

HERALD of HOLINESS

OFFICIAL PAPER of the PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., DECEMBER 10, 1913

NUMBER 35

EDITORIAL

THE GREAT INDISPENSABLE

FOR Archimedes to have tried to move the world with nowhere to stand; for Washington to have been the Father of his country without patriotism or valor; for Moses to have led Israel to Canaan without faith or obedience; or to have made the tabernacle without respect to the pattern shown him in the mount; for Saul of Tarsus to have become Paul the Apostle without obedience to the heavenly vision; for laughter to enliven the face with no joy within; for the apple to fall with no law of gravitation; for the stars to shimmer and gleam with no firmament; for the seed to grow fruit without a soil; for hope to cheer, or faith to trust, or love to glow without a heart—these are as incongruous and as inconceivable as for a church to represent Christ without holiness, or for a minister to be a true Ambassador of the skies without his Pentecost as his credential.

Holiness validates the church's relation to the Christ, and accredits and certifies the preacher's claim to divine kinship, and to divine authority to bear the sacred message to others. It is holiness which alone gains entrance to, fits for residence in, and furnishes conditions of congenial companionship among the glad hosts who have washed their robes and made them white in the blood of the Lamb.

THE NEW SLOGAN

THE great Anti-Saloon League Convention at Columbus, Ohio, was a decided success. The attendance as well as the enthusiasm and the actions taken by the body mark distinctly the wonderful and rapid advance in prohibition sentiment in this country. The Convention adopted as their slogan and the goal at which the prohibition hosts are to direct their efforts henceforth until successful, the destruction of the legalized liquor traffic by an amendment to the national constitution. This is just the turn we have long believed the warfare against this traffic should take. The government must be utterly divorced from all connection with this nefarious business. The strong arm of the federal government must be turned against the traffic and it will soon be vanquished.

This Anti-Saloon League Convention hitherto has been attended by a small number of the prominent specialists in prohibition work, reaching a few hundred in number. This meeting had from five to six thousand in attendance. Among this number were many men prominent in the councils of the nation, members of Congress, governors, and ex-governors, and men from other prominent walks of life. The interest and enthusiasm were as markedly greater than formerly as the number in attendance and the character of those present. There was marked unanimity in the deliberations especially in the conclusion to inaugurate a campaign for the absolute destruction of the traffic by a national constitutional amendment. There were many notable speeches. Perhaps the most notable one from the history of the person making it as well as from its eloquence and intrinsic force, was one by ex-Governor Patterson, of Tennessee.

Governor Patterson has stood for years in Tennessee as the champion of the liquor traffic in that great state and has thrown his great influence both while governor and since he went out of office in favor of the traffic and against the enforcement of the state-wide law for prohibition which was passed in spite

of his intense opposition to it. Governor Patterson claims to have been converted recently and has joined the Presbyterian church. We had learned to abhor him so cordially for his persistent use of his great abilities in keeping the yoke of this liquor infamy upon the neck of the defenseless citizens of our native state that we confess to a hesitancy in yielding ready credence to his profession of conversion, and such a radical change of views and purposes, as to turn from a staunch and powerful defender of the traffic to an intense and most radical opponent of the traffic and to the consecration of his life and his splendid abilities to a relentless warfare against the infamy. We were delighted therefore to see in the *Continent* an account of Governor Patterson's speech at the Columbus convention, and to find that he had profoundly impressed the *Continent* editor with the sincerity of his profession. The ex-Governor was, according to our critic, "manly but not presuming. His whole manner was singularly humble yet positive and unflinching." Mr. Patterson said: "I am neither abashed nor ashamed to acknowledge my error. I have been an apologist for the saloon. I am now convinced that there is no place for the saloon in a Christian civilization."

This confession and avowal, though it stirred his hearers deeply, did not so powerfully move the great audience as the simple testimony of his conversion. In a low voice and with tense feeling the speaker said: "I went in my distress to the Throne of God. There the curtains of my night parted. I arose a changed man. I stand here a ready and willing witness to the miraculous power of God to cleanse the human soul. I was unhappy and out of harmony with God. I am here today happy and at harmony with Him." It is said that many wept and that all over the house responded cries "Bless the Lord!" "Amen!" "Praise God!" Then with heart vibrating with tremendous emotion he took up for nearly an hour his former arguments in opposition to prohibition and with that witchery of eloquence for which he is distinguished, held his hearers breathless while he overwhelmed these arguments with crushing answers.

We say God bless the ex-Governor and make him tenfold more powerful in favor of this great cause than he has ever been against it. He proposes to devote his life to a ceaseless and relentless warfare against this traffic and has received invitation from the Anti-Saloon League to be one of its regular lecturers for nation-wide prohibition by an amendment to the national constitution.

We hail this as the beginning of the end—the last stage in the long and memorable struggle against the infamy of the legalized liquor traffic. Public sentiment has decreed its demolition and no power has ever yet been able to stand before this omnipotent force. Revolutions never go backward. The movement against licensed rum is a world revolution, begotten of an aroused sentiment of the nations of the world that to legalize this traffic by license has no place in a civilized government and is a travesty on the meekest conception of the prerogatives and the aims and obligations of government. The world has awakened to the truth and is uttering its convictions, that government is set for the protection and the general weal of the governed—not for their murder for a price in dollars. The gross and horrid incongruity and violation of the most elementary conceptions of government with such a legalized traffic have gripped the conscience of the public and

this public is expressing this conscience in measures for the throttling of the traffic and the removal of this foul blot from civilization. God hasten the day of complete success!!

THE WORD OF TESTIMONY

WE HEARD a bishop once say, in a talk to a company of young preachers, in an annual conference, that it was all right to possess perfect love, but it was a great mistake to be telling people about it. Others have heard the statement from similar sources, that people should possess sanctification, but never profess it. Only this week the writer heard, in the city of his residence, the statement from a pulpit, by a man urging upon the audience "the endowment of power for service," that "if you get this power you need not mention it: people will soon find it out." Such opposition to testifying to what the Lord does for us in the deeper things of the spiritual life, is very general. There is special antagonism to testimony to the work of definite sanctification. It is taught that public testimony to this work endangers its continued possession. That it indicates a species of conceit and pride inimical to real spiritual life, and should be avoided always.

We turn to the only authoritative source for information on this subject, and fail to find the slightest grounds for such position. The Word of God distinctly teaches the contrary, very definitely and strongly. Paul, the master logician, when his life hung on the behest of a cruel Roman's will, turned not to his logic or to statement of truth, or mere rhetoric, but told the glad story of his conversion from a persecutor to a preacher of the gospel he had despised and opposed. His commission thrice renewed was not to preach, but to testify. Jesus said to Saul of Tarsus: "For this purpose I have appeared to thee, to make thee a minister and a *witness*, both of these things which thou hast seen, and of those things in which I will appear to thee." When, after three days, Ananias came to him, he, by divine inspiration repeated the declaration: "For thou shalt be a witness unto all men of what thou hast seen and heard." It is vivid in the memory of Bible readers how that, years afterward, the Lord appeared to him in a great crisis of that thrillingly eventful life, and said to him, "Be of good cheer, Paul; for as thou hast *testified* of me in Jerusalem, so must thou bear *witness* also at Rome."

Thus it was testimony, not preaching simply, which God stressed in this remarkable man's life. There must be a reason for this in the nature of things. One reason is, it is the most impressive and fruitful preaching, after all, that men can do. It is positive proof of the efficiency of the proposed remedy for sin. Men are moved by such facts more than by eloquent discourses on Christian evidences. Let a dozen men who have been definitely cured of blindness, agree in testifying to the fact of their definite cure, and neighbors all corroborate their testimony, and a poor, stumbling blind man will hasten toward their physician. He has more telling proof to his anxious mind and heart than the most accurate and orthodox disquisitions on the principles of his blindness and the underlying laws of recovery. Who can better attest the truth and efficacy of the blood to cleanse from all sin than the sanctified man himself? The sin-sick are concerned about the great fact of the cure, not about the fulness or abundance of the arguments for its validity.

The Corinthian church was congratulated by Paul on being "enriched in all *utterance* and knowledge." John heard a voice describing the brethren in his wonderful vision, which said, "And they overcame him by the blood of the Lamb, and by the word of their testimony." Read also Malachi 3: 16, 17.

Great care, of course, should be observed in the spirit and manner of bearing such testimony. It should even be of a character and in a manner to direct attention to the Sanctifier, not

to the sanctified. There should be an exaltation of the Blessor, and not of the blessed. Unguarded verbiage has often given unintentional but valid cause for criticism on this point. We have very seldom heard such mistakes made, but the very possibility of such justifies a word of caution given with great hesitancy. Generally, we may trust perfect love to curve its own method of statement of its work. Yet we must remember that many unsympathetic, not to say critical and opposing hearers, are often present, and we must not offend one of these little ones. But humble, self-effacing testimony to the Lord's work in discovering to us our need of His fulness, and then coming in to dwell in the person of His Spirit, will be helpful even to this class. But what they will have a shadow of reason for construing as a spirit of self-satisfaction or professed superior sanctity, or spiritual pride, will have a most unfortunate effect upon all hearers and especially such as are desirous of occasion for opposition.

In this connection we desire to give what we esteem in some sense a model testimony to this blessing. On the 30th of May, 1871, Dr. Daniel Steele, in a sermon before the Boston University School of Theology, gave his testimony to sanctification. He said: "Six months ago I made the discovery that I was living in the pre-pentecostal state of religious experience—admiring Christ's character, obeying His law, and in a degree loving His person, but without the conscious blessing of the Comforter. I settled the question of privilege by a study of St. John's Gospel and St. Paul's Epistles, and earnestly sought for the Comforter. I prayed, consecrated, confessed my state, and believed Christ's word. Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the Rock of assurance and strength. My joy is a river of limpid waters, brimming and daily overflowing the banks, unspeakable and full of glory. God is my everlasting light, and the days of my mourning are ended. I am a freed man. Christ is my Emancipator, bringing me into the glorious liberty of the sons of God. My eyes are anointed so that I can see wonders in God's law. My efficiency in Christ's service is greatly multiplied. In the language of Dr. Payson, I daily exclaim, 'Oh, that I had known this twenty years ago!'"

We pronounce this a matchless classic in holiness literature. It deserves to go down in the history of holiness as a model of beauty, humility, simplicity, terseness and comprehensiveness, honoring to Christ and His Word, and to the sanctifying Spirit.

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This government's co-partnership in the legalized liquor traffic is an incongruity and an enormity which the age should have outlived, as the necessity has been outlived by which Lincoln was beguiled into consenting to it as a war expedient some sixty years ago. An eternal severance of government from all connection or responsibility with or for this infamy is the demand of the hour.

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THE FATHERS were unanimous in their testimony to God's desire and provision for purity of heart in men. Much as they differed in view on methods and in terms, and far as they were from modern terminology, they yet form an impregnable argument that God buried this precious truth thus early in the history of the church in patristic literature for its protection for all coming ages.

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THE "unwasting" character of God's grace is one of its greatest marvels and charms. For countless ages He has supplied countless suppliants with all needed grace, and yet the supply is boundless and exhaustless. How blessed that His grace is a stream that never runs dry!!

THE EDITOR'S SURVEY

THE STRONGEST HUMAN APPEAL FOR GRATITUDE

Beyond question the strongest human appeal made to us for gratitude to God is the glorious gift of a true motherhood. We do not mean here the things which too often go by the name of mothers. There are women called mothers who have no right to this noble appellation. They are devoid of the holiest mother-instinct, of the heavenly sense of maternal obligation, and of the infinite privileges involved in this sacredest of all human relations. But there are mothers yet, thank God—blessed, glorious, God-given mothers, and they are still God's richest and best gifts to this needy old world. They are this world's hope, and stay, and ground of confidence under God. They are God's channel of purest beneficence to mankind—humanity's broadest, gladdest sea on which to sail upward and onward toward God and holiness and heaven. The *Christian Advocate* brought to mind this train of reflections by the following words, which we commend to the thoughtful reading of all:

While George Washington was yet a lad he was given the opportunity to enter the British navy. A midshipman's warrant was made out for him and his plans were so far completed that it is said his effects were packed up ready to go on board ship. Then his mother entreated him to remain at home and exercised such control over him that he turned aside from his project. One might tarry to muse upon the difference which that decision made in the history of the world; but what is of immediate concern to us is that the issue was determined by a mother's loving authority. Nothing so holds a man in his mature years as the pressure of his mother's hand and the gentle constraint of her affectionate eyes. Often she steps out of the very darkness of the night or appears to him in the tumult of business. Her face, her figure, her words, her songs, her prayers—they will not let him go. We sometimes marvel at what we think to be miraculous transformations of character occurring in the experiences of evil men when they are far along past middle life. Investigation shows that these wonders are in most cases but the legitimate consequences of godly parental influences. It was a saying of Josiah G. Holland that the only way to get rid of rascals was to stop raising them. This means that the vicious and criminal classes proceed chiefly from homes that can not properly be called homes. It also raises the presumption that righteous and godly lives spring from homes of piety. We can raise the average of good people in the next generation by increasing the religious fervor of the homes, which are made chiefly by mothers. The statistics of the churches prove that missionaries produce missionaries, as preachers produce preachers, and good people in the main produce good children. As society is constituted, the head of the family is the father, but the most potent influence of the home is the mother. When one reflects on the almost measureless power of a mother's affection to mold character, one feels that the strategic work of the Christian Church is not only the religious instruction of childhood, the importance of which can not be too strongly stated, but the ennobling and sanctification of motherhood. Back of the child is his ancestry. His character is begun long before he comes into conspicious existence. This Paul recognized when he traced the origin of Timothy's faith to "thy grandmother Lois and thy

mother Eunice." There is no inevitable development of piety from mother to child, but the probability is always strong that a predisposition to piety will be entailed through the subtle process of personal influence. We can not be too frequently reminded that it is through the medium of motherhood that the divinest qualities are apprehended by the average mind. When the teacher of a group of small children, after describing the transcendent beauties which shone in the character of Jesus without mentioning His name, asked the little ones if they knew to whom she was referring, one cried out exultantly: "You must mean my mother." O mother, heavy are the burdens of thy life, and few the compensations awarded thee by the world, yet is it not reward great enough so to represent the beauty of holiness to unformed minds that they shall conceive thee to be a manifestation of God?

NATURE NEGLECTED

Riding along the roads over a large country Methodist circuit recently with a young preacher, the pastor, whom we were helping in a meeting for several days, our attention was frequently called by him to some great beauty in nature. Passing a meandering stream winding its circuitous way amid bower and cliff and waving field and tangle of undergrowth, he exclaimed, "Isn't that beautiful!" Then, as we descended a slope overlooking a gorgeous landscape, he would say, "Now just look at that landscape. What painter could equal that? Isn't our God wonderful in His power, and goodness, as well, to so enrich us with these matchless beauties?" Anon as the eye swept westward and the glories of a setting sun in that great country shed themselves over rich harvests and the marvelous beauties of nature, our young brother was the first to see it, and he would touch our shoulder and quietly but with suppressed enthusiasm exclaim, "Well did you ever see such glory? How can men fail to love a God who is the author of such transcendent beauties, and is so good as to give them freely to us all to enjoy?" Thus our rides and conversations were punctuated with such exclamations of admiration of nature in her varied manifestations during those few days of sweet communion and labor with this young preacher. We felt really rebuked that he should be invariably the first to descry and mention the indescribable beauty of this scenic wealth all around us. We instinctively felt that this dear young man was in touch sweetly with nature and nature's God, and loved to read His Father's love and sweet message of uplift and communion in His book of nature, as well as in His Book of Revelation. We were reminded that this sweet habit of this thoughtful, devout young man was not unlike that of his Lord who lived very close to nature and loved her solitudes and found sweet communion with her rivers, her lakes and her landscapes. We were reminded of Dr. Jowett's words, which we append:

He sought the mountain when He was pondering over great decisions; he was found in a garden "in the night in which he was be-

trayed." He heard wondrous messages in her voices; in her silences, too; he listened to mysterious speech. He read the evangel of the lilies. He understood the language of the birds. He read the face of the sky. He shared the secrets of the soil and the seed. He walked through the corn fields on the Sabbath day, and the ears of corn ministered to a richer Sabbath peace. He stooped to hold intercourse with the grass of the field. The wind brought Him tidings of other worlds. The vineyards gave Him more than grapes and wine; they refreshed and strengthened his soul. Everywhere and always our Savior was in communion with His willing and immediate friends in the natural world. Nature was to Jesus a blessed colleague in the soul's commerce and fellowship with the Highest.

A NEGLECTED AVENUE

It has often occurred to us as passing strange that the religious paper should have so long escaped the attention of the philanthropists as a most inviting avenue for their benevolence. We can conceive of no more inviting or fruitful field for their endowment than the religious paper. These papers are almost invariably published at a loss, and yet no institution wields the influence for good that these papers do. Why rich men with the Lord's money do not place these papers upon an independent basis we can not see. There is money in superabundance seeking worthy avenues for benevolent investment for the Lord. Here is a virgin field which practically no man has yet had the wisdom to enter, and which is needy and offers exceptional opportunities for great dividends for God's cause. If these papers were properly endowed they could, with the interest from such endowment, annually, send the papers to thousands of people unable to pay for them, and add constantly to their attractiveness and power and usefulness. The *Christian Intelligencer* says:

To give substantial gifts to educational, missionary and benevolent societies is a praiseworthy and profitable action. But is not the religious paper also an institution whose influence is often as potent as that of any other organization for the intellectual and spiritual good of men? A newspaper maintained for the dissemination of religious news, the statement of religious truth and the perpetuation of religious influence is second to no other means for developing the spiritual life of its readers and stimulating them to the support of the great missionary and benevolent activities of the Christian Church. It is often presumed that because such a paper is in a sense a business enterprise, it is therefore a profitable one. This is almost never the case. The great majority of such papers are published at a loss which must be periodically made up by their friends; or are carried on by the personal sacrifices of those immediately concerned in their production.

STEALING OTHERS' TIME

We wonder if a tardy preacher is aware of the fact that he is robbing other people of time which is as valuable as money, or sometimes more so. Tardiness in meeting an appointment by ten minutes means ten minutes lost to as many people as are present at church. If there be three hun-

dred attendants that means the wresting from the rightful owners just three thousand minutes, or fifty hours, or four days and more of time which the preacher had no right to, and which were therefore wrongly taken from the owners. Is it any wonder that people resent such inexcusable tardiness in a pastor? Such a habit persevered in will effectually break down any pastor, and sooner or later retire him to the ranks of the undesirables. We once knew a most gifted young man—said to be the brightest and most promising young man in his conference—who wrecked his standing and prospects on his habit of tardiness which his friends found it impossible to cure him of. An exchange puts the matter differently in the following:

"Well, well, don't fret; I'll be there in a minute." But, my friend, a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute? No. Well, while you are murdering a minute for yourself and one for me, before you get ready to sit down to the business we have in hand, I will amuse you by telling you some things that will happen meantime. In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth, in its grand journey around the sun, 1,080 miles. Pretty quick traveling, you say? Why that is slow work compared with the rate of travel of the light which just now reflected from that mirror, made you wink. A minute ago that ray was 11,160,000 miles away.

In a minute, all over the world, about eighty new-born infants have each raised a wall of protest, while as many more human beings, weary with the struggles of life, have opened their lips to utter their last sigh.

RUM, ROMANISM AND RASCALITY

Rome herself is responsible for this aliteration by her course of allying herself so indissolubly with the criminal and immoral elements of society in the accomplishment of her treasonable designs. To call such an institution a church is an abuse of terms. Rome is first of all a political institution, and then a kind of religious society afterward. First of all she claims and desires political influence and power, then she will lend herself to a species of religious propaganda. Her efforts now to procure a restriction of the liberty of the press by the exclusion from the mails of certain publications which insert matter reflecting on her, is in keeping with her whole history and methods and spirit. It is the boldest impudence that she should dare such a thing, yet it is reliably stated that Rome has the promise of the support of certain congressmen and senators, and even President Wilson is expected to lend his influence to the diabolical scheme. As a sample of Rome and her methods and her designs, we give the following facts from *Religious Telescope*, which we commend not only to a general reading but especially to any senator or representative in Congress who meditates assisting this politico-ecclesiastical combination in its designs upon our freedom of speech:

Tammany Hall aspires to rule New York City and New York state—and the nation.

Tammany and its boss, Charles Murphy, are the creatures of Cardinal Farley and do his will. Cardinal Farley is an agent of Pope Plus of Rome. Murphy was in charge of the delegation to the last national Democratic convention, and dominated the delegates so completely that William Jennings Bryan called them Murphy's wax figures. Murphy came from Ireland, became a bartender in the old eighteenth ward, then bought out his employer and became a saloonkeeper. Purchasing two houses on the east side, he was accused commonly by the police superintendent of leasing the same for illegitimate purposes. A city thus controlled is in a bad way. Cardinal Farley is said to have instructed every bishop in every city in New York to see that the men named by Charles Murphy should receive the Roman Catholic vote in their respective sections. Albany, Troy, Utica, Syracuse, Rochester, Buffalo, Elmira, Binghamton, Poughkeepsie and Brooklyn each has an Irish Catholic leader of its Democracy. While eight-one per cent of the taxes of Greater New York are paid by Protestants eighty-four per cent of the police force are Irish Roman Catholics, and eighty-three per cent of the criminals of Sing Sing and Auburn are Roman Catholics. All four police inspectors sentenced to serve one year each for grafting are Roman Catholics. Of the fourteen awaiting death at Sing Sing prison, thirteen are Catholics.

THE ABUNDANT LIFE

Dear Lord, to whom else can we go?
For Thou alone canst life impart.
Grant us that fuller life to know,
And breathe Thy life into each heart.

Prepare us, Lord, in heart and mind,
To meditate upon Thy Word,
And may its truths a lodgment find,
Thy saving grace new Joys afford.

Speak now the word, new life impart,
And fill our minds with Christian cheer;
Breathe into every longing heart
The love that banishes all fear.

Accept our prayer, incline thine ear,
As now we humbly wait on Thee,
And while we tarry may we hear
The living Word that makes us free.
—Geo. B. Marquart, in *Telescope*.

A MISCONCEPTION ABOUT HABIT

These are mistaken who consider habit a tide which necessarily has its turning point. It is a serious mistake to consider habit a transient thing, certain sooner or later to have a turning to something better. Parents should look only with the most serious concern and distress upon their children's indifference to the church and its institutions. They will likely grow worse rather than better unless arrested by grace divine. Habit tends to permanency, and permanency determines character, and character determines destiny. It is surprising that any one can consider habit as a matter of transient character, and hence of little moment. It is matter of the most serious moment, and calls for the most earnest thought and the most devout prayer and attention upon the part of those nearest those beginning or following wrong habits. Nothing is farther from the truth than to call habit a tide. It is more of the nature of a river which pursues constantly its one course, unless arrested, and that by a mighty power and with great difficulty. This is the view of the *Presbyterian* which says

habit is a river—yea, like the mighty Amazon, of which it says:

This tremendous stream gathers its headwaters within a hundred miles of the Pacific ocean, and facing eastward rushes over an extent of nearly three thousand miles before it reaches the Atlantic, draining the Andes slope for a stretch of two thousand miles, receiving in its sweep across the continent tributaries as large as itself, very soon cutting its channel to the depth of sixty feet, it plows deeper and deeper, until near the sea it becomes three hundred feet deep. It throws its gathered forces against the ocean tides, and the sea itself piles up in vain to resist. The struggle is soon over, and the resistless current sweeps on. Far out at sea sailors dip up fresh water. The tides are felt four hundred and fifty miles up the river, but the current outruns it and makes its freshening influence felt five hundred miles from shore. There is no tidal law to control the force of such a stream. It is persistent, growing irresistible. The forces of sinful habit are not feeble than the rushing of the Amazon. The lives of unrepenting men are gathering tributaries from days and years. They rush on in tremendous rapids and plunges. The powers of the world to come, like ocean tides, sweep far up from the shore into the thoughts and passions of men. Heaven makes its influence felt through years of growing impiety; but the current of sinful habit sweeps on unrestrained and carries character and doom far out upon the bosom of eternity. Life is what life makes itself. Its momentum creates permanence. Its awful sweep makes nothing of jetties and restraining forces. On it goes, more and more like itself, until its bitterness or its sweetness are certain as eternity is enduring.

COURAGE REQUIRED IN OUR BOYS

It requires courage in the boys to stem the tide of fashion and folly which they have to meet. They are tested on the young hand, and this testing is from the young and the old, from the males and from females. We have an inexpressible pity for young men, and young women as well, in the social and business swirl and whirl of the day. The devil is making a desperate dash to capture the young, and he spares no means to gain his end. Mothers and fathers need to be alert and faithful in rendering all the aid possible in the home life. Every possible safeguard must be thrown around the young, and they must be forewarned and forearmed against this enginery of hell. An exchange gives a case of a boy who once manifested courage and marked wit as well, which served him well in an emergency:

A business man of New York City, who is today one of the staunchest supporters of the Church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, at the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Perhaps your mother doesn't know you are out." The bright boy, his face mantling with a blush of indignation, instantly retorted: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be so ready in speech under a similar trial, but every one may be equally brave in turning from solicitation to evil.

THE OPEN PARLIAMENT

EXPEDIENT SAINTLISS

JAMES W. LAWRENCE

No credit accrues to a saintliness that is born of coercion. Until we rise to the height of pure love to God and our neighbor as the motive for our goodness, we need expect no reward, nor count ourselves sufficiently saved, to inhabit the kingdom of God. To hate sin only because of its serious results, is not the highest thought in repentance, for godly sorrow counts sin as an injury to God. And though I should never suffer for sin, I would choose to hate it because of my love for God.

When God set about getting a new race of holy persons, He planned that those persons should deliberately choose holiness without the thought of coercion. Jesus said, "I am come to do Thy will O God," and He did it in spite of the offers of Satan and the sufferings of Calvary. There is nowhere to be found a single warning that God ever gave to Jesus to make Him obedient or keep Him faithful. The warning in the garden to our first parents was given in the infant stage of humanity's existence, but somehow, because of the part that tree of prohibition with its connected warning has had in the history of men, it has risen to such prominence as to over-shadow all the positive trees of privilege, that were doubtless in the garden also. It is a question if that warning would have long, if ever, been much of a factor in their obedience, had not the serpent made it an issue and injected his virus in their heart. Since, however, mankind fell to the depths of anarchy, instead of arising to the heights of positive love, because of the presence of the carnal mind injected by Satan, and which fights at God, this old world has echoed and re-echoed with the awful warnings of judgment and hell. That is about the only appeal that will awaken response in a sinner's heart. You have to appeal to the very motive of self-love to get his ears open.

But one thing is certain, we are not to expect that the plane of fear is where we reach the beauty of holiness. Doubtless most men will be turned again by the consciousness awakened within them of the dreadful pit just ahead, but when once turned, such fear will begin to fade in the splendors of Redeeming Love, and will be entirely obliterated as a motive for obedience when we are perfected in love.

It is an interesting question, what would become of the vast majority of professing Christians if all the external coercive restraints to sin were removed from their lives, and no particular harm to come to them from following their inclinations. Beside the direct restraining influence of the Holy Spirit in the world, there have grown up around us many social factors in holding men within cer-

tain limitations. These doubtless are tremendous barriers to sin, and protectors of the social order. Remove the school, the home, the church, the courts with their civil authority, the law of social self-respect and self preservation, and our social fabric would be annihilated in a short time. Remove the fear of death and hell from the average Christian, and how long would he be interested in religion? Take away the holy women from many of the homes, and how many husbands would have enough religion to find it with a microscope? Reverse the order, and ask how many would stem the tide, and make the grade against the counter forces of

free volition. To have it otherwise, would make the whole proposition abnormal. It must be done right here in this wicked world, when the sun is at high noon. To put it at death, or anywhere near that time, when a person is more or less coerced and hence in an abnormal state of mind, is to mar its beauty. To make sanctification merely automatic, without a real crisis in which the whole man gathers himself up in a complete bundle of dedication, is to rob him of his supremest moment this side of glory. Surely God's best plan for all His justified children, is that they hasten to be sanctified wholly; have removed from their very nature the virus of anarchy, and be restored to complete harmony with God and holiness. And then beyond this, it is His choice that we stay here long enough to be matured, through trials and chastenings, until we are ripe for His eternal kingdom, there again to be a companion of God, walking in the garden of a restored Paradise in the cool of the day. Glory!

God's plan is stupendous, the hazard is awful, but God will succeed. He will have a new race gathered from the debris of this wicked, hell-bound world that will astonish the angels and glorify the Son forever and forever. He has provided a salvation big enough to do it, and He has promised under oath that He will see us through, if we will take sides with Him, and make His will our portion and delight.

SPIRITUAL INSIGHT

EARL D. HENCHMAN

"Howbeit when he, the Spirit of truth is come he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you."—John 16: 13, 14.

This is a Scripture that is often slurred or overlooked; and yet it contains the promise of the most important witness to the continual abiding presence of the Holy Ghost that is recorded in the Word: the manifestation of Himself in real fellowship.

Feelings are effervescent, and even in our justified experience many of us had more feeling than we could contain, at times, and there were days and weeks, when the divine glory was so upon us that we hardly knew we had an "old man," and much of the time we rode in triumphant victory, as far as sin was concerned. Judged by the negative virtues we might have claimed to be sanctified; we walked clean, and without condemnation a large portion of the time, and God enabled us to shine.

But after the Holy Ghost came upon us—what a change! Yes, in disposition

A SLIGHT REVISION OF AN OLD HYMN

J. A. JAYNES

Holy Spirit, faithful guide,
Ever near the Christian's side,
Gently lead us by the hand,
As we pass through Babel's land;
Weary souls for e'er rejoice,
When they hear that sweetest voice,
Whispering softly, "Pilgrim come!
Follow me, I'll guide thee home."

Ever present, dearest Friend,
Ever near thine aid to lend,
We will never doubt nor fear,
Never grope in darkness drear,
When the storms are raging sore,
May we lean on Thee, the more,
Whispering softly, "Pilgrim come!
Follow me, I'll guide thee home."

When our days of toil shall cease,
Filled with Jesus' perfect peace,
Heaven in sight, and free from care,
Knowing that our names are there,
Looking through the glory flood,
There, beholding Christ our God;
Whispering softly, "Pilgrim come!
Follow me, I'll guide thee home."

Then with glory all around,
And the sweetest joys e'er found,
Jesus' presence, Oh, what bliss!
Never was a joy like this,
Upward borne on angels' wings,
While the host of heaven sings,
Whispering softly, "Pilgrim come!
Thou, at last, hast reached thy home."

sin? In other words, what would be the results if all the various coercive agencies were removed?

Now to face the question. Has anyone ever been *sufficiently saved* and fitted to take part in the New Kingdom, a kingdom where the sin problem has forever been settled, a place where the temptation to sin has forever been exhausted, a place where the possibility of sinning may ever exist and yet with absolutely no more inclination to sin than is in the heart of God? Is the mere *suppression of sin* touching the case at all. If we could coerce all the *sinning* business out of the world, would it not return as soon as the coercion was removed? Is not the problem deeper than this?

We make the assertion that no one is fit for the kingdom until he is sanctified wholly, and *made perfect in love*, and that by a deliberate choice of his own

and character, to be sure. Our friends testified that there was a new mellowness and compassion, and yet a positiveness, such as they had never seen in us before. But chiefly the change was in our comprehension of things divine: a more perfect union with God. No longer did the spiritual teacher preach things that were wholly beyond our grasp; but often our hearts and minds outran the preacher and reached the climax long before his words, and often rose to a super-climax that words could not express.

This is the experience where the Bible really becomes an open book. Our beloved Dr. Breese has often said: "Holiness is a great conservator of orthodoxy," and this is the reason. True holiness will give us a grasp of divine truth from which we are not easily turned aside. But here is where many fail, and where great care should be used in passing judgment upon the profession of holiness. Some, and doubtless many professing the "blessing" have never entered into the experience spoken of in our text.

Neither are they consciously hypocritical: they are either persons of strong will, who, having gotten their outer activities under practical control, have deceived themselves as to inner conditions, or else they are easy-going, complaisant natures, easily controlled, who in good surroundings and associations find it easy to be good, the "old man" only manifesting himself in the less obtrusive traits, such as laziness, indifference, and deceit. Of course these people are not sanctified, but most of them are coming on. We have not deceived them, but the "old man" has. If we can keep them in line, and let the Word be a discernor of the thoughts and intents of the heart, it will ultimately lead them out of sin and into Canaan.

The reason for this condition is, that while purity and fire are strongly stressed, there is a lamentable lack of teaching upon the other ministrations of the Spirit, and especially upon the promise of the text, which is general in its scope, and should be possessed by every Spirit-baptized child of God.

That there is no need, and no real excuse for the confessed ignorance as to the purport of much of the Scriptures, seems to the writer evident. We are told, "He will guide you into all truth." Thus, when we have really paid the price of entire consecration so that we can be trusted with this knowledge, and when we have come to the place of utter self-abnegation (died out) and depended wholly upon the wisdom the Holy Ghost gives, *then we shall know.*

This wisdom, "which is given of God," does not make us boastful, and it is the greatest conservator of common sense extant: neither is it the father of that fanatical spirit that is unteachable. We recognize the fact that those who have been longer under the Holy Spirit's instruction, or for various reasons have been enabled to see the vision with greater clearness, are used of God to teach those of us who are coming up the road. But

to the one under the Spirit's instruction He will attest the truth of the teaching brought before us.

In this is the real establishment of divine character. Our experience is no longer founded upon feeling, in the common acceptance of the term, neither is it founded on lack of condemnation, or upon the critical analysis of men, even holy men; but is founded on fellowship with God in the Spirit, and "we know in whom we have believed."

This is the place of establishment: this is the place of steady faith; or, rather, this is where in many things faith has brought fruition in knowledge.

Eliphaz, Zophar, and Bildad may all preach their test sermons, and relegate us to the pale of the displeasure of the Almighty, and even Elihu with his keener discernment, may profess to bring his knowledge from afar; but we walk in the light of the Word as revealed by the Holy Ghost, and having His assurance, we maintain our integrity.

We would not undervalue the ecstasies of joy that suggest an overflowing fountain, far less the fiery glory of anointings; but far above these, if possible, we value the steady fellowship, and intelligent comprehension of the divine will, or "spiritual insight" as the most important manifestation of the Spirit's ministry.

THE LOVE OF GOD

ESTHER REIDER

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him, should not perish but have everlasting life.—John 3:16.

God so loved the world, although He had been rejected, grieved and disobeyed, yet He loved it. As many times as He has been fought against, and turned aside by this old world, yet He loved so much that He gave His only begotten Son. Oh! what wondrous love that was. If God would have punished us as we all deserved, He might have cut us off, and that without remedy, without another chance, but He loved us, bless His name! so much that He gave His Son to die that we might have everlasting life. "We are as Jesus said, "Like as sheep, we have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). It is true that the Lord hath laid on Him the iniquity of us all, and our hearts melt as we look back to when He was on earth, as he was before Pilate, after all His bitter persecution, and see how He bore the cross and the sins of the whole world, and then died for us. Oh! what a burden He carried, and what it must have meant for Him to leave His home in glory and come down here and suffer as He did. How He must have loved us!

I wonder how many there are today, who would die for Jesus' sake. When He just permits a few persecutions, or a little storm to come our way, how many there are that give up and say it is no use, and backslide. Why can we not stand that much for Jesus when He has done so

much for us? Oh! how little we suffer compared with what He suffered. How we ought to appreciate Jesus!

And the determination of my heart is as the song:

I want to love Him better for He died for me,
I want to love Him better for He set me free;
I want to love Him better as the moments fly,
I want to love Him better as the days go by.

WHERE ARE THEY?

OSCAR RAISOR

Our interrogative caption refers to women—real, dependable women, such as our mothers and grandmothers have been. We have heard of "Molly, Dolly, and Polly," of "forty years ago," simple, unassuming maidens of womanly mien. We are glad to have gotten our mothers then, but are chronologically obligated to get our wives now. Where shall we get them? If we object to young ladies who are versed in the arts of coquetry and cosmetics, we have but a limited number from which to select. If we object to those who lace tightly, wear high-heeled shoes, and short-sleeved shirtwaists, not to mention yards of ribbon and showy colors, we find the number narrower still.

Again, we ask, where are those young women with whom character is held in greater esteem than complexion; who are not seeking to captivate affection by parading the forms of their bodies in close-fitting skirts; who are willing to let God choose for them their companions rather than seek such through artificial allurements?

True modesty and virtue are inseparable. But there are, among professed Christian women, certain improprieties of dress so outrageously indecent as to preclude all ideas of true modesty. Women are dressing themselves today in such manner that the God-fearing man who wishes to keep his thoughts pure, must refrain from gazing upon them. Many young women today are fitting themselves to be spinsters or prostitutes because there is so much vanity and unwomanliness in their lives that no right-thinking young man would have such as companions.

The truly wise young man wants for his life's helpmate a woman whose worth of character is stamped on both her conduct and clothes; and whose guarantee of genuineness is her Christian experience. This sort of woman does not bow to the baal of fashion for she must feel that the devil is the instigator of fashion, and fashion is but a trap-door to hell. Virtuous, godly women are not traveling that way. Let us thank God for that and take heart; and let us pray for more young women to feel the need of knowing how to cook a decent meal of victuals or sew on a button or patch a garment neatly—like our mothers used to do.

Again we ask, where are they? In response we say, at least wherever there is a woman who is true to her womanly instincts, who fears God, walks in the light and lives up to her privileges in the gospel. You will find her picture in the 31st chapter of Proverbs. May her number increase.

OLIVET, ILL.

TEMPERANCE ALPHABET

VIRGINIA J. KENT

CHRIST'S DOUBLE TREATMENTS

G. W. BUGH

- A** stands for Alcohol, a fluid of fire,
Which often brings death to the seller and
buyer.
- B** stands for Beer, sometimes sold by the
barrel;
Most all who love it love also to quarrel.
- C** is for Cider; in these latter days
It is called "Satan's kindling." It can
make a big blaze.
- D** stands for Drunkard; oh! help who can
To reform, be converted, and live like a
man.
- E** stands for Eggnog, called an innocent
drink,
Made of milk, eggs, and brandy—is it in-
nocent, think?
- F** stands for Fight, which is easy for those
who of brandy or beer take a liberal dose.
- G** stands for Gutter, and also for Gin;
Who use much of the latter, the former
get in.
- H** stands for Hops, a vine much abused
By those who make ale, beer, and porter
it's used.
- I** is for Idler; no work will he do.
- J** is for Jug, his companion and foe.
- K** is for Kindness; how little is shown
To those who through liquor have desper-
ate grown.
- L** is for Loafer, who, after much drinking,
Stands on the corner, idle, unthinking.
- M** is for Maniac, his reason all gone;
His family heart-broken. Pray, who did
the wrong?
- N** is for Night, the time for dark deeds.
- O** is for Outcast, who on crumbs and husks
feeds.
- P** stands for Pipes, which you always will
find
In places where liquor is sold—every kind.
- Q** Questions us whether 'tis prudent or wise
To smoke and to drink. There can be
no disguise.
- R**um shows itself sooner or later in all;
Flee the tempter, Oh! how he'd rejoice in
your fall.
- S** stands for Station-house, where, in sad
 plight,
Poor drunkards are frequently taken at
night.
- T** for Tobacco, used in various ways,
To rob men of their strength and shorten
their days.
- U** stands for Usury; this adds to the woes
Of rum's victims when to pawnbroker he
goes.
- V** is for Vine; its innocent fruit
Is made to help man sink below the poor
brute.
- W** is for whiskey, a very mean drink;
When any take of this they very soon sink.
- X**'s one, two, and three, are used to describe
A drink by which many thousands have
died.
- Y** stands for Youth; Oh! be wise and beware,
Yield not to the tempter and die in despair.
- Z** stands for Zeal, which helps to win
Many souls from the power of Satan and
sin.

Our Lord is unbound in His treatments with souls. In His preaching He uses both figurative and plain truth. He can meet every condition and want of men, and His dealing is with saints and sinners. As each case may require He makes His applications. In awakening souls to a sense of duty, He associates the preaching of the Word with the direct operation of His Spirit. He has made faith and repentance inseparable, a condition of salvation with gospel preaching. The heathen may be saved upon conviction, having reason and deeds of mercy (Isa. 1:18; Matt. 5:7; 25:33). In the conversion of souls, He applies a legal process by faith for justification, and a spiritual work for regeneration. As generation brings forth the existence of flesh so regeneration brings forth the spiritual minded child of grace. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . Ye must be born again" (Jno. 3:6,7).

Again, self-denial and faith are inseparable to entire sanctification. The legal process for this requires condemnation and crucifixion. For this was St. Paul's way of teaching. As Jesus was condemned as a blasphemer and crucified, or as written, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

St. Paul takes up the thought of Christ as recorded in Mark 8:34. He teaches that we must die with Christ. First, we must die to sin, and of course to sinning (Rom. 6:6). Second, we must die to the lusts or affections of the flesh (Gal. 5:24). Third, we must die to the world (Gal. 6:14). And we must die to self (Gal. 2:20). To die to self looks paradoxical. Let us examine this. Jesus said, "Whoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." People now-a-days do not comprehend the seriousness of this talk. Nor, perhaps, did the disciples as yet understand what was meant by the cross. But it meant some death, and a resurrection to life in order to save it. In the original it refers to the death of the soul which means a death to self. Of course, Jesus did not necessarily refer to the dying body. Therefore to die to live is paradoxical. Death and a resurrection is ever associated to bring about newness of life (Rom. 6:4); and self-denial attended with faith for purification of heart, are the blended necessities in full sanctification. And we may all know that glorification must follow a change of mortality.

Some may contend that death is not a necessity to holiness. It is not a necessity to virtue and morals. Sinners may live a life of good citizenship with behavior. But they must die to all sinful life before they are resurrected to Christian life

or holiness. This with God is a necessity. Glorification will follow, as a rule, all who die in the faith and are resurrected from the dead (Jno. 6:54). But before this redemption there is necessary a death and a resurrection of the soul by the grace of God for the new Christian life. And yet another death of self-will must take place to arise with the power of the Pentecostal blessing; for then the disciples spake "as the Spirit gave them utterance." Their speech was the voice of God and not of self-will. In all, man is a trinity of being and must die three times, or be thus changed, before he will be glorified. Jesus has fixed it, a man must lose his soul in love to Him or he can not save it. In the beatitudes of Christ (Matt. 5) Jesus climbs up from the poorest condition, fixing righteousness and purity of heart conditions in becoming peace-makers. In heaven there must be a unit of will, and old self can not enter there to destroy peace whatever. "O," says one, "then I would not be myself in heaven." No, you are not in acts yourself even after conversion. Read 1 Cor. 6:19, 20. Our delights all change.

BEEBE, ARK.

"PREACH THE WORD"

CHARLES BAUERLE

It pains our hearts many times to hear, see, or read of some of the things that men who call themselves ministers of the gospel, deal out to their flocks as they stand before them Sunday to Sunday. If some of these men would pose as popular lecturers, it would not seem quite so bad; but when they stand as ministers of the gospel it is a shame.

When God truly calls a man to preach the gospel, his only desire is to see men and women brought to the saving knowledge of salvation. He has no time to simply entertain his hearers, but to hold up Jesus as their Savior from all sin. The following clipping is from a weekly paper in western Iowa, and we are personally acquainted with this minister:

CHURCH

Sunday school at 10 a. m.

11 a. m. A twentieth-century service full of new interpretations of the meaning of life. Subject, "The Cosmic gospel whose base is reason, whose proof is experience, from the standpoint of an Evolutionist."

7:30 p. m. The first in a new course of high-grade literary lectures under the general head of "Sermon in secular literature," in which will be a happy combination of dramatic tragedy, profound pathos, good humor, winning philosophy, uncompromising wide-visioned optimism and potent spiritual truth, with a vein of romance, adventure, and excitement. These "talks" will be based on the finest things in literature and will be educational, inspiring, and elevating. The first one will be given in two parts; subject, "The thrilling love story and self-sacrifice of Enoch Arden and Anna Lee."

May every preacher of the Pentecostal Church of the Nazarene who reads this be more determined than ever to preach only as God puts the message on their hearts, with the Holy Ghost sent down from heaven.

GRINNELL, IOWA

Mother and Little Ones

NOW I LAY ME DOWN TO SLEEP

(Copy of the lines found in the knapsack of a soldier of the Civil War, after he had been slain in battle. It is not known by whom the poem was written.)

Near the campfire's flickering light,
In my blanket bed I lie,
Gazing through the shades of night
And the twinkling stars o' high.
O'er me spirits in the air
Silent vigils seem to keep,
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whippoorwill
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foemen may be lurking near,
In the canyon, dark and deep.
Low I breathe in Jesus' ear,
"I pray Thee, Lord, my soul to keep."

'Mid those stars one face I see
(One the Savior turned away).
Mother, who in infancy
Taught my baby lips to pray.
Her sweet spirit hovers near,
In this lonely mountain brake.
Take me to her, Savior, dear,
"If I should die before I wake."

Fainter glows the flickering light,
As each ember slowly dies;
Plaintively the birds of night
Fill the air with sad'ning cries.
Over me they seem to cry,
"You may never more awake."
Low I hush, "If I should die,
I pray Thee, Lord, my soul to take."

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take.

CONFESSING CHRIST ON THE CONCERT PLATFORM

Can a public entertainer confess Christ on the concert platform with dignity and propriety? Why not? The writer of these lines was recently thrilled at an entertainment given by a popular concert company in an important entertainment course. The reader with this company, Miss Hazel Dell Chandler, of Boston, found great favor in her humorous and dramatic selections. The last time she appeared on the program, she recited a poem on giving one's heart to Christ, entitled "How, When, Where, and Why." It was a religious experience such as one might have given at a revival service. To be sure, it was in poetic form, and was a number on a concert program. The writer of these lines noted particularly the impression made upon the audience. The intensity with which the people were listening could be felt. The impression made was tremendous. No adverse criticism was heard afterward, but, on the contrary, this recitation was the one feature of the concert that people mentioned first and with greatest enthusiasm. In speaking about the matter afterward, Miss Chandler said she had recited the poem every evening during her tour for the year, often in theaters, as well as public halls and churches, and always with the same effect upon the audience. It came and was received as a message to the spiritual life. Many requests followed for a copy of the poem. It is here given in full. The author is not known:

You ask me how I gave my heart to Christ?

I do not know.
There came a yearning for Him in my soul,
So long ago.
I found earth's flowers would fade and die,
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I can not tell you how;
I only know
He is my Savior now.

You ask me when I gave my heart to Christ?
I can not tell.
The day, or just the hour, I do not now
Remember well.
(It must have been when I was all alone).
The light of His forgiving spirit shone
Into my heart so clouded o'er with sin;
I think—I think—'twas when I let Him in.
I do not know—
I can not tell you when.
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I can not say.
That sacred place has faded from my sight,
As yesterday.
Perhaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I can not tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply;
It is a wondrous story; listen while
I tell you why;
My heart was drawn, at length, to seek His face;
I was alone. I had no resting place;
I heard of how He loved me, with a love
Of depth so great—of height so far above
A human ken.
I longed such love to share;
And sought it then,
Upon my knees, in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me,
I nailed Him there!
I heard His dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame.
He called me—and in penitence I came.
He heard my prayer!
I can not tell you how,
Nor when, nor where;
Why, I have told you now.

—New York Christian Advocate.—

THE WHITE FLOWER

In a quiet little valley hidden among the mountains once lived a man and his wife and their young son. It was rather a narrow valley, with mountains towering high above it on either side; but the mountain walls were pierced by numerous canyons, down through which ran bright little streams of clear, cold water; and in these canyons rare ferns grew and many beautiful flowers blossomed in the spring and summer and late into the autumn.

The valley boy was rather a lonely little fellow, for he had no brothers nor sisters, and there were no very near neighbors. So he talked to the trees and the bushes, the ferns and the flowers, and sometimes to the

grass and the stones; and he often seemed to hear them saying things to him. Two old oak trees that stood near to each other, one a little taller and stronger than the other, he called his "grandfather and grandmother"; and other trees were uncles and aunts, and certain bushes were cousins, and all the little flowers were children that came into the valley to play with him.

The boy's name was Evan, which means "young warrior."

"I want him to be a fighter," his father had said when he was named; "a fighter against wrong, and for the good, the true and the beautiful; and so I think we'd best give him the 'young warrior' name, and perhaps it will help him to remember."

One day when Evan had gone a little farther up one of the canyons than was his wont, he found a large, white flower that was different from any flower he had ever seen before. Its cup was deeper, its petals were broader, and it was so white that at first it dazzled his eyes, like looking at the sun. But the longer he looked at it the more his eyes seemed to accommodate themselves to its dazzling purity.

"Why, who are you?" asked Evan, as soon as he could look the flower in the face, though he still had to wink hard to relieve the strain on his eyes.

"Oh, I'm The White Flower," the blossom replied, in tones that sounded like fairy music. "And I know who you are without asking your name. You are Evan, the Warrior, and I have been waiting here for you for days, for I knew you would come, sooner or later. I want you to pluck me from my stem and carry me with you everywhere you go, for I can help you to win lots of battles when you fight against wrong, and for the good, the true and the beautiful."

"Well—I don't wonder you are called The White Flower!" laughed Evan, as he plucked the blossom and stroked its soft, velvety petals. "I don't think I ever saw anything quite so white as you are in all my life before. You are whiter even than the snow that crowns King Mountain in the winter time; anyway, your whiteness is—is—different! I'm going to take you right down to my home to show you to Father and Mother."

Evan, the Young Warrior, had not gone very far down the canyon when he spied, swinging on a bush beside the path, something that looked like a flower and also like one of the little people that he had read of in his book of fairy tales. Its outer covering was white, but it was not so solidly, splendidly white as was The White Flower.

"And who are you?" asked Evan, as he stopped to look at this strange thing that seemed to be both flower and elf.

"Oh, I'm a Prince, I am; and I want you to take me with you everywhere you go, and I'll tell you the most wonderful stories you ever heard in all your life, and we'll have great times together."

The Elf-Flower did not seem to see The White Flower that Evan was carrying, or if he did, he had no word of greeting for it.

Evan took a step nearer, as if about to pluck the Elf-Flower from the bush, when he heard The White Flower whispering: "Don't! don't! don't! He calls himself a Prince, but he is not what he seems to be. Don't you see that he put on a white outer garment to cover his real color, which is black as a cave full of bats? His stories are not good nor true nor beautiful. Come away from him, and let's go down to your home where your father and mother are waiting for you."

And Evan heeded the whisperings of The White Flower, and turning his back on the Elf-Flower, he walked on down the canyon toward his home. And somehow a great happiness, such as he had never felt before in his life, came upon him.

He did not hear the Elf-flower sneering after him: "Oh, I'll get you yet, my boy, I'll get you yet! I'm after you fellows who talk so big about fighting against wrong, and for the good, the true and the beautiful. You don't discourage me by turning your back on me once like that. The Prince knows a hundred tricks for catching good little boys like you."

The next day when Evan, the Young Warrior, was going up into another canyon for some delicate tea-ferns for his mother's table, he came upon a lot of gorgeous flowers that covered one whole hillside with all the colors of the rainbow. They were of peculiar shape—he had never seen such flowers before; and he thought what a joy it would be for a lonely boy like himself to come up to this hillside every day and lie down among all these wonderfully beautiful flowers and talk with them. He started to go in among them, when again he heard The White Flower, which he had brought with him, whispering: "Don't! don't! don't! This is only a trick of that black elf we met yesterday to get you under the power of the imps that serve the Wrong. These are all painted flowers. Under the paint they are hideously black. Crush one under your foot and see."

And Evan, the Young Warrior, put his foot down hard on the flower that was nearest him, and he found it was as The White Flower had said. It was a black thing gorgeously painted; and the smell of it, as he crushed it under his foot, was anything but a pleasant smell.

Then Evan said to The White Flower: "I shall take you with me wherever I go, all my life long; for now I know that you told me the truth when you said you could help me to win lots of battles in my fight against wrong, and for the good, the true and the beautiful."—William Norris Burr, in *Christian World*.

DON'T LOSE YOUR SMILE

Dan Crawford, the remarkable man who has come out of the heart of Africa to thrill the world with the story of his twenty-three years of life in what Livingstone called "the uttermost spot of the earth and the nearest place to the bottomless pit," has been saying some things that should cause the dejected and the tearful to look up and take hope. One of the inspiring sayings of Dan Crawford is this:

"The hard thing to do is to keep singing your song even when the heart is depressed, to keep your 'heart fixed.' I told a cabinet minister that the great difference between the England which I left and the England to which I returned was that the people have lost the art of smiling. The smile is the coat of arms of the soul, none that go on four feet has it. I ask you what good it will do you in this materialistic age to gain the whole world and lose your smile?"

Of all the good advice Dan Crawford has given us none is more worthy of being taken to heart than this. Those who have lost the ability to smile are likely to ally themselves to the class who go through life saying, "It is all barren." They should emulate the good example of Mrs. Wiggs, who says: "I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

This is an admirable way of triumphing over one's worries and not inflicting one's troubles on those who no doubt have troubles of their own. I have little confidence in the benefits to be derived from talking over one's troubles with others. It has been my good fortune to know some persons who have looked out cheerfully and hopefully on life, no matter how hard the way has been. I call to mind an old woman of this kind in a hill town in New Hampshire. Viewed by all ordinary standards her life has been hard and lacking in the things that give enjoyment to most persons, but she has a cheery sort of philosophy that has helped her to hang on to her smile and to "figger it out" that she "ain't the wust off person in the world." And she is always ready with proof to sustain her contention that no matter what affliction befell her friends, they might be "a sight wuss off." When one of her neighbors met with an accident that made it necessary to have one leg amputated, this cheerful old woman was on hand later to say:

"I a suz, Joel, think o' them that ain't got even one leg! The only time I was ever to Boston I see a man o' that kind on a little platform like with wheels on it an' he didn't seem a mite in the dumps because he'd

not any legs. He was sellin' lead pencils an' he prob'ly sold a lot more than he would of if he had had both legs or even one leg. Then I noticed that crippled people or one-legged people never had to stand on the street cars. Some one was sure to git up an' give 'em a seat, an' when I'd be hangin' onto a strap, so tired I felt as if I should drop, I almost envied folks with only one leg, for they was sure of a seat. Honest, Joel, there's times when it's a kind of an advantage to have only one leg."

Her indifference to the troubles that have come her way has not been the indifference of the stoic or the person with a nature too calloused to be touched by any grief or affliction. It has been the triumph of faith and hope and cheerfulness and an unwavering trust in the goodness and wisdom of God. She has steadily refused to be conquered by such things of evil as doubt and dejection and despair. She has kept the windows of her soul open and has been made strong and brave and hopeful by the power of a cheerful nature. She has never lost her smile. I feel sure she will never lose it now. She has kept her "heart fixed" by singing an inner song of cheerfulness instead of giving outward groans of rebellion and whining discontent.—Ellis Evans, in *Christian World*.

THE MAN WHO WISHED HIMSELF DEAD

The papers are publishing an account of a man who became discouraged and wished himself dead. The writer tells it in this way:

"I heard once of a man who dreamed that he was swept into heaven, and oh! he was so delighted to think that he had at last got there. All at once one came and said:

"Come, I want to show you something."

"He took him to the battlements, and he said, 'Look down yonder; what do you see?'"

"I see a very dark world."

"Look and see if you know it."

"Why yes," he said, "that is the world I have come from."

"What do you see?"

"Men are blindfolded there; many of them are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time, and tell those men about this world?"

"He was a Christian worker who had been discouraged. He awoke from his sleep and said:

"I have never wished myself dead since."

That man learned a lesson which may be useful to all of us at some time in life. Many of us need to get a good look at the viewpoint from which he saw the truth and duty of real service in leading others to Christ.—Herald and Presbyterian.

"DON'T TALK—DO IT"

Tony was the very raggedest, dirtiest little fellow you can possibly imagine; one found it hard to believe that soap and water had ever touched his face and hands.

Little Maggie McCray, who sat next to him in school, and was always as neat and clean as could be, considered him one of the grettest trials of her life.

Every morning Miss Dale, the teacher, gave the scholars a little talk about their behavior in general and cleanliness in particular. And every morning at the close of her talk, Tony, his face fairly beaming, would say with great fervor:

"I'll be clean tomorrow, Miss Dale, I'll be clean tomorrow."

One day, when if possible he was dirtier than ever, Maggie turned to him in disgust when he made his usual promise, "Don't talk, Tony, do it," she said, sharply.

Poor little Tony is by no means the only one who needs this advice. How many of us are wont to content ourselves with talking of the great things we will do—tomorrow. Is there a duty to be done, is there a kindness we might do, is there a hard task awaiting us "Don't talk—do it."

Opportunity, it is said, is bald-headed, and she is not apt to tarry by the way.

A man was once offered a farm in South Africa for a suit of clothes. At first the property did not appear very valuable to him; it was but a heap of rocks, he said. But some one told him that valuable diamonds had been found in that vicinity in just such seemingly worthless land, and he began to wonder if he had not better take it after all. But he thought there was no need of haste, he talked of buying it tomorrow, and the result was somebody was three minutes ahead of him and he lost an exceedingly valuable diamond mine.

An old woman was busy about her house, so runs a Russian tale, when the Eastern Sages passed by seeking the infant Christ, and guided on their quest by the Star. "Come with us," they besought her; "Leave your petty tasks and seek the Heavenly Child with us."

"Oh, surely, I will go," she cried, "but not just now; I will follow soon."

But, alas, when she was ready the wise men were far away and though she sought for it weeping, the Star was not to be found. She never saw the Holy Child.

Only the present moment is ours. What ever we have to do, whatever we plan to be, let us be about it at once, lest we miss our charge. "Don't talk—do it."—Ex.

A STORY OF LAFAYETTE

During Lafayette's visit to America in 1824, he was everywhere honored. Once, when passing through a village where the entire population turned out, he saw an old soldier in Continental uniform. The old veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself recalled the dear past.

"Do you know me?" asked the soldier.

"No, I can not say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying, 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'"

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One half you kept; the other you presented to the sentry. Herc, General, is one half of that blanket, for I am the sentry whose life you saved."—Herald and Presbyterian.

SHEAVES

The boy lay dead. To his mother came the little, red-cheeked clerk from the office. "If it hadn't been for Jack," he said, brokenly. "I'd have had to stay an office boy, but he taught me how to do a clerk's work." Then came the little, black-bearded superintendent with the lame foot. "I couldn't have lived up at the lake this summer," he said, brusquely, "if it hadn't been for your Jack. The distance from the station was too much for me, but he was always ready with his canoe to take me across the lake." And so they came with their tales of little kindnesses, which the mother stored away in her heart. I wonder why we don't bring these golden sheaves oftener with the fragrant flowers. Better than meaningless or trite words of consolation are the little, loving stories and kind deeds of the beloved. —Mary Davis, in *Christian World*.

"Before I got acquainted with Jesus, I was anxious that people should love me; should think well and speak well of me. But now that I have found Him, oh, it is He who is altogether lovely and to be loved, and I joy to hear the voice of others praising Him."

The Work and the Workers

ANNOUNCEMENTS

CHANGE OF ADDRESS—To the Chicago Central District, and all whom it may concern: The address of Rev. HERBERT HUNT, District Missionary Treasurer, and ASSISTANT to Rev. H. F. Reynolds, is now at GENERAL MISSIONARY HEADQUARTERS, 2100 Troost Ave., Kansas City, Mo., to which address all correspondence should be sent.

WANTED—At Donaldsonville, Ga., a competent man and wife to teach school; must be Nazarenes, and have the baptism with the Holy Ghost and fire; inducements for the right parties. Write S. M. STAFFORD, Donaldsonville, Ga.

NOTICE TO DALLAS DISTRICT—Let all churches, pastors, or others who want Minutes of our late Assembly, send an amount equal to ten cents a copy for as many copies as wanted, to the assistant secretary, before January 1st, as no Minutes will be published that are not paid for. Only a few churches have ordered them thus far, so please attend to this at once.—W. A. FULLBRIGHT, Asst. Secy., Peniel, Texas.

MID-WINTER HOLINESS CONVENTION—There will be held at the First Pentecostal Church of the Nazarene, corner Arapahoe Street, Denver, Colo., December 31st to January 4th, a District Holiness Convention. Several ministers and laymen, with helpful messages, will be present. A hearty welcome extended to all. Entertainment furnished free to the workers, and a minimum rate secured for all visitors. Address J. G. CROSKILL, 947 Kalamath Ave., for entertainment; or Rev. S. L. FLOWERS, Boulder, Colo., for further information concerning the convention.

CORRECTION—The appointment of ministers on the Southeastern District should read: Davenport, Fla., Rev. C. C. Beatty, and Miami, Fla., Rev. C. F. Weigle.—S. M. STAFFORD.

EXPRESSION OF THANKS—I hereby express my heartfelt thanks to our District Assembly for so kindly remembering me in my sore afflictions. Not only was I remembered in word, but "in deed and in truth." The offering of \$25 was to me an expression of real love and sympathy. May the Lord richly bless each one who had part in this deed of mercy.—MRS. FRANK DANIEL.

WEEKLY HOLINESS MEETING—The afternoon holiness meeting at the Pentecostal Church of the Nazarene, 2115 Troost Ave., Kansas City, Mo., has been changed from Friday to Tuesday, owing to the fact that another holiness meeting in the city was conducted, once a month, on Friday afternoon. A cordial invitation is extended to all.

REVIVAL AND HOLINESS CONVENTION—Hutchinson, Kas., December 21st to January 4th; Evangelist W. F. Dallas in charge of the evangelistic services. Services daily at 2:30 and 7:30 p. m. Special holiness convention, December 23d, 24th, and 25th. Meeting all day. Speakers, Dr. H. D. Brown, District Superintendent H. M. Chambers, and the pastor. Meeting in a large, well-heated tent on the Bible School ground on East Fourth Avenue. This will be a great meeting. Come.—C. A. IMHOFF.

DISTRICT NEWS

DALLAS DISTRICT ASSEMBLY

This district embraces the eastern part of the state of Texas, and has an empire in territory, with a large and rapidly growing population. It seems to be generally a fertile and prosperous country and to have large possibilities for the future. We have quite a good many churches, which are usually small, and quite generally have to be grouped together in circuits—sometimes not very contiguous to each other—for pastoral service. The district assembly is large with a goodly number of strong men and able preachers. Peniel University, at Peniel, Texas, is within the bounds of this district, and the president and several of the faculty are members of the assembly. A number of men in the evangelistic work, for the sake of educational privileges for their families, have been drawn to make this their home, and are thus members of this assembly. So the assembly is stronger in its personnel than it really is for service in the district. I find that ordinarily an evangelist adds but little to the local strength of the service of the ministry in the particular district where he may abide, and the greater his ability, the more widespread in his service, and the less of real value he is to the local work where he finds his ecclesiastical home. This does not seem to be his fault, but to be one of the limitations of his office. So these able men do not count at their real value to the assembly. This assembly has seemed also to have been unduly affected by the evangel-

istic mania. Many of the preachers have desired especially to be evangelists, and the pastoral office has not been fully nor properly exalted or appreciated. There has been also too much mingling of the pastoral office with outside evangelistic work. The weakness of churches has seemed to make this a necessity, but it has reacted in keeping the churches weak and the preacher poor, as the churches have relied upon the preachers getting their living off their evangelistic work, and then those employing them as evangelists have felt that as they were pastors they needed little recompense for what evangelistic work they could do. Churches have seemingly suffered from lack of self-reliance as well as from absence of proper pastoral work and leadership. Thus strong churches have not been developed and aggressive organization has not been pushed. The men are as self-sacrificing and heroic as men could be, but methods have hindered them.

Institutional life among us in these parts seems to have predominated to perhaps an unhealthy excess. Denominational and undenominational institutions good, perhaps very excellent, in their way, laying heavily on the hearts of individuals, and filling their minds with earnestness and enthusiasm, and their own lives becoming wrapped up in them, they have pushed them and pressed their claim upon the hearts and means of the people—their resources being limited—so that the planting of churches and the developing of the resources of the kingdom have been hindered, and the tendency has been to kill the goose that would lay the golden egg. These conditions seem to be somewhat recognized, by at least some of the brethren, and at least some effort to raise up and cure them and march on to greater victory.

The annual meeting of the assembly this year has been held at this city—Lufkin, Texas—which is a beautiful place of seven thousand people, has been well attended, rich in its spiritual blessings, warmly welcomed by all the churches, with a good tide of salvation. The pastor of the Baptist church made a very nice address of welcome; the Methodist Episcopal Church, South, tendered their elegant and commodious church for the meeting of the assembly, and the pulpits of the city were generally filled by its members. There seems great harmony of fellowship among the churches. Rev. W. F. Dallas was elected district superintendent, and enters upon this great service with the love and large expectancy of his brethren. Their motto is, "On to victory." I believe it will be given in greater measure than ever before.

The assembly greatly impressed the city, and many rejoiced in the impulse given to real godliness.

P. F. BRESEE.

DALLAS (TEXAS) DISTRICT

The fifth annual assembly met at Lufkin, Texas, November 26th. Was held in the M. E. Church, South, and presided over in a most satisfactory way by our senior general superintendent, Dr. Bresee. This grand man of God seemed to be at his best. His counsel and advice to the pastors, evangelists, and delegates was most wholesome and inspiring.

H. B. Wallin was elected secretary, with Rev. Fullbright as his assistant; Dr. Pinson and Brother Hampton, statistical secretaries. By these efficient officers the business was easily and smoothly dispatched.

The reports of the pastors, evangelists, deacons, Sunday school superintendents, and delegates, showed much hard work done, many miles traveled, many souls led into regeneration and sanctification, considerable money raised for school and charitable purposes, and small pecuniary remuneration, but great and rich spiritual blessings on the laborers.

The preaching done by Dr. Bresee, Brothers Neely, Chapman, Dallas, Gaar, Cluck and Williams, was freighted with great logical and scriptural truth and power and by the salvation of several sinners and the sanctification of a good number of believers. The tide ran high from the beginning and increased to the last, so that at the close things looked as if there had been a great cloudburst.

Rev. W. F. Dallas, having been elected dis-

trict superintendent for the coming year, made a very impressive talk on the responsibility of his office and the sacrifice that he would have to make in order to fill it, the need he would have of the hearty co-operation and support of the pastors, evangelists, and laymen. At the close of his talk the entire assembly arose, singing, and marched around him shaking his hands and promising to stand by him.

Among the reports and resolutions from the various committees adopted by the assembly there was one memorializing the next general assembly to make some law giving the general superintendent, the district superintendent, and the advisory board the right to group the various churches or societies into as compact groups as they can well make, allowing these groups rather than the individual churches to choose their pastors; and in this way save much time and money for the Lord's servants and cause, and give each pastor a settled center of action, articulating his work so that he and his charge can do their best.

The general superintendent frequently emphasized the pre-eminent importance of each church first using and supporting her own pastor and district superintendent; and we can heartily say amen. If the invited evangelist does not make the support of the pastor and district superintendent better by his coming, it might be better for him not to come.

We ought to so correlate and articulate our pastoral and evangelistic work that each will help and encourage the other. When an evangelist has held a good meeting on unoccupied territory he ought to feel that if he organizes a church there, the pastor that they may call will not so completely ignore him as not to allow him back to hold another meeting; and when a pastor uses an evangelist there ought to be such unanimity of heart and purpose as would be sure to make everything better for the pastor than it would have been, had the evangelist not come.

It seems that something could be done to bring these things about and cause our church and God's kingdom to grow much faster than it has been growing.

Z. B. WHITEHURST, Reporter.

DALLAS DISTRICT ASSEMBLY

The Dallas District Assembly is now history. It was the greatest assembly in many ways that has ever been held on this district. There was salvation from the first service and an abundance of the "glory" on all. Dr. Bresee was at his best, proving himself a master of ceremonies. Revs. Bresee, Neely, Williams, Dallas, and Cluck were the preachers who led us to the throne of blessing during the assembly. President J. B. Chapman preached the special union thanksgiving sermon at the Baptist church, which was attended with much unction and victory. Revs. Neely, Chapman, and Gaar filled the pulpit of the Baptist and Christian churches on the Sabbath. The singing was a feature of the assembly. Waves of glory swept over the great audience as they caught up the mighty choruses. Several special numbers were rendered to the delight of all. We are encouraged to press the battle to the gates and win the victory in the name of King Jesus.

The following are the Dallas District arrangements for the ensuing year:

District Superintendent, W. F. Dallas, Peniel, Valdast, Edgewood, Grand Salline, V. S. Coughran, Peniel, J. E. Gaar, Dallas, First Church, H. B. Wallin, Van Alstyne, Howe, E. C. Cain (supply), Texarkana, Redwater, and Cuthand, D. M. and Mrs. Coulson, Denison, W. D. Moore, Ash Grove, Whitesboro, and Burrows Chapel, L. F. Muedgen, Wolf City, Shilo, W. A. Fulbright, Milano, Oak Hill, Elm Oak, C. H. White, Lufkin, Baton, Homer, P. L. Pierce, Blossom, Henry's Chapel, Culeoka, B. F. Neely, Milton, Lone Star, W. A. Terry, Halesboro, C. J. Park, Stout, G. W. T. Hightower, Mt. Hope, Mt. Zion, N. E. Tyler, Rivina, Texas, and Vivian, La., J. W. Land, Copville, C. L. Warwick, Bonham, Prairie Point, M. J. Guthrie, Corsicana, D. C. Gifford (supply), Bethel, J. T. Williams, Cedar Hill, W. M. Nelson, Fair Park (Dallas), Frank Daniel, Cullis, W. W. Myers, Pastors, to be supplied, James B. Chapman, A. H. B. D., President Peniel University, F. H. Bugh, Principal English Department, Peniel University, N. W. Sanford, Principal Commercial Department, Peniel University, Z. B. Whitehurst, Financial Agent, Peniel University.

HENRY B. WALLIN, Dist. Sec.

ALABAMA DISTRICT

We are planning an aggressive campaign on Alabama District for this new assembly year. Our work is looking up. At the assembly all of our pastors, evangelists and other workers caught new inspiration, and are greatly encouraged to press the cause of the Nazarene. We have a host of young preachers and they are going to do more this year than ever.

Then we have some good men to help us from other sections. Rev. J. L. McLendon and wife have cast their lot with us. They are most excellent people, and are going to do much for our district. Rev. Jno. B. Goins transferred to us from Tennessee District. Brother Goins writes me that he has a large gospel tent and is going to devote his entire time to the evangelistic work. We must keep him busy.

Our people are going to build a district school. That is, Alabama and Mississippi will go in together and push this school work. We hope to get ready to open by next fall. We do not expect to build a college, but a school that reaches the tenth grade and add Bible and Theology, also music. This will induce some good evangelists to move to our section of the country and help push holiness.

If you want to hear the good news from Alabama District, "keep your ears to the ground," as Dr. Breese says.

If any of our people in Alabama want a meeting, let us know.

C. H. LANCASTER, Dist. Supt.

NORTHWEST DISTRICT

The Walla Walla Thanksgiving service at 3 p. m., Thursday was truly a feast of good things from the presence of the Lord. The district superintendent, assistant district superintendent, and Rev. R. L. Wisler were present. Brother Wisler has proven the providential supply during Mrs. Wallace's visitation to other churches, which has proven great blessing to all the work, with advance at home.

Evangelists Lewis and Matthews are in meetings at Diamond, Harry Elliott at Chelan, J. B. McBride at Ballard, M. L. Baltezare at Wallowa. Brother J. T. Little, pastor at Salem, is holding revival meetings at McMinnville, and C. D. Mayfield, pastor at Sellwood, is in meetings at Monroe.

Mrs. Wallace is officially visiting churches at Prosser, Seattle, Ballard, Mukilteo, Monroe, Bellingham and Tacoma.

The district superintendent will be present at the dedication of the Marysville church, Sunday, December 7th, and for a like occasion at Salem, Sunday, December 14th.

Rev. R. L. Wisler will take charge of the Ashland, Oregon, work December 1st, Rev. B. W. Shaver having been transferred to the superintendency of our school at Spokane, and we again feel both Brothers Wisler and Shaver have "come into the kingdom for such a time as this."

The district superintendent has been "indisposed" for a couple of weeks, but is now convalescent, and on duty, with thanksgiving.

Rev. J. C. Scott is supplying at Tacoma, in addition to the work at Second Church, Seattle (Ballard). Many of the large railroad companies have among their most trusted and valued employees, "Relief agents," whose duty it is to go where and when ordered. Brother Scott holds that rank with us.

WISCONSIN DISTRICT

We have just closed a series of meetings at our Livingston church, with our pastors, L. W. Blackman and wife. God was with us in power. This has been a hard place to get a grip on the people. Hitherto they have refused to come out to church, but we were favored with fair crowds. One night there were over eighty in the place. The outlook for a good work here is promising. There are two other churches in the town, but Brother and Sister Blackman are the only resident pastors. Already they have obtained the confidence of the people, who bring in eatables, and assist them in various ways.

We return to our home and family in Marshalltown, Iowa. We find ourselves in a peculiar situation: As district superintendent of one of our districts, other denominations are reluctant to employ us as an evangelist, the pulpits of other churches being closed to us, with perhaps one exception. On the other hand, I have not received any calls from our own denomination. The Wisconsin District is too young to give me any support as yet; and I have no money to put myself into the field

having received scarcely my expenses on this trip and have incurred bills for advertising, etc., which are as yet unpaid. There is no missionary fund to help us pioneer this needy field; no church extension fund; but in the face of all of this, we are planning to move right into the heart of this great state as soon as we get enough money to move on. God is in this great fight. His Spirit was poured out in power when we organized the district, and while the rest of you dear Nazarenes are busy building up the walls or putting on the roofs of your works, just squint your eye across the fields toward Wisconsin, and see us in our overalls digging out the basement of the work of organized holiness in the state. Basement digging is unsightly, I know, but that's the way the rest of the work began.

F. J. THOMAS, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

Evangelist Babcock closed his services at Cambridge, Mass., with many seekers at the altar. He went direct to the Pacific slope, to begin meetings in Los Angeles, Cal.

Rev. E. E. Martin, of Lowell, reports that his wife is not well. Let the saints of New England remember her in prayer.

Evangelist Plumsted has taken the pastorate of our church at South Dennisport, Mass. Cape Cod.

District Superintendent Washburn seems to have a peculiar feeling against the "old man", left in the heart after conversion. He is everlastingly preaching against him and his deeds. If he had his way, everybody would be sanctified wholly, receiving this great blessing as a second work of grace.

The New England holiness churches have done well in putting in the fall conventions, and home campmeetings; now let us all put in for a good midwinter convention.

District Superintendent Washburn has a few churches where they need pastors. But they are small and not able to support a married man. If there were some single men who would like to give a year building up such a work, they would be cared for, and God would use them to His glory.

Pastor Richardson, of our Woonsocket, R. I. church, has not been well of late. His church voted to give a rest for some weeks.

Brother Whitman supplied our Woonsocket church Sunday, Nov. 16th.

On account of so much matter being accumulated for these columns, much of the news items have been delayed for some weeks. Only a limited space can be given for all kinds of church news, from Maine to California. Send short items.

At one of our recent sessions of the Sabbath school of the writer's church, the Spirit of God was so much upon the superintendent and school, that there was no time to study the lesson. Some scholars were at the altar seeking God.

District Superintendent Washburn conducted an all-day meeting at Pastor Bryant's church. The Lord was present and blessed His people.

The rescue service, held in South Providence Pentecostal Church at a recent Sunday afternoon was largely attended. The cash and pledges amounted to about \$50 for Rest Cottage, Providence, R. I.

The Church of Emmanuel, Providence, R. I., has given much attention to rescue work ever since its organization over twenty years ago. Especially in the days when Brothers Rees and Pennington were pastors here. During the writer's pastorate, a collection is given for this work once every month in our Sabbath school.

Evangelist Charles H. Stalker, of Columbus, Ohio, is suddenly called to England to a holiness convention there. He had to cancel an engagement here, till his return.

Rev. C. J. Fowler has returned to New England. He expects to stay at home for some weeks. Brother Fowler will be the preacher at the Boston Monday Holiness Meeting for some weeks. This old historic meeting is now under the jurisdiction of the National Holiness Association, of which Dr. Fowler is the president.

Good news comes to us that a great burden of prayer is on the students of the P. C. I. They are crying to God for souls to get saved in that part of the country.

Brother Silverbrand has been on from the west, visiting his folks in and about Brooklyn, N. Y.

Evangelist Guv Wilson was married to Miss G. E. Kimball, of Fort Fairfield, Maine, on the evening of Wednesday, October 22nd.

Rev. J. N. Short writes that the attendance and interest is good at the Boston Monday Holiness Meeting. The expenses for the hall are raised every week. The spirit of unity prevails.

This scribe desires to herewith express his thanks for the many kind words of appreciation from the people for the column of "New England Notes and Personals." He desires to express his thanks to the friends who have communicated to him the items of news from time to time. On account of so much to write, the past two months, many items of news will necessarily be delayed a few weeks.

Let all our New England Sunday schools properly celebrate the birth of our Lord during Christmas week. The world celebrates its great men. Let us make much of the advent of our Lord, into this lost world to save men from sin. Let our Sunday schools be decorated with holly, and, if possible, with a Christmas tree: Santa Claus should be entirely eliminated from such exercises, but proper exercises should be observed in honor of our blessed Lord and Savior Christ Jesus.

"KEEP ON BELIEVING!"

GENERAL CHURCH NEWS

SEYMOUR, IND.

Praise the Lord for another good Sunday in our church in Seymour. We are on the upgrade. There were 110 at Sunday school and a good-sized audience attended the preaching service in the morning. At the close one woman was reclaimed. The evening service had been advertised to be an Indian Summer Jubilee evangelistic service, and it certainly was a jubilee service. The church was filled, people standing up, and many turned away. At the close of the preaching service eighteen responded to the altar call.

Saturday evenings we had a hallelujah street parade. About 200 joined in this parade and it was followed by a short street meeting. God is with us. The meeting continues with seekers at every service.

M. T. and LIDA BRANDYBERRY.

HADLEY, MO.

We had the privilege of having with us Rev. W. W. Strother, of Olivet, Ill. He preached four sermons in the country school house. He preached Holy Ghost sermons, straight and clean and God was with us in each service.

He was a blessing to our home and to the community. A great many want him back to hold us a campmeeting in the spring. They are building a new union church at Leeper, Mo. He promised to come back and hold us a meeting as soon as it was finished. Thank God for Methodist preachers like Brother Strothers. He preaches just like the Nazarenes.

ELI STITH.

EVANSVILLE, IND.

God is in our midst: showers of richest blessings are falling upon us. Our newly papered church is inviting to the public. All branches of our work are prospering. Our Spirit-filled pastor, Brother Brown, is an inspiration to those who worship with us, and a blessing to the lost. Souls are being saved and sanctified. We had a foretaste of heaven at the sunrise Thanksgiving prayer service. Being much encouraged, we press on knowing no defeat as God is on our side.

BELLE SNYDER, Deaconess.

BRIDGEPORT, TEXAS

I will begin a meeting here tonight. We are looking for a grand time. The folks have a nice little church here, and the blessing. We will hold until the second of December then go to the Abilene Assembly, at Bowie.

LUM JONES.

HARRINGTON, DEL.

Our district superintendent, Rev. H. G. Trumbauer, was with us in the battle for one week, and God's blessing was upon him as he brought the truth to us. The Lord gave him the hearts of the people, and a goodly number came out night after night to listen. Sunday night the church was crowded, and conviction prevailed upon the congregation. Our church has been greatly uplifted by our dear brother's coming. Our meetings are still going on and God is blessing.

REV. J. W. HENRY, Pastor.

SPOKANE, WASH.

With the blessing of the Lord the First Church of Spokane, Wash., is moving ahead. Rev. B. W. Shaver and family, of Ashland, Ore., have arrived and he is now in charge of the church private school which registers fifty-five. Mrs. Walter is the second teacher, and Mrs. LaFontaine continues with remarkable health and blessing to teach the first three grades with twenty-three scholars. Miss Benina Shaver is also associated in part of the work, and is proving a valuable addition to the school. Several of the scholars have recently been converted, and others of them under conviction, will soon find the Lord in salvation. Union Thanksgiving services will be held in our section of the city, and the Nazarene pastor is to deliver the sermon. The Lord has been pleased to give seekers at the regular services, and the glory comes down our souls to greet. We will have a special series of revival services at the first of the year and are looking forward for gracious results. A special thanksgiving offering was received November 23d. of \$350 toward necessary church expenses. A class of new members will be received the first Sabbath of December.

CHARLES V. LaFONTEINE.

REPORT

Our revival meeting, November 6th-20th, was led by Brother J. B. McBride. The services were greatly blessed of the Lord and a number of souls prayed through to definite victory. Brother McBride preached with the unction of the Holy Spirit and labored faithfully for the salvation of men. Again and again God manifested His presence in our midst until shouts of victory rang out and hymns of praise were sung. Brother W. E. Shepherd also held a meeting for us September 4th-14th, and we are still finding the results of his efficient ministry and clear preaching. We thank God for faithful evangelists with whom to labor, and ask them to help us to be faithful in the work to which He has called us.

MRS. IMOGENE FIGG CULBERTSON, Pastor

RED ROCK, TEXAS

Our meeting in Waelder was fine; several bright professions. Brother Bozarth had charge of the singing and preached twice. Brother Wm. E. Fisher did the rest of the preaching. The Lord blessed and souls were made to rejoice in a Savior's love. Brother Forester, pastor of the Methodist church, stood by us in every way.

OLLIE ROWE.

SALEM, ORE.

Everything is moving on nicely at Salem. Progress along all lines—the city, the church, and the preacher. The city voted "dry" November 2d. We have increased fifty per cent in our church membership since the assembly and these are the very best days of my life. This is a beautiful city of about seventeen thousand, the capital of the state; and we now have the distinction of being the first capital city that has voted dry. If any holiness person who reads these lines, is looking for a good place to locate, I feel free in advising you to move to Salem. We have bought a nice corner lot in a splendid neighborhood and are now building a tabernacle 36x50 feet and we expect to be worshipping our God in the beauty of holiness "under our own vine and fig tree" the first Sunday in December. Rev. Mrs. Elsie Wallace was with us November 15th and 16th. We enjoyed her ministry very much, and she was greatly used of God. Six bowed at the altar of prayer as seekers on the Sabbath, and some were happy finders. We expect to dedicate our building December 14th. Rev. DeLance Wallace, our beloved district superintendent, officiating. Revs. Lewis and Matthews will also be present, and continue with us for a special meeting. We are getting a good hold in this beautiful city and the prospects are that this will be the second church, numerically, in the state of Oregon by next Assembly. The saints are loyal and are treating their pastor fine. God is on our side, we are on His, and we are sure to win the day.

J. T. LITTLE.

BARLOW, ORE.

We are on the victory side in Barlow, and striving to win souls unto God. He is leading us on, and giving salvation. The saints are

CENTRAL NAZARENE
UNIVERSITY
HAMLIN, TEXAS

After a busy week in Arlington, I had the pleasure of spending the Lord's Day with the saints at Hamlin. We were four hours late in arriving, owing to our train jumping a ditch during the night; but Brother Dillingham met and conducted me to his home, where I was entertained. He has been pastor of the Hamlin church for the past year, but in the future will engage in evangelistic work.

The teacher of expression, Miss Effie Lewis, had her class give a Students' Expression Recital, one of the best I ever attended. The selections were unusually fine, and each pupil showed careful training.

President Moore invited me to fill the college pulpit both morning and night on Sunday. The services were owned of the Lord, with several in the altar at the night service, though I believe none of them prayed through. In the afternoon Professor Paylor kindly gave way for me to hold a special service in the interest of the rescue work. It was their usual missionary hour. We had a delightful service, and organized a local Berachah Rescue Society with about fifty members.

This school will send one or more delegates to the two conventions at Cincinnati next year.

For several years this west Texas country has suffered from a protracted drouth, but it is broken now; copious rains are falling, and the ground is thoroughly soaked.

Considering all the difficulties with which it has had to contend, this school is doing excellent work. With plenty of rain, and improved financial conditions, this institution will be able to push forward to greater achievements. It was a great pleasure to meet many of my old-time friends, and to make some new ones.

Arlington, Texas J. T. URCHEUR.

launching out, and possessing the land ahead. They are full of fire, faith and labors of love. They have recently built a nice little parsonage. Sister DeLance Wallace was with us the 17th inst. God blessed her preaching, which was much enjoyed by all present. The Lord is blessing in our Sunday school. Besides our work in Barlow we are holding services in Canby, and in Meridian school house. We are expecting many souls for God in this country. Our hearts are full of thanksgiving unto God for His goodness and many mercies.

A. H. SMITH.

FROM ALABAMA

After partaking freely of a Thanksgiving dinner—including the turkey—we want to pen a few briefs from our district assembly which closed Sunday night, November 23rd. It was a great and busy time. The representation was a third larger than last year. The spirit was as fine as we have ever seen in an assembly of people. The business sessions of the assembly closed at 12 o'clock Saturday night, when the organization of the Alabama and Mississippi Districts was completed. It was thought best, by the majority of the delegates, to make a new district of Mississippi. The harmony of the two districts was beautiful, and remained unshaken, as was shown by the warmth with which the recommendation to establish a school, to be the property of both districts, was received and adopted by both sides. General Superintendent Reynolds manifested a spirit that was pleasant to all, and did splendid service in the chair, and preached the greatest sermon on giving we ever heard. Rev. C. H. Lancaster was re-elected superintendent of the Alabama District, and Rev. I. D. Farmer was elected superintendent of the Mississippi District. A school board of six—three from each district—was elected to locate the school, and push the work of building. Everybody seemed pleased with the progress made in the district the past year—that substantial progress had been made—and went home happy, hopeful, and in love with each other, and with a mind to push the battle for God more earnestly and diligently than ever. We are here at Flat Creek, Ala., assisting one

of our pastors in getting his work in hand and then we go back to Florida.

HENRY COOK,
Pastor Pine Forest (Fla.) Church.

HOLINESS RALLY

Rev. F. V. Taylor, Nazarene pastor at Delmer and Naomi, was with us at Highway, Ky., November 27th-30th. The Lord used him in being a blessing to our church and private school. The school is not very large at present and will not be before the first of the year, as all of the local schools are out by that time; but it is accomplishing good, and is full of interest. Brother Taylor made the pupils a very interesting chapel talk one morning. Besides other offerings taken during the meeting, our apportionment for district superintendent for the coming year was raised in cash and pledges. The messages Brother Taylor brought were used of the Lord. The Spirit's presence was felt in every service and God's people were much encouraged.

I. T. STOVALL, Pastor and Teacher

BLACKWELL, OKLA.

Had a blessed day Sunday; two at the altar seeking holiness, and others say they want to go deeper yet. We will begin a revival meeting January 4th. The pastor will be the evangelist, and do the preaching. However, we would be glad to have some of our neighboring pastors to come in during this battle and give us some help. We feel sure we are going to win out in this battle, as Jesus is our captain, and He never lost a battle. Pray for the church, and pastor at Blackwell, for on account of a large church debt, and hard times, it will take lots of grace to go through, without some getting discouraged, but we are going to do our best to pull on from victory to victory.

J. H. VANCE.

STOCKTON, ILL.

We opened our new charge at Stockton, Ill., with victory at the beginning of the assembly year. Everything pointed to a prosperous year with this dear people, when the unexpected happened. First my wife's father passed away, and soon thereafter, on November 12th, my own father suddenly died. This necessitated resigning my charge for the year. With the deepest regret do we leave the dear Stockton class, and pray that they may find the right man for the place. May God richly reward them for their kindness to usward.

B. F. LEHMAN

LOS ANGELES NAZARENE MISSION

Just closed a two weeks' meeting with Brother and Sister Sanders at the Nazarene mission here last night. God is in this work. Souls saved and sanctified nearly every service. Brother and Sister Sanders are wide awake to the need of the down-and-outs. They have a fine lot of workers, many of whom have been saved since the opening of the mission. Brother Edward F. Sherman has come to the help of the mission, just when we needed help most. May the Lord bless him. This is a great work. If you are ever in Los Angeles it will do your soul good to visit the Nazarene mission, 520 1/2-522 East Fifth street. Let all the saints pray for Brother and Sister Sanders and this work. The jail meetings held each Sunday are times of victory. In jail yesterday, five young men came to the altar for salvation. God bless the Nazarene mission. We begin at Escondido, Cal., December 7th.

EVANGELIST J. ELLIOTT and WIFE

EAST LIVERPOOL, OHIO

The Lord is setting His seal upon the little Nazarene church in this city. When I came here with my family, eight months ago, our church board could promise me only \$12 per week as my salary. They rent a church building for which they are compelled to pay the very high rent of \$35 per month. But in spite of high rent and other expenses my salary has been advanced first to \$15 per week, and then again at our last board meeting to \$18 per week. In the meantime the good people have paid about \$70 on my moving expenses and have given us two excellent donations in provisions and money. Recently my wife was presented with money to purchase a beautiful winter coat. As this is the "Potter City" she came in for a present of a fine set of dishes

from one of the families. These are a few of the kindnesses that help to make the parsonage home glad. Another thoughtful brother got a few friends together and had the Bell phone installed in the parsonage. This is a great convenience and help to the pastor. Last but not least, although we do not own a foot of ground or a church home, the Lord has laid it upon our hearts to send a much loved young sister—Miss Virginia Roush—out to India, as a missionary, and provide for her while there. And truly that Scripture, "He that watereth shall be watered also himself," is being fulfilled in our case. Over \$230 has already been paid in on her support, and she has not yet reached the west coast. I trust that ere she embarks December 16th, we may have her entire year's support in hand. In addition to this, we have raised more than eight times the amount paid to the district and general superintendents last year and have six months yet to finish up. We have given nearly \$280 to evangelists and have Bud Robinson and W. R. Cain slated for another meeting in February and March. We expect to have their offering in hand before they come. Then we are going in for a great salvation campaign and expect to close by purchasing our present place of worship and thus establish holiness in this city till Jesus comes again. Will you pray that it may be so? In the meeting just closed with Sister Carrie Crow as evangelist, and Brother Fred Canaday as singer, about fifty sought and found pardon or purity. This meeting marks an epoch in my own heart and life of which I may write at some future time. We would sink into the dust at Jesus' feet and say, "Behold, the Lamb of God that taketh away the sin of the world."

GILBERT E. MARTIN.

FROM REV. MATTIE WINES

After a few weeks at home I went to Dayton, Ohio, where I had the privilege of assisting our son-in-law, Rev. J. W. Short, the pastor, in a four days' convention. The church had been newly papered, and everything seemed ready for a great feast, and such it was. At our first service, on Thanksgiving morning, all were conscious of the presence of the Lord. The saints were blessed, earnest prayers were offered, and the power fell upon us. Some present had lost loved ones in the flood, others had been bereaved, but all were filled with a spirit of praise and thanksgiving unto Him who doeth all things well. It was easy to preach. A young woman was sanctified; others asked for prayer. The afternoon service, which was a praise service, was largely attended. The pastor led this meeting. The people came from other churches, and different towns. Every minute was occupied. At night the house was packed full, and several found the Lord. The closing day, Sunday, was the best of all. The pastor took in eleven new members, among them Brother and Sister Chapman, old steady holiness people. Others equally as strong were received. This church is having a steady growth, and will be compelled very soon to either enlarge their building or move into a larger one. At night the closing service was largely attended and the altar had to be enlarged and some were seeking in the audience. The music was good; Brother Bower led the singing. Bertie Kennett and Mrs. Short sang several times in the Spirit. Pray that God will keep this church on fire, a rebuke to sin of every kind. Mr. Wines is at Cartersville, Ill., and could not be with me. My sister, Mrs. Wiggins, who lost her husband a few months ago, was with me in this meeting and will go to my next one also. "The Lord bless all the true Nazarenes and our colleges and Publishing House."

MATTIE WINES.

Greenfield, Ind.

SACO, MAINE

Another Sabbath of victory. Services well attended; one soul converted. We took a table offering, and the congregation gave us nearly twice what we asked for. Yes, our folks are learning how to give, and God is blessing them in so doing. We are believing for a Holy Ghost revival.

J. J. BURNS, Pastor.

WARREN, PA.

We closed yesterday our anniversary celebration which began a week ago and continued throughout the week. Thanksgiving day is a notable time in the history of the Warren church for several reasons, but the event we

To Pastors and Sunday School Superintendents

IN THIS issue we are publishing a report of the Sunday School Offering for the Publishing House property. One hundred sixteen schools have reported, with a total of \$512. It is likely that a number of other schools have taken an offering, but have not yet reported it. Let us presume there are fifty such, which would make a total of one hundred sixty-six schools, or less than one-third of the Sunday schools in the Pentecostal Church of the Nazarene. Please look into the matter, and if your school has not set apart the offering of one Sunday for the Publishing House property fund, will you not endeavor to have it do so?

In the original plans for the Publishing House fund, no provision was made for the purchase of property. In its work of starting the Publishing House, the Board of Publication found it necessary and wise to purchase property. Through the good providence of God they found a magnificent property at a bargain and on easy terms. The Sunday schools made an offering to meet the first payment on the property, and again last year about one-third of our schools devoted one Sunday's offering to the property fund. The total of this was about half enough to make the annual payment.

The General Superintendents and so many of the District Superintendents and pastors were in favor of the plan, that the Board is asking the Sunday schools of the church to devote one offering a year to this purpose until the property is paid for. This year the total of the payment and interest is \$1,600; next year it will be \$1,540, and will decrease \$60 each year for nine years, when the last payment will be \$1,060.

If all of our Sunday schools would join in the effort, there would be enough raised by that means to make two payments each year, and thus pay the whole sum in five years. It is a little thing to ask of our schools—to devote one offering a year toward providing a property which is of so great importance to the church, and where, under the providence of God a great institution shall be built up, from which shall continually flow a stream of holiness literature which will be a blessing to untold millions, and through the influence of which multitudes shall be led into the light and knowledge of the glorious gospel of salvation from all sin.

The Board of Publication has no other source from which to secure the money for the payment which comes due in January. If the schools which have not taken an offering for this purpose will do so within the next three weeks, there will surely be enough money to meet the payment. Please prayerfully consider this important question, and do your best to have your Sunday school set apart the offering of one Sunday for the Publishing House property fund.

Have it announced the previous Sunday, so that those who desire to do so can make the offering a little extra for that Sunday. Send the amount to Rev. A. S. COCHRAN, Treasurer, 2109 Troost Avenue, Kansas City, Missouri.

We would very much appreciate it if you would drop us a card by return mail, and let us know that you will do this. The Board of Publication is carrying a heavy load for the church, and needs your prayers and your co-operation.

Yours in the Master's service, C. J. KINNE, AGENT.

Sunday School Offering of 116 Schools

York, Neb.	\$ 5 40	Denison, Texas	2 12
Howard, Kas.	1 25	North Yakima, Wash.	8 18
Ensign, Kas.	1 75	Milton, Cal.	2 05
Reserve, N. M.	2 05	Webster City, Iowa	1 61
Kansas City, Mo.	31 00	Cliftondale, Mass.	2 86
Chanute, Kas.	2 37	Long Beach, Cal.	3 05
Norman, Okla.	3 56	Ottumwa, Iowa	1 61
Auburn, Ill.	2 00	Los Angeles, Cal. (Grand Ave.)	5 00
Botom, Iowa	5 00	Fort Elizabeth, N. J.	2 10
Lincoln, Neb.	5 85	Salem, Ore.	2 39
Tarentum, Pa.	6 00	Jonesboro, Ark.	1 85
Grinnell, Iowa	1 76	Bentonville, Ohio	2 80
Maplewood, Mo.	4 11	South Manchester, Conn.	2 10
Hastings, Neb.	18 48	Norma, N. D.	3 00
Malden, Mo.	2 76	Rivera, Cal.	1 00
Evansville, Ind.	3 25	Pleasant View, N. D.	2 30
Bethany, Okla.	4 64	Reserve, N. M.	2 70
Middleton, Ill.	1 50	Seymour, Ind.	3 93
Pittsburgh, Pa.	11 07	Kenesaw, Neb.	5 25
Plainville, Kas.	7 85	Egger, Ark.	3 00
Bucklin, Kas.	3 81	Lawrence, Kas. (Knowledge Hill)	1 75
Garden City, Kas.	1 00	St. Joseph, Mo.	1 06
Henryetta, Okla.	2 50	Sylvia, Kas.	14 00
Hutchinson, Kas. (Mission)	1 54	Camden, N. J.	1 58
Bloomsburg, Pa.	3 72	Portland, Ore.	5 41
Meridian, Texas	1 75	Dodsonville, Texas	2 00
Escondido, Cal.	4 00	Newton, Kas.	7 25
Leone, N. H.	3 10	Cabot and Beebe, Ark.	7 57
Reverly, Mass.	6 00	Patchogue, N. Y.	5 00
East Palestine, Ohio (Mission)	6 23	Brooklyn, N. Y. (Utica Ave.)	6 00
North Attleboro, Mass.	3 00	Boulder, Colo.	1 60
Danville, Ill.	2 52	Newport, Ky.	1 30
Leighton, Pa.	5 00	Blackwell, Okla.	1 00
Cucamonga, Cal.	6 06	Canastota, N. Y.	1 25
Hutchinson, Kas.	18 03	Portland, Me.	1 00
East Palestine, Ohio	17 00	New York City, N. Y.	1 00
Langdon, Kas.	1 04	La Center, Wash.	2 66
Mt. Vernon, N. Y.	2 50	Altus, Okla.	2 32
San Diego, Cal.	10 25	Marysville, Wash.	2 50
Upland, Cal.	12 58	Wichita, Kas.	1 00
Roby, Texas	3 00	South Portland, Me.	5 30
Asland, Ore.	3 00		

Continued on next page

SUNDAY SCHOOL OFFERINGS

[CONTINUED FROM PRECEDING PAGE]

Winlock, Ore.	1 00
San Francisco, Cal.	3 60
Lisbon, Ohio	3 25
Sioux City, Iowa	1 50
Pomona, Cal.	2 58
Oakdale, Cal.	5 00
Diamond, Wash.	1 65
Pasadena, Cal. (First Church)	17 00
Bellingham, Wash.	1 04
Colorado Springs, Colo.	2 29
Sag Harbor, N. Y.	1 00
Ryan, Okla.	2 00
Mansfield, Ill.	5 00
Bridgeport, Texas	83
Surrey, N. D.	10 75
Chrichsville, Ohio	14 45
Walla Walla, Wash.	9 00
Little Rock, Ark.	4 00
Ho Grande, N. J.	2 00
Pasadena, Cal. (Grace Chapel)	2 00
Sylvia, Kas.	5 00
Donaldsonville, Ga.	4 04
Tay, Ohio	10 00
Woodbine, Kas.	3 50
Santa Ana, Cal.	1 50
Wann, Okla.	2 39
Lindsay, Cal.	1 20
Sallisaw, Okla.	2 00
Langdale, Okla.	50
Barlow, Ore.	1 76
Vilonia, Ark.	5 00

were especially signaling by this week of special meeting was the fifth anniversary of the occupancy of our present church home. God graciously blest and poured out His Spirit upon us. Several souls were at the altar of prayer. We were privileged to have with us on the 23rd Brother H. R. Beegle, member of the district advisory board, who gave us two blessed sermons. Mrs. Gould and the writer did the balance of the preaching, and God gave the results.

JOHN GOULD, Pastor.

JONESBORO, LA.

We want to praise God for His many blessings and great visitations of His power. The Pentecostal Nazarenes at this place are few in number, but true-blue, and unity exists among them. We are pushing the new church to completion as fast as possible. We are having a hard struggle financially, but our God will see us through.

MATTIE SUTTON.

ADA, OKLA.

I want to report victory on our new work; seekers at almost every service; souls praying through. When we came we found a \$75 debt on the church, which we have paid off. We have paid \$8 house rent, and the pastor's salary has come up in good shape. We are delighted with our work. We expect this to be the best year of our lives. We want to put the Herald in every home possible, for we feel it will be a blessing to our church work, an uplift to humanity, and the advancement of God's cause.

A. F. DANIEL, Pastor.

SALEM, MASS.

We have just closed a very successful series of meetings with Rev. Ernest G. Roberts and wife. Great conviction was on the people from the first. About seventy seekers have knelt at the altar to be reclaimed, converted, or sanctified, the majority receiving what they were seeking. This last day of the feast was a day of great rejoicing; eighteen were taken into the church. Brother Roberts is a strong preacher, and the way he and his wife sing the gospel is truly wonderful. Our church was well filled nearly every night, largely with unsaved people. The saints got blessed and strengthened, and feel like pushing the battle as never before. Our precious pastor, T. W. DeLong and wife, are standing nobly by the work.

A. H. HIGGINS.

MARION, OHIO

An old custom was recently revived in this city when the members of the Pentecostal Church of the Nazarene called at the home of their pastor, the Rev. Ernest Dearn, giving him

and his charming wife a warm reception to our midst and leaving in our wake a generous donation. It is a notable fact that God's holy people do not require entertainment, inasmuch as they themselves are at all times hosts and hostesses to the heavenly Guest. Our newly organized church is thriving beautifully under the faithful ministry of Rev. Mr. Dearn. Great interest is shown in the Sunday school, the Pentecostal literature being especially appreciated, and if the congregation continues to increase, the hall in which we are now worshipping will soon be inadequate. The faith of the people has risen to the point of expectancy of great things—even the realization of the church of which Jesus spoke when He said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

IVADELLE COYLE.

LERNIA, ILL.

We start the meetings in the Pentecostal Church of the Nazarene tonight, and will run up near the holidays. Some fine saints here. Rev. E. O. Hobbs, pastor, does thorough work; he lets people pray through to victory. He is a fine preacher of the Word. I go next to Watogo, Ill., just after Christmas.

B. T. FLANERY.

SAN DIEGO, CAL.

Thursday evening, November 27th, was the occasion of the dedication of our new parsonage. Brother Edward F. Sherman who gave the church a most liberal gift toward the home presented it to us and the pastor responded with a few words of appreciation and offered prayer in dedication of the parsonage. About 150 persons were present to thank God for His goodness. Sunday was a great day at the church. Nineteen persons were at the altar for prayer. In the evening sixteen came forward under deep conviction and the scene was that of a powerful revival service. Brother Sherman gave an interesting message on prayer at 2:30.

A. M. BOWES.

WHITESBORO, TEXAS

We are here in a real battle; been going on two weeks. Souls are under conviction and praying through. God is giving us the assurance of great things yet.

D. J. WAGGONER.

KEENE, N. H.

We as a church thank God for a strong preacher, and not only a preacher, but a good Shepherd. The Rev. H. Rees Jones has been out working night and day of late spreading the Special Revival Number of the Herald of Holiness from house to house. By God's help Brother Jones has succeeded in breaking down some of the prejudice in this city against our church and holiness.

REPORTER.

NEW YORK HOLINESS MEETING

We want to remind you of the New York Monday afternoon holiness meeting at 2:30 in the First Pentecostal Nazarene Church, corner 23rd street and 8th avenue. If you are passing through the city, it will pay you to drop in. Evangelist C. E. Roberts and wife and Miss Taylor were with us to sing and speak on three afternoons during their revival campaign in Brooklyn. Brother Ward, who is a mighty expounder of the Word of God and the way of holiness, is often the speaker, also others. This meeting is growing in interest as it becomes known. Surely God is blessing us, and the saints are greatly helped and refreshed. Be sure and come in and "rest awhile."

I. M. JUMP.

HASTINGS, NEB.

The Lord continues to pour out His Spirit on all who believe. He has given us a time of refreshing. Thanksgiving Day we had an all-day meeting, and instead of staying at home and eating turkey and cracking nuts we waited on God and feasted at the Lord's table. Sunday night we started a series of revival meetings with Brother and Sister Ellis, of Long Island, Kas., who were once vaudeville players, but God touched their hearts and they are now preaching and singing complete deliverance from sin. They both play the banjo, and with their original songs God is wonderfully using them, here to bring the people out. Let us praise God for His ability to save folks who

have ability to attract folks to the cross. Last night the power fell and one young man was teiled with conviction. He came through with a shine; another, a young lady, was also reclaimed. We are believing for an old-time revival.

EDMUND SILVERBRAND.

GARDNER, MASS.

The fellowship has been so enjoyable and the meetings blessed of God, that we have stayed two months longer with this dear people than we had first promised. Since coming most of the members, with some others, have been to the altar for reclamation or for purity. Monday night we were happily surprised with the gift of a good leather traveling bag, with other things. We have accepted an urgent call to our church in Canastota, N. Y., and will take up the work in December.

C. H. STRONG

SPOKANE, WASH.

Sabbath, November 20th, was another good day with this church. A spirit of spiritual power was present at all services. The 9:00 a. m. prayer meeting is a veritable power house where the Lord surely does bless the folks who come "early to pray," and the results are clearly manifest throughout the day. The pastor preached at 11:00 a. m. on conviction, and the message brought the truth home to all the hearts. Brother B. W. Shaver preached at night on "The life triumphant," from the "more than conqueror" text of the 8th of Romans. The blessing of the Lord that has graciously attended the evening services in revival power was present to lead six more souls through to victory. The young people's meeting at 6:30 p. m., and the general prayer meeting at the same hour, are certainly times of refreshing. A special series of services will be inaugurated on Watchnight and will continue through the month of January. The pastor will be the evangelist, but will be assisted by special gospel singers. Noonday meetings will be held in various parts of the city during January, and invitations scattered for the night services. The pastor preached the union Thanksgiving sermon at the Centenary Presbyterian Church to a large congregation. Up to the present we have had most delightful weather.

CHARLES V. LaFONTEINE.

INDIANAPOLIS, IND.

Another big day yesterday in our church here. The house was packed at both morning and evening services. The altar was full of earnest seekers in the evening, and all of them found the blessing they sought. Evangelist I. N. Tool, from Ohio, of the Friends' Church, was with us last week, the meeting will continue this week, and Rev. John Wesley Lee will be the evangelist. Miss Effie Minehart has charge of the song service. Thanksgiving was a great day with us. A large crowd attended the sunrise prayer meeting, and the Lord met with us in power. Our church joined in a union service with the Free Methodist and the Barth Place M. E. churches at 10:00 o'clock, the writer preaching the sermon. Evangelist Neal, of the Free Methodist Church of St. Louis, led the praise service. It was a great feast for the holiness people. The night before Thanksgiving our people brought in over twenty-five dollars in gifts and cash for the poor, and a brother took his gravel wagon the next morning and distributed to some needy families. There has been \$39 in all given this month for the poor, and about the same for foreign missions.

U. E. HARDING.

FROM EVANGELIST W. E. BENNETT.

We are at Eros, La., in a real fight. The house will not hold the crowds. The whole town is stirred. I have some dates in the spring I could give for evangelistic meetings.

BEDFORD, IND.

Evangelist Charles T. Shortridge, who went from school teacher to saloonkeeper, and from saloonkeeper to the pulpit, or, as he puts it, by passing under the blood, has been doing wonderful work. We find him to be a man in whom the Spirit of God dwells, preaching a full gospel without fanatical ideas. Over three hundred have plunged into the fountain for pardon or cleansing. Methodists, Baptists, Presbyterians, and Christian people have been to the altar and scores of them re-

ceived the indwelling of the Holy Ghost. While the popular churches won't stand for all the truth that was preached, yet it is conceded by all to be the best meeting the community has ever known. We organized the Lawrence County Holiness Association, and will put forth every effort to give the county a good going over in the spring and summer. We have purchased a new tent and folding organ and are now getting ready to order folding seats and will push the battle for God and holiness. Any Nazarene people passing this way will find a hearty welcome.

O. MUMAW.

TARENTUM, PA.

We have just closed a meeting in our church. Brother Herrell was with us ten days and did some excellent preaching. Some were saved by the efforts put forth by our brother. He was a great help to the church. He preached a sermon on tithing the last Sabbath morning, his topic being "God's financial plan for the church." It was the most practical and spiritual sermon on this subject the writer has ever heard, and as a result most of our people put their tithes into the local church treasury. We continue the meetings another week and the end is not yet, praise the Lord.

E. WORDSWORTH, Pastor.

WISTER, OKLA.

God is blessing us on our new work. Thank-giving service at Liberty was a great time in the Lord. Brother Morgan, pastor of Mansfield (Ark.) church was with us, and did some good preaching. Friday night the altar was crowded with seekers. One precious soul prayed through and got sanctified wholly. If there is any one who needs the blessing in this old world it is a preacher's wife. I want this to be the best year of my life.

E. A. SNELL.

BRENTWOOD, ORE.

The Lord is with us, and pouring out His blessings upon us. Our congregations are increasing, and the interest seems to be coming up, yet with all the blessings and the good congregations a very few sinners are coming, and consequently not very many are getting saved; but some are right along, so we thank the Lord for the few, and push on, believing for greater results farther on. Sister Wallace, wife of our district superintendent, and pastor of the Walla Walla church, was with us for the morning service on the 23rd of November. We had a very gracious time with the Lord, and were refreshed by her Spirit-filled sermon. Our school is progressing, and the Lord is giving us the victory in the schoolroom as well as in the church services. Some of the children have been saved, and others are under conviction. We have forty-five in the school now, with prospects for more. Thus far the school has been a success. With two sanctified teachers it could hardly be otherwise. The Sunday school is in splendid condition, with 130 on the roll, and about 60 on the cradle roll.

A. WELLS, Pastor.

NEW BERLIN

Our God is favoring this little branch of His Zion with His gracious presence. On November 6th we began a series of meetings with Rev. Preston Kennedy, of Binghamton, as our evangelist. God honored His servant, helping him preach the gospel with the Holy Ghost sent down from heaven, and answered our prayers by giving us blessed victory. Our church had been nearly ruined by the creeping in of some error and also the hardening of some who opposed the error. This the Lord graciously wiped out, root and branch, and united our band in holy love. Our hearts are all filled with thanksgiving unto our God. Besides this, there were perhaps a dozen people saved. Brother Kennedy remained with us until the 14th of November and then Rev. Stanley Simmons, of Oneonta, helped us until the 21st. We are greatly encouraged, and expect to see the salvation car roll on.

E. T. FRENCH.

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FROM R. T. WILLIAMS

Since my last report, it has been my pleasure to conduct two other revivals in south Texas, one at Bayside, and the other at Seadrift. Bayside is a beautiful little town situated on Copona bay, and has one of the most delightful climates to be found, and is surrounded by very rich land. We found a royal people here. The revival was a good one. About thirty souls prayed through. A number of the best people of the town received the blessing of holiness. Several joined the church. My helper here was Rev. F. C. Beakley, pastor of the Pentecostal Church of the Nazarene. Brother Stanford, a blessed man of God, will be pastor the coming year. Our next meeting was at Seadrift. At this point we had no church, but Brother Beakley had preached here and had opened a field for us to enter. As we could get no house, the meeting was held under a tent. God gave us forty or fifty professions here and enabled us to organize a church with twenty-three good members. We feel sure that holiness is in Seadrift to stay. We found quite a few faithful sanctified ones when we went to this place, and thank God, the ranks are now enlarged. Brother Beakley was called as pastor, and will continue to push the work. In all my work in this section dear Brother Beakley was my true co-worker. He is a precious man of God, clean, unselfish, level-headed, fearless, and Spirit-filled. This country is a great field for holiness. The climate is mild, the land fertile, the air pure, and the people come out to hear the gospel. I hope that those of our people who go to live in south Texas, will remember Bloomington, Bayside, and Seadrift. Yours in the battle.

FIRST CHURCH, LOS ANGELES

We enjoyed a splendid Sabbath day at the First Church, November 30th. The morning service was devoted to the reception of a large class of new members, thirty-four being on the list and twenty-nine of these being present to be received. Following the reception of members a most beautiful communion service was observed, and between five and six hundred persons communed. In the afternoon Brother Shields held a delightful praise service, and at night Brother Cornell preached on "The woe pronounced on Chorazin." Five men responded to the altar call and all prayed through to victory. It was a good day and much enjoyed by all the people present. We are now planning for the great revival meetings to last during the month of January with Brothers Huff and Hodge as evangelists. We hope to win a thousand souls to Jesus Christ during that month.

FROM BROTHER REYNOLDS

Owing to a heavy fall of snow, the attendance at the farewell missionary meetings at Greeley and Colorado Springs was lightly attended. The offerings for the round-the-world trip corresponded with the attendance, but those present pledged to pray for us and the work, which may amount to more than a large offering without prayers to follow it.

H. F. REYNOLDS.

FROM BUD ROBINSON

Our last meeting was at Monterey, Tenn., in the Nazarene church, of which Rev. A. P. Welch is pastor. A. P., as he is generally called, is a mountain boy, born not over fifteen miles from where I was born in the same mountain range, but he has the advantage of me as he is well educated and is a fine business man, as well as one of the best revivalists in the mountains of old Tennessee. He has the best Nazarene church in the state, and a fine crowd of people. They are deeply spiritual and wide awake. They go for miles over those great mountains, and sing and play and preach and pray, and have people saved by the scores. They are real home missionaries, and their field is almost as needy as plenty of the fields across the ocean. We had a fine revival; many were saved and a number sanctified. When we left Brother Welch was planning to carry the meeting on for at least another week. While we were at Monterey, Miss Sallie made the arrangements with my oldest brother, down in White county to meet her at Cooksville, Tenn. So while the meeting was on, she went down the mountains and my brother met her and took her nine or ten miles across the country to the old home place, where I was born. She thought that it was one of the loveliest places that she ever saw. I was so glad for her to

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Editor, B. F. HAYNES, D. D.
Office Editor, C. A. MCCONNELL

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.

Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to C. J. KINNE, Agent.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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go to my old home place and see where I was born. We closed our meeting on November 23rd and on the morning of the 24th we boarded the west-bound train over the Tennessee Central for Nashville, and on to California by the way of New Orleans. We only stopped at the larger towns in traveling 2,005 miles, making an average of thirty-four miles per hour for the whole trip. Our highest point on this trip is in southern Texas where we crossed one mountain at 5,082 feet above sea level. Our lowest point was in southern California, where we were 264 feet below sea level. The

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highest bridge is also in southern Texas, over the Pecos river. This is one of the highest bridges in the United States, being 321 feet above the water. The trip was lovely, the Lord was with us, and we reached our home on Thanksgiving night, after I had been away six months. Now the next fellow that says the evangelist is just out to have a good time, you send him to me. Think of a man leaving his home and not looking through his own door in six months. The Comforter abides, and the glory is still over the little tabernacle.

FOREST CITY, ARK.

Wife and I are in a good meeting, seven miles from the above place. The interest is getting better every night. We closed a good meeting three miles south of town last week in which sixteen were saved. Wife is preaching with great power. We would like to get in a mission for the winter.

D. W. C. TETRICK.

GEORGETOWN, ILL.

I am at liberty to accept calls for a few evangelistic meetings in connection with my pastorate here. Would prefer meetings in Illinois or adjoining states. The Lord continues His blessing on us in our second year here. We are praying and believing for a great revival. We begin special meetings December 26th. We have distributed seven hundred copies of the Revival Number, with the name of our church stamped on each paper. Already we see some fruit, and expect to see more. Little by little we are moving up the road.

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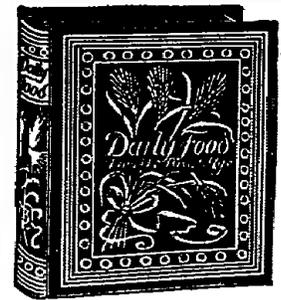
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