

HERALD of HOLINESS

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True Loyalty

Some of our people seem to have very queer notions of loyalty to our church. This is very strange. There can be but ~~one~~ true type of loyalty. There are not a variety of loyalties from which each pastor and evangelist and member can select his favorite and follow it up. This is far from the case. Loyalty is simple, consistent fidelity to the church as our vows of membership commit us to. We cannot see how any one can claim or possess a clear conscience and do less than expend his entire strength, and give his entire support to the Church of the Nazarene.

It is astounding to hear of a Nazarene saying, "I do not believe in or I do not like this part of our policy of our doctrine or this branch of work or this institution or that of our church." What are such members doing in the church of the Nazarene? How did they get in, any how? What does church membership mean if it does not express one's preference as to doctrine and polity among the multitudinous churches of the world?

To have Nazarene campmeeting committees or church boards engage evangelists not of our own church, when there are competent, accredited evangelists of our own church whom they could obtain, is a very strange type of loyalty. It does not come up to the recognized definition which alone common sense will endorse. Often our people have paid a very dear price when making such blunders as this, by having these evangelists to come among their people and sow discord and discontent among them, and seek to extend the circulation of other holiness papers than our own.

How can any preacher or church board be true to our church and untrue to its publishing interests? How can any church approve the calling of evangelists who will, with sarcastic slander, asperse the church as was done in one case of which a preacher of our church told us?

One of our very best preachers and truest men, who fills an honorable position in our church, informs us of cases where he was sent for after a meeting in a church of the Nazarene, conducted by one of these outside evangelists, to straighten out things. He told us how he had found other holiness papers scattered among the people, and all kinds of discontent and disloyal echoes among the Nazarenes. This is simply shocking.

We are absolutely indifferent what critics may call our demurrer. We protest against all this sort of thing, with all the vigor we possess. What would an army accomplish with such a quality of loyalty to the flag as we are having to contend with in instances such as we have described? How long would such an army last in the face of a foe? How many victories, suppose you, would perch on their banners?

We claim that Nazarenes should push their own paper and that alone. We insist that Nazarenes should use their own evangelists and them alone until we cease to have efficient ones. Then is time enough to turn to outside evangelists for help. Then, when ours have given out, and we are compelled to turn to the outside for evangelists, we should be very sure to get only such as do not asperse or criticize our church or sow discontent among our people. We should only get such as would harmonize and agree for our own paper to be pushed into circulation among our own people. This is very little to insist upon, we think. It is merely taking care of the work to which God has called us most solemnly.

The Precious Blood of Christ

This is a wonderful statement of Scripture, but it is equally a glorious truth that that blood is precious: It is precious to the point of pricelessness. Doctor Alexander, of Princeton Seminary, used to take the hands of students starting out on their ministerial careers and say: "My young brother, make much of the blood." This admonition is timely today to all preachers. We must make much of the blood. If we make little of the blood, little will come of that of which we make much. The blood is the great truth on which we may and must rest, and which we must stress always. Rev. John Fletcher said to Mrs. Hester Ann Rogers: "Come, my sister, we will covenant together to spread the sacred flame, and testify before men and angels that, the blood of Jesus Christ, God's Son, cleanseth from all sin." With tears starting in her eyes, Mrs. Rogers replied: "In the strength of Jesus I will." History records how beautifully this compact was kept, and how God honored its keeping in the sanctification of multitudes.

This is certainly a great text to live by and to die by. When Bengel, the great commentator and scholar, was on his death bed, he requested one of the attendants to read out of the Scriptures to him. He read until he came to the passage, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Stop," said the dying man, "it is enough. Add no more, it is enough. Let me die on these words."

These glorious words make the dying pillow soft as down. They soothe every pain and anxiety, and give a rest which no physician can bestow. They whisper of future glories which no tongue can portray or artist paint. They soothe with a heavenly peace glorious and divine.

That saint of God, Lady Powerscourt, was dying. Her attendant asked her, "How are you today?" "Very, very well. I will tell you what I have been thinking about. I have been thinking that one needs a great many texts to live by, but you need only one to die by." "And what is that, your Ladyship?" "The only text a person needs to die by is this: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Blessed truth is this. How we should love this great passage. How we should love Him whose blood was shed for us, which has such infinite potencies as cover all the needs of this world and of the world to come. Thank God for the precious blood, the gift of Christ by the love of the Father, and applied by the Holy Spirit. How the Triune God joins in the glorious work of our redemption and our preservation and our final glorification. Truly, our God is a mighty God. Our Savior is a mighty Savior. Our Holy Spirit is a mighty Holy Spirit to apply this glorious remedy for the needs of lost man.

Three Things About It

There is one thing about religion which embraces holiness that we particularly like. That is its definiteness. It is a most precious truth that this fullness of the blessing is something we can know when it takes place. There is nothing vague or misty or uncertain about it. If we were desperately sick, and a physician were to tell us he had a fine remedy for our trouble, but we could not know just when we were cured, or indeed, for certain whether we were cured or not, we would doubt the efficacy of his proposed cure. We could hardly bring ourself to try his remedy under such conditions of incertitude and vagueness. If, however, he told us that it could

cure, and that we would know definitely when the cure was effected, and that health would bound in our veins, and the flush of vigor would crimson our whole being, we would at once want to test it. This would be the very kind of remedy we would desire. And the fact that the physician would challenge us to the proof, in the fact of conscious remedy, would greatly incline us to credence in him and his remedy.

This is just why we like and believe absolutely in the remedy proposed for our sins and our sin. The Word says that the cure can be accomplished, and that thoroughly, and that there will be a witness to the fact borne in upon our consciousness. This pleases us, and inclines any one favorably to the testing out of this remedy. Then when super-added to this there is offered to us the actual testimony of thousands of intelligent men and women, who declare that they have tested it and have found it to be true and just as represented in the Bible, we listen to this array of testimony, and cannot withhold our adhesion to the truth upon the faintest principles of fairness or justice.

Mr. Wesley declared that on one occasion he examined some six hundred or more who claimed this blessing, and that he found in every case their testimonies rung clear, and were harmonious that God had done the work and that instantaneously, and hence he concluded that it was necessarily true. This array of testimony coincided with the promised remedy in the Bible, and this two-fold witness of the Word of God and the testimony of the saints satisfied and settled him.

Why will men seek or desire other than a Gospel that does a thorough and complete work? If a man buy a horse he will not accept a defective one and pay the price of a good one. If he buy or build a house he will insist upon having a perfect and complete one. If he have a prescription filled he would prosecute a druggist who would put off on him adulterated drugs. He would demand perfect drugs for the medication of his body. Why will anybody be satisfied with an imperfect or partial religion, which heals but slightly "the hurt of the daughter of the people"? Why will they insist upon a religion which leaves untouched the direful source of sin—the sin center, the plague-pond whence flows forth the ugly brood of sins and blasphemies and transgressions? Why are they not more than delighted at the announcement that there is a remedy for this inward sin—for this carnal mind? It is the wonder of wonders—the marvel of marvels—that men are not delighted at the first intelligence of such a radical cure for this radical and fatal malady.

There is only one rational conclusion, and that is that men simply love sin and prefer to hold on to it, and risk a salvation that heals slightly. They will not forsake and abandon their sin-privilege. They claim some reserved rights in this transaction of salvation, and get only that for which they are willing to pay the price. This is the reason that men refuse to come to the light, that they love darkness. And they love darkness because their deeds are evil. The sin is at the bottom of this problem of the disinclination of men to accept with alacrity the proffered solution of the whole sin question as revealed in the Bible. This is why men contradict their whole practice in life with reference to all other things, and are willing to accept a partial cure for their spiritual maladies.

*Bible
Hating
Consistent*

It is entirely consistent for Romanists to hate and fight and oppose the Bible, as they invariably do. If any set of people in the world holding or claiming to hold to any sort of religious faith, have utterly no standing in the Word of God, this Romish institution is that set of people. Their whole round of doctrines and tenets and practices with the rarest exceptions, is anti-biblical and pagan. Even the doctrine of hell for the impenitent to which they hold, they dilute and debase with their invention of an unbiblical purgatory for which there is no least shred of scriptural warrant.

They dare not allow their laity to get to the plain Word of God, for they could then never hold them together. They fear the Bible as they should fear the devil, who inspires their hatred of the Bible. They seem, however, to have infinitely greater fear of the Bible than of the devil himself. They refuse the Bible to their members and nothing so excites the anger and fury of the priest as to find a member with the precious Word of God in their possession. They burn these Bibles on every occasion they get, and hurl their malignant hate and threats against their people, who dare violate

the lordly priest's interdict of this Holy Word of God the Father.

Why, the *Herald and Presbyter* asks, is it that if the late Pope was a Christian, that Romanists all over the world are being urged to pray for rest for his soul, as if he died the veriest sinner that ever lived? Is there no rest in faith? Is there no balm in Gilead for the healing of the hurt of the sinner? Must the pious minister who for seventy years has lived as an ambassador of Jesus Christ to persuade sinners to be reconciled to God, as was claimed for the deceased Pope, after life ends, only enter the fires of purgatory and there suffer inexpressibly for unknown time until the prayers of multitudes of worldly Romanists and the masses of numberless dissolute priests shall succeed in rescuing his soul from these purgatorial fires?

This is absurdity in the extreme. It is an insult to high heaven. It is anti-biblical and blasphemous, for it sets aside the blessed atonement of Christ which is for the cleansing of the soul and the substitution of the intervention of the frailest of men.

*Inviting
to
the
Highest*

It is often said that such and such people are not ready for holiness. The supposition is with some that holiness can be preached successfully only to such as are regenerated and living up to the privileges of that state. We are not so sure that such position is a correct one. It has often occurred that the preaching of holiness to even the most abandoned sinner who was discouraged thoroughly brought him to hope that if there was such a grace as could give victory not only over sins in forgiveness but deliverance from the power and pollution of sin, that it would pay him to begin at the bottom and get forgiveness and then press on for the full deliverance from the power and pollution of sin. Sin brings despair. This is the case with very many more sinners than we often imagine. In this state the trouble is to get the sinner to believe there is any use in his beginning at all.

The persuasion that there is such a marvelous and complete deliverance as salvation from the very being of sin itself encourages the sinner to start. He knows very well that the way to start is to repent. He has learned this all his life. He knows it from common sense as well as from instruction in the home and from the pulpit during a life time. His trouble is he does not believe that he can stand out if he were saved. Often he does not believe there is any salvation for him to begin with, so deep and dark he feels his sins to be.

We have often seen the results of preaching holiness to sinners warrant just this conclusion that there is no audience, however deep they may be in sins, where preaching holiness will not often bear the most gracious fruits. At a recent street meeting conducted by Dr. John Matthews we were impressed with this truth. No man stresses holiness more earnestly than he even at his street meetings. He urges the worst type of lost men and women that God has the "real thing" for them in a salvation from not only the guilt of sins, but from the principle or nature of sin, so that the sinner will not longer want to sin. A woefully lost sinner walked up to the auto and took his hand, saying, with tears, "I would give ten thousand dollars for such an experience as you preach."

This truth burned into the conscience of the sinner encourages him to start in for such a marvelous salvation. It seems to be the very truth best calculated to nerve the most lost and discouraged to make a start. The salvation is one worth while. It does the very kind of work the sinner needs. The falling down and getting up kind does not look attractive to him. The type he beholds too generally in the church members around him is not encouraging to him, for they do about as they please and there is not the transformation in their character and lives which he feels within that he needs and must have to be able to stand.

This is our business to proclaim a full and complete salvation to all men regardless of their present state or character. All men need it and it must be proclaimed to all men. We must not try to parcel out the race and carefully prescribe this phase of truth for this class and that phase for that class. Christ's salvation is a glorious unity though bestowed in this two-fold way. It is one message and one salvation and one dire need for which it was provided. We must proclaim a full Gospel to all. God will take care of His Word if we are faithful to it in our preaching.

We have often seen the greatest conviction of sinners begotten

by the preaching of holiness. Nothing is so used of God in the conviction of backsliders. It is blessed and gracious to every class anywhere and at all times. Few, if any, mistakes are ever made in

preaching this full salvation to the public congregation. Invite to the highest and the invited will not miss the lower blessing which they may more immediately need.

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

News Notes

Dr. J. Wilbur Chapman and his singing companion in evangelistic labors, Charles M. Alexander, in their labors in England, have been accorded an unusual privilege. They have been allowed to hold services in the famous Guild Hall in the city of London.

The regulations of the Board of Education, in the city of Washington, D. C., require all teachers in the public schools to teach the children under their care "the commandments of God." This is wise, and should be strictly observed by the teachers.

One good result of the great war in Europe to America is a comparative rest in the matter of immigration. For instance, the arrivals for April last were 107,000; for May, 93,000; in August they fell to 29,000; for September to 22,000.

That great mass meeting held in the interest of international peace, in Philadelphia, was an opportune movement for the creation of peace sentiment in America, and throughout the world. Secretary Bryan and former Secretary Straus spoke. Such movements are in the right direction, and should be multiplied.

That resolution, by the Pittsburgh Board of Trade, favoring national prohibition, was to the point. Though stoutly resisted by the liquor interests, it was adopted at the time by a good majority. It reads: "Resolved that this organization place itself on record as favorable to the passage of the bill now before Congress, submitting the question of national prohibition to the several state legislatures, that the question may be settled in harmony with the will of the people."

Another indication of the increased awakening in the matter of prohibition, is the organization of an International Prohibition Confederation to print significant facts concerning liquor drinking, and the prohibition movement, in the languages of all civilized peoples.

The kings of Sweden and Denmark have taken a position in favor of prohibition.

The quadrennial increase in membership of the Methodist Church in Canada, recently reported by the General Conference, of 28,901, is said to be the largest gain for any quadrennium since 1886-90.

The church forces are preparing to make the best use of their opportunities possible in the forthcoming Panama-Pacific Exposition, at San Francisco. A committee of one hundred is to have charge of the campaign, and a building is to be erected on the grounds at a cost of fifty thousand dollars, which is to be the center of religious activities.

The American Methodist Mission in India baptized 30,000 persons in 1912, and 40,000 in 1913. It is reported that in 1913, 2,600 persons registered for baptism who could not be given the necessary instruction before the rite

was performed. This shows the need of help in that field.

There should be but one standard of justice, and of corresponding court procedure, in this or any country. Two cases to which the *Evening Post* calls attention, strikingly illustrate the injustice and viciousness of anything like a double standard. One of these cases is that of an obscure Negro who was sentenced to the penitentiary for fifty years for robbing his fellow workman of fifty cents. He served twenty years of his sentence and then paroled by the governor because of ill health. The other was the case of a highly educated and widely respected aristocrat who robbed the state of a hundred thousand dollars, and was sentenced to the penitentiary for ten years. He took an appeal, and after six months, has not yet been committed to state prison, and, in the opinion of many, never will be.

Kansas farmers are planting every available acre in wheat this fall in anticipation of phenomenally high prices for wheat next year, on account of the war.

That was a significant and educative thing which Secretary Bryan did in presenting the paperweights to the ambassadors of the twenty-eight countries which signed the peace treaties. These paper weights were made from the steel of United States cavalry sabre blades in the shape of plowshares, and had inscribed on them the words from Isaiah: "They shall beat their swords into plowshares."

Ex-Governor Patterson, of Tennessee, who was so remarkably changed from a saloon advocate and protector to an ardent prohibition advocate, by his conversion by the power of God, is very active in the prohibition work. He has been diligently at work in the prohibition campaign in Ohio. He seems to be as absolutely devoted to the destruction of the legalized traffic as he was devoted to its protection in the days before his conversion.

That was a great disaster which occurred in San Antonio, Texas, October 24. A great cloudburst occurred which resulted in the drowning of twenty-five persons, the washing away of three hundred houses, and the destruction of half a million dollars in property.

The foreign trade of this country is improving. The exports for September exceeded the imports by \$16,984,523. This is certainly a fine gain.

The Colorado mine operators have declined to accept President Wilson's three-year truce plan for settlement of the big coal strike.

The official announcement is made that there is lack of eighteen thousand men in the navy of the United States in case of war. It is said that twelve of the thirty-three battle ships cannot be put in service because of the shortage of men.

Ex-President Roosevelt makes the startling statement that he knows of two nations who mediate a sudden seizure of San Francisco

and New York, and the holding of them for immense ransoms to help them out in their depleted exchequers during the present great war in Europe. This sounds frightful, but we hope he is mistaken.

The Panama Canal was again opened to traffic on October 20. The cave-in which blocked traffic occurred on October 14. The workers are said to have done some prodigious work in excavating the dirt. One thousand cubic yards were taken out every hour.

A New England pastor opened a picture show theater for his flock with dancing on the mezzanine floor. A worldly paper said in commenting on the fact: "Better go slow. The dance halls may throw in a sermon as an added attraction."

Doctor Bovard, the Secretary of the Home Mission Board of the Methodist Church, in a tour of the South, gleaned some interesting facts. Among them was the fact that more than two-thirds as many people now live in the Southern States as lived in the United States thirty years ago. Also, that thirty-five years ago all the states of the Union spent only \$78,095,000 for the public schools. In 1912 the sixteen Southern States spent over \$90,000,000. The educational revival in the South, he declared, to be one of the greatest social movements in the history of the United States.

The return of Dr. H. F. Reynolds from his long trip abroad was welcomed by all the brethren in Kansas City and vicinity. He looks well and strong, and makes fine report of the work in all lands covered by his extensive travels. He left last week for some Assembly work in the south. We are sure he will meet with a merited welcome from the brethren everywhere.

The presence of Doctor Bresee and his wife in Kansas City at the annual session of the Mission Board was a source of very great pleasure to their host of friends hereabouts. They remained a few days after the adjournment of the Board. They look well, and seem happy as ever in their Lord's work. Their friends are tempted to resent the decree that these saints must grow any older, but their protest would of course be useless as well as un-Christian. We all rejoice and are profoundly thankful that God has given us their lives, and they are imbedded immovably in the affections of the church everywhere, as few people could possibly be. The Doctor preaches with all the fire and zest of a boy, and God greatly honors his messages, and the people receive them with avidity and joy. May both these dear and honored servants of our God be long spared to bless and help us with their presence and prayers and labors.

The editor regretted the necessity which forced his absence from the city for the very days of the session of the Missionary Board. He would have so much enjoyed the association of the members. Most of them were gone when he returned, and he felt a sense of real loss and sadness at the failure to see them all.

W. H. Wilson, of the Presbyterian Home Board, is authority for the startling information that there are eight hundred empty churches in Ohio alone. The presumption is fair that the states will all average about the same. One writer insists that in view of this sad fact we must change Chaplain McCabe's song, "We are building three a day," to "We are closing three a day."

Good Associates

Good associates are essential to the safest and best development of character. This fact cannot be ignored or neglected without serious results to one. There is one class of associates which we may call the best, and that is good books. There is no class more sadly neglected in this busy commercial age than this one. No fact is to be more deeply deplored than the decline of the reading habit among the young people. There are too many dissipating things to divert them from good reading now. There is needed a return to the habit of reading great and good books by our young people. Mark Twain once said: "My books are my best friends, because when I get tired of them I can shut them up." Twain said this because it was humorous, but he could have said the first clause and omitted the last one with equal truth, because he was a great reader and very fond of books. W. T. McElroy, in an exchange, says, with truth and pertinency, to the needs of today:

There is no taste that one can develop that will give as much real pleasure and profit as the taste for good books. "A good book," says the great English poet, John Milton, "is the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond a life." The results of this outpouring of the noblest spirits may be had, by the "poorest comer." If one will only desire to get the best out of life and will determine to learn to enjoy it in the most delightful and uplifting manner, one will find that there is no source from which will flow more refreshing springs of knowledge and pleasure than from the great books of the world. The older one grows, then, the more closely one will cling to the great books.

Books are always our best friends. They are friends who are always willing to give us all that they are and have. They are always willing to come or go at our slightest wish. They speak to us when we wish, and when we wish it so they remain silent. They do not intrude, they sympathize with us in our every mood, they do not desert us when we are in grief or misfortune, and they do not covet our pleasures or gains. Other friends may leave us, may grow tired of us, may in time become our enemies—our books never do. They are always loyal, always ready to cheer us, to help us, to refresh us. "He that does not know the friendliness of books may have the purse of a millionaire, but in spirit he is a pauper."

The Right Education

It cannot be too often said that education must, to be true and to meet the real needs of man, be Christian education. We wish it distinctly understood that we mean by Christian education that which includes specific instruction in the Bible as the really inspired Word of God. It must be education which takes into its view and purpose and work the soul of man as well as his mind. It must treat man as immortal as well as possessing a mortal body and temporal needs and relations. It dare not neglect any of these facts. If it does, then it forfeits the claim to be called education. This is the tragedy of this age that education has gone to seed on utilitarian lines to the neglect of the immortal soul. No wonder that God has allowed the whole system to drift practically under the control of the great captains of finance, who know as little the

spiritual needs of the rising generation as their care, and that is a prodigious thing to say. The system deserved no better fate than the terrible one that has befallen it. We agree with the statement of an exchange that says:

"We may build up as we will schemes of education and instruction, add science to science, learning to learning, and facts to facts, but what we shall build will only be a dead body unless it be informed by the breath of the spirit that maketh alive. For education which teaches a man everything but how to live to the glory of God and the service of man, is not education, but only instruction; and it is the fruit of the tree, not of life, but of death."

Need of Sympathy

In our contact with men, what great need there is for sympathy and tact. Especially in dealing with the poor unfortunates, there is particular need for such tact and discernment, for if we are thus careful we will always find rich ore in every human heart, if we only know how to dig for it, and have the tact and patience to persevere. Seldom does a man go hopelessly into sin. Generally there is some avenue to the left spark which needs discovery. This is the work for our sanctified common sense. J. Marvin Nichols says a fine thing in the *Christian Advocate*, on "Drifting":

Did it ever occur to you that you give very little thought to that vast current of humanity that moves along our great thoroughfares? They lost their moorings in the days gone by. They are not stranded; they are simply drifting with the tide. Their barks have not "hogged" on some sand bar nor wrecked on hidden reefs. They are floating with the tide and are headed for no certain port. Are you not glad when you awake to find your heart in touch with theirs? How lonely must be that drifting soul for whom no one seems to care! However far one may have drifted, there is still a lingering chord of goodness. It is always true that

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand,
Wakened by kindness,
Chords that were broken will vibrate once more."

We used to see the old miners out in Arizona go wild when they struck a rich lead in gold or silver or copper. Have you ever undertaken to explore the wealth that lies in a young fellow's heart? Every human heart has "a lead" that guides to rich deposits. Study their likes and dislikes, their lineage and environments, their tastes and tempers, their companions and their reading. Talk with them in a friendly way. Search for their ideals and ambitions. Lend them books. Be one in their sports. Tell them the story of the lives of the good. Fan the slumbering embers into a rich, red glow. Tell them of your struggles when you were a boy. After all, the poor drifting and aimless fellow just needs a real bosom friend.

Marvelous Advance

The advance made in farming operations has been really marvelous of late years. In every way there has been improvement. The same is true in every activity of life. The improvement has been less prominent in church life than anywhere else. To be sure, in the great fundamental truths of the Gospel there has not been, and can not in the nature of the case be, any advance. These are the same forever, and absolutely unchangeable. But in the matter of reaching souls, and in the matter of benevolence and city evangelization, and in many of the avenues of church activity, there should be constant advance in methods. It is a reproach to us that in all such matters there has been too much of a standstill. We

should study how to reach men, and use every means by which better to get in touch with them and influence them. We were led into this train of reflections by seeing in the *Congregationalist* an article by a writer who was showing the marvelous advance made in the matter of farm machinery. This has been so great as to revolutionize the whole industry. As a sample, we give an extract about the tractor:

Now let us take our stand at another angle of the situation. An enthusiastic writer on the subject of gasoline tractors declares that they are working wonders on the farms. According to this writer's figures, 12,000 of these tractors were sold to farmers in 1911, the next year 20,000, and this year 25,000. Stationary gasoline engines on farms have increased from almost none fifteen years ago to some 2,000,000. This figure seems rather high, nevertheless the increase has been astonishing. The tractor, says this enthusiast, plows, harrows and plants all at the same time; it runs the harvester and the thresher and hauls the grain to market; it plows corn, cuts it and shocks it; mows hay, rakes it and loads it on the wagon, hauls it home and pitches it on the stack or into the barn. In short, does everything to the hay but eat it. On a Missouri river bottom a tractor drawing five gang plows turned under willows ten feet high, and tramps who were loafing in the shade had to take to tall timber to keep from being turned into an untimely grave. Great is the tractor! It saves the labor of many men and more horses. It eats little and does much to supply food for an increasing population.

One Safe Rule

It may certainly be said that one perfectly safe rule for young people to be governed by, in the matter of amusements, is to engage only in such as they can kneel and ask God's blessings upon and feel that He will hear and answer them. Really this should govern in all such matters. Then the participants would be safe and secure always. James G. K. McClure, in *Supreme Things*, tells of one college athlete who followed this plan:

The craze for pleasure is to be offset by the introduction of God into all our joys and pastimes. Some years ago the leading college athlete of the United States was asked to explain his Christian attitude towards games. He quietly and modestly replied that before entering upon any athletic contest he went to his room alone, knelt down before God, committed himself to God for the contest, and asked God that he might conduct himself in such a way as to bring honor to the Christian name, whether he succeeded in playing skillfully or not. If we take God into all our pleasures, those pleasures will never hurt us. They cannot be too many nor too great. The presence of God will teach temperance in them, will render them the sweeter, and will make them conduce to our actual betterment. I am never afraid of any amount of pleasure in life so long as God Himself is at its center, its Inspirer and its Companion. Every pleasure becomes an actual means of sanctification and of usefulness when God's presence enhances its joy.

Letting the Light Shine

God's command is for us to let our light shine. This we are to do for the good of others, and will be found to be best for us also. We will enjoy our own light most as we let it shine out upon and for others. This is the command of our Heavenly Father. An exchange says:

In the midst of this world of sin and darkness man's method is to attack the darkness and try to drive it out. God's method is to let in the light, for darkness can never stand the light. If Christian people would let in more of the light of God into their lives and let it pass through them into the lives of others, there would be far less darkness and sin and misery in this world.

Open Parliament

As to Calling Evangelists

Open Parliament

Written by DELANCE WALLACE

WE would like to call the attention of our church and friends to the list of commissioned evangelists in our Assembly minutes, and invite you to consider some of these when planning for special revival or other meetings, rather than strangers, even though they may be "looking our way." The Scriptures exhort us to "know them that labor among you," and there is vital need that we take heed. We have a goodly number of preachers who cast their lot among us when we could offer nothing more than Pizarro's benediction,—who have, under the power and blessing of God, helped to bring forth that which we now have, and we do well to honor them for their fidelity to God, our church, and our own institutions—(chiefly the HERALD OF HOLINESS and Publishing House). If it is worth anything to belong to the Pentecostal Church of the Nazarene, let us stand by the evangelists who make the church their home and live with us rather than just do as I used to when a single man. In order to be a recognized citizen of the United States, I had headquarters where was always one old suit of clothes and my name on the poll books. I contributed little or

nothing for the maintenance of the home—my father, mother, brother and sisters kept

A Song in Your Heart

Written by THOMAS CURTIS CLARK

*Keep a song in your heart, my lassie,
Whatever may be the weather—
Or sunshine, or rain, or pleasure or pain,
Or sunshine and showers together.
Keep singing, no matter how goes it, my dear;
Keep singing, when days are surpassingly
dear;
Keep singing; the skies will tomorrow be clear,
Keep a song in your heart, my lassie.*

*Keep a song in your heart, my laddie,
Whatever the years may bring you,
Of vantage or loss, a crown or a cross;
Or roses or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what troubles annoy.
Keep a song in your heart, my laddie.*

that up—but I was always in for count at election or special occasions. My substance and energy went largely toward the upkeep of other tables and home comforts than that I called mine, simply that I be not a "hobo." Now, ours is not the only (church) home in the world, but we can have only one—so let's be true to it and each other.

To our District evangelists might be added a long list of others who are regularly commissioned and who can give almost the whole of the winter months to preaching, and openings should be made for them in school houses, halls, churches or homes. The folks living in a community are the folks to make all arrangements for the meeting and send for the preacher.

The enemy (Satan) has entered our land and is over-running every community, and we need to do as Abraham—marshal all the servants and go to the front. "Not," as Dr. G. A. Smith says, "to bring the enemy captive to the gates, but to bring home God's own." We may not have a lot of things, but God is for us. There are opportunities all around, and souls are hungry. The Lord may want you to be a Cornelius and send for some preacher. Amen.

WALLA WALLA, WASH.

How to Weigh a Sinner

Written by JOHN A. SHELHAMER

IT IS the little acts of life that determine our love for the Savior more than greater or more public decisions; the former come from the heart, while the latter may spring from love of praise. A wife enjoys the good-bye kiss and kindred little attentions from her husband more than a deed to his house and lot, for the former attentions are purely from the heart while the latter may be simply business sagacity to avoid creditors. So large donations to the cause of Christ or public acts of benevolence do not determine Christian character, for the moral quality of an act depends entirely upon its motives.

If great deeds were the standard of love many would be disappointed, for their lives consist mainly of the very day minutiae, the monotony of which is never broken by opportunities to show heroism.

Since an act depends upon the motive which prompts it, a great motive swells a minute deed into immensity, for "God is so great that He imparts greatness to the least thing done for Him."

Since this is true, we may all be honored by performing great works of kindness and benevolence and need never feel that our work is small when it is for Christ's sake. This raises common drudgery into service for the King with a promise of a reward.

But if the size of the act depends upon the motive, does this not bring us to the conclusion that so-called little sins must be immense violations of the law of God?

There can be no small sins in His sight. For instance, behind the stealing of a small amount is the same quality as that back of the stealing of a larger sum and the man who would commit the first wrong would, if opportunity were to present itself, and he were not prevented by fear of the law, or of losing his reputation, be guilty of the second act. Yea, there would be more inducement in the second case than in the first.

"Straws show which way the wind blows"

in the religious as well as the social world, hence a man is to be judged by his little everyday deeds for as they are unpremeditated they could have no other motives than those which are already in the nature, hence they determine the condition of the heart more than the greater acts, for "out of the abundance of the heart the mouth speaketh."

No room then for the idea that the flesh sins while the heart remains pure or that little sins of commission or omission are excusable on the ground that they are so small as to be beneath the notice of a great God, for there are no small sins in His sight.

Let us then not be satisfied until the motives are pure and the foundation of the heart is cleansed, making it natural to do right and easy to keep sweet in every-day provocations of life when church officials do not rule to suit our ideas, when servants and children are a trial, when the clothes-line lets all the clothes down into the mud. "Yea, in all these things we (may be) more than conquerors through Him that loved us."

Avoid Extremes

Written by JAMES J. BALLINGER

THE human family in every age has shown a marked tendency toward extremes.

Men of great learning and piety have stood at the opposite poles of opinion where both had incorporated erroneous views concerning the truth. Many having abandoned some extreme belief, and endeavoring to free themselves from its injurious influence, have crossed the middle ground in this attempt, and have fallen into a worse error. Mohammed, in his endeavor to save himself from the icebergs of formality, went too far, and was wrecked on the rocks of fanaticism.

History is ever keeping before the eye the out-croppings of this universal tendency. It tells us of the materialistic schools with their denial of mind, and then points on the other hand to idealism with its "all is mind" theory. It portrays the Epicurean with his insatiable desire for pleasure, and the Ascetic in his attempt to avoid all of a pleasurable nature. Through it we see the pessimist with an eye only for the evil, and the optimist who cannot see evil. Formality and fanaticism are recorded with their direful affects. And other extremes which have existed, and many of which are existing in our day, through it, are brought to light.

Since this tendency is a marked characteristic of the race, it behooves us to be on our guard, lest we be found paralyzing our usefulness by some extreme position. Many have placed undue emphasis upon learning, and have failed in filling their mission in life. Multitudes of ministers over the land are fruitlessly attempting to substitute education for spiritual power, which never can be done; but this abuse of learning does not justify any minister, who claims the spiritual qualifications to preach the Word, in remaining in ignorance, and refusing to make an earnest effort to get the best possible qualifications for this sacred calling.

God uses what we have and no more, and if our store is small—store of essential facts—this will necessarily limit our usefulness. At our best, many of us will fall far beneath the well-beaten plane of mediocrity; but we ought to do our best, making use of what God has given us. No minister has any right to expect the highest respect and attention of his audience who has been indolent in preparing for the hour. We all owe it to the church, to ourselves, and to our God, to get the best education we can, and keep filled with the Spirit.

In these days formality in religious work is one of the greatest enemies to real spiritual progress. It is abominable, detestable, inex-

cusable, and deserves the condemnation of the thoughtful, and spiritually minded element of the various churches. It erects fortifications against the operation of the Holy Spirit; it calls Christian liberty wildfire; and says that with the advanced thought of the twentieth century the uselessness of religious demonstration has been revealed — ignorant people of the past could shout, but not the enlightened of this age.

Formality is illogical, and unscriptural, but notwithstanding all this, it claims its wise (?) votaries by the millions.

Let's keep out of its frozen zone, but in so doing be careful of its opposite, fanaticism.

Essentials of Christianity. Service. I

Written by L. B. TROWBRIDGE

A GREAT war is now waging in Europe, but there is a greater war than this. It is the war of righteousness against sin. It has been in progress for centuries and will continue as long as the world shall last. The present world-war enlists millions of soldiers. This other war also calls for volunteers.

Jesus Christ calls every one of His servants to be a soldier, but before we can enter this war certain preparations are necessary:

1. Like a soldier:

(a) We must be called into Christ's army and chosen for a particular place in it (Ex. 3:10-12; John 1:1-3; Judges 6:11-14; 1 Sam. 16:6-12; Ps. 89: 19-24; Is. 6:8-9; Jer. 1:4-10; Matt. 22:14; Acts 9:3-15; 2 Tim. 2:3-4).

(b) We must definitely enlist ourselves in this army and consecrate our all to the interests of Christ's kingdom (Josh. 24:15; 1 Chr. 29:5; Rom. 12:1).

(c) We must arm ourselves with the full armor of God that we may be able to withstand the enemy (Eph. 6:11-17; 1 Thess. 5:8).

(d) We must often submit to long and tedious training before we can be trusted in actual service (Gen. 37:23-24; 39:20; Ps. 105: 17-212; Ex. 2:214-15; Acts 7:27-31; Gal. 1:15-18; Heb. 5:8-9).

2. Like a vessel:

(a) We must separate ourselves from everything that would pollute or soil us for Christ's use (Rom. 12:2; 2 Cor. 6:14-17; 2 Tim. 2:21).

(b) We must be cleansed both within and without, so as to be vessels meet for the Master's use (Ps. 24:3-4; 51:6-13; Is. 52:11; Ez. 36:25-29).

(c) We must be filled with the Spirit before we can comfort or refresh a famishing world (Ps. 81:10; Prov. 18:4; John 7:37-39; Acts 4:8, 31; Eph. 3:19; 5:18; Col. 1:9).

3. Like a weapon:

(a) We must be tempered and tested so as withstand the blows and counter-blows of Christian warfare (Deut. 8:2; 2 Chr. 32:31; Job 232:10; Zech. 13:9; Mal. 3:3; Jas. 1:12; 1 Pet. 1:7).

(b) We must be sharpened and whetted so as to keep always a keen edge for bold testimony and telling service (Is. 41:15; Micah 4: 13; Eph. 6:17).

4. Like a tree:

(a) We must be planted in the good soil of a definite experience where our roots go down deep in touch with the living waters (Ps. 1:3; Is. 5:1-2; Jer. 2:21; 17:8; Matt. 13:23).

(b) We must be pruned of all unnecessary growth and prepared for the greatest fruitfulness (Lu. 13:8-9; John 15:2).

If God moves us to shout it then becomes our duty, as well as privilege to do so, but if we shout before He moves us, the effect will not be for good. Holiness ought to attract thoughtful people, and will, if not abused, but many have been driven from seeking this pearl of great price by a needless ranting which is sometimes found in the holiness ranks. True holiness is productive, and not destructive of common sense.

It is my desire that God may keep me, and all others of His followers in middle of the road, where our influence can count for the most, and where God can look upon our lives with a smile of approval.

5. Like a racer:

(a) We must be stripped of everything that would impede our progress and run with patience the race that is set before us (1 Cor. 9: 25-27; Heb. 12:1).

6. Like a horse:

(a) We must be broken to the harness and trained so that we obey the slightest pull on the reins from the hands of our Master (Ps. 32: 8-9; Is. 48:18; Rom. 6:13, 16).

In every war the armies that have won were those who were prepared through long years of experience and discipline on many a hard-fought battle field. They were men who fought intelligently. Not only numbers, but quality, hardihood, marksmanship and stratagem count

in human warfare. Paul says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." In order to succeed in the highest sense in Christian service, we must:

1. Like a child, depend upon God for wisdom, guidance and strength in all we do (1 Ki. 3:7-9; 2 Chr. 20:12; Prov. 3:5-6; Jer. 1: 6; 9:23; 10:23; Matt. 11:25; 2 Cor. 12:10; Phil. 4:13; Jas. 1:5).

2. Like a pupil, enroll ourselves in Christ's school and let Him teach us what to think, say and do (Ex. 4:12-15; Ps. 25:8-9; 32:8-9; Is. 30:20-21; Lu. 11:1-4; 12:11-12; John 14: 26; 1 John 2:27).

3. Like a sheep, learn to know our great Shepherd's voice and follow closely where He leads (Ps. 95:7; John 10:4-5; 18:37).

4. Like a vine, draw all our life, sap and fruitfulness from God (Ps. 104:16; Hosea 14: 7-8; Matt. 13:23; John 15:5-7; Gal. 5:22).

5. Like a dog, develop a quick scent to discern God's will and an alert dash to do it (Is. 11:9 (margin); 28:9 (margin); 30:21; Eph. 1:17-18; 5:17; Phil. 2:13; Col. 1:9; Heb. 13: 21; Jas. 1:22).

6. Like an ambassador, take our directions and receive our Word direct from God, not bearing our own tidings, but His (Mt. 28: 19-20; Mk. 3:13-14; Rom. 10:14-15; 2 Cor. 5:20. See also Nm. 22:5-14; 2 Sam. 5:17-25; 22:35; Jonah 1:1-3; John 12:49; 14:24; 17:8; Acts 8:26-39; 9:10-17; 16:9-13).

7. Like an amateur fisherman, let the Master Angler teach us how to catch men (Matt. 4:18-19; Mk. 1:17; Lu. 18:18-23; John 3:1-10; 4:5-26).

Christianity and Socialism

Written by H. G. COWAN

THIS is a large subject for a single, short article; in fact, two great subjects combined. But, with no attempt to discuss either one exhaustively, I desire to notice some reasons why Christians should not be unequally yoked together with Socialists.

1. Christianity is from God, it is God's plan for the salvation of men, for the uplift and regulation of their lives on earth, and their eternal happiness in heaven. It has a history of nearly two thousand years, to which should be added the fifteen hundred years of the Mosaic dispensation, and the unnumbered centuries from the creation, in all of which God has had a people on earth. Christianity has been tried and not found wanting in ministering to the spiritual needs of mankind, converting sinners, from those who have been brought up in the shadow of churches to those who have been reared in the darkness of heathen idolatry; giving strength to the weak and victory to the tempted, ameliorating the conditions of unfortunate classes, and "spreading scriptural holiness over these lands," giving at last abundant entrance to millions into the place that God has prepared for them that love Him. These remarks do not refer to hypocritical professors of Christianity, to political state churches, nor to ecclesiasticisms which "have a form but deny the power of godliness." In spite of these things, God lives and works, and has a true people on earth.

2. Socialism is less than seventy years old, and is of men. It is an economic proposition, or a plan to so arrange and use man's labor and its products that he shall receive the full value thereof, without paying tribute to middlemen and monopolists. It is a plan which concerns eating and drinking, clothing and shelter, production and distribution,

transportation and government, and belongs to the economic and political side of men's lives. These are necessary things, and Christians may properly take an interest in them and work with others for the betterment of conditions among working people.

3. But Socialists have put Socialism foremost and rejected Christianity. Notice that I do not say that all Socialists have done this, but it is a well-known fact that many of their leading speakers and writers have repudiated Christianity in whole or in part, those who are not open unbelievers, interpreting Christianity in terms of Socialism. It may be replied to this that Socialism in its platform and its economic features has nothing to do with any man's religion, and that those who speak or write against Christianity are only individuals in the party; the same as there are unbelieving individuals in other parties. Yes, but these individual Socialists who attack Christianity are so numerous, and, unlike the infidel individuals of other parties, have so mingled their unbelief with their economic and political teachings that they have given their party and their cause a distinctly anti-Christian flavor that may be found from the greatest to the least of them. Recently two Socialist speakers, while on a campaigning tour, spent a night at my house, and gave a practical illustration of this position. One of them was not and never had been a professing Christian, who thinks he sees so much inconsistency in the lives of church members and the sermons of preachers that he rarely goes to church, does not send his children to Sunday school, and takes the name of God in vain, even in the house of his host. This man, by saying that all merchants are thieves, and that he owns and runs a flourishing general

store, classed himself as a thief. He claimed that it is impossible to keep the Golden Rule in this age, or to live up to the teachings of Christ under present conditions, and the only way to change conditions, he said, was to vote the Socialist ticket, and to change our ways of doing business and of governing the country that we shall all have equal rights and opportunities.

The other man had once been a minister of the Gospel and a preacher of holiness, who said he knew what the experience of entire sanctification is, and had earnestly preached it for years. But he had given it all up, had ceased to preach or to pray, for the purpose of preaching Socialism. In his last church he had preached Socialism more than the Gospel of Jesus Christ, which led to his church withdrawing fellowship from him, whereupon he had abandoned all but an intellectual faith in Christianity, and went out to champion Socialism as a candidate for office. He said that the principles of Socialism were the teachings of Jesus Christ, and he had no hope of putting them into practice except through a majority vote of the people.

These two men are, I believe, fair samples of the Socialists, and they speak the doctrines that are set forth in the Socialist literature, which falls around us like the leaves of the forest, and by speakers of greater or lesser note the world around. It is a philosophy of despair, placing its confidence in the votes of men, rather than in the arm of God. It finds the world in a sad state because of man's greed and inhumanity to man, which we all have to admit; but without changing man's spiritual nature it seeks to expel the greed and oppression and inhumanity by asking men to go to the polls and vote it out! And the man first mentioned above confessed that he had lost faith in a peaceful revolution at the ballot box, and believed that the change would come through a bloody revolution!

There may be truth in the economic features of Socialism, but that truth will not flourish or triumph in the hands of a horde of God-

despisers and Bible-haters. There is weakness and failure, as we know, in a formal, nominal, worldly type of Christianity; but that that is Christianity in earnest, God's true type, we deny, and of this the Socialists seem wilfully ignorant, denying the supernatural, they now of no way to uplift and improve man's condition except through education — of which the horrible European war is a striking example — and the power of the ballot in the hands of ungodly men. A majority vote against the power of God!

About one hundred years ago there lived in the state of Virginia Dr. Samuel K. Jennings, a physician of great skill and ability, a talented and cultured man, but an unbeliever in the Christian religion. A near neighbor of his was a Methodist local preacher of exemplary piety, but unlearned in the schools, and Dr. Jennings took delight in debating with this man the respective merits of Christianity and infidelity, to the discomfiture of the preacher, who was not able from lack of learning to meet his attacks. But the good man never lost his faith, and one day said to Doctor Jennings, when the latter had made an unusually brilliant thrust at revealed religion:

"Doctor Jennings, you are founded upon a rock" — And how the infidel glowed with pride at this admission, he had at last conquered the preacher — "from which nothing but the grace of God can remove you," continued the humble man of faith. That was the argument that conquered Dr. Samuel K. Jennings, and brought him down at the feet of Jesus, a suppliant for His grace, and sent him out afterwards as a preacher of the faith he once sought to destroy.

And this is our reply to Socialism — "their rock is not as our Rock, our enemies themselves being judges." The grace of God is all-sufficient to accomplish what majorities cannot do. We preach a doctrine of hope, rather than of despair, and we have faith in Him who is "able to save them unto the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them." Hallelujah!

Church Joining

Written by G. W. BUGH

THERE are those well meaning people, and even preachers, who seem to be in mists, as to the use of the words, "joining the church." Say they, "We are born into the church, we cannot join the church."

We pen these lines to show the Bible light upon the subject. Surely the apostolic practice of uniting in fellowship with saints should not be ignored.

Not long since some one wrote, "Show us the chapter and verse of Scripture that teaches joining the church." We admit that it is the work of the Holy Spirit in so far as it effects results: for St. Paul writes, "By one Spirit are we all baptized into one body" (1 Cor. 12:13). But the church has not only a scriptural aspect; she has also a temporal aspect, and it is by joining that the number of Christian adherents increased in Pentecostal times. This is incidentally though plainly stated: "And of the rest durst no man join himself to them" (the church). Why? The disciples at first had things common up to at least the death of Annanias and Sapphira, his wife, when church joining for a period ceased: for it is said, "Great fear came upon the church" (Acts 5:11, 12). Hence the Pentecostal Church started business by adding to their number such as joined their number of free accord. The word "join," in Acts 5:13, plainly sig-

nifies church affiliation, or fellowship; while the word "added," in Acts 2:47 and 5:14 signifies a conversion to the faith of Christ.

In the following we have a parallel where the words "added" and "joined" signify the same: "Much people was added unto the Lord" (Acts 11:24). "He that is joined unto the Lord is one spirit" (1 Cor. 6:17). Now, we think this applies to Christ as the Head of the Church, as well as of the heart. We read: "The God of our Lord Jesus Christ, the Father of Glory . . . hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:17, 22).

The accepted term, "born into the church," is unscriptural. Nevertheless, by virtue of seeing the kingdom of God in being born of the Spirit (Jno. 3:3), we believe that all regenerated souls are also made members of the church of God; for their names are written in the Book of Life (Rev. 20:15). They are members of the family of God (Eph. 2:19), and are joined by a perpetual covenant (Jer. 50:5).

A more literal translation of Acts 2:47 is, "And the Lord added together daily those that were saved." Now this was the making of the visible church. How was it done? They joined themselves together into one compact. Their goods were valued and at first received in common, and a distribution was made as

needed to such as were distinguished from the world by name; for they knew each other by names (Acts 1:15; Jno. 10:3). There are those who oppose holding a church record of names, but register all official names in a paper, as proof of their office. This, to us, looks imprudent. In apostolic days names were held in remembrance, both in church and in heaven (Rev. 3:4, 5).

We have in view of apostolic and Pentecostal practices, no need to be ashamed of our mode of receiving adherents to be members of the church, by *joining*, and *registering* their names. This is scriptural and heaven-like. Let us abide by the God-fixed landmarks.

But are all that enter the visible fold of Christ Christians? We answer no. Jesus informs us that "thieves and robbers climb up some other way," than the true door of Gospel teaching (Jno. 10:1).

Let us watch against these, and hungry wolves (Matt. 7:15; 1 Jno. 4:5, 6).

The Bond of Union

Written by NINA DEETER

WHAT is it that really binds the soul to God?

You will at once say it is love. Let us see. Love is preceded by and dependent upon something else, without which it could not exist. All true love rests upon a foundation of confidence, or faith.

We love God because He first loved us, in that He sent His Son into the world to be the propitiation for our sins, that through Him we might have life. As there are only two modes by which a truth can be impressed upon the mind, either by personal knowledge, or by faith, and since we knew not Jesus by our own observation, we know of Him only through the testimony of the Father, in His Word, and of others who did know Him.

Every step toward God requires faith. Faith is a firm conviction of the reality of things which we do not see. "He that cometh unto God must believe that He is." Faith must grasp the testimony of the Scriptures that "God was in Christ reconciling the world to Himself." When man feels the need of a benefactor, his love for Him will be in proportion to the degree of kindness and self-denial manifested in his behalf. Just so the sinner, when he is led to see his evil and lost condition before God, and believes that God did manifest Himself in Christ as suffering and making great sacrifice and self-denial to rescue his soul from spiritual death and destruction, is led, from the very necessity of his nature, to love God, his benefactor and Savior.

Love is the fulfillment of the law. Faith is a prerequisite of love. It is the foundation of man's love to God. It is that which binds man to Him. The Christian is a man of faith. He is united to God by faith; he walks by faith; he lives by faith; lives a life of faith in the Son of God who loved him and gave Himself — O, wondrous gift — for him.

NORCATUR, KANS.

We preach Jesus, the world's only hope of eternal life. In all nature there is no promise of a resurrection from the dead. Philosophy but bids man prepare for the inevitable, the coming darkness. But He who so perfectly fills every other human need, proclaims, "I am the resurrection and the life," and from His empty tomb floods a light which man, redeemed, may safely cross the dark river to the land of unending day.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are . . . wiser than the children of light."

SO, JESUS says, that in some things the children of this age are wiser than the children of light. Brothers, He was right. It almost seems at times that we have less sense than before we were sanctified, in some things we do, and especially in the things we don't do. When we get sanctified we ought to be the wisest folks in town; especially, in regard to the use of means to get the Gospel "published" abroad. When sanctified, all our knowledge is sanctified; and, then we have the blessed Spirit to guide, and, moreover, God says we can have the wisdom that comes down from above by just asking for it. Some of us are short; let's ask for more.

Upon request, I am writing down some of the methods we are using at the First Pentecostal Church of the Nazarene, Kansas City, to publish abroad the Gospel of full salvation. We are advertising it. We have as much right to advertise as the men of the world, and, by the help of God, we propose to make people hear and read and see until everybody in town knows what God has done for us! We have got it. We must tell it. People must have it. It is too good to keep. We have the goods; let's advertise. Unusual times demand unusual methods. Use all methods you know, then devise new ones. Men are lost. We are still half asleep. Get up and tell the people that the "blood of Jesus Christ cleanseth from all sin." Tell them in a new way. Perhaps, you hesitate to speak of "advertising" the Gospel. There is the feeling that this wonderful salvation is so precious, that speaking of it in terms of the world may seem to lower its dignity. Frankly, I felt so at first. But, brother, I laid all that hesitancy, and dignity, and fear of what people would say on the altar. We are here to tell what God has done for us. Why don't we get at it? Startle men! Make them think! Rivet their attention!!

We use thousands of these cards (Fig. 1). We give them out to people we meet; we place them in public places; and especially we send them to friends in letters, enclosing, if possible, a personal card. People will consider and respond to such invitations. Print them on good paper, in the best

Pentecostal Church of the Nazarene

"He shall be called a Nazarene"

Brief history of its organization: Concise statements of its doctrines: Need and advantage of this Church: Summary of what it is doing

Compiled by

John Matthews, D. D.

Pastor

First Pentecostal Church of the Nazarene
2115 Troost Avenue
Kansas City
Mo.

MEETINGS

- 9:45 a.m.—A growing Sunday School.
- 10:55 a.m.—Preaching for edification and salvation.
- 6:45 p.m.—Young People's experience meeting.
- 7:30 p.m.—Great Evangelistic Meeting for salvation and sanctification.
- Wednesday evening, 7:30—Prayer, praise, song, and testimony meeting for all the people.
- Friday afternoon, 2:30—Holiness meeting for all persons who have the experience of holiness or who may desire it.

Fig. 4

ADVERTISING

Written by JOHN MATTHEWS, D. D., Pastor, R

Then I used the reverse side of some of the invitations for nouncing subjects (Fig. 3) for Sunday evening addresses. These subjects are such that I can especially speak of the definite work sanctification; for in our meetings we have one aim. We shoot one sort of a gun; but, it is double-barreled. "Be saved. Be sanctified." Sometimes the mere invitation will bring people; sometimes the subject will attract. The thing is, get them to come. But, we must have goods inside when they arrive. The greatest advertisement is a pe

First Pentecostal Church of the Nazarene

2115 Troost Ave., Kansas City, Mo.

Requests the honor of your presence at all the church services

John Matthews, B. A., D. D., Pastor

Res., 3837 Campbell. Phone, Bell, South 5259

CHARACTER
A spiritual church for all the people; where all of the services are evangelistic. In doctrine and experience like unto apostolic days. We teach that all men may be saved and sanctified, and thus lead a clean, victorious, satisfied life here and now.

ENTHUSIASTIC SINGING
SPIRITUAL FERVOR

MEETINGS
9:45 a.m., A growing Sunday School
10:55 a.m., Preaching for edification and salvation
6:45 p.m., Young People's experience meeting
7:30 p.m., Great evangelistic meeting for salvation and sanctification
Wednesday evening, 7:30, Prayer, praise, song, and testimony meeting for all the people
Friday afternoon, 2:30, Holiness meeting for all persons who have the experience of holiness or who may desire it

Salvation that really saves, really keeps, really satisfies,

OVER

Fig. 1

manner possible, and you will be surprised to see the results. Never send out cheap printed matter. Full salvation demands that everything we do be done in the very best manner. Don't cheapen this marvelous grace of God. Put on the card whatever you want. I got this idea from a brother.

On the reverse side of this invitation we printed (Fig. 2) an explanation of sanctification. People do not know what we mean when we speak of this subject. Clear up the fog. Sweep out objections. Answer their questions. Throw in light. Help people to see. Don't club them. Don't blame them for ignorance and even opposition. Be patient. Help them to understand, remembering that once we stood where they now stand. Thus, we try to explain as far as possible what is meant by scriptural sanctification, and when and how we get it.

with a clear-cut, red-hot, glory-filled, "new-wine," nine-o'clock-in-the-morning experience.

We have found the tract (Fig. 4) invaluable. It is only six pages and the size of this cut. Every church ought to have hundreds of thousands of them to give away. Sow down your community with them. Let people know what you believe; why you came into the world; what you are doing. Many of our own members do not know. Don't you tell them? How can they interest others? Inform your own people, then inform everybody else in town. I tell you, even the Nazarene folks are only half awake. In this tract, we speak of what we are doing. We note our seven hundred churches, with nigh thirty thousand members; our Publishing House and what it is doing, and our missionary activities and gifts. When a business man looked at this tract, he remarked, "You are going some." The people in your community may just think you are a few folks that could not get along with other people, and went off and started some little side-show. Let them know that God started this movement, and that it must be the main show. Inform the people what we have, under the goodness of God. Perhaps you could get some of these tracts, with your own church and meeting hours printed on them, which you can use as invitations. For a few cents you could distribute thousands.

This square card (Fig. 5), we use on all the public telephone tables in this city at very small cost. There are now sixty-four tables where this message is seen by multiplied thousands of people daily. These tables are placed

First Pentecostal Church of the Nazarene

Requests the honor of your presence at all of the church services

9:45

John Matthews, D. D., Pastor

A friend of the Nazarene

Call me up:
Phone, Bell South 5259

You May Have: Salvation
Let us help you

If Unsaved: Your soul is in danger
Th

DEATH IS CERTAIN

THE GOSPEL

Church of the Nazarene, Kansas City, Missouri

How beautiful upon the mountains are the feet of him that brings good tidings . . . that publisheth salvation.--Isaiah 52:7

the important transfer points. No one can use the telephone at tables without looking into the face of the announcement. While speak to their friends we speak to them. We now figure on using, on the most prominent car lines, four large billboards, ten feet high by twenty-five feet long, with an invitation and announcement. Thousands of people daily will see these signs for the next six months. At the end of that time, we hope this church will be widely known, so warmly loved, and so ardently that no one will need to ask, "Where is that Church?" unless they are strangers.

STREET CAR ADVERTISING

We are using the street cars also. We have the signs we can get, placed in three of the car lines pass near the church. In other words, we are every available and legitimate method we know men to Jesus.

THE COST

You may say, "This is too expensive for us." Any one with a little grit and two dollars and cents can begin. When I went to the street car and asked the price, he said it would be near one dollar; but, if I would bring on the cards, it would not cost me a penny. Glory! If we would begin, God would give us favor with men, and would be astounded at what would open up before. Make up your mind that you intend for every one to hear of this great salvation, and that you use every means, and the gracious Lord will encourage you nearly to death. May the Lord use these words to purify your pure minds.

The best method to advertise the Gospel is by street meetings. Jesus and the apostles used the

STREET MEETINGS

The most effective method of advertising the Gospel is the street meeting. It carries the touch of the personality filled with the Holy Ghost. Recently we had such meetings at 6:45 Sunday evening in

place of the Young People's meetings. They are held a few blocks from the church, where two car lines cross. Many people, hearing the preaching, make inquiries. Some stop to listen. We try to get the whole church to attend these meetings, for we need enough members to impress people, and enough to pray through. Many are blessed at the time; but, perhaps, the most important results are the later developments. People ask questions. Later they may come where the fire burns.

Our young men, about twenty in number, go on the streets, with the pastor, Monday and Saturday evenings. These meetings have been remarkable in many respects. We gather around an auto car, and use it as a pulpit. It is necessary to have a car. You must get up where you can get hold on the audience. We usually hold these meetings for two hours in one place. This is better than holding several short meetings. Our aim is to make a definite impression and to get definite results. We preach for a verdict on the spot. We sing a song, then testify; then sing and testify. The leader takes charge, and conducts the meeting. We use attractive songs. After ten or twenty men have

given ringing testimonies, men begin to feel that here is a real thing. Often hundreds are attracted, and usually the best class of people. The upper classes are the most neglected, so why not try to reach them as well as the others? We seek all classes, but I have been astonished to see how men of business are being attracted, saved, and sanctified. People will stand for an hour and a half to hear ringing testimonies from red-hot hearts. It takes spiritual power to hold them, but the Lord is able. We witness to salvation and sanctification. We impress men with the fact that we are dead in earnest, and they feel that we preach a real salvation. Our young men are trained to preach. They get blessed. Many sanctified experiences need the fresh air to blow through them. Renovate your experience on the street, and get a richer, sweeter one. As we go out, God will send folks in.

At the meeting we give out tracts and cards. We let them know where we are located, and what we believe. Give definite information. Recently we printed a song, full size, with the Sunday evening subjects printed on the back. These we gave out by hundreds, asking the audience to join in singing. Later, they will come where the songs are sung. One Saturday I took several hundred of the song, "Honey in the Rock," and gave them out on the principal street corner. Brother, we must go at this business as though we have life and sense. The Lord will bless.

What results do we get? We are laying the foundation for days and years to come. This is a slow business, and takes time and much work. We cannot see all the results in a minute. But, we see enough to well-nigh startle us. God will honor His Word. In the first place, we make folks sit up and take note of us. That is a good deal these days. I get letters how men are being blessed. Business men come to

SANCTIFICATION

We preach the whole scriptures, especially emphasizing Sanctification or Holiness, "without which no man shall see the Lord." Sanctification is a second definite work of grace, wrought by the Holy Spirit in the heart of a believer, upon a perfect yielding to the will of God, and is received by simple faith. The Scriptures describe it: Acts 15:8,9, "Purifying their hearts by faith"; 1 John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin"; Romans 6:22, "But, now being made free from sin"; 1 John 3:6, "Whosoever abideth in Him sinneth not."

HOLINESS DOES NOT MEAN:

1. Freedom from the ability to sin. 2. Freedom from temptation. 3. Freedom from mistakes and errors. 4. Freedom from wandering thoughts. 5. Freedom from various infirmities. 6. Freedom from care, trouble and suffering. 7. Freedom from growth. We grow in divine things as never before when sanctified!

WHEN ARE WE MADE HOLY?

Not when forgiven or justified. Not by repression. Neither do we grow into it. Death does not make us holy. We refuse to believe that we are purified in the fires of Purgatory. We are not made holy by entering heaven. Then, when is the soul made holy or sanctified? The Word says we may be holy here and now, for "the blood of Jesus Christ cleanseth from ALL SIN." The blood is the basis, and the agent is the Holy Spirit; for all who receive the Spirit are "purified," and are thus made "free from sin." Sanctification is the act whereby we are made holy, and Holiness is the state of the soul after it is purified.

WHAT IT DOES

Sanctification purifies the heart, destroys sin, floods the soul with light and glory, abundantly satisfies, empowers for every good work, and gives constant victory over the world, the flesh, and the devil.

Fig. 2

the meeting to hear, and later come to the church to pray. One Sunday morning two came and asked for prayer. One went to the altar. One from Portland, one from Chicago. Others come and get reclaimed; and some get saved, and some get sanctified. Recently a very successful business man asked me to come to his office to tell him about this experience. One man said, "I would give ten years of my life for this experience." They often speak of the joy we have. Poor souls, to see real joy, staggers them. Brothers, this joy of the Holy Ghost is one of our biggest assets. Men are impressed with the reality, the reasonableness, the joy of our experience.

Other folks get mad. Men must be driven to preach against holiness, if they won't preach for it. This is good also. Then, people who are starving, will find the way to the storehouse. Men who believe in sanctification will be encouraged to go on.

(Cont. on page 12)

SUBJECTS FOR SUNDAY EVENING: 7:30

November 1

The woman with six husbands

November 8

Mark: who failed but had a "second chance"

November 15

Ruth: or God's way of "making a good match"

November 22

Zacchaeus: the rich politician "up a tree"

November 29

A bit of my experience: How I definitely received the Holy Spirit

December 6

Lydia: the "business woman" converted

December 13

Daniel: the vegetarian in the lion's den

December 20

Esther: the Jewish maid who saved her people

December 27

Joseph: reaching the throne by way of the "white life"

Fig. 3

Church of the

our presence
services

D.D., Pastor

Need
Come to see me:
idence, 3837 Campbell

all sin here and now.
experience. For—

after you!
before you!
hangs over you!
yawns under you!

GET SAVED!

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—Rev. and Mrs. F. E. Miller, gospel singers and evangelists, will be ready November 15th for evangelistic meetings or an evangelistic pastorate, as doors may open to them. Address, Lowville, N. Y., Box 163. They have just organized a Door of Hope mission in their own home city and are superintending the same, and will have charge of the meetings when there. They have a fine corps of workers, and propose to do some outside work.

NOTICE—If there is a poor, homeless girl that God has called to preach or sing, that would like to find a home and mother and co-laborer, and a great, neglected, needy field to work for God in, she can find it by writing to **MRS. EDITH MAY WARREN, Murillo, Ark.**

HAMLIN DISTRICT NOTICE—Rates granted to Hamlin District Assembly over Orient, Fort Worth & Denver, and Santa Fe; 10 per cent on Texas Central. Others may grant rates. Buy round-trip tickets.—**J. E. L. MOORE.**

A CORRECTION—I would like to point out an error in connection with an article of mine, published in a recent HERALD of HOLINESS. The "Order of the Star of the East" was founded in Benares, India, January 11, 1911, and not "1914" as published.—**WILLIAM J. BENNETT.**

RECOMMENDATION—Evangelist Rev. C. M. Goodman, who came to us recently from the Methodist Episcopal church, has joined our church at Syracuse, N. Y., and is open for engagements anywhere in our church. He is a straight holiness preacher and hates sin in every shape and form, and will be a blessing to any church wishing to have an evangelistic meeting. When a church so desires it, Sister Goodman will attend her husband, and, as she also preaches the Word and is in the blessing, they make a good team. Any one wishing to know anything in regard to these workers may write to Rev. A. B. Carey, pastor of our church at Syracuse, N. Y.

TO MEMBERS OF ARKANSAS DISTRICT—The Minutes of the Arkansas District have gone to press, and the publisher tells me that he will have them ready in two weeks. We cannot get them from the printer on credit, so those who have subscribed and have not paid will please send in your subscription at once. We need \$35 yet to pay for the work. Of this amount \$22 has been subscribed, leaving a deficiency of \$13. Some one must pay this if we get the Minutes. Am sure that you would not ask your Secretary to do it. The following churches have not subscribed for any Minutes: Caddo, Marcus, Graysonia, Cooper, Mena, Corinth, Cherry Hill, Vandervoort, Liberty, Cayne, Bethel, Pleasant Home, Jaka Jones, Spring Hill, Westmoreland, Mt. Moriah. Will the pastors of these churches respond at once and help us out on this balance of \$13, which we lack in having enough to pay for the Minutes? You need the Minutes and we need the money to pay for them. Please let me hear from you at once.—**MRS. E. J. SHEKES, Secretary Arkansas District, Peniel, Texas.**

TO DELEGATES OF SAN ANTONIO DISTRICT—Take notice, delegates to the Assembly to be held at Ballinger, November 18th to 22d. Tickets at reduced rates will be on sale only one day, November 17th; good for return until Monday, November 23d. Also, delegates on the Rio Grande can not get reduced rates, owing to complications between the Santa Fe and Rio Grande. So buy your ticket to nearest point on your way to Ballinger and then

buy round-trip to Ballinger over the Santa Fe.—**THOMAS D. DUNN, R. R. Sec.**

SALEM, ORE.

Special Notice—Notice of mistake. The statistical report of the First Church of Seattle, Wash., in the Minutes of 1914, should read \$114.10 for foreign missions instead of nothing.—**B. W. SHAVER, Statistical Secretary.**

A WORD OF THANKS

We take this way and opportunity of thanking the pastors of the Northeast District for their prompt and courteous response to our plea for the P. C. I.; also for the many reminders that we have your confidence. Thank you, brethren; we appreciate it. It makes us feel like working for you.—**W. G. SCHUBMAN.**

District News

TENNESSEE

- Arrangements for the Assembly year, 1914-1915: **District Superintendent**—J. A. Chennault, Murfreesboro, Tenn.
- Monterey Station**—A. P. Welch.
- Sevier Home Mission**—To be supplied by J. A. McCammon.
- Duke's Chapel**—G. C. Hesson.
- Chestnut Mound**—C. C. Collier.
- Monoville**—E. W. Chambers.
- Erin and Paris**—W. F. Collier.
- Yellow Creek, Pine Hill, Griffins, Shiloh**—Hubert Allen.
- Stewart, Faxon, McGhee's Chapel, Long Creek**—J. L. Sanders.
- Hall's Chapel and Mount Union**—H. H. Lowe.
- Clarksville and Liverwort**—C. R. Pollard.
- Zion, Uba Springs, Walnut Grove**—E. T. Cox.
- Dickson and McEwen**—To be supplied by J. B. Miller.
- Oak Grove, Booker's Chapel, Jason's Chapel**—R. H. Fussell.
- Sparta and Doyle**—N. E. Cannon.
- Coccan, Monteagle, Tracy City, Pelham**—W. F. Norman.
- Shelbyville, Himesville, Bon Aire, Mt. Herman**—Lige Weaver.
- Blakeville, Lewisburg, Canev Springs**—A. B. Anderson.
- Sawdust and Fly**—To be supplied by J. B. Goins.
- Gallatin Station**—G. E. McGhee.
- Big Sandy**—To be supplied by J. B. Miller.
- Columbia, Water Valley, Kedron**—J. L. Roby.
- Murfreesboro Station**—Mrs. J. A. Chennault.

ALABAMA DISTRICT ASSEMBLY

The preparatory service of the sixth annual Assembly of the Alabama District was held on Tuesday night, October 27th, in Jasper church, with Rev. W. C. Wilson in charge.

The Assembly opened at 9 o'clock a. m., on the following day, Dist. Supt. C. H. Lancaster conducting the devotional services, after which Brother Wilson was introduced and took the chair.

The attendance this year was fairly good, and the spirit of the Assembly was good throughout the entire session. The representation was fine, nearly every church being represented.

The work of the Assembly was quite heavy, and we certainly appreciate the able manner and sweet spirit in which Brother Wilson dispatched business. He won the confidence and love of our people. His godly counsel and instruction to the young preachers, and able sermons, were greatly appreciated by all in attendance. His preaching gets a strong hold on the people, being filled with fire, power, and logic.

We hope that our entire connection may have the pleasure of hearing him. He makes a fine presiding officer.

On Thursday we had the Publishing House anniversary. W. C. Wilson and C. H. Lancaster were the speakers. Both talks were strong in behalf of our Publishing Interests.

On Friday morning the election of a District Superintendent was held, Rev. C. H. Lancaster being re-elected on nominating ballot. This Dis-

trict made great gains during this year. Brother Lancaster has been faithful and untiring in his efforts as District Superintendent, and the people have approved his work and reasserted their confidence in him by re-electing him for another year.

In the afternoon we held the educational rally. The Millport School was represented by Rev. C. C. Driver, president. The School was approved by the Assembly as a District School. A board of trustees was elected and plans laid for future work.

Saturday night and Sunday were given to revival services, Brother Wilson preaching. Sunday afternoon, at 2:30, the ordination service was held, Rev. J. L. McLendon being ordained. This service was the most impressive of any, the Holy Spirit working in many hearts.

The prospects for the Pentecostal Church of the Nazarene in the Alabama District are encouraging. We thank God for victories won in His name.

The arrangements for the ensuing year are as follows:

- District Superintendent**—C. H. Lancaster.
- Jasper and Millport**—C. C. Driver.
- Nauvoo**—C. C. Butler.
- Grace Chapel**—J. W. Heathcock.
- Florence**—Mrs. M. V. Hall.
- Natural Bridge, Carbon Hill, and Giant Oak**—J. A. Manasco.
- Nazarene Chapel, Mt. Carmel, and Sarragossa**—J. M. Martin.
- Brilliant and Watts' Chapel**—P. M. Covington.
- Shiloh**—Mrs. C. H. Lancaster.
- Seven Oakes and Taylor Springs**—W. I. Parker.
- Birmingham**—To be supplied.
- Haleyville**—To be supplied.
- Dora**—To be supplied.
- Yerpon**—To be supplied.
- Sulphur Springs**—F. B. Shelton.
- Pine Forest**—To be supplied.
- Gateswood**—To be supplied.

C. C. BUTLER, Reporter.

Course of Study for Preachers and Deaconesses

FIRST YEAR

Bible History, Blake	1.50
Bible Study by Books. Sell. Paper	.35
Cloth	.60
Binney's Compend	.55
Church History. Hurst	3.00
Essentials in American History	1.65
Manual	.15
Preacher and Prayer. Bounds. Paper	.15
Cloth	.25
Hints to Self-Educated Ministers. Porter	1.15
Holiness and Power. Hills	1.00
Life of John Inskip. McDonald	1.00

SECOND YEAR

Systematic Theology. Miley, Vol. 1	2.65
The Making of a Sermon. Pattison	1.50
Practical English. Scott	.60
Quiet Talks on Prayer. Gordon	.85
How to be a Pastor. Cuyler	.60
Possibilities of Grace. Lowrey	1.50
Wesley and His Century. Fitchett	1.75

THIRD YEAR

Systematic Theology. Miley, Vol. 2	2.65
Argumentation. Baker and Huntington	1.40
All About the Bible. Collett	1.00
Old Testament History. Smith	1.35
Lectures on Preaching. Simpson	1.10
New Testament Standard of Piety. McDonald	.50
Life of John G. Paton	1.00

FOURTH YEAR

Philosophy of the Plan of Salvation. Walker	.75
Psychology. Dewey	1.35
New Testament History. Smith	1.35
The Gospel of the Comforter. Steele	1.00
Christian Purity. Foster	1.10
Five Sermons. Wesley	.25

FOR DEACONESSSES

Binney's Compend	.55
Church History. Hurst	3.00
Manual	.15
Purity and Maturity. Wood	.75
Life of Hester Ann Rogers	.10
Hidden Manna. Baker	1.00
Life of William Bramwell	.40

Note—Where three or more books are ordered at one time and cash accompanies the order, we will allow a discount of 10 per cent from these prices. All books sent postpaid.

Southeastern Holiness Institute

An Ideal, High-grade Institution of Learning

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

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

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

Report of the General Missionary Treasurer of the Pentecostal Church of the Nazarene

Oct. 1, 1913, to Oct. 1, 1914 Elmer G. Anderson, Treas.

GENERAL FUND

DISTRICTS—	Receipts.	Apportionments.
Alabama	\$ 54.00	\$ 150.00
Alberta	237.74	450.00
Arkansas	1,000.00	1,000.00
British Columbia	42.30	100.00
Colorado	517.33	650.00
Chicago Central	2,112.00	1,600.00
Dakota	492.29	350.00
Dallas	833.33	1,000.00
El Paso	119.40	—
Hamlin	399.30	650.00
Idaho	145.07	250.00
Iowa	426.10	500.00
Kansas	1,198.49	1,000.00
Kentucky	125.26	300.00
Louisiana	104.17	250.00
Mississippi	8.25	—
Missouri	162.24	200.00
Nebraska	231.72	250.00
New England	2,002.29	2,300.00
New Mexico	31.85	—

DISTRICTS—	Receipts.	Apportionments.
New York	\$ 840.00	\$ 1,200.00
Northwest	1,708.12	1,750.00
Eastern Oklahoma	211.95	375.00
Western Oklahoma	462.10	375.00
Pittsburgh	863.50	1,200.00
San Antonio	233.86	650.00
San Francisco	018.51	650.00
Southeast	179.72	600.00
Southern California	2,500.00	2,500.00
Tennessee	355.00	—
Washington-Philadelphia	456.54	450.00
Wisconsin	30.00	100.00

GENERAL FUND SPECIAL RECEIPTS	
From Individuals	\$ 12.91
Julia R. Gibson	202.00
Interest	118.44
Total	\$333.35

Disbursements of General Fund

Africa	\$ 1,510.00
E. G. Anderson, treasurer	500.00
Brava	530.00
Contingent	1,832.15
Canada	300.00
Julia R. Gibson	352.00
Herbert Hunt, assistant secretary	700.00
Incidental fund	364.37
Calcutta	2,013.00
Western India	3,435.84

Interest	\$ 15.00
Japan	2,453.27
Mexico, D. F.	720.00
Mexico, Nor.	1,278.50
H. F. Reynolds, secretary	600.00
H. F. Reynolds' tour	1,329.13
Traveling expense	25.77
Total	\$18,859.03

SPECIAL FUNDS

Receipts	Special Funds
Africa	\$ 526.00
China	1,235.10
Mrs. A. D. Fritzian	475.00
Garro	572.18
Hallelujah Village	426.47
Lela Hargrove	331.50
Hope School	4,409.26
India natives	373.58
Japan natives	322.83
Myrtle Mangum	300.00
Mexico, for tracts	12.00
Virginia Roush	280.00
Cora G. Snider	220.01
Lulu Williams	500.00
Total	\$10,274.81

Disbursements	Special Funds
Africa	\$ 526.00
China	1,278.19
Mrs. A. D. Fritzian	300.00
Garro	572.18
Hallelujah Village	426.47
Lela Hargrove	410.00
Hope School	4,409.26
India natives	373.58
Japan natives	322.83
Myrtle Mangum	410.00
Mexico, for tracts	12.00
Virginia Roush	299.01
Cora G. Snider	209.40
Lulu Williams	500.00
Total	\$10,330.20

ITEMIZED STATEMENT

Contingent Fund	Incidental Fund
H. F. Reynolds, moving expense	\$ 150.00
Office furniture	33.50
Japan, Lillian Poole outfit	50.00
Japan, L. H. Humphrey outfit	170.00
Japan, Cora G. Snider	50.00
Traveling expense	83.75
Canada, W. B. Talt	45.00
Taxes, Tonalá, Mexico	4.00
Taxes, El Paso, Texas	13.30
India, Grebe sisters' outfit	140.00
Emergency Fund	600.00
Circulation of "Other Sheep"	381.10
Rent of office at Pub. House	84.00
Mexico, rent El Paso mission	27.50
Total	\$1,832.15

Postage	\$104.98
Express charges	19.11
Annual meeting	8.50
Stationery	85.00
Telegrams and cablegrams	83.21
Typeewriter	10.00
Repairs	1.10
Exchange	5.72
Rubber stamp	2.75
Corporate seal	2.50
Pencils	.50
Stenographer	18.25
Twine	.15
Cash book	1.15
"Herald of Holiness"	10.00
Ribbon	.75
Mucilage	.50
Ink	.30
Safety deposit box	4.00
Circular letters	2.75
Shelves	2.55
Total	\$384.37

RECAPITULATION

<i>General Fund—</i>	
Receipts from Districts	\$18,942.33
Receipts other than Districts	333.35
Total receipts	\$19,275.68
Disbursements	18,859.03
Cash balance for the year	416.65
Cash on hand October 1, 1913	2,586.61
Cash on hand October 1, 1914	\$ 3,003.26
<i>Special Funds—</i>	
Receipts	\$10,274.81
Disbursements	10,339.20
Overdrawn	\$ 64.39
<i>Trust Funds—</i>	
Crick estate	\$ 223.58
Chikhli bungalow	1,000.00
Edmonson Japan fund	159.00
Hitchens estate	100.00
J. D. Monroe estate	317.13
Total	\$1,799.71
Pentecostal Churches of Scotland	\$130.42

Apportionments

The General Missionary Board in its annual meeting, October 22d to 27th, after careful consideration, voted to ask the Districts to raise the following amounts. This, we trust, is only the minimum. Our slogan cry is: "\$50,000 for Foreign Missions; something from everybody every month in the envelope!"

Alabama	\$ 150.00
Alberta	250.00
Arkansas	1,500.00
Colorado	750.00
Chicago Central	2,000.00
Dakota	400.00
Dallas	1,000.00
Hamlin	1,000.00
Idaho	350.00
Iowa	500.00
Kansas	1,250.00
Kentucky	250.00
Louisiana	250.00
Mississippi	100.00
Missouri	200.00
Nebraska	300.00
New England	2,500.00
New Mexico	100.00
New York	1,200.00
Northwest	2,000.00
North Mexico	100.00
Oklahoma (Eastern)	375.00
Oklahoma (Western)	500.00
Pittsburgh	1,200.00
San Antonio	450.00
San Francisco	750.00
Southeast	300.00
Southern California	4,000.00
Tennessee	1,000.00
Washington-Philadelphia	450.00
Wisconsin	100.00
Total	\$25,175.00

Appropriations

The following are the amounts appropriated for the present and anticipated needs for the ensuing year. Other fields should be entered if the money is forthcoming.

Africa	\$ 3,297.00
Brava	480.00
China	1,440.00
Canada	200.00
North Mexico	1,368.00
Mexico D. F.	720.00
Administration	2,000.00
Contingent Fund	2,500.00
Incidentals	400.00
Eastern India	5,058.00
Western India	4,290.00
Japan	4,050.00
Scotland	130.42
OTHER SHEEP	250.00
Reimbursements	143.39
Total	\$26,326.81

Action of the Cincinnati Convention Respecting "Modern Thought"

The general convention of the movement for the promotion of holiness, in session at Cincinnati, Ohio, October 27th to November 1st, profoundly concerned, in these times of doubt and unrest, for the welfare of the church, and firmly persuaded that the doctrine of full salvation preached in demonstration of the Spirit and of power is the remedy for this doubt and the means for quieting this unrest, desire to make the following statement and appeal to the people of God throughout the world:

The movement thus designated is in no sense a movement away from the church, but rather a moral and spiritual agency in harmony with her divine mission, to conserve and propagate vital Christianity in the world, and is therefore to be regarded as a church movement in accordance with the commission of her Lord to go into all the world and disciple all nations, teaching them to observe all things whatsoever He has commanded, baptizing them in this faith. And since among the things commanded is holiness of heart and life, our position is that of true disciples who beseech sinners to be reconciled to God and believers to be "holy as He is holy"; and since His commands are His enablings, and His promises, coordinate with these commands, are checks for faith's presentation at the treasury of grace, we are sure we are in His will when we urge upon churches the necessity and the importance of receiving the Holy Spirit to sanctify and empower them for service.

Convinced as we are that whatever militates against this work of the Holy Spirit in churches results in paralysis of faith and in the loss of saving energy to the world, and is to be deplored and resisted in the name of Christ, we, members of various churches and representatives of the holiness people of the United States and Canada, hereby record our attitude toward "modern thought" and destructive criticism.

We believe in the Christian faith and the old Bible, and view with the utmost sorrow and alarm the growth and widespread prevalence of the teaching and errors of "modern thought" and destructive criticism.

We observe that where "modern thought" and destructive criticism prevail, faith declines, the fires of revival no longer burn, the church becomes formal and dead, the pulpit loses its message and inspiration, the prayer meeting wanes, the work of God suffers throughout, and the enemy comes in with a flood of indifference, irreligion, godlessness, and worldliness.

Modern criticism destroys faith in the Bible, robs religion of the supernatural, poisons the springs of devout and holy living, disseminates doubt and undermines everything essentially spiritual and assaults with irreverence everything that pertains to "the faith once delivered to the saints."

Our attitude as holiness people toward the

great errors of "modern thought" demands the following:

1. We should refuse to be quiescent in the face of errors and false doctrines propagated by men in high places within the pale of the Christian church, but we should exercise our privilege and power of protest.

2. We should use our prerogative and right of electing to offices in the church only such men as are true to Christian faith and the Bible.

3. That while we welcome true biblical research and reverent scholarship, we should in every way discountenance and refuse our support to anything and everything that lends its aid to destructive criticism.

Finally, we appeal to all the churches and believers of every name to lay to heart the solemn truth that they are put in trust with the Gospel, not for self-enrichment, but for the salvation of men, and to consecrate themselves to the accomplishment of this glorious end. And we beseech them to encourage the ministry to declare the whole counsel of God that the kingdom of God may come with power.

DR. H. C. MORRISON,
DR. GEORGE W. RIDOUT,
REV. ANDREW JOHNSON,
DR. S. A. DANFORD,
PROF. NEWTON WRAY,
Committee.

General Church News

WITH THE IMMORTALS

Ulysses Edward Ramsey arrived at the City of Gold about 8 o'clock Friday evening, October 30, 1914. He was born May 3, 1867, at Clay, Ky.; converted at the age of 19 years, and sanctified wholly at 22 years in a revival led by Rev. Charles Royster. He was married in 1890 to Nancy Lipford, and December 24th of the same year God saw fit to take her to Himself. Following this sad event Brother Ramsey launched out into evangelistic work. After three years he was married to Lydia Augusta Bennett, who, with one daughter, Mary Bernice, survives him.

He spent seven years in the Union Gospel mission, at Evansville, Ind. He then came to the Pentecostal Church of the Nazarene at Upland, and remained until June, 1912, when he was sent

to Cucamonga. Here he served until August 15, 1914, when ill health compelled him to retire from the active ministry. He moved his family to Los Angeles and united with First Church. Here his soul was fed and inspired by the tides of glory that often sweep over the congregation. At his last visit, while a song of triumph was being sung, he arose in his seat and waved his handkerchief as the glory came down. He was a man of remarkable Christian character, deeply pious, and powerful in prayer. His estimable wife paid him this exceptional tribute: "We have been married twenty-one years and he never spoke a cross word to me."

He was seized with a violent hemorrhage and died in the struggle. The funeral was held at the First Church, Los Angeles, Monday afternoon, November 2d, the pastor, Rev. C. E. Cornell, in charge, assisted by Revs. Griffin, Eckel, Rogers, Henricks, Smith, Hutchens, and Rees.

The remains were taken to Ontario, on Tuesday, November 3d, and interment made there, the Rev. C. W. Griffin in charge.

His last word was "pray," and then God took him. He enjoyed a faithful, successful ministry, and won many souls.—C. E. CORNELL.

NEW BERLIN, N. Y.

We held a short series of revival meetings, October 16th to 24th, with our District Superintendent, B. J. Marvin. We cannot report large crowds, nor seekers every meeting, but some souls were definitely helped in their experience, one new soul for holiness, while the entire band seem more determined than ever to see salvation come to this poor, needy town. About half of our church was deprived of the meeting by a diphtheria scare. Rev. A. B. Carey, of Syracuse, was with us for a few meetings, and preached two inspiring sermons.—E. T. FRENCH, *Pastor.*

LYNN, MASS.

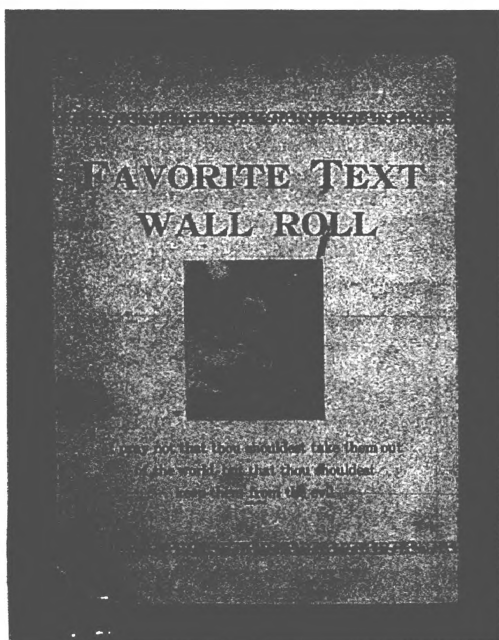
We closed a very gracious series of meetings Sunday night, November 1st, at Lynn, Mass. The Lord was manifestly present from the first service, and souls were seeking pardon and holiness from the first day. The pastor, Rev. T. E. Beebe, and his wife, who is also a preacher, stood nobly by us from start to finish, and shouted and prayed the battle on. The Lynn Pentecostal Church of the Nazarene is one of the best and strongest churches in the New England District, and has some very noble material in it. One lady was blessed in the

Advertising the Gospel

Continued from page nine.

Wherever men are found, the cause of holiness is one. People make paths to our place, then they will come again. On the street a man came to me and said, "I was saved in your street meeting three weeks ago." I seek to get definite results at these meetings. Often as many as twenty or thirty men will ask for prayers. We erect an altar on the street, and call for mourners and get them. I ask those who want us to pray for them to come and shake hands. He hold one meeting long enough to get definite results. Those who hear will, sooner or later, come to church, and the Lord will get a hook in their jaw, and land them. These sort of meetings are the best feeders on earth for the church services!

When you go out, get the best spot in the city. Take as many of your people as possible. Go to stir up something. Believe people may get saved. Let folks know you have the best thing there is, sing and testify and shout till the people will have to get saved and sanctified to get rid of you!



Favorite Text Wall Roll

THIS IS A very helpful wall roll for daily use. There are selections of Scripture for each day in the month. The Scripture texts were selected by thirty-one prominent holiness preachers or evangelists, and the texts are accompanied by brief comments of the various ones. *Every home should have one of these rolls.*

Size, 14 x 21 inches.

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meetings who claims she has the call from God to become a missionary to the lepers. Another lady was reclaimed who had previously been called to the foreign field. Oh, that the Lord would wake up these souls who are thus called and are burying their talent! We find them scattered over the country who have been called to the foreign work, and have become marred on the wheel. Their name is legion. Over ninety different people were seeking for pardon or holiness, many of these for reclamation. Besides this number the Lord very graciously saved a goodly number of children in the Sunday school, perhaps fifteen or eighteen. The last night of the meeting was the best, there being seventeen seekers at the altar and about all getting through. Some of these had been subjects of much prayer during the meeting. It was certainly a victorious closing scene. We hasten on immediately to begin in Seattle, Wash., on the following Sunday. Our Seattle meeting is under the auspices of the King's County Holiness Association, and is to be held in the Free Methodist church in connection with the Seminary. My Seattle address is 316 West Nickerson St. Home address is R. F. D. No. 1, Box 224, Pasadena, Cal.—W. E. SHEPARD.

BEVERLY, MASS.

On Sunday, October 25th, we closed a series of revival meetings, with Rev. R. J. Dixon, of Hartford, as evangelist, and Brother John Gibson in charge of the singing. Brother Dixon is one of the finest evangelists we ever worked with. Depending on the Holy Ghost, he faithfully sticks to his job. His animation and unction holds the congregation, and they bring others next time. Brother Gibson knows how to get the people to singing and praising the Lord, and was a great blessing to us. The attendance was the largest we ever had. Our auditorium was filled and many extra seats brought in the last night. The fight was hard from the beginning, but the results were very good. Our church was greatly benefitted in a spiritual way. Yesterday was a good day. The spirit of praise came upon the people so that a "pop-corn" testimony meeting broke out spontaneously, just as the pastor got ready to preach. Then we had a good time preaching on the Holy Ghost. The revival spirit continues, and we mean to push the battle with cottage meetings all winter.—C. J. WASHBURN, *Pastor*.

LOUISVILLE, KY.

We had a blessed day of victory yesterday, November 1st, with our church here. Souls were at the altar in the morning and evening services and prayed through to victory. Amen! The pastor has gone away for a week or two for a meeting, and we are acting as pastor until he returns. The Lord has given us gracious victory this past summer in our tent meetings, and we are encouraged as never before to keep in the battle—WILL H. AND L. B. NERRY.

HAVERHILL, MASS.

We begin special services November 15th. We will have our annual roll call and thank offering Thanksgiving day. Our good attendance continues. There were eighty people present Wednesday evening. Recently we put some cement pillars in our cellar, to better support the church, as the foundations had been changed when our cellar was dug. The contractor's estimate was \$75. We, with the assistance of some of the brethren, put them in at a saving of over half the amount, and last Wednesday evening the chairman of the trustees requested us to read a notice. It contained the information that any part of my wardrobe out of commission by working in the cellar could be replaced by the amount enclosed within. A \$20 bill fell out of the folded paper. That makes any pastor feel like doing for the people. We confess we do not like to think of leaving them, but say the will of the Lord be done. Four seekers last evening more than repaid for the toils of the day, To God be all the glory!—W. G. SCHURMAN, *Pastor*.

GARDEN CITY, KAS.

We are praising Jesus this morning for improved health; and manifold other temporal blessings. For a place to work in His vineyard and plenty to do. But most of all for the abiding presence of the Comforter, revealing daily new things of Jesus Christ. All last year we rejoiced so much to see the cause of our Christ prospering all along the line. As we read reports in the HERALD of HOLINESS week by week, and saw how God's Spirit was being outpoured in many places, we hungered so to see His power manifested in Garden City. We have not doubted once that He will come. Others are beginning to get their eyes off surrounding difficulties and center their gaze on Jesus. Last Tuesday night we had nineteen

**NAZARENE UNIVERSITY
PASADENA, CAL.**

God's presence has been manifestly with us and we wish to give Him all honor and praise. The spiritual atmosphere is fresh and invigorating and the note of victory rings clear and decided throughout all departments. Our student body is rapidly being molded into a working unit compact in the love of God and zeal in service for Him.

The spiritual classes which proved such a blessing last year have been resumed and the leaders appointed for this year. Some of these classes will work as bands, visiting neighboring fields, and will be competent to conduct services and assist pastors in special work. Bands have already visited different churches of the District, and been graciously blessed and used of God. Ontario, Brea, Hawthorne, Sawtelle, and Los Angeles are some of the points of student activity. Brother and Sister Sanders, of the Fifth Street Mission, Los Angeles, also leave one night of every week open for the students and this has become to the mission people as "University Night." These occasions are always times of refreshing and inspiration. The home worker and missionary bands also meet every week, and are earnest, enthusiastic units in purpose and power.

A series of special chapel services arranged by President Wiley are bringing rewards in spiritual blessings. The first of these was in charge of O. B. Ong, whose labors of love amongst us last year endeared him to all the students. As a result of this, a number of the new students were beautifully saved and sanctified. Following this harvest came a series of helpful talks by our faithful pastor, Seth C. Rees, and we are looking forward to the addresses from Dean Ramsey to come this week.

The degree of intellectual impetus is not less than the spiritual. The literary societies are in good working order, and are aiming for the best. We appreciate our faculty which is, by the grace of God, of superior character, and are happy to co-operate with them to procure the best for God.

Our students have not been idle concerning the present vital questions of Prohibition. Numbers have championed the cause on the streets of Los Angeles and been ably represented in other places by the services of Mr. McHenry and the University quartettes.

The social evenings have been pleasant diversions from the daily routine of study. On two occasions the faculty have entertained the students on the boys' tennis court. These were times of good, natural romps, games, watermelon feasting, bonfire rallies, toasting sticks, and their customary associations and in all the recognition of God's presence.

A milepost in the school's progress was reached last Monday night, when the completion of the boys' dormitory was celebrated and the home formally dedicated to God. Teachers, pastor, neighbors, and friends were all glad to participate in the event and to blend their voices of praise and thanksgiving with those of the young men. A short program was comprised of music and remarks from members of the faculty. A very interesting part was the presentation of gifts for the new home. Among these were a number of beautiful pictures. The boys themselves expressed their gratitude by presenting a large portrait of President Wiley, which received the applause of all. We thank God for all progress made. Our king is marching on.

PEARL DIXON.

present at cottage prayer meeting, and the Spirit of the Lord was present. The prayer meeting was held in the home of a member of the Christian church. God is blessing in house-to-house visiting. I find hungry hearts every day; have made seventy-five calls in the last month. Christian Science and Russelism are deceiving many in this town. Oh! how we need a mighty revival! We are praying for and expecting it to begin as soon as smallpox and other contagious die out. Had planned to begin with December 1st. Will you not pray with us that God may have His way in, and His time for this meeting? We have moved our place of worship down town, to the little church on Spruce Street, between Fifth and Sixth. We are sure

A Victorious Assembly

FORT WORTH, TEX.

Herald of Holiness:

Dallas District Assembly closed with great rescue service by Upchurch. Salvation at nearly all services. Greatest street meeting Greenville ever saw. Assembly delighted with Reynolds presiding. General Assembly memorialized to shorten name of church. P. L. Pierce elected Superintendent; Publishing House enthusiastically endorsed. Reynolds took Assembly around the world while we shouted

C. A. MCCONNELL.

this was a move in the right direction. This little flock has been greatly discouraged. They were about ready to give up. God is bringing in recruits. We have received nine new members since Assembly. Praise the Lord! We believe there are better days ahead for the Garden City Church of the Nazarene. We have "taken courage, cast anchor, and are waiting for the day."—OLLA QUANTE, *Pastor*.

ASHLAND, ORE.

We can report glorious victory at Ashland. Brother J. C. Scott, our pastor, preaches with the Holy Ghost sent down from heaven. Several have been saved and sanctified recently and some chronic cases are getting the victory. Our meetings are increasing in interest and power and the attendance is growing. The Sunday school expects to take a good offering on November 8th for the Publishing House. We commence a meeting November 22d, with Sister Whitesides, of Portland. We are asking God to give us a glorious revival.—CHURCH SECRETARY.

WOONSOCKET, R. I.

Sunday, November 1st, we held an all-day meeting. God gave us a blessed time. Brother George Lafash and Sister Elizabeth Worden were with us from the P. C. I., of North Scituate. Sister Worden gave the message at the morning service, in the power of the Holy Ghost. Brother Lafash led the praise service. A street service was held at 2:30 in charge of the pastor, Brother Myers. The gospel was preached in English and French; about 200 people filled the square and listened for nearly an hour and a half. The out-door meetings are the most promising feature of the work here, as the crowd will stay and listen as long as the preaching lasts. We hold these services every Sunday night, and hope to be able soon to hold them through the week. The Lord's Supper was observed at the afternoon service, and was a solemn, impressive time. Brother Whitman read and commented on the Scriptures, warning against partaking of the emblems unworthily. At the close, Brother Kemp told the story of his conversion, which was truly wonderful, and greatly blessed our souls. Brother Richardson preached at the evening service, with one precious Portuguese brother at the altar. The devil tried to break up the service, but tried the wrong crowd. Praise God! none of these things move God's true people. We're marching on to victory.—MRS. LUCY MLYNARD, *Secretary*.

FROM EVANGELIST C. E. ROBERTS

Our last two meetings in Texas were in Hamlin and Roby. The Hamlin camp was a joint meeting between the opening of the school and the annual camp of the church. The meeting continued for three Sundays, and was a blessed victory for the cause of holiness in that part of the country. There are a number of pastors and evangelists who live at Hamlin to get the benefit of the school. These were all in attendance at the camp, and pitched heroically into the battle. The District Superintendent, Rev. B. M. Kilgore, also lives at Hamlin, and was a great blessing to the meeting. The faculty of the university and the Christian body of the students also helped greatly in the meeting, and it was a time of great power and victory. The battle against the powers of darkness was hard; but the saints joined in with fasting and prayer; and there were scores of people gloriously converted or sanctified. Eighteen joined the Church of the Nazarene, and among the number was a Bap-

CALENDARS for 1915



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tist preacher. Most everyone of the unsaved students were blessed. The blessing of God is truly on the school at Hamlin. They have the best faculty for this year in the history of the school. The outlook is indeed promising for the school in that western country, and is certain to progress under the efficient leadership of Pres. J. E. L. Moore. Our Labors with this school and camp was a great treat to the workers. It was one of the first meetings we have held on our District in quite a while. What a future lies before the Church for holiness in this western part of Texas! We ran over to Roby for a week. Our church there is small, but has a band of faithful ones. We were royally entertained in the home of Brother and Sister Gregory: Many calls came for our labors in California, so we bade good-bye to Texas, and have come to the Pacific Coast for the fall and winter. Our first meeting was at Holtville, with Rev. Dennis Rogers, the pastor of our church. The meeting was under a large palm leaf arbor in the city square. We have a small church of twenty members here, but it is a faithful, praying band. The pastor and people rallied to the support of the meeting, got under the burden, and the Lord came in great power. Large crowds of people came night after night, and many got through definitely at the altar. All expenses of the meeting were easily met. At the close we took up an offering of \$550 to help the church erect a new building. Thirteen good members were taken in and several more said they wished to unite soon. There is one of the best outlooks for holiness in the Imperial Valley that we have seen in many a day. The people are hungry and many calls came for us to hold meetings and organize churches. We are at present with our pastor, Rev. J. D. Scott, at Pomona, and we go next with our church at Ontario. Mrs. Roberts and Miss Taylor are with us on this campaign, and the singing of these two sisters is blessed of the Lord to draw the people to the meetings. To God be all the glory forever more!—C. E. ROBERTS.

FITCHBURG, MASS.

Our four weeks' meeting with Brother St. Clair closed Sunday night, with a good number seeking the Lord. It was the best meeting of my pastorate here. Our people were highly pleased with the evangelist and his deep-going methods. I have never worked with a man who stays on his knees so many hours, night and day, and who gets under the whole interest of the church as St. Clair does. Finances came very easy. He said to me in leaving, "I would have been as well satisfied if you had paid me less than you did." Prospects are good for an increase in our church work on every line. God has all the glory.—C. P. LANPHER, *Pastor*.

EUREKA SPRINGS, ARK.

We are here for a siege, with our pastor, Rev. J. R. Francis. Will open the battle tonight. Expecting great things from above. Praise the Lord! everything seems ready for a revival. The people are anxious seemingly. This is truly an open field for holiness. We are expecting great things this year from our work here in these Ozark mountains. God is blessing all the work I have heard from since the Assembly. Rev. J. N. Speaks, of Little Rock, is in a revival in that city, with Rev. A. J. Valery as helper; good interest. Brother Valery is a great man of prayer; get him if you need an evangelist.—B. H. HAYNIE, *Dist. Supt.*

FROM VERNIE E. CLARKE, EVANGELIST

My wife and I have just closed a meeting at Duck Creek chapel, Laurel, Ind., which resulted in the organization of a nice little church. The meetings were well attended during the week nights, averaging upwards of seventy-five. On Sundays the house was full and folks standing on the outside. The building will seat 125 people. Quite a number were at the altar and some can be depended upon as having received what they sought. Many of those who had good experiences of salvation said their faith had been strengthened and enlarged during the meetings. We held a communion service in the morning of the last Sunday, which was owned of the Lord. How the power came down! and Christians were melted together in love. This is a fine community and a large opportunity for the Pentecostal Church of the Nazarene. Brother R. R. Still, pastor at Connersville, will supply the church until it can call a suitable pastor. Any community in Indiana—or surrounding—that wants a meeting looking forward to the organization of the Pentecostal Church of the Nazarene, we shall be glad to cooperate with them. My permanent address is 401 North State Street, Indianapolis, Ind.

CHICAGO HEIGHTS, ILL.

DEDICATION

November 1, 1913, Rev. I. G. Martin, of the First Church, Chicago, came to the above place and organized a Church of the Nazarene, with seven members. Rev. C. Warren Jones was called as pastor. Under his faithful ministry there has been thirty-three added to its membership, making a total of forty members. The services were first held in a mission hall until April, 1914, when they purchased two lots at the corner of Fifteenth and Wallace Streets, for \$1,000, on which they built a temporary tabernacle and worshipped there until September 20th, when they began the erection of a church building, which was dedicated on Sunday, November 1st, one year from date of organization, by the District Superintendent. The brass band of First Church, Chicago, and about fifty of its members came out to help in the dedication. The property is valued at \$3,000, and there is only an indebtedness of \$600. Mr. T. J. Granger, one of the members, was the architect and builder, assisted by a number of the men of the church, all of whom donated their services. One of the men wired the building for electricity free of charge. It was not unusual to see lights in the building until after midnight—and two nights all night—while men worked, prayed, and praised God for the privilege of building a place in which to worship the Lord, and where poor, lost humanity could come to hear the pure Gospel of Jesus Christ. It was a great day! People came from all parts of the city to worship with us, while Brother Martin told the reason for organizing the Nazarene church in this city. Brother Jones is beginning a revival meeting, to continue throughout the entire month of November.—DEACONESS MARY F. TURNBULL, *Reporter*.

MORRILTON, ARK.

Glad to tell you we are delighted with our new work. The church at this place is small in numbers, but some of the finest people on earth are pushing the work here. They furnished in a comfortable way a nice five-room parsonage. Best of all, the glory of heaven comes down on the services. Already two souls have prayed through to victory. One united with the church; more to follow. Our faith claims great things for Morrilton.—C. P. ROBERTS, *Pastor*.

WHITESBORO, TEXAS

Our meeting at Lenox, Ark., was a blessed victory. Thence to Delight, with Pastor Gibbons. A very fine little meeting there. Some fine people got saved and sanctified and came into the church there. Thence to the Assembly, at Cabot, Ark. A great time there. Now in a spacious building on Main Street here, and the battle is on, and by faith we see the victory ahead.—D. J. WAGGONER.

COFFEY, MO.

The church at Coffey is still holding the fort for Jesus, with a heavy burden for souls. The little work at this place has just gone through a sifting, and only the Gideons remain. God has heard and answered prayer, and sent us a pastor, Brother Charles Davis and wife, who prove to be more than we ever thought of asking for—just like Jesus to surprise us. The work is already taking on new life. Good crowds and real victory. Will soon be in special meetings, with Rev. Mark Whitney, of Newton, Kas. We ask the prayers of all the HERALD of HOLINESS readers, especially the laborers who have been on this field and know how strongly the devil contests every inch of ground we undertake to hold for God.—CHURCH SECRETARY.

MERIDIAN, MISS.

MERIDIAN COLLEGE REVIVAL

The autumn revival at Meridian College was conducted by Rev. C. M. Dunaway, of Tallapoosa, Ga., and proved to be one of the best we have ever had here. Brother Dunaway said it was about the most satisfactory meeting he ever held. The college faculty and Christian students had been praying and preparing the way for the meeting for days, so that from the first Sunday people were saved at nearly every service. It came nearer being unanimous than at any other time, only a few remaining unsaved at the close of the meeting. Some were called to preach and some to the mission field. Quite a number entered the experience of sanctification or "perfect love." There were no "clap-trap" methods used to get people to profess an experience they did not have. Brother Dunaway preached heart-searching sermons that dug up the sinners and made them confess up and straighten up their back tracks and right their wrongs and get genuine salvation. He preached the old-time Gospel with the old-time power. He says we have the finest student body he has ever seen.

at the college. It was a grand sight to see nearly all these fine young people testify so clearly and definitely to what Jesus has done for them. Their lives will mean much for the future of Christ's church and the evangelization of the world. May God put it on the consciences of parents to seek a college for their children that furnishes the best of spiritual atmosphere as well as fine intellectual advantages! Seek a school that gets the students really and genuinely saved from sin, and throws around them the best of religious influences and safeguards them with rules and discipline needed to make the noblest men and women.—J. W. BEESON.

VERMONT

Am having a vacation of two weeks, down on old Cape Cod. It has been my privilege to be in four holiness camps this summer: Grand View Park; Inverhill, Mass., spring and fall; Portsmouth, R. I.; and Pittsford, Vt. God was with us in power all these meetings, and many souls were at the altar. This was the third year of the Pittsford camp, and the best of all. Evangelist Earl Curtis, of Watertown, N. Y., was the principal worker, together with Brother Palmer, Brother Tart, Brother Thatcher, and the writer. William Joslin and Miss Minn Moore assisted in the music. Brother George E. Wetmore and son Estey were at their best. Holiness is spreading in the old Green Mountain State.—MEDA CLIFFORD SMITH.

CREST, GA.

I am pastor of two churches down here in Georgia. Am not well started in the work yet, as I have just taken hold of it, but will do my best. I want to put the HERALD OF HOLINESS and many of our good books in the homes of the people here, and do the best I can for them.—C. E. SHAW.

POMONA, CAL.

First Church of Pomona is enjoying good spiritual health, and is on the upgrade at a good rate. I never in my life served a church where such beautiful harmony prevailed as here. We have recently paid \$587.50 on our church debt, and have just installed a new system of gas furnaces for heating, discarding the old coal furnace. On November 1st we are to begin a three weeks' revival campaign, with Rev. C. E. Roberts and wife and Miss Taylor. We are looking to God for the best year the church has ever enjoyed in every way. Our people all feel that it is coming. It is such a delight to be identified with the Nazarene work and workers of this great Southern California District, where they really do things for God. We are looking up and going on.—J. D. SCOTT.

LYNN, MASS.

The Lynn Pentecostal Church of the Nazarene has just closed a very successful series of revival services, with Rev. W. E. Shepard as evangelist. There was over 100 seekers at the altar during the three weeks' meeting. Sinners were saved, backsliders reclaimed, and believers were sanctified wholly. Saturday night prayer meetings were held, and on Wednesday afternoon; also on Sunday from 6 until 7 p. m. the saints met and stormed heaven, and God answered and gave the victory. The attendance at the services was excellent, and the results far reaching. A number of new cases were saved and will unite with the church, while others are looking our way. It is impossible for me to describe this meeting—it was beyond description. Never can we forget the preaching of Brother Shepard. He put the old plow in way up to the beam, but did it in the spirit of love, and the people responded to the truth, and prayed through to victory. I consider this brother one of the leading and most successful evangelists in the field today. We have recently painted the interior of our church, and had it relighted with the semi-indirect lighting system; it certainly has made a great improvement, and is also very attractive. The finances are in good condition; congregations splendid; the glory is falling on the saints, and we are looking for great victory in our winter's campaign.—THEODORE E. BEEBE, Pastor.

FROM EVANGELIST ST. CLAIR

We closed November 1st in Fitchburg, Mass., one of the most hotly-contested meetings of our ministry. At times we thought we were through the enemy's lines; then they would rally again, with strong re-enforcements, and the fight would begin over as fiercely as ever. But the fourth week, God came in power and victory once more inscribed on the banners of our King. We have some loyal folks there. It was delightful all around. How royally they treated this Southerner! I surrender completely. Amen! Pastor Lanpher is a fine young fellow. I came on to Boston for a

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few days' rest, and am now revelling amid the sights and scenes of this grand old historic city. I am writing this from the top of Bunker Hill monument. Have visited Faneuil Hall, the "cradle of American liberty"; Boston Commons, where George Whitfield thundered against sin; old South Church, where many notables have gathered, among them Benjamin Franklin and George Washington; old King's Chapel, in whose grave-yard sleep many illustrious dead, among them John Alden and his wife; also visited the grave of Paul Revere. Then from Concord to Lexington. How our heart was thrilled! At the

latter place was fired the "first shot that was heard around the world." The former was the home of Emerson and Louisa Alcott. Hawthorne also lived there for a time. Our next meeting is at Long Island, Portland, Maine, with Rev. I. T. Johnson, a well known Methodist evangelist, from November 8th to 29th.

ONTARIO, ORE.

I was sent here as pastor two months ago, without any salary or hope of any, but I stayed on my knees asking God for souls. He sent Brother O. M. Osburne here to help me. He is a man that is all for God. We have no church of our own to worship in, but use the Advent church. It is small, but we started services and God gave souls at every service. There were eighty-five seekers in all. Some of them came up shouting, pulling off their jewelry. We collected enough to make a payment on some lots. We had some wonderful cases of divine healing. Among them a small boy given up by the doctors. His healing was the cause of his mother and several others giving their hearts to God. We go to Ten Davis for ten days, beginning November 6th.—NEWTON KENDALL, Pastor.

BURNS, ORE.

Yesterday, November 1st, was our Dedication Day, and our God manifested the presence of the Holy Ghost in a marvelous manner. In a miraculous way God led us two months ago to buy a property right on Main Street, and although a member had donated us a nice lot, two blocks off Main Street, yet a number of us felt God wanted us right on Main Street. The Brother who had donated us building lots was impressed of the Lord that he should withdraw his offer of the lots, for he felt we should build on Main Street. After a committee appointed had examined into every available place they recommended we buy this corner lot, right on Main Street, where the passers by would see and hear the "ring of the services" in Jesus' name. It meant \$1,500 cash to get the property, that had an old school building, which, with an outlay of \$250 for new roof and repairs would serve us nicely. Two of our trustees came to our rescue by personally putting up the money and buying the property. We had just gotten moved into our building when a fearful fire burned out practically one and one-half blocks of our business section, among other places three saloons burning. Had we not bought the property just when we did, \$2,000 would not have bought it, and more than likely we could not have secured it at all. Praise the Lord! He was leading us. Our roof is on, the house nicely papered, and it was put on our hearts that at our Dedication we should raise all indebtedness. We engaged Rev. Harry Hays, our District Superintendent, to be the preacher for the occasion, and to dedicate the church. He came and preached with great demonstration of the Spirit's presence and unction, on Thursday, Friday, and Saturday nights, and then on Sunday morning and evening led us in a marvelous lovefeast and altar service Sunday evening. We needed \$1,500 to cover our indebtedness and some few hoped for \$1,800. The offering consumed not more than 20 minutes in the morning, and 10 minutes in the evening, and we had \$1,836.30 in cash and pledges. Today it has been brought up to \$1,850 by other offerings. No such a thing was ever done in this entire country. It has rummage sales, pink teas, and chicken dinners, etc. It is a surprise and revelation to the townspeople. When we think we were only organized last March, following our great meeting held by that powerful pair of evangelists, Lewis and Matthews, we stand in amazement, but with the fire and glory on, we say: Praise God! "This is like heaven to us." We will now fit up a cozy and inviting rest and reading room in an additional room we have at our church, where young men can find clean literature and comfort, and not be compelled to go to a saloon. Brother Hays was a great inspiration to us. We love him dearly, but above all else we love Jesus.—D. E. STANDARD, A. M., M. D.

REDLANDS

Evangelist Charles F. Weigle did a valuable work in Redlands. He opened his labors here September 20th and closed October 4th. He glorified God in this place. In eternity he may be surprised and rejoiced to survey the results of his work among this people.—R. B. COONS, Pastor.

NEW BEDFORD, MASS.

We have just closed a good revival campaign in the town of Mattapoisett. This beautiful town on the shores of Buzzard's Bay is an attractive summer place, frequented by some of the leading families of the country. This year the summer

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home of the Treasurer of the United States, and other prominent people. It has been much neglected religiously. Some of its churches are closed, others having little, if any, vital spirituality. The Lord had laid this place on my heart for some time before I could arrange for a campaign there. Having little or nothing to start with, but faith in God, we finally made arrangements for the Town Hall, a beautiful, spacious building well equipped. We had to be janitor, song leader, as well as evangelist, and personal worker, as we had so few in condition to help, to start with. A few of our people, who could come, rendered valuable aid from time to time. The attendance was large for the place. We continued for four weeks. About twenty-five bowed at the altar, confessing their sins. They are anxious to organize a church of our faith. We have organized them temporarily into a class, until the time comes to organize them into a Pentecostal Church of the Nazarene. A good impression was made on the community, and money was given to pay all expenses, and some \$35 for our labors. Praise the Lord! He always does beyond all we ask or think! We are to look after them, preaching there Sunday afternoon and one night a week. Pray for this work, as the prospect is good for a strong church there. We begin revival services November 8th in our New Bedford church, with Sister Martha Curry as evangelist. We are fighting a good fight here, seeing some results. One young man got back to God in our Tuesday night prayer meeting, for which we thank God and take courage.—F. W. DOMINA.

NEW GALILEE, PA.

We are glad to report that Rev. L. N. Fogg, of Sanbornville, N. H., has been with us for a ten days' meeting, during which time souls were awakened to their condition, and the church in general wonderfully helped. We were thankful for the privilege of hearing this man of God; surely he declares Bible truths with no uncertain sound. We are very much in need of your prayers.—**JAMES M. DAVIDSON.**

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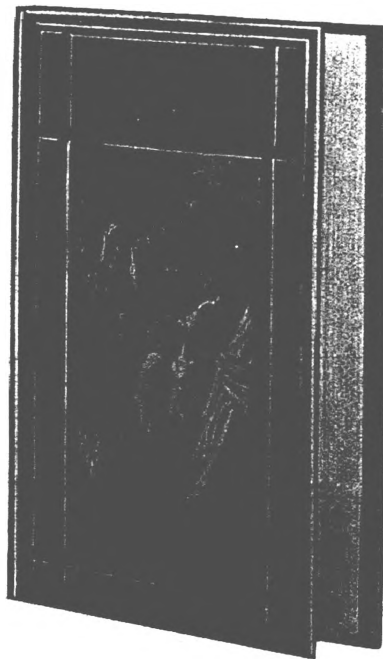
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