

# HERALD of HOLINESS

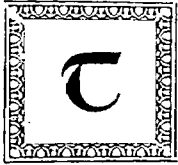
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## God's Word Infallible, Progressive, Final



HERE are three things about the Word of God which should be continually kept in mind and that is, this precious Word is absolutely infallible; it is progressive; and it is final. It is the very, the literal, the authoritative, and the divinely inspired Revelation, or the Word of God. The Holy Spirit inspired this word

and it contains the Spirit's complete direction and leadership for the children of men. He has never inspired another bible, and will never do so in the future.

This being true, it inevitably follows that the Holy Spirit can not and will not lead any one to do anything that is not consistent with the teachings of the Scriptures. The Holy Spirit, being very God, can not contradict Himself. Hence He will never put into the minds or hearts of men to do or to go contrary to what He has already taught as the will of God in the Bible. It follows, therefore, as a plain and undeniable conclusion, that whatever men claim to be divinely led to do which contradicts the teachings of this Bible is and must be absolutely false. What contradicts the Bible can not and does not come from God, but can only come from the Evil One, who seeks thus to simulate the work of the Spirit by leading men into such false notions of divine leadership.

It is from this source that we get many of the most fallacious and mischievous vagaries and schemes known in so-called religious circles today. There is scarcely a fraud or crime or social abomination that does not call to its aid some imagined divine sanction. There are no misbeliefs or erroneous faiths or foolishness, however grotesque and absurd, which do not claim some kind of sanction in the way of inspired direction or divine leadership. Often men and women are heard to claim that God led them to say or do things which, if it were true of Him, would make God a monster excelling even the grossest gods of pagan antiquity. Beware of the man who parades special revelations, visions, or impressions which he claims were directly and personally given to him by God.

The monstrous and infamous system of Mormonism, which strikes fatally at the home and the sanctity and rights of the marital relation as a divine monogamy, is built upon just such absurd and absolutely baseless claims to special revelations aside from the Word of God. Carefully shun and ignore the teaching or the leadership of those who claim to be under the special guidance of the Holy Spirit if they go in the least degree aside from what we know God has plainly taught in His inspired Word.

We say the foregoing in full recognition and admission of fact that the exposition of the Word of God or its understanding is, in a sense, progressive. That is to say, the more deeply and prayerfully we ponder it, the more the Word opens to our apprehension, and the broader the truth and the greater glory we see in its divine depths. No one has ever yet exhausted the utmost limit of divine truth stored in this holy treasure house. The same passage, the same chapter, the same book, read for twenty years with ever opening newness of light and truth and glory may, in the twenty-first year of its study, burst forth in a constellation of new-found truths utterly unseen before, and so on it might continue for unending years. Yet, in none of these deep things that are discovered from time to time; in none of these newly opened revelations or meanings

of the Sacred Word will we find aught contradictory of the Bible itself. Nor will there ever be to mortal man made any special revelations by the God of heaven violative or contradictory of the first or second or twentieth or the ten thousandth truth discovered from the lifetime of study and pondering of this precious, inspired Book.

Not only, however, is the Book infallible, and in a sense progressive in its interpretation, but it is also final in its teaching and in its authority. This fact has been implied in the preceding. We only stress it here that we may emphasize it and seek to imbed it in the mind and heart of the reader. The Holy Spirit did not inspire the Bible in a fit of haste or a momentary spasm or in haphazard and fragmentary way, to be added to or completed by supplemental revelations later down the ages to men and women here and there. The Bible speaks not only "as never man spake," not only with authority, but it speaks *finally*. It needs not the tampering of the "wisdom of this world" for its correction or confirmation or for its elucidation. The wayfaring man, though a fool, need not err therein. He that runs may read. To the Greek in his boasted philosophy it will still be foolishness, to the ritualistic Galatians it may be an offense, but to any and all who will meet its conditions and pay the price it will prove the power of God unto salvation, "being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which *liveth and abideth for ever*" (1 Peter 1:23).

### Grace and Its Enemies

GRACE has always had three chief enemies to encounter. They were met in the very beginning and have had to be confronted by the march of grace on down the ages to the present moment. In the earlier ages these enemies were known under the names of Judaism, or the Law; Greek Philosophy, or the wisdom of this world, as Paul denominated it; and Roman Power, which might be termed "Man," in his strength and pride. More modernly the word Ritualism would have to be substituted for Judaism, Rationalism for Greek Philosophy, and Civilization or Materialism for Roman Power. In other words, these three enemies summed up simply mean Man's religion and Man's philosophy and Man's power. It is against this trinity that grace has to contend. Man persists in claiming a standing, a ground, a credit on one or more of these platforms. Paul swept them all aside and insisted on the preaching of "the cross," as the solitary hope of salvation — as the only truth on which grace depends.

Mark well that Paul was always careful to preach, not the *death* of Christ merely but "*the cross*." We hear of the "offense of the cross," but we hear nothing of the offense of the death of Christ. There was a deep reason for this. To preach the death of Christ merely, and not the "cross," leaves a man standing room for self-assertion, for arrogance, for self-conceit, for claim at least of partial credit in the work of salvation. The humiliation of man, his assignment to a place of helplessness, of utter sinfulness and dependence, alone are secured by the preaching of "the cross." It is not simply that Christ died, for he might have died in His bed, surrounded by the love and sympathy of His friends. He might have died of a fever,

or some casualty, or even He might have died a martyr at the hands of His enemies by the stern mandates of the law. Death in any of these forms might still have been the great fact on which our life depends, but would not have been death by "the cross." Martyrdom would not have availed for the dire needs. The cross with its antecedent and accompanying circumstances implies the death of Christ; but also includes the ignominy, agony, forsakenness of God, shame, contumely, and the "offence," which manifest and prove not only the infinite love and compassion of God to man, but also the wicked and persistent enmity of man to God.

Death by the cross, by displaying thus the dire sinfulness of man and yet making it possible for God in *grace* to save the guiltiest of Adam's race, makes it at the same time impossible to save the worthiest and most religious except by grace alone. The cross thus measures the vast moral chasm between God and man, showing God's infinite love, shining in its splendor athwart the chasm against the black background of man's awful guilt, and yet it is this cross and not merely the death of Christ, which can span that chasm upon man's piteous cry and bring the penitent sinner to a reconciling and a reconciled God.

This is a very important distinction. Man has always strived and still strives to lug his puny arm into the matter of his salvation. He is content to get it in, whether by a worldly religion or through the medium of rationalism or by some other phase of human power or strength. The fact is, the death of Christ, aside from the ignominy of His cross, would pander to man in some of these aspects. Ritualism does not object to the death of Christ, neither does man's rationalism or his power. The world's philosophy and worldly religion and power welcome the death of Christ if you omit the "offence of the cross." His death panders to human pride, tends to exalt and pay homage to human nature. With delight man looks up; elated upon such preaching of Christ's death simply, and feels within himself, "Yes, what worth, what vast value, attaches to man that God would pay such a price for his redemption. Truly we are somewhat bringing such a rate in the market."

But let the message be the cross of Christ. Place the setting of the cross, admit the dark and gruesome antecedent and attendant environment. Let your message breathe the awful dirge of the fifty-third chapter of Isaiah and picture the path of the returning prodigal seeking his injured father's face as being necessary along the guilt-lined, dark, and thorny vale of the fifty-first Psalm, and two things will happen. Here and there God's called-out ones in sackcloth and ashes will enter that shadowy vale of loneliness and self-renunciation to emerge in the sunlight of pardon, peace, and purity. But the same evangel which proved thus a savor of life unto life to such as believed will offend grievously the ritualism, the rationalism, and the pride of the age, and gainsaying, opposition, and even persecution will ensue.

A worldly religion which admits or includes the wisdom, the pride, or the exaltation of man in any way will always win most votaries and will never excite persecution. The religion which exalts God and humiliates man before conferring its saving benefits will always be unpopular and invariably meet bitter persecution. The numerous spawn of pantheistic cults around us today afford sickening proof of this truth. The wealth, the social prestige, and much of the carnal wisdom of this age hurry to do obeisance to these false gods and render homage at their shrines, because in them man is exalted and God and Christ and the Holy Spirit are retired.

What are we to do? We are to do as Paul did. We must, like him, declare to the proud ritualism of the day that we have no terms to make with them; that "circumcision shall profit you nothing." Though we may speak in Corinth itself, we must refuse to pander to Grecian philosophy, or worldly wisdom, but must utterly repudiate the "wisdom of this world" as profitless, and insist alone upon the cross of Christ as the power of God unto salvation to every one that believeth. We must "preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:23, 24).

ONLY one investment can exceed in returns the \$12,500 Captain Randall gave for a farm on Manhattan island at the close of the Revolution, and which he donated for a Seaman's Home. That land is now worth \$18,000,000. A life wholly invested in the blessed Christ will bring richer returns than Randall's investment.

## A Brief Survey of Ephesians

PAUL'S letter to the Ephesians is a highly interesting epistle. We desire to give some brief preliminary suggestions, intended to be helpful in a more extended and fuller study of the epistle, to such as are interested especially in Paul's epistles. We can only, in the small compass, give most briefly this week the scriptural, the epistolary, and the dispensational setting of Ephesians.

First of all, in studying any book in the Bible, it is important to get at the exact subject which the author has in mind to discuss in the book. This is fundamentally necessary in studying the Bible. Stated in one word, the Apostle's subject in Ephesians is "The Church." With a slightly enlarged definition the subject can be said to be: "To set forth the ground, the course, the aim, and the end of the church." So much for the subject.

As to character, it is difficult to characterize this epistle. It could with propriety be called the great continental divide of the church dispensation, or the church age. It is the backbone of the continent of grace. It possesses a peculiar loftiness of style. Chrysostom says: "It is full of sublime and magnificent thoughts; for things which he has hardly spoken at all elsewhere, here he expounds in full." Theophylact, Grotius, Witsius, and others bear similar testimony.

Ephesians is conceded to be the most difficult of all Paul's epistles. Relating strictly to the church age, it naturally has much to say of grace. Grace is found more conspicuously in it than anywhere else in his writings. We find such expressions as "the glory of his grace"; "the riches of his grace"; "the good tidings of the grace of God." Such expressions of the energy and forms of grace abound in it. Indeed, Alford says this epistle might appropriately be called "the epistle of the grace of God."

It is a striking coincidence that this epistle is placed exactly in the center of the nine church epistles of the Apostle Paul, (conceding the Pauline authorship of Hebrews). Four epistles precede it: Romans, 1 and 2 Corinthians, and Galatians. Four follow, to wit: Ephesians, Philippians, Colossians, 1 and 2 Thessalonians. Thus it stands as the great continental divide of the church or grace dispensation.

From the lofty peaks of Ephesians your eye can sweep down the eastern slope across the four epistles preceding it. The view will take in the vast plains of the past ages of human history, including the horrid account by Paul of the iniquity of man as recorded in Romans, in the first chapter, which is bloodcurdling and sickening. Back even of this the view will include the past eternities, beyond all human history, to those regions of the dateless past, during which the great mystery of the church was hidden from the knowledge and the eyes of all but God. So also, adown the western slope of this Ephesian divide, the eye can look across the four following epistles, beholding the wonders of the career of the church and the wealth of the marvelous purposes of God concerning her, which includes the principalities and powers in heavenly places in Christ Jesus our Lord, during the future eternities.

The dispensational place of this epistle is likewise unique and striking. It stands very near the center of the seven dispensations in the divine plan of the ages. From this position in these dispensations we can look eastward to the rise of the Sun of grace; beyond even this we can look to the primeval marvels of the dispensation of innocence, when man had his first trial and so dismally failed and found himself amid the horrors of the curse of God in expulsion from Eden. Then the view comes on down through the dispensation of conscience, which was man's next trial, which ended likewise in failure and in the judgment of the flood. Then on athwart the trials of the dispensations of authority and of Israel, the eye can sweep where naught is seen but failure, followed by judgment in the confusion of tongues and in exile.

Then, turning westward, the eye can survey the horrors of the great tribulation to follow the present church age, and the millennial reign of the returned King and the great white throne judgment, and followed by the new heavens and the new earth. The two books of Thessalonians, which end the nine church epistles, fully set forth this wonderful truth of the return of the Lord.

Such, briefly stated, are the epistolary and the dispensational settings of this wonderful epistle of Ephesians.

# THE EDITOR'S SURVEY

## News and Notes

Our First Church in Kansas City has employed Rev. and Mrs. Earle F. Wilde to assist the pastor, Dr. Matthews, in his church work. This was a wise step, as there is ample work to keep all of them busily engaged. Brother Wilde is a preacher and he and his wife are both splendid singers and play finely on musical instruments. They will be needed help therefore to the pastor in the way of preaching, song leading, city mission work, street work, visitation of the sick and needy, and in all lines of spiritual and evangelistic labor. We hereby extend hands and hearts of welcome to our dear brother and sister as collaborators in the Lord. We pray earnestly that their labors among us, jointly with the pastor, may not only be useful and successful, as we are sure they will be, but soon demonstrate the need of half a dozen more like them, and help to develop the ability to employ new helpers as fast as their need becomes apparent.

A brother from the state of Kansas, who belongs to our Nazarene hosts writes under date of October 23d: "I must beg pardon for not writing you sooner to let you know of my appreciation of the good things in our paper. I had to read last week's number from lid to lid after 9 o'clock at night. Surely God does answer prayers in this day and age. May the good Lord richly bless our paper and publishing force. I could not get along without it."

An esteemed friend and brother from Oklahoma, in writing of an editorial of the issue of October 20th, entitled, "Great Hymns for Holiness," says: "I have never read anything on the subject that appealed to me like your article. We must stem this tide of light, trashy, ragtime music in our churches."

We welcome most cordially our dear friend and brother, Bud Robinson, to our columns as a weekly contributor. He begins at once to write and secure subscriptions exclusively for the HERALD OF HOLINESS. Look out for his corner every week. You will always find Bud's corner to be a live wire. Brother Bud has already sent in a fine list of subscriptions since the General Assembly.

Among the many complimentary testimonies concerning the General Assembly numbers of the HERALD OF HOLINESS which have come to us is a word of commendation by Rev. R. Pierce, of Los Angeles, Cal., who says: "The General Assembly numbers are worth keeping as souvenirs and for reference."

A new tuberculosis cure has been discovered by Dr. Jefferson D. Gibson, of Denver, Colo. The physicians in attendance at the American Association of Clinical Research in Philadelphia say that this cure should in ten years place tuberculosis among the relatively non-fatal diseases. It is said that this new cure adds X-rays, ozone, and static electricity to the remedy already in vogue by climatic and dietetic treatment. The discoverer claims that out of 757 cases treated thus by him there have been only sixty-one deaths.

Dr. C. F. Reid, secretary of the Laymen's Missionary Movement of the Southern Methodist Church, died at Erlanger, Ky., October 7th.

Dr. F. B. Meyer, being asked for the September *Homiletic Review* what was the deepest need of the people at the present hour, answered: "Mysticism — Christian mysticism. We have to a large extent neglected to emphasize the inwardness of Christianity. We have objectified it too much in our creeds and doctrinal statements. What the world today really needs is the mystical element in Christianity. The vogue of Christian Science, New Thought, and the thousand and one forms of occultism bear pathetic witness to this. Perhaps never before has humanity been so powerfully and persistently haunted by the unseen."

An exchange quoted from a confrere: "Alcohol will remove stains from summer clothes," remarks: "This is true, but it also removes other things. It will remove the summer clothes and the summer; also the spring, the autumn, and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It will also remove the household furniture, the etables from the pantry, the smiles from the face of the wife, the laugh from the innocent lips of his children, and the happiness out of his home. As a remover of things alcohol has no equal."

A big fight is on in Ohio on the liquor question. The liquor organs are claiming that, if prohibition succeeds, it will throw out of employment one hundred thousand men. As is invariably the case, the liquorites are false in the statement. The United States government, in its investigation of Ohio breweries, distilleries, and wineries in 1910, found that there were fewer than five thousand all told. Add to this the number of employes of wholesalers and retailers and the number would fall below thirty thousand. These men, however, would not be thrown out of work, but would be simply transferred to honorable and decent employment, which would not debauch their fellowmen, disgrace their own families and themselves, and cause a stench in the nostrils of decency and sobriety.

A similar argument is made in Chicago. The saloons claim that twenty-seven thousand people in that city make their livelihood from the saloons, and plead for a continuance of the traffic on this ground. The prohibitionists very truthfully reply that, if these twenty-seven thousand people were producing something, instead of living off the unfortunate, it would add thirty millions a year to the taxable wealth of the city.

The *Missionary Review of the World* calls attention to the fact that there is an unmistakable trend of the Jews away from their ancient faith and toward Christianity. The Jewish press throughout the world is showing alarm at this fact. They are uttering repeated appeals and warnings to the orthodox Jews concerning the great crisis, as they esteem it, that has come to the Jewish nation. One of these periodicals published a lengthy article significantly headed: "Two Hundred and Four Thousand Baptized Jews in the Last Hundred Years. Mournful Figures Published by a Learned Jew of Wien."

Rev. J. Proctor Knott, assistant pastor of

the Emmanuel Pentecostal Church of the Nazarene, Los Angeles, Cal., in announcing a series of sermons on dispensational truth, to run through October and November, says with truth: "As the prayerful student of the Word inquires into dispensational truth he is overwhelmed with the thought of 'God's purpose of the ages which he purposed in Christ Jesus our Lord' (Literal rendering of Eph. 3:11). Brother Knott also quotes the following from Dr. Haldeman, pastor of the First Baptist Church, New York city, which is likewise a strong statement of a vital truth: "No matter what may be the equipment of the Christian, no matter what intellectual, moral, or spiritual endowment he may have, unless he understands dispensational truth, he will never fully lay hold of Bible doctrine; while many of the wondrous testimonies of the Word will be unto him but as the tangled threads of an endless labyrinth."

Bishop Frank W. Warne, of the Methodist church, missionary bishop for twenty-seven years in India, attended the campmeeting at Camp Sycar, at Mt. Vernon, Ohio, this summer. In a sermon he preached on the occasion he related, by request, his experience, which we append: "I had n't been in the church very long until I knew that these people had a kind of experience that I did n't have. And I knew I ought to have the experience. I was up and down, and in and out; and mostly down and out. And it grew worse and worse. After about three years a revival series was held. It lasted for several weeks. After a few weeks I got up and stated the case. I told the people of my life and defeats, and I said: 'I'm either going to get through or I'm going to give up and go back.' During the weeks I went to the altar repeatedly and sought and cried. I got a conception of Jacob wrestling with God and saying 'I will not let thee go except thou bless me.' I wrestled. There was a giant tree on the side of the hill back of the barn. During the weeks of that revival I spent five full nights wrestling with God in prayer under that tree, and then slipped into the house about dawn and to bed. I did n't get through. I was almost in despair. I did n't know what to do. My word was 'out. I had said: 'Now I'm going to get this experience or I'm going to quit.' To quit seemed to mean to me to be lost and to go on seemed to be hopeless. So I continued. One day I was on the straw stack cutting straw. While there I was in meditation, and suddenly it seemed to me that John 3:16 floated down from the air in lustrous letters. I started in on it. 'God so loved the world' (that included me) 'that whosoever believeth on him' — then I stopped at those words, 'Whosoever believeth on him.' It happened I had learned the four Gospels in competition for prizes and had recited them from memory. I considered one passage after another — do I believe this! — and I found I believed the Bible. There was no higher criticism in my theology at that time, at any rate. I came to the passage, 'Shall not perish.' I was fearful lest I should perish; that passage was encouraging to my soul. Then I discovered I had gone on believing in Jesus as recorded in the Book, but I had not believed in Jesus as working in my own life. I said, 'Jesus Christ, I'm going to believe that as it is there.' All at once it came to me that faith was trust in a promise because of confidence in the promise. And then I got a vision of Jesus. I said again, 'Lord Jesus, I ~~stake~~

all upon your promise.' I had gotten over upon solid ground. I was not in the marsh any more. I had gotten a footing. Almost instantly it seemed to me that the heavens split and the Holy Ghost came into my soul. And I had in my little soul joy unutterable. I jumped from the stack. I ran to my mother and cried, 'I've got it, I've got it!' Theologically I didn't understand it then. I only knew I had gotten what I needed. As I go back, I believe that at that hour the Holy Ghost cleansed my heart from all sin. I entered at that hour into what I feel like calling the abiding life. Jesus said, 'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.' Abiding in Him—that's the sanctified life.'

## Seek the Truth

The sensational newspapers of the age have done much to vitiate the public taste. Most people nowadays want a newspaper with flaring headlines indicating the great events of the day, whether these events be true or not. We are glad there are some exceptions to this rule of journalism. There are some daily papers which are not only reliable in the matter they contain, but never falsify or mislead by their flaring, bloodcurdling headlines. We thoroughly agree with Dr. Arthur T. Hadley, President of Yale University, in the strong appeal which he makes for intellectual honesty. In this appeal he gives the following advice:

In the first place we must acquire the habit of looking into evidence. We must stop buying the newspaper that tells what we wish was true, and buy the one that tries to tell what really is true.

## Spurgeon as a Proverb Writer

Spurgeon was distinguished as a writer of proverbs or apothems. He could often compress a marvelous amount of sense and truth into a very small compass. His sermons scintillated with these sententious flashes of wit and truth which struck one with admiration and surprise. We enjoy reading him on this account, as well as for his marvelous sermonic power and genius. He was the greatest preacher of the world so far as we can judge, and his equal has not yet appeared. The following are some samples of his sayings:

"Never judge a horse," says John Ploughman, "by its harness, nor a woman by her dress. When you have a good name, keep it. Wait a little that you may be done the sooner. It pays badly to pay badly. He that trusteth in his own heart is a fool. Play, but do not play the fool. Fame is not found on feather beds. Depart from them that depart from God. Spend less than you get, that you go not in debt. Neither shoot without aim nor speak without thinking. The fear of man bringeth a snare. When the mistress sleeps the servant creeps. Too late to spare when all is spent. Don't fly if you have no feathers. God's gentleness makes His saints great and grateful. Be not honey abroad and wormwood at home. Every word of God is pure. Pray David's prayer if you would sing David's song. Keep your hook always baited. More than we use is more than we want. Fair words butter no parsnips. Where vice comes vengeance follows. Your shoe will not fit everybody. Give me neither poverty nor riches. Use temporal things, but prize eternal things. He who pleased everybody died before he was born. He who never drinks will never be drunk. Where sin dines sorrow sups. A bad reaper blames his sickle."

## Two Kinds of Discontent

There are two kinds of discontent which we do well to observe. One is unworthy of us and of faith in God and must be resisted and expelled from the inventory of our life. The other is worthy and right and helpful, and

## Lead On, We Pray

N. B. HERRELL

(To my friend, Dr. John Matthews)

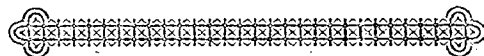
(Joshua 5: 13)

"Man with the drawn sword," we pray,  
Lead on, lead on;  
From night to night, from day to day,  
Lead on, lead on;  
O'er mountain plain, o'er rolling sea,  
The church of God depends on Thee,  
To lead her on to victory,  
Lead on, lead on, lead on.

"Man with the drawn sword," we pray,  
Lead on, lead on;  
God's mighty host in deadly fray,  
Lead on, lead on;  
We'll follow Thee with sword and shield,  
We'll follow Thee on battle field,  
We'll follow Thee and never yield,  
Lead on, lead on, lead on.

"Man with the drawn sword," we pray,  
Lead on, lead on;  
Till night gives way to perfect day,  
Lead on, lead on;  
Till tears are wiped from every eye,  
Till joyful songs fill earth and sky,  
Till all are saved to never die,  
Lead on, lead on, lead on.

"Man with the drawn sword," we pray,  
Lead on, lead on;  
On up the blessed holy way,  
Lead on, lead on;  
Till round the throne arrayed in white,  
We stand to wait in heaven's light,  
Our promised crown all shining bright,  
Lead on, lead on, lead on.



must be coveted and cultivated, and it will be a means of our growth and development in grace and strength and power. Richard Wightman well points out this distinction when he says:

There are two sorts of discontent. The first of these is named complaint. It is a miserable and cankerous state of mind which expresses itself in peevish desire to get away from our natural lot in life, to flee from the doing of nearby tasks, to leave our own acre for some other acre to till, and go and try to find some other acre which we think will be pleasanter and easier, to evade conditions instead of dealing with them. The world's weaklings are all discontented in this particular way. They curse the rising sun and spill their sourness along the highways. The second form of discontent bears a sweeter name—aspiration. It has no moan in it, no belittling of today's opportunity, no infidelity to difficult duty, no hankering to run away from the plow. It is constant and constructive. It does not knock down; it builds up. It breeds growth and onwardness. It is a spur in the flank and a star in the sky. Its passion is to be and become. It is always after more—more power, more efficiency. It makes a man dissatisfied, not with what he has, but with what he is—with himself.

## Never Give Up

Never surrender in any good endeavor, whatever the obstructions. Often the very moment or point of surrender is the very verge of success and victory. Always be encouraged by the thought that there is ever a way to do what ought to be done. Always remember that God is on the side of the right undertaking and will see it and the one undertaking through, if he only will persevere. So it is a good motto to adopt to never surrender at all. An exchange has a good word on this subject in the following:

Don't stop. Don't give over. Don't say, "I can but fail." Failure is impossible, because we are immortal. If one day were all, if death were the end of it all, we might indeed give over; we might collapse in despair.

But, said Browning: "What I aspired to be and was not comforts me." What we have tried to do and to be, the very things in which we have fallen short, these are our comfort be-

cause they really show the dimensions of our spirit. They show the real boundaries of what we would be, and will be, because we can keep on not only in time, but in eternity.

You see, this life is only the beginning of the triumph. It is only the first chapter. Therefore, forge ahead. You will not miss your goal.

## Faith's Testings

Peter says, in the seventh verse of his first epistle: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Here is a profoundly important truth in relation to the development of spiritual life and character and fruitfulness. The process of divine testing lies at the very root of spiritual development. It is essential to us and our growth and fruitfulness, and yet we shy at it and dread it like the child the needed medicine of the physician. All these things are for our good and will inure to the increase and growth of the fruits from our lives. We must be still while the Father applies the testings, remembering that He doeth all things well and for our good. Wayland Hoyt says:

I was walking, once in the early spring, along the country road. Just over the stone fence yonder there was a broad field, smooth as a floor, and most exquisitely arrayed in the fresh spring greenness of its grass. It seemed to me my eyes had rarely fallen on a sight so lovely. But ripping right through that smooth and pleasant greenness there was being dragged a plow, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being changed and scarred. "Why?" I ask myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the autumn might find it golden with the more precious harvest of the wheat. Well, God's plowshare cuts, but never for the simple sake of cutting, always for the sake of results of character—fairer, sweeter, nobler. There is benign design behind our chastisement. "Wherefore lift up the hands which hang down, and the feeble knees."

## Can't Trust too Fully

We need not be afraid to trust God with all the intensity of our natures. He is well worthy all the faith we can repose in Him. Has He not demonstrated a thousand times His absolute trustworthiness? Has He not met us always and everywhere on the line of our faith and more than repaid us for it all? Fencelon well said:

What madness to be afraid of belonging too fully to God! It is fearing to be too happy; it is fearing to love His will in all things; it is fearing to become too courageous in bearing the crosses that must be allotted to us; to have too much of the consolation of God's love, too much freedom from the miseries of human passions.

## Tennyson's Statement

Alfred Tennyson was certainly right when in writing on faith he said it was the greatest of all assets in this life. He gave full adhesion to its primacy in things pertaining to our possible excellencies and privileges. He said:

"I would infinitely rather feel myself the most miserable wretch on the face of the earth with a God above me, than be the highest among men and stand alone." This statement reveals what faith in God means to life. It is the highest possible asset. One who can say with Job, "Though he slay me, yet will I trust him," will not lack sources of comfort and strength. We recall Paul's triumphant faith when in bonds as evidence of the fact widely attested by Christian experience that the consciousness of God is the only sure basis of abiding happiness. The one thing to fear is unbelief. We are rich if we can say that God is the strength of our life and our portion for ever.



# THE OPEN PARLIAMENT

ONE hundred and four years before Daniel's time, and 713 B. C., God, through the Prophet Isaiah, tells us in 2 Kings 20:17, 18, also Isaiah 39:7, both of which are identical as to time and wording, that the Israelites would be carried captive into Babylon. 606 B. C. we see in Daniel 1:6, this prophecy is fulfilled, and verse 7 tells us the prince of the eunuchs changed the names of those four young Hebrew students: giving to Daniel that of Belteshazzar, meaning "preserve his life." God's chosen people are now captives in a city known as one of the Seven Wonders of the World. Babylon, 50 miles square and 200 miles in circumference, inclosed by a wall 300 feet high and 90 feet broad on top, sufficient for six chariots to race all abreast; a river running through the city and a hanging garden with flowers of rare beauty and fragrance; singing birds, and many things of interest and attraction; a temple for heathen worship, said to have cost twenty million dollars in gold; all of which would seem to militate against complete victory on the part of their enemies. But wait with me, Jehovah-God lives, and in Daniel, Shadrach, Meshach, and Abed-nego, He sees material which will stand any test and make good. To our way of thinking, success depends largely on foundation, firmness, and stability. Daniel had this, for he purposed in his heart not to defile himself with the king's meat, nor the wine which he drank, preferring rather to live on beaps and water, thus taking the true Nazarene line.

In chapter three we find King Nebuchadnezzar appeals to his heathen wise men to interpret his dream, at the same time decreeing cruel death upon them if they failed. After having exhausted all their skill, they declared that there was not a man upon earth who could do this.

At this time Captain Arioch, chief marshal of the king's executioners, or slaughter men, tells the king that Daniel can interpret—putting this young man square up against a proposition, which means, if successful, his promotion to third ruler in the kingdom, or to fail, means cruel death. But Daniel won out, and the king fell down at his feet and, worshiping, made him

## A Wise Choice and Loyalty are Indispensable to Success

Written by T. S. MASHBURN

president of the school and third ruler in all Babylon, declaring Daniel's God to be God of all gods. Shadrach, Meshach, and Abed-nego, companion-students with Daniel, were advanced to be subordinate rulers, who upon their flat refusal to fall down and worship the golden image, in obedience to the king's decree, were cast into the fiery furnace, and came out with no smell of fire on their garments. Now King Belshazzar, with a thousand of his lords, goes on a big drunken debauch and revelry, when God appears and, writing upon the wall, strikes both terror and consternation, whereupon the king again appeals to his heathen interpreters, only to be disappointed by their failure. God again has a chance to use Daniel, who comes through with the goods by reading the writing, and interpreting the same.

At this they were much enraged and conspired against Daniel by passing a Medo-Persian law that changeth not, the breaking of which meant the guilty party must be cast into the lion's den. Daniel was not only a man of fixed purpose and intensity, but like Solomon, he was marvelous in prayer. Three times each day, with windows open, he could be seen on his knees calling on God, who had previously said to Joshua: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). True to His Word, He closed the lions' mouths,

## Words of Gold in Prose and Poetry

Compiled by CARL THEODORE WETTSTEIN

"The great men pass. We stand appalled and say:

'How shall we live, when these have left our day?

How shall we fight, when splendid leaders fall; How work, when silent is their buglecall?"

L. A. CAUCHY, one of the greatest mathematicians and Physical Scientists of France, professor of theological astronomy at the Sorbonne, Paris, once said: "I believe in the divinity of Jesus Christ, the same as Tycho de Brahe, Copernicus, Descartes, Newton, Lermath, Leibnitz, Pascal, Grimaldo, Euler, Guldin, Bosconwitch and Gerdill—like all great naturalists, all great astronomers, and all great mathematicians of the past centuries, have believed."

F. BETTKE, professor of Natural Sciences at Stuttgart, Germany, said: "Many unbelieving scientists have accomplished great things in all sciences, even as specialists. But more epoch-making, more leading, more enlightening are the labors of the great Christians, the true princes of science."

And CHARLES DARWIN said: "The existence of a Creator and Ruler of the Universe has been acknowledged by the greatest men of the world."

"RECONSTRUCT RELIGION? or, *The Student Missionary Movement?*" Which will you choose? *The Christian Work and Evangelist* published two articles which are so opposed as day and night. Only one of these plans can do good? Which would you choose? "To reconstruct the

religious thought of the world, a dozen Cornell students, many of them freshmen and sophomores, gathered in the Dutch Kitchen and formed a club. They announced that the club is 'to study, investigate, and criticize the existing religions and creeds with a view of reconstructing the religious thought and setting it upon a basis of fact and truth instead of meritless faith and traditional superstition, and to consider and discuss with a view to the theological enlightenment of the world such phases of ethics and morals as may assist in the discovery of truth and throw light upon the main subject of religion.' We have been a college student ourselves and quite enjoyed the naivete of this bit of news. Someone might remind these boys that several gentlemen of considerable ability and reputation have attempted the same thing—Voltaire, Rousseau, Comte, Nietzsche, and many others."

"French students are planning to organize groups in the colonial universities in Algeria and Tunis and in the large government schools in Indo-China and Madagascar. Thirteen hundred students came to lectures for non-Christians in the university towns of Toulouse, Bordeaux, and Grenoble. The subject was 'The Christian Problem.' The student movement is today a world movement. Every non-Christian university in the world is studying Christianity. It does not seem reasonable that these students will reject Christianity. Christianity means self-denial."

FREDERICK THE GREAT: When he saw how immorality and scoffing at a religion increased in

and doubtless Daniel slept comfortably all night.

We shall do well to remember that those heathen kings demanded the best—even perfection—physically, mentally, and classically. As they were far from being ignorant as to science, philosophy, astronomy, arts, etc., it certainly was no small task for Daniel, as he must be more than a competitor—of necessity, he must excel, in order to overcome and convince them that Jehovah is the true and living God. In the ninth and tenth chapters, we see how Daniel humbled himself prostrate upon the ground in sackcloth and ashes; fasted and prayed for twenty-one days—three full weeks—when heaven was opened, and he saw the destruction and desolation of Jerusalem, the seventy years of captivity and the end of the age. God is eternally the same. No variability or shadow of turning. His Word can not fail. Sooner than it fail, heaven and earth shall pass away. He is no respecter of persons, and has no pets or favorites. All get justice, according to their deeds done in the body.

Absalom who betrayed his father, David; Ahab and Jezebel might have possessed the same excellent Spirit as did Daniel. Judas and Peter had equal opportunities, and the same blessed privileges as John the beloved.

Aaron Burr, while a young man in college, made a fatal mistake when he said, "No" to God's Holy Spirit, and finally became a rebel, both to God and his country. Sin and carnality, twofold in its nature, is subtle, deceptive, ruinous, blighting, corruptible, wrecking, and damnable in its nature. Think of a young man with a gun in hand, concealed by cover of a white handkerchief, marching with a great multitude of peaceable, admiring people, who are shaking hands with the President of the United States—he feigning himself friendly—fires a fatal shot into the body of this great man, McKinley. Awful criminal now, (he was once innocent as far as an act of sin is concerned), yet like all of Adam's race, naturally depraved by the sin of inheritance, he is now a murderer. Awful as sin is, God said, "His name shall be called Jesus for He shall save His people from their sins." Look to, and accept Him. Look and Live!

a dreadful measure, he cried out to his ministers, "Bring me religion back into my country!" When, after the glorious battle of Leuthen, the whole army sang that great German hymn, "Nun danket alle Gott," ("Now thank ye all the Lord"), the king cried out, "My God! what power there is in religion!"

United States Senator HILL, of Georgia, in his last testament: "I leave to my wife and my children that which some of them already possess and which I now, in the sight of death, confess that it is much more precious to have than gold, and much more desirable than honor and prominence. God is a living God, and Christ came into the world to save sinners. This I pray them to believe, because this faith alone saves from everlasting death."

GEORGE EBERS, German author and Egyptologist, in a letter to Mrs. A. Reed, Chicago: "No, it is not true that I am a Buddhist. Although I find many nice thoughts in Buddhism, I shall remain a Christian to my last day, and my children shall be educated in the same religion. Nothing is more distant to me than to be faithless to Christ. You will do me a great favor, dear friend, if you will tell your countrymen that I shall remain what I always have been, a Christian."

CUSHMAN K. DAVIS, United States senator from Minnesota, shortly before his death: "I know the history of the world, and I know that something happened in the first century which destroyed the old world and brought forth a new world. Only the resurrection of Jesus

## Words Full of Meaning

By N. W. PHILBROOK, D. C.

The following words, each denoting a positive action, are used in reference to some phase of the Christian life. They give no warrant for the claim that it is "simply, trusting, sweetly resting, that is all."

**BEAR** ye one another's burdens and so fulfill the law of Christ. Gal. 6:2.

We that are strong ought to *bear* the infirmities of the weak and not to please ourselves. Rom. 15:1.

God will not suffer you to be tempted above that ye are able to *bear*. 1 Cor. 10:3.

**BEWARE** of covetousness. Luke 12:15.

*Beware* lest ye be led away with the error of the wicked. 2 Peter 3:17.

*Beware* of the leaven of the Pharisees which is hypocrisy. Matt. 16:6.

**CONTINUE.** And you now hath he reconciled if ye *continue* in the faith grounded and settled. Col. 1:23.

*Continue* in prayer and watch in the same with thanksgiving. Col. 4:2.

If ye *continue* in my word, then are ye my disciples indeed. John 8:31.

**DILIGENT.** Be *diligent* that ye may be found of him in peace without spot and blameless. 2 Peter 3:14.

Giving all *diligence* add to your faith, virtue, knowledge, temperance, patience, godliness. 2 Peter 1:5.

Give *diligence* to make your calling and election sure. 2 Peter 1:10.

**ENDURE** hardness as a good soldier. 2 Tim. 2:3.

Count them happy that *endure*. Jas. 5:11. He that shall *endure* to the end shall be saved. Matt. 24:13.

**FEAR.** Let us therefore *fear* lest a promise being left us of entering into his rest, any of you should seem to come short of it. Heb. 4:1.

Perfecting holiness in the *fear* of the Lord. 2 Cor. 7:1.

**FOLLOW.** If any man will come after me let him take up his cross and *follow* me. Matt. 16:24.

If any man serve me let him *follow* me. John 12:26.

My sheep hear my voice and I know them and they *follow* me. John 10:27.

**FORSAKE.** Whoso *forsaketh* not all that he hath can not be my disciple. Luke 14:23.

Every one that *forsaketh* houses or brethren or wife or children or lands for my name's sake shall receive a hundredfold and shall inherit eternal life. Matt. 19:29.

**FIGHT** the good *fight* of faith. 1 Tim. 6:12.

Waxed valiant in *fight*. Heb. 11:34.

I have fought a good *fight*. 2 Tim. 4:7.

So *fight* I not as one that beateth the air. 1 Cor. 9:26.

**KEEP** thyself pure. 1 Tim. 5:22.

I *keep* under my body and bring it in subjection. 1 Cor. 9:27.

If a man *keep* my sayings he shall never see death. 1 John 8:51.

If a man love me he will *keep* my words. 1 John 14:23.

**LAY HOLD** on the life that is really life. 1 Tim. 6:19.

*Lay hold* on the hope set before us. Heb. 6:18.

*Lay hold* on eternal life. 1 Tim. 6:12.

**SEEK** ye first the kingdom of God and His righteousness. Matt. 6:32.

*Seek* those things which are above. Col. 3:1. *Seek* and ye shall find. Matt. 7:7.

**SERVE.** If any man *serve* me him will my Father honor. John 12:26.

*Serve* in newness of the Spirit. Rom. 7:6. *Serve* God acceptably with reverence and godly fear. Heb. 12:28.

*Serve.* By love *serve* one another. Gal. 5:13.

Ye *serve* the Lord Christ. Col. 3:24.

**SUFFER.** If ye *suffer* for righteousness sake, happy are ye. 1 Peter 3:14.

If any man *suffer* as a Christian, let him glorify God. 1 Peter 4:16.

Wherefore let them *suffer* according to the will of God. Commit their souls to him in well doing. 1 Peter 4:19.

**TAKE HEED** lest any man deceive you. Matt. 24:4.

*Take heed* how ye hear. Luke 8:18.

*Take heed* lest there be in you an evil heart of unbelief. Heb. 3:12.

**WORK** out your own salvation with fear and trembling. Phil. 2:12.

God is not unrighteous to forget your *work* and labor of love. Heb. 6:10.

As the body without the Spirit is dead, so faith without *works* is dead also. Jas. 2:26.

**WRESTLE.** We *wrestle* not with flesh and blood. Eph. 6:12.

**WATCH YE,** stand fast in the faith. 1 Cor. 16:13.

*Watch* and pray for ye know not when the time is. Mark 13:33.

Be *watchful* and strengthen the things that remain. Rev. 3:2.

Christ can have caused this change. I have never heard of any other solution of this fact."

### PASS IT ON

"Have you had a kindness shown?

Pass it on, pass it on!

'Twas not given for you alone,

Pass it on, pass it on!

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

Have you found the heavenly light?

Pass it on, pass it on!

Souls are groping in the night;

Daylight done, daylight done!

Hold your lighted lamp on high,

Be a star in some one's sky,

He may live who else would die,

Pass it on!"

—HENRY BENTON.

THEODORE ROOSEVELT, in a sermon at Christ Church, Oyster Bay: "If with our cities and villages no churches had been built, and if with the churches no men had come whose sole endeavors were aimed at the spiritual welfare of

the people, our Nation today would not be what she is; our country would not be a safe place for civilized people."

"Read the Bible, and it brings you into the association of the best people that ever lived." — ANON.

JOHN WESLEY, the founder of Methodism: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."

CHARLES SUMNER, United States senator, in "True Glory": "Whatever may be the temporary applause of men, or the expression of public opinion, it may be asserted without fear of contradiction, that no true and permanent fame can be founded, except in labors which promise the happiness of mankind."

### A PEN PICTURE OF CHRIST

The following so-called picture or description

of Christ has been making the rounds of the press at irregular intervals for many years. This is the third time, if our memory is correct, that it has made its round during the last fifty years.

We have very little faith in its genuineness, but give it for what it is worth. The reader we think will readily note the likeness as here given to the picture of Jesus, as it has often appeared in print.

### A Pen Picture of Christ

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced His ministry, by Publius Lentulus, governor of Judea, to the senate of Rome, Caesar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office:

"*Conscript Fathers:* In these, our days, appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but His own disciples call Him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of the butternut almost to his ear, when downward it is more of orient color, curling and waving his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; His nose and mouth are exactly formed; His beard is the color of His hair and thick, not of any length, but forked.

"In reproving He is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen Him laugh, many have seen Him weep. A man for His surpassing beauty excelling the children of men." — J. SPENCER.

**LIVING BY THE DAY.** Strength was not promised in advance—enough for all life, or even for a year, or for a month—but the promise was, that for each day, when it came with its own needs, duties, battles, and griefs, enough strength would be given. As the burden increased, more strength would be imparted. As the night grew darker, lamps would shine out more brightly. The important thought here is, that strength is not emptied into our hearts in bulk—a supply for years to come—but is kept in reserve, and given day by day, just as the day's needs require.—Dr. J. R. MILLER.

**CHARACTER OF THE NATION.** The real character of the nation is determined by the character of the men and women in it. So it comes down to the individual life. We can serve our country well by living pure, sweet, gracious lives, by doing good as Jesus did, by doing every daily duty well. We can serve our country by a study of God's Word, by seeking wisdom from on high in all we undertake. The influence of such living helps mightily to make the nation strong in righteousness and truly great.—*Advance Baptist.*

### Gospel Songs and Hymns

Written by HALDOR LILLENAS

THE article in a recent issue of the HERALD OF HOLINESS, under the caption, "Great Hymns for Holiness," was indeed a timely one. The writer of these lines has for years felt a definite call to the writing of gospel music, and for that reason I am, of course, deeply interested in the subject.

During the past eight years I have been writing for more than twenty of the principal gospel music publishers in this country, England, and Canada, and in this way I have become somewhat familiar with the class of music which is most in demand in all the denominations. Probably the most popular song of the day is the

"Sunshine Song." Such songs as "Brighten the corner where you are," "Sunlight," "Sunshine and rain," etc., are very popular; while songs on more serious themes, such as justification, sanctification, judgment and eternal punishment, the Blood, and such kindred themes, are not so much sought after.

The hymn writers and composers of gospel music of today are in a difficult position. Most of them would doubtless be glad if they could write weightier songs, both words and music; but if they do write such songs, most of them, after numerous excursions, find their way back to the desk of the writer marked "Unavailable." The question arises: What are we to do? Write songs that are weighty, full of gospel truth, rich in harmony, to be sung by a comparatively few; or shall we write more simple songs, full of gospel truth to be sung by the millions? If the demand could in some way be changed, there would speedily be a change in the supply.

We are not clamoring for the lighter grade of music; to the contrary, we deeply deplore the fact that so many songs that seem popular, with the holiness people especially, are songs that from a literary standpoint should find their way to the waste basket instead of into our books. I believe that we should at least eliminate from our books songs that are devoid of poetry, no matter what the teaching of the song may be.

We should doubtless use more of the old hymns. Such songs as "When I survey the wondrous cross," "Rock of ages," "Jesus, Lover of my soul," etc., will never die. They are sublime in their simplicity and beauty. However, the old songs that we sing today have been culled from thousands which are forgotten, and it is my candid opinion that fifty years from now we will be singing the best songs of today and the others will be practically forgotten. I believe we should use both the old hymns and the new ones; but also I am convinced that the present-day gospel song has come to stay.

I was raised a Lutheran, and in that church we sang practically nothing but hymns written three hundred years ago, set to the grand old German chorals, most of which were written in a minor key. These hymns were very beautiful from a harmonic standpoint; but as a boy I nearly always felt like taking a trip to dreamland while these were being sung. Possibly, as holiness people, we have swung to the other extreme. We should get back to the middle of the road. We need the magnificent hymns of the past and present, through which we may pour our adoration, praise, and worship; but we also need the bright, sparkling, and inspiring gospel songs of the day to urge us on to new fervor and action in the Christian life and warfare.

Who shall say that the following lines, written by one of our living hymn writers, Mrs. Marie Payne Ferguson, are not beautiful and inspiring:

I see the unseen Lord of Hosts  
A thousand times a day,  
Since in the precious cleansing blood  
He washed my sins away.

When Life's fair sea is calm and bright  
And zephyrs play at will,  
I bask beneath His heavenly light  
So peaceful, calm and still.

Or, who would say that the modern gospel song by Austin Miles, one verse of which reads: "His glory shone upon me as I saw Him from afar He's fairer than the lily, brighter than the morning star;

He fills and satisfies my longing spirit o'er and o'er,  
Each day He grows still sweeter than He was the day before."

is not full of gospel truth and beauty? And who can but be blessed in singing the soul-inspiring lines of W. C. Martin:

Jesus, O how sweet the name,  
Jesus, every day the same,  
Jesus, let all saints proclaim  
His worthy praise for ever.

I trust that if we as a church are fortunate enough to be able to publish the much needed hymnal, that it will contain a large number of the best old hymns and the best new ones; but that it will also contain a department of the best gospel songs obtainable.

## Bud says:

To the Readers of the HERALD OF HOLINESS:

Greetings in the name of the Father, Son, and blessed Holy Ghost. Well, Amen! Here is at you for the next several years. Do you think that you can stand anything like this? Well, I accept the leadership of our four General Superintendents, and our thirty-three District Superintendents, and our Editor and Assistant Editor and our Business Managers, and by simple faith and love I commit them into the hands of the Father, Son, and Holy Ghost, put myself in the crowd to be axle grease or anything that is needed that I can do. Well, Amen, and thank the Lord for what I see and feel and know and enjoy. I am perfectly satisfied with salvation as I find it offered to men in the holy Scriptures, and as I find it just now here in my poor little old heart.

The General Assembly is over and the boys are at home and down at it and everlastingly at it. No letup! No cool off in this battle. No round off the corners in this fight. This is no sham. The Devil is right out before us and sin is all around us and the world is looking at us. This is a greater battle than the English boys and Germans are mixed up in and no make-believe about it. We can't take the world with babes in Christ. We have got to have the soldiers of the cross. It is so; and no man can prove to the contrary. A converted man is a baby in the cradle and a wholly sanctified man is a man with his britches on and his haversack on his back and his gun on his shoulder, with both eyes open and saying, Where is the enemy? and not, How many are there? We must press the battle and we must have a motto something like this: We must blood-red and sky-blue and snow-white and red-hot and as straight as a gun stick; and our

hankshake must be good and hard and long, and our password must be "Hello, Jack; glad to see you, old boy; grace and peace be multiplied unto you through the knowledge of the Lord Jesus Christ." And then present him with a handful of subs and he will grin all over his big, fine face; and that is what I am doing now—getting my subs ready and when you see them they will not be a short bundle either. My own motto shall be at least one sub each day for the year. That is n't hard to do. Just believe that you can get them and go after them.

Well, I am planning to write something next week about what we all are going to do, and it will be interesting when I tell you about it. It is not a secret; for a secret is something that the other fellow do n't know about, and I intend that you shall know all about this plan that I have in my mind. I know the plan is a good one, for it is working fine just now with me.

Well, on with the hottest fight that you have ever put up yet! (Preach holiness so fast and so hot that the world will believe that you believe in holiness and that you are at least awfully in earnest.) As John Matthews says: "Follow the Man with the drawn sword." Keep your eye on the cross, and keep your heart so full and so hot that you can burn your way through every difficulty that the Devil throws across your pathway. men! You can succeed if you will, in spite of all that can be thrown across the trail. Well, I say Amen and glory to Jesus! We are on the way to the battlefield, and from there to the judgment day; so keep red hot. We must have fire—the real thing and no fox fire—for we have ice to melt and gum logs to burn; but glory to God I see the smoke arising that proves to me that the log is on fire; for smoke is a rising testimony. Amen! Punch up the chunks and throw on another log. Good-bye, till next week.—Bud.

## Apostles' Teaching Approved by Divine Being

Written by GEORGE HARE

THE Christians and their houses of worship can be traced back clearly to the writing of Paul's epistles. Then we have Paul, the preacher, writing back to his churches reminding them of notable occurrences among them which they would have known were either false or true. Many people of Corinth believed and were baptized; besides, Crispus, who had been chief ruler in one of the Jewish synagogues, became a Christian (Acts 18:8, 10). This is also where Erastus, the city treasurer, became a member of the church. To all these the apostle declared the resurrection, and that

"Pardon and peace to dying men,  
And endless life are given;  
Through the rich blood that Jesus sends  
To cleanse our souls for heaven."

The Holy Spirit by His gifts confirmed the people in the truth of these words by His servant Paul. In 1 Cor. 12:5-11, 38, he reminded them of the diverse gifts communicated to them by the Supreme Being; that to one believer was given wisdom by the Spirit whom Paul preached, to another knowledge, to another faith, to another gift of healing diseases, to another working of miracles, to another prophecy, to another discerning of spirits, and to another divers kinds of tongues. These miraculous powers are alluded to as occurrences well known to them. In 1 Cor. 1:4-7, the apostle thanks God that they were enriched with those gifts. In his second epistle to them are express declarations of these wonderful works of God among themselves; and the very fact of his apostleship is made to depend upon them. 2 Cor. 6:6, 7, "By the Holy Ghost and by the power of God his ministry was approved." 2 Cor. 12:12, "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

By this superhuman intelligence the possessor might foretell the future which was unknown to human precept and foresight; or another possessor might bid any disease whatever to depart in the name of Jesus—being very particular to attribute the work to Him—and the disease would be healed. This Intelligence was a listening and noticing Agent who knew and acted immediately when the name of Jesus was called upon for any performance. I therefore accept the apostle's declarations to the Thessalonians: "He therefore that despiseth [rejecteth] despiseth not man, but God, who hath also given unto us His Holy Spirit" (1 Thess. 4:8). "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance" (1 Thess. 1:5). Thus the gifts of the Holy Ghost to adherents of Christ witnessed to the actuality of a living and ascended Redeemer.

Was Rome or Galatia far removed from the scene of miraculous wonders? No; they both had them too. The Galatians are reminded of the gift of healing by ordinary Christians among themselves. Even before the cultivated minds of Rome, Paul was not ashamed to present the gospel of Christ as the power of God unto salvation to every one who would believe, while the Lord witnessed to His approval of the Word preached by the gifts of the Holy Spirit. A truth-loving God will not encourage falsehood; His witness is true. He bore witness to the apostles' doctrine by the conspicuous manifestation of the Holy Ghost. Church after church is reminded of these manifestations of divine approval. Read Eph. 4:7, 8, 11, 12. Another letter by a writer of great reasoning powers and well sustained eloquence, who certainly belonged to that time, writes, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (Heb. 2:3, 4).

# MOTHER AND LITTLE ONES

## THE BAD QUARTER

"I'm afraid, Irene, you'll have to take my place today."

Irene Gage turned briskly from the window.

"Of course, Leona, I will," she said after swallowing once or twice. "If you stay at home and let mother doctor your cold, you will be all right by Monday."

Just then the gentle little mother brought in the coffee, and they took their places at the breakfast table. Leona was twenty-one, and for a year she had had a small stock of fancy work materials for sale in the book and stationery store of a friend. In addition to selling these goods, she did embroidery for others. Her mother and sister helped.

Irene was fourteen and a tenth-grade pupil in the high school. There was an especial reason for interest in the store. In two months the small mortgage on their home was due. Mr. Gage had been a partial invalid, but had now regain his health and was working at a fair salary. He would be able to pay the debt, all but one hundred dollars. His wife and daughters were working hard, hoping to be able to surprise him by the needed sum.

So Irene cheerfully gave up her holiday, and listened to Leona's directions.

On reaching her sister's place of business, she proceeded to arrange the small stock of goods in the most attractive manner possible. There were several customers, then she sat down to work at the pretty linen photograph frame her sister had commenced to embroider with scarlet carnations.

She had just finished her mid-day lunch when a man entered, and called for a paper of needles. He threw down a silver dollar. Irene brought the change, but he handed her back one of the quarters.

"I don't want that. It's no good," he said. Irene examined it closely. It was worn and defaced, and the stamp was different.

"Are you sure it is not good?" she asked. "I'm sure you can't pass it off on me. I'm in a hurry," cheeks flushed, she brought another quarter without a word.

"I don't know where I got it, but it will have to be thrown away," she thought. "The loss will eat up the profits on the sales I have made this morning. Just when we were so anxious to earn money, too. It may be good after all."

She stood a moment irresolute. Then she went back to the cash drawer, put the quarter in, and went back to her work.

Customers were plentiful that afternoon. There was no opportunity of disposing of the quarter, however, until the short winter day was drawing to a close. Mrs. Van Dorn, a wealthy but eccentric old lady, entered and asked for ribbon.

"Let me see some of the work that is finished," she said, after selecting a yard and a quarter of ribbon. "I want to have some embroidery done, if I can find some one who will do it well."

Irene deftly spread before her the pieces of work Leona had on hand. Mrs. Van Dorn scrutinized them closely and asked many questions. The haunting coin was forgotten until Mrs. Van Dorn said, taking a half-dollar from her purse to pay for the ribbon:

"I'll see about the work after I come back from Detroit next week."

Irene was disappointed. The order would have been such a help. As she opened the drawer to get Mrs. Van Dorn's change, the suspected quarter caught her eye.

"I'll give it to her," she thought. "She is so rich, she will never feel the loss of twenty-five cents."

She gave herself no time for thought. Mrs. Van Dorn dropped the piece of money in her purse without looking at it, and started for the door.

"It's done," Irene said to herself, "and I'm so glad; for—"

She stopped abruptly. What had she done? An overwhelming sense of wrong smote her. Mrs. Van Dorn was closing the door from the outside when her name was called.

"Come back, please, Mrs. Van Dorn," Irene

said, opening the door. "Your change is not right."

"There was a bad quarter in the drawer," she went on as Mrs. Van Dorn re-entered the room, "and I gave it to you. I will get another."

In silence the lady extracted from her plethoric purse the coin given her by Irene. When she had received another in its place, she spoke:

"Queer you should make such a mistake when you knew it was there." The gray eyes shot a keen glance at the girl's agitated face. "Was it a mistake?"

"It was not a mistake. The coin was given me, and I tried to make myself believe it would not be wrong to pass it on, but—"

Her voice faltered her. Mrs. Van Dorn showed no mercy.

"What made you call me back?"

"Because I saw, in a moment, how wrong it was," Irene said faintly.

Mrs. Van Dorn went away. Irene bent over the box of ribbons to hide her tears. Then a customer entered, and she was obliged to give her attention to business.

The store closed at 6. Irene found Leona was better and resting in the big, sleepy hollow chair before the parlor grate. Mrs. Gage was busy over the 7 o'clock dinner.

## TAIN'T NOTHIN'

S'posin' you do stub yo' toe, Emmie Lou,  
Tain't no use to yell like you  
Thought 't it would come in two!  
Goodness me! if I wuz you,  
I'd laugh, an' 'es say, "Pooh!  
Taint nothin'!"

S'posin' you do see a cow what hollers  
"Moo!"  
Tain't nothin' if she do!  
Tain't no use to run like you  
Wuz 'mos' scared to death. Say, "Shoo!"  
Tha's the way I allus do —  
Stand right still, and holler, "Shoo!"  
Taint nothin'!

S'posin' you do hear a Hon, Emmie Lou,  
Tain't nothin' real for true!  
It's a shadder! — My! I shu'  
Heard sum'n' then, Emmie Lou, d-did n't  
you?

L-l-let's t-try an' see which one  
C-can beat! Co'ne on, le's run!  
Taint nothin'!

—Lippincott's Magazine.

It was so home-like. Sitting down on the earth rug, she told her sister all. Leona's eyes were filled with tender light.

"You poor thing, I ought to have told you about that quarter. Mr. Wilkins gave it to me two weeks ago. He found it when he made up the cash, and he told me perhaps I could sell it to Cousin Bert. You know he is an enthusiastic collector of old and curious coins. So, you see, you did not take the quarter in change."

"But I tried to cheat Mrs. Van Dorn. I've lost you the order for her work, too. Oh, Leona!"

On Monday Leona resumed her duties. Thursday after school, Irene stopped in the store on her way home. The flush of excitement on her sister's face told her at once that something had happened.

"It's Mrs. Van Dorn," Leona cried, dropping in her lap the brown linen cushion she was embroidering with sweet peas.

Irene sank into a chair. "Well," was all she could say.

Leona nodded her golden head. "She's a dear. She has ordered a whole set of table linen embroidered in cowslips. I — we, rather, for you and mother must help, are to have twenty-five dollars for the work. Then the commission on the materials, which she buys here, will amount to five dollars more."

Irene gave a little gasp. "Oh, papa will surely have the hundred dollars now."

"You have n't heard it all. Mrs. Van Dorn said: 'Tell your sister she is the bravest girl I know. The sense of right that enables

one to face again and conquer the temptation is of God.'"

A month later Leona entered the parlor one evening, and held up a crisp five-dollar bill. "See, Cousin Bert gave it to me for that bad quarter."

"For what?" Irene cried. "Oh, is it possible it was n't bad after all?"

Leona laughed gleefully. "It proved to be valuable because of its scarcity. Bert has been looking for one to add to his collection for a long time."

Irene looked thoughtfully out across the snow-covered street. It had indeed been a valuable quarter to her.—ANNA JOHNSON, in *New York Observer*.

## THE OCTOPUS

He lives in the other tank of which I was telling you last week, right alongside the coral-workers, in the aquarium at Naples. But though close together, they are not a bit alike. The octopus is much bigger than the coral-maker. He has eight long arms and this is the reason they call him by the queer name he bears. Each arm is covered with tiny suckers, arranged in rows. These are the fingers by which he takes hold of things. His body is short and stout, and he has two eyes that bulge out of his head, as though he was trying to see behind him. He looks like a huge spider, only bigger.

Usually he lives near some rock in the water and he likes to pull himself into a hole or crack in it, where he lies with his long arms reaching out for some careless little fish to come his way. And then woe to the little fish! It will never go home any more. One day I saw them feed the octopus. A man let a little crab down from above, on the end of a string. When the horrid creature saw it coming, he pulled out of his hole in the rock, grabbed the poor thing with one of his great arms and down it went into that hungry mouth!

If you were to be made over and live in the sea, I am sure you would not want to be an octopus! You would rather be a coral-maker; to do something beautiful and useful. But you can make the choice without being anything else than a boy or a girl, for just such a choice comes to everybody. There are people of both these kinds: some who live to make the world better, and others who are always watching for a chance to snatch something for their own selfish pleasure. Of which sort will you be?—Selected.

## TOO LATE

She kissed the old man; she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor, she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was not educated. She was — at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him, and buried him in a beautiful coffin. Dear father is to have a beautiful monument. A warm kiss while living is better than cold marble when dead.—Sel.

## PATIENT WAITING

It is hard to be quiet in a temple; hard to wait when everything seems going from us. But to be quiet is to trust in Him who is greater than storm or misfortune. "Be quiet," "wait,"—wait for what? Wait for calm; wait for deliverance; wait for God. He will come — will come with strong hand and outstretched arm, mighty to save. This is a part of the higher education of the child of God — to wait, to learn to wait. You may have to wait months, years, but wait.



**CENTRAL NAZARENE UNIVERSITY**

We are glad to report continued victory in Central Nazarene University, Hamlin, Texas. The great revival that burst upon us simultaneously with the opening, sweeps forward unabated. There has not been a dry service since the school opened and very few at which no one prayed through to victory. It is blessed to be here and words can not describe the precious services that we are having. Songs, prayers, glorious spirit of unction and victory. Many of our altar services have been great beyond description.

Last night at our regular mid-week prayer-meeting, the glory of God came upon the congregation while we were singing the first song and people began to weep and shout all over the auditorium. As each succeeded song was sung, the tide rose higher and after a few prayers and a word from our pastor, Rev. J. E. Gaar, an altar service was opened and a scene ensued which beggars description. Such prayers and agony of soul which ensued is seldom witnessed, and this mingled with shouts of victory as souls prayed through to God made music that all heaven bent low to hear. As the last one prayed through, one of our advanced students who had lost the victory some time ago and for whom many prayers had been offered, a super-abundance of God's grace was poured out upon us and there was rejoicing such as is seldom ever heard. After we had closed and retired to our homes, we were called to the girls' dormitory to pray with another young lady who was in great agony of soul and who got the victory about 2 o'clock.

Our enrollment continues to increase, seven having arrived this week, among them some excellent students, one of whom will take his degree this year. Most excellent harmony prevails throughout the school and the students seem to have no disposition to disobey the rules. The Holy Spirit seems to grip and control everything so that discipline is maintained without effort.

There is a great demand for houses in University Place. Every house here, as well as in the city of Hamlin is occupied and a number of families are kept from moving here at once, on the account of no buildings. We are praying the Lord to put it upon somebody's heart to build some residences on the excellent lots adjoining the campus which we have for sale. Money thus invested would bring good returns from the rents and at the same time would be of use in advancing the kingdom of God. Work is progressing on the boys' dormitory, and it will be ready for occupancy within the next few weeks. We covet your prayers.

*Yours in Christ,*

J. E. L. MOORE, *President,*  
OSCAR HUDSON, *Bus. Mgr.*

**THE REMEDY FOR A BAD HEART**

There is a book on my shelves in which I read: "It is no use disguising the fact, there is no remedy for a bad heart." Ah, but there is! Here is a sacred Manual, a Manual which describes the restoring means of grace. And if you know in the circle of your acquaintances any man who is broken in will, or in hope, or in faith, let me urge you to offer him the counsels of that Book. He will find a wealth of hope, of heartening, and an immediacy of counsel which will lead him to the restoring springs of life.—Dr. J. H. JOWETT.

**WHEN THERE'S SURE TO BE A FINDING**

I remember, years ago, after one of Mr. Moody's meetings in London, as the multitude was dispersing, a gentleman who had been at the meeting stumbled accidentally against an old Scotch body. At once he apologized. She looked up into his face. It seemed a hungry sort of face, as if he wanted something, and she said to him, "Have you found the Lord Jesus Christ?" "Well, friend," he replied, "I have not found Him, but I am seeking Him." "If you are seeking Him," she said, "He is seeking you; and when there's two seeking, there's sure to be a finding."—CANON BARNES LAWRENCE.

In a village on Lake Erie two children were missed one afternoon. In vain the parents

searched. The neighbors came to help. Finally the whole village was aroused. After it grew dark it was learned that the children had last been seen in a row-boat on the lake. Fires were built on the shore and few thought of returning to their homes, for they expected every moment that the waves would bring in the little bodies. Day dawned and still a great crowd was gathered on the shore. A ship was seen headed toward them. Could it possibly bring news of the little ones? It came nearer, and as soon as the captain could make his voice heard through a megaphone he called out, "The children found eighteen miles out at sea!" What a shout went up from that throng! All rushed to the dock. Scarcely had the ship touched it when the children were seized by eager hands and borne on men's shoulders to their home. Can you picture to yourself the parent's joy when they heard the procession coming and knew by their shouts that the lost had been found!

Oh, how many children on life's stormy sea are in great danger of becoming lost forever. Jesus is seeking and calling them. He will and can find them with the help of human seekers. And there will be joy in heaven, of which that joy on the shore of the lake is but a feeble picture.

If you could have stood beside that little cot in that solitary hut in Ithala where a white man, David Livingstone, was dying alone, except for the black servants, who came to peer in occasionally to see if he needed them and who, when they did come in to wake him, found him dead upon his knees, do you think you would have found him complaining of losing his life as the candle burned low beside his bed in that solitude? To be sure, he had lost his life—one of his lives—but he had found another, a life which spread through Africa, which abides still in Africa, and which molded the world's thought of Africa.

That was the law of our Lord nineteen hundred years ago, who lost His life and His fame, who just went around over the world talking to men and women, taking little children up in His arms and ignoring what the world

**A GOOD WAY TO ENCOURAGE US**

In view of the fact that our payment of \$2,000 on our church property at 24th and Troost ave., falls due November 1st, we greatly appreciate the following letter from a minister of another denomination:

PICKERING, Mo.,  
Oct. 27, 1915.

Rev. John Matthews,  
Kansas City, Mo.

My Dear Brother:

A stranger to you, but not to Him who saveth me by His precious blood. And it is in His name that I extend to you greetings. My heart is with you in your work and I pray God's richest blessing to rest upon you and your noble work in Kansas City.

I am enclosing herewith check for \$5 to apply on church debt. Amen.

My soul is rejoicing in the evidence of full salvation.

*Yours and Christ's,*

EDWARD R. KELLEY.

esteemed. Men asked Him to use His masterful gifts of organization to set up a kingdom. They came by force to make Him king, but He went off into the wilderness that He might be alone. At last He actually died and went away without having lifted His finger to perpetuate His movement by any of those devices on which men rely for influence and immortality. He lost His life. Did He?

If you are not leavening others with a right spirit, it is because you are yourself unleavened.—Dr. MARCUS DODS.

**FIRST LET ME DO SOMETHING ELSE**

One man whom Jesus summoned to be His follower wished to postpone doing so indefinitely; he would remain at home as long as his father lived, and then he would find some other excuse. The other man would delay his going with Jesus till he could tell his household goodbye, and then he would be easily persuaded not to go at all.

Dr. Marcus Dods rightly says that there are

**PENTECOSTAL COLLEGIATE INSTITUTE**

North Seituane, It. I.

By Prof. L. A. REID

Since the General Assembly our hearts have been stirred by the accounts given to us by our assistant principal, Miss Winchester, who was a delegate at this great convention, from New England. Two chapel services and the last Sunday morning service were devoted to the reports on all phases of the work of the church, and our hearts were moved as we realized that we had a part in this great movement.

Perfect harmony prevails between our student body and Faculty, and we are all working hand in hand bearing the burden of our school needs, having reached the place where our faith has taken hold of God, and we know that our school is going on to victory and triumph.

We celebrated the birthday of our much loved principal, Rev. J. C. Brarse, who responded to the school's postal shower with very fitting remarks, telling of his love for the student body and his earnest desire to make the institution a success.

Our chapel, missionary, prayer, and conference services are always seasons of refreshing to our souls and each meeting is looked forward to with anticipation by all. Our slogan is "Our town and student body for Christ."

Dear readers, when you go to prayer, pray that God may bless this much needed holiness school of the East. The only school of our teaching north of Asbury at Wilmore, Ky., and east of Olivet University, at Olivet, Ill. From every standpoint we are needed; primarily to aid young men and women in their search for an education which will send them forth into the ministry, unscathed and untouched by doubt and destructive criticism. Through the law of the "Survival of the Fittest," we are here, and we refuse to end our existence until He who rules all destinies shall say, "Well done, thou good and faithful servant," and we shall enter into the joys of the our Lord.

October 26, 1915.

some today who virtually say: "Let me first do all I want to do, and then, when nothing else calls me, I will follow Christ"; always there is something else that must first be done, and the time for following Christ is still future when the one thing now to be done is to die.

**TRY TO BE ALL THAT YOU SEEM TO BE**

Dr. Booker T. Washington's advice to young negro students is good advice for everyone. Here it is: The way to show that you have education of the best kind, of the highest kind, is not by the use of titles, not by fingering a few big books with large names, long names, but by knowing a little well, and going about the world, not representing yourself as somebody else, but representing yourself to be that which you really are. All through life, remember this: Try to be all that you seem to be. Be more than you seem to be, and you will succeed.

**A LIVING CHURCH**

The Christian church is not a place where correctness of opinion is guarded and maintained; nor a cold-storage warehouse for uncorrupted truths; it is not merely a place of religious utterance, or of religious symbolism, or a gymnasium of ritual for the calisthenics of the soul. It is, to use the language of our modern life, a "powerhouse," where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage and peace. Let this power fail, and a church stands in the midst of modern life without adequate reason for existence, a Sunday club, an entertainment bureau, a survival of the days when religion was real. A living church communicates power. The tree is known by its fruit.—FRANCIS G. PEABODY.

Be sober and temperate, and you will be happy.—BENJAMIN FRANKLIN.

# THE WORK AND THE WORKERS

## NIGHT LETTER

Los Angeles, Cal., Oct. 31.

KINNE AND SANDERS:

Doctor Bresee's condition remains very serious. Much of the time has been nearly helpless. However, the physicians have at no time given up hope. Messages of sympathy and love from all parts of the country have been exceedingly kind, and the family express their gratitude. No effort of medical science is being spared, and the church is praying earnestly for his recovery.

Mrs. PAUL BRESEE.

## Announcements

**EVANGELISTIC**—W. R. Cain will hold evangelistic services at the following places: Burr Oak, Kas., October 28th to November 21st; Webster City, Ia., November 28th to December 19th.

**EVANGELISTIC**—Rev. E. Orville Walden has entered the evangelistic field, and any desiring his services may address him at Route 2, Hoxie, Kas.

**CHANGE OF ADDRESS**—Take notice that the new address of District Superintendent J. A. Chenault, is Lebanon, Tenn.

**HAMLIN DISTRICT ASSEMBLY**—Let every pastor, as soon as he reads this notice, write Rev. R. G. Peach, Mineral Wells, Texas, the number of persons coming to the Assembly from their charge, with their names.—J. C. HENSON, *Dist. Supt.*

**NOTICE SAN ANTONIO DISTRICT**—Let all the church reports be in the hands of the District Secretary not later than November 15th, so that we may complete the Assembly roll on the first day of the Assembly. E. W. Wells, *Dist. Secy.*, 87 San Marcos st., Austin, Texas.

**NOTICE**—I want several young men who know something about the printers' trade, or who are apt and willing to learn the trade. Let clean boys that want to pay their way by work through a holiness school, apply to Z. B. Whitehurst, President Southeastern Holiness University, Donaldsonville, Ga.

**ALABAMA DISTRICT NOTICE**—Let all licensed ministers who are to be examined in the course of study meet at Nauvoo, Ala., on the night of November 30th, so as to be examined on the following day, December 1st.—C. H. LANCASTER, *Dist. Supt.*

## District News

### NORTHWEST DISTRICT

Rev. J. T. Little, our beloved District Superintendent, has been obliged to return to his home in Newberg, Ore., on account of another attack of illness, such as he was stricken with soon after the District Assembly. Prayer is requested that the Lord will raise him up speedily. Brethren of the Northwest earnestly pray.

Brother Little requests that District matters needing attention be referred to Rev. DeLance Wallace, P. O. Box 304, Walla Walla, Wash., for the eastern part of the District, and to the undersigned for the western section.

C. HOWARD DAVIS, *Chairman Dist. Adv. Board.*  
64 E. 18th st. N., Portland, Ore.

### NOTICE OF EXAMINATIONS

Licentiatees, and others, who desire to take off any part of their examinations, may do so at any time suitable to them between December 15, 1915, and January 15, 1916.

The subjects and books for this Assembly year are the same as set forth in Manual pages 87-89.

Candidates must notify the examiner (see District Minutes, page 7) of their purpose at least fifteen days prior to the date of writing, naming study or book, date and pastor, or some other reliable person, who will preside at the examination, and to whom the questions will be sent.

The person so presiding will be responsible for mailing at once, under proper seal, the answers of the candidates to the examiner or examiners concerned.

J. F. HARVEY, *Chairman,*  
G. S. HUNT, *Secretary.*  
District Board of Examination.

## MISSISSIPPI DISTRICT

Since I came home from the General Assembly, I have been busy. I stopped off at Tupelo and visited our Ukabe church, and had a splendid service with them. Our pastor, Rev. J. W. Dodd, has done a good work for this church. They are getting ready to build, and will have the building up by the time of our District Assembly.

I got home Wednesday after the Assembly and went to Alva, Miss., for a meeting. This was truly a good meeting. It was held in the Methodist church for the pastor. About fifty stood and came and gave their hand the last night, saying the Lord had definitely blessed them in the meeting. Brother Woods, the pastor, a good man, full of the Holy Ghost, and straight on the second blessing. I met many new folks, and made many friends to holiness, of whom are Sister Sparkman, the Carvers, Moores, Harris', Miltons, Neils, and Oneils, and many more. I will go back in 1916, the Lord willing. I will be near the same place some time this fall. I put the HERALD OF HOLINESS before them, and got nine subscriptions. May God bless the editor and all the good work connected. I see our District Assembly is to meet in December. We need your prayers down here, and need some good workers, so come over and help us. We need those who don't mind doing pioneer work. This is a great and needy field. People are poor, but hungry for holiness. May God bless all the bright, happy faces I saw at the Assembly.

Let all the delegates take notice that the District Assembly will be held at Houston, December 8th to 12th. Let all who are coming drop Sister Farmer a card at least ten days before coming, stating when you will arrive and whether man or woman. Please have all reports ready when you arrive, and be sure and bring an offering to help defray expense of the Assembly, as we will have to use the court house. Let all who bring stock, come prepared to take care of them as we have no place to take care of teams, but you can rent pasture cheap.

I. D. FARMER, *Dist. Supt.*

## NIGHT LETTER

Brooklyn, N. Y., Oct. 30.

HERALD OF HOLINESS:

Pastor wanted—owing to climate effect on wife's health must return west again for present. Having successful pastorate. Regret leaving here. The secretary of Utica Avenue Church, Rev. Benjamin Rowe, 1250 40th street, Brooklyn, N. Y., desires to correspond immediately with any one available for pastorate. State experience.

D. RAND PIERCE.

## SAN FRANCISCO DISTRICT

Came back from the General Assembly after an absence of a month and a half from the District. Since that time have visited Stockton, Waukena, Lindsay, Fresno, and Milton charges.

At Waukena, A. Downing, pastor, a revival is now in progress. Rev. Tom Hodgins, evangelist, Tulare has been added to the Waukena charge, the former pastor, Sarah Jennings, having married and moved from the place.

Brother Reed, of Lindsay, begins a meeting soon after November 1st. Rev. Bud Robinson, evangelist. The prospects are good for a revival. The Santa Fe railroad is now into Lindsay, which adds greatly to the importance of the town. It is situated in the midst of the great orange district of the San Joaquin valley. The prospects for our church are very bright there.

Following the Lindsay meeting, Bud Robinson is to hold a meeting with Rev. W. J. Rogers, pastor at Fresno. The time seems opportune for a revival there. Congregations and Sunday school are greatly increased. Fresno should become one of the principal charges of the District.

Rev. and Mrs. A. B. Lamar, of Santa Rosa, are the proud possessors of a new baby boy, which arrived October 11th. The work at Santa Rosa is doing well; pressing on for a revival.

I am now at Angel's camp, in Calaveras county, where Rev. Frank B. Smith and family (the Smith band), are in the midst of a great revival. I was brought up from Milton by Brother John Thompson in his auto, also accompanied by Rev. and Mrs. M. R. Dutton. Angels is a mining town of about three thousand. The meeting has been going now three weeks and many souls are getting to God. The services are held in a store building in the center of the town, donated by the owner. Last night a parade and street meeting was held. Looked like half of the town was out. The interest was intense. The hall would not accommodate the crowd. About fifteen were at the altar, most of whom prayed through. God is surely blessing. The Smiths are to remain up in this country for the winter, serving Murphys, Vallecita and Angel's camp. It is real missionary work, and is being owned of God.

Rev. J. B. McBride has held a three weeks' meeting with the Oakland church, Rev. O. F. Goettel, in which many souls have been blessed, and the church greatly edified. Brethren, pray for us.

H. H. MILLER, *Dist. Supt.*

## NEW ENGLAND NOTES

[Rev. C. P. Lanpher was selected by the New England delegates to the General Assembly, as reporter for that District to the HERALD OF HOLINESS. It is requested that all preachers and workers of the District send in to Brother Lanpher frequently such items of church news as may be of general interest.—EDITOR.]

Report of the District Sunday school convention at Lowell tells of a glorious success with a large number present and an excellent program. This convention ought to mean new and greater interest in our Sunday school work. There is no doubt that we as a District have only partial enthusiasm and efficiency in this great branch of God's work. Thanks to the committee who brought to pass this first great Sunday school convention.

Rev. Ernest Dearn and wife are laboring in evangelistic work on the District. Any church who has had them, knows that they are among the most satisfactory workers in our church today.

Pastor Brown of Cliftondale writes: "We are feeling the effects of the great Assembly in our church—God is blessing our new men's meeting,

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Never before in the history of the Pentecostal Church of the Nazarene has there been such a wide-spread interest in its work. The echoes of the great Pentecostal General Assembly have reached far and wide. Now is the opportune time to crystallize that interest into a closer relation. The HERALD OF HOLINESS is the medium through which this can be accomplished. Beginning with our great Thanksgiving Number we will give the

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making four prayermeetings a week. Twenty out to Sunday evening street meeting. A sweet spirit of revival and fellowship, and are looking to Jesus for great victory this fall and winter."

Evangelist St. Clair is in meetings with our Ashmont Street church at Providence. They will have a good meeting! Report of the recent meeting our brother held with our church at Portland says, "It was a thousand miles ahead of his meeting there last year." About sixty seekers! Our folks are getting their feet down in this beautiful Maine city.

St. Clair has a full slate on the District up to May, 1916. He expects to close his work on the District in April at the writer's church, but we have spoken for him for a 1917 meeting (D. V.)

A letter from Sister Gillies says: "Will you not pray that I may be directed right and may find just the place God has for me to fill." Have you written her yet, brother? Brother Gillies had a baptismal suit that Sister Gillies would be glad to sell. Don't some church or preacher want this suit? You can address her, 194 North st., Bath, Me. C. P. LANPHEE.

**ALABAMA DISTRICT**

The seventh annual District Assembly of the Pentecostal Church of the Nazarene will convene at Nauvoo, Ala., on the Northern Alabama railroad, December 1-5, 1915.

Rev. E. F. Walker, D. D., General Superintendent, will preside and preach for us at night. We expect a great outpouring of God's Spirit during the Assembly. Holiness people of all denominations are invited to come and enjoy this great gathering. Free entertainment will be provided for all.

Am at present in a tent meeting near Luverne, Ala., and we are having some victory. Will close on the fifth Sunday. Satan has a mighty hold on things here. Rev. H. B. Thrower and wife and Professor D. O. Gault, all of Andalusia, are here helping in the meeting. Professor Gault is making the music and we are using Canaan Melodies. The people are delighted with the songs.

Elsewhere in this paper will be found my slate and will. All pastors and churches will please have services announced accordingly and do your best to have a good crowd present. Also we will attend to all business that will need our attention before the Assembly.

Let all of our churches be represented in our District Assembly. We must expect a great time.

C. H. LANCASTER, *Dist. Supt.*

CULLMAN, ALA.

**ARKANSAS DISTRICT**

Am in a fine meeting at Argenta, Ark. Several have gotten through, and others are earnest seekers. Close tomorrow night and open at Monroe, Ark., November 3d, for a siege.

Am planning for a series of two or three day conventions on the District, this fall, and I desire to make arrangements soon with the pastors.

A new church just organized at Heber Springs, and another at Appleton. We are in to double the churches and membership on the District this year. Certainly!

JOSEPH N. SPEAKES, *Dist. Supt.*

**General Church News**

**TROY, OHIO**

We are now in the midst of our revival meeting. District Superintendent N. B. Herrell and wife were with us ten days, and preached in the demonstration of the Spirit and power. The gospel plow ran deep, sin was uncovered, and a number prayed through to victory. The spiritual tide ran high and is still rising. Last Saturday night we had a hallelujah march to the center of the city. A number carried banners, with such mottoes as, "Jesus Saves," "Holiness Unto the Lord," etc. About one hundred marched. We held a rousing street meeting, then marched back to the church with our banners flying, singing the songs of Zion. Our meeting continues two weeks longer, with Rev. and Mrs. Will E. Nerry as evangelists. Brother Nerry preached last evening; five at altar; much conviction. We are going on.—H. W. WELSH, *Pastor.*

**SAN ANTONIO, TEXAS**

The second annual District Assembly of the San Antonio District will be held in the new church building of the Beacon Hill Pentecostal Church of the Nazarene, November 17th-21st, General Superintendent Wilson in the chair. All delegates and ministers of this District who expect to attend, will please notify the pastor as soon as possible, so that entertainment may be provided. Address, W. O.

**TELEGRAM**

Sherman, Texas.

HERALD OF HOLINESS:

Revival closed Sunday night. Ninety professions! twenty-one additions! great victory!

B. F. PRITCHETT.

Self, 110 Sandoval street. Special rates will be provided for visitors. Those reaching the city on any train, will take car for Houston street, transferring to Beacon Hill car, and get off at Sandoval street. If necessary to phone, call Travis 4044. Yours, expecting great things.—W. O. SELF.

**GARFIELD, OHIO**

The tent meeting at this place is still in progress. Souls are really getting through to God. There have been some very remarkable answers to prayer. Restitutions have been made, and old scores settled up. Sinners have been saved, backsliders reclaimed, and believers sanctified. There were five seekers at the altar last Monday night. The meeting has been going on for six weeks and the end is not in sight.—DAVID G. BACON.

**EVERETT, MASS.**

Recently Mrs. Webber, of Cliftondale, one of the delegates to the General Assembly, spoke to our people about the Assembly as she saw it. Her remarks were an inspiration to all. She told us of the faithfulness of Dr. Bresee, at his post of duty in spite of failing health, also of the great missionary and rescue meetings, and evangelistic sermons. Sister Webber is a real live wire. From October 29th to November 7th, E. A. Lewis and E. S. Mathews, the young western evangelists, are to hold meetings at our church. Our people are praying morning, noon, and night for the services.—A. N. BRYANT, *Pastor.*

**LISBON, OHIO**

The Pentecostal Church of the Nazarene of Lisbon, Ohio, has extended to pastors, evangelists, and all special workers of the Pittsburgh District, an invitation to hold the first "Mid-year Preachers'

**Special Offer To Our Subscribers**

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**OUR PURPOSE**

We do not profess to be altogether benevolent in making this offer. Besides our desire to prove a blessing to every home where the HERALD OF HOLINESS goes, we have two purposes to accomplish:

1st. We want to send out as many Calendars as possible before November 15th, as we are confident that every Calendar in the hands of our people will mean the sale of several others before Christmas.

2d. We want the names of persons which we are asking you to send, in order that we may interest them in purchasing holiness literature. (See Adv. on page 15).

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Convention" in their church, and to enjoy the hospitality of their homes. We are sure that the coming of such a convention will mean much to our people and to our city, and therefore look forward to your coming with eager expectancy and faith. We trust not one of you will disappoint us by saying you can not come. You will remember that the Assembly decided that as all the preachers would be equally benefited, the traveling expenses should be equally divided. An offering is to be taken each evening to help meet this and any other incidental expense outside of the entertainment of delegates, which is to be provided by the local church. Brother Herrell writes us that Dr. Walker has promised to be with us or send Rev. W. E. Shepard, our pastor at Olivet. It is too early to announce definitely any program, but the plan is to assign various subjects among the preachers who are planning to attend. The papers should be carefully and prayerfully prepared, and in every way worthy of the great cause of scriptural holiness. The program committee, recognizing this to be your convention, urge you to write the secretary at once in reference to the following questions:

Are you planning, the Lord willing, to be with us?

What phases of pastoral duty would you suggest for discussion?

Upon what particular subject, if any, would you be willing to prepare a paper for discussion?

Let not false modesty keep the Spirit-taught and heaven-sent scribe from unfolding the secrets of his success. "In the multitude of counselors there is safety" (*marg., "victory."*) The reading of each paper should not consume more than fifteen minutes. Several in that way could be considered in a morning session.

The afternoons and evenings will be devoted to preaching and special effort for the conversion and sanctification of souls. As soon as subjects are assigned and accepted, a program will be arranged (subject to change without notice from above) and published in the HERALD OF HOLINESS.

Pray much for this meeting and plan to come. We are planning to hold revival meetings for two weeks previous to the convention, and would be glad if any of the preachers could come a few days in advance. It is important, both to the program committee and to the entertainment committee, that we know whether you are coming or not. Entertainment will also be provided for any lay members desiring to come. Especially do we invite the Nazarenes of nearby churches to be with us over the last day, and help to make it another day of Pentecost.—W. H. PARKER, *Pastor.*  
Box 830, Lisbon, Ohio.

**SYLVIA, KAS.**

Since returning from the General Assembly, we have been blessed in our work. God is helping preacher and people. There were four at the altar seeking to be reclaimed at the last Sunday night service. We were privileged to hear Brother Bud Robinson tell his experience at Hutchinson recently. Our outgoing missionary to Africa, Miss Lillian Cole, visited us, and gave us a good missionary talk. We are expecting to move forward along all lines. Your brother in Christ,—E. J. LORD.

**GRINNELL, IOWA**

We came to this charge after the Assembly, and are beginning our third year with complete victory in our souls. God is giving victory in our services. One has been saved, two cases of sanctification, and several others under conviction. The unsaved are coming to our services better than usual, the saints are looking up, and we are expecting God to do great things for us. We are determined to sing and preach the old-time gospel in all its fulness, and do our best to win precious souls from sin, and get them sanctified wholly.—CHARLES BAUERLE and WIFE.

**SHERMAN, TEXAS**

On our return from the General Assembly we began a campaign for one hundred souls. The first week gives us forty in the fountain. We continue here another week. Misses Damron and Verner, of Oklahoma, are helping in song. Full report later.—B. F. PRITCHETT, *Pastor.*

**HUTCHINSON, KAS.**

Things are moving along at this place. Brother Bud Robinson has been with us for the last thirteen days. And everybody that has had Bud with them in a meeting knows what that means. We had the time of our life. Brother Robinson himself said that this meeting was a continuation of the General Assembly. Quite a number of people came to the altar seeking either pardon or purity, and most of them prayed through to glorious victory. We had one healing service, and about thirty-five were anointed and prayed for, for healing. Several afterward testified to having been healed by power

divine. We give God all the glory! The congregations were so large that it was necessary for us to hold an overflow meeting, and Rev. Mark Whitney preached to a good congregation in one of the grade rooms. The saints of the surrounding country came in to enjoy this feast with us. Brother Bud is gone, but the Lord is still with us. Last night at about 9 o'clock, we were called to one of the homes right by the school, to help pray a man through to victory, and thank God the fire fell, and he got what he was seeking, and soon was shouting all over the place. Our hearts are encouraged to go on, and to believe God for still greater things.—H. N. HAAS, *Pastor*.

#### IRONTON, OHIO

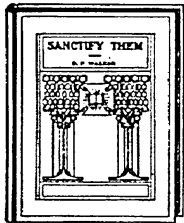
Yesterday was a day of victory in our little Nazarene church. Our Sunday school has grown from about a dozen to sixty-nine yesterday and \$1.60 collection. The afternoon holiness meeting was a regular landslide; good attendance; red hot testimony; prayers, shouts, and souls seeking God. About \$12 of the Lord's tithes were brought into the storehouse (church treasury) and the promise in Mal. 3 was fulfilled. The ladies organized a missionary society with twenty charter members, and expect to get busy at once. Two large automobiles brought some of our friends from the country in, and they enjoyed the feast, and intend to come often. The holiness fire is burning hotter and brighter than ever.—Rev. D. E. MILLER.

#### FALMOUTH, KY.

The revival meeting here starts off well with the promise of great victory. The weather is ideal and the crowds are coming. The clamor of the gubernatorial campaign is about all that will rival us in securing large audiences.—ANDREW JOHNSON.

#### DES ARC, MO.

We are getting started nicely with the work here at Missouri Holiness College; a number of new students will enroll this week, and some others a few weeks later. Still others are enquiring about the work, and we look for some of them. The president, his son and daughter and three of the other school girls drove across the mountain five miles, and held two services, 11 a. m. and 3 p. m., on Sunday, October 24th. One man was reclaimed, and ten or twelve asked for prayer. The president, his daughter, and some of the school girls will hold services at another church out of town over next Sunday. Some of our young preachers were also out in meeting over Sunday, and report a good time with the people blessed. Calls are coming from a number of places for some one to come and preach to the people over Sundays, so all of our preacher boys will have something to do. There will be other places which they will not be able to reach, so we still need young preachers who want to preach to the people while preparing for their life's work, and are not afraid to ride or walk over mountain roads and preach to common, big-hearted people, who are glad to have such service. Tuition and board is much cheaper here than in most of our holiness schools; the place is very



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healthful, and the climate ideal.—B. T. FLANERY, *President*.

#### GORDONVILLE, TEXAS

A great fire broke out in Gordonville a week ago, which nothing is able to put out. Folks are having the carnal mind burned out! Praise the Lord. A number got to the Blood last night; some thirty-five at the altar. God has wonderfully blessed our efforts at this place. Pray for us that this will be the greatest week of our life, that God may sweep through this place in power.—LUM JONES and MIKE ROBERTS.

#### SILLO, OKLA.

We have been hindered somewhat in our work this year on account of sickness in our family. Our oldest son took down with typhoid fever about the first of August, then a relapse came which developed pneumonia followed by an abscess on his lungs, which resulted in his death October 11th. He made a bright profession of religion in the early part of his sickness. We were glad to have Rev. S. B. Damron, of Ada, Okla., whom we have known so long, visit him during his sickness, to whom he also told that the Lord had saved him, and that he desired to get well in order that he might do something for Him. But our Father knew best. The girls were assisting Brother Damron in a meeting at Brown, and came by at the close of the meeting and sang, played, and prayed, which we all enjoyed. May the Lord bless them wherever they go. I will again be ready to enter the work after the District Assembly.—A. M. HAMPTON, *Song Evangelist*.

#### OWENSBORO, KY.

Yesterday, October 24th, was the best day we have had in our church at Owensboro. The revival flames are burning, and Rev. H. W. Sweeten is certainly doing some good, old-fashioned gospel preaching. The evening service was indescribable. Nineteen souls were at the altar; fifteen were saved and three sanctified. Never was such a meeting and holiness rally seen in this church. In the past seven months of my stay in Owensboro, over 215 souls have knelt at our altar of whom 137 were saved and about sixty-five sanctified with seventeen additions to our church. Victory is ahead, and we are going through.—M. C. ADAM, *Pastor*.

#### KNOWLES, OKLA.

I am now on my new work, and believing God for great things this year. I am going to work for the HERALD of HOLINESS too, and I believe that this will also be the greatest year for it in its history. Pray for me and the work at this place.—J. H. JAMISON.

#### ANOTHER NEW CHURCH

October 24th we organized a Pentecostal Church of the Nazarene, twelve miles south of Flaxville, Mont., with fourteen members. Miss Florence Bowman is called as pastor for this church. The

Lord is blessing her labors of love among this people. Our next meeting is at Homestead, Mont., with our church, commencing October 23th.—L. V. MAN BROUGH, *Dist. Supt.*

#### CHARLOTTE, TENN.

We have just closed a meeting at Floral, Tenn. At first it was a hard battle, but by fasting and prayer we had blessed victory. At the end of the first week eight souls had prayed through. On the second Sunday night the power fell on us, and people came running and screaming and praying for God not to let them drop into hell, but save them. Our meeting starts here tomorrow. We hope to organize a church.—OLIVE ANNA RIFE.

#### BURR OAK, KAS.

There was a great women's meeting with Sister Eaton yesterday afternoon, and a packed house, with scores turned away at night. Nearly \$100 in cash and pledges was given for Hope School and many prayers will follow Sister Eaton up and down the land, from Burr Oak.—ESTELLE REID LIENARD.

#### ROOSEVELT, OKLA.

About twenty of the best people around here agreed together to pray the Lord to send us the proper one for pastor for the coming year; to remove the hindrance and send us a gracious revival through the church. We had not prayed much along this line until God began really to answer our prayers. A friend of the writer, a holiness preacher, Rev. Jesse Bates, was teaching a singing school in the church. It was after a rainy period and looked threatening, but I went out—as our pastor had not yet come—expecting that myself and Brother Merchant would preach to the few who might come out. But found that Brother Bates had not yet gone away, so we called on him to preach and he did. God seemed to say to us that it was a good time to continue this meeting a few nights and have a revival. So I mentioned it to Brother Bates and he said he had been feeling that way, so we continued, Brother Bates doing the preaching. We have had one week of a glorious revival time. About eight persons have prayed through to salvation, and the meeting continues.—JAMES R. McCLUNG.

#### PORTLAND, ORE.

First Pentecostal Church of the Nazarene. May God bless all the holy family. The membership of this church are rejoicing in the continued presence of the Lord. The work went forward in the absence of the pastor, with seekers, and the fire falling. A warm greeting was ours on Sunday, October 17th, after an absence of three Sundays. The Spirit was upon preacher and people, and four seekers were at the altar; three more on Wednesday night. Expect to begin extra meetings Sunday, November 7th. Sister Stella Crooks will be our evangelist. Thank God for the great General Assembly, and may God bless Dr. Matthews and the faithful band at Kansas City.—C. HOWARD DAVIS, *Pastor*.

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16			20	21	22
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"BIBLE GEMS"

**BATH, ME.**

I wish, through the HERALD OF HOLINESS, to express my heart-felt gratitude to all the dear brothers and sisters who so lovingly ministered to my precious husband during his illness, so far from home; and who gave so generously of their means to pay the heavy expenses entailed by his sickness and death. May the Father of us all reward you abundantly. My loss is great! Will you not pray for me that God's sustaining grace may keep me. Your sister in Christ.—Mrs. J. W. GILLIES

**DENVER, COLO.**

After the resignation of Brother L. E. Burger, two months ago, I accepted a call to the Denver church, and have found a loyal band of faithful workers. I can see nothing but victory ahead. Love and unity pervades the atmosphere. The Spirit of Christ is working in our midst, and several precious souls have found the joy of salvation. Sunday I had the pleasure of receiving five into the church. Our former pastors have done noble pioneer work, and faithfully sowed the gospel seed, but Satan has tried hard to overthrow the plan of God's people and defeat them, in building up a Nazarene work in Denver, "But thanks be to God who giveth us the victory through our Lord Jesus Christ." We are permanently located on a beautiful site, corner of Kalamath and West Tenth ave. Remember us in prayer.—S. R. HEATH.

**NEW BRIGHTON, PA.**

The battle is going on at New Brighton, Pa. Since our last report, great changes have taken place. The old tent, so sacred to many hearts, has gone. It stood the storms and battles of a season, and many souls found God beneath its covering. The last service in it will be remembered for ever, for, while the wind tore large rents in the roof, and the rain came down in torrents, along with it came showers of blessing, and the Holy Ghost filled the place with His presence. It was the greatest meeting ever held in the tent. The following Sunday found us without a place to worship in, so through the kindness of one of our members, his home was thrown open to us for a week or more. But at last we are safe in our new home purchased recently. It has been fixed up and painted throughout, making a fine place for

worship. We expect, the Lord willing, to dedicate it next Sunday, October 30th. God has been blessing us richly at times. Last Sunday night there were five souls at the altar and during the week several have been reclaimed. Our pastor, Sister Whipple, expects to leave us in a week for California, her former home, in the interest of the health of her sister, whose life is in danger in this climate. However, the Lord willing, she expects to return to us in two or three months. Her absence will be felt, and we ask you to join us in prayer that God may lead her and us during her absence. Great results have been seen and felt in this valley, due to her labors among us and the work has been extended to New Castle, a distance of twenty-five miles, where a new Nazarene church sprung up with the help of our people. Yesterday was a most glorious day to us. God wonderfully blessed us. Last night's service found ten souls at the altar to be saved, sanctified or reclaimed. Old-fashioned conviction fell on the folks and there was genuine crying and pleading for God's mercy. All seemingly prayed through and got definite victory. Glory to Jesus.—FLORA N. RUTH.

**NORFOLK, VA.**

The Nazarene church at this place is pressing on with God's blessings upon it. We have just closed a very successful revival in which souls were saved and sanctified. As the meeting came toward the close the glory of God was displayed in power. The last night there were two souls at the altar who prayed their way through. We are so glad God raised up a church like the Pentecostal Church of the Nazarene where people can pray through and strike fire in saving and sanctifying power. Our church is coming to the front, and the cause is this, that God enabled a man of God, such as Rev. A. J. Ramsey, D. D., now in our school at Pasadena, Cal., together with his good wife to lay a clean foundation. Brethren, let us go clean if we must go with the few; God will give us the increase. Rev. W. D. Shelor, of our church at Bloomsburg, helped us for a week. God blessed our brother in his preaching, and he brought to us good strong gospel messages which God owned and sealed. Rev. D. A. Keys, pastor of Rosemont Christian church, came to us and helped us while our dear brother, Jonas Trumbauer, was detained

on account of sickness for one week, and Brother Keys gave us good service. A number of souls came forward under his preaching. He is a real holiness preacher, and stands out clean. Then Brother Trumbauer, father of our former District Superintendent, Rev. H. G. Trumbauer, preached for very nearly two weeks and won the hearts of the people. God blessed him in his strong preaching, and again souls got through. Brother Trumbauer is a real man of God, and will be a blessing to any one of our preachers that would give him a call to help them in their meeting. It would also be a blessing to our brother to go. Try him and see.—J. W. H., Pastor.

**AUSTIN, TEXAS**

Just closed an excellent meeting here with between twenty-five and thirty professions of pardon or holiness. Pastor Wells received a class of ten into the church. The Austin work is the most promising of any I know with a membership of eighty-two, a rapidly growing Sunday school, and beautiful harmony between the pastor and his flock. An effort is now on to buy suitable property and build. I believe the work here has a delightful future. One unusual thing I notice: Brother Wells has been able to mix with the people and make some excellent friends for the work who are not yet in the church, and yet he has held the standard up, keeping deeply spiritual and on fire with the Holy Spirit. The battle is on in the country six miles south of Austin. I plan to remain down this way until after the Assembly at San Antonio. God is opening up the way for me.—W. M. NELSON.

Just closed a meeting with Rev. W. M. Nelson of the Dallas District as the preacher in charge. This was one of the greatest meetings we have had with our church. The work was deep; about thirty seekers found pardon or purity, and eleven fine people were received into our church. This has been a year of great victory with our church. We have received fifty members this year, with some eight or ten more to come in before Assembly. To the Lord be all the glory. Any of our pastors on the San Antonio District will not make a mistake in calling Brother Nelson to hold their meeting. He is the most convincing preacher of the doctrine of sanctification that I have had with

## Directory of Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

Beil, Thomas.....Box 543, Red Deer, Alberta, Can.

### ARKANSAS

Edgin, J. D.....Ozark, Ark.  
Valley, A. J.....Hamlin, Texas  
Waggoner, D. J.....Vilonia, Ark.

### CHICAGO CENTRAL DISTRICT

Jones, Will O.....1102 South "A" st., Elwood, Ind.  
Angie, Miss Virgie.....6330 Yale ave., Chicago, Ill.  
Fleming, R. A.....R. F. D. 1, Wayne City, Ill.  
Gilmore, R. E.....Olivet, Ill.  
Williams, L. Milton.....Olivet, Ill.  
Wells, L. T.....Olivet, Ill.

### DALLAS

Franklin, J. D.....Trinidad, Colo.  
Williams, R. T.....Fenley, Texas  
Cluck, C. C.....Dodd City, Texas

### HAMLIN

Williams, J. A.....Connersville, Ind.  
Erick, Allie and Emma.....Pilot Point, Texas  
Sewell, W. J.....Hamlin, Texas  
Wells, J. M.....R. F. D. 1, Box 4, Roby, Texas

### IOWA

Merryman, W. D.....309 3d ave., Oskaloosa, Iowa  
McFarland, Will.....Creston, Iowa  
Sutton, B. D., and wife, song evangelists,  
724 H ave. West, Cedar Rapids, Iowa  
Wines, Mrs. Mattie, 303 West Church st.,  
Marshalltown, Iowa

### KANSAS

Bassett, H. M.....518 East 6th, Hutchinson, Kas.  
Demoret, J. G.....McPherson, Kas.  
Whitney, Mark.....Newton, Kas.  
Uhler, Jesse.....Clearwater, Kas.  
Walker, J. C.....215 E. 4th St., Hutchinson, Kas.

### KENTUCKY

Nerry, Will H. and Lillie  
2008 West Walnut st., Louisville, Ky.  
Sweeten, Howard W.....Box 153, Ashley, Ill.

### LITTLE ROCK DISTRICT

Middleton, Wilburn.....Mena, Ark.

### MISSISSIPPI DISTRICT

Breland, R. A.....Poplinville, Miss.  
Joy, W. B., and wife.....Mathiston, Miss.  
Goscy, S. B.....Millport, Ala.

### MISSOURI

Brawley, G. C.....Redford, Mo.  
Craw, Bertha.....7403 Lahmyere ave., Maplewood, Mo.  
Davis, Clarence L.....Ramey, Ind.  
Rudolph, P. A.....Keysport, Ill.

Seal, William.....Des Arc, Mo.  
Taylor, Elwood.....Des Arc, Mo.  
Wright, C. A.....Des Arc, Mo.

### NEBRASKA

Ludwig, Theodore and Minnie.....York, Neb.  
Hunter, J. R.....618 S. 30th st., Lincoln, Neb.

### NEW ENGLAND

Phillips, B. S.....Burlington, Vt.  
Fogg, L. N.....Sanbornville, N. H.

### NEW MEXICO

Saffel, T. D.....Farmington, N. M.

### NORTHWEST

Baltezore, M. L.....Walla Walla, Wash.  
Dilly, Clyde T., and wife.....Albany, Ore.  
Elliott, Harry J.....137 East Davis st., Portland, Ore.  
Elliott, Wm. A.....General Delivery, Spokane, Wash.  
Ethell, H. C.....Springfield, Ore.  
Lewis, E. Arthur.....6600 Perry ave., Chicago, Ill.  
Mathews, Ernest S.....Winlock, Ore.  
Nilson, Aug. N.....1828 Slekiyou st., Portland, Ore.  
Wallace, DeLance.....P. O. Box 304, Walla Walla, Wash.

### NEW YORK DISTRICT

Miller, F. E.....173 Dayton st., Lowville, N. Y.  
Curtis, Earl E.....Watertown, N. Y.  
Schnabel, Miss A. Columbia.....Sag Harbor, N. Y.

### PITTSBURGH DISTRICT

Bacon, David G.....735 Woodland, Alliance, Ohio  
Thomas, H. G.....Pulaski, Pa.  
Covault, Orville.....Troy, Ohio  
Cooler, Anna M.....Racine, Wis.  
Dearn, Earnest.....Monhegan, Me.  
Erskin, G. W.....Ironton, Ohio  
Elliott, Homer E.....Grove City, Pa.  
Herrill, Lillian B.....Olivet, Ill.  
Lytle, Henry C.....Byrsville, Ohio  
Sloan, Carrie (Crow).....East Liverpool, Ohio  
Short, Mrs. J. W.....Dayton, Ohio

### EASTERN OKLAHOMA DISTRICT

Osborne, Miss Essie.....Hugo, Okla.

### WESTERN OKLAHOMA

Jones, Lum.....Kingston, Okla.  
Oliver, J. W.....1407 West 3d st., Oklahoma City

### SAN ANTONIO DISTRICT

Williams, Mrs. Bessie.....Lockhart, Texas

### SAN FRANCISCO

St. Clair, Fred.....Los Angeles, Cal.  
Smith, Frank B.....343 E. Hawthorne, Stockton, Cal.

### SOUTHERN CALIFORNIA

Clarke, V. E.....3234 Emerald ave., Chicago, Ill.  
Epperson, Mrs. Phoebe Jewel.....Puyallup, Wash.  
Lillenas, Haldor and Bertha.....Olivet, Ill.  
Meth, Fred Jr.....1252 Sierra Bonita, Pasadena, Cal.  
McBride, F. B.....Berkeley, Cal.  
Robinson, Bud.....R. F. D. 1, Box 215, Pasadena, Cal.  
Ruth, C. W.....1833 Nowland ave., Indianapolis, Ind.  
Black, J. T.....695 Atchinson st., Pasadena, Cal.

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Yeakley, M. L.....709 N. High st., Martinsburg, W. Va.

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### NAUVOO, ALA.

The District Assembly of Alabama will be held at Nauvoo church, December 1st to 5th. We are expecting several delegates and a great salvation time. All delegates and visitors should notify Brother J. A. Romine, as he is chairman of the entertainment committee. Let him know how many to expect from your church, so that ample provisions can be arranged for all. Many good things have been given us during the past year and we should come up to this Assembly fully prepared to show our appreciation of the things we have been honored with and by. The little church at Nauvoo has always been loyal and faithful in small

me in a long time. He is the kind of evangelist we as pastors need to build up our churches. God bless him.—E. W. WELLS, Pastor.

### ACTION OF ASSEMBLY APPRECIATED

Members of the General Assembly will remember that the Assembly adopted Resolutions of Approval, concerning the action of Mayor Thompson in enforcing the Sunday closing law in Chicago. A copy of these resolutions was, by your order, sent to Mayor Thompson. A reply has just come to the Secretary's desk, which reads: "Mayor William Hale Thompson acknowledges the receipt of your very kind message and assures you of his gratitude and deep appreciation for the sentiments expressed therein."—General Secretary.

### FIRST CHURCH, CHICAGO

The Lord is still blessing us and answering prayer. Sunday, October 24th, as Brother Martin expressed it, the Devil found out early in the morning there was no place in the sanctuary for him; so he withdrew with all his traps and was conspicuous by his absence. The Holy Spirit held sway all day.

Our pastor, Rev. I. G. Martin, preached both morning and afternoon. God especially anointed him in the morning sermon, his main thought being, "It is time to seek the Lord." People were stirred mightily. Rev. Dr. Bears, of Seattle, Wash., preached with unction and power in the evening. In all three services many sought and found God. All day the altars snapped with power as the penitents sent up their petitions and God wired back pardon and peace. The snits had a real feasting time and at the close of the day seemed to have a stronger grip on the throne than ever before.

On Tuesday night our people gathered for an old-time rally and love-feast. After an inspiring song and prayer service and a short address by Brother Martin, came the "breaking of bread" by way of sandwiches, coffee, and cake. Then a few short talks on the Duplex Envelope System, over which our people are very enthusiastic. As we parted every one seemed to be drawn closer to God and to each other.

Results prove that God's blessing is upon the Duplex Envelope System. Our collections have increased marvelously and both pastor and people

are praising God that we have adopted it.—Mrs. J. A. BERRY, Church Reporter.

### WOODLAWN CHURCH OF CHICAGO

Sunday, October 24th, Brother Cornell spent the entire day with us. He was on his way home from the General Assembly. It was an epochal day for our church, the only difficulty being our inability to accommodate the crowds that came to hear him. It was a great joy to see the faces of our former pastor and his wife, and to hear their voices in counsel and encouragement. At night the service was evangelistic and our altar was entirely inadequate. It was lengthened by chairs, and then the first row of seats was vacated for seekers. How they prayed and agonized until a wave of victory swept the altar! I think every seeker became a finder, and glory filled the room. The afternoon service was to the memory of our beloved Brother Hicks, who left us so suddenly last week. We believe he made a safe journey, and is now waiting for us, "Just inside the Eastern Gate." The morning of our reunion is at hand, and we have promised to "Make the City."—ANNIE C. SHEPHERD, Reporter.

From Evangelist Rev. L. N. Fogg

We are still in the work of God in New Hampshire, having closed a series of meetings in Water Village a week ago. God was with us in wonderful power, convicting of sin and sanctifying believers. There had not been a revival in that place for years, and God marvelously moved on the hearts of the people. Some definite cases of salvation were witnessed. On the last Sunday evening the church was well filled, and three young men came forward and prayed for God to save them, and also gave testimony that they had found salvation. We are now in a series of meetings in Center Sandwich, N. H. Already the Methodist and the Baptist ministers have sought the blessing, and we believe God is going to shake this old town from center to circumference. Pray for us that God will continue to bless us. Brother Fogg has as workers with him, Sister Lula Barnard, of Lowell, Mass., who is the pianist and soloist and whom God is using wonderfully in the work. Also Lewis H. Bacheller, of Malden, Mass., is with him, playing the violin. Sister Fogg is also with Brother Fogg and is helping us to push the battle.

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matters as well as great ones, and you may expect a great time with us. We expect the Assembly to be rich in grace and truth, and Dr. Walker will certainly be a great inspiration to our hearts and souls. Don't fail to send list of delegates and visitors coming from your church, to J. A. Romine, and do it as early as you can. This matter should be seen after by each pastor or clerk.—C. C. BUTLER, Reporter.

**ANOTHER NEW CHURCH**

At 3 p. m., October 25th, there sprang into organized being, a brand new Pentecostal Church of the Nazarene in this city of Amarillo, Texas. More about it after District Assembly is over.—JAMES HOBBS.

**GARFIELD, WASH.**

The Pentecostal Nazarene Church of Garfield, is coming up the line on every hand. The blessing of the Lord is upon us continually. This is the next to the oldest church in the Northwest District, and has gone through many battles, but come out more than victor. Since our last report we have received four new members. Some have prayed through in the altar and we have paid off

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versus

**The American Home**

By

M. Madeline Southard

From GOVERNOR CAPPER

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(The first service of the Assembly to be opened at 7:00 p. m. of the first day.)

E. F. WALKER.....Glendora, Cal.  
Residence, Glendora, Cal.; office, Olivet, Ill.  
Kentucky District Assembly, Ashland, Ky.....Nov. 24-28  
Alabama District Assembly, Nauvoo, Ala.....Dec. 1-5  
(The first service of all Assemblies to be opened at 7 p. m. of the first day announced.)

W. C. WILSON.....Box, 151, Upland, Cal.

**District Assemblies**

Hamlin.....Mineral Wells, Nov. 10-14  
San Antonio.....San Antonio, Nov. 17-21  
Dallas.....Dallas, Nov. 3-7  
Louisiana.....Lake Charles, Dec. 1-5  
Mississippi.....Houston, Dec. 8-12  
Southeastern.....Glenville, Ga., Dec. 15-20

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Nauvoo, Ala.....Nov. 11  
Saragossa, Ala.....Nov. 12  
Nauvoo, Ala., R. 3.....Nov. 13-14  
Manchester, Ala.....Nov. 15

Bankston, Ala.....Nov. 16  
Watts Chapel.....Nov. 17  
Grace Chapel.....Nov. 18  
Carbon Hill.....Nov. 19  
Brilliant, Ala.....Nov. 20-28  
Seven Oaks.....Nov. 29, 2:30 p. m.  
Taylor Springs.....Nov. 29, 7:00 p. m.  
Nauvoo, Ala., District Assembly.....Dec. 1-5  
Blountsville, Ala., R. 2.....Dec. 8-12

CHICAGO CENTRAL—W. G. Schurman, Haverhill, Mass.

COLORADO—L. E. Burger.....Denver, Colo.  
DALLAS—P. L. Pierce.....Peniel, Texas  
DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.

HAMLIN—J. C. Henson.....Roscoe, Texas  
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KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.  
LITTLE ROCK—B. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.

LOUISIANA—T. C. Leckle.....Lake Charles, La.  
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WEST OKLAHOMA—S. H. Owens.....Bethany, Okla.

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SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Cal.

SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.

SOUTHEASTERN—W. H. Hazzard.....Glenville, Ga.  
TENNESSEE—J. A. Chenaunt.....Lebanon, Tenn.  
WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

nearly \$175 debt on our parsonage, which gives us our property now free from debt. To evangelists and travelers: if you want to see some saints who have the fire, it would pay you, if you get within one hundred miles of us to stop over and visit our church. The Holy Ghost fire is burning and real shouts may be heard in most every service. Praise the Lord for the Pentecostal Church of the Nazarene.—J. W. FRAZIER, Pastor.

**IRVING, TEXAS**

We closed out at Ashland, Okla., with victory on the 19th and came to the above place, where God gave us an old-time revival in the M. E. church. Brother W. P. Jay was with us here, and Brother F. C. Savage at Ashland. They are both fine yoke-fellows.—I. H. RITTER, Evangelist.

**CASTLE, OKLA.**

I have held eleven meetings this year so far, in which I have seen 230 souls saved. I have pastored two new churches, and built a new church house at Castle, a picture of which I will send for the HERALD of HOLINESS later.—W. H. LOGAN.

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Dr. Haynes's editorials will be of special interest; and in addition to special contributed articles we will publish the story of "Daniel," the native African convert. This will be accompanied by pictures secured by our missionaries in Africa. ☐ Our Thanksgiving story, entitled, "Aunt Deenie's Thanksgiving; or, a Lesson in Forgiveness," was written especially for this issue by Brother C. A. McConnell. The story alone is well worth twice the price of the paper. ☐ Yes, there will be a Thanksgiving letter from Bud Robinson, which will be of interest to all.

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