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EDITORIAL

THE BURDEN OF PRAYER

PRAYER is, as the hymn says, "the Christian's native breath." The Bible makes prayer essential to the Christian life. The measure of the vigor and fruitfulness of the spiritual life is the exact measure of the constancy and earnestness of the habit of prayer. This duty must be importunate, private as well as public, and in the family, personal and intercessory, and, indeed, must become the very atmosphere and spirit of the life. In this sense the devout Christian prays without ceasing.

No great saints are made without great praying. Great Christians have always been great prayers. Conspicuous soul-winners have ever been men and women who were much in prayer. It is familiar to readers of Christian biography how Charles G. Finney prayed. He was as distinguished in prayer as he was in soul-winning. He lingered in importunate prayer until he often got an assurance of victory for special engagements for revival meetings, and would enter a place as confident of eminent success in soul-saving as if it were already realized. Wesley was a great prayer, as was Luther. David Brainard was marvelous in praying. This is declared to be the great secret of his phenomenal work in his wilderness life among a rude and dangerous people. The great hymn writers, whether men or women, were great in prayer. God gave them the inspiration for their immortal sacred lyrics after they had sought Him long and earnestly in prayer. The great evangelists and pastors of all churches have been men of great praying. They have carried their meetings and their churches on their hearts to God and pleaded until they obtained the victory, and got the power down which enabled them to achieve results far transcending those of co-laborers in the same churches. The difference between such men and others of their own communions has usually been attributed to the superior gifts, or attainments, or tact, or some natural gifts of the successful ones over their brethren less successful. This is an error. Prayer has made the difference always in the matter of superior success in positive soul-winning results.

Prayer fertilizes preaching, unctionizes the preacher, deepens the sympathy and fellowship of the preacher for humanity, brings to his heart a burden for lost souls which gives him the cry of John Knox over Scotland, inflames and enthuses him in his work, sustains him amid discouragements and gives him a power and a persistency so requisite for great success in this delicate and difficult work. The great need in the churches is not "clinics on evangelism," but great love for souls and great praying for the lost. The burden for souls comes only to those who are great in prayer. God puts the burden more and more upon us as we more and more engage in this work of intercessory prayer. God wants great intercessors and can only make them as we give ourselves up to much prayer.

Some men He has been thus enabled to make great intercessors. Some lives have been made transcendent and renowned alone for this matter of a burden for souls. Paul had this burden for Israel. Knox had it for Scotland. Luther had it for Germany and the Reformation. God wants all the gifts and acquirements we have, but He can use these only as they are saturated and suffused with prayer. Dry gifts and talents of the richest and most brilliant kind are worthless in His hands until they are thus connected up by the spirit of de-

vout prayer. These gifts and talents without this connection are as powerless as are the most brilliant and gorgeous gold or bronze fixtures for illuminating a palace until these fixtures are connected up with the electric current. Once this connection is made you will have light and heat and splendor throughout the mansion. Prayer is the process of connecting up the fixtures with the real current of light and life-giving power above.

We were impressed by the pathetic utterance of the late Dr. Bounds, as related to us by his bereaved widow in a letter. A few days before his death when he would sit with the Bible on a chair beside him as his inseparable companion, and had grown too weak to be so engrossed in intercessory prayer as had been his habit for fifty years or more, he said one day in a feeble voice, "The burden of prayer is lifted from me: I feel ready and happy like a child going home." This eminent saint had been honored with the imposition of this burden of prayer, and been made an eminent intercessor for more than half a century, and now, in old age and feebleness, how gently the Lord dealt with him in graciously lifting the burden, when the flesh was no longer able to bear it. Thus it is, if we will allow Him to make us great intercessors during our active life, He will temper the burden to our strength, and when He sees best for us will lift the burden for our tranquil and joyous entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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CHRIST A DISCOVERER

CHRI^ST is a Discoverer as well as Redeemer. He discovered the individual. Before Christ came the individual existed for the state or for the stronger, and was valued only as a unit to fight the battles of the selfish and be shot to death in conflicts for advantage sought by ruling classes. The individual had no rights save to serve, and to die if the interests of his superiors demanded it. Human life was the cheapest commodity going, and human suffering excited no pity, and went unrelieved until death came mercifully to the hapless sufferer. Personal liberty was a thing unknown. Might was right. The individual was lost, as were his rights, in the great mass of human units who were reckoned as so much possible means of service for the gain or pleasure or caprice of the few strong. Christless ages and countries have ever been countries and ages devoid of the air and the fact of freedom, and where was buried in oblivion anything approaching individual rights.

With His birth was born democracy. The bright and widening star of individual sovereignty rose with the appearance of the Star in the East, and has steadily gone on in an ever-widening circle of influence, until the throb of freedom has become the dominant note in every national song, and the ascending ambition of every patriot who seeks the world's weal.

No greater evidence of the truth of the claims of the Son of God to essential divinity, and to the truth of the religion He came to establish, can be conceived than the simultaneous birth with His own of individual dignity and personal rights in a world where these had ever been unknown and denied. MAN was discovered by Christ. Man in his dignity, and in the glory of his individual rights, and the dignity of personal manhood—these were among the achievements of Christ. The recovery or the wresting of these precious trophies of person-

ality, with its rightful crown and dignity, from the clutches of despotism and oppression and cruelty, and the enthronement of the individual with his rightful scepter of individuality, was the triumph of Christ, and today His Cross is the symbol, the seal and the pledge of the individual's civil and religious birthright, as against political or hierarchical encroachments or absorption.

One's love of the blessed Christ grows with his contemplation of the marvelous advance made in the world's recognition of the individual's place, privilege and prerogative since the Man of Galilee came upon the world's arena. His appearance truly marked man's emancipation from serfdom. If a happy African race on a foreign soil has a right to celebrate Lincoln's proclamation of emancipation which set each individual of their people free, what about the glad acclaim of an emancipated race from the thralldom of weary ages of oppression and bondage and disesteem!

What has man ever been—what is man today where the Christ is unknown? What rights have ever been accorded to the individual where the emancipating Christ has been unknown or denied? Where will you find human freedom in its largest fruition and its greatest flowering save in those countries where the Christ is best known and most welcomed? Look a moment at man's hapless estate where his Redeemer's voice was unheard and unknown. In these places and ages man was a beast of burden with no more rights than the donkey with which he was made to serve. Now every man, the poorest and humblest, is a sovereign, a king, a magnate. Christ unlocked the marble palace and admitted us all into the glorious family of royalty. His blood has panoplied us all with the purple, and as kings we now go forth, instead of as vassals of a king.

Look how the upper classes in Egypt squandered prodigally the labor and the lives of the people! Two thousand men were occupied for three years in carrying a single stone from the Elephantine to Sais. The Canal of the Red Sea alone cost the lives of a hundred and twenty thousand Egyptians. To build one of the pyramids required the labour of three hundred and sixty thousand men for twenty years. These prodigies of human exertion were mostly, be it remembered, merely monuments to perpetuate the memory of rulers who had oppressed their subjects shockingly for ages. The bones of the conscienceless oppressors of the people rested beneath these colossal structures erected at such fearful cost of human suffering and lives. Later along we find that Mexico and Peru were as prodigal in the waste of human labor in the erection of useless buildings, and as reckless of human rights and welfare. In Peru the erection of a royal palace occupied during fifty years twenty thousand men. The royal residence of Mexico cost the labor of no less than two hundred thousand men. The full cost of these monuments of vanity in human suffering, labor and lives is unknown, but they speak in stentorian tones of man's disesteem of his brother, and of man's inhumanity to man where the Word, and the Authority and the Love and the Voice of Christ are unheard or are denied.

Is such a Christ worthy our confidence and obedience? Is such an emancipator worthy our gratitude and service? Shall not the people He has thus delivered bow in submission to Him? Do free governments whose very existence is due to Him owe Him no recognition? Whether municipal or state or national should not these governments recognize Him, respect His authority, His laws, His day, His guiding hand and mercy? Shall the American Republic, which is only the product of His work, become pagan in its ideals, its amusements, its education, its social life? Shall He be insulted by a species of paganized Christianity in this America of ours? Have not our men in official position no memory of His marvelous goodness to us as a nation? Are they incapable of gratitude? Should not the instincts of patriotism, if nothing higher, impel them to trend us as a people more toward a decent recognition

of our debt to Christ, the great Discoverer of our liberties, and the Emancipator of us all from serfdom as bad as ever cursed hapless Africans in our midst?

Shall the churches He has called forth to witness to Him continue to betray Him by their Unitarian malfeasance? Shall they continue their high treason by their ruthless carving of His written and inspired message to us? Shall they wound Him most acutely by a denial of the enormity and the atrocity of sin which cost Him such infinite suffering, and finally His very life, that He might save us from its guilt and its nature? O, church of the crucified One, return to the Shepherd and Bishop of your souls, and bow to Him and proclaim His Word in its purity and power!!!

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A NEW THING UNDER THE SUN

THE announcement has gone forth of something entirely unique in the religious history of the world. There is to be a "Clinic on Evangelism," conducted in the First Methodist Episcopal Church, in Boston, from October 5th to November 2d. It is to be conducted under the auspices of the Boston University School of Theology, the leaders being men of whom we have never before heard especially in the work of revivalism. The assurance is given out that they are "specialists, but not in the sense of evangelists." We are not advised as to what realm they pose in as specialists. They should be decided specialists as soul-winners if they are to pose as special teachers to others as to how to save people in revivals.

Bishop John William Hamilton, of the M. E. Church, comes out in a strong endorsement of this "Clinic on Evangelism," and urges the Methodist ministers of New England, for whose special benefit this marvelous "Clinic" on revivals is provided, to attend and get all the benefit from the instructions of these distinguished *novices* in the business of saving people. We regretted to see that the Bishop in passing had to take a severe slap at "the emotional extravagances which were prevalent in the time of Jonathan Edwards, and defended by him and many Methodist preachers later." We fear from this, as well as from the University connection of at least one of the "specialists in their line, but not as evangelists," and from other circumstances, that one of the leading objects is to teach preachers how to save men without their emotions being stirred. That is to teach them how not to touch the emotions in their revival work.

It appears to us that this phase of their work is certainly a work of supererogation. The average sermon or revival appeal in the average M. E. Church so far misses the emotional realm in the hearers as to render needless if not ludicrous any organized plan to teach preachers how to miss the emotions in their sermons and revival work.

This proposal to teach soul-saving, like medicine is taught, after the form of clinics, is something new under the sun, but will impress the spiritually minded as unwarranted by precept or authority in the Word of God, and as unreasonable as it is unscriptural. Soul-winning is not a science or art. It is very far removed from the merely technical field, and attempts to fetter it with rules and metes and mechanical methods will prove abortive and grieve the Spirit. Love is its own architect and needs no instructor to teach it how to love more and reach other hearts. Where the love of God is really shed abroad in the heart by the Holy Ghost, that heart has within it the greatest inventor in the universe. Love carves its own way to human hearts, and with a freshness and zest and directness which mechanism and technical rules and resorts will only tend to hinder and trammel.

The churches fostering this new "Clinic on Evangelism," are, as a rule, renowned today for nothing more than the habit of discounting the agencies and agents which the Holy Ghost has always employed in the past in revival work. Like Bishop

Hamilton they have a really congestive dread of fanaticism and extravagances, and they are on the hunt for some modern method of bringing children into the kingdom "still-born." They can not abide noise or excitement in matters religious, although these modern "clinical experts" can attend base ball games or foot ball, and rave and roar and get red in the face and yell with the regulation Comanche lustiness. Earnestness and zest are all right in amusements, but when souls, lost and ruined in sin and debauchery, are awakened and brought to tears and mourning and lamentation over their lostness, and then, when saved by the mighty power of God, these redeemed ones praise their Redeemer with the voice of thanksgiving and adoration, these pious "experts" are horribly shocked and outraged at such extravagances. No wonder they need and seek new methods of making people religious without religion. They would stop people who are getting men and women to God, although by the route of contrition and

bitter repentance, and of joy and praise over salvation, and substitute a formal, mechanical, University-approved method of signing cards and coming into the church with perfect decorum and with the regulation habiliments of death and silence and torpor and all the malodor of sin upon them.

While the bodies of John Wesley, Jonathan Edwards, Charles G. Finney, Dwight L. Moody and countless other evangelists who brought millions of souls to God, are turning over in their graves, devils in hell make the dark corridors of damnation reverberate with their peans of joy and overflowing glee. Why can not fallen churches and preachers at least have some sense of shame left, and save themselves the contempt of the world, and save genuine Christians the mortification occasioned by their unblushing folly by which they bring religion into disrepute and engender skepticism and opposition among thoughtful sinners?

THE EDITOR'S SURVEY

THE EAGLE AT NIAGARA

Sin is above everything else, perhaps, to be chiefly distinguished, next to its intrinsic evil, for its delusive powers. It lulls into security. It whispers peace when there is no peace. Its siren song is of safety when there is naught but peril on every hand. It obscures from the mind's eye all sight of the rapids while we are nearing the awful chasm over which we are to plunge to our eternal undoing. The devil is said to blind the eyes of unbelievers. He does this to shut out the appearance of danger and keep us in carnal security until too late for remedy, when he will enjoy our calamity and rejoice over our despair. Only the power of the Holy Spirit can awaken and arouse us from such fearful lethargy, and show us our danger and our remedy. How we should pray for the Holy Spirit's presence and power among us. An exchange says in illustration of the point we here stress:

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonizing terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul.

THE ONLY SAFE COMMENDATION

Commending to God in prayer is the only safe and potential commendation. At this season of the year multitudes of young people are going off to school. This is a trying time for parents, and generally for the young people as well. How sad the parting when the boy or girl starts

off to a distant school to try the testings and dangers of these modern institutions of learning. Often the father's and mother's hearts are filled with solicitude and at the final moment the heart, too full for utterance, in silence parents press the hand and kiss the cheek their unspoken farewell. To these parents we would say, commend these dear children to God in prayer. He alone is the safe depository for your loved ones. Your parting prayers will be like hooks of steel to hold them

hearts were too full for utterance. When they reached the station, and the final moment of separation came, the father was only able to say, "Dewitt, I have always found it safe to trust God." Nothing else that the father might have said could have given the son more confidence and comfort in after life.

John G. Paton, the great missionary, had an experience when he left home similar to that of Dr. Talmage. At the parting the father could only say, "Good-by, John, God bless you." "And I, too," says Paton, "could say little more. I wrung his hands and hurried on." Presently he turned and looked back to get one more glimpse of his father, and saw him standing with head uncovered and bowed. He says, "He was praying, and I knew he was praying for me. That sight has never left me. In times of temptation, in hours of trial, that picture, set in the golden frame of memory, was my constant inspiration and defence."

Boys Lost

There are thousands of lost boys among us, which fact should send a thrill and a shudder of horror through us. If their bodies were simply lost from our view it would excite the police forces of every city, and fill with poignant agony thousands of parents' hearts and in blazing and blood-curdling headlines all the great dailies would flare forth the awful intelligence of the lost thousands of boys. Yet they are worse lost than this could possibly be under the worst conditions. They are lost in sin, lost to God and heaven, lost to the best and noblest possibilities of their natures, lost to glorious manhood and the holiest and sacredest of the highest character here and the highest blessedness hereafter. They are lost now, but O, what is that to the awful, eternal loss in perdition hereafter! Hell awaits these countless victims with its endless wretchedness, but whose awful impending doom awakens so little concern with the great churches, or with their parents in the homes of the land. Every town has its lost boys. Every neighborhood, every city, every state has them in growing numbers. Shall they continue lost, and shall this be their eternal state? God forbid! Let us arouse ourselves, and every man of us rush to the rescue, as in the case of the two lost boys of whom we are told in *Evangelical Quarterly*:

"I AM THE WAY"



"The way is long!" My cross I bore
With fainting step and trembling knee;
"Gethsemane still lies before,
And Calvary itself I see!"
"I am the Way!" a sweet Voice cried:
"Lean thou on me; I am thy Guide;
This path in pain I, too, have trod—
The path that leads to heaven and God!"

"The way is steep!" The tall hills rose;
Round cliff, ravine, the rough trail led;
On crest, in chasm, lurked my foes—
With martyrs' blood the trail was red.
"I am thy Strength!" the sweet Voice came;
"Grow strong, O soul, in Jesus' name.
And from the hills there comes to thee
The help, the hope men find in me!"

"The way is dark!" The shadows black
Obscured the rays of sun and star;
And gloom and mist hung to the track
And thickly stretched themselves afar.
"I am the Light!" there came the Voice;
"Look up to me and see! Rejoice!
My Word, a Lamp, dispels thy night—
I am the Way, the Strength, the Light!"
—Otis M. Clarke, in *Christian Advocate*.

amid many a testing and often will prove the cable which will draw them to God and salvation. The *Church Advocate* relates the incidents of parting between T. DeWitt Talmage and John G. Paton and their fathers, which illustrates the point we here stress:

Dr. T. Dewitt Talmage used to relate his experience on the morning that he left home to go out into the world. His father hauled the young man and his trunk to the railroad station, a distance of several miles, in an old-fashioned spring wagon. They traveled most of the way in silence. There were many things which each desired to say to the other, but their

The lads disappeared one morning in a mysterious manner. They were seen playing in an unfinished house just before noon. Failing to return to their homes for dinner, surprise was expressed. Inquiry was made in the neighborhood without avail. Evening came. No boys. Friends were thoroughly alarmed. A search was begun. Neighbors volunteered to help. All night long they scoured the vicinity. Morning dawned. Still no boys. The whole town was aroused. Searching parties went out into the suburbs. "Boys lost!" The words trembled upon a thousand lips. Bells tolled slowly in church spires. The neighboring woods were visited. The river was dragged. Telegrams were sent to near-by towns. Hours passed. The search was fruitless. Two families were almost distracted.

At last, late in the afternoon of the second day, a workman went into the unfinished house. He heard a feeble cry. It was the voice of a child. He ran to a clothes-closet which opened off the rear hall, and, prying open the door, found the two lost boys. They were lying upon the floor with their faces to a crack which admitted a ray of light, and the small measure of air which had sustained life these many hours. Gently they were lifted up and carried home. This pen can not describe the happiness in two homes, nor the wave of joy that swept over the town as the bells pealed out the glad announcement of rescue.

INFIDELITY AND PRAYER

Dear reader, we want a word with you about infidelity. Are you having difficulties about believing? Have you doubts about the great verities of our religion, and yet have you a desire to be right and to believe right if you should be found in error? We only ask this much at your hands—that you honestly desire to be right and to believe aright whatever your misbeliefs or unbeliefs may be now. If you thus sincerely desire to be righted, God has a message for you, and will bring you around to a correct position if you will hear Him. Let Him speak to you just now through another who had worse troubles than yourself. This leader and his companions had no special desire to be right but were fixed in their opposition to divine truth. When they found their gross inconsistency in not being able to pray, they were confounded and finally disbanded. If you, dear reader, have desires for right faith, talk to God about it in prayer, and find how quickly He will meet you and help you:

In the year 1827 a young man, then studying for the ministry, was required to preach in a town in Kentucky. The meeting was held in the evening, in a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker who mildly said to him:

"Sit down, and after meeting I will talk with you."

When the service closed there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm and a large handkerchief full of pamphlets and papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student. "Let us commence right, and then we shall end well.

Do you believe there is a God, who made all things, a God who has a mind?"

"I do."

"Do you believe He created you, feeds, clothes and watches over you and yours, without any reward?"

"Certainly I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe to direct us in the rejection of that Bible, if it is false, and if it is true to receive it. We do not want to be deceived."

The man hesitated, and said: "I never pray; I do not believe in prayer."

"Never pray, sir! Do you not believe in prayer when your God has done so much for you? Never thank Him for His goodness? Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blessed, would he not thank you when you bestowed upon him some little trinket?"

"Well, sir, compare right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions and asked them to pray, and they both declined. With indescribable feelings he knelt and with great freedom poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered his books, said:

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had been disbanded.

TAINTED SPEECH

We hear much about tainted money, tainted food, and other such things, but we hear too little about tainted words. People refer to it so little that we fear a great many never think how easy it is for words to be tainted and how widespread the havoc from tainted words. It is a solemn thought in God's Word when we are assured that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned." This is astounding information—at least it should be—to the thoughtless and flip-pant of speech. By-words, slang phrases, needless expletives, all coarseness and delicacies of speech even by inuendo, and of course everything which borders on the unclean and smutty—all this character of speech comes under the most positive and severe condemnation of this Holy Book, and of good breeding as well, and should be discouraged and put away. The words are but the outward expression of the inward state of the imagination and the frame of the mind. No pure mind or clean imagination sends forth any of the species of words to which we have referred above. They are a sad index and proof of a sadder inward state. Grace alone can correct this sore evil. The *Pittsburgh Christian Advocate* has the following sensible words on this subject:

We hear much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food products in a wholesome state for a much longer time than was supposed possible in former years; but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days. A fuller

knowledge of the noxious character of tainted foods doubtless has added to our dread. We have learned that the tainted food is not only unpalatable, but positively dangerous to health and life. We have enacted pure-food laws for our protection. We forbid the placing of adulterations and noxious products upon the market. The ancients were not unfamiliar with the fact that various substances decay and become putrid. They had words to describe such a condition. St. Paul found a Greek word with such a meaning, and he wrote about "corrupt speech"—words which have become tainted. There must have been a great many such words in common use in that old morally-rotten world in which he moved about. When he wrote to the saints at Ephesus he said: "Let not one tainted word proceed out of your mouth"—make no tainted speech, for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes "from within" out of men's hearts which is morally defiling. How much of the speech we hear is tainted! How many irreverent words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often it is plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips. But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words as will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.

AN OFFERING AND A COLLECTION

All contributions to God's purposes should be really offerings. The word offering conveys the thought of voluntary giving to divine causes. The word "collection," however, is of very common usage and generally has the same import. We like the word "offering" better for the reason named. There is not generally any discrimination made in the use of the two words. Mrs. Florence Barclay, the author of "The Rosary," tells a story illustrative of the difference between the two words as she viewed it. There is a fine point in the story which really emphasizes the difference in the respect mentioned above—the offering implying a voluntary and a carefully selected gift instead of the careless and uncertain passing of a basket for the promiscuous donations of the people. Her story ran thus:

A farmer had a little son in his family who had a great affection for the big dog, Fido, which was chained in the yard. One day when at dinner the farmer noticed that after he had served his son the lad cut off the best portion of the slice of meat and placed it on the side of his plate. The father, on questioning the lad, learned that the little fellow had put it aside for Fido. "No," said the farmer; "you must eat your dinner and then you can go around the table and collect together the scraps for Fido."

The boy was obedient to the command of his father and ate his dinner. When he left the table the father was curious concerning the movements of his son and followed him into the yard. When the boy reached the dog's kennel, he put his hand on Fido's head and said, "Poor Fido, I thought to have brought you an offering, but there is only a collection."

THE OPEN PARLIAMENT

"BE YE ALSO READY"

S. L. FLOWERS

"Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."—Matt. 24:44.

Though the world is crying, as it was prophesied they would, that the coming of the Lord is an old doctrine, and that "all things continue as they were with our fathers," the fact remains that the "signs of the times" point to His near approach. It is an undeniable fact that the cry of the true saints is far different. Their cry is for His soon coming. It appears that all over the known world Christians of all nationalities and sects are on tiptoe, looking for the great Shepherd of the sheep. It is true even in the more formal churches. In one day, not long ago in one of our western cities, with a population of a hundred thousand, and a hundred or more churches, every pastor in town preached on this subject. The Second Coming of Jesus. On Monday morning after this event, when the pastors turned in their reports to the newspapers for their Sunday's work, the editors were very much wrought upon at the discovery that each and every one was on the same subject, and set about to investigate the matter to ascertain whether or not it was a prearranged affair or merely a coincidence. It was found that not one pastor knew what the other's subject would be. That was one time at least when the Lord led in all the pulpits of that one city, in the selection of a text, whether He had His way in the delivery of the discourse or not.

There are some very strong points in the text, some of which we wish to bring out, and while we will not be able because of limited space to say very much on any one of these, we hope by the help of the Lord to show up some of the stronger points and thereby help some one to a better knowledge and a deeper appreciation of the subject in hand.

The word "Therefore" refers to what has already been said on the subject, and means, because of these facts, be ready for His coming. That is, because of the fact that no man knows the day nor the hour, and His coming will be as a thief in the night, and that it may happen any moment, and that when He does come there will be no time to fix matters up, and that it will take His standard of readiness, we are to be ready. Not, as some would have us believe, "be ready to get ready," but be ready, the present tense. Now in perfect readiness for His glorious appearing.

One of the signs given by which we may know the time of His coming is near at hand is that "In an hour that ye think not" He will come. Was there ever a time in the history of Christianity when men were as little expecting Jesus as at this time? We dare say no. People are ar-

ranging, in every walk of life, to live forever. Notice the great railroads of our land. They are fixing up their systems in a way that will last centuries if Jesus does not come, and they are not expecting Him to come. Public roads are being macadamized, concrete culverts are being put in, and in fact the general trend of fortification leads one to think that people are not looking for Jesus. Not only does this fortification against the ravages of time speak the condition of the people, but the very fact that they are doing this instead of making preparation for His coming is further proof that they are not looking for Him. Our text says that "In an hour when ye think not, the Son of man cometh." So here is one proof that the time is near at hand.

Another point in the context we wish to bring out is found in the 12th verse:

MORE FULLY, LORD

D. RAND PIERCE

O Christ divine! within me stilt
Unfold Thy fathomless design.
Till like an ocean Thou shalt fill
And overflow this heart of mine!
Ope Thou my sordid eyes to see
The loveliness enshrined in Thee!

Charmed like a child with some new toy
Who, all absorbed, scarce sees the one
That gave, so, in my new-found joy
Of holiness, the central sun
That filled my eye was purity—
I joyed in this more than in Thee.

But Thou art more than all Thy grace.
What'er that blest bestowment be;
For heav'n is in Thy smiling face
And all life's springs I find in Thee;
More fully, then, within my breast
Thy glorious presence manifest.

Fairer, art Thou, than morning's birth,
Or glory of the sunset sea!
Dearer than all the loved of earth,
Jesus, my Lord, thou art to me!
Yet, still, my thirsting soul doth pine
For deeper draughts of love divine!

"And because iniquity shall abound, the love of many shall wax cold." There was never a time in the history of the world when this was more true than at this present time. One can not but see that iniquity abounds on every hand. The liquor traffic is claiming its millions. The white slave traffic is far more prodigal in its demands each passing day. The lust of ungodly men is driving them to all kinds of heart-rending crimes. Old men sixty and even older are demanding our young girls, some of them at the tender age of ten years, to satisfy their devilish lust. And they can always find someone with little heart enough to decoy and sell their little sisters to this worse than death—the life of the white slave. The five-cent show is in every block in town, almost, and is being used in the hands of the devil to damn souls by the thousand. Yes, iniquity abounds in our time, and the love of many is waxing cold, even among those

who do not indulge in any of the things mentioned above. Go to any community where they used to have their early morning prayer meetings and where it was an easy matter to pray down a real revival of old-time power. Try it now and see how utterly you will fail. Is it because the Lord has not the power to save now as then? No, it is because the love of the folks that used to bring things to pass has waxed cold. They have cooled off and have become so engrossed in the things of life they have but little time to give to the Lord's work. Oh, the pitiable condition things have drifted into. It is indeed time for the Lord to come.

The Dawnites have set the time of Jesus' coming at April, 1914. And while I have no time for these compromisers, I do feel that they are not far off in their guess (for that is all any of us can do, is to guess as to the time, for "the time knoweth no man, no not the angels in heaven"). We have no scriptural grounds to set any time for His appearing, but any one who is a student, even though in a casual way, can not help but see that the time is near at hand, and that what we do along the line of personal preparation or toward helping others, we must do now or it will have to go undone. Folks are making preparation for every thing else but the one thing above all else that should be looked after—the preparation for His coming.

The manner of His coming is a much-disputed subject. We have the Adventists, the Dawnites, the Post-Millennialists, the Pre-Millennialists and the folks who think the Lord has already come, and that we are living in the millennium age now, and that the devil is bound, etc. But He will only come in one way and that way, to our mind, is as clear as the fact that He is coming. The Word tells us that He will come as a thief in the night and will steal His bride away. "Two shall be in the field together, the one shall be taken and the other left. Two shall be grinding at the mill, one shall be taken and the other left. Two shall be in bed together, one shall be taken and the other left." Even a blind man could see by this Scripture that the Lord will come in a secret way prior to the time when He is to come in the "clouds with power and great glory." For when this time comes, "the heavens will roll together as a scroll and the elements will melt with fervent heat." And the end of time will be on us. If this were the time of the end of the world, that is when the Lord will steal His bride away, what disposition would He make of these who are left? The fact is, the Lord will take His bride away, as taught in the parable of the ten virgins, in the twenty-fifth of Matthew, and then He shall "so come in like manner as ye have seen Him go up." We will all be through with the things of earth and will be called "to stand before God, and the books were

opened, and another book was opened which is the book of life, and the dead were judged out of these things that were written in the books." Till then let us not take time to quibble about how or when He is coming, but let us see to it that we are ready and that we are doing all in our power to help others to make the needed preparation, and thus win His approval so that when He comes He will call us by name and we will "go in with Him to the marriage supper" in the skies. "Glory to God in the Highest, peace on earth, good will to men."

I often feel a longing, my Savior's dear face to see,
And while I'm not tired of waiting, how blessed it would be
To hear His sweet voice calling, "My child, my child, come home,
Your mansion here is finished, you need no more to roam."

I'm waiting, yes, I'm waiting and looking for the Lord,
Waiting, looking, longing, I'm waiting for the Lord.

WHY SAVED BY FAITH?

W. E. SHIEPARD

While the Word of God is very explicit on the plan of salvation being by faith and faith only, yet it does not give us the why in so many words. We may well wonder why God in His infinite wisdom adopted this way instead of any other method. Whether we may know the reasons or not, He surely had them. We believe there are several good reasons why this plan was adopted instead of any other.

I. *From the very nature of things.*

Salvation seems to be the reverse of the fall. Man must re-trace his steps, if brought back into harmony with God. It was through unbelief that man fell. Following this unbelief he went off into disobedience. In getting back to God he would naturally re-trace his steps and begin by leaving off his sins, thus obeying God. This would bring him back to the connecting point which is faith. As man unhooked by doubt, he hooks on by faith. The first thing he did in leaving God is the reverse of the last thing he does in getting back to God. The first step the prodigal son took in leaving home, was the last step he took in getting back. It would seem that salvation by faith was of real necessity from the very nature of the case. Again, man sinned in a moment of time; faith operates in a moment of time.

II. *So as to include everybody.*

The plan of faith is the only one that could possibly take in every one, giving all an equal and possible chance. Here we see the divine wisdom. If salvation had been by any other means whatsoever, some would necessarily be left out. Had humanity planned the scheme, some one of the following might have been adopted:

1. *Nationality.* Some in times past have thought *their* people were the only ones that could be saved. If this were

the case, then all others must of necessity be lost. It seemed a great surprise to some Jews once when they ascertained that other folks had a chance. "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

2. *Works.* If only by works could man be saved, we see at once, that multitudes would be barred from the kingdom, for they would be utterly unable to work. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works* lest any man should boast" (Eph. 2:8,9).

3. *Purchased with money.* Where would the poor have a chance if salvation was a commercial transaction? The most of the people then would have to be excluded. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

4. *Penance.* The Roman Catholics prescribe penance in connection with salvation. The one confessing, must undergo certain privations, or suffering, or perform certain duties before the priest pronounces his pardon. Had God placed this as a pre-requisite duty in securing salvation, we can see, that while some might be able to do, many others could not possibly comply, and others would not have time after making their application. "Sirs, what must I do to be saved?" "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30,31).

5. *Locality.* Multitudes are making their pilgrimage to the Ganges or Mecca, with the hope of securing saving virtue, but if God had appointed a certain place only, where men could have their sins washed away, the masses of the world would have to be excluded, for they could not make the trip. Thank God that "neither in this mountain, nor yet at Jerusalem" do people have to make their pilgrimage in order to be saved. (Jno. 4:19-21.)

6. *Intelligence.* Could salvation be secured by this method only, the greater portion of the human race, because of ignorance, would have to perish. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

7. *Time.* If it should of necessity take any given length of time for a sinner to get saved after starting, many would surely perish for lack of time, for death sometimes shortly occurs to those who have sought the Lord. "Behold, now is the accepted time; behold, now is the day of salvation" (1 Cor. 6:2).

In the mercy of God He has placed salvation on such a basis that it need not leave out a single soul. God is no respecter of persons, and He adopted a method that treats all alike, whether rich or poor, white or black, intelligent or ignorant, Jew or Gentile, bond or free.

God holds out an example before us of the utility of this plan in the thief on the cross. If salvation had been on any

of the foregoing plans he might have been left out; but faith took him in. He was probably of despised nationality and ignorant. It was a poor locality, "outside the gate" on Calvary to settle one's account. What chance for penance hanging on the cross? Doubtless too poor to purchase salvation, and had he the money in his pocket he could not have reached it. As to time, it was just "now or never" with him.

Thank God for a plan that can reach and save any poor sinner at any time, at any place, under any circumstance, who will but throw himself upon God's mercy and by faith, put it to test. Surely, this is another proof of the infinite wisdom and mercy of our God.

III. *So as to produce the greatest effect.*

It is evident that God desired to have a method in salvation that would produce the greatest effect upon the individual. Faith is that method. We are saved by faith, we walk by faith, live by faith, and not by sight. The more we *see* a thing the *less* it affects us. The more we *believe* a thing, the *more* it affects us. When we see a thing more and more it gets more and more common and the effect disappears. When we believe a thing more and more, we become more and more impressed, and the effect necessarily is increased. To see some is to be affected by some; to see more is to be affected less the more we see. To believe some is to be affected some; to believe more is to be affected more the more we believe. So, when God adopted the plan of faith in saving souls, He chose a plan that would of necessity produce the greatest and an ever-increasing effect as faith is increased "For we walk by faith and not by sight" (2 Cor. 5:7). Thank God for salvation by faith.

THE ONE THING NEEDFUL

W. H. MADDOX

Paul, writing to Timothy (2 Tim. 4:1,2), said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick the dead at his appearing and his kingdom: preach the word." No one has any right to undertake to preach the word of God unless he or she is commissioned to do so by the gift of the Holy Spirit. Jesus said to the twelve apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world" (Matt. 28:19,20).

But Jesus said to them (Luke 24:49): "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:52,53: "And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Acts 2:1:2-4: "And when the day of Pentecost was fully come, they

were all with one accord in once place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

No man can preach a full gospel unless he has been baptized with the Holy Spirit, and if he undertakes it, he may do more harm than good, unless he is an earnest seeker for the baptism. Men who oppose holiness of heart are not of God, for Paul said, in Rom. 8:9: "Now if any man have not the Spirit of Christ he is none of his." Mark 3:24,25: "And if a kingdom be divided against itself, that kingdom can not stand, and if a house be divided against itself, that house can not stand." So God never calls a man to preach and oppose his doctrine. There are thousands of men today making a profession out of preaching, when, instead of a profession, it is a divine calling. If men feared God they would not dare to do such a thing. Any one who has been called of God to preach and teach the Word preaches it in its fulness. Holiness is the standard of the Bible, and we are all commanded to live it or not see God. Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." Matt. 5:8; 48: "Blessed are the pure in heart for they shall see God." "Be ye therefore perfect even as your Father in heaven is perfect." I Cor. 16:17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are." 1 Cor. 6:19: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Thess. 4:3; 7: "For this is the will of God, even your sanctification." "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 5:22-24: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." 1 Peter 1:15,16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy." Peter speaking in I Pet. 2:9 to those who had been saved and sanctified, said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light." 1 John 1:7: "But if we walk in the light as he [God] is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 2:6: "He that saith he abideth in him [God] ought himself also to walk even as he [Jesus] walked." 1 John 3:2,3: "Beloved now are we the sons of God, and it doth not yet appear what we shall

be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he [Jesus] is pure." 1 John 3:6,8,9: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him." "He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God" [or has the spirit of God]. Luke 1:74:75: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." These Scriptures are truly convincing that there is no other way to live a Christian, but in a holy life. Heaven is holy, and God, the Father, and Jesus, His Son, and the angels, and the Word of God are holy; we must also be holy to inhabit heaven. So all men and women and all denominations who do not believe in holiness, and who oppose the steps to obtain it, which are conviction for sins, separating from sins, confessing to God, repenting with godly sorrow, believing on the Lord Jesus Christ, asking forgiveness, making restitution for wrong and seeking and obtaining the baptism of the Holy Spirit, are not of God.

Luke 13:23,24: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many I say unto you will seek to enter in, and shall not be able." Jesus said (John 10:4,5: 14:27-19): "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow. But will flee from him: for they know not the voice of strangers." "I am the good Shepherd and know my sheep and am known of mine." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand." This Scripture shows plainly that all of God's followers are obedient to His teachings, and follow Him by the Spirit He gives them. No one can be a Christian unless God draws him. John 6:44: "No man can come to me except the Father which hath sent me, draw him: And I will raise him up in the last day."

AN EXPERIENCE

J. S. SANDERS

For eighteen months I have been down in my body from overwork. Part of the time I have been so nervous that I could read but little, and would suffer from what I did do. I finally had to abandon all work, except that I preached a few

times. The doctors told me that I had Bright's disease, and might not live a month. There were many discouraging features of the case. Through it all I endeavored to keep myself in the hands of the Lord, submitting to His will.

One morning at family worship—I read the eighteenth chapter of Luke, and the passage from the first to the eight verses was made to give me a great inspiration to faith, and I there got a new hold upon God for help. I received courage to attend the Scottsville campmeeting for four days. Although I was able to attend but few of the services, I was one morning leading the nine o'clock service, and asked for special prayer for my condition, confessing and testifying how God had healed me at other times. In that prayer some one touched the throne and faith came. Then the One who said, "Will not God avenge his own elect?" healed me. My strength returned, and in ten days I was at the Williams camp, Ripley, Miss., preaching just like I used to preach. I now weigh more than I ever did in my life before.

I can not express my gratitude to God for my great deliverance. I was converted in 1873, and became an active member of the church. I was sanctified on Friday night before the fifth Sunday in August, 1885. I had never heard a sermon on the subject of holiness, or seen a holiness person, and did not know what I had obtained. In reading Wesley's sermons, however, and my Bible, I found I had the blessing.

I am now again open for calls for the Master's service.

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LOVE OUR ENEMIES

MRS. LAURA MORRISON

I have heard many people say they could not love their enemies. Well, I used to think the same way. I thought how can a person love his enemies? How can I love one that has wronged me? I used to think that I could forgive my enemies, but could not love them, and I prayed to God to give me a loving spirit that I might love my enemies.

The Savior said, "Love your enemies, and do good to them which hate you." It really did not seem so hard to do good for evil; but to love the enemy was the greatest question. I decided that the greatest trouble was right in my own heart, and I could not get rid of it. So I decided to get my eyes on my own self, and try to forget the difficulties, and at the same time I was asking God to help me to get the things out of the way that hindered me, and He did. Praise His name! He began to show me that about the greatest difficulties lodged right in my own heart. So the best way is to seek the Lord's will, and all will be well. We must keep seeking, and trust Him for results. He is willing to help those who try to help themselves, and those who help others, that need help. What we most need is to pray more in secret, and help the poor, visit the sick, and be more cheerful, more charitable.

Mother and Little Ones

ALMOST A MAN

I don't wear dresses any more—

See my coat and breeches,
Cuffs and collar; pockets, too,
Made with many stitches.
I must have a watch and chain,
A silk umbrella and a cane!
No more kilts and skirts for me,
I'm a big boy, don't you see?

You can give away my dresses,
And my other baby clothes,
Give away my horse with rockers,
I want one that really goes—
But two nice goats, I guess, will do!
And I want a carriage, too—
No more chairs hitched up for me,
I'm too big for that, you see!

I think I'll give my picture books
To little sister Mary;
I'll go to school, and learn to read
In the big dictionary;
Or, maybe, in a g'ography,
Or 'rithmetic, or history;
They're just about the size for me,
For I'm a big boy, don't you see?—Selected.

THE STORY OF A GOLD EAGLE

The soul that casts its burden upon the Lord will be sustained, even though the billows may seem ready to overwhelm it. If the burden is not taken away, strength will be given sufficient to sustain it. The following story, though old, is yet a good illustration of this truth:

A good many years ago a merchant missed from the cash drawer a gold eagle. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is useless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault.

Weston listened with amazement; he could hardly believe at first such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you can bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he

could not be sure that he had not destroyed it; and yet unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God to help prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him.

"When I arose from my knees," he said, telling the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling up at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it from its hiding place, and it was the letter.

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now.

"I brought the letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat pocket. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."—The Christian.

BURYING THE HATCHET

Rob, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to anyone but Dot; for it was a motherless chick that she had found and brought into the house, and, as soon as it was strong enough to run about it followed her everywhere with its ceaseless "Chirp! chirp" in a way that was very inconvenient. It was constantly under foot, endangering its own neck and making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect, and so one day she pronounced upon it and choked it out of existence.

Dot had covered her favorite with tears and flowers; and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill voice called. "Rob, what are you doing?" And in a moment Dot's inquisitive eyes were taking in the whole scene. Fortunately, she found it so interesting as to lighten in some degree its mournfulness.

"I'm glad you're making it in such a pretty place, Robby," she said. "I 'spose chicky was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon, and that wouldn't have so nice. But I'll never like Tabby again, not one bit!"

"Oh, see here now, Sis, Tabby didn't know any better!" said Rob, in a good-natured expostulation. "She's only a cat, and she didn't understand that you'd make a pet of this particular bunch of feathers. Being cross at her won't bring chicky back again. So you'd better bury the hatchet and be friends."

"What would I bury a hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob laughed.

"That means to stop quarreling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that you're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course. That's what it means.

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when Fred, Rob's senior by two years, came to the door with a sharp call.

"Rob, where have you put the axe?"

"Nowhere. I haven't had it," answered Rob, promptly. But the reply did not satisfy Fred. "Yes, you have. You must have had it, if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry, and decidedly impatient; and Rob's face flushed at the order.

"Hunt it up yourself, if you want it. I tell you, I haven't had it, and I don't know anything about it."

"Boys!" interposed the mother's grieved, reproving voice. But anything more that she might have said was drowned in a wail from Dot.

"It didn't do it! I tried, and it isn't true! Rob said, if you buried a hatchet folks wouldn't quarrel any more. I couldn't find any hatchet. So I dragged the axe down, and buried it 'side of chicky. And you boys fuss worse'n ever."

The boys looked at each other with a shamefaced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred in a tone that had lost its sharpness.

"I'll show you," Rob answered.

There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eye, and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace. But I say, Rob, we might be a little better-tempered without hurting ourselves. I'll try, if you will."

"Agreed," said Rob.

And to this day, when clouds arise in the Lincoln household, some one is sure to ask, "Isn't it about time to drag the axe into the garden?"—Kate W. Hamilton, in Christian Uplook.

A MATTER OF VIEWPOINT

I had begun to think that my life was a tragedy—a tragedy of dead level, monotonous work; nothing behind me but work, and, as far as I could see, nothing ahead but work—washing dishes, cooking, sewing, taking care of my five small children, day in and day out, and night would find me too weary in mind and body to even say my prayers.

And then one day came an invitation, from a friend whom I had not seen for fifteen years, to spend the day with her at her home in the country.

I knew nothing of her circumstances, and I must confess I felt a little disappointment when her husband drove up to our door in a big lumber wagon, and invited us to "pile in and make ourselves comfortable."

After an eight-mile drive, we stopped in front of a poor little house; it took only a glance to know that it was a home where poverty and want were not strangers. But I saw only the face of the woman standing there to meet us. Such a sweet, beautiful face I had seldom seen; it was calm and peaceful, and there was an atmosphere of kindness and gentleness about her that I could not but be conscious of, even before I made my greetings. And as I followed her about during her preparations for dinner, I marveled more and more at her patience and gentleness. She had seven children; her kitchen was small and devoid of any conveniences.

"How do you manage it?" I suddenly asked, unable any longer to repress the thoughts that were uppermost in my mind.

"Manage what?" she asked, smiling.

"Why, to keep your mouth up at the corners, with all this," and I indicated the poor surroundings.

She sat down on the little stool by the table to pare her potatoes before she answered. "My dear," she said, "if I should have to limit myself to one sentence, to one formula, for keeping the corners of my mouth up, I should say, 'Get the right viewpoint and keep prayed up.'"

She paused, and I pondered what she had said.

"It's just a matter of one's viewpoint," she continued. "People work all their lives looking for happiness and contentment; women wear out their health in society; they try to buy it with money, by surrounding themselves with luxury; they seek it by traveling; and, dear, our little family, even in this poor environment, have found it merely for the asking. Just by telling Jesus that we wanted Him to keep His promise to us, we know that we will be provided with the necessities of life, and we just ask Him always to give us the peace He promised, the peace that comes alone from Him and that passes all understanding."

She had finished her little task, and went about, quickly finishing her dinner, giving instructions now and then to her older children, who were helping her, in her sweet, quiet voice.

It was an inspiration, a visit in a family like that, an inspiration that will last a long time.

I had been confusing peace and happiness with physical rest, and failing to find it, because it was simply not the way to find it.

And in my prayers that night I said "Thank you" to God for the influence of that woman's beautiful life, and I just opened up my heart to be filled with that wonderful, beautiful peace.—Mrs. S. P. Liddell, in *Congregationalist*.

A STORY WITH A POINT

John P. St. John says there was a man out in Kansas who owned a calf. The gate was left open and the calf walked out of the lot and strayed over the railroad track and an engine came along, and after it had passed by that calf was no longer worth anything as a calf. The owner, of course, was vexed. Not only was he vexed, but he was mad. He sued the railroad company. The costs in the case exceeded the price of half a hundred calves and in the end the company beat him. Then the man was mad in earnest, and on coming home from the trial he met the village squire.

"I am going to get even with that railroad company."

"How?" asked the squire.

"I am going to burn that bridge crossing the chasm just out of town."

"Why," said the squire, "you would never do that, would you?"

"Yes," he said, "I don't propose to let any rich corporation run rough-shod over me."

And the squire, in telling his wife about it, said the man intended to burn the bridge that night at nine o'clock; and the time came around, and the wife, who was a member of the Women's Christian Temperance Union, said that they would better go down and see about it; but the squire said he would not burn it—he was just in a passion when he said he would. "Well," she said, "let us go down and see about it anyway." So they started down towards the bridge, and sure enough, the man was there, and he had just finished saturating a portion of the bridge with kerosene oil, and just as they reached him he felt in his pocket and found he had forgotten to bring matches. He turned to the squire and asked him for a match.

"What are you going to do with it?" inquired the squire.

"Going to burn the bridge," said the man, "as I told you I would."

"Well," said the squire, "if I loan you a match to burn the bridge, I would be as guilty as you are."

"Well," said the man, "there is plenty of matches. I will have them if I want them, you know; there is no doubt about that. Why squire, I know where I can buy matches at different places, right here in the village. You can't suppress the sale of

matches, squire, and I must have the match. I tell you what I will do; I will give you a dollar for a match."

"Well," said the squire, "are you going to burn the bridge anyway?"

"Why, yes," said the man; "I told you I would burn it, and you might just as well have a little revenue as anybody out of this transaction, don't you see? Exactly so, I am going to burn it anyway."

"Well," said the squire, "if you are going to burn it anyway, that puts an entirely different light upon the whole question."

And he reached into his pocket for a match, but his wife caught him by the coat, and said: "Here, husband, you would not sell the man a match to be used in burning the bridge?"

And that broke the squire all up, and he said: "Nancy, that is just the way with you Christian Temperance Union women. You are a lot of fanatics, always going to extremes in everything. It is your business to attend to household affairs, and it is my business to provide for the family; and when I have an opportunity of making an honest dollar, I don't want you coming round and putting your oar in." And he hands over the match to the man, and the man passed him back a big wagon-wheel silver dollar, and the squire shoves it away in his pocket, and then turns to the man and says:

"Are you going to burn the bridge?"

"Why, of course I am," said the man, "that is what I bought the match for."

"Well," said the squire, "may God have mercy on your soul; I wash my hands of the whole business."

And the match is lighted and the bridge is ablaze, and the cars come along at the rate of forty miles an hour, and dash into the chasm—and one hundred lives are lost.

Who is guilty when it comes to the judgment bar of God? The man who sold the match is just as guilty as the man who lighted and fired the bridge. And he who gives way to the plea that "we are going to settle this question on a high-license basis"—that we can not effectually prohibit the liquor traffic, and goes to the polls and uses his ballot to represent the squire's match, and votes for license and thus the saloon system continues, homes and immortal souls are destroyed, when it comes before the judgment bar of God, will be just as guilty as the man who keeps the saloon.—*American Issue*.

SHOWERS OF BLESSING

It had been one of the days which test the quality of a man's soul—a day of competition fraught with perplexities and anxiety—and at the close of business hours Mr. Houghton found himself looking forward with unusual impatience to the restfulness which invariably emanated from the house he so loved. As he turned the key which admitted him to the modest flat the cares of the day seemed to vanish, while a sudden joyous cry of "Daddie!" caused him to glance quickly upward where stood the six-year-old darling of his heart.

"Stand still!" she commanded sweetly, imperiously. "Just be per-fect-ly still, Daddie, and you'll feel them."

Coincident with the words a shower of tiny pieces of paper fell over and around him and, half-vexed at sight of what seemed meaningless mischief, he asked somewhat sternly what she meant by tossing the bits of paper down where they must all be picked up again.

"It's 'showers of blessing,' Daddie," was the reply. "Don't you 'member you 'splain'd that 'showers of blessing' meant 'spressions of love'?"

And then Mr. Houghton, glancing at one—and another—and another—at a dozen of the scraps, found that upon each his little Martha had printed in laborious, childish letters the words, "I love you."

Very quietly the father gathered the precious fragments together—he still treasures them more than a serious man of business might be expected to do—and then caught his darling to his breast. Thus, indeed, might he—nay, thus would he, rather—embrace the Giver of all the "expressions of love" which constantly fell in showers upon

him and which, in his ignorance, he sometimes mis-called trials and annoyances.—Mrs. Frank Bartlett, in *Congregationalist*.

A PEACEMAKER

A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today."

"How was that?" asked her mother.

"I know something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention, but comparatively few of us will have occasion actively to separate those who are quarreling and induce them to be friends, and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds and it would be a relief to talk it over with some one—but is it going to make trouble for anybody? Is it possible that the words that we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed are the peacemakers," even those peacemakers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peacemakers receive? "They shall be called sons of God." Yes, children of the great God, who knows and guards the secrets of all hearts—children who are like their Father.—*Exchange*.

THE ADDER'S STING

The small crowd of grimy loafers lounged weakly in the little circle of light from the fitfully flickering lamp about the door. Two or three of them were leaning against a many-colored poster, almost unreadable in the gloom. The door swung open—it was never shut—and a dapper figure, in a red jersey and peaked cap, appeared with a cheery greeting, says the London Tit-Bits.

"Come in, men. Come in and have a warm drink. Fine treat tonight. Splendid gramophone. All the latest from the halls. Come on in."

One by one they went, irresistibly drawn by the blazing fire. *Comic songs* and *Sousa* marches rang nasally through the hall. Then the cheery voice was heard again:

"Now for some grand opera, gentleman."

One living derelict, who had subsided silently after his arrival from the public house, roused himself at the words.

"Opera—grand," he muttered, hazily.

The familiar whir of the gramophone began again, and then a voice from the aluminum horn announced, "Song from *I Pagliacci*, by Pompey Carry, the famous tenor of grand opera." As the name of the singer was announced, the ragged wail stiffened upright where he sat. Then, as the first notes rang out, his face held all the agony of a lost soul. Straight to his feet he bounded, then cried out:

"Stop it, for heaven's sake, stop it!" And, with grimy hands pressed over his face, he rushed from the hall, followed by a storm of abuse.

"What's the matter?" queried the commissioner.

"Queer bloke," answered another wail, still gasping from an attack of coughing which had torn his frail body. "Sings outside public houses—used to be in opera himself. Drink did it."

The man had heard his own song!—Selected.

Says a famous writer: "It is a matter of little consequence whether you have peace or not, but it is a matter of the greatest consequence whether you are righteous. And you will never get peace by pursuing it; you will get it only by pursuing righteousness." Have we been vainly trying to find peace in idleness? Only in the thick of battle—the great battle of good against evil—can real peace be found.

The Work and the Workers

ANNOUNCEMENTS

ANNIVERSARY—The Twenty-third Anniversary of the Evangelical Association will be held in Bethel Church, corner Fifth and Market Streets, Perkasio, Pa., Rev. C. N. Wolfe, pastor, October 10th to 19th, inclusive. Rev. Bud Robinson, evangelist, of Pasadena, Cal., will have charge of the meeting. Other workers will be present. The Gospel will be rendered in song by various singers.

CHANGE OF IOWA DISTRICT SUPERINTENDENT—The Iowa District Assembly is over, and Rev. E. A. Clark, of Chariton, Iowa, was elected District Superintendent for the coming year. Address all matter for District Superintendent to him. The division of the district puts me in the Chicago Central District, the Assembly of which will be held in Olivet, Ill., September 30th to October 5th. Let all the pastors and delegates from western Illinois—that part which was in the old Iowa District—be on hand for the entire Assembly, and look in on our Illinois Holiness University in full operation.—B. T. FLANERY.

ANNOUNCEMENT—Having been elected to the superintendency of the new Wisconsin District, which entails my leaving the pastorate of the Marshalltown church, and thus in a measure depriving us of a sure support, I desire to assist any churches needing my services as an evangelist in the Central States. I would accept a few calls on the Pacific Coast after the holidays. For recommendation as an evangelist I refer you to General Superintendent Reynolds, District Superintendent E. A. Clark of the Iowa District, and the Marshalltown Church.—F. J. THOMAS, *Dist. Supt.*

PROPAGANDA WORK—If the readers desire to assist in planting our work in Wisconsin, we invite them to send an offering to the treasurer, Mrs. M. Southwick, 7 N. Third Street, Marshalltown, Iowa, for propaganda work. We can not reap a crop without having first sown the seed. We propose to spend at least \$100 in this way this year. We desire to sow more particularly "False Guides" and "The Pentecostal Church of the Nazarene, What Is It?" Will you help now?—F. J. THOMAS.

A RARE OPPORTUNITY—I intend making a trip to California in January to do some holiness teaching in the churches that may wish for me. The series will consist of a number of doctrinal and exegetical sermons on holiness from Bible exposition as really taught in the original text, with accompanying evangelistic services. Do your people need this instruction? Write me.—D. F. BROOKS, Ballston Spa, N. Y.

EVANGELISTIC—I have resigned the pastorate of the Presbyterian church to take up evangelistic work through the West and wherever I may be called in this work. My first appointment is in the Presbyterian church at Hixton, Wis., thence to the M. E. church in Cumberland, Wis. I have much experience in the evangelistic field, and would be glad to receive calls from any church. For reference write Rev. J. W. Henry, pastor of the Pentecostal Church of the Nazarene, Harrington, Del.—REV. J. A. HAMILTON, Harrington, Del.

WANTED—We would like to get in touch with a good evangelist for a meeting, beginning November 14th and running over three Sundays or to November 30th. We want a strong man, one accustomed to bring success in hard places; one whom God has called to preach the Word and not to fight churches. Address S. L. FLOWERS, Pastor Pentecostal Church of the Nazarene, Boulder, Colo.

SPECIAL NOTICE TO THE MISSOURI DISTRICT—The Missouri District Assembly will be held in Des Arc, Mo., instead of Ellington, Mo. There is no change in dates. Let each church be fully represented.—MARK WHITNEY, *Dist. Supt.*

THE PUBLISHING HOUSE FUND

The cause of the Publishing House Fund was received in a very cordial way by the Iowa Assembly at Marshalltown, Iowa. At the Anniversary, after the Financial Agent had spoken, Brother Goode, of Bloomfield, Iowa, gave a good, strong address in behalf of this fund. He urged upon the Assembly that this work should be supported by the sympathy, prayers, and money of our people. The people of Marshalltown had previously contributed in a liberal way, but in this Anniversary \$121 was raised in cash and pledges.

A very important item is, that the Assembly officially assumed \$1,500 of the \$50,000 to be raised, and referred the same to the ways and means committee to supervise the raising of this amount. It is greatly to the credit of the Iowa Assembly that more than half of this amount is now provided for. We believe that other Assemblies will freely and gladly assume

their share of this \$50,000, and the work will go on to a triumphant success.

H. D. BROWN.

KANSAS HOLINESS INSTITUTE AND BIBLE SCHOOL

This school opened its ninth year on September 16th, and the fall term is now well begun. To say that I am pleased with the school is to express my feelings mildly. The character of the literary work done is equal to that of any other school of its grade, and the spiritual condition is surely fine. Our chapel and prayer services are truly seasons of refreshing, and every class recitation is begun with prayer.

And such a splendid student body! A happy combination of culture, refinement, education, and salvation. As fine a lot of young people as I ever saw. God bless them! Such a contrast to the worldly, ungodly schools, that I have been associated with. Yes, I believe in the holiness schools.

This school begins with the seventh and eighth grade work, and for that work has a very proficient and excellent teacher, Mrs. C. F. Crites. Then a three years' academy course, and a two years' deaconess course, a three years' English Bible course, and a four years' Greek theological course. Also courses in music.

With Miss Merryman, Mrs. Moorman, Miss Helen Hoke, the academy and college work is well cared for; and Professor Wenger and Miss Tunnell to teach music, and Mrs. Hoke, Miss Winans, and myself the Bible and theology work with kindred subjects, and a noble band of teachable students we are having good times, I assure you.

I teach three classes in Bible, one in advanced theology, and one in sociology in the forenoon, and do pastoral work in the afternoons, and greatly love my work.

If you want your sons and daughters to secure an education under such auspices, send them to the Bible School and we will do our best for them.

C. A. IMHOFF.

DISTRICT NEWS AND ANNOUNCEMENTS

A UNION ASSEMBLY, CLARKSVILLE, TENN., NOV. 5TH-9TH

The District Superintendents of the Southeast Tennessee and Clarksville Districts, with the consent of the two General Superintendents have agreed to have a union Assembly at Clarksville, Tenn., on the date already given, November 5-9, 1913. The purpose of this union

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VICTORY AND SALVATION

Spokane, Wash., Sept. 28.

HERALD OF HOLINESS:

Great day at Spokane First Church! Large and enthusiastic congregation at Sabbath school and preaching services. Sixteen souls at the altar during the day. Victory and salvation all along the line! Day private school registers 48.

CHARLES V. LaFontaine.

Assembly, as we have agreed, is to form of the now two districts in Tennessee, one new district, embracing the whole state of Tennessee. There is the further advantage also of the acquaintance and fellowship of the work and workers of each district. This part is by no means to be overlooked. If we are to get on in this great fight for holiness, we need to get better acquainted with the soldiers who make up the army. While in division there is weakness and defeat, in unity there is strength and victory. Let every pastor pray earnestly for this Assembly, and see to it that a full representation is present from every church.

Besides General Superintendents Bresee and Reynolds, we are to be favored with the presence of Bro. Bud Robinson throughout the entire Assembly. Now let all the church pray earnestly that we may have a great salvation time. Since the Assembly is to be in my district, I take the liberty to write this notice to our paper, the HERALD OF HOLINESS.

J. A. CHENAULT, *Dist. Supt.*

KANSAS

Our first Sunday in the Assembly year was spent at home at Hutchinson, helping the saints there to give the new pastor, C. A. Imhoff, a hearty welcome. We are sure he is the right man for this responsible place.

Bro. H. M. Bassett, our former pastor at Sylvia, is now open to calls for evangelism. He has brought his family to Hutchinson for school privileges. We find him to be a kindred spirit and a good brother.

Bro. W. C. Moorman, whose wife is one of the new teachers in Kansas Holiness Institute, has also moved to Hutchinson, and while he is still a Methodist, is fond of Nazarene clover, and is open to calls for evangelistic meetings. He is a preacher of experience, and has stood true to holiness.

Bentley was the first stopping place on my first trip. Here, after a pleasant visit with Brother and Sister N. W. King, just retiring from the pastorate at Bentley, I met the church on business relative to the coming of the new pastor, Brother Parker, and passed on.

At Woodbine we found pastor Tunnell and his fine flock engaged in revival under the direction of Evangelist J. E. Bates, of Peniel, Texas. Much grace was on the workers and conviction on the people. Some precious results were gained in this meeting mostly in the sanctification of believers. Brother Tunnell has a fine equipment for the battle, and is having good success. Brother Bates is a deeply spiritual man, preaches with power, and teaches well.

I am now headed northwest. God is greatly blessing me.

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

IOWA DISTRICT ASSEMBLY

The First Assembly of the newly created Iowa District is now a fact of history. Rev. E. A. Clark was elected District Superintendent, Rev. E. J. Fleming secretary, and Rev. W. U. Fugate district treasurer. The Assembly was well attended, the entertainment was fine, and God's Spirit was poured out upon the sessions in mighty waves of glory and power. The preachers return to their charges or new assignment with determination to win or die trying. Wisconsin was set aside as a district by

itself, and Rev. F. J. Thomas elected District Superintendent.

Rev. H. F. Reynolds, General Superintendent, was in labors abundant. His patience and his victorious smile were an inspiration to all. Rev. H. D. Brown, Financial Agent of the Publishing House, gave a number of inspiring talks, and helpful suggestions, which were appreciated. E. G. Anderson, business manager for Illinois Holiness University, at Olivet, Ill., was present part of the time, and gave a forceful address on Christian Education.

REV. L. W. BLACKMAN, Reporter.

WISCONSIN DISTRICT ASSEMBLY

The Wisconsin District Assembly met, transacted business, and adjourned, all in a few hours. The Assembly was created by a vote of the Iowa District Assembly, the vote being 39 for and 10 against. Rev. F. J. Thomas, pastor at Marshalltown for two years, was elected District Superintendent. Notwithstanding he was being urged by the church board and members to return to the Marshalltown church, Brother Thomas accepted the superintendency. To do so entails great sacrifice, as this church would have given him \$1,200, whereas the new district has but one church, and offers no support other than that promised in the Book. Brother Thomas accepts that at its face value—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

At the organization of the District God set His approval by sending a wave of glory (not enthusiasm merely) over the few members that covenanted together to go out under these stars and plant holiness. One hundred dollars was pledged to foreign missions. Ten members of the Marshalltown church, without solicitation, transferred to the church in the new district. Rev. L. W. Blackman and wife accepted the call to the pastorate of the new church at Livingston, resigning a \$22 a week position for a \$3 a week one.

The new district has three elders, F. J. Thomas, J. C. Livingston, Anna Cooley; four licensed preachers, L. W. Blackman, J. W. Schooley, C. G. Curry, and Mrs. Mary Southwick; two deaconesses, Mrs. L. W. Blackman and Mrs. G. Waite; one Sunday school superintendent, J. Southwick; two lay delegates, Mr. G. Waite and Mrs. F. J. Thomas. General Superintendent H. F. Reynolds presided, and assisted in the perfecting of the organization.

The newly-elected District Superintendent of the Iowa District called for an offering for the District Superintendent of the Wisconsin District, and the people of the two Districts responded with \$68 in cash and pledges.

L. W. BLACKMAN, Sec.

COLORADO

The special revival services at the Colorado Springs church closed last night, September 22d. Rev. Charles A. Gibson assisted in the meeting, preaching most of the time. Brother Gibson is an earnest young man, and God is blessing him. He has great possibilities of usefulness for the future. He has just come to our work from the Holiness Christian Church, and has been called to the pastorate of the church at Auburn, Ill. The meeting was good. The power of God was manifested. There were fifteen professions of reclamation, salvation, or sanctification. A man who for some years has tried to be an infidel was brightly saved the last night. The church is encouraged.

On Sunday, September 17th, I visited the Greeley church. We had a good day. Seven seekers were at the altar. Pastor Flowers, at Boulder Valley, reports victories. Rev. A. R. Hodges, of Topeka, Kas., is spending a couple of Sundays with the Denver church. Pray for the Colorado District.

C. B. WIDMEYER, Dist. Supt.

PITTSBURGH

Since my last report I have been busy visiting our present and prospective churches. The Lord is blessing throughout the district. The revival fire is burning in the good old-fashioned way.

A General Letter

[The matters treated upon in the following letter are of such general interest that we commend it to the careful perusal of all our people.—EDITOR.]

To the Pastors and Church Boards of the Churches in the Dakotas-Montana District.

DEAR FELLOW-WORKERS: I am writing this to the churches in the district to offer a few suggestions concerning our general work. In the work of building up organized holiness, which is the work of the Pentecostal Church of the Nazarene, much in its early stages has to be done according to the necessities of the case, and without any general plan. But in the course of years, as the work becomes more firmly established, a common plan, a co-operative effort along lines of common interest, is found needful, and with this in view I would respectfully call your attention to some of those things in which we as a district have a mutual interest.

The subject of Ministerial Support is brought to our attention at each Assembly, and recommendations on the subject have been made from time to time by the committee having the matter in charge. Now, no recommendation will put itself into operation, and if, after having been adopted by the District Assembly and printed in the Minutes, the members of the various churches do not remember to take action accordingly, the recommendations will be dead; and for all practical purposes might better not have been written. Now I take it that some of you were on some of the committees which recommended certain things at our last Assembly, and that you are interested to have those things made practical and put into operation in the work of your church this year. Permit me, therefore, as the apostle said, to "stir up your pure minds by way of remembrance," and ask you to give attention now to what you said you wanted done at the District Assembly.

Your committee on Ministerial Support has at each one of our Assemblies presented recommendations in harmony with the provisions of the Manual (p. 73), but there is still room for improvement in our method of attending to it. I am not finding fault, nor saying you have not done your duty in the past. I am in position to know some of the difficulties with which you have to contend, and my sympathy is with the faithful brethren who have shown "how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor.

8:2). But we need to be more systematic in financial matters. Study our various interests, and plan to give each need its due.

The Manual provides that "the pastor's salary be considered the first financial obligation of the Church Board." You realize the importance of properly supporting your pastor. The point we make is, that such support be regular, by systematic contributions; also, that the offering made to the evangelist be not at the pastor's expense.

Some of our churches may not be able to give their pastors a full support, the pastors having to supplement such support by manual labor. This is not a disgrace, but is inconvenient for the pastor and also the church. Perhaps with careful study, and realizing how bountifully God has blessed you, you can come nearer (if, indeed, not altogether) meeting what would be an adequate salary for the pastor, and thus relieve him of the necessity for manual labor, and allow him to devote his full time to the church.

Our District Assembly has provided for regular offerings for the District Superintendent. This invaluable servant of the whole district necessarily incurs many expenses, requiring continuous expenditure of money. New work and the proper supervision of old work requires his full time. The organized churches should send regularly once a quarter to the district treasurer a generous contribution for this worthy official.

While we have been giving, in one general offering at the District Assembly, more than 4 per cent of the pastor's salary (as the Manual provides) toward the support of the General Superintendents, yet for various reasons this is not the best plan. The equitable plan is for each church to arrange for the payment of this sum before the District Assembly, and thus not wait for the day of his visit.

Let it not be thought that you are taxed for this or any other interest of the church, or that your standing in the Assembly will be rated by your contributions. The number of souls you get to God each year is the true gauge of your success, and your offerings, in a measure, are the gauge of your devotion to God. But it is a matter of importance whether we give our offerings systematically or haphazardly.

Let us have a "Hallelujah March" all along through the year, and send all offerings for the District and General Superintendents to WILLIAM HODGES, District Treasurer, Sawyer, N. D.

H. G. COWAN, District Secretary.
Dakotas-Montana District.

Sister Martha Curry, once pastor of our East Palestine church, has been called to fill out the Assembly year of said church, Rev. E. E. Wood having resigned to take up evangelistic work. East Palestine is one of our strongest churches, and they are expecting a great revival campaign this winter with Rev. L. Milton Williams as evangelist.

We organized a church with twenty-two charter members at Marion, Ohio. A number of other choice souls have stated they intend to be one with us a little later. They are arranging to call a pastor, organize a Sabbath school, and spread scriptural holiness. We predict a strong church in Marion within a short time.

My soul says, Glory. I'm going on. There's much land ahead to be possessed.

N. B. HERRELL, Dist. Supt.

NEW ENGLAND PERSONALS, ETC.

Evangelist C. E. Roberts and wife, of Texas, have begun a series of meetings in New England.

A holiness rally was held in Emmanuel church, Providence, September 17th-18th, This

was the forerunner of a Fall convention to be held in October.

Rev. A. B. Riggs and wife spent a few days at Vineyard Haven, Mass., securing a needed rest. These two saints are getting toward the journey's end. They have stood nobly for holiness and kindred doctrines for many years. God will reward them.

Pastor Borders of our Malden church spent two weeks resting at New Brunswick, where later he expects to hold revival meetings.

Evangelists Beers and Peavey were the preachers and workers at the Providence holiness rally.

Rev. George E. Noble was one of the preachers at Emmanuel church during pastor Norberry's vacation time.

It is reported that Sister Cassie Smith, one of God's "elect ladies," expects to attend Martha's Vineyard (Mass.) camp next year, to celebrate her fiftieth year anniversary of her entering into Beulah land.

Brother Norberry spent his forty-sixth birthday at Portsmouth campmeeting. Many kind friends of the camp remembered him with a

Preach the Gospel to 20 Families for 25c

No doubt you have friends and acquaintances in various places to whom you would like to speak a word concerning the all-important question of salvation. You can not see them in person, and it is difficult to know just how to reach them.

Let us help you.

¶ The *Revival Number* of the HERALD OF HOLINESS will contain just the message for your friends, and we will send it to them for *less than the cost of a postcard*.

¶ How gladly would you buy a postcard for each of your friends if you felt that by so doing you could send them a message of salvation!

¶ Send us a list of twenty of your friends with their postoffice addresses, and enclose twenty-five cents, and we will do the rest.

This is your opportunity.

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beautiful birthday cake. Portsmouth camp is always in session when our brother's birthday comes around.

Many of our churches are arranging for a series of evangelistic meetings this fall and winter. This is good work, brethren. October and November are two of the best months of the year to hold extra meetings. As it is God's harvesting time in the material world, let it be so spiritually.

Rev. Maurice Barrett, of Indiana, writes that he will be at the fall opening of Boston University. He will be one of the preachers at our Home campmeeting in Emmanuel church.

Pastor Bryant is planning for a fall convention in his church at South Providence, R. I. Brother Bryant is in his element when he and his church are in the midst of an old-time revival.

The following committee—John Norberry, T. W. Beers, and L. D. Peavey—has been appointed by the Grand View Park Campmeeting Association to arrange date and place for the coming midwinter convention.

The Portsmouth Campmeeting Association held its business meeting at Emmanuel church, Providence, September 17th. The following brethren constitute the Board of Directors for the ensuing year: Rev. Seth C. Rees, *president*; Rev. John Norberry, *first vice-president*; Rev. J. H. Hartman, *second vice-president*; Rev. S. W. Beers, *treasurer*; Deacon L. D. Peavey, *secretary*; Charles Dore, *superintendent of grounds*, and Oscar Steere, who is one of the largest stockholders.

This scribe while on his vacation went to a nearby campmeeting (M. E.), knowing he would not be called upon to do anything to disturb his rest. He was there the closing day, also one other night, but did not hear an invitation given to a lost soul to get saved. What are things coming to? No wonder we need holiness campmeetings.

GENERAL CHURCH NEWS

PENIEL, TEXAS

Since making my last report to the HERALD OF HOLINESS, God has graciously blessed me in three meetings. The first was at Gordon camp, Gordon, Texas. There were some unfortunate conditions here which prevented the great sweep that should have been, but all through the meeting a few were saved and sanctified. I was delighted to meet at this camp once more Brother Peach, of Mineral Wells.

My next meeting was at Eldorado, Okla. God gave us a very blessed victory. This country is in the midst of the worst drought I have ever seen. It looked as if many of the people in this section are destined to suffer before the winter is over. But oh, how souls did weep and pray through to victory!

The other meeting was at Cabot, Ark., with the Nazarene church, Brother Waddle pastor. The first part of the meeting was entirely rained out, and we were finally forced on account of the bad weather, to move from the tent into the church. From this time on God gave us victory. The church at Cabot has a fine people, and I prophesy for them a great future. The work was established by Bro. J. W. Pierce. Brother Waddle is now pastor, and no doubt will lead the church on to great and glorious success. This was our second meeting at Cabot, and it will be our great delight to return next year.

May God bless the HERALD OF HOLINESS family.

R. T. WILLIAMS, *Evangelist*.

WALTER, OKLA.

A great Nazarene campmeeting closed here last night, five miles south of Walter. Rev. J. O. and Bessie West were the leaders. The meeting brought the different branches of the holiness people together for work and fellowship, and all God's people rejoiced together. The preachers go from here to Royston, Texas.

WILLIAM DYKE.

PASADENA, CAL.

FIRST CHURCH

The work is progressing fine. We are having salvation every Sabbath. Last Sabbath we took in five new members, and more are soon to follow. We are getting ready to hold some tent meetings in different parts of the city, which we hope to be great blessings. Every department of the work is coming up, and we are much encouraged to press on to victory as never before. Pastor's address is 29 W. Peoria Street.

A. O. HENRICKS.

PITTSFIELD, MASS.

Sunday (September 14th) was a big day—four precious souls swept into the fountain. Some of the saints from Danbury, Conn., were with us, and God used them. One dear man said he was a hopeless case, but the mighty God broke the band that was binding him, and he arose praising Jesus for deliverance. The saints are much encouraged as they behold the workings of God. We begin a series of meetings with Sister Green, Sunday, September 28th.

L. HENDERSON, *Pastor*.

THE HALLTOWN MEETING

We closed the Halltown meeting with victory. Not many converts, but those who professed pardon or purity were clear and definite, and will abide in the faith. The rains hindered greatly. The death of Uncle Lee Lacy during the meeting, after a long illness, caused great sorrow. He passed away peacefully, testifying that all was well. Sister Lacy is one of the best workers, as well as the founder, of the work there. The converts of our meeting this last year are all standing true to God and holiness. A better band of people, most of them young, never lived. They have erected a nice tabernacle for meetings, seating about seven hundred. It is well arranged, and has a concrete foundation. When completed it can be used for both summer and winter meetings. Bro. Charles B. Dameron, a young sanctified man, has worked all spring and summer on it. The young sanctified ladies, and a few older ones, hauled gravel and rocks, and helped to put in the foundation and rostrum, which is all solid concrete. There are a few men and some noble women who mean to push the battle for holiness in Halltown. They want a Nazarene work there, and we should occupy the field. Brother Upchurch was with us the last days of the meeting and preached once with power and gave thrilling talks on

rescue work. He made many friends, and is loved by the people, and is invited back next year. Brother Upchurch is one of the rescue men of the age, and he is doing a work that all God-loving people should be glad for, and help him, by their influence, prayers, and means to prosecute.

We begin at Garfield, Wash., October 5th, and Everett, Wash., November 6th, in the Nazarene church. Those wanting us in the north-west may address us at the two places mentioned, while we are there, or at our home address, Pasadena, Cal., Rte. 1 Box 225. We have some camps opening to us in the South for 1914.

J. B. McBRIDE.

PRINCETON, ILL.

This has been in many respects the best year of our lives. We have just closed two great campmeetings. The first was at Waycross, Ga. This was our second time at this camp. The crowds were immense, as the street cars now run out to the ground. Some fifty souls prayed through to definite victory. It was easy to preach, sing, and shout.

On September 4th we opened fire at Calamine, Ark. This was the twenty-first year, and it was said by the committee and people to be the greatest in the camp's history. There were many professions and great displays of God's power. On the first Sunday night the power fell in the song service; the saints began leaping and shouting, and sinners began to weep. We gave an altar call, and twenty-five came forward, most of whom prayed through. Some of the young people resisted God and left the service; but at midnight we were awakened by their screams and cries for mercy. The service lasted till four o'clock in the morning. One hundred and twenty were either saved or sanctified during this camp. We never met a finer class of people than the Calamine folks. We were called back for 1914. After this camp brother Preston went to his home in Texas.

Wife and I opened fire in the Wesleyan Methodist church near Princeton, Ill. Fine prospects here for a great revival. Four souls prayed through into the experience of holiness last night. We go from here to the New England states for the winter.

ERNEST and JAMIE ROBERTS.

MT. HOPE, MICH.

Our second annual campmeeting closed Sunday, September 14th. The workers were V. Buxton, Grand Rapids, in charge; John Clymer and wife, of Brighton; Miss Florence Bowman, of Reed City, in charge of young people's meeting. Brother Clymer is truly a man of God, and his heart-searching sermons put deep conviction upon his hearers. The little band of Nazarenes here stood by them in the battle. The nearby churches, who are opposed to holiness, used all means to keep their people from attending the camp. But through all opposition we are still standing firm, and shouting the victory. We expect to add six new members to the little church soon. Our District Superintendent, J. M. Wines, was with us the last three days of the camp. We were all blessed and helped by his visit. Bro. A. C. Clark will hold the pastorate here for another year by a unanimous vote.

A. H. LEVELY.

WATER VALLEY, MISS.

I am in a great Methodist meeting here. The folks are giving me liberty, and I am testifying to the full salvation of Jesus in this the first city I was ever in, forty years ago. Holiness is needed here.

ANNA TETRICK.

BLOSSOM, TEXAS

Rev. Land was with us last Sunday and preached two excellent sermons. One new member was received into the church. Wife and I have been obliged to cancel our dates for meetings for the last six weeks, because of sickness. We are in the Lord's hands.

V. and M. WALKER.

HANSON, OKLA.

The fire is falling; forty in the altar last night. We close Sunday night, then to Wayne, Okla.

G. O. and BERTHA CROW.

DAVENPORT, OKLA.

Since my last report I have held the Newburg (Okla.) camp. We had a good meeting. A number of souls found God. It was to the writer like being at home, as we had labored so much with this people in former years. We were one amongst the first, years ago, to preach holiness in Newburg; since then we have been privileged to hold several good meetings there.

Our next meeting was the Coffeerville (Miss.) camp. This is one of the pioneer camps of Mississippi, having been established seventeen years ago by Rev. J. N. Whitehead. It has been blessed with the ministry of Rev. A. A. Niles, L. L. Gladney, J. N. Sanders, G. E. Waddle, and numbers of others. Bro. J. E. Moore, of Vilonia, Ark., was our co-laborer for this camp. He did efficient work for the Lord, and they will not soon forget his messages of truth. Several souls were blessed. Most all the camping houses were occupied. Bro. T. Fly is the faithful secretary of this camp, and Dr. Smith the president.

From Coffeerville we went to Mainspring camp, ninety miles west of Little Rock, Ark., Prescott, Ark., postoffice. This, too, is an old camp, where hundreds of souls have been converted or sanctified, and a number of them have become preachers. Bro. G. E. Waddle was my co-laborer. He is a fine yoke-fellow, large in stature and large in soul and faith. Rev. J. N. Speakes, our pastor at Little Rock, led the song service, and did most of the afternoon preaching. God gave us a fine camp. Scores of souls were blessed. The crowds were very large.

We are now in the closing of the Davenport meeting. God has blessed us with a good meeting. Several souls have prayed through and found God. We have had no real break as yet,

but expect it tomorrow, the last day. We go home from here for a few days' rest, then off to Tennessee for a month's campaign. Will be at Sparta, Tenn., October 3d to 12th, and Shelbyville, Tenn., October 16th to 26th.

You are giving us an excellent paper, full of rich things.

VILONIA, ARK.

LEE L. HAMRIC.

SALLISAW, OKLA.

We just closed a very successful meeting here with Bro. W. P. Jay and band, under his tent. About twenty-five professions. We have a good Sunday school. Have a large hall rented in the heart of town, and will keep the work going on in the name and power of our King.

J. W. VAN ARSDEL.

SALEM, MASS.

It was my privilege on the Sabbath of September 14th to spend the day with the little church in Orono and Milford. God gave us the message on Divine Love in the morning, and helped us to deliver it. God had been melting up people there, and the message went home to hearts. They were stirred in the evening. As Sister Green, their faithful pastor, was about to give the message they began to stand up and confess and express a desire to get back where they had let down. How God did then sweep the camp! Sister Green called for an altar service, and in less than five minutes nine were crying for mercy and pardon and restoring of the joy they had lost. How God did bless in that meeting! and how the fire fell and souls rejoiced in joys restored! Sister Green is doing a great work.

A. H. HIGGINS.

BOW, KY.

When last we wrote we were in a gracious revival in the Nazarene church in Darby, Pa., with Rev. Gottshalk, the pastor. From there we went into Kentucky for some meetings. Have held five in Kentucky and one in Tennessee since the 24th of June. We have been busy day and night, and God has blessed our hearts and efforts. We love Him and mean to be true to God and holiness. We go next to Walling, Tenn., Route 1. The HERALD OF HOLINESS is grand.

JOHN F. ROBERTS and WIFE.

PILOT POINT, TEXAS.

OZARK, ARK.

The last two Sundays were great here. We received a class of nine fine members Sunday before last, one of whom was a local preacher from the Methodist Protestant church; and received eight more last Sunday, these being immersed. There are three others who will unite with us. The above is a result of the great revival at Ozark camp this year. Our membership here has doubled this year. God has given us some strong members. We are looking for great victory in the future.

A. B. CALK, Pastor.

LINCOLN, NEB.

We had a good day yesterday for our first Sunday; there were five seekers. Congregations were good.

LEWIS R. HOFF.

WICHITA, KAS.

Since the state camp at Wichita, I have been in two meetings: one at Ashland, Kas., where, notwithstanding the high wind, dust, Satan, demons, unsaved church members, and other opposing elements, we had a splendid meeting, resulting in a few being saved and sanctified, and the organization of the Clark County Holiness Association, with sixteen spiritual members, and as fine a corps of officers as would suffice to make Satan sit up and take notice.

Our next meeting was at Clearwater, Kas., with Brother Huff, for the Clearwater Holiness Association. Our tent was a 40 x 86, and proved too small on Sunday evening. The week-night audiences were large. The folks on hand at the day services were principally the saved and sanctified. Brother Huff, as usual, did great preaching, and we feasted, it seemed, as we

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when sent in packages of ten or more, you can preach the gospel to your neighbors for a cent a family.

¶ The opportunity is before you and the number of families you can reach should be the only limit to your effort. Whatever they may think of you they will thank you for manifesting an interest in them.

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had never done before. The writer took new ground, and felt somewhat like God's prophet of old after being so well fed with two good square meals by the angel. We had a few souls sanctified. The association decided to have another camp next year. It is only a few years ago holiness came to Clearwater and came to stay.

I am at the present time in a meeting for the Nazarene church in Wichita. It would possibly have been a week of rest for me, but I felt I ought to assist Brother Estes and his faithful flock down on Pattie Avenue. So we begun in the name of our Captain. Last night, my first, there were three at the altar. Two really meant business. One of them soon plowed through and was sanctified. The other did not make it at the time, but said he intended going on until he did. I expect to be present at the Annual Assembly at Olivet, Georgetown, Ill., next week, returning to begin a meeting in Marion, Kas.

W. R. CAIN.

BRENTWOOD, ORE.

The Lord's blessing is upon us at Brentwood. We have enlarged our church building and opened a private school in it September 10th, with thirty scholars enrolled. At the opening the Lord put His seal upon it in the devotional exercises. Thirty minutes is spent each morning in reading a chapter, prayer, singing, and testimonies, in which the children take part. Our teacher, Miss Anderson, has the blessing of full salvation, and with God's help we expect to educate our children, morally and spiritually as well as mentally. The children for Jesus and His work is our watchword.

NEW BEDFORD, MASS.

The New Bedford church is moving on with a conqueror's tread. God is in our midst, and streams of salvation are flowing. Fifty-two at prayer meeting last Thursday night, and a great time of victory it was. The revival fire is on the church. I shall be at liberty to do some evangelistic work this fall and winter. This is in addition to my church work.

F. W. DOMINA.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene, corner of Plain and Ashmont Streets, is still in the fight for righteousness and true holiness. Sunday, October 5th, we begin a revival campaign with Rev. John T. Hatfield, of Indiana, as evangelist. In February we expect to have with us Rev. C. E. Roberts and wife and Miss Taylor. We know there is a hard

Wall Texts!

We have just received a stock of imported cards with gospel texts, suitable for use in churches, halls, school rooms, or business houses.

The cards are white bristol, size 8 x 15½ inches. The texts are beautifully lithographed in red, green, and gold.

The set consists of six texts, as follows:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"As for me and my house we will serve the Lord."

"Casting all your care upon Him . . . He careth for you."

"This is a faithful saying, Christ Jesus came into the world to save sinners."

"O Lord, I am oppressed . . . Undertake for me. Underneath are the everlasting arms."

Sold only in sets.

The set of six sent, postpaid, for

40 cents

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Inauguration at Nazarene University

Reported by ESTHER CARSON

Wednesday, without doubt, was one of the greatest days the Nazarene University has ever seen. Excessively hot though it was, the chapel was well filled at every service with people who "out-shine the sun."

The morning and afternoon services were given chiefly to addresses, and the evening to a public reception. There were recitations by Professor Mesch, special music by the Male Quartet and the double quartet of male and female voices, besides hearty congregational singing and prayer. The matriculation address was made by Professor Ramsey, who comes to us by divine leadings which make us admire and give thanks. We are certain that he is highly educated and Spirit-filled, a Nazarene without and within. He was introduced by Brother Goodwin, who gave the opening address of the afternoon session. Many words of appreciation and welcome were accorded to the Faculty, which even more than the student body God had called from the north, the south, the east, and the west.

There is a strangely intense spirit of hope and eagerness that always marks the opening of our holiness schools. This was felt in unusual measure because of the chief occasion of the day's celebration—the new president, already known, loved, and trusted, was to come formally into his own, receive the keys of authority, and deliver his inaugural address. The morning was reserved for this. Dr. Bresee presided. Not a word of his hearty praise of the new president, Dr. H. O. Wiley, but was accepted without reserve. He was felt to be the man for the place, qualified by personal merit and by the deserved confidence he has from all. As Dr. Bresee handed to him the keys, emblematic of his headship in the institution, a tide of appreciation and joy swept the audience. They stood and saluted him with waving handkerchiefs, singing, "Blest be the tie that binds."

Dr. Wiley's address will be immortal in many hearts. With most characteristic humility he declared but one thing

could make him happier, and that was to deserve what was being given him. His theme was "The Educational Ideal of the Nazarene University." Not, "Shall we educate?" but, "How shall we educate?" was the question; and the answer as he gave it met with the approval of the trustees, Faculty, and congregation alike in sincerity. He fully recognized the difficulties in working out the ideal. The task, as he saw it, is to develop symmetrical Christian character by giving due regard to both the reason and the emotions, both crisis and growth, both evangelism and education. The ideal is to give the student a proper perspective of life, through right relation to the Center of it all: "the fear of the Lord is the beginning of wisdom." It is also to make the Nazarene University a tarrying-place where the "transforming gaze" can work its miracle, where the student can "bask in the sunshine of Omniscience, and breathe in the spirit of the Eternal." It is to make all truth minister to the higher knowledge of God. "Every common thing must glow with spiritual truth." It is to give the student expressiveness—responsiveness to truth—so that every truth shall inspire its corresponding act. It is to inspire heroic service, and love of excellence.

Some of the sentences in the addresses of the day that stuck in the memory were:

"We have much to fear from well-meaning ignorance."

"The best part of the day's chopping is done on the grindstone."

"Your head wasn't given you as a luxury."

"Higher criticism is the lowest thing there is."

"The bird that has been in the snare and escaped, may warn the bird that is free; and so may the bird that has seen the snare and has not been caught."

All departments are moving forward well. About one hundred more students registered on the first day than on the corresponding day last year. The movings of the Holy Spirit are being felt among us, and we praise the Lord.

battle on hand, but our God is able to give us the victory and to save the purchase of His blood.

A. K. BRYANT, *Pastor.*

PATCHOGUE, L. I.

The pastor of the First Pentecostal Church of the Nazarene of Patchogue desires to express his thanks to God for His blessing on this small company of saints, who have labored with him so faithfully for nearly four years. We have been enjoying the continual favor and blessing of God on our meetings. We have recently seen souls crying their way to God, and numerous other manifestations for which we greatly rejoice. Our Sunday morning services are encouraging, and up to the present God keeps us out of debt, with the preacher's salary paid up for four years. We have one desire, before saying good-by to these saints, and that is, to see a revival break out to shake the foundation of the entire town of eight thousand people.

L. C. KIRBY, *Pastor.*

LEAVING TRACKS (TRACTS)

While waiting for the mail to be distributed in the little town of Mitchell, Neb., I was astonished at the large number of pieces of mail. Then the thought occurred, How few pieces of mail, comparatively speaking, are spreading the gospel of full salvation. There and then I covenanted with God to renew my diligence in selling full salvation papers and periodicals, that the people might know that God is still in the business of saving men from all sin "in this present world." Follow me from that day to

this, and you can find my tracks (better spell it "tracts"). And what better paper can I sell than the *HERALD OF HOLINESS*? And where can I find such dependable booklets and periodicals as those of our own Publishing House? My preaching may not count for much, but the "tracts" I leave behind are grand.

KEARNEY, NEB. J. W. FARR, *Evangelist.*

WE ARE GROWING!

H. G. COWAN

Occasionally people are found who deplore the small numbers and slow growth of the Pentecostal Church of the Nazarene, and some who think it unwise to organize holiness churches because large numbers are not attracted to them at the start. We should remember that holiness is not a popular doctrine, and that only those who will pay the price in order to possess it can be expected to go with "this way which is everywhere spoken against." Then there are other churches which preach holiness, and people have their preference.

But, like a healthy child, the Pentecostal Church of the Nazarene is growing, not in a phenomenal way, from childhood to full growth in a year, but by a steady, normal growth which shows vigor of body, of intellect, and of soul. Coming to figures, I am not able to present those for the entire denomination, but those for our district, the Dakotas and Montana, show a growth that is truly encouraging. Our first organization occurred in the fall of 1908, when Rev. H. D. Brown organized three churches in North Dakota, with a membership of about fifty. Nearly two years later, August, 1910, our first District Assembly was held, under the presidency of Rev. H. F. Reynolds, when it was found that we had five churches

with a membership of 127. We had one elder and five licensed preachers at our first organization. At the first Assembly there were three elders, three licensed preachers. There was one church house at the beginning, and two at the Assembly.

Our Fourth District Assembly was held in August, 1913, when the following statistics were presented: Members, 257; elders, 9; licensed preachers, 11; church buildings, 3; church organizations, 11. This may seem like a small showing, compared with other and older churches, but considering our age and beginnings, we have no reason to be ashamed, but great cause for thankfulness over the healthy condition and increasing stature of our child. I have no doubt that other districts may be able to make as good a showing.

BEVERLY, MASS.

We came here after graduating from the Pentecostal Collegiate Institute, theological course, as a supply. God gave us one soul the first Sunday, which encouraged our heart. Since then we have received a call to the pastorate of this church, which we have accepted. God is blessing our labors in calling and the ministry of the Word, and verifying His promise to us, that He would be with us unto the end. When King Solomon was asked by God what he desired most, he prayed for wisdom and understanding to rule the people. Our heart's cry is for wisdom and understanding with the Spirit of God to lead this flock.

J. SULSTON.

NEWTON, KAS.

"O magnify the Lord with me, and let us exalt his name together." Amen! These are gracious days with us here. Sunday, September 21st, was our first anniversary with this people. We were permitted to receive four persons into church fellowship. At the evening service one soul was definitely seeking and found victory. Three others requested prayer. Last night, the 24th, a man and his wife came through the rain in order that they might go to the altar. Of course they were blessed. God is doing wondrous things in Newton. We will praise Him.

FRED. H. MENDELL, *Pastor.*

ONTARIO, CAL.

These are great days for the Ontario church. God is pouring out His Spirit upon us in the salvation of souls and sanctification of believers. Since the Assembly twelve persons have united with our church, a great many more looking our way. Our congregations have steadily increased this season, until our church is nearly full. Sabbath, September 21st, was a blessed day. Souls were at the altar both morning and evening. One old lady, a Roman Catholic, came to the altar at the evening service, and God saved her from her sins. Amen.

Rev. George W. Glover, one of our Nazarene preachers, a member of my church, has entered the evangelistic field. I can highly recommend him to our churches as a straight-forward gospel preacher. You will do well to secure him for a meeting. His address is 636 East E Street, Ontario, Cal.

C. W. GRIFFIN.

HOMINY, OKLA.

Our revival closed last Sunday night, with a real Pentecostal service. The altar was filled the second time, and most of them prayed through. Brother Jernigan was at his best in preaching the Word, and Prof. F. B. Smith proved himself an efficient leader in song. Brother Smith is a song writer, and is worthy of a call from any campmeeting. He is not only a good singer, but, best of all, he has the Holy Ghost. I have known Brother Jernigan for many years, and find him still possessed with the same meek, humble spirit, though greatly intensified. There were forty-five clear professions in the meeting. Twelve united with the Church Sunday night.

V. P. DRAKE, *Pastor.*

SEYMOUR, IND.

Truly, our God is with us, and He has marvelously heard and answered prayer. For some time the little church in Seymour has been burdened with a heavy church debt, but now there is a rift in the cloud. Thank God!

September 21st was the day that was set apart for the special purpose of raising money toward the indebtedness of the church. Last Wednesday was observed as a day of fasting and prayer. While from the outside every-

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thing looked dark and discouraging, and our faith was challenged in many ways, we claimed the promise—"But my God shall supply all your need according to his riches in glory."

Not knowing at all that Brother Ruth was available, we wrote for him to come and hold a three days' meeting. God surely sent him to us, and what a glorious time of refreshing we had from the presence of the Lord! Such singing and shouting and praising the Lord we will never forget. Yes, the promise is true where Jesus says, "Give, and it shall be given unto you." Our dear little flock has given nobly, but how God poured out His blessings upon us Sunday! It was truly marvelous, and next thing to miraculous how easy the money was raised.

After Brother Ruth had preached an excellent sermon, he proceeded to raise money. We had a note of \$800 that we desired to lift. We never saw more hilarious and spontaneous giving. No one was pressed or urged to give who could not or who did not want to. God gave us more than we asked. Over \$900 was pledged and provided for, and Monday morning more pledges were given, so that now we feel sure that instead of raising the \$800 note by March we can raise the \$1,000 note. Let all the Nazarenes help us shout.

We also mention the fact that a dear brother and sister have furnished money for a new lighting system for our church, which will be in operation soon. Praise the Lord!

M. T. and LIDA BRANDYBERRY, *Pastors.*

HOXIE, KAS.

Since returning from the Assembly the blessing of the Lord is resting upon us. One united with the church a week ago. One has come through to victory with a bright experience. We are expecting greater things ahead.

E. ORVILLE WALDEN, *Pastor.*

ALTUS, OKLA.

Good day here Sunday. The Lord is with us. Will begin a meeting here the last Sunday in this month. Several are looking this way. Our church has called us back for another year. We are not clear as to the mind of the Lord, believing for some time that God had called us to revival work. Will all the saints join us in prayer for the meeting here? I will do the preaching myself. Any one passing through, stop over and be with us.

B. F. PRITCHETT.

EL PASO, TEXAS

We are glad to report victory from this place. In spite of war and bloodshed in the revolution-torn Mexico, the presence of God abides, and souls are seeking and finding Him at the mercy seat. Yesterday, Sunday, was a blessed day in all the services. Three seekers in the evening services, a mother with her two daughters, wept their way into the kingdom. The mission hall is almost too small a place to accommodate the crowds, and we are longing and praying the Lord to put it into the hearts of His children to help us, financially, to build a tabernacle in this city, where the gospel will be preached in its fullness and power. The Mexicans are poor and can not help us now; but I am sure you can. Bro. Faon W. Scott, of Asheville, N. C., a member of our church, has some

good property in his home town which he desires to sell, and he has promised me he would give us \$1,000 to help found a Bible school in connection with our Mexican work in this city. I wonder how many others there are who will do likewise? This is a wonderfully growing city, and we must soon plant our feet deep here. The time is ripe for us to have an American church as well as Mexican.

S. D. ATHANS,
Supt. Northern Mexico Dist.

MINERAL WELLS, TEXAS

I am still at the wells, drinking this water and trying to get on my feet, but the doctors tell me my recovery will be very slow. However, I hope I am getting better. I had a letter, last week, from an old sister somewhere out in California, on a poor farm. She was very old, and I could not read her letter well enough so I could answer it, but she enclosed ten cents and was asking God to bless me. If she sees this, I want her to know that I appreciate her gift, more, if possible, than others. If I get the help I must have from the medical men, my friends must help me. It is indeed trying when you come to the place where you are the object of charity. Asking a place in your patience and prayers, I am, your sick brother,

J. W. PIERCE.

WOODBINE, KAS.

We wish to report victory in Jesus' name. Meeting closed here September 22d, with good attendance, deep conviction, and some really blessed. Interest and attendance increased, and the Holy Spirit put on conviction. Tears were in many eyes, hunger was plainly seen written on faces. We are looking for the day soon, when, at the trumpet sound, the walls will fall, and then we'll cease our marching round, while, in Brother Bates' words, we will have to step aside while souls weep through to God. Great burden seemed to be on us for a revival at prayermeeting last night, and God is still on His throne and answers prayer.

District Superintendent H. M. Chambers was with us the last three days, and helped with prayers and preaching. The Kansas District is on his heart. Let us, as pastors and people of this district, hold up his hands while the fight goes on, and pray that God will make this the best year for us all. The fire burns, the glory holds, and I'm more determined than ever to stay in the fight till Jesus comes or calls.

ARTHUR TUNNELL, *Pastor.*

BUCKLIN, KAS.

We arrived upon our new field of labor last week. We feel we are in the will of heaven, and the atmosphere is delightful. We have a nice little band of folks that are true blue, and like good soldiers they love to fight. There are not many unsaved people that attend, but by the grace of God we mean to sing and shout, hold street meetings, and visit homes till people will know we are in town. Then we want to live so clean and Christlike that sinners will want the kind of salvation we have. Have been having rains upon the fields here, but e'er the year closes we expect many floods of grace and glory from heaven. Pray for us here.

R. S. BALL.

NEW YORK, N. Y.

I am glad to testify to the saving and sanctifying power of Jesus Christ. Thirteen summers ago, at Douglas campmeeting, I went to the altar, and with face and hands heavenward, I consecrated myself to God—all I knew and didn't know, all I had or might have, all I was or should be for time and eternity. A deep, settled peace has been keeping me through the years walking steadily with God. And today I know that the blood of Jesus Christ his Son cleanseth my heart from all sin, and the Comforter abides.

I. M. JUMP.

175 W. 102d St., New York.

YORK, NEB.

At our Kansas District Assembly we accepted the call of the newly organized church at York, Neb., to become their pastor. It was hard to break away from the ties of friendship and love that were cemented during our year's pastorate with the dear people and holy band at Kenesaw. May God abundantly bless them and their new pastor for the coming year with a great harvest of souls. We have had a blessed reception here at York by the little band of

Nazarenes, and a good opening day last Sunday. We expect to open battle against sin in a special meeting, on October 5th, and covet the prayers of all the HERALD OF HOLINESS family. We expect victory in the name of the Lord.

THEODORE and MINNIE E. LUDWIG.

ELYSIAN HEIGHTS

We are now in the midst of battle with great success. Some conversions, a number have been sanctified, and believers have been strengthened. Conviction is resting heavily upon the unsaved. Brother and Sister Elliott commenced meetings on the 7th inst. in this place, with us, for fifteen days. That time has come and passed with great success, and it seemed well for them to remain another week. Brother Elliott is giving us the gospel in its fullness, telling of the pleasures and joys unspeakable for those that love Christ's appearing; also the torments of hell for those that forget God. He gave us a sermon on the sec-

TRACTS!

We are beginning the publication of Tracts, and have a small assortment of most excellent Tracts to offer. We will add others very soon.

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Money for Masses. A poem by Rev. Theodore E. Beebe.

Especially useful among Roman Catholics.

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This tract emphasizes the simplicity of salvation.

The Blood of Jesus. By Wm. Reid.

Suitable for all classes.

Ye must Be Born Again.

Showing the necessity of the new birth.

The Grace of Giving. By C. A. McConnell.

Illustrating the true spirit of giving.

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A tract on the importance of preparation for eternity.

Price of Four-Page Tracts,
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A very helpful tract for enquirers for holiness.

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A tract on Christian Science. It is remarkably strong and effective.

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A lesson in devotion and fidelity to Jesus.

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A 16-page illustrated tract.

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2 for 5c; 12 for 20c; 100 for \$1.25

Sample package containing one each of all the above listed tracts sent postpaid for

Five cents

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Bargain Sale of Mottoes!

Having purchased a special lot of Mottoes, we are able to offer an unusual bargain.



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Size 8 x 14 in. Regular price, 25 cents.

FOUR TEXTS

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2. Kept by the power of God.
3. Without Me ye can do nothing.
4. My help cometh from the Lord.

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**20c each, 2 for 35c,
4 for 55c**



No. 371.

Size 8 x 14 in. Regular price, 25 cents.

FOUR TEXTS

1. Let not your heart be troubled.
2. Who shall separate us from the love of Christ?
3. The Lord hath been mindful of us.
4. Trust ye in the Lord for ever.

SPECIAL PRICE:

**20c each, 2 for 30c,
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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, Mo.
1913

ond coming of Christ in such a manner as to awaken those that sleep; but some still sleep, as a sign that when He comes one shall be taken and the other left. We were also favored with the presence of Brother Sherman, the one who came in answer to prayer and so wonderfully supplied the needs of this place, and who is giving Brother and Sister Elliott a place in his home next door to our church. We praise the Lord for such as Brother Sherman, the outpouring of a double portion of the Holy Ghost upon these meetings.

Mrs. STELLA SPRAY.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE-----Los Angeles, Cal.
1126 Saneet Street

Missouri District Assembly, Ellington, Mis-
souri -----October 16-19
Southeast Tennessee District Assembly, Spar-
ta, Tenn. -----November 6- 9
Southeast District Assembly, Donaldsonville,
Georgia -----November 13-16
Louisiana District Assembly, Lake Charles,
Louisiana -----November 10-23
Dallas District Assembly, Lufkin,
Texas -----November 27-30
Abilene District Assembly, Bowie,
Texas -----December 3- 7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

Oklahoma District Assembly, Ada, Okla.,
October 22-26
Kentucky District Assembly, Newport, Ky.,
November 13-16
The New Iowa District Assembly, Marshall-
town, Iowa -----September 17-21
Clarksville District Assembly -----November 5- 9
Alabama District Assembly -----November 20-23
For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla.
The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER-----Glendora, Cal.

Kansas City, Mo., Missionary Board, October 9-12
Olivet, Ill., Chicago District Assembly,
September 30-October 5
Delight, Ark., Arkansas District Assembly,
October 14-19
First session of all District Assemblies at 7:30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE
I. M. ELLIS-----Box 175, Hamlin, Texas

ARKANSAS
G. E. WADDLE-----Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION
W. B. TAIT-----Box 691, Red Deer Alta, Can.

ALABAMA
C. H. LANCASTER-----Jasper, Ala.
Pensacola, Fla. -----October 3-12
Meridian, Miss. -----October 13-16
Columbus, Miss., Star Rt. -----October 17-22
Millport, Ala. -----October 23-24
Nauvoo, Ala. Rt. 5 -----October 25-26
Nauvoo, Ala., Sunday night -----October 26-27
Dora, Ala. -----October 30-31
Cullman, Ala. -----November 1- 9

BRITISH COLUMBIA DISTRICT
REV. G. S. HUNT-----Victoria, B. C.

CHICAGO CENTRAL
J. M. WINES-----Greenfield, Ind., R. F. D. No 9

CLARKSVILLE
J. A. CHENAULT-----Chestnut Mound, Tenn.

Clarksville, Tenn. -----October 3- 5
Erln, Tenn. -----October 6- 7
McGhees Chapel, Tenn. -----October 8- 9
Faxon, Tenn. -----October 10-11
Paris, Tenn. -----October 12
Rutherford, Tenn. -----October 13-14
Friendship, Tenn. -----October 15-16
Granville, Jackson Co., Tenn. -----October 19

VENICE, CAL.

It was said that we could not have a revival in Venice, but the Lord heard the cry of His people and gave them a real revival. During the eleven days, September 4th to 14th, about eighteen came to the altar, most of whom prayed through. People were converted, reclaimed, and sanctified as in past days and in other places. Some cases of salvation might well have been termed "old-fashioned." Some "tall timber" came down, and stumps were pulled. To God be all the glory.

Prof. Fred Mesch, of Pasadena, was the evangelist. His messages were searching and effective. Brother Mesch is highly esteemed for his work's sake among us. We were fortunate to secure a good quartet of Nazarene University students—Messrs. Hurd, Anderson and Misses Miller and Robbins. Their singing was blessed of the Lord. They did more than sing—they prayed mightily. Brother Mesch's family was also with us, and they proved a bless-

COLORADO
C. B. WIDMEYER-----Colorado Springs, Colo.
226 N. Chestnut St
Stigler, Okla. -----September 25-October 5
Loving, Okla. -----October 8-19
Little Rock, Ark. -----October 22-November 2

DALLAS
W. M. NELSON-----Texarkana, Texas
Big Sandy, Texas -----October 2- 5
Jacksonville, Texas -----October 9-10
Troupe, Texas -----October 11-12
Elkhart, Texas -----October 13-14
Batson, Texas -----October 17-19
Lufkin, Texas -----October 20-21
Burrows Chapel, Texas -----October 25-26
Whitesboro, Texas -----October 27
Ash Grove, Texas -----October 28-29
Valdastl, Texas -----October 30-31
Culeoka, Texas -----November 1- 2

DAKOTAS AND MONTANA
LYMAN BROUGH-----Surrey, N. D.

IDAHO
J. B. CREIGHTON-----Boise, Idaho

IOWA
E. A. CLARK-----Chariton, Iowa

KANSAS
H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY
WILL H. NERRY-----Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA
T. C. LECKIE-----Hudson, La.
Pitreville, La. -----October 11-19

MISSOURI
MARK WHITNEY-----Des Arc, Mo.
Maplewood, Mo. -----October 2
Irondale, Mo. -----October 6
Sabula, Mo. -----October 7
Mill Spring, Mo. -----October 8
Ellington, Mo. -----October 9
Corridan, Mo. -----October 10
Bunker, Mo. -----October 11-12
Redford, Mo. -----October 13

NEBRASKA
Q. A. DECK-----917 W. 5th St., Hastings, Neb.
Grand Island, Neb. -----October 2-19

NEW ENGLAND
N. H. WASHBURN-----Beverly, Mass.

NEW YORK
J. A. WARD-----1710 Dean St., Brooklyn, N.Y.

NORTHWEST
DeLANCE WALLACE Box 304, Walla Walla, Wash
Diamond and Coalfax, Wash. -----October 5
Lincoln Heights (Spokane), and Hillyard,
Wash. -----October 12

OKLAHOMA
S. H. OWENS-----Altus, Okla.

PITTSBURGH
N. B. HERRELL-----Olivet, Ill.
Lisbon, Ohio -----September 29 October 5

SAN FRANCISCO
E. M. ISAAC-----1020 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA
W. C. WILSON-----Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN
W. H. HANSON-----Glenville, Ga

SOUTHEAST TENNESSEE
S. W. McGOWAN-----Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA
H. G. TRUMBAUER-----Washington, D. C.
145 D. Street, S. E.

WISCONSIN DISTRICT
F. J. Thomas-----Marshalltown, Iowa
Alburnett, Iowa -----October 3-12
Marshalltown, Iowa (?) -----October 18-26
Chicago Convention, Care B. Nelson, 6522
Lowe Ave. Chicago, Ill. -----October 28-November 5
Montfort, Wis. -----November 8-16
Livingston, Wis. -----November 22-30
Madison, Wis. (?) -----December 6-15

ing. Brother Goettel, of Upland, Cal., and Professor Krag, one of the new teachers of the Nazarene University, were with us a few days to help shout on the battle. Our parting words to the special workers and helpers were, "Come again." The spiritual tide is rising at Venice.
GEORGE J. FRANKLIN, Pastor.

HUTCHINSON, KAS.

We are now on our new field of labor at Hutchinson, Kas., as pastor of the church and a teacher in the school. We are delighted with both institutions, and find God's smile and blessing richly upon them.

We have here a church of 175 members, not all residing in Hutchinson, but those who are here, together with the others who attend our services and the student-body, make a splendid congregation to preach to. And, thank God, the tide of salvation is on! We have had times of real salvation every Sunday so far. Five prayed through last Sunday night.

C. A. IMHOFF.