

HERALD of HOLINESS

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Holiness Obtainable

Strange that people can doubt as to whether holiness can be obtained or not after all that God says about it in His Word. That it is the privilege of God's children is evident from more than one view point.

In the first place, it is plain that God commands us to be holy. "Be ye holy," is as plain and explicit a command as the requirement for us to worship God alone, or to honor our father and mother, or to render obedience to any one of the commandments. God could not be good or true or consistent and demand of us an impossibility. It must necessarily be possible for us to obtain holiness, here, in this life, if God be true and honest and just, and these are undeniable and essential elements of the divine being.

Another thing: It cannot be denied by the strongest denier of the possibility of our becoming holy that if it were possible for us to become so, it would be inconceivably better for us. Now, admitting the perfection of God, we must admit that He knows what is best for us, and that holiness would be a marvelously good thing for us. Now, put alongside that postulate the fact that He did command it in the plainest terms. We see that what is best for us and what He actually commanded harmonize. We go one step further and find that the apostle states that the blood of God's Son Jesus Christ will cleanse us from all unrighteousness, if we walk in the light He gives us. We see here another additional fact, that His provision in the gift of His Son embraced the efficacy for our becoming holy. Thus, His nature, His command, and His provision all harmonize, and center on the great truth of possible holiness for us.

In perfect keeping with these fundamental facts which converge so beautifully on this point, we find that the current language of Scripture shows that its writers recognized and accepted as a matter of fact commonly admitted, that men could become holy, and live holy lives. Said the Shunammite woman, "I perceive that this is a holy man of God which passeth by us continually." Further acquaintance with this holy man of God only the further confirmed her in this estimate of his character.

Paul was never reckless in his statements. No man was more careful or more discriminating in his statements. He says, "I charge you by the Lord that this epistle be read unto all the holy brethren." Here is absolute evidence that Paul recognized that there were brethren who had reached the state of holiness, for he refers to them as *holy brethren*. Again, "Wherefore, holy brethren, partakers of the heavenly calling." What can such language mean if there were no holy brethren, and if Paul did not know and admit the fact in his writings? The argument is unanswerable from any point of view. The whole tenor of Scripture proceeds upon this fact. No writer ever suggests a single doubt or question about it.

Would it not be remarkable that with apostles and evangelists and teachers in the Word who were so careful to warn against false doctrine, that they never once offer a solitary warning against the false notion of holiness, if it be untrue that men can become holy in this world? Would not God have foreseen the current prevalence of this "heresy of holiness" which is so widespread today? Would He have foreseen it, and never once offered a single warning against it by His prophets or apostles? It is unthinkable. We cannot entertain such a view of God without blasphemy. He is holy Himself, and if His children cannot become holy, He would have

contradicted their claim to it, and have warned us again and again against the false notion.

Look at it as we may, holiness is transcendently God's plan and provision for His children. He wants us to be like Himself, and this we cannot be without holiness. Holiness is the very nature of God, and we are to seek and to strive to be like Him; and holiness is the very essence and character of the Father. The blessed truth is too plainly engraven on the pages of Inspiration to admit of any doubt of it. We must believe it and obtain it if we would be like Him, and meet His commands, as well as His similitude, and if we would finally enter the holy heaven which He has prepared for us.

Zeal According to Knowledge

Some sixty years ago a boat's crew left their ship to reach the Hervey Islands. One of the passengers of that boat wished to land, but the crew feared to do so, for the island was occupied by cannibals, who were seen on the shore. This one man, however, was determined to land, so, holding up his Bible in his hand, he said, "Live or die, put me ashore." They persisted in their refusal to land the boat. Into the surf this man plunged, holding his Bible high aloft, and swam to the land in the face of the savage cannibals. The cannibals did not kill him. He won their favor and finally their love.

Thirty years later another boat reached the island. This one landed, and had on board a cargo of Bibles, and this time the Bibles were wanted and warmly welcomed. Such was the result of the heroic devotion and zeal of one man on fire for God. Such is the result of sowing the seed of the kingdom in courage and humility and faith and prayer. Such is God's response to our fidelity to His commission.

No man can make a mistake in laying himself out for God in the work of the evangelizing of the heathen. God gave His Son to die for the world, and He has called His church to the work of being the human means for getting the light of His glorious Gospel to all the world. No church is worthy the name which ignores or denies this as the great purpose and the great provision of God through the death of His beloved Son.

Christ's dying commission to His church was to "go into all the world and preach the Gospel to every creature." He prefaced this commission with the wonderful declaration that "all power" was given unto Him. That is, He would say *all authority* was given Him, for power here meant authority. The meaning was that He had the right or the authority from the Father, by reason of His vicarious death, to claim all mankind for beneficiaries of His atoning blood who would accept it, and He wanted to send out His disciples to publish the glad news the spacious world around, that all who would might have opportunity to accept the proffered mercy and come into His kingdom.

World-wide evangelization is therefore the one great work of the church here in this world. The church has no other work, and no other commission, and no other credentials for her right to exist. In so far as she loses or fails to catch this world-wide vision, and to be inspired by this lofty purpose, she misses her true end of existence and her great opportunity in the world.

Men persist in degrading missions to the low plane of one of the benevolences of the church. They talk of this matter as if it were an institution of the church. All such is a degradation of the very idea of missions. Instead of being an institution of the church or one of her benevolences, missions is the

one fundamental, exclusive, solitary meaning of her existence. It is the only true interpretation of the meaning of the church's being. It is the only justification of her place in history. It would have been a contradiction for Jesus to have called a church into existence with anything less than the purpose of giving the world a chance at the cross and what it meant. He would have been wholly inconsistent with Himself, and been running counter to the whole trend and tenor of His life, death, and wonderful place in human history, to have called out a church with any lower range of purpose than the basis of the world having or getting through it the opportunity of yielding to the sway and authority and love of the Crucified One.

How can even the most boundless zeal of a disciple be esteemed in any measure excessive or extreme which espouses and champions this divine sweep of holy purpose. How can any feats or exertions of zeal in this matter of world-wide evangelization be accounted other than according to knowledge when it is a man thrusting himself into perfect harmony with the symphony of heaven, and the rhythm of the skies, which yearn alike for the love and obeisance of Jew and Gentile, bond and free, the Greek and the barbarian — of all who know not the One altogether lovely, the world's only Hope, the Rose of Sharon, and the Lily of the Valley.

O, for a church which burns and shines and radiates with this matchless inspiration and this marvelous sweep of holy purpose of evangelizing a world.

That Probationary Provision

We are asked concerning the provision in our Manual, page 53, which says: "In order to safeguard the membership of the church, any local church so desiring may establish a probationary period for membership." It is said that this paragraph is understood in some quarters as meaning that, under it, the local church may adopt a rule or regulation by which a person who is and long has been a member of the church, may, by the adoption of this probationary provision, be reduced from such membership to the condition of a probationer, and that without any formal notice or opportunity for defense.

We wish to say that such is a perversion of this provision. No such construction can be properly made of it. It is a provision which presupposes a church already existing, and abiding for the practice of the probationary period. This construction of the law makes it mean a provision for the destruction of the church when there would be no church for the exercise of the probationary rule. This provision for a probationary period *applies alone to such as may apply for membership* after the rule is established in accordance with paragraph 16, page 53. It cannot touch or molest or change in any manner or measure the membership of those already in the church.

This gives us opportunity to say that the conditions for taking in members as found in our Manual are very brief and simple, just as they should be. There are no rigid and long-drawn out doctrinal statements or tenets required to be subscribed to before members will be admitted. The doctrinal requirements are related in the following simple statements: "We believe in God, the Father, Son, and Holy Ghost; we especially emphasize the Deity of Jesus Christ, and the personality of the Holy Spirit. That man is born in sin; that he needs the work of the Holy Spirit in regeneration; that after the work of regeneration there is the further work of heart-cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace, the Holy Ghost gives witness. We believe in eternal destiny with its rewards and punishments."

The candidate is asked if he believes these truths, and these alone he is expected to subscribe to as his beliefs. We submit that these are reasonable. No simpler form of belief or more necessary could be framed, to have any at all. It would be singular and quite extraordinary to think of having none at all. There must be a vertebral column of belief, or a substratum on which we stand with agreement. This must not be tiresome or wearisome in detail, seeking to reach every point of doctrinal tenet. It is necessary only to include the primary and fundamental points, on which there can alone be a sound and solid superstructure erected. This much is necessary, and this is entirely sufficient to secure agreement and harmony and coherence on the great fundamentals of salvation. This much is needed to secure harmony on the Bible and its essential teachings on the matter of personal salvation.

This brief statement is at once simple and sufficient and satisfactory. We admire it and commend it to the thoughtful study of all who are seeking a home where they can be among those who believe in full salvation, and in full liberty of conscience in every individual who surrenders himself to God.

Parochial Schools

It may be a safe proposition that all local churches of the Pentecostal Church of the Nazarene cannot sustain parochial schools. We are quite sure that it would be more than very many of our local churches could undertake. At the same time, we believe there are a number of our local churches which could sustain such schools, and wherever it is practicable we think it would be found satisfactory to the last degree, if they be conducted by skilled and competent and sanctified instructors.

We have no disposition to lay upon any of our churches any greater burden than they are able to bear. We only desire to point out that the dangers of the public schools in many places are such as to render them extremely unsatisfactory to deeply devout people. Where these perils prevail, it is highly proper for our people to have their own parochial schools, if they be able to do so. By so doing, they protect their children from dire perils to which they should never be exposed.

It is hard enough to raise children aright under the very best school conditions. It is a thousand-fold worse where the school conditions are such as to give the devil added leverage for their debauchment and their utter ruin in their tender years. We commend the thought to our pastors and members everywhere, and would suggest that they investigate the character of instructors their children are under, and the principles and habits which prevail, and the lines of moral instruction and example prevailing in the schools where their children are trained. If they find the conditions unbearable, let the question of parochial schools be agitated at once, and see what can be done to remedy evils existing.

Two Objections

Just two objections we have to the President of the United States sending a telegram to the Vatican on the death of the Pope. To his sending a telegram of condolence of a purely personal nature as a citizen to the family of the Pope nobody could or would have made objection. But for the President of the United States to send a telegram to the political headquarters of this so-called church was a blunder absolutely confounding in such a man and president as Mr. Wilson. He does so many things for which we have only praise, and is such a good man and Christian, that we are pained to have to make objection to aught that he does. But this is such a serious breach of propriety that every patriotic citizen has a right to protest and should make earnest protest against it.

Then to the contents of the telegram we make as serious protest. The contents of this message were as serious a mistake as the sending of it at all. The President went too far in assuming to speak for the "Christian world," as having "sustained a great loss in the death of the Pope." A very large majority of this Christian world does not feel that they have sustained any loss in this death. The Romish Church may feel so, but they are not the Christian world. The Protestant Christians of the world do not agree with the President that the Pope "adorned his exalted position." He filled his job with obsequious servitude to the machinations and intrigues of the wily ecclesiastical politicians who surrounded this weak old man and used him to the best advantage of their political machine.

The President's characterization of this Pope as possessing "broad and thoughtful sympathy with his fellow men," is a blunder perhaps as wide of the truth as a man of Mr. Wilson's sense could have made. The piousness of the weak old man is not a whit better known and admitted than was his weakness and narrowness and partisan and blind zeal for the Romish hierarchy. Beyond Romanism and Romanists, he had not one thought and felt not one vibration of sympathetic interest.

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

News Notes

The high school buildings in Kansas City are to be opened for the public discussion of social, civic and political subjects. In connection with this is a system of night schools conducted in the public school buildings. We noticed lately that there were 3,200 pupils in attendance at one of these night schools. These are decided improvements or innovations which will doubtless be imitated in other cities.

Fifty millions of food animals seems a goodly demand in the way of fresh meat for a country for one year. This is the number killed yearly in this country for food for the people.

The children of America are to join in a monster petition to the nations of Europe, pleading for a cessation of the great war. Petitions are being circulated among the school children and the teachers are requested to urge the children to sign.

Roman Catholics in the United States are petitioning the President not to give recognition to any government in Mexico that does not guarantee religious liberty. What, we pray, is the matter with Rome? Has she not dominated Mexico for three hundred years with a high hand and an outstretched arm? If her sway was beneficent, like it should have been, would she have had anything to fear from Mexicans in any form of government that might be adopted? Has her reign been such as to excite the disgust and the distrust of Mexicans? Is this why she fears the form of government Mexicans may desire to adopt? We dare say they will only seek the right to protect themselves from the rapacity of Rome, and her devilish spirit of debasement and pauperism of the poor people of that republic. Rome gives herself away completely in this marvelous petition to our President.

A man in Chicago left an estate of \$300,000 and bequeathed \$253,000 of it to benevolences of his church. This is more like a Christian's death provision than we are accustomed to see. We hope the time will come when it will be a blistering and ineradicable disgrace for a Christian to die rich, unless he has provided in his will for the great bulk of his property to go to philanthropic uses. The proper way is for every man to dispose of his property for benevolences while he lives, and then die poor, or in very moderate circumstances.

The prohibition by the Czar of Russia, during the war, of the intoxicant known as vodka, has proven such a blessing throughout Russia that an order has recently been issued at Petrograd, Russia, for the sale of vodka to be indefinitely prohibited, even after the war is over. This is another evidence of the benign effects of prohibition of intoxicants unexpected by this nation during the war, much less a continuance of the prohibition after the close of the war.

It is a remarkable and extremely sad revelation that the largest divorce rate in the world is in Japan, and that the next largest is in the United States. This is discouraging indeed.

We are glad to see that Presbyterian presbyteries are beginning to adopt protests against the appearance of whisky advertise-

ments in papers which expect to circulate in Christian homes. Now let all religious bodies follow this example and something will happen in the daily press fraternity for the good of our homes and firesides.

Next year will come the celebration of the five hundredth anniversary of the martyrdom of the great Bohemian preacher, John Huss. The story of his life and martyrdom will form fine reading for your children this winter, and prepare them to know much in regard to his persecutors and murderers which they ought to know, and to enter into the celebration of this anniversary with intelligent zeal and appreciation.

That is a fine old saying that: "We are not what we think we are—but what we think, we are."

It is now said that some scientist has discovered the paralysis germ. If correct, this is a boon to humanity to have discovered the origin of this fearful malady. Now somebody, we hope, will come forward with the discovery of a serum or some method of cure of the malady.

Rev. Dr. Francis E. Clark, head of the United Society of Christian Endeavor, called "the world's most traveled man," celebrated recently his sixty-third birthday. The society which he founded has grown to more than four millions of members.

The World's Sunday School Association is planning to put a man in South America at once to develop and meet the increased need of Sunday School work in that country. Mr. Frank L. Brown, the American General Secretary, is planning to make a tour of that country soon with a company of Sunday school workers, to stir up this interest, and engage workers for its following up permanently.

The startling and sad announcement has gone forth that three hundred thousand beings in Albania are homeless and starving. One hundred thousand of these, it is said, will die of hunger before Christmas. Thirty thousand have already died. Two hundred thousand of these hapless three hundred thousand are women and children. The horrors of the Balkan war, the destruction of two hundred villages by the Greeks, the trouble with Servia, the abandonment of Albania by the five great powers which created it as an independent Albania out of the wreck of Turkey in Europe, pledging it their support and protection—these have brought about the awful condition now confronting this unhappy people. Instead of keeping their pledge to this country, these countries, Great Britain, France, Italy, Austria, and Germany, have preferred to go to a needless and horrible war among themselves, and murder some more hundreds of thousands, in addition to allowing these three hundred thousand to die as the result of their broken vows. Such brutality is unworthy any nation claiming a place in decency's roll.

Canada is showing her loyalty to the English government in some lavish donations to the government. Her Parliament voted \$50,000,000 to aid Great Britain in the great war. She sent one million bags of flour. The Province of Manitoba sent 50,000 bags of flour, British Columbia, 25,000 cases of canned salmon; New Brunswick, 100,000 bushels of potatoes; Ottawa, \$175,000 in cash; some wealthy

individuals of Ottawa and Montreal, \$300,000; and the planters of Mauritius presented one million pounds of sugar to the navy and a million pounds to the army.

The people of London are to have a fine, new park as a memorial to King Edward VII.

Forty-five lives were lost and \$3,225,000 in property was destroyed by fires in Boston during the past year.

Reports have it that we are to have the largest fruit crop this fall the country has ever known. This is good news. It is to be hoped that this may have some effect in reducing the high cost of living.

The temperance "spa" in Boston is a unique affair, and is said to be doing effective service for the poor inebriates as well as others. It is modeled very much after the fashion of a saloon, minus the intoxicants. Hot coffee and food is served and an opportunity is given for sociability which the people cannot get at the cheap lodging houses. It has long been a great need of the temperance movement that some substitute be afforded those people while their saloon resorts are taken from them. In these saloons they have found their only places for social contact with one another. We should be sure always to supply this lack as we take from them the saloon.

New South Wales, in Australia, seems to have come near solving the vexing problem of religious instruction in the public schools. Each teacher is required to give general religious instruction, which involves ethical teaching and Bible lessons of a non-sectarian nature. In addition to this, each religious body is permitted to have the children of its own faith for an hour a day, in which to give instruction in harmony with its own beliefs. The plan is said to work finely.

That was at least a very unusual incident when a woman took the wet side in a debate in California recently. Dr. Matt S. Hughes, pastor of First Methodist Church, of Pasadena, Cal., debated the question of prohibition with Mrs. Lillian Burkhart Goldsmith. Any woman is in poor business defending the infamy of the open saloon in America.

In California the liquor forces are pursuing the usual tactics of their crowd of intimidation, in the prohibition fight in that state. Recently, at St. Helena, at a temperance meeting where a woman was to address the people in favor of prohibition, a crowd of men attempted to prevent the address by loud noises and rowdiness with bells and horns and yells for a solid hour. This is liquor's way literally, and always, where it is attempted to throttle it as a nuisance. All of which shows that the traffic is essentially anarchic, and un-American, and dastardly, inimical to every true interest of right citizenship. Down with the infamy quick, and forever, and completely!

It is a fact, demonstrated a thousand times, and which ought to be patent to any thoughtful mind without argument or demonstration, that the churches are about a thousand miles behind the times in the matter of advertising themselves and their services. We know of nothing in which they are so much behind, as in this of proper and lavish advertising. We have often had most vexatious and needless

trouble in finding some church in a strange city where we desired to attend services. Any hotel clerk or dray driver or porter or policeman could tell you the location of any theater or other amusement house in the city, but they know absolutely nothing about the churches. We have no complaint against the hotel clerks or dray drivers or porters or policemen, but we do insist that deacons and stewards and elders and pastors are grievously at fault in not so familiarizing these classes and all others with the location and work of their churches that a stranger can get information about them without wasting hours of needless and profitless wandering about, and sometimes with no success after all his trouble. When will the children of light come within gun-shot distance of the children of the world in such matters?

Worship Instead of Service

Faulty indeed are many of the views held by church people regarding the church. Many consider the pastor to be a man called or sent to entertain them, and they apportion their support and co-operation with him to the degree of entertainment they receive from his ministrations. Many consider the church a place to enjoy themselves, and not as a place they are to worship, and draw nigh to God for spiritual refreshment and strength. These things come of a radically inadequate and erroneous view of the church and ministry. The pastor is a man who gets his commission from God, and who must obey God and not man. The services of the sanctuary should be worship, and not mere ceremony. The church is a place to worship God, and to intercede with Him for the lost and needy. Let this view prevail and far different will be the results. Then the pastor will be supported and paid from a sense of duty to God, and not from mere admiration of this eloquence or logic or social gifts or accomplishments. Some one has well said:

When we look back at the Psalms of David, so full of ascriptions of praise and love and adoration, and realize that much of the book was used in the public service of God's house; when we think that these words were the vocal outpouring of grateful and worshipful hearts; when we compare such a service to the usual one of today, we may well ask the question, "Do we worship?"

How often is heard the remark, "I didn't care for the service today. It didn't do me a bit of good." Isn't that thought more likely the result of selfishly seeking entertainment than a spirit of worship? Many people look upon their church attendance as a large part of Christian duty. The word "service," as applied to the public exercises of God's worship, is a misnomer and has led many into the error just mentioned.

A Sample of Romish Church Domination

Wherever she has had the sway, Rome has left unmistakable marks of her spirit and invariable effects. She damns and blights by her every touch. The *World* says:

"Twelve million of the seventeen million inhabitants of Spain can neither read nor write. No wonder Spain is and has been for centuries the most intensely priest-ridden country of the world. Sixty per cent of the land is uncultivated. Spain ranks lowest among the civilized nations.

The Dead Line

We grow weary of talk about the dead line, as if there were any dead line established by God or nature when a man should consider himself incapable of work and ready to retire

from active life. The facts of history show that a man is just as old as he feels himself to be. They show that most men retire themselves needlessly, much sooner than they should have done. Men should adopt the motto of John Wesley to "cease at once to work and live." The greatest works of men, at least very many of them, were accomplished by them after they had passed what other men had erected as their dead line. A writer mentions a list of such which plainly proves the correctness of our position here taken. Let no man accept the dead line adopted for him by others, but work on and on until plainly God says by manifest infirmities of the flesh, or a call to come up higher for him to lay down his work:

John Wesley, the preacher, lived to be eighty-eight years old. Arnauld, the theologian and sage, translated Josephus in his eightieth year. Dryden, in his sixty-eighth year, commenced the translation of the "Iliad." Doctor Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michelangelo was still painting his giant canvasses at eighty-nine years of age. Titian, at ninety, painted with the vigor of youth and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily it would seem that there is now no age at which a man (or woman) may retire.

Enthusiastic Virtue

That is a point well taken, by a writer in an exchange, that virtues must be enthusiastic. This is essential to whole-heartedness and positiveness of character. The writer says:

"No virtue is safe that is not enthusiastic." Half-hearted virtue is a misnomer. A man who is moderately honest is not apt to win success in the marts of the world. A man who is indifferently moral is not the man you want to associate with. Let your virtues be decisive virtues. Show some enthusiasm in being virtuous. But let your virtue have vigor rather than vanity.

Personal Testimony

There is power in the personal testimony. Men are moved by the real, felt victory in the soul of a fellow-human being more than by almost any other influence. They know these fellow-men go through like tests and besetments as themselves, and if they can get victory they feel it may be for themselves also. In struggles with doubts and unbeliefs men need also the influence of the victorious testimony of faith in the great varieties of our holy region. These are reassuring and encouraging to those tossed on the sea of doubt and distrust. An exchange relates the following interview between two men which illustrates our point:

Collins, the free-thinker, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens can not contain Him, and so little that He can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

The Bond Slave

The language of Scripture is intensive. The figures employed by Scripture writers are also most profoundly impressive and intensive. There is also always a definite and tremendously important point to be stressed in these metaphors. Paul was fond of the use of such figures. For instance, in the use of the "bond-

slave," by which he designated himself, there was a profoundly significant state of absolute and uncompromising submission implied, which no figure could have been made to express more impressively. Dan Crawford, the great African missionary, thus writes of Paul's use of this metaphor:

In Africa, the land of the bond slave, what is the simple and luminous meaning of the word "slave"? Why, obviously, "a person who has no power over his own body." And surely this is Paul's point in leading off with his first: "Paul, a bond slave of Jesus Christ." Paul, the man who has no power over his own body. And is not this Paul's point when he further on urges other people concerning their bodies? "I, Paul, a man who has no power over his own body—Paul, bond-servant of Christ—I beseech you present your bodies a living sacrifice." Let us never forget it, then, when we quote the phrase so glibly. Paul's proof that he was not ashamed of the Gospel was ever at hand in his readiness ("I am ready") to go to the earth's ends with God's Gospel.

Humility

This charming grace of human character has often been eulogized. Few, however, have said in the same compass as strong and many-sided a truth as was said by Charles H. Brent in a paragraph as follows:

Humility is the one grace that cannot be counterfeited. It is the hallmark of a noble character. Its wearer knows his gifts, but he also knows for what purpose he carries them. Being preoccupied in his endeavor to employ them worthily, he has no time to give to admiring them. He values their weight above their beauty.

Inerrancy

Much has been said and written about the inerrancy, or rather the errancy, of the Bible. Critics have been busy trying to invalidate its inerrancy. Answers have come to such assaults as often as they have been made. Dr. Martin Anstery, B. M., M. A., (London), now of the Moody Bible Institute, Chicago, in a letter to the *Chicago Tribune* on this subject, deals with some of the latest discoveries relating to the origin of Bible literature. In this letter the writer says with pertinency on the inerrancy of the Bible

I have read with very deep interest Doctor Gladden's vindication of the value of our fallible Bible. It reminds me of a bill sent in by a farmer to a farmer: "To curing your cow till she died." The critics have pushed their emendations so far that there is now no longer any Bible to emend. I don't claim for the Bible infallibility. I don't even claim inerrancy. But I find it there. In my "Romance of Bible Chronology" I have proved there is not one single contradiction between any one chronological statement in the Bible and any other. I first took my Bible and underlined in blue ink every chronological statement in the Old Testament. I then drew up a table, assigning one line to each year from the creation of Adam onward, and charted down every event in the year to which it belonged.

The result is an absolutely gapless, flawless fit. Then I ransacked the British Museum, and after eight years of solid research work I was able to see and have proved that there is not one single contradiction between the chronology of the Bible and the results of recent discoveries and modern research.

We preach Jesus, the friend of the needy. A mother among us learned of another mother, a widow with many children. She went to pray with her, and found the poor woman and her little ones were without food. She went back home and told her own children that they would fast for supper that the other hungry ones might eat. And she helped the widow until other help could come. Jesus sent her, and she went preaching Jesus.

OPEN PARLIAMENT

Our Great Opportunity

OPEN PARLIAMENT

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HE Lord looked down from heaven upon the sons of men to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy. There is none that doeth good, no not one."

This statement of the psalmist is very strong and explicit and should go a long way towards settling the question of original righteousness among the heathen, but God is not willing that any should perish, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The gracious gift and promise of John 3:16 are given by Jehovah to save the world from perishing, and the benefit is limited to *whosoever believeth*; and so the inspired Paul exclaims, "and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher?"

Therefore, we have the last and perpetual command of Jesus to His church for her guidance even unto the end of the world.

What we call Foreign Missions is no side work of benevolence or charity, but organized obedience to that command.

Matthew's version is, "Go ye therefore and teach all nations."

Mark records it, "Go ye into all the world and preach the Gospel to every creature."

Luke says, "That repentance and remission of sins should be preached in His name among all nations," and in the Acts, that as a result of the Holy Ghost baptism, "Ye shall be witnesses unto me," from Jerusalem to the *uttermost part of the earth*.

John gives us Jesus' words in prayer, "As Thou hast sent me into the world, even so have I also sent them into the world" — and tells us repeatedly in his Apocalypse that the rejoicing multitude around the throne are all washed in the blood of the Lamb, and are out of every nation and tribe and tongue and people.

Whatever the results, the blessed Gospel has been preached through all Christendom; but in a very large part of the heathen world it has never yet been heard.

"Shall we whose souls are lighted
With wisdom from on high, —
Shall we to men benighted
The lamp of life deny?"

"Can the souls He ransomed His request refuse?
Speed the light, Oh speed the light."

An Indian boy, who wanted to be good, in his dreams one night had a vision of one who looked so pure and holy that he felt himself to be a terrible sinner. For years he longed for somebody to tell him about the holy one of his dream, till one day a missionary entered the village preaching Jesus, and the message came with a flood of light and joy to the boy's soul, and before long nearly the whole village turned to the Lord.

Thus, He is mindful of those who in darkness grope after Him, and sends them the Light — by the missionaries.

One writes: "As long as there are millions destitute of the Word of God and of the knowledge of Jesus Christ, it will be impossible for me to devote my time and energy to those who have both."

•The Christian Witness, quoting Joseph H.

Written by TOM M. BROWN

Smith, says: "The question is not so important whether the heathen will be saved if they live up to the light of their conscience, as to whether a Christian will be saved if he does not send them the Gospel."

Similarly, Rev. Charles A. Bowen says: "The question is no longer whether the heathen can be saved without the Gospel, but whether the Gospel can be saved for the home church if it is not speedily given to the heathen."

When a canvasser has one locality worked out so that sales become difficult and rare, he goes right on to another, where his goods have not been marketed.

So with the church, her home territory has been evangelized and re-evangelized, while in the foreign lands are numbered millions, who have never heard the sweet story of the cross, but who, missionary annals prove, accept it when lovingly and perseveringly presented. As evidence see the epitaph on Doctor Geddie's tombstone on Anietyum, "When he came here in 1848 there were no Christians, when he left in 1872 there were no heathen."

Look at Titus Coan, who, in his thirty-five years of work on the Island of Hawaii, baptized with his own hands nearly twelve thousand converts. Let not the church be content to spend all her energy around home, neglecting the larger profits that are possible from among the heathen and are due to Christ and the purchase of His blood.

The call to Foreign Missionary enterprise is general to the church as we have seen.

God also calls individuals definitely to this work, as instance, Jonah, Paul, Peter, the apostles, and many others in Scripture — Patricius, Gregory, Augustine, Columba, and a multitude of others in the early centuries, to whose missionary spirit we owe the foundation of our own faith; and in the later awakening, Carey, Judson, Morrison, Taylor, Williams, and an unnumbered host of heroes of the cross, who have by its blessed light transformed a large part of the dark places of the earth.

An English infidel, talking with an old chief in Java one day, ridiculed the people for believing all that the missionaries told them about Jesus Christ and the Bible, to which the old man replied with his eyes flashing and pointing to a large bake-oven, "Sir, if it had not been for what the missionaries and the Bible and Jesus Christ have done for this people, you would have been roasted and eaten by this time."

And now the Lord is calling as definitely as ever to the Pentecostal Church of the Nazarene to carry the Gospel light of full salvation through the cleansing blood to the heathen nations; and what are you doing at home, who sing so blithely:

"We'll girdle the globe with salvation,
With holiness unto the Lord."

Can we expect to do it with thirty or forty missionaries out of a church of twenty-two thousand members, and at a paltry outlay of two cents a week?

Brother Reynolds, when visiting our comparatively new work among the Garos, was most joyfully welcomed, and called upon to baptize upwards of a hundred converts. This field should be cultivated.

Brother Tracy, with a few native converts inspired by faith and prayer, dug a well under great difficulties, and obtained a beautiful

water supply for themselves, removing a cause of reproach, amazing the scoffing heathen.

Immediately the head ruler of the village came to the mission at Buldana, inquiring the way of God, and offering a lot of land for a Christian mission and school house.

These are just instances of many doors the Lord is opening to our foreign work. Money is needed to enter, but, as Brother Tracy says, "It is not coming out of the earth as the water did." No, it is the privilege and duty of the church at home to supply that, and if she fails here she is liable to incur the penalty uttered by our Lord, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," for it is characteristic of native Christians that they spare no pains or sacrifice to send the glad tidings on to those who are still in darkness.

That it is God's will for His people at home to pay as well as pray for Foreign Missions, is shown by the experience of the China Inland Mission.

In 1882, after definite prayer for seventy more missionaries and needed funds, there were sent them from England seventy-six workers, and \$15,000 in money. And in 1888, also in answer to prayer, they received one hundred new missionaries and \$55,000.

John G. Paton wrote that when the Reformed churches of Scotland were raising such large sums for the New Hebrides Missions, their zeal for missions accompanied if not caused unwonted prosperity at home, both financially and spiritually.

The Moravian Church had one foreign missionary for every fifty-eight members, and we have only one missionary for over seven hundred members.

Their missionary battle-cry was from the fifty-third chapter of Isaiah: "To win for the Lamb that was slain the reward of His sufferings," and see what an inspiration they were to the Wesleys and William Carey, and many others of God's bright lights. Lord, increase that spirit on our hearts as a church.

We have less than thirty missionaries at present in the foreign field, but to know how God is blessing their self-sacrificing labors, one has only to read the pages of THE OTHER SHEEP from month to month.

If we had ten times that many in the field it would not be out of the way for a church the size of ours.

Let us beware of becoming self-centered in our conception of God's purpose concerning us. Is not the essence of holiness unselfishness? What is entire sanctification but to be dead to self and live unto God? to be wholly devoted to Christ and His kingdom, not only from our limited local aspect, but from His point of view, who has made of one blood all nations of men, and who will have all men to be saved and to come to the knowledge of the truth.

All those among us who have a conception of God's yearning over the heathen for their salvation should bestir themselves to get the vision onto the hearts and minds of others. One of our pastors wrote me saying, "In my church the interest in missions would easily wane if we did not constantly exhort them."

A survey of the Lord's doings on our various mission fields makes us rejoice, and yet our General Foreign Missionary Board is hampered for lack of funds. Doors are opening that they are unable to enter, missionaries need help that they cannot give, some forty applicants for places on our missionary staff, they cannot accept because we at home are

hardly alive to our privilege of pushing this great work of God.

An earnest interest in, and prayer for, missions are essential as well as giving; but where giving falls short and is indifferent, is it not a sure sign of lack of both interest and prayer?

An average of five cents a week from our membership for missions would nearly treble our efficiency in the foreign field.

There is no doubt we can do it if we will, and be the gainers in the end.

Brother Reynolds, writing home from India, said, "If you could only see what I see you would gladly set the mark at ten dollars a member."

"Go ye, and teach all nations . . . and lo I am with you alway."

It is that individual and that church that goes or sends the Gospel to all nations that has Christ's promise of His abiding presence.

Are you, with all your blessings, doing all you ought, to send the Light to those who are still in darkness and the shadow of death?

The Licensing of Preachers

"EXAMINER"

[NOTE: Matters of polity, of administration, in a new organization like ours, are legitimate subjects of discussion, that defects may be cured and our work strengthened. Care will be exercised to avoid the appearance of controversy. The only object the writer of an article should have, would be to throw light upon the matter—never to combat another's opinions. It is preferable in all cases that we are permitted to sign the name of the writer to his article.—EDITOR.]

AS a member of an Examining Board, I would like to say a little on the above subject.

Previous to the annual Assembly, we hold a church meeting and elect Trustees and Stewards, but as "the church year ends with the annual session of the District Assembly," they do not assume office until after the annual Assembly (Manual p. 51., par. 7).

In like manner, our Church Board elects a licensed preacher, in order that he may go to the Assembly with proper credentials for examination. But we do not elect him for the week or ten days of that closing year, but for the year beginning after the close of the Assembly, and, in harmony with our Manual, this only becomes effective if he passes the examination; for certainly no Church Board has the power to set aside the plain provisions of the Manual.

As to the Assembly instead of the Church Board granting license to such, they having passed their examination there, it might be well for our next General Assembly to change to this, as it might save confusion in the matter.

As to giving licensed preachers in the pastorate all the privileges of the ordained ministry, that is a more serious question.

Except in rare cases, where a man is very far distant from his brethren, no great hardship is endured by him because of the lack of this. According to the Manual, if a man serves two years as a pastor, he may be ordained, providing he has passed the examinations, and certainly any man of ordinary intelligence can pass the easy examinations that we have.

Some of us who spent four years, two to get deacon's orders and two more to get elder's orders, passing each year an examination equal to about all four of ours, feel that it is making the thing altogether too cheap and easy, and giving us a class of men that we may be ashamed of afterward.

The writer has been on the Examination Board in Conference and Assembly for about

twenty years, and in that time has been quite a number who could not pass the examinations, passed on because of good work claimed, or because of other reasons, and in all that time I recall but one who fully met the requirements later on.

It seems, too, as though the door into our regular ministry opens quite easily now. Two years' trial is not too much for both sides. We might as well ordain a man at the beginning of his work, as to give him all the rights and privileges of an ordained man.

Instead of giving him all the privileges of an ordained man at the beginning of his work, let us rather give him something to look forward to as a result of faithful work while on trial.

Another thing to be considered is, while we might grant a person a right to baptize and to administer the Lord's Supper, when it comes to giving the right to perform the marriage ceremony we might get into conflict with some state laws which call for the service of an ordained minister.

The Coming One

Written by W. J. BENNETT

IN this, the Holy Ghost dispensation, the burden of the prophet's cry seems to be "Holiness unto the Lord as a preparation for His speedy return."

If we study the holy Scriptures on this point, especially the epistle to the Thessalonians, we shall discover that this is not the only age in which God's true ones were watching and longing for their Master's return. In the second epistle to the Thessalonians, second chapter, third verse, we find Paul warning the church against a too hasty conclusion in reference to this great fact.

As a sign of the fulfillment of Jesus' promise, recorded in John 14:3, Paul pointed out, "there will be a falling away first, and that man of sin be revealed; the son of perdition."

In the first century of the Christian church the former part of this prophecy was fulfilled, and, although the man of sin had not come, we read that his spirit, or doctrine, was already in the world at the time John wrote his first epistle (John 4:3). Yet the person in whom it is to be incarnated the spirit of Satan had not then appeared.

When the wicked Nero sat upon the Roman throne many thought him the anti-christ, but, although he was the embodiment of cruelty, and endeavored to think himself the equal of God, he died an ignominious death without fulfilling the prophecy referring to that "man of sin."

Again, was it said of Napoleon, when his

genius on the military field was recognized, and especially when he openly boasted his defiance of God, and called himself a man of fate, that the anti-christ had come; but not those looking for that one had seen their expectations brought low and their anticipations of Christ's return fall short.

Reviewing past history, one is tempted to arrive at the conclusion that the coming of Christ cannot mean His bodily presence, and Acts 1:11 must therefore be explained in some other way than the literal one, so this great prophecy of hope and blessedness loses its interest, and in time we come to believe that the return of Jesus is at death, or when the soul is regenerated, re-created, by the Holy Spirit through the blood.

Forgetting that holiness itself is a means to an end, we fill our lamps with the oil of purity and gladness, leaving our vessels—spiritual understanding—empty, so that when the Bridegroom comes shall not be ready to enter with Him, and the door will be shut.

Let us, therefore, not only endeavor to be virgins, but wise ones, who are expecting and preparing for our Master's return. He is coming! and the anti-christ is near, perhaps even now on the earth preparing himself to step out before the footlights of this world's stage to begin his work of deceiving the nations.

Reading of his character in the light of holy Scripture, we find him pictured as a world-wide ruler, a military genius, and a dictator, surpassing all others heretofore, and will, no doubt, have an organized cabinet with whom he will consult and to whom he will reveal his secrets.

Many have thought that out of Catholicism will come this man of sin, but no Pope has ever yet fulfilled 2 Thess. 2:4. Catholicism has always stood for the Deity of Christ, the trinity, and the super-natural; and, in order for the Jews and Mohammedans to be brought under the coming federation, it must be one who rejects absolutely these fundamental doctrines of Christianity.

The anti-christ will win over the world on the plane of the psychic rather than on that of the spiritual; it will take all the combined forces of evil, including the religious, political, industrial, and social world to constitute the anti-christ system. All, excepting the true children of God, will play an important part in carrying out his diabolical work.

Already a society is in existence called "The Order of the Star of the East," preparing the way for a great personage. It was organized in Benares, India, January 11, 1914, and has a following of thousands in that country, as well as in England, with branch meetings in Boston and other large centers of the states.

I quote from their own writings to show that the supreme teacher whom they expect is not Jesus Christ: "The great world teacher will have a message for men of all faiths. When such a stupendous event is in question,

Be Kind One to Another

A. COLUMBIA SCHNABEL

Be happy! life is too short for tears
Unless we weep because we fail.
Repentant tears are of avail,
For when the night of trial is o'er
The sun shines brighter than before.
Be happy.

Be cheerful life is too short for woe
Unless the heart in sympathy
Be sad for others' misery;
This sorrow every life should know
And more into His likeness grow.
Be cheerful

Be kind! life is too short for pain.
Oh! let us careful be, I pray,
Before one thoughtless word we say,
For words, like swords, may pierce the heart
With painful, aye, with fatal dart.
Be kind.

Be true! life is too short I trow
To mar the beauty of one day
By faithlessness in any way.
Be faithful unto death, nor fear:
A crown of life is waiting near.
Be true.

we must be prepared for the one chance of his coming, so that if he comes people may be more ready to receive him than they were to receive the Christ when He came, two thousand years ago."

This order, having established itself in this country, is apparently spreading rapidly. Many who know the truth, and others who are ready to follow almost anything new, will certainly be lured away from the truth of the Gospel.

Their great hobby at present is to make much of the graces and virtues of pure Christianity, and not a few of its followers for piety, honesty, integrity of character, and cheerfulness, would put to shame many who profess to be saved by the blood of Christ. This mask, as in Christian Science, is adopted to escape personal responsibility to God, and a need of repentance. Like them, they reject absolutely the blood as atoning for sin. As a climax to the doctrines of the Gnostics, Arians, Pantheists, Socinians, Unitarians, Russellites, Christian Scientists, New Thought, New Theology, Universalists, and others who reject the atoning blood, or the divinity of Jesus, comes this "Society of the Star of the East," deifying

the human, and teaching men that they are divine.

Expressions like the following are used in their writings: "We say that the best is divine, but divinity is humanity, and the message that the world teacher will bring is that humanity is divinity and that we need not seek so very far to find God." Is not that a fulfillment of 2 Thess. 2:4, "who opposeth and exalteth himself above all that is called God"?

Let all of God's children be watchful, be not deceived by pretensions to holiness; believe not in anyone's purity or piety unless it is founded upon the blood: in anything new, look for the red cord of Scripture; if there is none, reject the doctrine as from the wicked one who is preparing the path for the coming one, anti-christ.

Although the followers of the new cult are calling their expected one "the World Teacher," "Savior," "the Lord," "the Coming One," "Elder Brother," "Lord of Compassion," "Supreme Teacher," and other such names belonging to Jesus, they are not of Him, for they despise Jesus' words to Nicodemus—"Except a man be born again he cannot see [or enter into] the kingdom of God."

A Great Discovery

Written by EARL E. CURTIS

"Without holiness no man can see the Lord."

IT is absolutely impossible for any man to get through the gates of pearl whose heart is not holy, perfect, even as Christ is holy, for it is written, "There shall in no wise enter into it any thing that defleth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27).

Regenerated people can no more get to heaven having willfully rejected the second work of grace, than sinners who have rejected the first work of grace. God's primary reason for regenerating us is that He may sanctify us, and He sanctifies us that He may glorify us. Regeneration is a means to an end, that is, we are regenerated in order that we may be sanctified, and we are sanctified wholly in order that we may be glorified.

Sin is of a two-fold character, actual and original. Thus man has a two-fold need, and, thank God, He has made provision to meet this two-fold need of man through two works of grace, namely, regeneration, and entire sanctification.

Original, or inherent sin, is not something to be pardoned, for we are not to blame for having it; it never produces guilt or condemnation unless it is willfully assented to, or its remedy willfully refused. Regeneration saves from the guilt and condemnation of sin. When we are converted we receive our title to heaven; when sanctified wholly we receive our fitness for heaven. It is only those who are clearly justified who are fit candidates for the second blessing. A clearly justified person can look up into the face of God without the least twinge of guilt or condemnation and ask in confidence (1 John 3:21-22; 1 John 5:14-15) to be sanctified wholly.

Many professing justification have willfully assented to carnality, or rejected its remedy, until they are in a state of condemnation before God, or, in other words, they are backsliders, and can never successfully seek the blessing of a clean heart until they are fully restored from their backslidings.

The sins we commit are the external manifestations of that internal disease called carnality, birth sin or inherited sin. When a person is regenerated every willful transgression is forgiven, all the stains they have

caused upon the heart, and all acquired carnality is cleansed away, divine life is imparted unto the soul, and that person is restored to a state of innocency. His capacity for sin is no greater than it was when he lay an innocent babe in the mother's arms. The longer people stay in the service of the devil the greater their capacity for sin and the harder it is for them to break away. The longer we stay in the service of Christ the greater our capacity for good and the harder it is for us to break away from Him.

People should be taught that acquired depravity is taken away by the first work of grace, that the tree of sin with all its branches, birds nests, feathers; etc., is cut off at the very tap root at conversion; that the work of grace called sanctification destroys the root, and fills with the Holy Ghost.

In Deut. 6:23 we read: "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." This Scripture proves, without the least shadow of a doubt, that God's specific purpose in regenerating us, bringing us out of the world, is that He may sanctify us wholly and bring us into our full inheritance of grace, of which the Canaan land or life was a type.

Then, in 2 Pet. 2:21, the Greek reads: "It were better for us not to have known the way of justification, than after we have known it, to turn from the commandment to be holy." My brother, sister, are you opposing the doctrine of holiness? Listen, read carefully! The Bible says it were better if you had never been converted, than after that to fight, reject, or turn from the commandment to be holy, as His ancient people spent forty days doubting Him and finally turned from Kadesh-Barnea, and their carcasses fell in the wilderness at the rate of forty every day for forty years.

"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. Again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, today if ye will hear His voice, harden not your hearts" (Heb. 4:1, 7). One cannot be a trinitarian and fight holiness! The official title

given to Jesus was Savior, for He saves the people from their sins. The official title given the Spirit was Holy, for His office work is to make people holy. "Holiness, without which no man shall see the Lord."

Love Covereth

Written by S. L. FLOWERS

"Hatred stirreth up strifes; but love covereth all sins" (Pro. 10:12).

LOVE covereth. How true this is. How careful we are to keep the faults of those dear to us from the world. It is bad enough that it is known in the family circle, and it must not get out, or the loved one will become discouraged and probably resort to self-destruction to hide the shame. We love them, and therefore we seek to "cover their sins."

Oh, that we had such love for everyone! How different, though, when the sin is committed by one who is not our own. There is but one explanation—we lack the love that "covers." How people will take up a report and fan it till it has reached such proportions that the guilty party flees from the community in utter despair of ever making good.

Some one makes a crooked step and in a short time it is known from coast to coast. The original is augmented till it brands the guilty party as a black sheep, and, as a rule, the result is a man discouraged and a soul damned. Oh, that we had an insight into the love of God, and His tenderness toward the sinner.

Of course, there are some acts that look worse than others, and that should be so thoroughly discouraged that the committal of them would in a sense mark the guilty so that others might fear and the thing be checked, but are we not in danger of running the guilty to judgment before God's time? Let us take care here, as it is very dangerous ground.

When someone tells another's faults to other than the offender himself, it is a sure sign of a lack of the love that "covereth." We are told in the Word to "love our neighbor as ourselves," and, if this command were carried out, there would be no backbiting, as not very many of us are telling abroad our own sins. We are willing to go to the parties we have wronged, when it is necessary, and to the Lord, but this is as far as we wish it to go. This is because we love ourselves and do not care to have our names besmirched by the newsmongers. Do we act as discreetly with our neighbor's name? If we are living up to the Gospel we are equally as careful. Remember that "love covereth."

Let us be careful what we say, and how we say what we do say, and we will not be found guilty at the bar of God.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours is to have invested in bad securities. There are no substitutes for plain, every day goodness.—*Mattie D. Babcock.*

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

Only a Bird

Only a bird — and a vagrant boy
Fits a pebble with boyish skill
Bruised and bleeding and silent lies
Into the folds of a supple sling.

"Watch me hit him. I can, an' I will."

Whirr! — and a silence, chill and sad,
Falls like a pall on the vibrant air

From a birchen tree, whence a shower of song
Has fallen in ripples everywhere.

Only a bird — and the tiny throat

With quaver and trill and whistle of flute
Bruised and bleeding and silent lies
There at his feet. Its chords are mute.

And the boy with a loud and boisterous laugh,
Proud of his prowess and brutal skill,

Throws it aside with a careless toss —
"Only a bird! — it was made to kill."

Only a bird! — yet far away

Little ones clamor and cry for food
Clamor and cry, and the chill of night
Settles over the orphan brood.

Weaker and fainter the moanings call

For a brooding breast that shall never come;
Morning breaks o'er a lonely nest,
Songless and lifeless, mute and dumb!

—Mary Morrison.

Jimmie: A Sketch From Life

"An can't you enter, Ned, truly?"

"I don't see how I can possibly, Jimmie; for it costs so much to hire a wheel, and we haven't any spare cash, you know."

Jimmie drew himself closer into his big brother's arms and sat, quite silent, looking out through the small, dingy window into the cheerless street. Suddenly he sat upright, with a jerk that sent a twinge of pain through his twisted back and began to pound Ned's shoulder vigorously in his excitement.

"Yes, you can, you can," he almost shouted; "you can take the crutch money, and it don't make no odds about me. We'll get some more; and, anyway, one of the old ones is good yet. Say you will, Ned! Say you will, please!"

Ned's face had grown a dusky red under its freckles, and his eyes were shining. Since mother died he had given up everything for Jimmie. Poor Jim, with the back that was bad o' nights! He had scarcely dared to let himself think of the public school bicycle race announced in black letters from every tree and fence as to take place next week. He had practiced whenever he could borrow a wheel, and the fellows were good-natured enough to lend theirs frequently.

Strong and light of build, he was a fine rider, and many of the others openly regretted that he could not enter for the race, while one or two were meanly glad.

To be sixteen, a boy full of life and spirits, and yet to have such deprivations to bear was hard, and tonight it had seemed doubly so. Ned wondered, as he gave Jimmie an awkward hug, if the little boy knew how many times he had put away the tempting thought of the money saved, penny by penny, to buy the new crutches. The old ones were short and broken besides, and poor little Jim had limped patiently for many months. Ned really did not know what to do, and was having a hard fight when Jim broke the silence.

"Why don't you say yes, Ned? I want you to; and then, when you get the prize, you can buy them easy and have a lot left over."

"Jimmie, you're a brick, and I just will try. My! but won't it be fun? I'll get that wheel that's for rent at Murray's, and if I don't z-i-p along! You won't be able to see me for the dust."

For days after that Ned was in a fever of excitement. When it came to be bedtime every night Jimmie settled himself comfortably at the foot of the bed, and Ned was rubbed. The weak, little hands seemed tireless as they pinched and pounded at the muscles of arms and legs.

"I'm the trainer," Jim declared, "and my man's got to win."

He was the housekeeper besides, and at the end of the first day he gave Ned back the most of the money which was usually spent for food.

"We'll just have bread and milk this whole week, Ned. That's the way fellers train. I guess I know. And then you'll have more money for the wheel."

"But that makes you train, too, Jimmie, and that ain't fair."

"Tis fair, so! Milk's good for cripples same as strong fellers like you."

The night before the race poor little Jimmie was restless, and Ned was up nearly all night. The rubbing and the fasting, the constant strain of excitement had made inroads on Jim's small supply of strength. As the two sat at breakfast, heavy-eyed, pale-faced, and very tired, they looked at each other half despairingly.

"It's no use, Jim. I can't go. I feel rocky, and you aren't fit to be left."

Then Jim burst into tears. All the weariness and nervousness came out in the torrent of sobs that shook his frail body. Ned was frightened.

"Jimmie, don't cry, now don't! I'll race, and I'll win, too. Cheer up now, Jimmie! Don't be such a kid! I'll take you down myself, and you can sit in the stand and yell when I go by."

"Ye-es, I will," choked Jimmie, consoled. "I'll yell for all I'm worth."

Holiness Not All Sweetness

Sometimes when holy men are urged to do things of a doubtful character they are found very stubborn for the right. This quality of character is likely to make the person who wants them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The fact in every such case is that holiness is not entirely sweetness. There are other elements in it or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it, vigorous opposition to sin and to all questionable things in it. The flabby or soft character which never differs from any one is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.—*Wesleyan Methodist.*

Two hours later the ladies in the grand stand noticed a childish figure with a pale, eager face bending over the railing; and as the half-clad contestants whirled into place below, Jim leaned far out and waved his hand frantically. It was time for the start. All was silence; then a ringing note, and they were off. The yellow colors on Ned's arm flashed in the sun as he sped past; the rented wheel kept pace with the others. Around once more, and Jim's fact was white. Ned was falling behind. Two, three had passed him, and the others were gaining steadily. A cheer went up for the blue, for the red. Then the little trainer gathered himself together and in shrill treble called, "Yeller, yell! Rah, rah! Go it, Ned!"

Ned glanced up. His face was set, and by a glance he lost ground. But his courage was renewed, and he struggled on. Jim turned in desperation to the crowd behind.

"Please, won't you yell for Ned?" he half shrieked. "Yell for my Ned, the one with yellow, yellow, yellow! Rah, rah, rah!" He pounded with his crutch, he clapped his hands, he screamed, and the crowd caught his enthusiasm. One good-natured young man started it, and little by little the whole stand appreciated the situation, and in a moment was on its feet giving deafening shouts for the "Yellow, yellow!" interspersed with "Brace up, Ned! Go it, Ned! Rah, rah, rah!"

It came to Ned in a dream as he whirled past. He heard his name, he heard the cheer. Perhaps he was winning. He did not dare look. Once more around. He bent over the bar, and his muscles turned to steel. He passed the rod

with a sudden spurt, and the blue was just ahead. He is gaining; his handle-bar reaches the other's saddle, passes it, and with a desperate, awkward, unscientific plunge the rented wheel has cleared the line, and Ned has tumbled off in a dead faint.

The hurrahs were sounding in the air, and the little trainer was sobbing with his head on the shoulder of the good-natured young man, who wasn't ashamed of the tears in his own eyes. It was this new friend who took both boys home, the exhausted victor and little Jim, still trembling and sobbing for joy.

But this is not quite all. Because it is a true story, I must tell you the rest. The prize money bought the crutches; and now, if you will go some day to Ned's house, the good housekeeper will let you in. Jim himself will show you Ned's fine new wheel, which the little brother polishes and oils daily; and you will be told that it came from the great factory where Ned and the good-natured young man are both, at work. Jimmie is sure that the factory belongs to Ned, and the young man only smiles.—Mrs. Grace Duffield Goodwin, in *Central Christian Advocate.*

Teaching Reverence

To develop reverence in the Sabbath school pupil is to develop the capacity for religious impressions. Reverence is a growth, a development. Imitation is an important factor. Reverence is "caught rather than taught." Reluctant pupils, seeing the school generally taking part in the service of worship, will not feel comfortable in their positions as exceptions under the pressure of that undefined influence called "sympathy of numbers." The example of officers and teachers in a Sabbath school must exercise a controlling influence for good or evil. Parents and teachers should be more particular about what they do and are than about what they teach.—*Exchange.*

"Ohm, Sweet Ohm"

Scotland has a story of a German traveler who arrived at a London hotel, not long ago, and immediately sought out the manager.

"From Potsdam I vos come," he announced.

"A fine place," remarked the manager.

"Dere vos a petter."

"Vos Berlin?"

"Nein; Ohm."

"Ohm? In—er—Germany, of course?"

"Nein; in this country—in Britain. I vos come from Potsdam to see 'Ohm.' I vos at der concert in Potsdam, and I hear der great English soprano sing dat 'Der is no place like Ohm,' and all der British people in der concert cry like der leetle babies. Dot must be der vunderful blace Ohm, to make der British cry. I tink to myself, I vill go and see dis blace Ohm vot der vos no blac lik. Now, vich is der vay to Ohm?—*Pall Mall Gazette.*

A Mother's Light

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm which threatened to destroy them. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window.

"It won't do any good, mother," the son called after.

But the mother went up, put the light in the window, knelt beside it and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge.

"Steer for that," the father said.

Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway, with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy. "It is time I as steering by mother's light."

And ere he slept he surrendered himself to God and asked Him to guide him over life's

rough sea. Months went by, and disease smote him. "He can't live long," was the verdict of the doctor, and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by mother's light."—Selected.

A Paraphrase

"There's so much good in the worst of us, And so much bad in the best of us," That it best becomes the best of us To praise the best in the worst of us, And ill becomes the worst of us To mock at the faults in the best of us. Then let the best and the worst of us Extol the good in the both of us, And hide the fault in the lot of us. —By George B. Class, LL.M., in Exchange.

The Minister's Little Daughter

The minister's name was Jarius, and the church of which he was a minister or ruler was called a synagogue. He had but one little daughter, and she was very, very dear to him. We do not know her name, but let us call her Rachel, as that is a name the Jewish people loved. We do know, however, that she was twelve years old when a wonderful thing happened to her.

She became very sick one day, and oh, how distressed her mother and father were! It almost broke their hearts to see her suffer, and though they did everything in the world for her, yet nothing seemed to help her. Indeed, she grew worse day by day.

What a sad household it was! with no merry little girl running about helping her mother, and father, or playing with her pets. How they all missed her!

Finally there came a day when those who loved her so dearly realized that they could do nothing more for her; that she was dying, going away from them all into another home in heaven. Then her father cried in his great distress:

"Oh, if Jesus Christ were only here, He could cure her, I am sure! Don't you remember," he went on, "how He cured that poor insane man one day here in our synagogue?"

"Yes," said his friends, "and there was the man who was paralyzed, too. He cured him that day when He was teaching in Peter's house."

"He has only gone across the lake," said another. "Perhaps He will come back today."

A thrill of hope came into the father's heart. Perhaps there was a chance even yet! Eagerly he and his friends hurried out into the street to watch for the coming of the Lord. Others were there waiting for Him, too. Some because they were curious, perhaps, to see the wonderful Master so many people were talking about; some, because they loved Him, and loved to see Him, and to hear Him talk about His magic kingdom; others were there because they or their dear ones were ill and longed to be healed by the great Physician.

Presently there came a cry:

"See! He comes! The Master comes!" Yes, there He was with His disciples coming up from the shore. Eagerly Jarius pressed forward to meet Him, and in his great distress knelt down at His feet, crying.

"Master, my little daughter is very ill. She is dying! Only come and put your hand upon her, and she will live!"

How sorry Jesus was for the heart-broken father! He took his hand and raised him up, and started at once to his home. There was such a great crowd all about them that they were compelled to go very slowly. Presently Jesus turned and said:

"Who touched me?"

"Why, Master," said Peter, "there is such a crowd around us that people are touching you on every side."

But again Jesus asked:

"Who touched me?"

He knew that some one in all that multitude had touched His garment purposely with a prayer for healing! As He waited, a woman came forward out of the crowd and fell at his feet, confessing that she had touched the hem of His long cloak. Then she told Him her story. She had been sick for a long, long time, suffering a great deal. She had gone to many doctors and had paid them all the money she had to cure her, but not only had they not helped her, she had grown worse and worse,

and now she was not only sick, but very poor as well. She had heard how Jesus helped those who came to Him, and she believed that if she could only get near enough to touch the hem of His garment she, too, would be healed.

So, weak and miserable, she had crowded nearer and nearer. Would He heal her, or would He turn away and leave her to her misery?

Jesus looked down upon her in deep pity. He knew all she had suffered. And then she heard His loving, gracious, wonderful voice:

"Daughter, be of good comfort, thy faith hath made thee whole." And she was cured from that hour!

All this time poor Jarius had been waiting in the greatest anxiety. Would the Master be too late to save his child? Just then some messengers from his home met him and said: "Do not trouble the Master to come now—your little daughter is dead." Alas, it was indeed too late!

But at once Jesus said; "Don't be afraid, only believe, and she shall be made whole." What strange words! what could He mean? As they neared the minister's house, they found a great company of people all about it, crying and making a great noise. That was one of their queer ways when people died. Indeed, people were hired for just that purpose! What do you think Jesus did the

The holiness preacher will come into your church if you will let him, but he will preach holiness. He would no sooner go away without helping those who were ready get the "Second Blessing" than he would refuse help to a drowning woman or to a child in a burning building.

The holiness preacher doesn't divide the church; his preaching makes the goats bleat, but everybody can see that they are in the wrong fold.

The holiness preacher has something better to offer than "the death of baby sister" and "meet mother in heaven"; his stock of funny jokes is also low; but he has the Word of God charged with the dynamite of the Holy Ghost.

The holiness preacher is God's high-salaried drummer—and he is the sample goods, too. He is humble—like Jesus; he is gentle—like Jesus; he is loving—like Jesus; he is pure—like Jesus; he wants to help everybody—like Jesus; he has the dignity of God's son—like Jesus; and he preaches holiness—like Jesus.

very first thing? He turned all those people right out of the house, saying:

"The little maid is not dead, she is asleep."

Then He took three of His friends and went with the mother and father into the room where the child lay. Bending over her, He took her by the hand, and said:

"Arise, little daughter."

Instantly the color came back to her white face, her eyes opened, and she rose up, alive and well! Her father and mother were so full of joy and amazement they could not move. I wish we could have seen the loving, happy look in Jesus' face as He led the little girl to her mother, and said:

"Give her something to eat, she is hungry."

—Exchange.

The Small and the Great

By Doctor Macrae.

One night a man took a little taper out of a drawer, and, lighting it, began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to a harbor, and some ships far out on the stormy sea may be looking out for our light even now."

"Alas, no ship could ever see my light," said the little taper, "it is so small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the taper, and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse; and these were now shining brightly over the sea, so that the ships far out knew by them where they were, and were guided safely into the harbor.—Exchange.

Dottie and the Princess

"Dottie, will you go to the store for me?"

"Yes, mamma, just as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went around doing good and helping every one she saw in trouble."

"Dottie," said mamma again presently, "you didn't bring me those chips, and it is almost time to start dinner."

"I will, mamma, by and by; but how I should love to be a princess like this one, and be able to help make every one around me happy!"

Mamma finished peeling her pan of potatoes and brought the basket of chips herself, while Dottie scarcely looked up from her book.

"Oh, Dottie, please tie 'is 'tring on my wagon; the old one 'bwokened." This was Baby Bertie.

Dottie threw down her book impatiently. "You are a little nuisance!" she exclaimed, as she grabbed the string from her brother's hand so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved pears just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have a good time all by herself?"

"No—no, mamma, I guess not," said Dottie very slowly.

"Well," continued mamma, "if you really want to be like her, you can't begin a minute too soon."—Our Little Ones.

The Vision Glorious

There was once a French vessel that was four years away from home. As the ship came near the shores of France, the sailors were almost unfit for service on account of their joy. As the shores grew plainer, they cried over and over, "Beautiful France! Beautiful France!" and as they drew near to the wharf and saw their wives and mothers and children waiting for them, they were so helpless in their joy and excitement that the captain had to get others to aid in docking the ship. This is one reason, doubtless, why God has hidden from us the sight of our beloved ones standing on the shore of the beautiful land to which we are going; the vision would unfit us for our duty.—Home Herald.

Why He Yielded

The following testimony was given by a convert at a meeting: "Last night, when I was about to retire, my little three-year-old girl, who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said, thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses, she would not sleep until I arose, and, kneeling by her side, repeated after her, 'Now I lay me down to sleep.' Then she went back to her bed, and in a few moments was in the land of dreams. I didn't sleep that night. God had spoken to me through my baby girl, and I felt that if I died before I waked, my soul would be lost. All this day I have been miserable, but tonight I have found peace. I expect to pray that little prayer with my child tonight, knowing that, living or dying, I am the Lord's."—The Epworth Herald.

THE WORK AND THE WORKERS

Announcements

HOLINESS ANNIVERSARY—Twenty-fourth annual Holiness Anniversary, in Bethel Evangelical church, Perkasia, Pa., Rev. C. N. Wolfe, pastor, to be held November 6th to 15th, inclusive. Services every evening at 7:30. Thursday, November 12th, all-day meeting. Saturday afternoon, November 14th, 3:00 p. m., Bible reading. Evangelist Will Huff, from Sioux City, Iowa, has been engaged, and will have charge. Other workers will be present. Rev. Huff is well known among the holiness people. You will want to hear him. Everybody is welcome. Come, bring your friends! Pray for them and for the meeting. On Wednesday, November 4th, there will be a season of prayer from 2 to 5 p. m., in charge of Rev. J. S. Wentz, of Telford, Pa. Address all communications to Mrs. LAURA F. ROSENBERGER, Secretary, Perkasia, Pa.

ANNOUNCEMENT—Rev. P. A. Rudolph, of Keyesport, Ill., was granted evangelistic license at the Missouri Assembly, and is now open to receive calls. Brother Rudolph is on fire for God, and we are sure no one will regret calling him in a meeting. —Mrs. ERNA PATTERSON, Missouri District Secretary, Malden, Mo.

ANNOUNCEMENT—I have been informed lately that a number of letters addressed to me in my travels this past summer have been returned to the writers by postmasters. Let all who desire to write me, please address me at my home address; or, for quick replies you may address me at Newberg, Ore., care Dr. E. P. Dixon, from November 13th to January 1st, as I am to be in the Northwest District at this time. Yours in Him, J. B. McBRIDE, R. F. D. No. 1, Box 225, Pasadena, Cal.

EVANGELISTIC NOTICE—I can take a few more camp or tent meetings for next summer. As I am to go East, I would prefer (to save expenses) to have these meetings between western Kansas and eastern Pennsylvania. Will go as a singer or preacher. Address, C. A. IMHOFF, 215 East Fourth Avenue, Hutchinson, Kas.

NOTICE—To members of Hamlin District: All preachers and workers who contemplate attending the Hamlin District Assembly are hereby notified to send their names to Rev. I. M. Ellis, Hamlin, Texas, that arrangements may be made for their entertainment.—B. M. KILGORE, Dist. Supt.

REQUEST FOR PRAYER—Our beloved pastor, Rev. George A. Nicholson, is stricken down with typhoid fever. We request the prayers of the saints for him and his dear wife. He labored so faithfully here. Loved by all, a fearless man of God, the world needs such men. May the Lord restore him to his former health! is our prayer.—T. VAN WELDEN, Mariton, Okla., Oct. 20, 1914.

IMPORTANT NOTICE—To the voters in the State of Washington: On November 3d, we have opportunity to vote the state of Washington "dry." There will be many Initiative and Referendum measures appear on the ballot, with nothing to designate them but the number by which they are known. The Prohibition measure is known as Initiative Measure No. 3 (three), and we must vote for its adoption. Some of the other measures are good, but some are bad. The liquor folks are making all sorts of trades and creating all kinds of confusion in order to defeat "No. 3." Each measure will be adopted or defeated by the majority of the votes on it. In order that we do not defeat the one purpose we are aiming for, we must vote on this measure and be careful not to be confused in the numbers. To be safe, we will do well to vote for the adoption of measure "No. 3," which will probably be the first of these measures on the ballot, and then vote against all other numbers

right down the line, unless you thoroughly understand what each number stands for. Whether first or elsewhere on the ballot, remember the safe way to vote for Prohibition is to put an "X" in the square following the words: "For Initiative Measure No. 3"; then on all other measures put an "X" in square following the words: "Against Initiative Measure No. 3." By so doing our vote will count for Prohibition, as we will be sure of the one number that is of greatest interest to every citizen, above all others.—D. L. WALLACE.

EVANGELISTIC—The early winter engagements of Evangelist Guy L. Wilson are as follows: October 18th to November 4th, Dorchester, Mass.; November 8th to 29th, Youngstown, Ohio; December 1st to 14th, Canton, Ohio; December 15th to January 7th, Rushville, N. Y.; January 10th to 25th, Mooers, N. Y.

NOTICE—Let all those who expect to be in attendance at the Hamlin District Assembly, Hamlin, Texas, November 11th to 15th, send their names at once to Central Nazarene University, Hamlin, Texas, in order that we may arrange for entertainment. We have applied for reduced rates on the round-trip plan, and will announce the result in the next HERALD of HOLINESS.—J. E. L. MOORE, Chairman.

MARRIED—Nevins-Deem. On March 8th, at the home of the bride, University Park, Pasadena, Cal., David W. Nevins and Ellen Deem were united in marriage, Rev. R. Pierce officiating. Brother Nevins will be known as one of the old-time workers in the holiness ranks, and Mrs. Nevins was one of the charter members of the Nazarene church at Boise, Idaho, the first church organized in that

GENERAL MISSIONARY BOARD

The General Missionary Board met in its regular annual session at Headquarters, in Kansas City, Mo., Thursday, October 22d.

There were present:

Doctor Bresee and Doctor Reynolds, General Superintendents.

C. A. McConnell, President.

C. B. Jernigan, Vice-President.

Elmer G. Anderson, Treasurer.

Herbert Hunt, Recording Secretary.

And the following other members: R. B. Mitchum, L. F. Gay, Mrs. Lucy P. Knott, J. B. Chapman, L. E. Burger, Mrs. Filmore Tanner.

Missionaries present: Mrs. E. G. Eaton, from Hope School, Calcutta, India; Miss Cora G. Snider, Fukuchiyama, Japan.

Visitors present from abroad: Mrs. Bresee, Mrs. E. G. Anderson, J. F. Sanders, and Sheeshu Balla, child widow from India.

Two missionary candidates presented themselves in person to the Board: Miss Cove and Miss Cole.

The Board carefully considered many matters, and had a delightful, though strenuous, session. A more extended report will be given in a following issue of this paper and THE OTHER SHEEP.

section of the country. The home was tastefully decorated, and a large number of invited guests were present, who brought with them tokens of their esteem for the happy couple.

District News

ARKANSAS

Since the Assembly I have been busy. Have moved, and am now in meeting at Rowell, Ark., with W. B. Harper, a Methodist preacher. He has a circuit of six churches. The one I am holding the meeting in has sixty members, with not a single one who will pray in public. The Lord is helping us, and we are doing our best to stir them up. Conviction is getting on good. Some seem to be excited, some amazed, but the Holy Spirit is sending the truth home to hearts, and we are looking for an old-time landslide of glory. My address is 3208 West Eleventh Street, Little Rock, Ark.

B. H. HAYNIE, Dist. Supt.

KENTUCKY DISTRICT ASSEMBLY

The Kentucky District Assembly convened at Creelsboro, Ky., October 7th to 11th. Dr. E. F. Walker was unable to be present. We were made to love Rev. W. O. Wilson, who acted in Brother

LEWIS AND MATTHEWS IN BROOKLYN

BROOKLYN, N. Y., Oct. 26, 1914.

HERALD OF HOLINESS:

Utica Avenue Church is about to begin a revival campaign with Lewis and Matthews, western evangelists. Date, November 3d to 15th. Opens with all-day meeting—services 10, 2:30, and 7:30. The singing of these evangelists will be a special attraction. Let there be a general rally.

D. RAND PIERCE, Pastor.

Walker's stand, because of the admirable way in which he took hold of matters in the business and evangelistic meetings. Rev. Wilson did most of the preaching, and the Lord honored, and seekers were at the altar every service after the first, and some prayed through to glorious victory. Rev. J. G. Nickerson, Rev. W. W. Hanks, and Rev. E. E. Robinson preached during the Assembly.

The glory was on each devotional service, and continued through the business sessions.

Creelsboro is fifty miles from a railroad, and the water was too low for the boats to run on the river. The delegates came across country in wagons and buggies. The church was not large enough to entertain the crowds at the night services. The church windows were taken out, and the people crowded around the outside. The roads were rough, but the pastor, Rev. L. T. Wells, had everything arranged for the comfort of the Assembly, and the people entertained the delegates royally. The testimony of the Assembly was that they were delighted to travel rough roads to enjoy such a spiritual feast and Kentucky hospitality.

The missionary anniversary, in charge of W. W. Hanks, who has been on the field in Africa, and the anniversary for Publishing Interests, in charge of Rev. W. C. Wilson and Rev. Will H. Nerry, were honored by the Lord, and we are confident will bring results in the future.

All the churches on the District were cared for with the exception of one to be supplied.

Rev. Will H. Nerry, Rev. J. G. Nickerson, Mrs. L. B. Nerry, and Mrs. J. G. Nickerson were elected delegates to the General Assembly.

Rev. W. W. Hanks, of Ashland, Ky., was elected District Superintendent, and Mrs. S. B. Hanks was elected District Deaconess.

The place of meeting for the next Assembly was not designated.

REPORTER.

DALLAS

The Assembly will soon be here. The good people of Peniel are busy making arrangements to care for the large number of delegates and visitors who are expected to be in attendance.

We have had great times of refreshing from the presence of the Lord in all of our Assemblies, but we reasonably expect this to be the greatest we have ever had. There are some special features in the arrangement for this meeting that make it inviting to the lovers of holiness in this part of the country.

First, we are to have a great evangelistic service

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We are to have with us a man who has endeared himself to more of the holiness people of the Southwest than most any other pioneer worker we could name; a man who has sacrificed and labored as but few men have done to keep this grand work going. The name of C. A. McConnell has become a household word throughout this part of the country. We are glad to tell you that Brother McConnell is to be with us in this Assembly.

Then we are to have Gen. Supt. H. F. Reynolds to preside. All who have ever had the pleasure of being under the godly counsel of this sweet-spirited man, know what a blessing it is to have him direct the business of an Assembly. Come for the first service, and stay till the last.

P. L. PIERCE, *Dist. Supt.*

SOUTHEASTERN

Our Assembly year is nearly closed. Our statistics will not show much gain, though we have gained much. Our people have more abundant life, and we are closer to God, and have a courage and zeal that will yet bring to us great success. We are receiving some preachers who will push our work as never before on this District.

W. R. HANSON, *Dist. Supt.*

NEW ENGLAND

Since closing our last tent meeting, which was held in Milo, Maine, where the Lord blessed and gave us victory with several seekers, we have visited several of the churches on the District and find the pastors and people looking forward to greater things in the Lord.

Many of them are all ready engaged in revival meetings. Rev. C. P. Lanpher, of Fitchburg, is being assisted by Evangelist St. Clair, and Brother Beebe, of Lynn, by Evangelist W. E. Shepard, both of California. Rev. R. J. Dixon, of Hartford, Conn., is laboring with the Beverly church, C. J. Washburn, pastor.

Sister Curry has been engaged for Cliftondale, Mass., and Brother St. Clair for Portland, Maine.

Others are arranging for special meetings, and we are looking for the best year the District has yet seen.

The Deaconess and Preachers' meeting, held in Fitchburg, Mass., October 7th, was a season of great blessing to all who attended. Two excellent papers were read by Brother Tom Brown and Brother W. G. Schurman. We were glad to have with us Rev. D. Rand Pierce and Sister Pierce, former pastors of the Fitchburg church.

Our heart was blessed and we were encouraged in this great work by this association with these godly men and women of our District.

We were also glad to greet again Rev. Martha Curry, who has returned to her home at Lynn, Mass. Sister Curry is making her slate for the winter, and we hope her evangelistic services may be secured on the New England District. She is a faithful worker, and gets people to God rather than to herself, so that they remain when the evangelist is gone. The Lord has used Sister Curry in the building up of our churches, and we expect will continue to do so.

Let us all pray for and expect the greatest results ever known on the District. Why not?

N. H. WASHBURN, *Dist. Supt.*

TO THE NEW ENGLAND DISTRICT

Have you noticed the slogan in the press? "Buy a bale of cotton, and help save the South, who have so much on their hands because they cannot send it to Europe as is usually done on account of the war." Also the cry through the New England press, urging our people to buy a barrel of apples to help the New England farmer, as his large crop (the largest in years) is on his hands, because Europe is not calling for them. This is a wise plan. But, can't we be as wise as the world? We are writing and urgently requesting every Sunday school in the New England District to buy one bushel of potatoes for our P. C. I. at North Scituate, R. I. They are very cheap just now, and 75 cents will buy a bushel of the best potatoes. Will every pastor, Sunday school superintendent, or member of the Sunday school reading this bring it to the attention of your local school next Sunday, and get a vote passed to do this? We have about fifty Sunday schools, and fifty bushels of potatoes would help the school tremendously, and the Sunday school of the smallest church on the District

IDAHO HOLINESS SCHOOL

"THE ONLY HOLINESS ACADEMY IN THE GREAT NORTHWEST"

The Idaho Holiness School has successfully begun its second school year, with about fifty students enrolled to date.

A number of families have moved here this fall for the special advantages of the school, while others have expressed their intentions of doing so soon.

The school, being new, is particularly fortunate in having secured an extra strong faculty, each teacher having received special preparation for his respective department of instruction.

The school is no less fortunate in having as loyal and energetic a student body as it has been the writer's pleasure to know; the excellence of its personnel is above the average.

The school has quickly settled down to diligent school business, and all are pleased to see the results already being realized.

We are glad also to note that the spiritual advancement has kept pace with scholastic accomplishments. Recently at one of our daily assembly services, the revival spirit became preeminent; so much so that the regular classes of the morning gave way to the prevailing spirit and definite salvation work was done.

Yesterday (Sunday) was an unusual day at the Nazarene chapel. District Superintendent Hays preached ably at both morning and evening services, with the result that the people were greatly blessed, and eight souls testified during the day to new and definite experiences.

The people of Nampa are realizing the glorious truth of God's promises, conditioned upon the bringing in of their "tithes and offerings," by witnessing a continually growing Sunday school, church, and holiness school in their midst.

LOWELL H. COATE, *Prin.*

Nampa, Idaho.

could buy one bushel without an effort. Do it now, please. Don't wait. Reader, your pastor will have received a postal ere you read this, asking him to present it to the Sunday school. If he has not done it, will you kindly remind him of it? Send all amounts to W. G. SCHURMAN, 41 Middlesex Street, Haverhill, Mass.

SAN FRANCISCO

Rev. J. M. Spencer has resigned the pastorate at Santa Rosa and returned to his ranch at Oakdale. Rev. S. B. Rhoads will supply for a time.

George J. Franklin, pastor at Berkeley, with his parents, has moved into a fine, modern parsonage adjacent to the church. This was made possible by a gift of \$1,000 from E. F. Sherman. Then the members, and others, donated their services in constructing the building, and Mr. Al Platt furnished the electric fixtures. On the 10th of October a "house warming" and dedication service was held.

Stockton is moving on toward a new church building. Having worshipped in halls, tents, rented churches, and for several months in private houses, they now propose to arise and build. A recent revival, in which the pastor, C. O. Bancroft, was assisted by Evangelist Fred St. Clair, was a grand lift to the church.

Rev. Lulu Horton and Miss Elsie Cunningham began a revival meeting at Fresno October 25th, with the pastor, Rev. G. W. Glover.

October 16th the all-day meeting for the southern part of the District, was held at Lindsay, Rev. D. G. Reed, pastor. Miss Anna Morrow, pastor at Tulare, conducted the morning testimony service. The sermon of the morning was preached by the District Superintendent. Rev. Jess Blakeley conducted the praise service in the afternoon, and Rev. J. R. Nicholl, pastor at Visalia, preached. Rev. W. B. Holt, pastor at Waukena, preached at night. Throughout the day the services were marked by spiritual unction and power. A conference of pastors was held, at which it was deemed wise to hold a campmeeting in the south end of the District in 1915, and a committee was appointed on location. The people of Lindsay furnished a bountiful picnic dinner. The pastor at Lindsay, Brother Reed, is proving to be the right man in the right place. His many friends will rejoice that his health is restored sufficiently for him to be in the harness again.

At this time, Brother Jess Blakeley is assisting Miss Morrow, the pastor, in a meeting at Tulare.

The District Superintendent and Rev. W. B. Holt are in a meeting at Corcoran.

Rev. J. E. Gaar, of Peniel, Texas, expects to come to the Coast this winter to hold meetings on this District. Churches desiring his services should correspond with the District Superintendent.

The church at Oakland, Rev. J. W. Goodwin, pastor, has gone to the tithing system. While there were quite a number of individual tithers in the church, it had not become the system of the church. They are bound to succeed.

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

NEW ENGLAND DISTRICT PREACHERS' MEETING

The November meeting will be held with our church at West Somerville, Mass., Davis Square. The time is Wednesday, November 4th. Rev. J. C. Bearse is to bring a paper on "The Problem of Spirituality Among the Young People." This will doubtless be an interesting paper. The pastor desires all of the brethren who can to remain over night. Remember that it costs no minister, whether he lives far away or near, over the maximum assessment of \$2. The meeting is worth much more than this to every preacher. Let us rally!

C. P. LANPHER, *Sec.*

KANSAS

Our meeting at Buffalo closed sooner than was expected, as the weather became too cool for the tent to be used longer. Several were definitely blessed at the altar, and there were at least two quite remarkable victories.

We do not think that conditions are quite ripe for organization there just yet, but expect to organize in the future. The people are asking us for a preacher and we hope soon to comply with their request.

After a few days at home, I spent Sunday at Lyons, with Brother Martin, where he is in siege meeting with Brother Lang. Good prospects for victory there; some already breaking through.

On October 21st, I went to Wichita, to unite in marriage our pastor there, Rev. H. Calhoun, to Miss Minnie Prescott, of Rosalia, Kas. It was, of course, a joyful as well as blessed occasion. The work is growing and being blessed of God at Wichita to the extent that I suppose Brother Calhoun thought he must double his pastoral equipment.

Since then we have greatly enjoyed visiting our churches at Newton and McPherson, where pastors Mendell and Demoret, with their loyal bands, are as usual busy and blessed.

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Woodbine next; then on east. The Board of our now full-fledged Nazarene school — Kansas Holiness College — met October 20th, at Hutchinson, to perfect some arrangements and lay other plans for the further usefulness and success of the school. Pastor Haas is getting hold good, and God is sending salvation there.

I feel like saying: Hallelujah! Amen! the glory holds and the Blood cleanses me just now. Pray for me and our great work.

H. M. CHAMBERS, Dist. Supt.

MISSOURI ASSEMBLY

The fourth Missouri District Assembly convened with great power and victory. As the writer, with other delegates, neared the church, shouts of victory and song filled the breeze, and waves of glory filled our souls. How we were made homesick for the other world! where the songs of praise never cease, and our hearts are never made sad with the thought of separation. Glory to His precious name forever!

Our hearts were made to rejoice again at the glorious messages brought to us by our beloved General Superintendent Bresee, when truly our cups were made to run over. And surely we can say, with David: Goodness and mercy has followed us all the days of our life. Peace and blessing reigned from the announcement of the first hymn, until the last good-by, bringing power and unction all the time.

The morning talks, by Dr. Bresee, to the younger preachers, surely made each feel like Mary: That they had chosen the better part. As we listened to such masterpieces of wisdom fall on our ears, from lips of clay, with such an experience, we felt that he had been the clay in the hands of the Potter and has been made into a vessel fit for the Master's use.

Sister Erna Patterson was elected Secretary. Business was a pleasure, as such peace and harmony prevailed we hardly realized how it was done.

Rev. J. F. Upchurch was with us one evening and gave a very much appreciated discourse on rescue work, and some of the traps laid to capture our girls; also some of his experiences along the way, and a few incidents as to how easy it was to get the girls under the power of the imps of Satan. He sold all the books he had with him, and took quite a number of subscriptions to the *Berachah Bulletin*.

Our Publishing anniversary was given one afternoon, and as Dr. Bresee led us along with it from its infancy, with its marvelous growth by leaps and bounds, it made us feel like we had something to really be proud of, and that we should put forth a greater effort than ever before to help build a

fire that will burn and make a blaze so high that it will reach the sky and light the world until Jesus comes.

Rev. H. S. Hester, president of our Missouri Holiness College, stirred up our pure minds in a very interesting and intellectual way, as regards the needs and conditions of the school, and gave great hopes for the future in the extension of its borders and being able to make the need of it felt throughout the District, until its capacity will be filled to overflowing and larger quarters will be necessary. May God's richest and choicest blessing rest upon our new President, who is also our new District Superintendent.

Those who preached during the Assembly were Dr. Bresee, Brothers Hill, Linza, Geitz, and Hester.

Our hearts were made sad in the evening of the Assembly by the husband of one of our beloved sisters being run down by an engine, and only living a few hours. May God so anoint Sister Diek with the fullness of His presence that this sad bereavement be quickly healed, and her faith mount up as on wings of eagles!

Rev. Geitz and wife and Rev. Linza and wife led the singing in such a way that aroused and blessed us continually; also the duets that were sung by Rev. Geitz and wife and Rev. Linza and wife we will never forget, for God poured out His Spirit on us in a marvelous way.

The Ordination service was such a blessing that words fail to express what it meant to those who were ordained, and those who were present were greatly blessed by God's presence in our midst.

Our Catechism

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

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Truly God was there, and all knew it. Bless His precious name!

The pastor, Rev. G. O. Crow, and people at Malden, so graciously and loyally entertained the Assembly in such a way that we all feel like it was good to be there, and want to go back. Behold, how good and how pleasant it is for brethren to dwell in unity. And while our cups were filled to overflowing, another bunch of grapes from the Vale of Eschol arrived, in the form of a greeting from Dr. Reynolds, one of our General Superintendents, having just returned from a missionary tour of the world, telling us to read Isaiah 54:2-5, which truly was an inspiration to our souls.

Five new churches were organized the past year. The appointments were as follows:

District Superintendent—H. S. Hester.
District Secretary—Mrs. Erna Patterson.
Missionary Secretary-Treasurer—Miss Ruth Hopkins.

Dexter, Knoxville, and Fisk—John A. Hill.
Caruthersville—J. L. Cox.
Malden—J. E. Linza.
Coldwater, Robert's School House, Mill Springs, and King's School House—Edward Taylor.
Irondale, Piedmont, Sabuda, Gud's Hill, and Leeper—A. J. Mitchell.
Des Arc and Brunal—William Seals.
Ellington and Bunker—Fred Geitz.
Koshkonong and Birch Tree—Alex Nichols.
Redford—To be supplied.
Mt. Olivet—To be supplied.
Maplewood—G. O. Crow.
St. Louis Central—J. E. Keppel.
Riverside and Fredericktown—Thomas Mason.
Moorh and Corning—W. G. Davis.
Corridon and Reynolds—Mrs. Nellie Loness.
Gideon—W. G. Lyann.
Lancaster, Chillicothe, and Hannibal—H. M. Shirik.

The undersigned was selected to report the proceedings to the HERALD of HOLINESS. Des Arc will entertain the Assembly next year.

RUTH HOPKINS.

We believe in a religion that brightens the eye, puts cheerfulness in the countenance, tenderness and sympathy into the voice, and warmth into the hand-clasp; a religion which puts its possessor into contact with heaven, and enables him to scatter some of heaven around in this sin-cursed world.—Selected.

General Church News

MAIZE, KAS.

The Lord has been wonderfully blessing us in our work at this place. We have a band of people who are out for God and holiness, and are zealous of every good deed that may be wrought for the advancement of the cause of Christ. Our organization is small, but we are expecting a rapid growth in the near future. We have recently purchased a building and a piece of ground, which has been deeded to the Pentecostal Church of the Nazarene at this place. The building will be repaired and used as a mission, but we are asking God to give us a church building soon.—D. AVEZY HOOVER, *Pastor*.

CLIFTONDALE, MASS.

The Lord gave us a good day Sunday. The fire fell on all services. The saints wept and laughed and shouted. God gave power in the open-air meeting, and a number followed us into the church. We closed with a rousing altar service, in which a number were definitely blessed. Sister Webber's son, Philip, goes to P. C. I. today. This makes two boys and a girl and a teacher that Cliftondale has at our school.—T. M. BROWN.

**LOS ANGELES, CAL.
EMMANUEL CHURCH**

Last Sunday was another good day at the Emmanuel church. At the morning service there were about two hundred who partook of the sacrament of the Lord's supper. Sixteen were received into church membership, and there were six seekers at the altar. At the night service the assistant pastor, Proctor Knott, preached on the judgment; there was great conviction, and seven responded to the altar call.

On Thursday evening, a gentleman whose wife had joined the church on Sunday, arose and asked prayers for himself. He said he was a converted man, but since the previous Sunday night, he had been convicted for holiness. He had never heard it preached until his wife began attending our church, and he had accompanied her a few times to the services. This man is the proprietor of a grocery store, which is well stocked with tobacco. When he came to the altar and he was asked if he was willing to run his store on holiness principles, he heartily agreed to do so and said he would have a cleaning up of the tobacco. It was easy for him to believe God, and the assurance came. We are glad to report a large attendance at the Emmanuel private school. Our five teachers are kept busy, and the outlook on every line is most promising. God's blessing is upon both church and school, and our one absorbing desire is that precious souls may find Him in each.—L. P. K.

CLINTONDALE, N. Y.

Just closed a ten days' meeting with our beloved District Superintendent. There were some seekers and some were established better in their understanding of the doctrine of entire sanctification. A Methodist church, about three miles, has asked me to preach there. Arrangements have been made for me to have morning and evening services in my own church and afternoon service there. We are looking up for salvation in that church, and in our own.—EDWARD G. WILLIAMS, *Pastor*.

Canaan Melodies

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

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

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

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**To the Saints Scattered
Abroad**

There are hundreds of Pentecostal Nazarenes who are scattered in places where there is no church of our denomination. These dear ones are, no doubt, interested in the general welfare of the church, and will welcome an opportunity to push forward the work.

The coming special offering to be taken November 8th to complete the payment for the Publishing House property—which is our denominational headquarters—will be a fine opportunity for all these friends to show their interest in the work.

One dear saint, *who is eighty-four years old*, sends in her offering of *ten dollars*. Another one, who lives in a town in Montana where we have no church, sends in an offering of *twenty dollars*.

We ought to hear from a thousand Pentecostal Nazarenes who are scattered abroad where we have no congregations. Truly the Lord will bless you in making an effort to help establish this great work.

PROVIDENCE, R. I.

The two last Sundays in the People's Pentecostal Church of the Nazarene were days of great victory. On the 11th was the Home Campmeeting Sunday, and the church was filled; but, best of all, God was in His temple, and poured out of His fullness upon the people. The 18th was a glorious day of power, for the saints were greatly helped, and some prayed through and touched the hem of His garment, and were made whole. We are believing that the special meetings which begin the first of November will be seasons of refreshing from the presence of the Lord. The Sunday school also enjoyed a blessed time last Sunday. Brother Charles B. Donle gave one of his illustrated talks. His subject was "Prayer." We are always pleased to have Brother Donle at our services. Under the efficient leadership of Brother J. G. Johnson, the Sunday school is forging ahead, and before the year closes we expect to see a marked increase in every department of our beloved church.—J. A. WARD, *Pastor*.

KEENE, N. H.

God's presence and power were graciously manifested in our midst last Sabbath. The prejudice that has hindered the work here for years is being broken by the faithful and untiring efforts of our pastor, Rev. H. Rees Jones. God is honoring His word as it is so faithfully and ably proclaimed from week to week. There were over eighty in attendance last night, and three at the altar who got through to God. There was a baptismal service in the afternoon, and one of the converts of the week before was baptized. There is a good interest in the Young People's meeting, and God is blessing them.—REPORTER.

ETNA, NEB.

Meeting closed last night with victory. Twenty-five to thirty definite seekers, and mostly all finders. Some glorious cases of sanctification. Eleven young people united with the church. The people, with their beloved pastor, H. C. Williams,

are much encouraged. Brother Williams and wife are fine co-laborers, and doing a good work here. This is a very hopeful field for a good and strong church in the near future.—THEODORE AND MINNIE E. LUDWIG.

ATLANTA, NEB.

Atlanta is a small town, where the Pentecostal Church of the Nazarene was organized a little over a year ago. They began here with eight in Sunday school and now have forty or more. We arrived here since the Assembly, as overseer of the flock, and find to our delight a very spiritual little band. On the evening of the 12th, about forty of the good people of Atlanta, both of the Nazarene church and of the Methodist Episcopal, came to the parsonage, bringing provisions and money to the amount of \$18. A good time was enjoyed, getting acquainted, singing, and praying. The year is opening up fine here. Two have united with the church since the Assembly. Sunday, October 18th, was a crowning day. We preached from 1 Thes. 5:23, and four prayed through to victory, while others are still seeking both pardon and purity. The glory is on, and we are expecting great things from God.—N. D. ESSLEY, *Pastor*.

**MERIDIAN, IDAHO
FAIRVIEW CLASS**

God is honoring His Word and work at this place. On Sunday, October 11th, Brother Harry Hays, of Nampa, came into the home of the writer, where a number of the saints had gathered, and broke the bread and gave us of the cup, in memory of the death of Jesus. The room was well filled with those who were hungry for a feast at the Lord's table. We do thank God that they did not go away disappointed. We are holding our services at the Victory school house now, and God is increasing our numbers at every service. Our Sunday evening services are increasing, for which we give the glory to God. We are preaching a free and full salvation.—CHARLES M. MITCHELL, *Pastor*.

FROM EVANGELIST JOHN F. GIBSON


Brother Edwards and I closed a series of meetings with the Evangelical folks at Everett, Mass., Sunday, October 11th, and it was a heaven-sent revival, in which the Lord gave us souls at every service. Brother Hopkins, the pastor, is a man full of the Holy Ghost, and his wife is a woman full of the Holy Ghost also. Brother Dixon, of Hartford, is the evangelist at Beverly, and we are now in a battle for souls there. God is blessing, and some have found deliverance. The pastor, Rev. Charles Washburn, and wife, have won the hearts of the people, and they all love each other. God is using Brother Dixon to preach His glorious Gospel. We close here October 25th. I am expecting to go to Maine for a series of meetings, and down Cape Cod in November. Address, Andover, Mass.

TOPEKA, KAS.

I want to give you just a little report from Topeka. In the first place, we believe we were in the Divine order in coming here. We praise God for His presence, and thank the people for their ready response to the call for aggressive work. There is not a wealthy person in our membership here, but they have gone beyond our expectation in responding to the financial needs of the work, and have proved their relation to God by their every-

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day living, and zeal for the salvation of souls.

Since reaching this field a few days after the Assembly, there have been several definitely blessed in our services, and two added to the church. We gave up the little church on the east side of the city, which was being rented, and have built a new tabernacle on the west side. This building is 30 x 40 feet, and is both substantial and comfortable.

We are holding meetings at present, but the attendance is not large yet, but is growing as the people learn of our place of worship. We are not expecting to build up in a night, as did many of the western towns; for there is much to be overcome in Topeka before the Nazarenes can have a real chance. There have been many abusers of the truth for which we stand, in this city; but by the help of the Master we are determined to press the battle and lift the banner.

We have distributed a thousand bills announcing the meetings, and explaining what we are not, and what we are. I am writing short statements through the dailies here along the same line, and we believe that in time Topeka people will learn that the Pentecostal Church of the Nazarene has a right to exist.

We are delighted with the work here. We like the capital city splendidly, and desire the prayers of our people that God may make our labors in this field abound unto His glory. I praise God for full salvation, and rejoice that I have the privilege of working in His vineyard through the avenue of the Nazarene organization.—JAMES J. BALLINGER, 1324 Lincoln Street, Topeka, Kas.

WEST SOMERVILLE, MASS.

Last April we resigned our pastorate in Salem to take effect May 1st. When our District Assembly met in Providence, R. I., we did not know where we would go. We received a call from West Somerville, Mass. We found a little band of holy folks here, holding the fort. Their pastor, Rev. C. Warren Pettit, after several years of hard battle and severe testing, felt led of the Lord to take up his work elsewhere, but he left a little band of united people, that God is blessing. We have had a good time all summer. God has given us some good cases of salvation; our place of worship has been full almost every Sunday night. And then God has been blessing along financial lines as well. Oh, how He has turned over things here! The beautiful little holiness church and parsonage, valued at \$18,000, standing locked up for about two years, I believe, was about to be sold for other use, but our God interfered and opened up the way for our church to buy it again, and we did. We reopened Sunday, the 18th, and had an all-day meeting. Rev. C. J. Bearse, principal of the P. C. I., preached at 3 p. m. and 7 p. m., and God blessed. In the afternoon we told the people we wanted an offering, and they gave us \$771. In the evening we gave the people a chance to give who were not there in the afternoon, and they made

up the total to over \$1,500. We expect to begin special services, with Rev. Martha E. Curry, evangelist, October 23d to November 4th.—T. W. DELONG, Pastor.

OZARK, ARK.

Last night, as I sat in my study, reading the thirty-fourth chapter of Ezekiel, just as I came to the twenty-sixth verse, last clause, that reads, "There shall be showers of blessings," in came a host of our loyal Nazarenes and friends, with a nice, large "pounding." How fitting the Scripture and the occasion! and what a surprise; but, however, an agreeable one. God bless their dear hearts! We look for great victory this coming year.—A. B. GALK, Pastor.

MALDEN, MASS.

Well, Rev. Charles F. Weigle says he cannot be with us until Sunday, November 8th. Never mind, we will have a great meeting, Brother Weigle, when you get to us! Last Sunday was a good day. We had a rally in the Sunday school, and \$50 was given for the Publishing House. We shall raise \$50 more for this glorious and needy object. Let us all remember it on November 8th. If we can get the Publishing House going, our whole work will go. We are having some great meetings, and the end is not yet.—LEROY D. PEAVEY.

FROM EVANGELISTS ALLIE AND EMMA IRICK

We have conducted eighteen meetings since last Assembly, held at Bowie, Texas, up to the first of November. The Master has given us more than seven hundred souls in pardon, reclamation, and entire sanctification, with much abiding inspiration and helpfulness to those already over in the land. During our year of evangelistic work, we have been enabled to organize two fine Nazarene

churches, with large beginning and more hopeful future, at Birmingham, Ala., and Morrilton, Ark. These two churches give promise of a large sphere of service and victory for God and holiness along lines which our church stands and commands.

At another point, we were providentially sent in, just in time to pick up home scattered fragments, "with here and there a little," and to help these pray down a revival, and at the close of the meeting, arise and build and get on foot a work, which in the last year has grown to marvellous proportions.

At the close of not a few camps, and all our meetings in our church, we have urged that our converts, who were saved, reclaimed, or sanctified, to find them a good church home, (you know we have just that sort of home), and during these times we have witnessed many scores come into a church without fads, fancies, foolishness, formality, or anything of such nature; no lodges, leagues, or loungers. Bless God!

It has been our happy pleasure to redeem every pledge made, pay all our debts, support our church with its institutions, as would become those belonging to it, raise nearly \$500 in cash and pledges for Rest Cottage and Orphanage, at Pilot Point, and to help with our little offerings to forward the Lord's work.

The work has been easier, the Word sweeter, salvation work more prominent, our church more important, holiness more commanding, and life more solemn and sweet this year than ever before.

Our slate for 1915 is almost complete, and calls come for us far away into 1916, so you see we fully propose to keep preaching this grand central theme of the Christian system, "Holiness unto the Lord!"

RATLEFF, MISS.

Our meeting here is closed. Brother W. P. Jay did the preaching and Brother Churchill and wife conducted the singing. This is an excellent band of workers, and any one desiring a meeting would not make a mistake to call them. God gave us a good meeting. Some few prayed through in the old-time way. This is a newly organized church. I organized here July 29th, with eleven members. More will come in on the next meeting day, which will be the third Sunday in November. The church has called me for their pastor for the ensuing year. Pray that I may be a pastor indeed. Your brother in the holy war, JOHN W. DODD.

NORTH ATTLEBORO, MASS.

We are glad to report progress. Miss Alice Fenty has been elected church clerk. We are pushing the missionary interests. Mrs. Laura Black has been elected church missionary treasurer. We have adopted the envelope system, and our first offering for October amounted to over \$5. Our regular congregations are small, as our people live some distance from the church; but we are visiting and praying among the people. We held on Wednesday, October 21st, the first of our all-day meetings, which we will hold every third Wednesday of the month. Rev. J. A. Ward, of Providence, was the preacher. Brother Whitman led the praise service. The congregations and interest was good and conviction was upon the people. We are going ahead a little by little, as a church, and the victory shall be ours.—LOUIS D. KEELER, Pastor.

ONTARIO, CAL.

The continued presence of the Lord upon the services at First Pentecostal Church of the Nazarene, of Ontario, Cal., rejoices the hearts of the saints and keeps conviction on the unsaved. Sunday, the 18th, was a great day. One dozen students, with Rev. G. A. Hodgins and wife, and the Ladies' Quartet, from the Nazarene University, Pasadena, were with us in three great services. At the 11 o'clock service, Brother Hodgins preached

"Only A Mask"

By Rev. J. A. Schaad

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

"Only A Mask"

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

from Gal. 6:17, to a full house. The 2:30 p. m. service was a platform service. The church was crowded to the doors. The different pastors and their people were with us. Brother Scott, from Pomona; Brother Goettel, from Upland; Brother Smith, from Cucamonga. This was a wonderful service. The quartet sang many times, to the glory of God and the delight of the people. Again at 7:30, the church was crowded to the doors, and Sister Lolia Blessing preached. Five responded to the call and came to the altar. Our Mexican work is moving along nicely. A number of them have been saved. We are praying just now that God will send us some man or woman that has the Spanish people on their hearts, who can come and help us. We have about five hundred Mexican people in the city, and nothing is being done for them. About all they do is to support the courts. God pity us if we neglect this poor people!—C. W. GRIFFIN.

HAYRHILL, MASS.

Well, the services are getting better all the time; 82 were present Wednesday evening. Friday evening it rained and was cold, yet 60 people were at the service. We dismissed the meeting, and attended the Prohibition rally at City Hall, next door. People in town know we are against "booze." There were great services Sunday. In the evening we had a fine time, and there were 2 seekers. W. G. SCHURMAN.

FAIRFIELD, IDAHO

It has been two months since Evangelist Fred St. Clair closed a meeting for us, and with the help of our District Superintendent, Rev. Harry Hays, organized a Nazarene church, with about twenty-five members. We announced prayer meeting for the first time such a thing was ever announced in Fairfield. It has been well attended, and the Lord has wonderfully blessed us, just as He does every time we meet conditions. I praise His name! for some people here who are willing to pay the price, meet conditions, and go through with Jesus. We have been running for two months without a pastor. Our District Superintendent came over from Nampa, Sunday, October 4th, and preached three times. There were three converted, and one sanctified, at the last service. Two joined the church. The Lord greatly blessed the Nazarenes while Brother Hays sang "Forty Years Ago," and "Old Time Religion." We have purchased a building and have started a work here that, by the help of God, will tell in eternity. We are permitted at this time to announce that Brother St. Clair will hold us an old-time camp

A Resolution

The General Missionary Board, at its regular session, passed the following resolution, which is signed by all members present.

Having inspected the property, which, in the Providence of God, the Board of Publication has secured for our denominational headquarters, we desire to express our entire satisfaction with the same, and to congratulate the church upon the acquisition of such a valuable and well located property.

It is just what we need for the home for all our denominational boards, and is adequate to our needs for many years to come.

We heartily endorse the plan for a general offering of our Sunday Schools to be taken November 8th for the liquidation of the debt against this property. We urge all members and friends of the Pentecostal Church of the Nazarene to visit the Sunday Schools on that day, and join with us in making liberal offerings to this fund, and those who cannot attend, to send a liberal offering.

It will mean a great deal to our denomination to have this property free from debt, and the task can easily be accomplished if we make a united effort.

Signed:

CHAS. A. MCCONNELL, <i>Pres.</i>	LUCY P. KNOTT.
C. B. JERNIGAN, <i>Vice-Pres.</i>	LESLIE F. GAY,
H. F. REYNOLDS, <i>Gen. Secy.</i>	JAS. B. CHAPMAN,
E. G. ANDERSON, <i>Treas.</i>	ELIZABETH M. TANNER,
HERBERT HUNT, <i>Rec. Secy.</i>	R. B. MITCHUM,
P. F. BRESEE,	LEWIS E. BURGER,

meeting, from June 5th to 20th, inclusive. We can gladly recommend Brother St. Clair to any people who wish an evangelist who knows how to get people to God.—W. E. ANDERSON.

Christ was also despised of men, and in His greatest necessity forsaken by His acquaintances and friends.

DEMING, N. MEX.

We are glad to report victory from the Mexican church here. We are again swinging back into line from the language standpoint. We have been here now over four months. At first we found we were somewhat handicapped on account of not having had a practical use of the Spanish since leaving Mexico, but now the Lord having wonderfully helped, we are beginning to feel quite at home. God has let us see several souls get definitely helped. Wednesday night things broke up, and four were at the altar, and each got through to victory. Last evening two young men were at the altar seeking sanctification. The writer also has the privilege of assisting our English church with their street work, which is very encouraging. We are marching on!—J. H. ESTES.

WEST SOMERVILLE, MASS.

The Grace Pentecostal Church of the Nazarene in West Somerville, Mass., has extended an invitation to the Rev. Hervert P. Snow, of New Bedford, to become their pastor. The invitation has been accepted, and the new pastor entered upon the work Sunday, October 18th.—REPORTER.

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The glory not only continues to rest upon the church, but grows in intensity. About all we can say is, "Isn't it wonderful!" There is a constant revival on. People are coming in not only from the street services, and finding God at the altar, but from all parts of the city. The despised sect of the Nazarenes, which has turned the world upside-down, has come hither—to Kansas City—also. A good class united with us Sunday morning. We had the blessed privilege of having with us in the Sunday services the members of the General Missionary Board. Doctor Bresee preached in the morning, a great missionary meeting was held in the afternoon, and a fine Salvation service at night.—REPORTER.

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C. J. KINNE, Agent

Mrs. Martha Stephens, mother of Mrs. C. J. Kinne, died at the home of Rev. C. J. Kinne, in Kansas City, Monday, October 26, 1914, after an illness with tuberculosis.

CENTRAL NAZARENE UNIVERSITY

Greetings in Jesus' name to all the readers of the HERALD of HOLINESS! We are glad to report that since the close of the opening meeting the Lord has been blessing us in an unusual way in the regular services. The last two Sabbaths were days of victory in the University. A number were at the altar at the evening service, several of whom were blessed.

We have a fine band of young men and women in the C. N. U. this year, and at present there seems to be a spirit of prevailing prayer coming upon them. Early Sunday morning the Lord wonderfully poured out His Spirit in unctuous, victorious prayer, flooding souls with light and glory, and then in the evening, in various directions on the campus, prayer and shouts of praise were heard from the student body. Thus it was that the Lord blessed in the preaching of the Word. We feel that God is smiling upon the work here, and we are expecting great things of Him during this year.

We are glad to announce that we have been successful in securing as Principal of our Commercial Department, Prof. W. L. Morris, Shreveport, La., who is an expert penman and all-round commercial teacher, having had seven years' experience in the Commercial and Holiness College work. With Professor Morris as Principal of this department, together with ample room and equipment, not only are we prepared to give first class instruction, but also to secure profitable employment for those completing our courses. If you are at all interested in a Commercial course, and desire a beautiful pen flourish, let us hear from you at once.

Yours in Christ,
J. E. L. MOORE, Pres.
J. W. HALL, Bus. Man.

Stop "Trying"; Do It

H. S. KELLANDER

In these days we hear of so many who are "trying." If you ask a person, "Are you a Christian?" or "Do you live for God?" the answer often is: "I am trying to." I am "trying" seems to be a trick of the devil to either keep people from saying "No, I am not a Christian," or from in any way acknowledging their true condition. It also seems to be a trick of the devil to get these victims to answer in this way and make the worker think, perhaps, the person is honest and really is "trying," and then leave him there, or to get the worker discouraged and stop working.

Now, dear reader, if you are among those "trying" ones, have you ever thought of the fact that such trying, and only trying, will never save from the wrath to come? You have to stop "trying"! Now, that may sound queer; you may be ready to say, "Well, is not a person supposed to try?" Why, surely you are. But if you stop at that you will never get farther. You must accept Jesus Christ as your Savior.

You may say, "I have done that, and am trying to live a holy life." Well, if you stop there, that

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is just as bad, because sooner or later you are apt to go back. No, you have to plunge right in, and live a holy life. "See then that ye walk circumspectly and not as fools" (Eph. 5:15), "and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). Is there any "trying" in that? Does Paul say "try to put on the new man," etc.? Oh, no, there is no "trying"—but, doing it! "Put it on"; it is created after God and is ready. "For the fruit of the spirit is in all goodness and

righteousness and truth" (Eph. 5:9). Is there any "trying" there? No, it is the fruit of the Spirit. It does not say "the spirit will try," or anything about trying. We do not find anywhere that God says "try," but He says do, and then He will do His part. Oh, how many in these days that are only "trying," and who will be left when the Lord will appear in the sky to take His dear children home to Himself. May you who read these words not be among those who only "try," but among those that do for Jesus.