

HERALD of HOLINESS

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The Lonely Life

Holiness is a lonely life at best. Its exclusiveness is isolating. Its separateness from sin and sinners and worldly church members necessarily narrows marvelously the realm of peers and companionship. The man who tries to walk in the way within the way—the way of holiness—will walk almost alone much of the time. At times it will seem that he “alone is left.” If it please the Heavenly Father to spare him many years, the pleasure of prolonged days must be at the cost of increased isolation and loneliness, for the passing years greatly lessens the number of friends and acquaintances, for it is a trite saying, realized, I imagine, only by those who have experienced it, that old age is a lonesome time. Most of the friends of youth and maturer days precede him to the grave, so that before he is aware of advancing age he finds himself practically a stranger on his native heath.

There stands a magnificent forest of native trees on the beautiful hillside. The oaks stand proudly reaching ambitiously upward toward the overhanging heavens. Long they have stood, but age is telling somewhat already, and here and there a tree has succumbed to the ruthless work of time, and in decay lies prostrate on the ground. Here a limb has fallen helpless at the side of a tree, and there and yonder another, and there a once proud monarch of the forest leans helplessly along the bend of the hillside, a convenient means for the sports and plays of children who climb about it and jump from it to the ground. Finally, a mighty hurricane sweeps over the hillside and fells most of the remaining giants of the forest. Scattered and tangled, the trees lie, and begin their process of decay in obedience to nature's stern decree. Only here and there the eye discerns one or two lonely trunks standing in their solitude, reminders of the once proud forest. These great trunks are bare, the limbs having yielded to the wind's resistless force, until one by one they fell from the trunk, leaving it standing solitary as a sentinel of the great expanse, and telling by its huge dimensions at the base of former glory and beauty and mighty strength which made up the glory and grandeur of the forest. That old trunk is voiceless else it could tell tales of past strength and joys now gone forever.

Such we imagine is old age. The days of youth and young manhood are past, and with their passing they took numbers of life's earliest and sweetest associations. Later days came with their strength and maturity, and the bounding life led into the thickest of the fray of life's struggle. But as the sun reached the zenith these associations began to lessen, but were scarcely missed amid the hurry and din of life. As the descent down the western slope went on, these friendships grew rapidly less, and before there was time to reckon fully there stole over the spirit of the busy worker a feeling of loneliness, and he began to feel about to repair the growing sense of loss in new associations, but these he found he formed with less ease than formerly, and that the losses he found he had been sustaining were in a sense irreparable, and his feeling of isolation grew more and more patent and painful. Finally he stands practically as the lonely trunk of the mighty tree of the forest, shorn of its limbs and leaves, and robbed of its beauty and vigor, and with a sickening and growing sense of uselessness—that he has outlived his days of helpfulness and usefulness to others.

How inconceivably this adds to the loneliness of the life of holiness. Solitary, alone with God, he must stand now

until the welcome words greet his ears: “It is enough, come up higher.” Then, triumphant he will ascend the hill of the Lord, no more to be torn and wasted by the storms of life or the wear and loss of time and decay. Forever, in immortal youth, he is now to stand among the eternal hills of God, beautiful and glorious, and glorifying to God the Father.

Lift up the hands which hang down, and strengthen the feeble knees! Hope thou in God! Alone in Him there is immortal youth and strength and glory. Wait on the Lord; wait patiently for Him. “Waiting” is a privilege and a duty which the oldest and weakest and most infirm can do. No feebleness or decay can unfit you for simply waiting on God. Thus simply wait for His command and when He speaks you can mount up to the realms of bliss and be forever with Him.

Our Enemy

If a friend were to approach the reader and tell him that he knew the name of a man who was his dire enemy, and desired to put his friend on notice so he could be prepared against this enemy, he would believe his friend if he had always previously proven himself trustworthy. If his friend told him that this enemy was his sworn adversary, and had determined to spend his time and energy and skill and means entirely in an unremitting effort to secure his ruin, this startling intelligence would most profoundly interest and warn the reader of this paper to whom such startling revelations were made.

As the friend of the reader, this is just the intelligence we wish to convey to him. To every reader we can bear the important information that there is a dire and determined and sworn enemy, who is devoting his entire time and strength and knowledge and resources for their temporal and eternal destruction.

This enemy is the devil. He is our most dangerous enemy because of his deeper enmity and broader intelligence and greater power and profound and marvelous strategy and guile. Then, his absolute unscrupulousness adds to his dangerousness. No other such enemy ever approached or resisted man.

It is well to get the estimate of our Lord Jesus Christ about him. Christ's words are absolutely reliable, from the view point of His absolute veracity, and in addition, from His personal experience with him in rencounters while He was in the flesh in this world. Christ's words concerning Satan, or the devil, are found in John, eighth chapter and forty-fourth verse. He said to Jews who had rejected Him and who were arguing bitterly their unbelief with Him: “Ye are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”

SEVERE CHARACTERIZATION

This is a severe characterization and very full of suggestions. We hear much these days of “the Fatherhood of God;” that He is the Father of all of us and we are all His children, and such rubbish. We had better turn a deaf ear to this tissue of lies of the devil, for such it is, and hear what Christ says about the fatherhood of the devil. These wicked Jews were the children of the devil, and such are the wicked of all ages, whatever be their culture or learning or wealth or religious profession or social state. There are many children

of the devil riding in gilded automobiles, and sitting in professors' chairs in colleges and universities, and honored as merchant princes and leaders of the "best society." All through these prominent circles as well as in the bagnios and low dives and slums and alleys and resorts of the criminal and outcast the sons and daughters of the devil are found to abound. They all make up one common and dismal breed. They are the victims of the lies of the devil. They have turned a deaf ear to the words of Christ and His servants, and believed the lies of the devil, and today are claimed, and rightly, by the devil as his own.

The devil is not only a liar, but he is "the father of it." Christ says so and I believe it literally. This much as to the origin of this evil is plain. This originates with the devil. He invented and created lying for his own use and behoof, and men borrowed the infamous practice from him, and use it for their own wicked and selfish purposes.

He is called the god of "this world" or *age*. This refers to his power and rulership among his own. He rules as lord his own dupes, whatever be their position in life. They may themselves be kings or queens or potentates, but they are servants all the same of the devil. They are employed in doing his work, and that alone, even though they be prominent church members. He is a ruler, and though his power is limited by the fiat of God, he is nevertheless powerful in the realm of his dupes, and sends them whither he will, and all the time is trending them downward toward that hell of endless suffering which was made for the devil and his angels.

THE ENEMY OF THE CHURCH

It must not be forgotten that the devil is equally the enemy of the church and Christian people. To be sure he does not rule these as their god or lord, but he seeks to entrap and defeat them, and get them in that category. He delights to bring to bear his arts and strategy to inveigle and defeat the children of God, and trend them to the abandonment of their Heavenly Father. He comes as an angel of light, and poses as a great preacher, to deceive and mislead the very elect if possible. He will sometimes organize a great and wealthy church, and furnish it with cultured and high-bred ministers, all to allure those classes most amenable to such socio-religious influences, and thus he corals multitudes who sail under the deceptive banners of the Cross, often assuming the very name of the Christ which they blaspheme by their creed and their lives and their union or alliance with the devil and his agents.

In countless ways he comes in his disguises to deceive and entrap and damn. His work is always ruinous and damning and debauching and tragic. We cannot watch too closely and constantly for his artful and stealthy approach. He may come with the siren voice of piety, or the low suggestion of lust. He may come in the lofty tone of science and rationalism and devotion to the very Word of God, or in the beauty and grace and lovely smile and luring ways of the fair enchantress. However he comes, and in whatsoever guise he approaches, it is the same unscrupulous and lying and corrupt and damning devil seeking our ruin and eternal destruction from the presence of the Lord. Flee him as you would the lions let loose, or the deadliest plague that ever mowed its tens of thousands. Dread his touch as deadly and infectious with the most fatal poison. Turn a deaf ear to him, even at the cost of the friendship of the dearest loved ones you have on earth. Listen not to him. Hear the words of Christ, and Him only believe if you would truly live in this world and live forever in the world to come in happiness and joy and peace ineffable.

*Mother
and
Father*

Reverence for parents is a child's best security in this life, next to the personal saving grace of God. And it is the next step to such personal salvation itself. No boy is safe who grows away from his father and mother. Reverence is the golden chain which binds him to hope of being reached by the Gospel. It is the greatest restraint against the wrong and the strongest constraint to the right. Loving memory of home and mother is a safeguard for any son or daughter. Disregard and irreverence for these is a guarantee for laxity of moral life, and a surer path down the way of death and despair. Too late many a boy has found this out. After

the cords of evil habit and secret sin had bound him securely, many a boy has lamented unavailingly the loss of the sweet tie that bound his young heart to mother and father in the days of his innocence and purity. When sin had sealed the doom of the once pure and loving daughter, and hope had fled, and despair stood guard at the door of her heart, barring light and peace and joy forever, she regretted the folly of outgrowing the dear old mother at home in her plain clothes and rude English. She would give ten thousand worlds to be unfettered and back at the old hearthstone once more, pure as when she left the old roof for the town.

O, the bitterness of sin! O, the terror of evil doing! O, the treachery of Satan and sin! How delusive and seductive the siren voice that whispers to youth of the silliness and outgrown ideas and teachings of the old home and its parents! Strange, that after the tens of thousands who have been victimized by this deception, and who have testified to the woeful and tragic blunder of listening to the deceiver, the youth of all the coming ages should walk straight into the fatal meshes set for them, and become victims of the same deception which seals their doom forever, as it has sealed the doom of the tens of thousands before them. Young man, young woman, hear me, I beseech you. Your mother is your best friend in this world. She is your safest counsellor. She has your interests more unselfishly at heart than any and all other mortals in this world. Any person or agency or teaching or influence that would dull the keenness or lessen the freshness or depth of your love for mother and father is your enemy and is to be feared and dreaded as the vilest poison.

REAPING WHAT IS SOWN

If you run the gauntlet of sin and come to yourself later, which is extremely doubtful, and become the head of a family of your own in a future day, you will live a life thereafter of embittering regret at your base ingratitude and your suicidal folly in courting damnation, present and eternal, by your filial neglect and malfeasance. Added to this possibly will be the retribution of reaping the same unfilial lack of love in your offspring you practiced toward your parents. The time hastens when outraged motherhood will be avenged; when treason to father will react upon you, and in bitterness you will find by experience the truth and the woe of the awful law, that, whatsoever a man soweth that shall he also reap. Be assured, boys and girls, that somewhere and at some time God will have a reckoning with you. Be sure your sin will find you out. No sin is more inexcusable or more heinous than filial neglect or irreverence. No sin cuts so deep into its victim as this. No wound is more incurable than a wound inflicted un-naturally by an ungrateful and thoughtless child in the heart of a dear old mother and father who have spent their all for you, and suffered deaths for you, and long now for a chance for another immolation for the children God gave them, but who have betrayed them, and joined affinity with Beelzebub the prince of devils. What baser ingratitude than that of a child for its parent! What greater sin than filial irreverence! What blacker stain on any life than ingratitude of children to their parents! Is this the reason that in announcing reverence for fathers and mothers God attached the promise of long life to obedience to this commandment, and that it is the only one to which it is attached? This is a profoundly significant fact. Arise and shake yourselves, boys and girls, in this age so signally degenerate in this very matter of filial infidelity and turn you back to your mother and father and home if you would escape the bitterness of reaping in a coming day what you are now sowing. Turn before the clods cover the fragile form you are hastening to its home of clay. Fall on your knees and tell your mother you love her, and weep out your repentance at that sacred shrine. I heard Dan Crawford, the great missionary to Africa, tell how, after twenty-five years' absence from home and mother, he finally returned, and coming quietly into the presence of his aged and infirm mother for the first time in a quarter of a century, he fell on his knees with his head in her lap, and cried and sobbed with not a word for two hours. Then he talked and made love to her and caressed her, and it seemed he could never get away from her. This strong man, over fifty years of age, had always loved his mother, and absent he loved her passionately. This was strength. This was majesty. This was greatness. Only the devil and his deceived will say or think or feel otherwise, and they lie egregiously when they contradict these statements. It is great to love and reverence and honor your mother and father.

It is petty, low, mean, degrading and brutal to do or feel or act otherwise toward them. God did His biggest and grandest thing for us when He gave us mothers. Men and women do their lowest

and meanest and basest thing when they fail or refuse to fall in line with God's best appointments for us and honor their father and mother.

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

News Notes

In the death of Rev. Claude Chilton, at Montgomery, Ala., there died one of nature's noblemen. No truer man ever lived. He lived and died a martyr to his convictions, if ever a man did. He was for many years a useful and faithful minister in the M. E. Church, South. He was a most spiritual man, and lived and preached a holy life. He was too intensely spiritual for his church, and suffered many indignities as the price of his fidelity to the Bible. Finally, he withdrew from his church, and went out under the stars, and preached the Gospel as he understood it. Several years ago he lost his wife. Recently he died very suddenly from apoplexy in the office of his sons, in Montgomery. Brother Chilton was a life-long personal and special friend of the writer. We kept up a correspondence during all the past years of our friendship, and wrote as often as numerous duties would permit. He was a man of great prayer. He was with Doctor Bounds when he died, and wrote us the particulars of that event. He was a very devoted friend of Doctor Bounds, and was greatly bereaved in his death. He has gone to his reward, and is at rest in heaven. How rapidly we are passing away! Soon the places that now know us will know us no more, and before the great white throne we will stand to render our account. Let us all be ready for the summons when it comes.

The New York *Christian Advocate* takes issue with *Zion's Herald* and other papers of that church in the matter of their church building a great new Methodist cathedral in the city of Atlanta. The *Herald* strongly opposes it, and makes arguments against this erecting altar against altar which we think the *Advocate* does not answer.

Charges now come of atrocities practiced by opposing armies against the Germans. We fear there are inhumanities being practiced by all the nations engaged in this perfectly needless and unthinkable war in Europe. We fear that all the armies of all the nations engaged in this shocking conflict are to be censured for atrocities. We think that any people bloody and selfish enough to go into such a conflict in this age, against all the light of our civilization and Christianity, would be capable of these atrocities. In all we have said in condemnation heretofore we have said with the specific proviso that the alleged atrocities were correctly reported. We go a little further this week and express our fear that the truth is in a measure being told on all parties to the outrageous war in progress.

Thirty-two indictments were returned in Washington, D. C., by a federal grand jury in the matter of unjustifiable rise in prices of foodstuffs. This was under the Sherman law. These extortioners deserve severe punishment. Conviction carries \$5,000 fine, or one year's imprisonment, or both.

Announcement is made that there is to be built at once a permanent auditorium for the Oklahoma Holiness College at Bethany, Oklahoma. We congratulate the brethren in charge of this institution, and trust they may

succeed in this most worthy enterprise for this school. The committee in charge of the enterprise is composed of C. B. Jernigan, F. W. Johnson, R. L. Martindale, W. P. Olin, and A. J. Bond. These brethren, together with the Executive Committee of the college, J. W. Vawter, F. W. Johnson, and H. L. Short, met and appointed a building committee to begin the movement at once for the new auditorium.

The new war tax is to be raised by a tax on all freight transportation, including express, a tax of fifty cents a barrel on beer and twenty cents a gallon on domestic wines.

Emperor William of Germany has sent a formal protest to President Wilson, against the use of dum-dum bullets by the French and English soldiers, which he alleges they have been using.

The government is undertaking quite a new experiment in the way of a clearing house for laborers and homeseekers. Headquarters are to be established in eighteen cities. Information as to the needs of employers, the supply of workers and the opportunities for settlers will be exchanged among the different headquarters under the direction of the Division of Information of the Department of Labor. This, it is believed, will prove a useful and helpful agency.

In removing the treasures of the Bank of Paris to Bordeaux, it required one hundred and thirty-two railway cars to transport the gold, which weighed 1,322 tons, and the silver, which weighed 3,000 tons.

The South faces the condition of its chief production of an immense cotton crop with practically no buyers, as the export business is stopped by the great war in progress. It is proposed to inaugurate a campaign called the "buy-a-bale-of-cotton" movement as a means of some relief of the situation. The plan is for every individual possible to consent to purchase at least one bale of cotton at ten cents a pound, which they will hold until there is a return of normal conditions.

A most charming personal letter was received from Mrs. Mary McConnell White, recently. Mrs. White is the daughter of our brother and co-worker, Charles A. McConnell, of this city. She and Brother White were married early in September and went on a wedding tour through the East. Mrs. White's letter on her travels was certainly most interesting, and showed the hand of most superior intellectual and literary skill. She and her husband are teaching in North Scituate Institute. We are sure they will do fine work in this field. We expect to hear from Mrs. White as well as her gifted young husband in the literary field. They owe a debt to the world which they are amply competent to pay along lines of literary product. We hold them to the discharge of this debt strongly.

The Wesleyan Methodists of Great Britain are planning to conduct a nation-wide revival campaign. This impresses us as a strikingly auspicious time for such a campaign all over

our own America. We are glad to see that some public men of wide observation in the church are seeing it the same way, and are reporting that it is getting much easier to have revivals than has been the case for a long time. Let our pastors think over this matter. It is said that the great war is sobering and making more accessible the people to divine truth.

Advices from Rev. John Short inform us that his church is finished except the pews, which have been delayed, but by this writing are doubtless installed. The church is worth \$15,000. Having a sufficiency of chairs enabled the congregation to use the church from the day of completion. We congratulate pastor and people on the completion of this beautiful church edifice, and wish them a prosperous career in the new church in saving souls and the edification of believers.

One brother writes an objecting letter concerning our protest against the inhumanity reported as having been practiced by Germans in the present war in Europe. This brother should have remembered that our protest was distinctly conditioned on the correctness of the reported atrocities. If these were not committed, then our words do not apply. We fear that there have been very reprehensible practices by all parties to this monstrous conflict.

One of the final consequences of the present great war will be results to follow the close of the war. When it is over we are apt to be visited with an abnormal immigration to this country from European countries. Millions from those countries will in all probability flock to this country immediately upon the end of hostilities. This will become with us a most serious problem, and one for which we should prepare before its arrival, by wise legislation and all other means in our power.

The editor of *Christian Work* makes the appalling statement that eighty per cent of all who enter Sunday school are finally lost to the church. Who will claim that there is not a radical defect in the Sunday school methods in the face of this shocking estimate? We believe one of several remedies, or helps toward a remedy, for this state of things is more diligent attention to the matter of church attendance by the Sunday school pupils. These pupils should be trained to attend the public services of the sanctuary regularly. Thus we believe there would be soon a more encouraging showing in the number of pupils saved to the church.

In the story of the Good Samaritan, that incomparable story, the great climactic and overmastering lesson is what might be denominated the Glory and Power of the Personal Touch. It is this after all which God seeks to impress and to enforce upon our minds in our Christian work. Orthodoxy is not enough. Earnestness is not enough. Perseverance is not enough. Tact is not enough. All these are fine in their respective places, but no one nor all combined can do the work. There must come in the personal touch. We must give ourselves as well as our money,

and our perseverance and our zeal and our tact and everything else possible of being brought under tribute in soul-winning. It is the personal touch which counts most after all. Give thyself if thou wouldst succeed in winning the lost and helping the needy away from weakness and despair and sin.

In the year 1892 the Supreme Court of the United States declared in these very words, "This is a Christian nation." By this was not meant that we were all Christians, of course. It was meant simply that in contradistinction from Buddhist, Mohammedan or Atheistic, our country is Christian. Right here is a potent argument and potent evidence in favor of the maintenance by law, as well as otherwise, of our Christian Sabbath against all continentalizing tendencies, and of our American Christian home against all paganizing tendencies. These two institutions being the chief bulwarks of the nation, the argument is conclusive and unanswerable.

The Church a Pilgrim Band

The church was never intended to be or become a great establishment or a mammoth settled institution. It is and was always intended to be a band of pilgrims in this wilderness and has marching orders suited to this calling and this divine constitution. Dan Crawford, the great African missionary, in his new book, entitled "Not Lawful to Utter," says:

"One of the strongest proofs that Christ meant His church to be a pilgrim band is the fact that He stripped it of all ordinances, save the two traveling institutions of baptism and the Lord's Supper. Wherever man is, there, even, there, is water. Wherever the pilgrim rests, there, even there, is some sort of humble table in the wilderness. A sharp intended contrast all this, surely, to the heavy, cumbersome tabernacle furniture of a past dispensation of works. How different the pilgrim church of the upper room, stripped and lithe for service? There is no ecclesiastical furniture, for the only outfit they have is God's gift—that is to say, the minimum of machinery and the maximum of power."

Burden for Souls

We are convinced that a great need of Christians today is a greater burden for souls. There must be that burden for souls which will lead to constant prayer for them, and to unrest and sorrow on account of the unsaved. Nothing so impresses and stirs the unsaved as a positive conviction that others are concerned for them to a point of intensity and alarm. This will arouse them when nothing else will move them. This it was which made our forefathers in the ministry such soul-winners, and rendered their exhortations so irresistible in their great meetings. Let us pray for this soul-burden for others until there comes upon the church great agony for the lost. Then will conviction seize the unsaved. Billy Sunday illustrates this point in an incident he relates as having occurred in his own experience:

I will never forget a scene I witnessed as long as I live. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left was a young man that I was especially attracted to by his fine looks. I walked down the street with him and put to him the invariable question, "Are you a Christian?"

He said, "No, sir; I am not."

Then I used every Scripture and argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him: "Are your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; he's been a steward in the church several years."

"Is your mother a Christian?"

"Don't know; has been superintendent of the Sabbath school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know; she has the primary department in the Sabbath school."

"Do your father, mother or sister ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think that I am lost?"

I could not answer such arguments. It is six years ago this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Guarding the Youth in Their Reading

Too much care certainly cannot be exercised in guarding the young from pernicious and evil reading in this age. We have often called attention to this, but the matter is of such importance that we refer to it here again. Read this, fathers and mothers, and be scrupulously careful in protecting your children in this matter. Multiplied thousands have been vitiated in their tastes, and debauched in their moral tone and conscience, before they had passed their teens, and been placed beyond the reach of saving agencies. Vigilance on the part of parents and guardians and teachers alone can remedy or prevent this evil. We reprint here a profoundly true and needed warning by the editor of the *Continent*. We give unusual space to this article in view of its unusual strength, and urge a careful reading of it by every pastor and parent:

In every home with children the father or the mother should have definitely appraised in advance the temper and tendency of every author whom the children are allowed to follow and every periodical laid before them on the family reading table.

As for any adviser whom either children or parents consult about reading, the parents should make themselves fully aware that the teacher or librarian so trusted holds by the same ideals of character as they themselves cherish for their children.

In this way parents may not indeed foresee the exact words and clauses the children are to read, but they will assure themselves of the right effect of their reading on their lives. It is like sending a boy or girl away in company with a high-minded friend. One does not know what the friend will say to the child, but he does know that the child will come back nobler for the association.

This signifies, of course, that it is not specific terms and incidents which matter so much in young folks' reading. The thing of consequence is the view of life to which they are introduced—whether they are shown the spirit mastering the flesh or the flesh stamping out the spirit.

Some people have a notion that any book is immoral that exhibits the presence of gross sin in the world. These persons would not permit in the hands of a young reader a page alluding to any kind of evil more serious than passing childish misdemeanors. But that theory of shielding the young is as futile as the attempt of the Indian king to protect his princely son from hearing of death.

Before any youth is out of his teens he should have read what will make him know the location at least of the direst pitfalls that await his feet in manhood. Young women, too, should be similarly afforded the defense of a sufficient knowledge.

But both should have read the shuddering truth from authors who abhor the sin they tell of—who are bent on making visible its hideous, deceit and ruinous consequences—who write to warn.

The most damning and damnable note in literature is that accent of curiosity which pricks on the reader to look a little closer at what ought instantly to repel him.

The slender, almost imperceptible thread of curious interest to know a little more, is a tiny snare, but there is strength enough in it to strangle a conscience to death and haul stout young feet into unescapable quagmires.

Just once to find an author toying with that subtle tangle of temptation is reason enough for forbidding any of his volumes entrance into the home thereafter.

And just once or twice to find a magazine printing stories stained with that mark is enough for ceasing patronage of it.

Very artistic and all that. But art can't atone for making evil alluring—or even interesting. Honest writing makes vice repulsive.

Moreover, it does not omit to make purity attractive.

At the present hour this problem is peculiarly serious. Recent realization of the importance of telling boys and girls the truth about the wicked world they are going out into, is being appropriated for polite apology by sin-gloating vultures in a startling proportion of late books and magazines.

"We are showing your sons and daughters the temptations they must avoid," these precious hypocrites cry. But it's foully false. They are not caring for right and wrong at all.

In a glamorous and superheated air they play with the mock jewels of carousal and vice until the boys and girls of good homes get the glare of the deceitful baubles in their eyes and begin to crave them. Such writers have a terrific account waiting to meet them somewhere in a righteous universe.

It is especially distressing how authors of seemingly excellent quality are led off into risky imitations of this vile coquetry with wickedness. Even Winston Churchill, writing a novel whose moral earnestness in the large compels the praise recently given it in these columns, narrowly misses, in some episodes of his story, classifying himself with those who delightedly dally over scenes of immorality.

And Mrs. Inez Haynes Gillmore, who has so beautifully in times past glorified the sweetness of simple American home life, now in "Angel Island" debases her exquisite talents to the creation of pictures which, if not actually vicious, are at least so baldly sensual that they might all too appropriately adorn the vestibule to vice.

To keep out of his home the literature of sensuality and to bring in a literature that speaks for sanity, cleanliness and religion, no Christian household head can be on too rigid guard.

He who is not on guard is traitor to his children—traitor, too, in the longer reaches to church and state.

For children reading foul literature will soon be men and women making for a vicious society, an unstable state, a paralyzed church.

Grit

There is assuredly such a thing as grit. Men need it, and it will be found wonderfully helpful in life's battles and duties. There must be a dogged spirit of determination to go through, if we succeed. Such is what we understand by the term grit. The lines of an anonymous writer express it right, when he says:

Don't give up hoping when the ship
Goes down;
Grab a spar or something, just refuse
To drown;
Don't think you are dying just because
You're hit;
Smile in the face of danger and hang to
Your grit.

How to Govern

Another very fine utterance was that by George Washington about how to govern the world. Whatever may have been the faults of the father of his country, he was wise in some of his sayings, as the following will prove:

It is impossible to rightly govern the world without God and the Bible.

Open Parliament

Grace: Its Author, Work,

Results

Open Parliament

Written by FRED MESCH

TITUS, is a young preacher. Paul claims him as his own son in the Gospel. How fortunate for a convert to have had a spiritual father. I have often praised the Lord that I was converted under intensely spiritual people, and not merely converted from Catholicism to Protestantism. To be well-born is a big part of the victory for after living.

St. Paul was, as a father, deeply interested in this young minister. His epistle addressed to him is brimming full of the richest wisdom and advice. Happy the young preacher whose senior partner is akin to St. Paul. Some of us have been greatly blest to number among our friends and co-laborers strong, spiritual preachers. Every young preacher ought to avail himself of the opportunity to hear such men as Doctor Bresee, Doctor Morrison, Joseph H. Smith, Will Huff, etc. They will set a pace for him both in thought and delivery and unction, that will in large measure prevent him from being satisfied with less than the best he can do. Titus was thus blest to have heard St. Paul, to have received letters from him.

The first part of the second chapter is full of practical advice for young and old, for men and women, for servants and children. This is followed by a rich passage of Gospel truth in verses 11, 12 and 13. No preacher will go wrong who preaches and lives in harmony with this utterance. It was about grace, a favorite expression of this old warrior.

The Author of this grace is God. The unmerited favor of God is come to men. Man is prone to labor to save himself. The Jews were keeping the law and traditions with the greatest zeal in the hope of fitting themselves for the future. The religions of the heathen are based on man's ability and endeavors. Through self-sacrifice and constant service, they hope to reach a deliverance for themselves now, and for the world to come.

Much of the present day religion is based on that idea. A card is signed, a church joined, a vow taken and then they go about the business of working out their own redemption. If Finney had to fight the indifference of the

WE are met by a question that the physical scientist is not troubled with: How can one know that he is saved? This presents one of the insoluble problems. No one knows how we know anything. The wisest of men cannot tell how we know the simplest of facts; how I know that I am here and not elsewhere, that I am myself and not someone else, that I am happy and not sad. But does this invalidate my knowledge of these things? Because I cannot tell how I know that I am here and not in Timbuctoo, do I therefore not know that I am here? To affirm this would be to deny all possibility of knowledge. No such demands are made of a thinker upon any other subject. Why is it that as soon as some people approach the subject of religion, they seem to take leave of their common sense? Now, the Christian knows that he is a saved man just as he knows anything else. He knows that he loves God just as he knows that he loves his wife or child or friend. This is the very test that God gives: "We know that we have passed from death unto life because

Calvinists and awake them to the fact that God expects something of them before He will save them, we need to arouse the people in the opposite direction to the fact that all their endeavors and works will not save them, but that God must do something for them. This is an age of doing, doing, doing. People are thinking that they can save themselves. The divine side of religion must be stressed or we will soon have a mass of professing religionists with no God.

The work of this grace is salvation. This is the most hopeful and helpful word to lost men and women. We needed to be saved more than we needed education, culture or anything else. The only theme of a Gospel preacher should be salvation in one form or another. Other men can lecture on astronomy, electricity, politics, etc., but salvation is our theme and the world's hope.

This salvation is full. It would be unlike its Author to be anything less than that. Man might have planned a meager scheme, but God, planned an uttermost salvation. St. Paul hints to Titus in the next chapter what extent this salvation reaches. "He saved us by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly." We may be regenerated, have divine life imparted to us, be born again, have our sins forgiven, our guilt washed away, be adopted into the divine family, have the witness of the Holy Spirit. That is the first blessing, complete in reference to our own sins, having forgiven them, washed away their guilt and pollution, taken us out of the family they had put us in and adopted us into the family above. But salvation does not stop here.

We are also renewed by the Holy Ghost,

Science Truly So-Called

Part Two

Written by JAMES MAILLEY

we love the brethren." If we can know when we love a brother, we can know when we love God, and we know one just as we do the other. If we cannot know that we love God, we cannot know that we love any one, which means that we cannot know that we know anything, and this reduces all life to chaos. We know that we know, and that is all we know about knowing.

This indicates the true quest of the seeker. It should be knowledge; knowledge of sins forgiven or of heart made clean. The Bible presents certain mental states as the accompaniment of this knowledge. Now, these are just the mental states that the human heart hungers for and seeks for everywhere and by all means. Hence, nothing is more natural than that the seeking soul, the soul that has been storm-tossed, tormented by doubt and fear, crushed by sorrow, overwhelmed by des-

pair, that this soul should get its eyes fixed upon rest, peace, joy, hope, and seek for these feelings. But this is strictly unscientific. These mental states come according to the law of our being. The whole world is seeking for happiness, and not finding it for the simple reason that it is seeking it. Happiness is conditioned. It is not found by seeking itself, but by meeting the conditions of it; that is, happiness is not found directly, but indirectly. So these desirable mental states are not got by seeking them directly, but by seeking the conditions or cause of them. All true feeling is grounded in thought or knowledge. We can have no true feeling upon a subject we know nothing about. The thought and the feeling are related as cause and effect. To get the effect, we must make sure of the cause; this obtained, the effects will take care of themselves. This, then, is the one thing to seek for, knowledge, certainty, assurance.

Now, there are two distinctions that should be drawn with care. First, the distinction between knowledge and feeling. This is not easy to do, but it must be done if a genuine

which He shed on us abundantly. That undoubtedly refers to the Pentecostal outpouring of the Holy Ghost, which Peter tells us was their source of purifying. Salvation is not only complete in reference to our own sins, but also in reference to inbred sin. The carnal nature is burned out by the baptism of fire, and the heart filled with perfect love. He sheds this on us so abundantly that we will be strong to fight the fight of faith, and be true to Him in every temptation and trial.

This salvation is full in another sense. It is for all men. The verse in the original reads, "The grace of God that bringeth salvation to all men, hath appeared." Its appearance to all men depends on the church taking it to them. But the salvation is intended for all men. No one is left out because of color, financial or social standing, extreme sinfulness or ignorance. There is hope for everybody.

The result of this grace is holy living. Salvation bears its results in the life.

Negatively, we are to deny ungodliness and worldly lusts. Every thing that is unlike God is to be shunned. The things that the worldly lust after or desire, we are to deny. The pride, fashions, pleasures of the worldly are to be utterly shunned by the saved man or woman.

Positively, we are to live soberly. This is a needed characteristic in this age. The tendency is to the trifling, the foolish, the funny. Much of preaching is an appeal to the humorous, the nonsensical. We need soberness in our preaching, in our speaking with each other. We are to live righteously, or rightly. This is also needed, just old-fashioned righteousness, inside and outside. Godliness is in place in the Christian's life. God is holy; we are to be. God is good; we are to be. God is just; we are to be.

The place for this grace, salvation, and holy living is here and now. Most people look for salvation when they get to heaven. But we must get salvation in our hearts and live holily here in order to get to heaven. We must hitch the horse in front of the cart and let him lead. Salvation and holy living here, and then glory hereafter as a result.

work of grace is accomplished. The seeker may not be able to do it, hence the teacher should do it for him. To do this it is not necessary to be a psychologist, or a splitter of hairs, or a juggler of words; it is only needful to have a clear experience and a little common sense. The distinction we are trying to draw may not be clear to the unsaved, but it is clear as sunlight to any man who has ever been soundly converted or truly sanctified; and no body else has any business at the altar as a helper of others. Otherwise it is the blind leading the blind. Some of the best helpers, the clearest teachers, we have ever seen were men and women of very humble intellectual attainments; but they were men and women of clear, Christian experience who drew wisdom from the rich treasure house of saved and sanctified hearts. These men and women know how easy it is to be deceived by a little good feeling, and they know the importance of clear and positive assurance. Many a poor soul has been deceived into stopping short of conversion. The soul had been deeply convicted, had gone down into the depths of despair, had been plunged in sorrow; finally had reached the point of determination to abandon his sins and seek the Lord. By a law of his innermost being, this resolve is almost invariably followed by a more restful state of mind; the soul "feels better." Just at this point, some unwise would-be helper asks: "Don't you feel better now?" "Yes." "Well, praise the Lord; get up and tell what the Lord has done for you." And thus the poor soul is stopped at the very beginning of his quest, instead of being wisely and faithfully dealt with and led on beyond all fluctuations of feeling until he stood in the Holy of Holies of the very presence of God; until there came to his longing soul that sweet and blessed assurance that only those know who have found it.

We are not writing these things in a critical or fault-finding spirit, but because we know that what we are objecting to lies at the bottom of the shoddy and superficial work that now characterizes much of the present day evangelism.

Another distinction should be drawn, namely, between feeling as a true mental state, that is, feeling as the product of thought, and feeling as the result of nervous excitation. The failure to remember that feeling may find its source in nerve stimulation is the cause of much unwise method in dealing with seekers. The nerve activity incident to fever produces that jumble of feelings that we call delirium. Much of the delusion of insanity is caused by a diseased condition of the nerves. In delirium tremens the nerves are roused to such a fury of excitement that they produce in the mind the most horrible and disgusting images.

This nerve excitation may be produced in many ways. By the magnetic influence of a crowd; so that the orator is inspired to eloquence, and in the pulpit this is often mistaken for the influence of the Holy Ghost. The audience acts as a stimulant; its effect upon some orators appears to be actually intoxicating. Again, the orator may by his magnetism rouse an audience to a high degree of excitement. That the speaker's thought is not necessarily the cause of it is evident from the fact that the same thought presented by another and less magnetic speaker may have little or no influence upon them; in fact, may put them to sleep. It is the touch of the orator's presence and tones upon the nerves of the hearer. This excitement is produced by intense feeling in the minds of others, even though the one affected

may know nothing of the cause of the other's feeling.

The minds of Demetrius and his friends were roused to a high state of feeling by the thought of financial loss, and this feeling communicated itself to a mob that filled the Ephesian theater and howled themselves hoarse, though "the more part knew not wherefore they were come together." This is why the average mob has so little sense, and why men will do as a mob what they would not do as individuals. Political excitement is a fine example; so that a convention of otherwise sane men has been known to yell and shout for hours at the mention of some politician's name. The excitement was prompted by shrewd manipulators who had an axe to grind.

But nothing has greater power to stir the blood and nerve of the people than song. Granting everything that can be granted to the thought of the song, it must be admitted that much of the power of song is in the rhythmic succession of impulses upon the nerves. Any one knows this who has ever heard a company of Germans roaring in their native tongue, "Die Wacht am Rhine," or a group of Frenchmen singing the Marseillaise,

A Prayer for Peace

By ELLA KELLUM BENNETT

Almighty God, we bow before
Thy throne cast down with care,
Incline Thine ear, Lord, we implore—
List to our humble prayer,
And if it be Thy righteous will,
Let this sore conflict cease;
Speak once again Thy "Peace be still,"
Oh! whisper peace.

Have mercy, gracious Lord, on those
Engaged in warfare o'er the wave,
And let them be no longer foes—
Oh, Heavenly Father, save!
Have pity on their little ones,
Make this dark horror cease;
Compassion on their valiant sons!
Oh! whisper peace.

Have mercy on their mothers, who
Are broken 'neath the rod,
Whose precious sons, pierced through and
through,
Lie bleeding on the sod.
Oh, Lord! have mercy on us all—
And bid this carnage cease;
Almighty God, to Thee we call—
Oh! whisper peace.

when the listener did not comprehend one word of the songs.

So it is possible to stir up the feelings of the religious seeker by methods that act not so much upon the mind and soul as upon the nerves. The reiteration of the chorus of a song will do this. We have seen seekers, and, indeed, whole congregations wrought up to a high pitch of excitement just this way.

This is why many so-called revivals are followed by a spiritual lassitude that seems strange and unaccountable to many. It is not unaccountable to one who knows even a little about the laws of our physical make-up, and will remember that these laws are as operative upon the religious man as they are upon the political or social man. That this fact is not more generally recognized by evangelists and religious workers is very unfortunate because it is productive of incalculable harm. The wisest leaders have known this. Wesley recognized it and avoided as far as possible all fleshly excitement, though careful to foster the genuine work of the Spirit. When we see evangelists deliberately stirring up the feelings of the people in this way, we feel that they need to sit for a time at the feet of such men as Wesley and Finney and Moody.

The seeking soul is often deceived by this

nervous excitement and the blame usually rests with the leaders. The excitement is taken for assurance, the excitement passes, and the soul has nothing left but doubt or bewilderment. In such case, he either surrenders to despair or comes up at the next meeting to be revived, or perhaps to be blamed for vacillation; for not keeping something that the poor soul never had. Evidently we should be careful to avoid what tends to produce this nervous excitation.

There is too much talk and noise and confusion at our altar services. There is not enough of quiet and patient pressing home to the soul of the Word of God and of holding the soul to that Word.

There is a process of heart scrutiny that every true seeker must pass through, of quiet and intense inspection, in the light of the Word, of the very innermost soul. Without this there can be no true and complete consecration. The noise and confusion so often characteristic of our altar work cannot but hinder this self-searching, and this is why so many leave without getting anywhere. Moreover, this confusion cannot but drown the voice of the Holy Ghost as He tries to teach and lead the seeking soul. It is an awful thing to be in the presence of a soul with whom God is dealing; and if there is anything that ought to put upon a body of workers a feeling of solemn awe, that ought to lay a restraining hand upon the shallow and chattering busy-body and impel him to walk softly, it is this. To be constantly nagging the soul at the altar and interfering with the Holy Ghost as He is trying to draw the soul away from the world and self and to turn his eyes towards the shining face of his risen Lord, is a foolish and reckless trifling with the soul's immortal interests.

A reform is needed. There is too much of the flesh and not enough of the Spirit; too much muscle and nerve force and not enough of the Spirit's power; too much man talk and not enough of listening to the Spirit's voice.

There is too much "singing and shouting through," and not enough of "praying through." Some people seem to measure the work done by the noise that is made; but this is a fallacy. That a soul may backslide after having the most positive assurance is only too true; but the shilly-shally, up and down lives of many professedly converted or sanctified people is caused by the fact that they did not get down to bed-rock. What they took for assurance, knowledge, was only a little nice feeling, and when this was gone all was gone.

Hence, the thing to do is to free as far as possible the seeker's mind from all thought of feelings and demonstrations and keep him down to the one quest for assurance. This is the soul's right, to know. But, this knowledge comes only from the Holy Ghost, and we should be careful to give Him the fullest opportunity to speak to and deal with the soul. He deals with no two exactly alike. To most this knowledge has come with a soul-enveloping peace or a soul-swaying joy; but to others it has come with seemingly little or no emotion; a knowledge so clear that it of itself was overwhelming; when the soul was content to forever sit at the Master's feet and listen forever to the Spirit's voice.

The soul that has reached this assurance has found something that he is not likely to surrender in a day or a week. To the faithful soul, the soul that walks in the light every hour, feelings may come and feelings may go, but this assurance abides. As Doctor Steele says, this is the constant; the feelings are the variables. The body may be racked with pain,

the nerves may be unstrung and quiver at every touch, the soul itself may be sorrow-stricken, beaten upon by many a temptation, bowed by many a care, enshrouded by many a dark providence; the tide of peace and joy

may ebb and flow; but this abides, the knowledge, the assurance; so that in the darkest hour and in the face of the sternest trials and the fiercest storms, the soul can look up into the Father's face and say: "I know."

This one thing the seeker has the right to demand; this is the soul's blood bought heritage, knowledge, assurance, certainty, and, caring for nothing more, he should be satisfied with nothing less.

Preparation of the Sermon

Written by FRED H. MENDELL

THE preacher is God's messenger to men. Years ago the prophet, giving expression to God's utterance, recorded, "So thou, O son of man, thou shalt hear the word at my mouth and warn them from me." This then has been the purpose of the Gospel ministry. This has also been its problem. To be able to ascertain the message emanating from the heart of God may not seem to some to be a matter of difficulty; but to others the problem of being able to properly interpret and clearly convey God's message is a matter of serious import.

Something of this thought may have pressed upon the heart of the great apostle Paul, when he wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Most of us believe that the preacher of the present day is not verbally inspired. We do believe that God conveys His thought to man; but that the message as eventually proclaimed is shaped and moulded by the personality of the speaker, uttered in accordance with the limits of his vocabulary and presented according to his interpretation of divine truth. We have no doubt, when listening to a rendition of Beethoven's moonlight sonata, that the motif is Beethoven's; but, who would be so foolish as to deny that the clearness of interpretation is dependent upon the musical conception and ability of the performer?

It can be easily seen that the first essential in the preparation of the sermon is a preparation of heart. The thought coming warm from the heart of God is intended to warm the heart of man. If this purpose is attained, it must not be chilled in its passage through an earthly channel. There should be always the quiet waiting before God, the reverent investigation and careful study, endeavoring to comprehend the thought, which He desires to be transmitted to the people.

The sermon is God's message to man. The preacher, therefore, should be in intimate touch with both. One of our theological writers has said, "The preacher should be a student of men, not books." Many a carefully prepared sermon has utterly failed in the purpose for which it was intended, because it failed to fit the congregation. Sermonic preparation contains, as one of its primary requisites, the necessity of considering the present needs of those whom God has called together to hear His message.

There are times when one will be so sure that the message is divinely imparted that even the fact of its seeming unfitness will not affect its effective delivery. But, in the majority of cases, the lack of fitness will produce a corresponding lack of fire. God puts no premium on idleness and he who waits for the hour to produce its own theme, text and message will sometimes be grievously disappointed. If he is not, at least the congregation will be.

During the preparation of the sermon two things should be kept constantly in mind. The standard of the work should be gauged by two measurements, viz.: "Is this God's thought, as He would present it?" and, "Am I, so presenting this thought that man shall

be drawn nearer to God because of its utterance?"

Patison describes preaching as, "the spoken communication of divine truth, with a view to persuasion." The purpose of the sermon is to bring man nearer God. Failing in this,

Sin and Sin's Remedy

Written by C. A. MCCONNELL

AS one goes about the country he need not be a pessimist to acknowledge the fact and prevalence of sin. It is forced upon one's consciousness that the great mass of humanity are sinners. Sin is evident in their indifference to things spiritual and holy; sin is told in their actions and written upon their faces. We are a lost race, needing salvation.

As I look upon the crowds and know that man is immortal; that physical death can make no change in character, that we go into eternity carrying the same desires and purposes that have ruled our lives here, my heart demands from God a salvation that can reach and be adequate to the need of the men and women I see rushing past. Somewhere there must be that which can take man out of sin and sin out of man. If there be not, then sin is good in the making, wrong is a matter of expediency, and law is tyranny.

But sin is sin; damnable in its nature and damning in its effect. My conscience will not allow me escape from that conclusion. God has a complete redemption prepared somewhere, somehow. The conclusion is irresistible; I will find the remedy.

I turn to the Book, and from Genesis to Revelation its answer to my quest is, "The blood of Jesus Christ cleanseth from all sin."

Again I look at the mass of humanity, living, loving, working, hoping—but heedless of God, and refusing the blood, and I cry, "Oh God, is there not some other way! Must the world be lost? These men, these women will not take the narrow way."

I stand among the nations where culture and learning—the world's best offering for the race—have reached their highest state, and even as I look I see these nations fly at each other's throats, without cause, and rend and tear and kill with more than the ferocity of beasts—with the malignity of demons. The best that civilization can give, how monstrously inadequate to rid men from sin!

I stand again at an altar of prayer and watch the agony—the very throes of death—of one striving to escape the thrall of sin, and as that one, in a supreme moment of faith trusts the blood, at once I see come to that life a complete deliverance. Then I know that the Book is true: There is none other name given under heaven whereby men may be saved. "His name shall be called Jesus, for he shall save his people from their sins."

Woe, woe to the man who shall deceive the people with any other offer of salvation, or who shall deny the adequacy of the blood.

a prepared sermon differs in no wise from any other speech on any other subject.

As to the amount of preparation necessary, much depends upon the subject, and upon the speaker. We shall not soon forget how some years ago a young preacher said: "Well, I guess I'll be like Brother ——. Just read my text, lay my Bible back and preach." The dear boy actually thought that the masterly sermons, which God poured through the lips of Brother ——, were extemporaneous, when as an actual fact Brother —— would read large books through to secure one point for a well constructed outline and then, with the completed outline firmly grasped by a ready memory, he could easily lay his book to one side.

We do not believe in the reading of a written sermon; but we can conceive of no better education in the dropping of superfluous words and expressions than the occasional writing of sermons.

Among the holiness people, however, when we speak of preparation, we catch the idea of an outline or skeleton, the framework of a message which the mighty Holy Ghost shall make to move under His touch. This outline should of necessity be clear and complete. It is reported that, after having completed a treatise on Geometry, Lincoln said, "Now, I know when I have proven my point." To no one is this knowledge more essential than to the Gospel messenger. Like the student of Geometry, the preacher should be able to write at the bottom of his work "Q. E. D." "Which was to have been demonstrated."

The Apostle to the Gentiles, educated in Greek, Latin, and Hebrew, and thoroughly convinced of the deity of Jesus the Christ, nevertheless spent much time in Arabia, that there he might gain those arguments which would make him an effective presenter of Gospel truth. The constant question for the preacher is not, "Is the message clear to me?" but, "Does this outline, which I have prepared, present clearly those truths which God desires to be embodied in this message?"

The necessity of an outline is clearly felt on those occasions, when, for some reason, there is no liberty in the presentation of the message. "On such occasions," said Charles G. Finney, "it means much to have a good outline; because then you will, at least, have given the congregation a connected line of thought."

The completed outline needs prayerful and careful revision and correction. In many cases the thoughts as jotted down are not arranged in the order of comparative strength. The sermon is more than an argument. It is an appeal, and the appeal should grow in its intensity. Bring your appeal to a climax.

We would not have it thought that the preparation of the sermon consists only in the preparation of an outline. Before this can be done there must be careful study and investigation. The setting of the text, the context, together with the purpose for which it was uttered, all have their part in the proper interpretation of the Word.

Many things might be said, but we rest the matter here. Let us, however, remember that careful preparation, like any other work done for God, will have its sure reward.

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

Business Is Business

Workman: Please, sir; the sheriff's just arrested Anderson, the straw-boss.

Ward: Anderson? Are we without a foreman again?

Workman: Yes, sir.

Ward: What's the matter? Why did he arrest him?

Workman: It seems he has been gambling; been running a roulette wheel out in the coal sheds at night.

Ward: In our coal sheds? On company property?

Workman: Yes, sir.

Ward: Where was the watchman?

Workman: It seems he stood in cahoots with Anderson.

Ward: Well, we've got the most trifling, good-for-nothing bunch around this shop I ever saw; they're just simply no account. You get along the best way you can today and I'll make other arrangements tomorrow. (Workman goes out.) I wouldn't give thirty cents for that Milwaukee contract. We won't get the goods done in time and will lose our forfeit.

Harvey Ward: (Enters door different from one others come in.) Jim Ward, I'm your sweet brother (contemptuously).

James Ward: (Turns around astonished). Hello, Harvey! You been in there all the time?

Harvey Ward: Yes, I've been in there all the time; I heard all that's been going on. I heard you run the stenographer out when that Hell agent—or brewery agent, same thing—came in. Jim Ward, you're a dandy. I'm proud to be your brother, I am. I heard that Blackie tell you about creating an appetite in those poor Chinese children so that you could make money out of brewery stock. You ought to be ashamed of yourself. Listen, Jim Ward, you and I are brothers; you and I both had a sister, as bright and pure a girl as ever lived. She left father and mother and our home to give her life for China. You know how she loved those heathen Chinese children; she loved them more than her own life; and now she's buried over there under some little mound in the land that Hell agent is trying to corrupt for money! Think of it!

James Ward: Well, Harvey, it was simply a matter of business with me. I'm not opposed to religion but all I say is keep it out of business. Business and religion are like oil and water; they won't mix. A fellow can't be successful in business if he's going to mix religion or anything else with it. Business is business.

Harvey Ward: Well, Jim, nobody ever called me pious; but I've got enough common horse sense to know that without religion there can be no business to amount to anything. Take your own case; here you are the manager of a large concern trying to manufacture and sell washing machines. You've lost \$3,000 on account of the dishonesty of a bookkeeper; you've lost \$900 on account of the anger and uncontrollable temper of Bill Smith, who broke the boiler; your foreman, Sullivan, is at the point of death on account of a drunken brawl; Anderson, the straw-boss, is in jail for gambling, and as a result your business is suffering and your Milwaukee contract is worthless. You wouldn't let the Y. M. C. A. secretary talk to the men! Suppose your men were all Christians! The bookkeeper wouldn't have stolen the money, Smith wouldn't have had murder and hatred in his heart; the foreman would be on the job and the straw-boss at work so that the Milwaukee contract would mean a nice piece of money for you. Religion and Christianity would mean much to you! Can't you see that? If your workmen were all Christians they would be more efficient and your business more prosperous.

James Ward: (Interrupting). Well, Harvey, look here . . .

Harvey: And one thing more; just as your shop here needs Christianity to make a success, so does the new republic of China. The only way the new Chinese republic can be successful is to take Christianity mixed in large quantities in all her political and business affairs; China needs all the help and encouragement she can get from the Christian

people. If she doesn't build on a firm and substantial foundation she can not stand. No government or business can exist unless it be based on morality, which can only come from Christianity. Just as heat comes from fire, morality comes from Christianity. Business men ought to look with favor on Christianity if for no other reason than pure selfishness. The brewery and liquor people are willing to undermine the very foundation of business or government if only they can make a profit. Now, really, as a matter of principle, no, I'll say as a matter of good business sense, don't you think you had better tell that Hell agent that you don't want his brewery stock?

Life's Way



We pass this way but once. Then let it be
A way well filled with little loving deeds.

Our loud professions and our thumb-worn
creeds

Matter but little if we be not free

To share ourselves with others in their need,
Regardless of return or praise or meed.

We pass this way but once. God make us
strong,

That we may do a man's part in the world!
Then if the poisoned shaft of hate be hurled,

Or if the way be short or be it long,
Or if our lot be sorrow or be song—

To serve our age; fulfill our call's demands;
Work well with willing hearts and ready
hands.

We pass this way but once. O may it be
That when this way is passed, the journey
o'er,

And our frail barques have left this wave-
beat shore,

Hither to steer their courses nevermore,
Another way may ope, more broad, more free,
Where we may spend eternal, countless
days.

In deeds of love to the Creator's praise!

—James Riddick Laughton, in Nashville Chris-
tian Advocate.

James Ward: (Excitedly). Where's that
stenographer? Miss Jones! Miss Jones!
(Rings for Miss Jones.) (Miss Jones enters.)
Where's that monkey wrench?

Miss Jones: Over there. (Hands it to
him.)

James Ward: (To stenographer.) You
take that monkey wrench and hunt up Bill
Smith and tell him if he'll do that brewer
agent Blackie like he did the steam gauge on
the boiler, why—why—I'll give him his job
back.

Harvey Ward: No, no. Better still; let's
hunt up the Y. M. C. A. secretary and tell
him he's welcome.

(All go out.)

THE END.

—Phala Hawkins, Edithess, in St. Louis
Advocate.

Tim's Mother

Dr. Henry Ostrom tells this pathetic story of a little newsboy's devotion to his mother. We know that Tim must have been kind and thoughtful and helpful to her while she was living, or he never would have thought of doing what he tried so hard to do for her when she was taken away from him.

Tim's father was dead and he had no brothers and sisters, so he and his mother were all in all to each other. But one sad day, after a very brief illness, the tired mother folded her weary hands on her breast and went home to the Heavenly Father, leaving Tim all alone in the world, with only a few dollars which together they had managed to save from their hard earnings.

The little boy heard the pitiless clouds fall on the casket lid of the only one who had loved him, and saw the earth smoothed over until at last there was nothing left but a little green mound. Heartbroken, he turned away, but resolved in his heart that there must soon

be a monument there to mark her last resting place, and to show his appreciation of all she had been to him.

He went to a monument dealer and tried to bargain for a tombstone, but the man had nothing within reach of his purse, or that he could ever hope to pay for by selling papers. But the dealer was a kind-hearted man, and, seeing Tim's distress, he finally let him have, for a very small sum, a broken piece of marble. The big, rough stone was too heavy for Tim to carry, but two of his playmates helped him construct a rude little wagon on which he hauled the stone to the cemetery. With a broken old shovel, and his own two little hands, he carefully dug a hole for the foundation and planted the stone at the head of his mother's grave. Then he procured an old dull chisel, which he laboriously sharpened on a wheezy old grindstone, and every day, rain or shine, after his morning papers were sold, Tim sped to the cemetery and tried to chisel on the hard stone a loving inscription to the memory of his mother. But the tears fell fast, and the little hands trembled, so that often the chisel made marks which he did not intend it to make, and Tim knew little of spelling and the use of capitals. But the work progressed, until finally many a curious spectator paused to read the rude inscription: "My mother—she died last week. She wuz all I had. She said she would be waitin' fur"— But the line was never finished.

One day a traveling man stopped in the town and some one told him about Tim and his monument. The gentleman went out to the cemetery and found the grave with its queer little headstone. Touched to the heart, he went to the keeper of the grounds and asked where he could find the lad who had shown such tender devotion to his mother. Sadly the man replied: "Didn't you see the little grave by the side of the bigger one? That's Tim's. A team of horses ran over him one day while he was selling papers. He was taken to the hospital and cared for tenderly by the doctors and nurses, but all their skill could not save little Tim. He just looked up at them pitifully and said: 'I—I—didn't get it finished! But she'll know I meant to finish it, and it will be all right, won't it? She said she would be—be—waitin' fur me. Waitin'—fur—me!' They brought his poor little broken body out here and we buried him beside his mother, but the inscription has never been finished."

The traveling man walked slowly back into the town, hunted up the marble dealer and told the story. The men in the shop helped him select a stone and together they sent it out to the cemetery and had it placed over the two graves lying side by side in God's acre, carving thereon a suitable inscription so that the passers-by might know how one boy appreciated his mother.—Exchange.

The "Anger Tree"

In Idaho there exists a species of the acacia tree which is entitled to be classed as one of the wonders of plant life. This tree attains a height of about eight feet. When full grown, it closes its leaves together in coils every day at sunset, and curls its twigs to the shape of pig-tails. When the tree has thus settled itself for its night's sleep, it is said that, if touched, it will flutter as if agitated or impatient at the disturbance.

It is averred that the oftener the foliage is molested the more violent will become the shaking of the branches. Finally, it is further alleged, if the shaking is continued, the tree will at length emit a nauseating odor, quite sufficient to induce a headache in the person disturbing the tree.

One of the "anger trees" was dug up and thrown to one side. It is said that upon being removed from the ground the foliage uncurled until it had withered.

It is evident that anger is not a very wholesome thing either for children or for a tree.—Exchange.

"Swear not at all." That cuts out all your by-words. To be holy in all manner of conversation eliminates all slang and vulgarity."

THE WORK AND THE WORKERS

DR. REYNOLDS IN SCOTLAND

The writer came to assist Rev. James Jacks, pastor of the Pentecostal Church of Edinburgh, Scotland, for four days. Both attendance and interest were quite good. Considerable interest is being developed in foreign missions. The dear Lord willing, I will return to Glasgow, September 23d. Due to sail from Liverpool October 7th. Please pray for my safe passage. Rev. Sharpe arrived home from the States, September 10th, and reports a great campmeeting season in the States. Praise the Lord! As ever,
Yours to serve,
H. F. REYNOLDS.

Announcements

INFORMATION WANTED—Mrs. Edna Smith, of Route No. 2, Nevada, Texas, desires information of her husband, Frank Smith, who mysteriously disappeared from home June 24th, 1911. He was a kind husband, and a Christian, being a member of the Baptist church.

MARRIED—At the summer home of the bride, at Oak Lodge, Old Orchard, Maine, Rev. Josephine J. Burns, pastor of the Pentecostal Church of the Nazarene, of Saco, Maine, and Rev. James Sulston, of Johnson, Vt., were united in holy matrimony, September 15, 1914. The ceremony was performed by Rev. A. B. Riggs, of Lowell, Mass., assisted by Rev. O. L. W. Brown, of South Portland. After September 30th they will be at home to friends, in Johnson, Vt., where they will work together as associate pastors of the Pentecostal Church of the Nazarene.

EVANGELISTIC—Having been commissioned by Northwest District Assembly of the Nazarene Church, for evangelistic work, I would be pleased to help any one desiring a singer, altar and personal worker.—MRS. J. E. BUDD, *Chelan, Wash.*

DEDICATION—The First Pentecostal Church of the Nazarene, of Cambridge, Mass., will be dedicated October 12th, Columbus Day. All our friends are cordially invited. Meeting all day. Dedication in the afternoon.—J. N. SHORT, *Pastor.*

READY FOR PASTORATE—I would like to correspond with some church or churches needing a pastor, as I will be ready for the pastoral work by the first of November. For reference, write Pres. James B. Chapman, or Rev. B. F. Neeley, Peñiel, Texas.—B. A. MOORES.

NOTICE TO PASTORS OF DALLAS DISTRICT—If you have not received your report blanks, let me know at once, and they will be sent to you. Be sure that your report is properly filled out and in the hands of the District Secretary the first day of the Assembly.—P. L. PIERCE, *Dist. Supt.*

DALLAS DISTRICT NOTICE—Pastors will please send the names of all elders, evangelists, Sunday school superintendents, deaconesses, and delegates to the Assembly, to H. B. Wallin, District Secretary, 138 North Jefferson Avenue, Station A, Dallas, Texas, at least three days before the Assembly, so that we may have a perfect roll the first day of the Assembly.—H. B. WALLIN, *Dist. Sec.*

LINCOLN REVIVAL—Evangelist W. R. Cain, of Wichita, Kas., will assist Lewis R. Hoff, pastor,

and the people of the First Pentecostal Church of the Nazarene, 1013 "E" Street, Lincoln, Neb., in a revival meeting throughout the month of October. Let all come who can, and every one pray for the success of the meeting.

MISSOURI DISTRICT NOTICE—The Examination Board will conduct the examination of candidates on Tuesday, October 13, 1914, at Malden, Mo. Please be on hand to qualify. Those intending to be examined in their first year studies, please so advise the undersigned.—FRED GEITZ, JR., *Chairman Examination Board, Ellington, Mo.*

District News

CHICAGO CENTRAL DISTRICT ASSEMBLY
C. H. STRONG, *Reporter.*

Great, grand, glowing, growing, and inspiring was the Assembly that gathered at Olivet, Ill., September 23d to 27th. Fully three hundred delegates and visitors were present. The remarks by Dr. Ellyson and Dr. Bresee, and sermon by Evangelist C. W. Ruth, Tuesday evening, were a fitting introduction of what was to follow.

The united chapel and devotional services were a fine combination, both enjoyable and profitable. The business session was called to order at 9:00 a. m., by Dr. P. F. Bresee. The usual preliminary and introductory business being dispensed with, Dr. Ellyson, who has been supplying the District as Superintendent for the past six months, along with his other multitudinous duties, gave account of his work. The report indicated good progress, with wonderful possibilities and probabilities, and a pressing need of a Superintendent continually in the field.

INTERDENOMINATIONAL HOLINESS CONVENTION

CINCINNATI, OHIO, OCTOBER 27 TO NOVEMBER 1, 1914.

It has been impossible to secure reduced railroad rates, but where a two-cent rate is not in operation, people who will attend the convention in parties of ten or more, can secure that two-cent fare.

For entertainment information, address till further notice, Rev. C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.

EXECUTIVE COMMITTEE.

It will be impossible to describe on paper some of the pastoral reports. Nearly all showed increased number of members and good revivals during the year, but some were far from ordinary. How some men, untutored, from a literary point of view, who, under the glorious anointing of God, have gone into hard places, or those not organized, and blazed their way, had revivals, organized and built churches is as heroic and wonderful as any age has ever known. Waves of glory frequently struck the camp during reports, and people shouted, cried, leaped, and ran for joy. It was grand!

Our Publishing Interests were represented by C. J. Kinne, known everywhere as one of the hardest-worked men in the connection. The growth in business has been phenomenal from the first. How so much has been accomplished with so little capital is remarkable! This District should rally to the support of this great enterprise more generously than it has.

Rev. L. Milton Williams, president of the Board of Trustees of Illinois Holiness University, marshalled the forces on this occasion. After the introduction of the faculty, the financial statement and stirring appeal for the institution, an army of six hundred men were led by the college brass band to a near-by beautiful plot of land, where lots were offered for sale on easy terms. Here Dr. Bresee made a striking address, pointing out many of the possibilities of this institution. Twenty-seven lots were sold, and \$300 was pledged voluntarily; no offering being taken at this time. The enrollment in the school is the largest ever, the faculty is strong, the outlook encouraging. The greatest need is money.

Rev. Herbert Hunt, District Missionary Treasurer, gave the annual report. The District appointment was more than met. Mrs. Staples, of Pasadena, was much blessed of the Lord in relating her experiences and appealing to the church in behalf of Japan. The Japanese boy traveling with

District Assemblies to Be Held

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

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

P. F. BRESEE *Gen. Supt.*

her stirred the Assembly with his heartfelt message. Brother E. G. Anderson, who is to go to India at the earliest possible date, also spoke effectively. His wife sang her way into the hearts of the people.

Increase of Sunday school scholars, nearly one thousand.

Increase in members, eight hundred and six.

New church buildings, seven; parsonages, three. Churches, three.

"Eighth of November, \$1 per member for the Publishing House." All together!

"No member of the Church of the Nazarene ought ever to sleep again until he subscribes for the HERALD of HOLINESS."—Bresee.

"A heathen is one who doesn't know enough to take the church paper."—*New Version.*

Some fine books were on display by our Publishing House.

Saturday, 10:00 a. m., time set for the election of the District Superintendent. Rev. I. G. Martin was elected.

Chicago church has hung out its latch-string for the General Assembly.

The dividing of the District was discussed at length, but finally it was decided to leave it as it is for the coming year.

Rev. J. W. Lawrence was a close second for the superintendency.

Special singing was rendered by the Miriam Quartette, and others. The school orchestra rendered excellent service. Evangelist R. M. Kell had charge of the congregational singing.

N. B. Herrell, District Superintendent of the Pittsburgh District, and Arthur Ingler were among the visiting brethren.

The presence of Sister Bresee blessed the Assembly.

Rev. J. W. Lawrence, Rev. C. W. Jones, Rev. Mattie Wines, Dr. J. H. Norris, and Rev. I. G.

Canaan Melodies

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

This new song book is a real holiness song book, and is becoming popular among the holiness folks everywhere. It has been used in a great many campmeetings—north, east, south, and west—and has received the highest commendations from every section.

It contains one hundred and sixty-two of the very best hymns and songs. Many of the songs are to be found in no other book. First-grade book paper is used in the book, and it is bound in the very best muslin-lined Skytogan cover. To avoid turned-up corners and torn pages, every book is round cornered. This adds greatly to the life of the book.

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25 And Mē-thy'se-lah lived an h
seven years, and begat 5 Lā'mech.
26 And Mē-thy'se-lah lived after

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Martin each preached with unction, and a number of seekers was the result.

The entertainment of the Assembly was a big task, but Olivet was equal to the occasion. We are coming back next year.

The last day was wonderful. Dr. Bresee's sermon need not be commented on. You would have to be there to appreciate it. In the afternoon a class of ten was ordained. Marvelous was the power of God that rested upon the service. The evening meeting was opened by praise and testimony, but soon broke out in a hallelujah march. A class of eighteen was received into the church. All were delighted once more with having that grand apostle Paul, of the Twentieth Century, and champion of the Pentecostal-Nazarene movement, Dr. P. F. Bresee at the helm. His godly counsels, deep spirituality, and keen insight into intricate problems are invaluable to a company of people where there is sure to be a diversity of opinions. May he live long to bless this movement and the world!

STATE OF THE CHURCH

We, as the Pentecostal Church of the Nazarene, stand on the threshold of opportunity surpassed by no other movement since the time of the Wesley's. Our largest embarrassment is our almost miraculous prosperity. For the most part we have gone through the fire that always accompanies the beginning of such a church as ours. We are just now at the flood-tide of our growth. Many have had us on "probation," and now are becoming glad to get in while the tides are rising. History proves that this stage is the greatest test to the real strength of any enterprise, as well as the point of greatest danger. Many more are willing to join the parade than are ready to bleed and sacrifice in the birth-pangs of a mighty movement.

We have much church history to teach us, and many precedents to guide and guard us. It will not be out of place here to note the many wrecks on the shores of history. We can go on the rocks, and fill the place of an evanescent "has-been," or we can climb the steeps in victory and success. What shall it be? We all say, "By the grace of God, we will meet the future following the light, and with an unflinching obedience and confidence, in Him whose we are and whom we serve."

A few matters might come to our attention as follows:

1. For the sake of the largest harmony, we deem it vitally important to adhere faithfully to the laws of the church as set forth in our Manual. While our body of laws and procedure are yet imperfect, that we seek to change them only at the General Assembly, or such other places and times as the rightful suffrage of the members of the entire connection may by vote create or amend.

2. We deem it imperative that we exercise, as far as grace can cause us, the very largest Christian charity for the many imperfections we see in one another, and in the movement to which we belong. "Let love be without dissimulation." May we learn more and more the devices of the enemy. May we be quick to discern the leaven of evil that will insidiously work to destroy our power.

3. We recognize that in the Providence of God, we, as a Church, are called to propagate a particular type of holy living and church ministry. We would keep clear from the varied eccentricities, fads, and fables that mark some holiness in this country, and on the other hand the lifeless, formal type which marks much that marches under the holiness banner. We still believe the "joy of the Lord is our strength." Not only the truth, but the truth on fire. We believe in a ministry and a membership filled with God and crowned with glory.

4. We rejoice in the ever-increasing missionary spirit of our District. We believe that if we are to keep step with our God, we will be sure to wend our way to the farthest bounds of earth with the message of a free, a full, and a felt salvation.

5. We are glad to record our appreciation that under God we are so graciously generalised as we are by such splendid Spirit-filled and able men who lead our hosts on into the future, and pledge our honor to them for their works' sake, as well as our continued prayers and Christian love.

COMMITTEE.

J. W. Lawrence, *Chairman.*

WISCONSIN

The Lord is pouring out His spirit upon us here at Racine, Wis., in our new church. We are having salvation. Last Wednesday a beautiful young couple, man and wife, found the Lord. Yesterday God gave us two more souls. We are having fine crowds and good interest. The meetings are still being held in the tent, but it is getting so cold now that we must find a location. We organ-

ized a week ago, with twenty-six members. Yesterday we took in six more—all grown folks. We have secured a lot, on a corner, for \$2,200, with an income property on one end of it. One of our brethren is giving us \$500 on it, and assures us that a brick church will go up on it next spring. Our prayer hour on the District is 7 p. m. Will you not remember to unite with all the saints at that time in petition to God? We can do nothing without Him!

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

WISCONSIN DISTRICT ASSEMBLY

Our Assembly was presided over by our greatly esteemed General Superintendent, Dr. P. F. Bresee, who preached some soul-stirring sermons and gave many helpful exhortations by the way, and one very instructive talk to the young preachers. His very presence is a benediction, and we praise God that our Assembly was honored by such a presence.

This District began with one church, and has steadily advanced under the able leadership of our District Superintendent, Rev. F. J. Thomas, until now we have six churches, with a total membership of ninety-one, nearly all of whom have been curved out of the raw material in which this state abounds.

This work is the result of our tent campaign, conducted by our District Superintendent. The business sessions of the Assembly were enjoyed by all, and the reports of the preachers on the District were of past victories and faith for the future. The outlook is large and encouraging; the up-look glorious, as we look into the face of the conquering Hero of the cross.

Two of our brethren, W. J. Bennett and L. W. Blackman, had the honor of being ordained by Dr. P. F. Bresee, the founder of our great church.

The last night we were privileged to listen to a soul-stirring sermon by our much-loved and appreciated District Superintendent, and one young man responded to the call and was gloriously saved.

MRS. L. W. BLACKMAN.

EASTERN OKLAHOMA

Our meeting closed last night, September 27th, at Hominy, Okla., with Brother V. P. Drake, pastor. This was truly a great meeting. The people of the town said it was the best meeting they had for years. It was a great victory for the cause of holiness, and the Nazarene church. About twenty-five prayed through, and no one knows how many really got reclaimed in their homes. The whole town was stirred good. Nine fine people united with the church. Brother Drake has wrought well at this place, and is loved by his people. His people say he must return, and if he does I think you may expect to hear of a work at Hominy that the Nazarene church will be proud of. These are busy days.

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

DAKOTAS - MONTANA

To the anonymous writer: A letter signed "A Friend to the Nazarenes," from Missoula, Mont., was forwarded to me, urging some one to come to that place and organize a Nazarene church. I made the trip of 500 miles, but in diligent search failed to find the writer, or locate anything satisfactory. Now another letter is forwarded to me, which was sent to Brother Wallace, Superintendent of the Washington District, telling of the need and opportunity of opening a Nazarene Work at this same place. The letter is signed "Nazarene." I do not care to make another wild-goose chase, and request that the writer of these letters correspond with me, the District Superintendent of the Dakotas-Montana District, signing his or her name, so that I may take the matter up in a way to secure results.

LYMAN BROUGH, *Dist. Supt.*

Surrey, North Dakota.

NEW ENGLAND NOTES

Supt. E. H. Post, of the Boston Monday meeting, writes me that the meeting hereafter will be held in the Shawmut Avenue mission, until further notice. The first meeting for the season was held Monday, October 5th.

The first New England Pentecostal-Nazarene Deaconess' and Preachers' meeting of the season was held in Pastor Lanpher's church, at Fitchburg, Mass. It was a good season.

God is blessing the labors of Evangelist St. Clair at our Fitchburg church. Our Brother spends much time on his face in prayer to God. His ministry is much the "ministry of prayer."

PENTECOSTAL COLLEGIATE INSTITUTE

OPENING OF SCHOOL

Once again the summer vacation has come and gone, and with its close has come the summons to school duties again. As we have opened this year at the Pentecostal Collegiate Institute, we would be most unobserving, if we did not recognize tokens of God's goodness unto us. When we begin to "count our blessings," surely we must be grateful for "what the Lord hath done."

In the first place, we would render thanks for our teachers and workers. The Psalmist exclaimed, "Behold how good and how pleasant it is for brethren to dwell together in unity!" He compared this fellowship to the "precious ointment," with which the high priest was anointed, and to the "dew of Hermon," and said that "there the Lord commanded His blessing, even life for evermore." This hallowed fellowship has been our privilege, as brothers and sisters in Christ Jesus, and being thus united we have experienced the consequent result—the blessing of the Lord.

Then we give thanks for our student body. Surely here we have choice spirits, some who will, no doubt, be efficient workers in the Master's vineyard in the days to come. When the rich young ruler came to Jesus and sought the way to eternal life, his answers revealed such a life of integrity that the Master, looking upon him, loved him. As we see these noble young lives before us, we can not but look upon them with admiration; they reveal earnest desires to do the will of God; yea, they have performed the one duty that was lacking in the case of the young ruler, they have left all to follow Jesus. Some have come from occupations which might have been somewhat remunerative—have come here to cook and sweep, scrub floors, wash dishes, make brooms, and any other necessary duty such as may be required in our family life. Not only do the young ladies share in the household work, but frequently we see the young men washing the dishes and performing other domestic tasks. All these things they do to work their way through school, to equip themselves for the Master's service. When young people are willing to toil thus, one cannot but feel that it is a joy to help them.

Moreover our hearts have been gladdened by the gracious presence of the Holy Spirit. Yesterday was a blessed day in the sanctuary. It was not through a wind, nor a fire, nor an earthquake, but through the "still small voice" that the Lord spoke unto our souls. Not only were the saints blessed, but the unsaved students felt the power of God. One young man, who arrived at the school on Saturday, found the Savior in his room on Sabbath afternoon. Others knelt at the altar at the evening service. We expect that the divine blessing will not only rest upon us as a school, but that there shall be an overflow, which shall extend over the community.

For all these benefits so graciously bestowed upon us, we humbly praise our God, and with believing hearts expect still greater things.

OLIVE M. WINCHESTER, *Vice-Prin.*

Rev. E. H. Post has labored in campmeetings this summer at Rock, Mass., East Montpelier, Vt., and Spotsylvania, Va., and saw several souls seeking God for the "double cure."

Rev. Martha Curry is one of the expected workers at the Home campmeetings in Pastor Norberry's church during the month of October.

"Mother" Gill, widow of the late Rev. Joshua Gill, recently passed away from earth to the Paradise of God. Sister Gill, like her husband, stood for full salvation the most of her life.

Pastor Ward is one of the workers at the writer's church during the fall convention.

Rev. Mary Hurbert Montford Ellis will be the principal worker at Emmanuel church during the first two weeks of special meetings.

All persons who pledged money at the Portsmouth campmeeting will do a good service to the treasurer, S. W. Beers, to send him the money as soon as possible. Address him, 172 North Water St., New Bedford, Mass.

Pastor Schurman, treasurer of the G. V. P. camp will thank any of those who pledged money at the summer or fall camps if they will send him the money at once.

Our Pentecostal Collegiate Institute opens fair this fall. The president, faculty, and student body are united to push salvation through the school year.

We all congratulate Rev. Josephine J. Burns and Rev. Jonas Sulston as they unite together in the holy bonds of matrimony. May God give them a long, useful, and happy life, and may they see hundreds and thousands of souls saved to God!

Rev. Stanton, of the Free Methodist church, of Providence, has closed his four years of pastorate, and now goes to take a pastorate in his connection, in Brooklyn, N. Y. Brother Stanton preaches a full salvation.

Rev. Kate H. Booth, the newly appointed pastor of the Free Methodist church, of Providence, will assist Pastor Norberry in his fall convention.

Pastor Schurman, of Haverhill, Mass., writes us that God is blessing his church on all lines.

We are heartily sorry to learn that our Brother C. H. Robinson, of Providence, R. I., has been ill most of the summer. Let the saints pray for this man of God.

"KEEP ON BELIEVING."

LOUISIANA

This Assembly year will soon be in the past. The Lord has kept me busy; the difficulties have been many, but He has led through and given many gracious victories. Louisiana is indeed a mission field. It means sacrifice to undertake in the name of God and holiness. Our work is moving nicely. We are not running over the territory, but are trying to take care of what we do. We have built new churches in some of the best towns in the state. The work at Shreveport, under the care of Brother Sanders, is moving things for God. They have built a nice new church this year, and have received a number of members that have added much to the church. Reports from Jonesboro, Eunice, and other places, that time and space will not permit me to mention, are encouraging. The churches have all been blessed with outpourings of the Spirit. Our pastors have been faithful, and thus the work moves on. The District Assembly will be from the 11th to the 15th of November. There will be free entertainment for all. Those coming from north, east, and west will make connection with the Rock Island at Rushton, and from the southern part of the state will make connection at Winnfield. Let every class be well represented, and all of the preachers be on time on the evening of the 10th. There will be a special service on the night of the 10th, and we want all delegates and preachers there. Those that were with us at Jonesboro two years ago remember we held the Assembly in a hall. I am glad to announce that we have a Nazarene church now in Jonesboro, that would be an honor to any ordinary town. With this and the big-hearted people of Jonesboro, in the name of our Christ, we promise you a great and good time in the Lord. Those writing me will please send all mail to R. F. D. No. 2, Lake Charles, La.

T. C. LECKIE, *Dist. Supt.*

NEW MEXICO

I have returned home from a 1,238-mile trip to the western line of the state. The traveling was by rail, auto, horse-drawn mail hacks, horse-back, and afoot, over the old transcontinental lines, at a speed at times of a mile in fifty-five seconds, up branch roads, mountain winding climbing roadways, along dim trails, through forest-darkened

HILLCREST REST COTTAGE

The Nazarene Rescue Commission of the Southern California District of the Pentecostal Church of the Nazarene is authorized by the Annual District Assembly of Southern California.

It was organized by and is under the control of the District Assembly, and the members are responsible to the Assembly and the Church for all its actions, and are elected annually.

"Hillcrest Rest Cottage" is the name of the Home for redeemed women and girls in the Southern California District. It is beautifully located, half way between Los Angeles and Pasadena.

The Home has done splendid work, and the report made to the recent Assembly was most gratifying to the Church.

The property is valued at \$15,000, with only \$6,000 indebtedness.

The Home will celebrate its first anniversary October 4th. It has sheltered and blessed more than forty girls, besides children and babies. A very large percent have been blessedly saved and are standing true. Some have returned to parents and loved ones.

The presence of the Lord is felt in every room, and the holy atmosphere pervading the place is often spoken of by friends and visitors. Family prayers are times of refreshing from the presence of the Lord, and often last two and three hours.

The Home is supported wholly by free-will offerings of the people. The girls are very appreciative of all the kindnesses shown them. It would refresh your soul to hear their glad shouts, and see their shining faces when provisions, clothing, and food reach the Home.

The Assembly revised the Commission, and the following officers have been elected for the ensuing year:

- Rev. E. M. Hutchens, *President.*
- Mrs. Seth C. Rees, *Vice-President.*
- E. F. Sherman, *Secretary.*
- J. F. Sanders, *Treasurer.*
- Rev. Thomas Fluck.
- Mrs. J. H. McIntyre
- Miss Marion Ellison.
- Mrs. Jennie Hodgins.
- Mrs. Libbie A. Walter.

We take this opportunity to thank the many kind friends who have helped by their free-will cash offerings, to make this work such a blessing and success; to those who have so beautifully furnished the rooms of "Hillcrest Rest Cottage" and donated many necessary and useful articles of furniture, carpets, and kitchen utensils, as well as fruits and food, etc.

All monies received by this Commission are receipted for, and carefully disbursed through the treasurer, who also renders an itemized account annually to the District Assembly.

We solicit first of all the prayers and sympathy of all who love sinners and would lift the fallen. Then we ask you to make any offering that the Lord may lay on your heart.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."

President Bearse, at our Pentecostal school, has his hands full at the opening term this fall. Our self-sacrificing brother needs the prayers and sympathies of all our pastors and members in this great, needy work.

Many of the old students of the Pentecostal Collegiate Institute were made glad to see the needed changes made in the school during the vacation period. Brother Bearse, Brother Millitt, and several of the students, worked hard to accomplish this greatly needed work.

Pastor Domina reports that God is blessing his work in New Bradford, Mass., and desires to open up a work in special meetings in his church in October.

Pastors Riggs and Beers are pushing on their work in Lowell, Mass., and are planning to have Evangelist St. Clair help them in extra meetings. Our Lowell church is always ready for every good work.

Rev. E. E. Angel, formerly of the Pentecostal Collegiate Institute, is now engaged in evangelistic work.

mountain passes, up ledges, over peaks, miles and miles alone without a sign of civilization, where the deer, wild turkey and wolf make their home. God was preciously near in sweet communion. It rained while in these wilds almost constantly about me, but strange seemed my dry clothing and my story of shelter to the folks, that being unprepared, in answer to almost constant prayer, God kept His open hand above His servant as he proceeded in the dry. In this long trip we visited but three charges in the District and Brother Athan's Mexican mission work in El Paso. Two of these were at Deming. Brother L. A. Dodson pastors the whites, and J. H. Estes the Mexican people. We remained here in a tent meeting over three Sundays. Held street meetings almost every evening. The feature that impressed me was the large number of Mexican Catholic people that listened attentively as Brother Estes told them the Gospel story in their own language. They acted like they were stealing news. We were in their service the last Sunday morning of my stay and spoke briefly to them. Brother Estes interpreting. They were all awake

INTERNATIONAL Holiness Convention, Cincinnati, Ohio, October 27 to November 1, 1914. Sessions held in St. Paul's Methodist Episcopal Church, Seventh and Smith Streets, and in Music Hall. Under the auspices of the Holiness Commission appointed at Chicago, 1913

TUESDAY, OCTOBER 27TH

- P. M.
7:30—Song Service.
8:00—Sermon, Rev. S. A. Danford, Bismark, North Dakota.

WEDNESDAY, OCTOBER 28TH

- 6:30—Prayer Meeting, led by Rev. M. G. Standley.
9:00—Organization and Reception of Delegates.
9:40—Words of Welcome, Rev. J. L. Glascock, Cincinnati.
9:45—Prohibition Prospects in General and State-Wide Prohibition in Particular, Rev. L. L. Pickett, St. Augustine, Florida.
10:00—Holiness in the Wesleyan Revival, Rev. B. F. Haynes, Kansas City, Mo.
10:15—The Message of the Holiness Movement to the Present Age, Rev. E. P. Ellyson, Olivet, Ill.
10:30—The Necessity of Holiness Evangelism, Rev. G. A. McLaughlin, Des Moines, Iowa.
10:45—Holiness and Modern Revivals, Rev. G. W. Wilson, Los Angeles, Cal.
11:00—The Attitude of the General Church to Holiness, Rev. C. M. Wimberley, Madisonville, Ky.
11:15—The Propagation of Holiness in the General Church, Rev. E. S. Dunham, Delaware, Ohio.
11:30—Holiness in Relation to Sunday School Literature, Rev. C. J. Kinne, Kansas City, Mo.
11:45—Holiness and Social Service, Brig. D. E. Dunham, Cincinnati, Ohio.
12:00—Open Discussion of All Previous Subjects.

- P. M.
2:00—Song Service.
2:30—Devotional Study of the Scriptures, Rev. J. A. Huffman, New Carlisle, Ohio.
2:45—Sermon, Rev. M. Vaybinger, Upland, Indiana.
6:30—Open Air Service.
7:30—Sermon, Rev. G. J. Kunz, Syracuse, New York.
10:00—Special Prayer Session for the Outpouring of the Spirit Upon the Convention, led by Rev. W. G. Nixon, Pontiac, Mich.

THURSDAY, OCTOBER 29TH

- A. M.
6:30—Fasting Period and Prayer for the Outpouring of the Spirit Upon the Holiness Movement, led by S. B. Shaw, Chicago.
9:00—The Demand for Inter-Denominational Association Work, Miss Stella McNutt, Steubenville, Ohio.
9:15—Open Discussion.
9:30—HOLINESS: Its Hand to the Furthest Off, Rev. J. T. Upchurch, Arlington, Texas.
9:45—ORTHODOXY: Its Vitals, Rev. G. W. Ridout, Upland, Ind.
10:00—Holiness and Growth in Grace, Mrs. Iva Durham Vennard, Chicago.
10:15—Holiness and the Prayer-Life, Miss M. A. White, Edmonton, Alberta, Canada.

- 10:30—HOLINESS: Its Godly Walk, Rev. S. Goudie, Stouffville, Ont.
10:45—Holiness the Normal Demand of the Regenerate Nature, Rev. W. B. Wiggins, Moncton, N. B.
11:00—PERSONAL EXPERIENCES: Outline: My Need; My Opportunity; My Seeking; My Finding. Opened by Rev. Geo. Sharpe, Glasgow, Scotland.
12:00—Miscellaneous Period.
P. M.
2:00—Song Service.
2:30—The Ministry of the Spirit in Holiness, Rev. G. F. Oliver, Mattoon, Ill.
2:45—Sermon, Rev. John Paul, Columbia, South Carolina.
6:30—Open Air Service.
7:30—Song Service.
8:00—Sermon, Rev. W. H. Huff, Sioux City, Iowa.

FRIDAY, OCTOBER 30TH (Missionary Day)

- A. M.
6:30—Special Prayer Session for Missions, led by Rev. I. G. Martin.
9:00—Reports From Mission Fields, opened by L. P. Brown, Meridian, Miss. (Speakers limited to ten minutes.)
10:00—Messages From Missionaries. (Speakers limited to ten minutes.)
11:00—Missions, miscellaneous.
P. M.
2:00—Song Service.
2:30—Address, Rev. J. L. Brasher, Boaz, Ala.
6:30—Open Air Service.
7:30—Song Service.
8:00—ADDRESS: What Message Shall We Carry to the Heathen World? Rev. W. F. Oldham, New York City.

SATURDAY, OCTOBER 31ST

- A. M.
6:30—Prayer Meeting, led by Rev. W. R. Cain, Wichita, Kas.
9:00—The Relation of Holiness to Modern Thought, Rev. Andrew Johnson, Wilmore, Ky.
9:15—Open Discussion, led by Rev. Newton Wray, Upland, Ind.
9:30—The Need of Holiness Literature, Mrs. Bettie Whitehead, Louisville, Ky.
9:45—The Relation of Holiness Schools to Holiness, M. A. Beeson, Meridian, Miss.
10:00—Representation of Holiness Schools. (Speakers limited to five minutes.)

THE HOLINESS COMMISSION CREATED AT CHICAGO, 1913:

- Rev. C. J. Fowler, chairman, West Newton, Mass.
Rev. H. C. Morrison, Wilmore, Ky.
Rev. P. F. Bresee, Los Angeles, Cal.
W. E. Foshier, treasurer, 2115 Farnam St., Omaha, Neb.
Rev. F. H. Ross, Inglewood, Cal.
Rev. W. H. Hoople, Brooklyn, N. Y.
Rev. John Paul, Columbia, S. C.
Rev. C. W. Ruth, secretary, 1833 Nowland Avenue, Indianapolis, Ind.
Jacob Hoffman, Philadelphia, Pa.

- 10:30—Representation of Holiness Literature and Papers. (Speakers limited to three minutes each.)
10:45—HOLINESS EVANGELISM: Its Advantages; Its Perils. Rev. J. Walter Malone, Cleveland, Ohio.
11:00—OPEN DISCUSSION: Suggested Outline: Remuneration of evangelists; best methods of raising the money; length of services, particularly the preaching; number services daily; what hours in the day are best for these services; demand for more seriousness; the necessity for soul passion, or travail; a growing distaste for solid preaching and relish for lightness and entertainment; the time limit for evangelistic meetings—a week, ten days, several weeks; altar calls; relation of the evangelist to the pastor, etc. Discussion opened by Evangelist T. C. Henderson.
12:00—Miscellaneous Period.

- P. M.
2:00—Song Service.
2:30—OPEN FORUM: What should be the result of this Convention? What can this meeting do for the immediate future of the holiness work? (Speakers limited to five minutes.)
3:30—Sermon, Rev. "Bud" Robinson, Pasadena, Cal.
6:30—Open Air Service.
7:30—Song Service.
8:00—Sermon, Rev. C. H. Babcock, Pasadena, California.

SUNDAY, NOVEMBER 1ST

- A. M.
6:30—Prayer Meeting, led by Rev. Guy Wilson.
9:00—Grand Love Feast, led by Rev. C. W. Ruth.
10:30—Sermon, Rev. C. J. Fowler, West Newton, Mass.
P. M.
2:30—MASS MEETING: Praise and Testimony, led by Rev. W. H. Hoople, Brooklyn, New York.
3:30—Sermon, Rev. P. F. Bresee, Los Angeles, California.
6:30—Grand Street March.
7:30—Song Service.
8:00—Sermon, Rev. H. C. Morrison, Wilmore, Ky.

In all open discussions, speakers will be limited to three minutes, unless otherwise stated, or ordered.

The out-door services will be in charge of Evangelist George Bennard, of Chicago.

The singing will be conducted by Evangelists J. M. and M. J. Harris, of Evanston, Ill.

By action of the late annual meeting of the National Association for the Promotion of Holiness, all corporate members of the association were constituted delegates to this Convention.

Seats will be reserved for all delegates, for ten minutes after the time for the preaching services.

REV. C. J. FOWLER,
REV. H. C. MORRISON,
REV. C. W. RUTH,
Executive Committee.

spiritually, and some of them have the blessing. A young man and lady are expecting to attend one of our holiness schools. Others among them are pressing their way through the common schools, expecting to go away also. They have caught the spirit of Jesus, and are anxiously preparing to bear the good news to their race. Brother and Sister J. H. Estes, missionaries driven out of Mexico, are energetic young people, well prepared in every way for this important work. Deming is a busy city of but a few years, now 5,000 people, on the main line of the Southern Pacific. She is steeped in sin, displays it; sold out for dollars; don't care, though you tell her so. She was a new one to this Kansas preacher. All the churches are very small and show lack of interest. We did our best, but the place at large was indifferent.

Our church took hold well. A few were reclaimed and sanctified, and we all took courage. Two young ladies are going off to our schools. These people are few and poor, but willing. Passing evangelists can help them in a few days stop-over. Brother L. A. Dodson and wife are bravely fighting the battle here for Jesus, and He knows.

We went from Deming to Alma and Reserve, among the mountains. These folks have lived apart from the world, entertaining themselves, hence drinking, dancing, cursing, horse-racing everywhere; little or no preaching. Brother L. Lee Gaines and wife went to them from school at Hamlin, almost two years ago, adapting themselves well to the people and doing much good. A meeting was impossible as the men and boys were all out on the "round-up," made possible by the rain. Held

a Sunday service and went on. Returned to El Paso and spent Sunday with Brother S. D. Athans in his mission. This work and people held me in the deepest interest every moment. Their awakening was entrancing. They indeed were seeing a new light. Their darkened faces were polished as they literally leaned towards it. This is a splendidly located mission. El Paso, 65,000, cosmopolitan, majority Mexican. A line of people is passing over the Rio Grande continually. The mission is in a Mexican settlement, on the main thoroughfare, but a few blocks from the bridge. The passersby frequently stop to read the striking signs and announcements. Brother Athans is a Greek by birth, a linguist of many languages, and with his preaching and teaching, singing and praying, street meetings, distribution of tracts, and

personal work, energized by the Holy Ghost, seems reaching for all El Paso, for he is not particular who the subject may be so long as he gets to God. The difference is little between the enlightened Protestant and the ignorant Catholic in the matter of an experiential relation with Him. The work is hard and in ways discouraging, for the opposition is intense, but souls are frequently finding the Lord. The good Lord continues to keep His hand on this promising mission.

Home again after six weeks. Will the Church at large remember this needy field before the Father.
Yours for Him and His.

R. E. DUNHAM, Dist. Supt.

General Church News

DALLAS, TEXAS

The annual revival of the First Church of the Nazarene, Dallas, Texas, will linger long in the minds and hearts of the people who came under the influence of the services. One week before the revival the city of Oak Cliff was covered with advertisements, from the end of the street cars to the doors of the residences. Thousands of people who did not come to the revival read the caption on the street-car placards, "Prepare to Meet Thy God," and doubtless paused to seriously consider the words of warning. The best crowds that have attended our church in years greeted Evangelist Bates at these services. The interest steadily increased until the second Sunday night, when the rains greatly hindered, giving us a poor start into the second week of the revival, during which week more rain fell to retard our progress. However, the interest increased the last part of the week, resulting in several professions. The last Sunday of the revival was great. This was our Sunday School Rally Day. The school had invited Prof. N. W. Sanford, of Peniel University, who is an adept at Sunday School work, to lecture on, "The Successful Sabbath School." It was indeed a treat to all who heard him. The school was inspired to enter unexplored territory and do a more effective work in this particular line. After this lecture, Rev. Bates preached on "The Fullness of God," a masterful sermon. The people shouted praises to God, while he led us on from height to height. In the afternoon, Pastor H. B. Wallin baptized four candidates and received eight into the church at night, with four to receive next Sabbath. The meeting reached its climax Sunday night, when the evangelist brought the message on the subject, "The Value of a Soul," in a truly great sermon. It was heard by the largest crowd that has attended the church in years. Brother Bates' preaching throughout the revival was indeed constructive. We have never labored with a more efficient worker, nor more brotherly associate. He holds the pastor and people together, and points them to a broader field of usefulness. One very encouraging feature of the meeting was that nearly all those who were blessed joined the church, or will join later. The last Sunday, Brother Bates raised \$50 to pay off the remaining indebtedness on the piano, and \$35 to install gas and stoves in the church. All expenses of the meeting were cheerfully met. There were fourteen professions.—H. B. WALLIN, Pastor.

SAWYER, N. D.

It is with pleasure we write a brief report of our work since our Assembly in July. The first Sunday we finished our work at Norma, and stored our goods, as we did not know where to move them at that time. We came from there to Minot, for the second Sunday, and have supplied the work there several times since. Minot is a great and needy field, and we believe the right man can do a good work there. He must be full of faith and the Holy Ghost, and willing to suffer for Christ. We also spent two Sundays with Brother Jacob Luchsinger, our pastor at Nashua, Mont. This brother and his wife, and a few others, are holding up the standard of holiness there. We laid plans for a campaign in that country this fall. Please remember us in prayer for this place. The last two Sundays have been enjoyed with the Sawyer class, where we intend to make our home for some time, as I am entering the field work and do not expect to hold a regular charge. The class here seems to be prospering under the leadership of Brother E. C. Pounds as pastor. We had a Hallelujah March yesterday morning, and gave an offering of \$32.25 for foreign missions. This is a good indication of a live class. We can never do too much for the lost who have not heard of Jesus. It was our privilege to call at Norma last week, and we found Brother Nels Olsen with his hands full of work and heart full of love. He edits a weekly paper, does carpenter work, and preaches at three places each Sunday. We hope

Beautiful Wall Mottoes

No. 614.

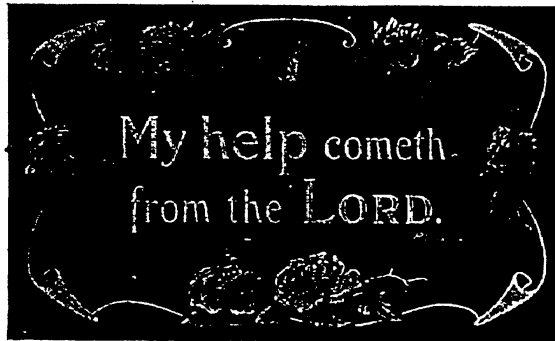
Rose Garlands

Size 15 1/4 x 10 1/2 inches.
60 Cents each.

A new idea in Text Cards. The center artistically worded in different colored velvet board to the border, giving a beautiful contrast. Roses beautifully tinted.

TEXTS:

1. My help cometh from the Lord.
2. Bear ye one another's burdens.
3. Without Me ye can do nothing.
4. Trust in Him at all Times.



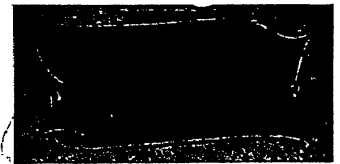
No. 605.

Thy Keeper

An attractive series, with embossed wording. Price, 10 Cents.

TEXTS:

1. The Lord bless thee and keep thee.
2. God shall supply all your need.
3. Come unto Me . . . and I will give you rest.



No. 597.

Floral Trellis

Size, 5 x 6 inches. Favorite floral design.
Price, 5 Cents.

TEXTS:

1. Trust in Him at all times.
2. My help cometh from the Lord.
3. Lord increase our faith.
4. Wait on thy God continually.



*No. 635

Precious Promises

Sizes 13 x 9 inches; corded.
25 Cents each.

A new combination of floral designs, in embossed border frame. A tasteful and attractive series.

TEXTS:

1. The upright shall dwell in Thy presence.
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.



Publishing House of the
Pentecostal Church of the Nazarene
Kansas City, Missouri
2109 Troost Ave.

the folks there will make it possible for him to devote his whole time to the work of the Gospel.—WILLIAM M. IRWIN.

FROM EVANGELIST ALLIE IRICK AND WIFE

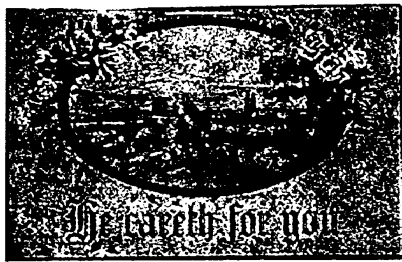
This has been the best year in His work that we ever witnessed. Our slate has been long, full, fruitful and most encouraging. The camp season has been unusually gracious for salvation work, and for general progress to every department of the cause of holiness. The camp at Ozark, Ark., was the best in its history. That godly and energetic pastor, Rev. A. B. Calk, and his noble flock, and a host of others in and around Ozark, helped to make that great camp famous this year for waves of power and salvation. A goodly number were received into the church at the closing service. We had a unanimous call for return in 1915. At Ashland, Ky., camp there were large crowds, wide interest, and much salvation work witnessed. Fort Jessup, La., camp was one of power, love, salvation, and great awakening. This is an old camp, with a bright history, but with a

better and more commanding future. The last camp of the season was at Nauvoo, Ala. This makes our fifth time in succession at this battleground. The last was by far the greatest camp in all respects of any in the work of salvation, in pardon and purity. The attendance was double that in former years, the interest was in keeping with the attendance, and the results were overwhelming to the pastor, the people, and the evangelists. Rev. E. C. Butler is their pastor. We were given a call for our return in 1915. A large class was received during this camp, which will prove a very helpful asset to the church and camp at this place. We had the pleasure of having Rev. C. C. Driver, president of the Nazarene Bible Institute, of Millport, Ala., with us some during the camp, to represent that young holiness school of the Alabama and Mississippi districts of our church. They had seventy-one names enrolled the first day of the school. At this writing we are beginning a gracious campaign with our church in Morrilton, Ark. The outlook is bright. We go next to our church at Shreveport, La., with its

Wall Mottoes

No. 515—Green Pastures

Size 12 $\frac{3}{4}$ x 9 inches; corded; colored bevelled edges. 25 Cents each.



A choice series of very fine Chromo designs; landscapes in ovals with overhanging flowers.

TEXTS:

1. I will never leave thee.
2. He careth for you.
3. I will bless thee.
4. Seek ye the Lord.

No. 552—Thoughts of Peace

Size 13 x 10 $\frac{1}{4}$ inches; corded. 25 Cents each.



Four choice designs of roses and carnations, etc., with fine landscapes in panels. Texts in silver.

TEXTS:

1. He giveth you rest, so that ye dwell in safety.
2. He that keepeth thee will not slumber.
3. Rest in the Lord and wait patiently for Him.
4. I lay me down and slept, for the Lord sustained me.

*No. 626—Fellowship With God

Size 11 $\frac{1}{4}$ x 5 $\frac{1}{2}$ inches. Corded. 15 Cts. each.

Upright panel series of floral sprays in ornamental panel; printed in full colors; a nice and tasteful series with texts in silver.

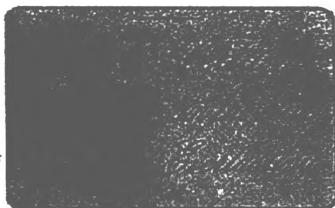
TEXTS:

1. Bear ye one another's burdens, etc.
2. The Lord preserveth all them that love Him.
3. Rest in the Lord and wait patiently for Him.
4. As thy days so shall thy strength be.

No. 591—My Refuge

Size 10 x 6 $\frac{3}{4}$ inches; corded. 10 Cents each.

Floral Designs, with landscapes arranged in shape of a cross; a very attractive series; texts in silver.



TEXTS:

1. Teach me Thy way, O Lord.
2. Our help is in the name of the Lord.
3. Lead me in the way everlasting.
4. In God have I put my trust.

Any of the above mottoes sent postpaid upon receipt of price.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH of the NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVENUE

devout and successful pastor, Rev. J. S. Sanders, from October 9th to 16th. Let all in that vicinity arrange to attend. We will be with our old-time friend and brother in the Lord, Rev. Fred Mendell, at Newton, Kas., November 7th to 23d. They are planning a far-reaching salvation campaign. They hope to secure the city auditorium for this seige meeting. We are contemplating some dates in California for 1915, in the winter or spring, and those who would consider our services for such engagements may reach us at Pilot Point, Texas.

FROM REV. A. B. RIGGS

We have returned from our vacation to Vermont, greatly refreshed and rested, ready for the battle against sin, and to push on the revival in our midst, which has been burning brightly in our church all summer, while many of our members were away resting. Earnest prayers have been going up without ceasing for an old-fashioned revival of religion. Praise God! the tide has been rising, and of late overflowing all the banks and bringing down the flood-wood. Some souls that we have been praying for for years are really being saved gloriously in our regular meetings, and we are expecting the greatest time the church has ever seen this fall and winter. Oh, the glory is coming down! My associate pastor, Rev. S. W. Beers, is getting hold of the spiritual work fine, and is much liked. He is soon to move his family here. We had a fine class of twelve Syrian children come to our Sunday school September 20th, so we have mission work right here at home. But we are praying and giving just the same for all our mission work. As a result, God is potting down blessings on us as a church. We do not forget to pray also for our Publishing Interests; \$100 is coming from our Sunday school the first of November. Surely victory is coming in Lowell, in spite of war and hard times, and still anywhere when there is much prevailing prayer. Our congregations have kept up good for summer, and the prayer and class meetings are seasons of great glory and power.

FROM MRS. A. B. RIGGS

The Lord was pleased to give us strength to take a trip to our old fields of labor in Vermont, in August. After spending nearly five weeks in our Douglas camp home, where we had a much-needed rest, breathing in the nice air and using the pure spring water. We were especially glad to see the HERALD OF HOLINESS in many of the homes we visited and gladly secured new subscribers. The old hills of Vermont never looked quite as green and fair, but our hearts were made sad to see how many of the sheep and lambs had been driven away into the mountains for lack of proper food and care. Oh, how hungry for the Word of Life they were! It was a delight to talk and pray with them. It was a joy, indeed, to journey on to Johnson, Vt., where we found a Pentecostal-Nazarene church, with a live young pastor, Brother J. Sulston, who has lately taken a wife, Miss Josephine Burns, an ordained preacher, to help push on the battle for holiness; We visited also a small church in Morrisonville, and others in middle Vermont. The Ithiel Falls campmeeting was in session, so Brother Riggs had the privilege of working there for a week, resting. They reported unusual interest in that meeting. So, the prospect for holiness in Vermont is bright for the future. The labors and prayers of many in the past are not forgotten, especially our dear Gen. Supt. H. F. Reynolds and wife. Brother Riggs is very grateful for the many kind remembrances and postal cards that were received on his seventy-first birthday. We ask special prayers, that we stand true to the end.

TILLAMOOK, ORE.

Our meeting with Evangelist Harry Elliott was victorious. Our crowd was not large, but the Word was received, and some bright young men and women were saved and sanctified. Four united with the Nazarenes, making thirteen in the last month. Brother Elliott is untiring in his efforts, and his faith never fails. We are glad to recommend him to any church, and expect to have him to lead our camp next year. Our own hearts have been so strengthened and built up, and prejudice melted down in outsiders, that we feel to praise the Lord.—EDITH KING, Secretary.

FROM EVANGELISTS E. P. EARNEST G., AND
JAMIE ROBERTS

Our last meeting was at Calamine, Ark., this being our second year to hold the camp. The Sullivans, Prices, and HARRISES, who are the main supporters of the camp, were on time. Their shining faces and glad hearts were enough to give us a good start. There were more campers and larger crowds than there had been for several years previous. Through much fasting and un-

SPECIAL TO RESCUE WORKERS

CONVENTION ANNOUNCEMENT

Owing to circumstances, over which we had absolutely no control, and for which no individual person was responsible, we deemed it impossible to hold the International Rescue Workers' Convention in Cincinnati, as previously planned and announced. However, we find, at a late date, we can have a Rescue Workers' Mass Meeting, in St. Louis, Mo., October 23d to 25th.

The object of this meeting will be to discuss important subjects relating to rescue work for girls. Two of the most important subjects to be discussed by prominent workers will be:

First—Shall we have an International Rescue Workers' Association, and if so, what shall it be named?

Second—Shall we have an International Rescue Workers' Convention in 1915; if so, where shall it be held?

PERSONS INVITED

All who are engaged in rescue work for the redemption of erring and outcast girls, and for the overthrow of White Slavery, together with all who are interested in same, in the United States and Canada are invited to attend this Mass Meeting. All matrons, superintendents, and field workers in this kind of work are urged to be present, especially for the first service, which will be held in the Lighthouse Tabernacle, 1117 Kentucky Avenue, St. Louis, Mo., Friday, October 23d, at 3:00 p. m.

To reach the tabernacle, take the Manchester car at the Union Station and get off at Kentucky Avenue, near the tabernacle.

FREE ENTERTAINMENT

Free entertainment will be furnished those coming from a distance, and for as many others as possible, who send their names at once to Rev. J. H. Flower, care Lighthouse Mission, St. Louis, Mo.

Let all who are interested in this particular line of work pray earnestly that God will guide the meeting to His glory, and the advancement of rescue work everywhere. Come if you possibly can do so.

Persons from the West desiring to attend the great Holiness Convention, in Cincinnati, will have time to stop over at St. Louis for this Mass Meeting.

Yours for a great time in the Lord,

THE EXECUTIVE COMMITTEE.

wavering faith the victory came. The singing was great; the preaching was easy, and the altar services wonderful, sometimes running till 11 o'clock and after at night. Fully sixty prayed through, got converted, reclaimed, and sanctified. The people had just faced the greatest drought that had ever been known, but the finances were easy. We are now at Sulphur Rock, Ark., in an old-time revival. The entire town is stirred; some of the hardest cases in town are praying through. We close here Sunday night; then to the Arkansas Assembly. We will be open for some fall and winter meetings.

FROM EVANGELIST ST. CLAIR

It was a terrific battle at Stockton, Cal.; but a glorious victory. Bancroft, our wide-awake pastor there, and his precious wife, are a great team. The tide has turned in our favor at last in Stockton, after a long, bitter fight. We secured a fine club for the HERALD OF HOLINESS. After just six hours at home, we are off for the New England campaign. Have meetings already arranged for at Fitchburg, Mass.; Long Island, Maine; Portland, Maine; Johnson and Waterville, Vt. Our beloved Brother Miller and Brother S. B. Rhodes, and Sister Franklin, each preached once at Stockton, with great power. These are surely perilous times. We must keep awake, pray much, no compromise, and keep looking up.

MONTEAGLE, TENN.

I have returned from an evangelistic campaign in Hickman county. I lectured in seven public schools on foreign missions, preached at eight different places, and saw twenty souls saved, reclaimed or sanctified. The Missionary Baptists, at Bonaqua, kindly permitted us to preach in their new house. Brother Lewis Winters and wife and Brother C. W. Winters and wife entertained us and gave us nice offerings. On October 1st, at Booker's arbor, about seven miles from Bonaqua, by authority of Superintendent Chenault, we

organized a Nazarene church with eleven good soldiers. Ten of them are already sanctified. There are three preachers among them. Rev. James Booker and wife and Brother Mitchum Turner transferred from Oak Grove, and Brother Lewis Winters and wife from Erin. They hope soon to erect a church house. As we preached on tithing, they agreed to adopt this—God's financial plan—as a church. We took an offering for foreign missions.—R. H. FUSSELL.

WELLINGTON, KAS.

I am in a good meeting here at the People's Mission, ably assisted by Evangelist L. A. Rogers, of Wellington. Souls are seeking God. Any pastor or church desiring help will do well to secure Brother Rogers as evangelist. He has the blessing of full salvation, and is a strong, earnest, faithful, soul-winning preacher.—CHARLES H. CROFT, Ramona, Kas.

FROM EVANGELIST ARTHUR INGLER

Our meeting at Fithian, Ill., closed on September 22d, in a rainstorm, which somewhat reduced the attendance. The saints were greatly blessed and encouraged, and the good work continues. On the next morning we went to the Assembly of the Chicago Central District, at Olivet, Illinois, in our college buildings. There we met a number of friends from various points of the compass, and rejoiced with them. Just before noon we were introduced to the Assembly and requested to sing, which gave us much pleasure, indeed. We were delighted with the spacious buildings and beautiful grounds, and with the cordial spirit among the inhabitants. Our stay was short, as we had to hurry toward our next appointment in the Southland. Reaching Indianapolis about dusk, we spent the evening very pleasantly in the home of Brother C. W. Ruth. The family were all present except the oldest son, who was on duty in the Pullman ticket office at the Union Station. God has been very good to Brother Ruth in giving him such a lovely family. Blessings on them all! At 3 a. m. we started on our journey, passing through Cincinnati to Washington, D. C., where we viewed the landscape and walked about the imposing capitol grounds at 3 o'clock the next morning. That evening Brother Ruth and I pulled into Bennettsville, S. C., at 8:30, being forty-five minutes late. An auto whisked us to the tabernacle, where we found the crowd awaiting us, and, without ceremony, we entered into the service with thankful hearts. There were four seekers at the close, two of them being a Methodist Episcopal evangelist and wife. They were hungry for holiness. More seekers came Saturday night.

As it is customary here not to have a Sunday morning service, we went with our good host and hostess, the Kirkwoods, to their church (M. E. Church, South), and enjoyed the service, the writer being privileged to sing, "Bearing His Cross," with profit to many, we trust. At 2:30 p. m. the crowd began pouring into the large wooden tabernacle, until fully 1,000 persons were comfortably seated. At night there were many more in attendance, and seekers at each service. Several seekers got through in the old-fashioned way, and shouted the praises of God, shaking hands and embracing their relatives. We felt this was a good start for the meeting. The people seem very appreciative, and enjoy the preaching and singing of this happy pair. "The Royal Telephone" has captivated them, and they want it sung daily. May God save many souls, and sanctify them all! We have fallen in love with the people of the Southland, and hope to labor in many other places before we are called "higher." Royal entertainment is given in the palatial home of Brother R. L. Kirkwood, but we feel so unworthy of such attention. Our next meeting is with the Pentecostal Church of the Nazarene, in Kansas City, Mo.

The Catechism

The last General Assembly authorized the publication of a catechism for the use of our people. An excellent one has been prepared by Dr. E. F. Walker and is now ready.

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By Rev. J. A. Schaad

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SEATTLE, WASH.

We have just closed a two weeks' meeting at Second Church, with Brother N. J. Lund, our pastor at Mukilteo. God came in power on His people and gave victory. There was a digging down and settling on the eternal Rock as never before. The meetings closed yesterday, with a mighty swing of victory. The writer preached in the morning; God came and great grace was upon the people. In the afternoon and evening services we joined in with First Church. Brother Lund brought the messages with great unction. The meeting closed with a number of seekers at the altar.—ORA OGLE, Pastor, 1733 West 58th.

STEWART, TENN.

We have held eight revivals this year, and as far as we can see, they were good ones. In all together there were converted and sanctified, 215, and a goodly number joined the Pentecostal Church of the Nazarene. I have four churches on my circuit, and the Lord richly blessed in all of them. Rev. W. S. McGowan helped us at Stewart. At the Stewart County camp, Rev. E. O. Hobbs and Miss Emma Turbeville did the preaching. The Lord was with us, and quite a number united with our church. At the other places on my circuit I did the preaching. At Faxon we had forty-four professions and seventeen additions to the church. We were called to help Miss Emma Turbeville in a meeting seven miles south of Luntun. A very beautiful country. Fifty-four were either converted or sanctified. Confessions were made, and men got right with man and God. At the close of the meeting we organized a Nazarene church with fifteen good members. Also raised \$240 to start a new church building. We have one more meeting, and then go to the Assembly at Sparta, October 14h.—E. L. COX.

HARTFORD, ARK.

Brothers Miner and Bowlding have recently held two meetings near this place, in which there were a number converted and sanctified. Several joined the Nazarene church at Hartford as a result. We want to build a church next year. The church has called Brother Morgan for pastor. He is a sweet-spirited man; a holiness man through and through, and preaches a gospel that will stand the test of the judgment.—MRS. J. A. MCCONNELL.

SEATTLE, WASH.

I am in a great tent meeting here with Ora Ogle, pastor of Second church. The Lord is working in a mighty way. Some chronic cases that have hung fire for years have actually dug through and have received the knowledge of the abiding Holy Ghost. The folks from First church are attending, and rendering valuable assistance. Our work at Mukilteo, where I am pastor, has been blessed of God. We have built a beautiful parsonage near the church, and a goodly number have been converted and sanctified. Some have united with the church.—N. J. LUND.

SALLISAW, OKLA.

Brother L. H. Ritter and I began a meeting on the 12th of September, at Atkin, five miles from one of my regular appointments. The meeting closed last night. In one of the services there were fifteen at the altar, and all prayer through. God has given my ministry about two hundred

souls this year. I feel like going on and trusting Him for greater things.—F. C. SAVAGE.

MILLPORT, ALA.

The opening of the Nazarene Academy and Bible Institute is fine, and the outlook is encouraging for the school. We will never forget the dear people who stood by us at Galloway, especially Brother and Sister McManus. Dr. Driver, the president, is up and able to go ahead with his work. The good people of Millport are standing by the school, and they will reap a harvest of missionaries.—H. F. MCLAIN.

FROM PASTOR W. G. SCHURMAN

We went to Manchester, N. H., Saturday evening, and preached to an interested audience. Sunday morning we preached again, receiving three adults into the church, and administered the communion; a very tender and blessed service. Miss Jodrey is busy raising the remainder of the mortgage, \$1,700, and has, I think, reached the \$1,000 mark. With her own hands she has put in a fine cement floor in the church cellar. She also made several tables, so as to be ready for the deaconess' and preachers' meeting. Brethren, let us give them one. Honor to whom honor is due! They deserve it. Brother Marshall supplied for us in our absence and was a blessing to the people—as he always is. We will miss him sorely when he leaves us, but God has His hand on him, and we say amen. Sunday was Rally Day in our school. We were sorry not to have been present, but was glad to see the good report on the register board. An excellent service in the evening, with good results.

FROM EVANGELIST R. M. KELL

One more Assembly year has come and closed. I have been transferred from Kentucky District to Chicago Central District one year. This indeed has been a glorious, victorious, busy year. I have helped in sixteen different meetings, also filed the pulpit two different Sabbaths for pastors. God has blessed us by giving us numbers of souls. We want this to be the best year we have ever known. We ask the readers of the HERALD of HOLINESS to please help us in this great battle with your prayers and faith. We have never seen a time in all our life that we loved God more, and the Pentecostal Church of the Nazarene better, than now. We expect, by the help of the Lord, to keep busy, preaching holiness and work all we can for the church that stands for the whole Gospel.

KANSAS CITY, MO.

FIRST CHURCH

Under the very efficient leadership of our pastor, Dr. Matthews, in the Holy Spirit, we as a church, have been swung out into apostolic or divine order. God is adding to us weekly men and women who are being saved. Not content with enjoying our salvation among ourselves, we have declared war upon the sin of this great city, and have entered into a vigorous campaign. Platoons from the church, under the direction of Dr. Matthews and Dr. Haynes, hold services on the streets at differ-

Christ had adversaries and slanderers, and wilt thou have all men thy friends and benefactors?

HERALD of HOLINESS

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

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ent places three nights of the week, to attentive and convicted crowds. Indeed, the crowds were so great at the notorious Twelfth and Grand, as to interfere with the Saturday night traffic of the saloon, and the efficient police ignoring the permit of the Chief, haled the leaders to the police station. The crowd awaited their return, and a second fruitful meeting was held. Men are coming out from the saloon bar and being saved on the pavement. Others are coming to the church and finding God. A steady tide of salvation and great glory is on. We will begin this week a siege meeting of "ten days or six months," with Evangelist Arthur Ingler to assist the pastor. Arrangements have been made for the street cars to carry our advertising, and this section of the city is being covered with our literature and announcements—REPORTER.

SIHERMAN, TEXAS

Great victory here. Some fifteen or twenty have been sanctified, also a number pardoned or sanctified. Among the number was a Baptist preacher and wife, who were gloriously sanctified; the wife of one man was gloriously healed, after about twenty years of suffering. Great grace was upon us all as the man came to the services that night, to tell the story. This will result in a great work here. I will continue until God says enough. The Hugo singers, Misses Dameron and Verner, are in charge of the music. They certainly are used of the Lord in winning souls. I haven't gone to a place this year without a genuine revival. To God be all the glory!—B. F. PRITCHETT.

FROM VIRGINIA

The writer has been in the state of his nativity since August 1st, preaching holiness and prohibition. We closed a meeting at Swansonville, near Danville, Va., last Friday night. During this meeting seventeen were converted, about an equal number, perhaps more, professed heart purity, and the church has a real revival. Ten were converted the last night, and about forty lined up on Romans 12:1. The writer rejoices in having had a little part in the campaign for state-wide prohibition. God's forces looked up, and He gave them a majority of 35,000.—REV. W. J. KING, Evangelist.

OLIVET, ILL.

The Chicago Central District Assembly was held at Olivet, Ill., from September 22d to the 27th. Dr. Bresee presided. The Lord has wonderfully preserved him. Long live Dr. Bresee! The Lord graciously blessed the Assembly and it closed with a great sweep of victory. Dr. Norris, president of the Illinois Holiness University, has already won the admiration of students, faculty, and citizens. The last Saturday evening of the Assembly, Dr. Norris held captive his audience under the power and presence of the Holy Ghost as he portrayed the saints' privilege in Eph. 1:18, "That ye may know." In his masterful effort to impart something of "marvelous predestination, marvelous provision, the hope of his calling, the hope of his coming," Dr. Norris said: "It cost God nothing to swing the universe into action. It cost heaven's choicest jewel to redeem your soul—and mine." He also said: "His glory in material world fades away in comparison with the other world. It is measureless, boundless, shoreless, eternal." With scholarly authority, Dr. Norris swung us amid the planets, above the sun, along earth's travels, and lost us in the immensity of God's provision for a soul and the rights of the church to "know." We are indeed fortunate to have secured such an able man to preside at the head of our university. The Grammar department, under the supervision

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MISSOURI
J. L. COX.....Malden, Mo.

of Mary Maude Coyle, opened with enthusiasm, both spiritual and intellectual. One morning, during the devotional exercises, which precede each session's recitation, holy fire broke out and five students were gloriously saved. Rev. N. J. Herrell and wife very graciously entertained at their home the evening of September 30th, the teachers and students of the Pittsburgh District, who are connected with the Illinois Holiness University. Those present were: Messrs. Glen Gould, Wayne Gardner, Harley McKinnon, George Ward, and Misses Ethel Sims, Jennie Jacobson, Lois Wise, Maude Coyle, and Mrs. Kephart and Mrs. Ward.

MALDEN, MASS.

In the absence of our pastor, the work goes on. Rev. J. C. Bearse, a former pastor, preached a glorious sermon on the training and education of our young people. Rev. S. W. Beers gave us some marvelous discourses on the privileges and demands of holiness upon the church, and Brother Marshall, of Haverhill, brought the old-fashioned gospel on another occasion. So the work goes on. Up here in New England we need *gospel heralds and money*. If we had these two things, we could turn New England "upside down." No doubt about it! Lord, help!—LEROY D. PEAVEY.

PASADENA, CAL.

Since our District Assembly we have had a sick spell for a couple or three weeks, but the Lord graciously provided, and we are about again, and expect to preach this coming Sabbath. Prof. J. A. Ramsey, of the Nazarene University, filled our pulpit for two Sabbaths in our absence, and Rev. E. D. Hinchman one. They also had a wonderful missionary service, for Sister Hunting, one Sabbath morning. The tent is kept going all the time, and excellent work is being done by our preachers in that work. A goodly number have been saved, reclaimed or sanctified, and some are coming into the church as a result. Four were at the altar in the church last Sunday night. Taking the tent and church together a number are swept into the kingdom every week, with rare exception. We love this work and look to Him for still greater victory.—A. O. HENRICKS.

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Altus, Okla.....Oct. 12
Glendale.....Oct. 13-14
Wichita Valley.....Oct. 15-16
Temple (dedication).....Oct. 17-18
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Avalon.....October 27
Edgerton.....October 28
Murlintown.....Nov. 10
Montfort.....Nov. 11
Livingston.....Nov. 12

Deaths

FITKIN—Abram Raleigh Fitkin, aged ten years, passed triumphantly to his eternal home, on September 7th, 1914, at Allenshurst, N. J. The memory of his short life has left an aroma like the breath of heaven.

GUY—My mother, Mrs. Laura E. Guy, relict of Rev. R. M. Guy, died suddenly in Milton, Fla., of an attack of acute indigestion, September 25th, 1914. This was a great shock to us, but as she died in the Lord and is now with papa, it is easier to bear.—H. E. Guy.

LAWSON—R. P. Lawson, an old saint of God, has slipped off to glory. He was converted at the age of sixteen, and sanctified wholly in 1883. He, with his estimable wife, united with the First Church of the Nazarene soon after its organization. They were most faithful. He taught a Bible class, and was always punctual, spiritual, and instructive. Before he went to sleep to awake no more in this world, he shouted, "O death, where is thy sting! O grave where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ!" Then he exclaimed, "Praise the Lord!" He was born August 2, 1827, and died September 27, 1914, aged 87 years. Our old folks are going rapidly, but they each die well.—C. E. Cornell.

MALONE—Lula Malone and her sister Sadie, orphans, came to us nine years ago. Lula was converted and sanctified when but a little girl, and has lived a beautiful Christian life. God greatly used her in singing the Gospel. She died September 23, 1914, after five weeks' illness with typhoid. It is with sad hearts that we give her up, but we expect to meet her again.—J. P. Roberts and Wife.

VALLOW—George H. Vallow, born in Indiana, March 2, 1868; died at Waukena, Cal., September 5, 1914. A true Nazarene, Sunday school superintendent, licensed preacher. A prince in Israel is fallen. He went shouting the praises of God.—H. H. Miller.

POLK—Robert J. Polk was born in Odessa, Delaware, March 24, 1857, and died at his father's home, in Mansfield, Ill., August 25, 1914. He was converted March 23d and joined the Pentecostal Church of the Nazarene at Mansfield. He was a faithful attendant, and in triumph entered into rest. Funeral services were conducted by the pastor, Rev. Martha Howe. Interment in Maple Grove cemetery, Farmer City, Ill., beside his wife.

Loving the strokes God gives, one cannot hate the hand which He makes use of to strike with.