to be the greatest awakening Sherman has had since Seth Rees was here a number of years ago. We are preparing for another meeting to begin on the east side of town on the 15th.—B. F. PRITCHETT.

CALGARY, ALBERTA

Our work is taking new ground. Rev. E. E. Martin, of Lowell, Mass., came to our call for a pastor, and has proven a great blessing to our church. His coming has given new courage to every member. Our tent meeting held in August by Brother Weigle, we believe would have been a great success, but for the storm of patriotism which arose just at that time over the war question. Thousands were gathered every night on the streets, and but few in the tent. After the tent meeting, Brother Martin continued in the church for four weeks, in which thirty claimed pardon or cleansing. One was the matron of a home for unfortunate girls. Most of the inmates of the home got saved. Soon after the matron was forced to sever her connection with the home, and she is now going to preach the Gospel. Thirteen have joined the church. We thank God for sending us such self-sacrificing people as Brother and Sister Martin. Others of the same stamp can find a wide, open field in Alberta.—J. E. CLINK.

AMONG THE MEXICANS AT LATIN, CAL.

Two years ago, with Brother Athans, we held service twice a week in the camp. Then the Mexicans were moved away; but now they are back again. They are not the same ones, however. I found only two whom I had known before. Our workers are visiting and holding services. We were to have Sunday school, and eighteen children came, who, without doubt, had never been in Sunday school before. They were very well behaved, responsive and attentive to the lesson explained by our Superintendent. They learned the Golden Text, made a great effort to sing, moving the lips, trying to pronounce the words of the hymns we sang. We have no easy chairs to sit in, and not enough benches; but it was easy to stand and help in a service like that one. A young man had found the Lord, and he testified that he had the Lord in his heart. A woman testified

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that she used to be afraid of sights and sounds, afraid to stay alone, but that since the Lord saved her there was no more fear in her heart, but a song all the day. After the lesson, we gave the children cookies, and invited them to come back next Sunday. There seems a great open door everywhere among our people, but they have been so deceived, and know it, that they fear to lay hold even when we tell them that ours is a real heartfelt religion. Oh! help us to pray that God will send real, old-fashioned, Holy Ghost conviction upon the Mexican nation. It is not reform they need, but transformation divinely wrought in the heart of the nation.—Mrs. M. McREYNOLDS.

HARRINGTON, DEL.

We resigned this charge over a month ago, and will preach our last sermon October 11th. After serving this people for twenty-three months, we have learned to love them, and it is with regret that we bid them farewell. We leave with the love of the entire church and town. This people have a nice parsonage, and a church building that will seat 250 people. The church is clear of debt, and there is only \$545 debt on the parsonage. It is now open for some good man and wife that enjoys hard work for the Master. Any one desiring to inquire about same, write Mr. Marcellus Smith, Harrington, Del., R. F. D. No. 1. We expect to return to Chicamuxen circuit where we served once before.—J. W. HENRY, *Pastor*.

FROM PASTOR BENNETT

The twin churches of Livingston and Montfort are just now coming forth from the deep waters of prejudice and bitter opposition, and are marching on to victory in the name of Jesus. In Montfort, we have gained a few noble, sincere souls to help us push the battle. Being unable to raise the second \$100 on our property, we had to let it go, the owner accepting the money paid in as rent for our four months occupancy. The failure compelled us to find a suitable place to worship in. We chose a nice hall in the heart of the town, where the non-churchgoers had gathered for their smoke and news. We have a good attendance at every service, and their quiet interest encourages us. A friend from the north of England, who has been granted a preacher's license from the Montfort church, has decorated the two large windows and glass door panels of the hall with the name of our church, and appropriate Scripture texts, striking in their suggestiveness as well as in their design. So you see we have two ways of preaching the Gospel—oral and written. Now that the prejudice at Montfort has died, through the application of God's truth, we are praying and expecting to be soon visited by the Holy Ghost with a Pentecostal revival outpouring.

COLUMBUS, OHIO

God has marvelously led in the work here and opened the way for the purchase of a substantial church building, seating 700, besides basement room under entire church, located in a good section of the city. We have secured the services of Rev. R. M. Kell and Dr. J. H. Sloan, assisted by Miss Lula Kell, soloist, for a revival campaign, from October 11th to November 1st. This church has pushed ahead against many obstacles. God has honored their sacrifices and crowned their holy labors with results that are most gratifying. They have carried on a mid-summer revival campaign, under a large tent, engaging the services of some of the best holiness evangelists. Much prejudice has been broken down, hearts have been won, and a number have prayed through to full salvation. The writer was engaged for the last two weeks, closing last Saturday with a great day. A number

THE NAZARENE UNIVERSITY

The Nazarene University opened with the largest enrollment in its history. Over three hundred registered the first day, and the following days soon brought it to three hundred seventy. A number of others have made application and will be here in a short time, and it now seems that we shall reach the four hundred mark before the close of the first semester. This is an advance over that of the previous year.

The student body this year is the finest we have ever seen. The large company of spiritual young men and women is certainly a great inspiration. More and more God is sending us the young men and women who are in earnest to prepare themselves for the various lines of Christian activity. A large number are in attendance who are especially called to the foreign work and are here for the special preparation needed—some in the Normal department, some in the department of Home Nursing, and others in the Biblical department. A number are preparing for the ministry, and several of the girls are preparing for the deaconess work. Everywhere there is a note of satisfaction, which is very encouraging.

The new members of the faculty are already held in high esteem, both for their work and for their spiritual life and power. They seem easily to adapt themselves to methods and ideals, and the year promises to be one of heartiest fellowship. The number of college and seminary students coming to us is a constant testimony to the character and quality of the work of the Nazarene University.

The spiritual tide is already running high. On Sunday, October 4th, there were thirty-three at the altar, and almost all of these prayed through to great victory. The evening prayers in the dining hall are great times of refreshing. The prayer meetings are marked by great outpourings of the Spirit, and the Sunday services times of great victory along all lines. Some find the way difficult as the result of past sins. One student coming with enough money to carry him for a year, found it necessary to pay some old back debts before he could secure the favor of God, but when these were paid, which took almost all of his money, the power of God came upon his soul. Thank God! for the old-fashioned way of the cross.

One of the greatest testimonies as to the genuineness of the great January revival is found in the testimony of the students returning after the summer vacation. Without exception they testify that this has been the best summer of their lives, and their jubilant tones, their shining faces, and triumphant bearing enforce their already unctuous words. When we know that to many there has come sorrow and difficulties of various kinds, it means much to us, and our faith in good old-fashioned conversion and sanctification is greatly increased. We praise the Lord for His goodness to us during the previous year, and are looking for even greater things this year.

H. ORTON WILEY.

were saved or sanctified; twelve gave in their names for membership into the church. It is

marvelous how God has helped financially. Besides the heavy expenses of light and rent and substantial offerings for the evangelists, a missionary offering of \$85, in cash or pledges, was taken for Sister Staples, of California, for her promising work in Japan. Sister Staples was only with us three days, but the people of Columbus will never forget her stirring appeals, as she told of the opening doors among the Japanese people. We have accepted a call to continue with this church as supply pastor until a regular pastor shall be called. On November 1st we will dedicate our new church home. We expect the glory of God to fill the temple. We will likely be open for evangelistic meetings or a call to a pastorate in the Nazarene church this winter. Any one desiring our services may address us at 1050 1/2 West Town Street, Columbus, Ohio.—H. H. PARKER.

SOUTH MANCHESTER, CONN.

The church in this silk town is progressing encouragingly. The meetings are uplifting and strengthening. New people are getting under the influence of the Gospel from week to week. We are planning a strong evangelistic campaign for this fall, and trust we shall see definite results. Next Sunday is Rally Day for the Sunday school. Appropriate exercises will be the order. We are to remember the Publishing House with an offering. We feel it is better to take the offering ahead of time, instead of behind time. We are thankful to God for the measure of prosperity that has come to the church, and we look for even greater blessing in the future.—A. C. GOLDBERG, *Pastor*.

WALLA WALLA, WASH.

We have just closed a wonderful meeting of fifteen days, conducted by Brother Charles Stalker and Sister Stella Crooks. Truly this church, since its beginning, has been blessed beyond all we can express. We are on this corner in answer to prayer. Our numbers have increased rapidly. Our

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Place of Assembly Changed

Jasper, Ala., Oct. 13, 1914.

The Alabama District Assembly has been changed from Millport to Jasper, Ala. Delegates take notice accordingly.

C. H. LANCATER.

GOOD SCHOOL OPENING

Our District school, the Kansas Holiness College and Bible School, at Hutchinson, Kas., had a good opening, with 104 students. Last year at this time the enrollment was about sixty, showing a good gain for one year.

A laboratory has been put in, and other substantial improvements are being made. Our faculty and students are a busy but happy crowd. Every department is progressing nicely, and God's smile and blessing richly abides.

Our great need is another building, to give us more room. Our greatest need is the prayers and co-operation of our people, that God will keep His hand of blessing upon us, and make of this school a great center for God and holiness in this western country.

C. A. IMHOFF.

Sunday school is as large as any in town. We have certainly been a favored people by having heard from so many of God's faithful messengers. Among whom are Dr. Bresee, "Bud" Robinson, McBride, Ong, St. Clair, Seth C. Rees, Shepard, and others. Most of us are conscious that God will require much from us to whom He has given so much light. The attendance in this meeting was not so large as usual, but the members were faithful to both services every day, and under the plain, simple, searching preaching were stirred in their souls. Quite a number were saved and reclaimed, and many received the Holy Ghost.—M. H. W.

COLUMBUS, MISS.

Sunday was a grand day with us. We had Rev. S. B. Gosey and wife with us Sunday and Sunday night. Brother Gosey has a little home at Millport, Ala. We thank the Lord he is getting near to us; we hope to have him with us often.—H. E. BENSON.

HAVERHILL, MASS.

The services are of the highest order; seventy-seven present last evening at our prayer meeting. Several have been helped in our Sunday services, and our hearts made to rejoice at their testimony of gracious victory in Him. We miss Brother Hanson, who is holding meetings in Maine, near Oldtown. What a hustler he is! What life he puts into a service! We are sure that some of our churches in New England that feel they cannot have evangelistic services because they cannot procure some one from the South or West, would

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2. It shall be well with them that fear God.
3. My kindness shall not depart from thee.
4. Acquaint now thyself with Him and be at peace.



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make no mistake and run no risk in having this old warrior come to their church for a two or three weeks' meeting. For several years this dear man has been compelled, because of physical reasons, to take secular employment, but in the providence of God he is in the work again. There is no man more blessed of God in the New England District in moving things than Rev. I. W. Hanson. All we have in Haverhill, Mass., humanly speaking, may be traced to his faithful ministry and untiring zeal. Brethren, drop him a line and give him a chance. He will be surprised, no doubt, to see this in print, but he is worthy of the confidence of any pastor who wants a revival of religion in his church.—W. G. SCHURMAN.

MALDEN, MASS.

Praise ye the Lord! God is giving us some good meetings. Last Sunday morning Mrs. T. E. Beebe gave us a talk on rescue work, and a fine offering was quickly contributed to the Lynn Rescue Home. Rev. T. E. Beebe preached the old-fashioned gospel in the evening on broken covenants, and the

Lord was with us in power. Two souls were seeking the Lord. God is giving us some great street meetings, and we reach thousands of people every week thereby. Last Sunday evening the writer preached for our Lynn church. Brother Borders has now returned from his vacation and we shall soon be in revival meetings with Brother Weigle. Let all our churches harvest many souls this fall and winter.—LEROY D. PEAVEY.

**FROM GENERAL SUPERINTENDENT
REYNOLDS**

PERTH AND FORBES

The writer, in harmony with Brother Sharpe's plan, spent the week-end, September 26th and 27th, with the Pentecostal church at Perth. Rev. W. E. Smith has been, successfully ministering to this flock. Dr. Walker was with them a week. Both of these holy men are desired back. We had good liberty presenting our missionary work and preaching holiness, and the day closed with ten or twelve seekers. We enjoyed Monday night, September

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28th, with Brother Peter Clark and the holiness mission folks at Forfar. This handful of precious saints are putting up a faithful and continuous effort in that mill city of about 10,000 people, and God is blessing their efforts. I am expecting to sail for home October 7th, as previously stated.—H. F. REYNOLDS.

FROM EVANGELIST ARTHUR INGLE

Our meeting in the tabernacle at Bennettsville, S. C., began with four earnest seekers at the altar, among whom were an Methodist Episcopal evangelist and wife, from North Carolina. They were hungry for holiness. The meeting moved forward on a rising tide, until the tenth day, when a gale of glory swept the sea of bliss and more than sixty souls were seeking God. Many of these found Him in pardoning love and sanctifying grace. It was hard to close such a meeting, and the crowd lingered till 11:30 p. m., singing and shouting, and praising God. Oh, what abounding joy! What holy demonstrations! Our souls were refreshed and encouraged as we saw that our labors had not been in vain. Hallelujah! Brother Ruth was blessed in preaching a full salvation, and the writer had liberty in singing "the sweet old story." From the Southland we journeyed homeward, reaching Kansas City on October 6th. Two days later the Holiness Association held their monthly all-day meeting in the Nazarene church, at 2115 Troost Avenue; and we had the privilege of worshipping

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with them and preaching for them at night. On Saturday night a dozen men of our church went with the pastor to hold a street meeting in the heart of the city. For two hours the crowd listened to the preaching, testimonies, and songs, and hands went up for prayers. These meetings are fruitful. Several men have come to the church and found the Lord. Some have been saved elsewhere who

were awakened at the street service. Amen. Yesterday we began special meetings at the Nazarene church. The pastor preached two helpful sermons and we assisted in the song services, etc. At the morning service, eight or nine persons united with the church, and at night four souls were at the altar. Three of them met the Lord and went home rejoicing. Amen!