

HERALD of HOLINESS

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EDITORIAL

CHARACTERISTIC DISTORTION

MRS. Emmeline Pankhurst has been before the American public through the American daily press as an English suffragette for quite a while. Recently she made a visit to our country and has been given a wide hearing. From the reports furnished us through our champion sensation mongers, the American daily press, this woman had been represented as coarse, rough, obtrusive and seeking to coerce her views of suffrage on a long-suffering English public. Americans were taught to view with sympathy Englishmen of high standing who were imposed upon by this and other ill-natured and unwomanly women who were seeking to force their views by violence on the English public.

Mrs. Pankhurst's visit seems to have gone a long way toward disabusing the American mind of this distorted and malicious representation concerning her. Personally we had declined to form or express an opinion adverse to her from representations of the daily press, knowing as we did the persistent habit of the great dailies to take the wrong side of things and to give the sensational and startling view of things regardless of the truth or falsity of such views or how unjust they might be to innocent victims. Now from articles written by reliable men who have heard her in this country we, for the first time, have had perfectly trustworthy reports of the woman and her work. We are glad to chronicle a just and fair representation of this much misunderstood and maligned woman.

One of the distinguished delegates to the recent Congregational Council at Kansas City has written a letter to the *Congregationalist* of hearing Mrs. Pankhurst on his way from the Council. The editor of the *Religious Telescope* also heard her and writes a lengthy editorial in his paper of her and her work. Others of similarly trustworthy character have heard and written of her. From such sources we learn that she is first of all a refined, cultured, womanly woman, of the tenderest and broadest sympathy with the wronged and oppressed, and as influenced wholly in her views and work for suffrage by motives and designs to remedy evils and outrages perpetrated upon her defenseless sex which cry to high heaven for redress, and these evils involving her own government and high dignitaries of that government in the darkest guilt, not to say infamy. The atrocities of the situation justified the most extreme means for correction. Mrs. Pankhurst may have made mistakes, but they could not possibly equal the outrages she has honestly sought to remedy which justified the most strenuous and radical means.

The *Telescope* editor says "she shows every evidence of good breeding, culture, refinement and modesty. In fact, she is the exact opposite of what readers have pictured her to be, fixing their mental image of her from the distorted reports of the newspapers." Mrs. Pankhurst's declaration of the great object sought to be achieved through the suffrage she seeks for women is given as being: "To end the social evil through the ballot. England has sold the virtue of India for money. She is selling out the the virtue which is native for more money. Men, like Premier Asquith leading, refuse to do anything, hardly a single grievance of this kind being redressed to the present day. Women, especially girls in their teens, and some girls before they reach their teens, are helpless, in the hands of male brutes." Where, we ask, would we find women with the

least lingering remains of the womanly instinct, who would not be stirred to the depths, and be found active in efforts for remedying such unholy and disgusting conditions? This is the same England which for money has sold the sobriety and health and weal of defenseless Chinese in the infamous opium traffic.

In the face of these conditions and of the worse fact of the refusal of the authorities to change them, and in the face of the jeering and taunting and ridiculing of the women who were trying to protect their sex from the very ones whose duty it was to remedy conditions, we ask again, what was to be done? If these women had kept silent surely the very stones would have cried out.

One of the writers from whom we quote says: "Mrs. Pankhurst justifies militancy on the same grounds that the Americans justify the 'Boston Tea Party' of the Revolution, over which we shout ourselves hoarse and wave flags on the Fourth of July. She thinks that, if the revolution of American men was justified, the present revolution of English women is justified fifty times as much." We would ask how can we look upon the deeds of our forefathers as patriotic and the actions of Mrs. Pankhurst as anarchistic? The company of women associated with Mrs. Pankhurst included the inventor of the arc light, the wife of a great general, and a renowned physician and author of medical works. The "hat pins and biting stories of the American press," she declared with a smile, "were the picturesque part of the account." On the other hand the popular clamor against the women "was on the part of a mob of lewd and degenerate men brought from the worst parts of the city by officials for that very purpose."

While we disavow and oppose anything like anarchy for even good purposes, believing that the end does not justify the means, we must express abhorrence at the distortions of the facts in this case of a righteous uprising against unparalleled outrages on defenseless women, and we wish the greatest success to these good women in their laudable endeavors. If they have been betrayed into intemperate acts or speech we say that there was tremendous provocation, and they would have been more than human not to have erred under such phenomenal temptation, and that those responsible for the outrages combatted can not undertake to cast any stones at them for these mistakes. We have no reliable information that any such blunders have been made. We only add this word in case there shall be found to have been such.

The whole thing impresses us as only another manifestation of the Devil of Lust which is abroad in the land, and the efforts of earnest and sympathetic and godly women to wrest their own sex from the thralldom of this infernal demon, protected as he is by the arm of a government by which he should be rudely and summarily throttled and murdered.

HOLINESS THE TREND AND TRIUMPH OF REDEMPTION

GOD is the source and center of holiness. It is not enough to say that God is holy. It is proper and only proper to say that God is holiness. This is His name and nature. Holiness is the likeness and image—the fundamental nature—in which He made man, and from which man by sin fell. It is this high estate to which the atonement is designed to restore man. The whole aim and trend, and the glorious

triumph of redeeming grace, is to restore to man this lost image of God from which by transgression he fell.

This holiness of God contradistinguishes Him from the vile pagan deities of all false religions. "Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders?" "For the Lord our God is holy." His very name is declared to be holy. "Let them praise thy great and terrible name: for it is holy." "Holy and reverend is His name." The angelic hosts see and recognize this as His nature, and hence are represented as celebrating it in the exclamation: "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Before this transcendent holiness they veiled their faces as they uttered their ejaculations of praise.

Holiness in created beings is derived holiness—that which comes of conformity to law. There is no moral standard to which God could be required to conform, as He is a law unto Himself. His purity can not therefore be relative or derived, but is elemental and fundamental. His can not be acquired holiness, as this implies previous deficiency. His is therefore unoriginated holiness, as He was perfect from eternity. It is His inmost being, His nature and the very breath of His being, so to speak. To lose this concept of God would be to lose all proper thought of God. It is beyond our power to properly conceive this wonderful thought, or to compass the depths of its abysmal meaning. It staggers us, and beggars description, and defies comprehension. We can only veil our faces as do the angels, and exclaim with them in the presence of the ineffable glory of this truth: "Holy, holy, holy."

This holiness, being thus basic and fundamental in Him, we can not dissociate it from a causative relation to all His administration. We are not surprised therefore to learn that He made man originally in this, His own likeness and image. Nor can we conceive of His providing a remedial scheme with anything less than personal holiness as the aim of His scheme of recovery when man fell, and this holiness would necessarily be the privilege and the intended possession of the beneficiaries of His plan of recovery.

It is not surprising, therefore, that we learn that wondrous truth that this holiness was the thought and the burden back in His foreknowledge and foreordination. Divine predestination was not to some predestined *place*, with no reference to moral character. He reprobated none to a penal place regardless of moral obliquity, or by His mere prerogative or sovereignty as God. His predestination was of people, not to some state or place, but to an order of life or a moral character, on specified conditions plainly expressed.

Bear in mind that all redemptive institutions—dispensations, types, victims, smoking altars, baptisms, all the endless emblems of the Mosaic system—the whole history and tireless round of ritual and sacrifice and emblematic service—was educative of Jewish thought toward holiness. The whole system was adumbrative of purity as humanity's need, and the gospel's aim and purpose. Remember, too, that all possible extremities and needs of humanity were within the domains of the omniscience of our God. These He knew and understood before man was created, and thus He knew that man would reach a need of restoration, and this restoration would necessarily include cleansing or holiness. Back in the eternities, therefore, God provided in purpose against the need, in possible cleansing for all unrighteousness. It is only thus that we can understand Peter, 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Individual sanctification of man was the object, and the Spirit and the blood of Jesus were the means to be employed in this remedial work wrought out in purpose in His foreknowledge, and finally wrought out actually in the sacrifice on Calvary.

To recreate man in righteousness and primal holiness was

thus the primary thought and purpose in the heart of God from all eternity. That this wondrous conception was too deep to be comprehended by man—that it was distinctly misconceived and misapplied by men for ages—is nothing against its truth. It took four thousand years to train and educate the world to the point of receiving a personal Redeemer, but the fact of His promise in prophecy and in type and sundry emblems is in no sense or degree weakened or altered by this widespread misconception. If it took even longer to get the world ready for the coming of Pentecost, this is nothing against the fact that the glad truth lay buried in type and emblem and prophecy and promise as conceived back in the original counsels of God in all past eternity.

This original thought of God to reproduce holiness in men, or restore this, His lost image, is distinctly stated in the following texts: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." It is perfectly clear that this choice is not an arbitrary choice of people to heaven, but the choice of men to salvation, through a declared process, and that process is distinctly declared to be "sanctification of the Spirit and belief of the truth." And this rich provision was not to meet an accident or unforeseen emergency in God's administration, but was "from the beginning."

Again Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." Here again we are not chosen to a place or state, but to a distinct character, and that of the highest moral excellence, even "that we should be holy and without blame before him in love." If the notion of the unconditional predestination to an eternal place of destiny of a distinct number of people, with no respect to personal character or acts of guilt or innocence, had been specifically intended by the apostle to be denied definitely, he could not have selected words more felicitously adapted to meet his purpose.

This is a glorious thought that our God has had this treasure for us from all eternity. That He has always intended, and has directed His entire administration of the world with the aim, to thus restore the lines of original beauty with which He first stamped His creatures; to re-sound the lost notes in the diapason of praise to Him who doeth wondrously for us; to not only bring back the wandering, but to give back the filial love, and the glad power of service, as well as the note of praise to the recovered children of His love. With what enlarged views of dignity does this invest holiness! How our gratitude to the Father should grow as we thus view His infinite concern and care and provision for our complete restoration to Himself—the giving back to us His likeness and image!! How beautifully we thus see how we gain not only all we lost in Adam through Christ, but inconceivably more—even as much more as Christ our second federal head is greater than Adam our first federal head. Truly may we exclaim that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

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MODERN evangelism is proposed as a substitute for old-time revivalism. It is like proposing to the florist to exchange with him books on botany for his flowers, plants, trees, and shrubbery. He might become a very wise man by the exchange, but it would put him out of business.

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KNOWLEDGE is not the end of education. *Being* is the true end of education—the achievement and wise use of a character which comes well up to one's opportunities.

THE EDITOR'S SURVEY

THE CONCEIT OF ATHEISM

It is uniformly the case that atheism and all forms of unbelief are inordinately conceited. It is universally thought and claimed by this whole brood of ugly birds of unbelievers that religion is a superstition; that it is indicative of weakness of intellect to believe in the Christian religion. Shelley gave expression bluntly to the general belief of atheists when he said that "The delusions of Christianity are fatal to genius and originality. They limit thought." No greater mistake could be made. Indeed, it is difficult to believe that men as sensible as this man and others were supposed to be, could have been honest in their statements, in the face of the superabounding facts to the contrary. There is nothing in religion antagonistic to brains and culture. We know that Romanism loves darkness, and has ever flourished amid dense ignorance. But it is manifestly unfair to measure Christ and His system by this grotesque caricature of Him and His system. It is matter of the profoundest gratitude that our holy religion is and has ever been the friend of culture, and the patron and foster father of education. It is Christian brain today that is doing the thinking of the world. It is Christian money which has founded the great institutions of learning which are doing the broader education of the young people of the nation. It is Christian men and women, in the main, who are doing the teaching of the countless thousands of young people in the schools of the country. It is Christian brains that are writing the great books of the world, and which have written the truly great books of the past. There are facts and arguments on every hand and in all directions which definitely contradict this popular falsehood in the mouth of the unbelief of the age. The *Christian Advocate* says with great force and truth:

Christianity evidently exercised no hampering influence upon such jurists as Sir Matthew Hale, Francis Bacon, and Sir William Blackstone. It brought no sense of limitation to Newton, Agassiz, Humboldt, Guyot and other scientific investigators. The metaphysician Locke found intellectual sunlight in the Christian faith. Statesmen like Pitt, Burke, Gladstone, and Bismarck were not crippled by believing in Christ. Big Sam Johnson found room enough for his intellect in the Christian religion. The Bible was the constant companion of Von Moltke, the famous German strategist, in those campaigns by which he brought his country to unwanted glory. The brilliant French historian and philosopher Guizot declares that, though in his early life he fancied reason would solve the great problems of existence, he finally discovered the inadequacy of this power, accepted the truths of revelation, though he could not comprehend them all, and declared his faith in the Lord Jesus Christ. There is no need to multiply instances. Many of the mightiest men in the world's history have bowed before the meek and lowly Nazarene. They have not consciously suffered any restriction of their powers by their adherence to the Christian faith.

The specific themes of the Christian religion,

entirely apart from those general questions on which the Bible throws the strongest light discernable in literature, surpass in sublimity and interest anything that the genius of man has propounded. Can any sane or unbiased mind believe that these high things prove fatal to genius and originality? Refer the inquiry to John Milton. Let us suppose that the blind bard of the Puritan Reformation had lavished his efforts upon the glories of the Elizabethan period of English history, instead of devoting himself to "things unattempted yet in prose or rhyme," or fancy him writing an epic involving Cromwell's heroic achievements, or think of him developing in verse the political rancors of his times, of which he had such painful experience. Is any one dull enough to suppose that Milton's genius under such circumstances would have flowered forth into the luxurious fruitage which sprang from his contemplation of what he conceived to be the process of human redemption?

Would Dante have attained a loftier eminence

SPEAK THE GOOD WORD

It isn't the thinking how grateful we are
For the kindness of friends come to bless
Our sorrows or loss 'neath the weight of the
cross—
It is telling our gratefulness.

It isn't the love that they have in their hearts,
And neglect or forget to reveal,
That brightens the lives of husbands and
wives—
It is telling the love that they feel.

It isn't the thinking of good to mankind
That comes as a cooling drink
To the famishing ones of earth's daughters
and sons—
It is telling the good that we think.

It isn't the music asleep in the strings
Of the lute that entrances the ear
And brings to the breast the spirit of rest—
It is only the music we hear.

It isn't the lilies we hide from the world,
Nor the roses we keep as our own,
That are strewn at our feet by the angels we
meet
On our way to the great White Throne.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife for the great things
of life—
It's the words of good cheer that we speak.
—W. J. Lampton.

if his genius had not been crippled by his attachment to the "delusions of Christianity"? What do we imagine the Tuscan bard would have been without the expanding influence of his faith? Are the critics right when they say that Robert Browning is the greatest interpreter of the inner life of man that has appeared among English-speaking people?

Can we believe that the range of Raphael's pencil was restrained by the fact that his cunning was bestowed on such matters as the transfiguration of Christ? Are we ready to lament Michelangelo's dedication of his genius to the fictions of the Christian religion as being the occasion of his intellectual poverty? Shall we say that the power of Handel was curtailed by tuning his lyre to the mythical story of human redemption? These questions carry their own answers. They reveal the stupidity of those who contend that religion exercises a baleful influence upon the activities of the mind. So far from fettering the intellect, Christianity liberates it and gives it an amplitude of expression quite impossible without its benign influence.

THANK GOD FOR THE NAZARENES

We thank God for the Pentecostal Church of the Nazarene. We rejoice in a church where primitive and undiluted truth is preached in its purity, and which attracts and charms intelligent, earnest people of all faiths, and of no faith. A case occurred recently in which our Brother Theodore Ludwig and wife were the ones in charge of the service, and which was attended by a Congregational minister who was stirred to admiration by the sermon, as well as by the prayer offered by Sister Ludwig. The Congregational minister, Rev. C. S. Harrison, wrote as follows:

The ministers had their manual. It was primitive Methodism restored. They seemed like a warm gulf stream moving through a cold Atlantic. They were singing "Feasting With God"—a beautiful thought, which the pastor appropriately dwelt upon. He called on a woman to pray. She followed up the thought. It was such a delight to feast with God in the church, in the home, in the kitchen and field. Then in a sweet motherly way she prayed for all present and in a sympathetic manner prayed for all the pastors and churches of the city, and then her warm heart embraced all the churches of the land. Then I never heard a more beautiful petition than she sent up for our president, that he might have the fatherly support of God in his arduous work. Then her soul reached out for all the army at work in distant lands. It was an inspiring prayer, so simple, chaste and beautiful it brought tears to my eyes.

The minister took his text: "I will glorify the house of my glory." It was a very able sermon, and well delivered. Had it been given by some noted church orator to a chautauqua of 2,000 people instead of to a little congregation in the lecture room of the old church, people would have said: "It was grand, inspiring, uplifting." I found myself heartily in accord with the doctrines and precepts of the Nazarenes. The last Advance speaks of "the vanishing of the Amen corner." He ought to attend a Nazarene meeting. The amen corner is there—well worked and, to my shattered nerves, overworked.

I could not stay through all the service. But it is their way and their privilege. They have a zeal and enthusiasm which would almost throw a cold-blooded Congregationalist or Presbyterian into convulsions. Yet they are an earnest, godly people. They emphasize the doctrine of holiness. That is all right. I never saw a man or woman so holy yet.

I say God bless them. They have a mission in York and elsewhere. Their faith and prayers and work have wrought wonders.

WATCHING THE CROSSINGS

Brother, sister, do you not feel grateful that somebody was watching your pathway, and gave you warning in time to save you a fatal blunder by turning you back from a fatal step in sin to the good way of obedience and trust? God has always had these watchers at the crossings of life, and they have trended myriads of souls away from fatal mistakes to the right way. And did you ever think that He has made you and me watchers at these crossings for others, to save them as others have saved us from the blunders which would have been so fatal? This is just what He has made of us, but we are so

slow to learn our mission, and to take our position at these crossings as public warners. Let us be true to our holy and important trust, and help save endangered travellers. Life is so full of perilous places that it is not safe for one to undertake the trip alone without these warners to guard the unwary feet at the dangerous crossings. The *Alabama Advocate* says of "Watching the Crossings":

Day by day he is at his post. In the cold days of winter he is there. In the days which bear a tinge of tropic breath he is there. When the rain is causing vegetation to smile as a result of its reviving touch he is there, and when the skies are cloudless in their illimitable expanse he is at his post. His hair and beard show the touch of the fleeting years in a past of which we know nothing whatever, nor do we know his name, even; but day by day we have passed near to him in going from the quietude of Fountain Heights down into the turmoil of the city, and as he "flags the crossing" where the street car tracks cross the railroad. No car must pass without his signal. Sometimes he is walking upon the tracks and sometimes standing or seated before the small structure which is the place of abode so many hours each succeeding day. In his hands are two flags—one red, which indicates danger; and the other green, which signifies safety. At night, when he will be relieved, the flags will be replaced by lights of the same colors. He must be ever upon the alert. He must see every train which approaches upon more than one line; he must observe the pedestrians of all ages and persons in various vehicles—in other words, human lives, as well as valuable property, are in his keeping. He must be watchful. His is a position in which no mistake must be made, or human lives may pay the forfeit. Brother, sister, have you ever stopped to consider that here in this life God sets us to "watch the crossing"? that to each of us a task is given? that often into our keeping are given, in a sense, the destinies of immortal souls? Let us be careful. Let us watch those crossings as God would have us watch them. Eternal destinies are at stake.

WHERE THE WRITTEN SERMONS WOULD HAVE FAILED.

It is all right for preachers, especially young preachers, to sometimes carefully write out sermons, but it is wise never to deliver them from the written manuscript. The occasional writing of a sermon helps to the cultivation of care in preparation and to good style and terseness and force of expression. It helps also to prevent a disposition to laziness and looseness in preparation. When the pulpit is entered it is best to cut loose from all trammels and pour out the soul of its burden of a message. It was Spurgeon, we believe, who, being asked by a young preacher how best to prepare for the pulpit, answered: "Pray, think, read, and study yourself chock full of your text; then knock out the bung and let nature caper." Reading sermons may make great essayists, but will fail to make great and fruitful preachers, and it is great preachers and not great essayists God wants for His work. We mean by great preachers men and women who are great in bringing souls to God definitely. Louis Albert Banks relates an incident where the read sermon would have definitely and disastrously failed:

One Sunday evening, in his own church, Dr. Hall was delivering a written sermon on temp-

tation, and suddenly felt that his address was unlike his usual style, and too argumentative for many of the people. He suddenly paused, looked away from his manuscript, and, appealing with a loud voice to the more distant of his audience, said: "Perhaps among those pressing in at the door there may be some one so miserable as to think of throwing himself over yonder bridge, saying, perhaps, 'It's too late to tell me not to enter into temptation. I have done it; I am in it. There's no hope for me.' Stop! Stop! There is hope. Christ died for thee. He will pardon, He will save, even thee! A few weeks afterward one of the members of his church told him that he had called to see a woman who had made up her mind to throw herself over Blackfriars Bridge, one Sunday evening, but she thought it was too light and a policeman might stop her; so in order to wait for the darkness she went into the church and stood in the crowd inside the door. Standing there it seemed to her that Dr. Hall had called to her directly to stop, and come to Christ, and she went back to her home to pray, and became a true and happy Christian."

LEADERSHIP IN SERVANTHOOD

True and effective leadership is in servanthood after all. This was Christ's view of the matter. It was His blessed words that "Whosoever would be first among you shall be servant of all." The false kinds of leadership, or ways of being leaders, are numerous, and can be seen anywhere and at almost any time. Only in the ranks of the true disciples do we find the real leaders who have learned the Christian's secret of leadership, and are rejoicing in the sweet privilege of walking in this blessed way. The *Continent* says on this subject:

One need not look far to see somebody trying to be a leader the futile way—strutting to and fro on teetering stilts of his own conceit, and declaiming that he knows precisely how to handle a certain piece of work. And he calls loudly for everybody to come across to him and get busy under his orders. But does everybody answer? Indeed not. Some may listen and say it's a pretty smart lecture. But nobody moves to do anything. The man who really does get somebody to take hold and help comes at it very differently. He is the man who has already been digging at the job himself and has begun to show results—at least in the sweat of his own forehead. When he straightens up and looks around to remark that anyhow he has found mighty good digging, someone is pretty sure to reach for a spade and jump down into the job beside him. But nobody is going far to answer the labor call of a man who has not yet solled his own hands with the toll he recommends.

UNWARRANTED RESERVATIONS

It is hard for us to fully take in the blessedness and fulness of the command to cast our all upon our Great Burden-bearer. We are prone to hold back something as a kind of reserved right, as if shrinking and fearful to trust Him with absolutely ALL. Yet the absoluteness and wholeness of our delivery to Him is the condition of successfully walking in the straight and narrow way with success. Every such withholding is a burden to us which sooner or later we will come to regret and deplore. Better far turn over absolutely all to Him, and trust Him to bear it, and then follow Him every step of the way faithfully and lovingly. In the intricate and arduous path of life we

need to be unburdened and free in our pilgrimage, and for just this God has made most gracious provision in His Son. Hence His Word says, "Cast all your care upon him, for he careth for you." From *Flying Leaves* comes the following which is illustrative of this truth:

In the summer of 1879 I descended the Rigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with my freedom, I found that I could make double speed with double safety, and then as I leaped lightly from rock to rock down the steep mountain side I said within myself: "And ever thus will I follow Jesus, my Guide, my Burden-bearer; I will rest all my care upon Him, for He careth for me."

OUTLAWRY MADE RESPECTABLE

Political knavery and cravenness are the bane of American politics and the prolific curse of our nation. Mormonism, Mammon-rule, Rum and Romanism, are flourishing threateningly today in this country only because our public men have sold us out for votes. They have sold us out for votes because of a low grade of selfishness. This selfishness stoops to betray their country for the pelf of office. This needs wholesale and vociferous rebuke at the hands of the people. Never until these traitorous politicians find out that the people are awake to their perfidy will they respect their oaths of office and the rights of their constituency. Let them hear the voice of protest loud and long until they heed it and pause in their recklessness and greed and treason. Rev. R. M. Stevens, in *Herald and Presbyterian* says concerning one phase of this subject:

The man who can live in an American city with five wives, setting at defiance the sentiment of the Nation, and who can, at the same time, be at the head of nearly a score of the greatest business concerns of the west, who can be a director in great railroads, can receive recognition not only from many officials of states, but from Presidents of the United States, must sway great power in the business, political and social world. Otherwise he could not have such recognition and be accorded such prominence. And sadly does it demonstrate that the love of money and the love of political party are stronger with some persons than the love of country. No man, for the sake of getting the trade of the Mormon people, should be any less active in the uprooting of Mormonism, nor should any man, for the sake of getting votes for his political party, be any less zealous in his efforts to give the country a religion that is pure and undefiled.

He takes a tremendous responsibility who will even seem to comfort those who are violating the laws of God and man by shutting his eyes to their lawlessness. Few people realize how great is the advantage when the Mormon missionaries can go over the world and make it appear that their polygamous prophet, and their polygamous apostles, and their whole polygamous horde, get recognition from the prominent and powerful people of this Nation.

THE OPEN PARLIAMENT

CAN CHRISTIANITY BE EXPLAINED?

E. P. ELLYSON, D. D.

Nearly a half century ago Lord Morley in a work on compromise, speaking of the attacks that were being made in recent times on Christianity said: "The modern Free-thinker does not attack it; he explains it and what is more he explains it by referring its growth to the better and not to the worse part of human nature. He traces it to men's craving for a higher morality."

George Steven, of Edinburg, in commenting on it said: "It was a happy thought that the best way of dealing with such a religion (referring to Christianity) as this was to explain it. We ask for nothing more; religion deserves it."

Just the other day after a special religious experience and demonstration had been manifested a student in my psychology class, smiling, asked me to explain it psychologically. Of course he did not expect me to explain it as he assumed that it could not be done and I would not attempt it. But really now, can Christianity be explained? Is George Steven, who attempts to explain it, or the student, who assumes that it can not be explained, right? In answering this question we at once raise another: What do you mean by explaining it? We are frank to say it can not be explained according to the present scientific standards. But on the other hand we believe it can be explained as satisfactorily and clearly as a multitude of other things which science professes to explain if only we may be allowed the use of certain words which are legitimate and as full of meaning and as clear in their meaning as any words in the English language, but which modern science apparently wishes to eliminate from their vocabulary. We mean by the use of such words as "God," "supernatural," and "miraculous."

Of course we know that modern science objects to the use of these words, but they are just as clear in their meaning as a multitude of other words that science does use in giving their explanations. For example, science will explain the falling of an apple to the ground by the word "gravitation." But this word "gravitation" is but a hiding place for their ignorance, is but a word for something, no one knows what. O yes, they will say that it is a force which draws bodies toward each other according to a certain ratio, but how much better is this? Who knows what it is? where it comes from? where it goes? It is still a mystery. Is not the word "God"; is not the word "supernatural"; is not the word "miraculous" just as clear, yea, even clearer in meaning than the word "gravitation"? Scientists record the incidents of nature just as they see them and know them and explain them by the use of words which stand for so-called

natural forces, which forces are still a mystery to them. If a man has real religious and spiritual experiences which are matters of consciousness, and records the same exactly as they are and uses as the explanation of the same a word which stands for the Divine Personality, although we can not comprehend Him, are we not still just as scientific as he who explains the falling of an apple by the

falling of an apple to the ground, and we have explained them as truly psychologically as any mental experiences are explained.

Christianity is a certainty. Its experiences are real and include the supernatural; they are not irrational and non-psychological. If any man defines psychology so as to exclude them we propose by the grace of God to break his definition and ignore his positions, and demand in the name of truth the proper recognition of the supernatural as well as the natural forces.

Christianity can not be explained as proposed by the Free-thinker. Christianity is not a development which is the outgrowth of the soul's desire for higher things. It can only be explained by these words which imply the supernatural. All down through the ages both in the Old Testament and the New the fundamental principles of Christianity and of the true religion have been revealed by the Divine Personality to special individuals, chosen by Him, who have conveyed them to mankind. They have not been the creation of a mind craving better things. Not a single fundamental principle of Christianity has ever come to light as these thinkers suggest.

This method of the modern Free-thinker in explaining Christianity as the mere outgrowth of good desire, the creation or discovery of a human soul seeking better things, rather than a revelation from God, the coming of a divine Messiah, the ministry of a divine Spirit—all supernatural, is more deceptive and dangerous than the former bold attack of open infidelity. By this slick, though slimy method even many of the former true friends of Christianity have been led to compromise, and this has created a condition of powerless churches and meaningless professions. It is high time to awake. Especially should the true Christian scholar declare his independence and stand loyal to the truth. And he will if he is a real Christian, and not a mere show-window dummy.

CAN THE PENTECOSTAL CHURCH OF THE NAZARENE HAVE A CONTINUOUS REVIVAL?

Concluded U. E. RAMSEY

Next we are to consider our advantages. Some of these general advantages have been mentioned in the first part of this paper, but we might speak of some particular advantages we have as a church.

Our entire church polity is committed to the idea of full salvation. We teach that Jesus Christ through His atonement is able, willing, and ready to save all men from all sin for all time and for all eternity.

All our ministry is not only committed to the doctrine of full salvation—they do not come to us with a promise to groan

"If"

If you can keep your head when all about you
Are losing theirs and blaming it on to
you;
If you can trust yourself when all men
doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or being lied about don't deal in lies,
Or being hated don't give away to hating,
And yet don't look too good nor talk too
wise;

If you can dream—and not make dreams your
master;
If you can think—and not make thought
your aim,
If you can meet with Triumph and Disaster
And treat those two imposters just the
same;
If you can bear to hear the truth you have
spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to,
broken,
And stoop to build 'em up with worn-out
tools;

If you can make one heap of all your win-
nings
And risk it on one turn of pitch-and-toss,
And lose and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and
sinew
To serve your turn long after they are
gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold
on!"

If you can talk with crowds and keep your
virtue,
Or walk with kings—nor lose the common
touch;
If neither foes nor loving friends can hurt
you,
If all men count you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my
son!
—Kipling.

word "gravitation"? and is not our explanation just as satisfactory and clear? Thank God! we can have just as sure a revelation and as satisfactory an explanation of things spiritual as we can of things natural, and we should not be frightened away from the study of things spiritual by the erroneous methods of modern science, which exclude the supernatural and miraculous. Some of us have had and do have spiritual experiences that are as definite and real as though they were classed as natural, and when we explain them as the work of Christ or the work of the Holy Ghost we have as satisfactorily explained them to ourselves as has the scientist explained the simple

after it, with the expectation of receiving it in this life—but they must come to us with the banner of "Holiness unto the Lord" unfurled, with that perfect love that casteth out fear. This of course includes our general superintendents, district superintendents, evangelists, pastors, missionaries, teachers, and editors. The pastor preaching, praying, and working for a continuous revival along full salvation lines has the fullest sympathy and endorsement of the entire officialdom of the church. The more fire the pastor or evangelist can pray down from heaven, the more souls saved and sanctified and built up in holy character, the better pleased are our church authorities.

All our church literature teaches the same thing. Our church manual is perfectly clear, stating our church doctrines so pointedly and in such unmistakable, simple language that he that runneth may read. Our general organ, the *HERALD OF HOLINESS*, all our books, papers and Sunday-school literature are published with that end in view—that we may have a continuous revival in the salvation of sinners, sanctification of believers, and their preservation in spirit, body and soul unto the coming of our Lord Jesus Christ.

All our schools are fully committed and entirely consecrated to the holy purpose of combining the highest attainments of true education with the glorious experience of the deepest and fullest spirituality.

Any pastor or evangelist in our church who is having a revival of full salvation would not be hindered in the least should there appear in the congregation one of our general superintendents, our district superintendent, our editor, or the president of any of our colleges, but any of these brethren would fall in line at once and do what he could to promote the revival. Any visiting pastor would do the same thing and the succeeding pastor would proceed along the same lines.

We believe God is especially willing to pour out His Holy Spirit and give a continuous revival to any church that meets the conditions and to furnish a church home adapted to the preservation and conservation of souls who are either seeking or have obtained the experience of full salvation. We say humbly that we believe that the Pentecostal Church of the Nazarene is committed to this glorious work. Bearing directly upon this subject Dr. Haynes writes a very splendid paragraph concerning the work and mission of the Pentecostal Church of the Nazarene. It appeared in the *HERALD OF HOLINESS*, September 17, 1913, in the editorial write-up of the Kansas District Assembly.

The last phase of our subject is "difficulties."

We do not believe in "Christian Science," falsely so called, for difficulties really exist, especially where a continuous revival is the purpose of the church. Usually the difficulties will be in proportion to the extent that we are pulling down the strongholds of Satan and building up the kingdom of Jesus Christ. We are sure to be opposed by the world, the flesh and

the devil, for they all recognize and oppose Holy Ghost revivalism; the formalists, the Pharisee, the hypocrite will also oppose us.

In some places, especially in new fields, there is much misunderstanding and misrepresentation of what we teach; prejudice is to be overcome, reproach is to be borne, obstructions are to be removed; sometimes it is the debris of the wreckage left by some irresponsible persons who wrested the Scriptures to their own destruction, also to the destruction of others. Or it may be they brought the doctrine of holiness into disrepute by their unholy living, instead of adorning the doctrine by a holy life.

There may be a lack of real soul travail on the part of the pastor or the members; some of the members may not love one another with a pure heart fervently; somebody may not be walking in the light as God is in the light, neglecting personal work or tithing. This matter of tithing is not to be despised in the success of having a continuous revival.

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me herewith saith the Lord of hosts, if I will open the windows of heaven and pour you out a blessing that there shall not be room to receive it."

Many, if not all, of these difficulties may be met and overcome by preaching the gospel with the Holy Ghost sent down from heaven, earnest prayer, unwavering faith, holy living and a diligent, patient seeking after souls.

We believe that that person who is faithfully preparing the soil and sowing the seed is pleasing God as much as when another is reaping the harvest. That saying is true, "one soweth and another reapeth." You remember Jesus said, "both he that soweth and he that reapeth may rejoice together." We also have this promise, "In due season we shall reap if we faint not." The good Lord keep us from fainting!

After all that may be said concerning difficulties, we believe they are God's opportunities to show forth His power and to mightily bless His people. The children of Israel were in the midst of a great difficulty once and God opened the Red Sea and the children of Israel passed through the difficulty and were mightily blessed on the shore of deliverance. They trusted in the Lord and He delivered them and made it an occasion of great blessing. They met the Jordan overflowing its banks, but God took them through; and just out yonder stood a great walled city, but by that wall stood the Captain of the Lord's host, and when the children of Israel met the conditions the wall fell down flat. So whatever wall of difficulty confronts us, over against that wall stands the Lord of hosts ready when we meet conditions to shake the wall down flat.

Samsen met a difficulty, once, in the road, tore its jaws apart, and left the difficulty dead by the roadside. Afterwards he ate honey out of the skeleton of that difficulty. He met a multitude of

difficulties, took the jawbone of an ass and killed a thousand of them.

David met a big difficulty once, sent a stone from his sling, hit the difficulty in the head, and took the difficulty's own sword, cut his head off, Israel shouted and all the little difficulties ran off.

The Hebrew children were in the midst of a red-hot difficulty, but Jesus was with them, and delivered them gloriously.

Daniel was cast into a den of difficulties, but God sent His angel to shut their mouths, and Daniel was delivered the next morning. In each of these instances God was glorified and the king of the empire mightily convinced that the Lord is the true God, and each king gave commandment to his whole empire to fear God.

There was a difficulty in the early Pentecostal church in the persons of Ananias and Sapphira. God in His providence swept the difficulty aside. Great fear came upon the church and as many as heard these things, instead of stopping the revival—listen to the record: "And believers were the more added unto the Lord, multitudes, both men and women."

Paul and Silas were in a difficulty; at midnight they began to sing, there was a great earthquake and immediately all the doors of the difficulty were opened and the bands came off of the prisoners. Result: Paul and Silas were released, the jailer and his house saved, and the evangelists were the guests of the jailer.

Jesus was in the midst of a difficulty, but He died to conquer, burst the bands of death and the tomb, came forth conqueror over death, hell and the grave, brought life and immortality to light through the gospel, became the first fruits of them that slept and vouchsafed to us the glorious resurrection from the dead. If we are true and faithful the last difficulty we shall overcome will be death, and in the end we can sing, "Oh grave, where is thy victory?" And with the Apostle Paul and the dying S. A. Keen, we can exclaim, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

By the grace of God we can overcome all difficulties, rise to meet the Lord in the air and be forever with the Lord where the revival tides of glory shall roll (in mighty) billows throughout the ceaseless ages of eternity.

SIN A SHAME

J. M. BEECHER, JR.

In these last days, these days of indiscriminate adjectives, multiplied superlatives, etymological hash, theological shambles and scamps, it is positively soul-refreshing to trace out in the dictionary the derivation and meaning of some scriptural term. Take the term "shame" used in the Scripture: "Awake to righteous, and sin not; for some have not the knowledge of God: I speak this to your shame."

Webster defines shame as "a painful sensation excited by a consciousness of guilt or impropriety; dishonor; ignominy; contempt; the cause or reason of shame; that which brings reproach, deg-

radation, disgrace." He traces it back to the root from which we get our word "shirt," and the idea of "to cover." He refers us to the word "sham" which he defines as "that which deceives expectation; any trick or fraud that deludes and disappoints; a humbug; a false front; counterfeit; unreal; originally the same word as "shame," hence a disgrace, a trick." He also hints at a family resemblance between these two words and "shamble, scramble, scamper, and scamp."

He defines "shamble" as "to walk awkwardly and unsteadily, as if the knees were weak." "Scramble" and "scamper" express the idea of slipping away in time of battle; sneaking away from danger or responsibility. So we come to "scamp." "Originally one who runs away to make his escape; a fugitive; a vagabond; a rascal; a swindler."

In these definitions, reader, you may get more real truth about sin, its nature, its effects, and hence the need of deliverance from the whole shameful mess; also as to the character of those who palliate, whitewash, excuse, defend, and retain sin in the heart—more truth, I say, than is to be found in the ordinary sermon in the ordinary church. God, experience, and the dictionary all unite in declaring (the ordinary preacher to the contrary notwithstanding) that sin is a shame.

Whatever may be said of your spiritual vision or of your ability to interpret your own experience, reader, surely you have dictionary sense; and Webster's definition of "sin" makes it synonymous with "shame." He says: "Sin, a violation of propriety; a violation of God's will, either in purpose or conduct; moral deficiency in character."

Notice that the dictionary declares a moral deficiency in character to be sin! What shall be said of the theological "scamps" (see Webster) who teach a perfecting of character without a purging out of all sin? Evidently they are lacking in dictionary sense. To preach the necessity of purging out all sin in both conduct and purpose brings on a battle. It means a crucifixion. So these men shirk the responsibility and scamper from the battle field to save their reputations and their salaries. Theological scamps!

Likewise the theory that all sin is in the will. Webster declares sin to be a moral deficiency of character and certainly that is something more than mere will: it embraces also the intellect and sensibilities. Webster declares character to be "nature, disposition, the principles and motives that control the life." In perfect accord with Webster but in positive contradiction to the theories of these theological "rascals" (see Webster), Paul says, "For to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). He then goes on to declare this will deficiency of conduct to be the effect of "sin that dwelleth in me" (Rom. 7:20). Here was sin in Paul while his will was all right. All sin in the will? No sin in the affections, the motives? No matter what the conduct be if the will be right?

Absurd! Unscriptural! Even the dictionary brands these theories delusions, bound in the very nature of things to bring degradation and disgrace to those who believe them. Amen; and thank God for the dictionary!

Now to the Scripture first, quoted: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." These first three clauses constitute a Pauline broadside, each shell charged with the dynamic truth expressed in the fourth, namely, sin is a shame. To change the figure, before the eyes of this Corinthian church, disgraced by divisions and impurities, Paul holds up this triple mirror of truth and summons them to look and behold their shame.

This church numbered among its membership about the same variety of characters we find in the churches today. Some had really received the grace of God in their hearts. They had been enriched in their souls, in utterance and knowledge. The testimony of Christ had been confirmed in some. Evidently Paul here refers to the fact that Christ had baptized some of them with the Holy Ghost and fire according to the testimony of John the Baptist: "But he shall baptize you with the Holy Ghost and fire" (Matt. 3:11), and the testimony of Jesus himself (Acts 1:5): "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." They were looking forward to further revelations of their Lord Jesus Christ. They had the gifts of the Spirit as well as the complete cluster of His gracious fruit (Gal. 5:22-25). This will be seen by reference to 1 Cor. 1:4-9; but there were other classes of character among them. This church membership had among them not only the fruit and gifts of the Spirit, but the works of the flesh also (Gal. 5:19-21), for some of the members were yet carnal though actually in Christ (1 Cor. 3:1-3). Some were envious (Gal. 5:21), some were full of strife (Gal. 5:20), dividing the church into factions and in imminent danger of forfeiting their inheritance (Gal. 5:21). Their pastor seems to have failed in indoctrinating them. In short, they lacked the unity which can be effected only by getting a majority of the members baptized with the Holy Ghost (1 Cor. 1:10, 11).

Of course, under such conditions, with some members testifying to holiness as a command of God and an experience obtainable now by faith, but with others contending that there was no such thing as living without sin in this world, some of the weaker members became confused and discouraged and fell into gross sin (1 Cor. 5:11). In fact, matters had come to such a pass that the covetous, idolaters, railers, drunkards, and extortioners were blasphemously partaking of the sacrament of the Lord's supper (1 Cor. 11:28, 29). Most amazing of all, these were rated as brethren with all the rights and privileges pertaining thereto. They were in such numbers and of such prominence in church affairs that the pastor feared

to enforce his discipline (1 Cor. 5:11) and so the institution was drifting hellward.

What a shameful state! How like conditions today! Do you wonder that Paul cried out to them, "Awake to righteousness, and sin not"? Sin is a shame. In any time, anywhere, under any conditions sin is a shame.

Awake to righteousness! God has called us not to uncleanness, but unto holiness. Jesus came and died in order that we might serve Him in righteousness and holiness all the days of our life (Luke 1:75). When a soul really awakes to righteousness it quits sinning. This is embraced in Bible repentance, a forsaking of sin. Reader, are you sinning? Paul says you ought to be ashamed of yourself! Can not live without sin? The dictionary says that sin is a shame. If you must live in sin that means that you will have to be ashamed all the time. Now God says, "My people shall never be ashamed" (Joel 2:27); so, brother, if you are living in the shame of sin, dictionary honesty will compel you to quit calling yourself God's man. God has already disowned you. David understood how this thing worked. Hear him pray, "Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed" (Psa. 31:17).

"Awake to righteousness, and sin not; for some have not the knowledge of God." That is, those who know God sin not. This agrees with John. "He that saith I know him, and keepeth not his commandments, is a liar" (1 John 2:4), and "Whosoever sinneth hath not seen him, neither known him. He that committeth sin is of the devil" (1 John 3:6, 8). A certain evangelist (?) declared from a pulpit in our town that he sinned every day in thought, word and deed, and secured from his audience several testimonies of people who did the same. It is to be presumed that the neighbors of these individuals would also corroborate the testimony, but, friends, Paul says that you should be ashamed of yourselves; for the people who know God sin not; and John says that people who sin have not known him.

The advent of sin is the birthday and birthplace of shame. The man and his wife were both naked and were not ashamed before they sinned. With their sinning came shame, and they made themselves aprons of fig leaves to cover their nakedness. Shame will stay as long as sin is harbored, but thank God, there is deliverance: God's salvation delivers from shame by purging out the cause of shame—sin. The blood of Jesus Christ cleanseth us from all unrighteousness, perfecting our hearts in love, and casting out fear. "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). Freed from shame by Christ's fiery, purging baptism with the Holy Ghost, the death knell of and funeral rite over "the old man" and his "body of sin"! Reader, this is God's will for you.

Mother and Little Ones

A PAIR OF SKATES

"The pond's frozen over and the skating's splendid!"

Harold's voice rang through the house, and Mildred threw down her book impatiently.

It was very unkind of Harold, she thought, to rejoice in the news he brought when he knew she could not enjoy it. The day had been so long and she had been waiting till school was out, hoping that some of her friends would come in for a little visit—and now the pond was frozen, and, of course, everyone would go skating. Mildred was the best skater in her little circle of friends, but an unlucky fall three weeks before had twisted her ankle, and though she was getting better the doctor had shaken his head in answer to her question about her favorite sport.

"No skating for you this winter," he had said, and Mildred had mourned over the decree. She had been saving her allowance for a new pair of skates, and up to the time of her accident had besieged the older members of her family with frequent questions as to when they thought the pond would be frozen, and how soon the skating would be good.

"Mother!" came Harold's voice again. "I can't find my skates. Have you seen them?"

"Not this winter," answered Mrs. Mason from the sewing room. "Where did you put them last spring?"

"Up here in my box in the attic," Harold was evidently growing worried and impatient. "I can't imagine who could have taken them. Oh, here they are. Mother!"

The last word was a wail that drew Mrs. Mason from the sewing room. Mildred could hear her mother and brother as they talked, for Harold had come running down from the attic.

"Just look at my skates," he said in dismay. "I can't use them at all. Some one took them out of my box and they must have been here when the roof leaked last summer. They're rusted so that I'll never be able to get them fit for anything, and everybody is going skating this afternoon and I can't go. Do you suppose I could get a new pair?"

Harold's tone was hopeless, for he knew what his mother would say.

"You said you would not ask for anything this winter if we let you go on the camping trip last summer," she answered, reluctantly. "And besides it is impossible just now. I'm very sorry."

"Isn't that the worst luck?" grumbled Harold.

"It's pretty hard, but I know some one who has even worse 'luck,' as you call it," said his mother, quietly.

"Who?" he demanded. Then, in answer to a gesture toward his sister's room, he went on. "Mildred! Why, she is having a fine vacation. She hasn't anything to complain of, now that her ankle has stopped hurting."

"How would you like that kind of a vacation?" asked Mrs. Mason. "To sit quiet day after day, to know that you could not walk for several weeks, and could not skate all winter, to have to depend on some one else for everything you wanted—"

"Oh, I say," cried Harold. "I hadn't thought of that. I guess I've been pretty selfish, but truly I didn't mean to be. I might play some games with her this afternoon. It wouldn't be much fun anyway to watch the others skate—though they are going to play hockey," he added a little regretfully.

Mildred was not surprised a few minutes later when Harold knocked at her door.

"Do you want to play checkers?" he asked brightly. "I brought a lot of other games if you don't want these. All the boys and girls have gone skating, so we won't be interrupted. What shall we play first?"

"Don't you want to watch them skate?"

If they play hockey it's almost as much fun to watch as to skate."

Mildred looked eagerly at her brother, but he was arranging a table and answered with forced cheerfulness.

"No, I'll stay here with you."

"Would you mind doing an errand for me first?" she asked.

"Of course not. What is it?"

"Go to Murray's and buy me some skates."

"Skates!" cried Harold. "What do you want skates for? You can't use them this year."

"I don't expect to use them this year—or any year," was his sister's reply. "I want you to buy a pair that will fit you."

"What do you mean?"

"I mean that I want you to do what I can't do this winter, and that the money saved for my skates is to pay for yours."

"But Mildred—you're a dear—only I couldn't take the money you saved for your skates. There are lots of other things you could get and it wouldn't be fair at all."

"Yes, it would be fair—fairer than for me to spend it for myself. You see, I spoiled your skates."

Mildred laughed at Harold's speechless surprise, then her face grew sober.

"I heard you talking to mother about it in the hall," she said. "When you told her they had been taken from your box and left where the rain spoiled them I remembered that I took them out when I was looking for something and forgot to put them back. I wasn't going to tell at first, because I was cross and lonely, but when you were so nice about staying at home with me I realized how horrid it would be not to buy you a new pair of skates. And I want you to use them this afternoon, please."

At first Harold protested, but when he found that Mildred really wanted him to go, and when Mrs. Mason said it was right for Mildred to "replace the skates she had spoiled, he started off, the happiest boy in town. Mildred waved to him from the window of her room, and then called to her mother:

"Will you bring me that coat of Harold's, please? It needs a button sewed on, and I can darn some stockings, too, if you want me to."

Mrs. Mason kissed her little girl.

"You have found the best amusement in the world," she said—"making other people happy!"

"I gave Harold only what belonged to him."

"Yes, but you gave it so sweetly that he could enjoy it," answered her mother.

Down on the pond Harold was skating to and fro, his new skates gliding easily over the smooth ice, cutting a circle, a figure eight and his initials with practiced skill; but when his friends called to him to join in a game of hockey he answered cheerily: "Sorry, but I'm going home soon to keep Mildred company. I'll see you tomorrow."—New York Advocate.

HER LITTLE BOY

They were always together—little Mark and his mother. Hand in hand they roamed our fields and woods, forever spying on the birds. I met them one biting cold Christmas morning laden down with baskets of grain and scraps. Mark's gay laugh rang out as he saw my astonished face.

"We're going over to the hemlocks to make the birds' Christmas dinner. You wouldn't have any of those ruffed grouse go hungry on Christmas Day, would you?"

And away the two comrades tramped over the hard crust. I met them again in the afternoon; this time they were carrying a great box of goodies to a brood of neglected little Swedes at the end of the avenue.

In the evening of that busy day, God unexpectedly called Mark home and left, quite

by mistake, it seemed, the forlorn, dazed mother. In the dark months that followed she could or would not—God only knows the tense—learn to do without her little boy.

One evening as she was nodding her weary way home from quiet Greenwood where little Mark slept, a flaxen-haired boy ran into her by her gate. For a glad instant she held him close, but it was only little Swedish "Pete" who had fallen into the millpond and who now hung about wet and dripping, afraid to go home. She carried him into the warm kitchen, stripped off his miserable rags and wrapped him in blankets. It was out of the question for the boy to wear the dripping garments home and little Mark's clothes were the only ones at hand. She went to his room and chose the warmest and heaviest of all the sacred pile. Then she bathed and dressed neglected little Pete and took him to his home.

In her sorrow for her dead darling she had forgotten that little children ran about the streets hungry and cold. She stood looking around the desolate room for a few moments, then she spoke crisply to the other mother, stolid and discouraged under the heavy weight of poverty and illness, "Have Peter bring Dagmar and Sophie and the little brother around to my house tomorrow morning."

They arrived before any one else in the house was up. Mark's mother smiled in spite of herself at their delighted chuckles over the brimming bowls of bread and milk. She was almost cheerful as she brought out a bag of pieces and fell to studying if a yard and three-quarters of Scotch plaid with a bit of red velvet would be enough to make plump little Dagmar a dress. The bag and her woman's wit proved equal to the task.

By degrees the four ragamuffins evolved into pretty little citizens, who simultaneously contracted measles. The little mother went over to their house and nursed them and the Swedish woman welcomed her as if she had been an angel. The four all got well and the whole family are now our most regular churchgoers.

Then Mark's mother went seeking for the other babies about the town who needed her. We have long ago given up trying to count her small charges. We know of two flocks of velvety-eyed Italians, a baker's dozen or so of white-haired Germans, besides a family of adorable, fat little pickaninnies. God keeps her so busy she has no time to grieve. Long ago the soft arms and cool, red lips of other babies kissed away the forlorn look and a mother-of-the-world expression has crept into her eyes, and the look that one sees in early paintings of the Madonna.

I doubt if ever soldier or statesman had a nobler monument than little Mark's in the score of living babies saved for God. Perhaps there are other little ones in heavenly places who would smile still sweeter if their mothers would leave the valley of sorrow and seek out neglected children and lavish their darlings' caresses on them. Surely such beautiful deeds mount upward.

Lately, in our town, a little baby flew to heaven without even stopping to glance once in his mother's face. They said she would die, she was so disappointed that her sweet hopes had come to nothing. Then the prickly chestnut burr of a doctor sent Mark's mother to comfort her.

"You must get well," she said simply; "your little boy is safe and secure like mine, but God needs us both to be mothers for Him."

The other woman stared into the eyes glorified by sorrow.

"Safe and secure," again repeated the voice of one who knew for a certainty. "But God needs you so much. You must get well."

Welcome tears trickled down the other's face and she cried herself to sleep holding Mark's mother's hand. Now, she also is filling her empty arms with white-faced tenebrous babies.

Jesus never told His secret. We do not know why the sharp pangs of death upon the cross gave us life. We wonder why our Lord had to wear a crown of thorns and then in our every-day life we see a mother's

sorrow and loss turned into healing and blessings for many others.

After the wounds come the healing;
The love that is tested is greater;
In the stricken heart of the creature,
Throbs the heart of the loving Creator.
—Mary B. Davis, in Congregationalist.

APRIL SHOWERS

"You did!" sobbed Katy, bitterly. "You did, too!"

"I didn't!" asserted Roy, stubbornly. "I didn't, neither!"

"I say you did!"—
"Come, come! What's all this hullabaloo about, I'd like to know?" demanded grandma, calmly, from the doorway. "I thought it was Nep and Tab snapping and meowing at each other!"

"Roy broke my doll's foot off, and he did it on purpose, and he don't c-care!" Katy began to sob anew.

"Didn't neither," growled Roy, ungraciously and ungrammatically. "I dropped my book on it. I didn't know the old doll was on the couch."

"Old doll!" wailed Katy. "She's my very newest and biggest one that uncle gave me, and now her foot's broken off!" The salt tears spattered down on the little bisque foot with its pink satin slipper.

"Say, dry up, can't you? You're worse than an April shower!" said Roy, with true brotherly candor.

"Then 'twill soon be over," said grandma, kindly. "Bring Dollie Gray to me, dear. I have some glue that will mend her broken foot and your broken heart at the same time!" And grandma's smile was winning enough to banish worse sorrows.

"There!" she said, some minutes later, as she held the mended foot in place, while the glue hardened. "It will be as good as new and will never show under her pink stocking."

Katy's storm of tears was over, and the sunshine of her smile seemed ready to break forth. Roy shuffled his feet in a manner he thought betokened unconcern, while he pretended to read his book.

"When I was a little girl," mused grandma, "I was taught some quaint little verses that went like this:

"Whatever brawls disturb the street,
There should be peace at home.
Where sisters dwell and brothers meet,
Quarrels should never come.

"Birds in their little nests agree,
And 'tis a shameful sight
When children of one family
Fall out and chide and fight."

"Well, we didn't fight, at any rate, though I'll admit there was some chiding," grinned Roy, a little sheepishly.

"I'm glad of that, but there was no need of either. Had you gently explained to Katy how it happened, saying you were indeed sorry, I dare say Katy would have forgiven you, and there would have been no quarrel. How about it, Katy?"

"Yes'm; I—guess—so," said Katy, slowly. "Anyway, I will promise to do better next time."

Grandma nodded her approval.

"It is said that the Chinese have a queer way of resenting an injury. When a Chinaman has a wrong done to him, he doesn't attack the one who wronged him. Instead, he runs out into the street, yelling the story of his injury at the top of his voice. Thus he runs and yells until he can do neither any longer. Then he goes quietly home again, and begins the day all over. He had gotten the 'mad' out of his system, you see, and nobody is hurt."

Both children laughed at this little story, and the atmosphere was again clear of storm.

"Now, Dollie is quite well, so don't you think you could begin the day all over with promise of better results?"

Katy smiled, as she hugged her dollie close. Roy came and put his arm around her.

"I'm sorry, Katy," he began. But generous Katy stopped him. "I know where

there's the darlinest bird's nest with birdies in it!" she whispered, and hand in hand they went to look at it.—Child's Gam.

THE LAME PLOVER

It was a beautiful June morning, and Uncle John was obliged to drive out to his farm.

"Would you like to come with me, Toddy?" he asked, as the horse was brought round to the door.

"Yes, sir!" Toddy answered, "I just guess I would."

The sun was bright, and the country road was green and sweet with delightful odors, and Toddy made believe in his mind he was a little colt he saw running round in the fields. Uncle John was driving along at a smart trot, when all of a sudden he stopped the horse quickly and cried out: "Toddy, do you see that?"

And there, right under the pony's feet almost, were a whole family of little plovers.

And then Toddy saw that the little plovers were not alone, but that their father and mother were with them. The minute Toddy's feet touched the ground, the old birds began to make a fuss. Probably they thought he was a cruel, bad boy that was coming to steal their birdies.

The mother "chirped," and all her little family followed her into the grass at the roadside, but the father bird ran along in front of Toddy, back and forth, and seemed to want the little boy to play with him.

Uncle John smiled.

"Try to catch him, Toddy," he said.

Toddy tried, but found it was not an easy thing to do. It was queer, too, for the plover dragged one wing along in the dust and seemed quite lame, but just as soon as the little boy would get near the bird and think he could put his hand on it, he would find it was a little ahead of him all the time.

He followed it along the road for three or four minutes, Uncle John driving slowly after him, till all of a sudden, when the father plover thought the mother bird had had time to get their wee family through the fence into the field and to hide them safely in the long grass, he rose straight up into the air, and away he flew back to them before Toddy had time to think.

"Wasn't it too bad to fool a little boy like that?" Uncle John said as Toddy climbed back into the buggy. "You see the father bird was only pretending he was lame so you would think you could catch him, and then while you were chasing him, he knew the mother plover would be hiding the little ones. If you were to go back now you couldn't find them anywhere."

"Oh," said Toddy, "but I wouldn't have hurt them. Why did they want to hide from me?"

"Well, you see," said Uncle John, "they didn't know you had an Aunt Anna, who has taught you to be kind to every living thing."

"That's so," said Toddy, soberly, and he wondered if he would ever know as much as Uncle John did.—Elizabeth C. Buckham, in Youth's Companion.

THE NARROWNESS OF NED

A great, broad-shouldered, jovial fellow he was, and popular with all, but there was just one thing that the boys in the club could not do—neither persuasion nor ridicule could move him.

"No, boys, I'll do 'most anything you ask of me, but I will not smoke, and I will not drink any of the soft drinks that you all like so well, so please don't ask me."

"But it's so silly, Ned. Everybody in the club, excepting you, smokes and takes these soft drinks. You know it isn't like taking whisky. You are just posing for the hero of a 'goody-goody' Sabbath-school book. It's pure narrowness, that's what it is, and confirms what I heard somebody say the other day: that 'Presbyterians are the narrow-minded people in the world.'"

Ned's face flushed. It was hard enough to be called silly, and though stingy, but to be called narrow, and to hear the church of which he was a member charged with narrow-mindedness, was almost more than

he could bear, for he knew that neither charge was true. But Ned was earnestly anxious to be the right kind of Christian, and he remembered the promise to him that overcometh, and he thought that this provocation might have been sent to prove him, so he swallowed down the angry words that he felt tempted to use, and, instead, laughed and said:

"Well, we'll wait and see which pays the most, your broad-mindedness or my narrow-mindedness; but if my continuing in the club depends on this, I'm afraid I'll have to leave you. Suppose you put it to a vote?"

He smiled as he said that and looked so manly and so happy that the two boys who had spoken so rudely to him really felt ashamed.

Now, Ned was the strongest man on the baseball team, and a splendid tennis player; besides, there was only one fellow who stood near him in their Friday night debates, and the boys began to feel very uncomfortable.

Ned took out his watch and said:

"Well, boys, I have an engagement in ten minutes, and you will be free to decide as to whether I must resign, or stay in the club."

He took his hat, and with a smiling face said "Good night."

A hush fell on the company. They smoked in silence for what seemed a very long time, and then Williams sprang to his feet, and said:

"Boys, do you want to know what I think? You boys made a big mistake when you pitched into Ned, just now. The club will lose more than he if Ned quits, and I'm not sure but he'll take several with him."

"Yes," said another, "there are some of us who began to smoke because we were afraid of being laughed at and abused, as Ned was a while ago. Besides, what we'll lose on the baseball grounds and tennis courts, we'll lose the honor of having Ned in our club. I never liked him nor honored him so much in my life as I did tonight, and I'm in favor of apologizing and keeping him as long as he's willing to stay."

With a very red face the speaker sat down, and there burst out a great shout, and clapping of hands.

The boy who had begun the trouble said in a very aggrieved tone: "You are all taking this so seriously—more so than Ned."

"That's so!" exclaimed the boy who had called Ned "narrow."

"All the same," said Williams, "if you had followed the Golden Rule you would not have said it. You wouldn't want any man to call you and the church you belonged to 'narrow.' There was applause again and then one of the boys who had not yet spoken said: "I move that we have a call meeting tomorrow night, and that, in the meanwhile, you two fellows who attacked him invite Ned to come, and that you both apologize to him before the club."

"I second the motion," said Williams. "All in favor say aye."

Every man responded, "Aye."

The meeting was held Saturday night, and Ned was there and behaved as only a brave fellow and a gentleman would have done.

He thanked them and hoped they would never have occasion to regret this step. Then he asked to be allowed to tell why he was so firm about not smoking, especially cigarettes.

He told of a cousin, in another state, who was dying of heart trouble brought on by excessive smoking of cigarettes. "He began just like some of you, smoking moderately, but he could not control himself and now there is no hope for him, and he is only seventeen. As to the soft drinks, even if I was not afraid of the injury to my health, and temptation to take something stronger, I simply can't afford to treat. I do not make any money myself, and can not ask my father, who is a salaried man, for money, and, of course," here he drew himself up proudly, "I'm not going to be treated by others when I can't take my turn."

The applause was loud as Ned sat down, with the feeling that he had not lost, but rather gained friends by his courage.

Today Ned is a Y. M. C. A. secretary, and the most beloved young man in his town.

Oh, yes, it pays, too, to be "narrow," as Ned was narrow.—Presbyterian of the South

The Publishing House of the Pentecostal Church of the Nazarene Is Preaching the Gospel. Are YOU Helping It?



Wagons as follows: 1. MISCELLANEOUS; 2. ILL., IOWA, MO., KAS., NEB.; 3. CAL.; 4. ARK., OKLA., TEX.; 5. NEW YORK, NEW ENGLAND
FIRST MAILING of the Revival Number of the HERALD OF HOLINESS, November 12th. Many thousand copies were not included in
this lot, as they are still being sent out by the thousand.

As Ye Go, Preach!

WHEN Jesus sent out His twelve disciples He sent them to the lost sheep of the house of Israel, commanding them, "As ye go, preach, saying, The kingdom of heaven is at hand."

The great mission of the Pentecostal Church of the Nazarene is one and the same with that on which Jesus sent His disciples. It is to be presumed that we are alive from the dead and are really disciples of Christ. As such we must be on the "go" to carry the gospel to the whole world. As we go we are to preach. If we are wise we will use every effective means of preaching. Holiness literature, both in periodical and book form, is one of the most potent agencies in preaching the gospel. The Publishing House of the Pentecostal Church of the Nazarene is equipped to furnish such literature in any quantity at the very lowest cost. We are here for no other purpose and every facility at our command is used to lower the cost of production and to devise ways and means of reaching the people with our product.

As an object lesson on preaching the gospel through literature we are presenting herewith a picture of the first mailing of the Revival Number of the HERALD OF HOLINESS. This number was especially designed as a tract on salvation and the price was fixed so low that no one could find it a barrier to the free use of that number. Good results from the circulation of the Revival Number are already apparent and we are confident that when another such opportunity is offered to our people a much larger portion of the church will make use of it.

Meanwhile we want to direct the attention of our people to the work of circulating books and tracts. As fast as our

capital and our facilities will allow we are putting into print a magnificent line of books, booklets, and tracts. What we most need is willing hands and minds to help us place them in the hands of the people who need them.

In every congregation there are people who sorely need teaching and indoctrinating in the truths for which we stand. Preaching alone will not do this much needed work. Books and periodicals are an actual necessity. Of course the real, live, intelligent members will have both, whether the pastor attends to his job or not. But the ones who most need help will not get it unless some one persistently and constantly keeps the literature before them, and with tact and love presses them to buy and read.

This is really the pastor's job. Of course it means work for him, but there is no work which he can do which will yield as large returns for the same amount of effort. Jesus said to Peter, "Feed my sheep." Brother pastor, are you really feeding the sheep who look to you for spiritual help and guidance? Are you seeing to it that their homes are provided with good literature? The Mormons, the Russellites, and the Eddyites are constantly putting their literature into the hands of your people. No, your preaching is not enough to counteract the influence of such false teaching. The people must have something in print which they can study. To fail in providing this is to fail as a pastor. If you think you are too busy to do it you had better drop some of the things which you are now doing and attend to this important work, or at least see to it that some one in your church works at the job. We want an agent in every church who will push our literature. Will you help us to arrange for it?

The Work and the Workers

ANNOUNCEMENTS

REVIVAL SERVICES—Rev. D. F. Brooks, D. D., will conduct a holiness instruction and Pentecostal evangelistic service, from November 27th to December 14th, in the Munford Memorial Baptist church, at Fifty-second and Jefferson Streets, Philadelphia, Pa. All are invited to come, and will be made welcome.—Rev. J. C. ELLIS, 1610 N. Fifty-second Street, Philadelphia, Pa.

TAKE NOTICE—To all the preachers of the Eastern Oklahoma District: We have organized, in this district, the Annual Preachers' Meeting, to meet annually in different parts of the District, at places chosen and arranged for by this body. The object is to promote the interests of our church in this part of the District. Papers on the various lines of church work will be read, followed by open discussion; also Manual drills, and at least two evangelistic services daily. Invitations for the meeting have been received from Hugo, Durant, and Shawnee. Date, Wednesday before third Sunday in May; opening service on Tuesday night. Let each preacher drop me a card, stating choice for place of meeting.—B. F. PHITCROTT, *President*, Altus, Okla.

NOTICE, ABILENE DISTRICT—Rates have been secured over the railroads to the Abilene District Assembly, to be held in Bowie, Texas, December 3d-7th. Tickets will be sold at one and a third fare for roundtrip. Buy your ticket at the home office for the roundtrip.—L. M. ELLIS, *Dist. Supt.*

NOTICE, ABILENE DISTRICT—The Assembly voted last year that churches failing to have their reports in the hands of the secretary before the first day of the Assembly would not be recognized. Ministers, deacons, and evangelists will get their report blanks at the Assembly. All who expect to attend the Assembly should send in name to Rev. P. R. Jarrel, Box 10, Texas, at once.—W. F. RUTHERFORD, *Dist. Secy.*

BOSTON MONDAY MEETING—This meeting has been held for a great many years. It has been lately taken under the wing of the National Association for the Promotion of Holiness, who are now looking after its interests. On Monday, December 1st, it will take up new quarters. The meeting will then move into the renowned Park Street church, which is the most central place for such a gathering in the city of Boston. The room in which the services will be held is large and light and in every way desirable. The friends will be delighted with this change. No stairs to climb, or elevator to be considered. All should be thankful that God has opened this new door for this influential meeting. Let all strangers and local people remember that every Monday at 2 o'clock at the Park Street church, Boston, Mass., a splendid holiness meeting is in session; pray for and attend when possible this gracious gathering.—REV. C. J. FOWLER.

NEW ENGLAND PREACHERS' MEETING—The monthly meeting will be held, Wednesday, December 3d, with our church at Lynn, Mass. The deacons will also hold their meeting the day previous. Let all rally at this central place. Those who want the January meeting, please be on hand with the invitation. Great inspiration is signaling these preachers' meetings.—C. P. LANPHER, *Secretary*.

GOSPEL SINGERS—Mrs. Slawson and myself have been singing the sweet gospel over twenty years. We have spent several years on the Pacific Coast. Any pastor desiring our help can address GEORGE E. SLAWSON, 1500 Eleventh Street, Des Moines, Iowa.

CORRECTION, KANSAS MINUTER—By some queer blundering on my part, the name of Rev. Thomas Keddle was omitted from the Roll of Elders in Charge, and Hutchinson Mission, with Brother Keddle as pastor, was left out of the Directory of Churches.—FRED H. MENDELL, *Secy.*

AN APPEAL—Rev. E. J. Thomas accepted the superintendency of the Wisconsin District, after surrendering the opportunity of receiving an increased salary if he would accept the pastorate for the third year of the Marshalltown (Iowa) church. Since entering his new field, Brother Thomas realizes that he will have to move his family there. This might mean another church, as he could pastor a church and also organize in other places. I desire to ask any one having fifty dollars of the Lord's money to let Brother Thomas know. This loyal servant of God and the church is making every sacrifice to plant our work in this state, and I pray some one may be led to write Brother Thomas regarding this matter.—L. W. BLACKMAN, *Livingston, Wis.*

NOTES AND PERSONALS

MARRIED—At the parsonage of the Pentecostal Church of the Nazarene, October 23d, at 3 o'clock p. m., our daughter, Miss Ruby Mae Creighton, to Mr. Laurence Sanford, both of North Yakima, Wash., the pastor officiating. The young couple will reside near North Yakima, Wash., Mr. San-

ford being a rancher and stockman.—J. B. CREIGHTON, *Pastor*.

The Chamber of Commerce of the city of Bowie, Texas, has taken in hand the entertainment of the Abilene District Assembly, at its session, December 3d-7th, and a season of delightful, old-time southern hospitality is assured.

Mrs. Maria Sawyer, of Lancaster, Mo., was an interested inspector of the workings of the Publishing House this week.

BORN—To the Rev. J. W. Frazier and wife, at LaCenter, Wash., November 15th, a son, Paul Marion Frazier.

Bro. J. W. Pierce writes from Mineral Wells, Texas, that he has suffered another stroke of paralysis, and is in a very poor condition. He expects to remain in the Wells for the benefit of the water until Christmas.

DISTRICT NEWS

SOUTHEASTERN DISTRICT ASSEMBLY

This district embraces the states of Georgia and Florida. The work is new and the churches widely separated. The assembly this year has been at Donalsonville, Ga. The long distances prevented a large attendance of delegates. The spirit was excellent, and plans were made to further the work. Rev. W. R. Hanson was unanimously re-elected district superintendent, and arrangements made for him to be constantly in the field. The necessity of providing for his family, and the large expense of such wide extended railroad travel, has seriously hindered him in the work. This we trust has been largely removed and he will be able to give himself unstintedly to the work. The brethren and sisters are full of the spirit of heroism, to fill this wide extended country with the gospel of full salvation.

This assembly has been held at Donalsonville, Ga. This is a small city or village of about twelve hundred people. It is in the midst of a beautiful and fertile country. It has been a peculiar pleasure to be here, especially because of the hallowed memories and influences which still abide because of the life and death here of that sainted woman Mrs. T. J. Shingler. It was her sanctification and holy life and ministry, which more than any thing else planted this work in this part of the country. Her husband, Brother T. J. Shingler, co-operated with her and by his work and large benefices made her work more effective. He lives to carry on and push the work. We had the privilege in the bright sunshine of Monday morning with Brother Shingler to visit her beautiful grave, and waiting beside it shed our tears at her seemingly untimely departure (though with her Lord all things are timely), and thank God for her life and triumphant death, and for the hallowed, permeating influence, which she has left behind. As we waited an inspiration came over us of special thanksgiving for that brighter morning, when the graves shall open and full immortal life dawn. So we praised God together.

P. F. BRESEE.

EASTERN OKLAHOMA DISTRICT

I am now at Liberty church, six miles out of Hanna. Sister Rhodes is the pastor of this church and is much loved by her people. We find the church in good condition. I will be here over Sunday then to Davenport to meet the committee on investigation, November 25th. After this I will arrange my slate for visiting the churches in the Eastern Oklahoma District. There never was a time when we had the opportunity of doing so much good for the cause of our Master as now. Let us go in to make it the best year of our life, and push the cause of organized holiness in this country until people will find out that we really mean to make ourselves felt for God and Bible holiness.

D. H. HUMPHREY, *Dist. Supt.*

LOST IN THE STORM

A letter from Brother Seth C. Rees gives the sad news that his son, Loring Walter Rees, went down with the great steel ship, *Hydras*, in the recent death-dealing storm on the lakes. The body has not been recovered. Brother Rees says: "I am crushed, but not without the Comforter. I am sure the saints will pray." Surely we bear that stricken household up to the throne of all grace.

SOUTHEAST DISTRICT

(Report of Committee on Publishing Interests)

We congratulate the Pentecostal Church of the Nazarene upon the fact that, by the kind providence of God, a Publishing House has been established at a central point, and is now doing a business of considerable magnitude and constantly increasing in volume. In only two years time the business has been established at Kansas City, Mo., a property has been acquired and the business of publishing holiness literature well started. We most cordially endorse the tracts, booklets, and books which are now being published by the Publishing House. We recommend that our preachers and people circulate this literature to the largest possible extent, both in our own church and elsewhere. And in every way seek to get this literature in the hands of the people.

We cordially recommend our Sunday-school literature as being able, sound, and true to the great spiritual truths of God's Word. It makes prominent the experience of conversion and entire sanctification and always seeks to lead onward and upward in vital piety. We urge all our Sunday schools to use our own Sunday-school literature and recommend it to others.

The "Youth's Comrade" is a most excellent paper for our young people and should be in all our homes.

Our missionary paper, "The Other Sheep," is supplying a great need in our church. It furnishes information concerning the work on our various mission fields and is an inspiration to our people. It is furnished at the very low price of ten cents per year when sent to our churches in packages of more than ten copies. We commend it to our people.

Our rescue paper, "The New Samaritan," is timely and well worthy of our support.

We most cordially endorse and recommend our official church paper, "The Herald of Holiness." We regard it the strongest and best holiness paper published in America. It is sound on the great questions of the day. A great antidote for skepticism, teaches holiness clearly and strongly, and is free from fanaticism. We trust that all our people will take this paper and in every possible way seek to increase its circulation.

We endorse the effort to raise fifty thousand dollars as an operating capital for our Publishing House and believe that this amount should be raised over and above the money raised by the Sunday schools to pay for the real estate. We pledge ourselves to co-operate cordially in the effort and to do all we can to raise our full share of this \$50,000. We endorse the plan of the board in sending out a financial agent to represent our Publishing House in raising this money. We are glad to have with us Rev. H. D. Brown as such and will gladly co-operate with him in all his efforts. We believe that this assembly district should raise at least \$500 of this operating capital. We recommend that we undertake that amount; that so much of this as possible be raised at this assembly and the balance be referred to the district superintendent and advisory board and they shall have charge of raising the same. We recommend that the pastors be requested to report in their statistical report one year from this time and the amount that has been raised for the Publishing House fund.

Respectfully submitted,

W. R. HANSON,
A. O. POST.

NEW YORK DISTRICT

The Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., has just closed a very profitable revival meeting, with Evangelist C. E. Roberts, Mrs. Roberts, and Miss Taylor. There was not one dry service, for seekers responded and came to the altar at almost every invitation, and the best of all, there were many who prayed through to definite salvation. The church was united on one thing—the salvation of souls. The brass band was used of God in street meetings. Midnight prayer services were held. These were times when the saints prevailed in prayer for the lost in this wicked city, and God came with mighty saving and sanctifying power.

Rev. C. E. Roberts, and wife, and Miss Taylor are the best workers that I have had in my church for a long time. They go after souls, and do it in the Spirit of Jesus; thus God honors their faith, and gives them the desire of their hearts. I recommend these godly workers to any pastor or church that is in need of a revival of old time Bible salvation.

Our church in Cliftondale, N. Y., under the leadership of Brother E. G. Williams, is on the increase. He has proved to be the right man in the right place, and I am pleased to report that the future of this church is brighter than it has been for years. Rev. L. C. Kirby has been called to the Matteawan, N. Y., church, and took up the work Sunday, November 16th. The former pastor, Rev. A. B. Carey, resigned with the view of taking up the evangelistic work. Brother Stephen S. White, a Drew student, is to supply the church in Patchogue, L. I., until the assembly. Brother White is one of our Nazarene boys from Texas; but the best of all, he knows how to preach holiness. Brother Nickerson, our pastor in Syracuse, expects to dedicate his nice church the first of the month. Rev. C. H. Strong is going to take up the work in Canastota.

God's blessing is manifest on this great field, and I expect to hear of souls being added to the Lord all over the district. Our pastors are loyal and among the best soul winners to be found. God bless them.

I thank God more and more for the Pentecostal Church of the Nazarene, for it is the best place that I know of in which to push salvation, and get sinners saved and believers sanctified, and have every official all over the country say "Amen." I joined because of the "union," and by the grace of God will fight under her banner until called up higher. Let us stick to our God-given "job," and "spread scriptural holiness over these lands," and organize Nazarene churches, thus conserving the doctrine and experience of heart purity.

J. A. WARD, Dist. Supt.

NEW ENGLAND PERSONALS AND NOTES

An all-day meeting will be held Thanksgiving day in Emmanuel Church, in connection with the Thanksgiving convention.

All-day meetings will be held each Sabbath, each Tuesday, and each Thursday of the Thanksgiving convention in Pastor Norberry's church.

Pastor Borders is to be away from his Malden church part of the month of November, as he is engaged to hold evangelistic meetings in New Brunswick.

Rev. S. W. Beers has been doing good work in helping the Malden (Mass.) church a few Sundays. Brother Beers is one of our blessed men to help our pastor over a Sabbath, or an all-day meeting.

Brother Peavey writes he can not help in outside meetings, while his pastor is away holding services in some other part of the country. This is good sense. That is the time for our lay brethren to stay home and take care of the staff.

Deacon Chas. H. Robinson, of Providence, R. I., is on the gain each month, and enjoys daily rides with his godly wife, when the weather and his health permit.

Sunday, November 16th, was "rescue day" in Pastor Bryant's church, Providence, R. I. "Mother Connor," of the New England Rest

Cottage, addressed the meeting in the interest of that institution, showing how graciously God has been dealing with them, since she came to take charge of the "home." Sister Beebe gave her address on the "White-slave traffic."

God is blessing the services at Emmanuel Church. These are among the best days since the writer took the pastorate. Both pastor and people are looking forward to a very gracious winter in the salvation of many souls.

Rev. Geo. J. Kunz, president of the New York State Holiness Association, will be one of the special evangelists at the Providence Thanksgiving convention.

Evangelist Hiram Smith is to be the special evangelistic worker, at the New Bedford (Mass.) church in their fall convention. We hope for a gracious harvest of souls.

Pastor Ingler held an all-day meeting in his church at North Attleboro, Mass. Rev. C. H. Hopkins, of Everett, Mass., was the preacher. The Lord gave them His blessing.

The newspapers report a blessed work of grace in progress at Rockport, Maine, under the labors of Evangelist L. B. Greenwood. The report is that the whole town is stirred, with out-door and in-door services, and that many are turning to the Lord! Praise God! May the work mightily increase!

Brother Noble was at North Attleboro church with Pastor Ingler Sunday, November 2nd. Pray God to bless this dear church in this discouraging field.

By the time this note is being read, this scribe will be in the midst of a Thanksgiving convention in his church. Will the reader kindly breathe up a prayer to God to make this meeting one of great good, in the salvation of precious souls. The good Lord answers prayer. Amen!

The Boston Monday holiness meeting is now held in the old Wesleyan Hall, on Bromfield street. This is only temporarily, until Rev. E. H. Post can find another central place for it. The name of the changed place will be announced later. Any of the New England holiness people passing through Boston on Monday, will do well to go to that meeting, beginning at 2 p. m.

Rev. Geo. J. Kunz, of Syracuse, N. Y., sends us word that he attended the great holiness rally at Chicago. He met many old friends, and made many new ones.

Sister Curry writes us that she enjoyed being at the convention at Chicago. She says it was the greatest gathering of holiness people she ever witnessed in the world! What will this elect lady say when she sees that greatest of all congregations in heaven—a "multitude which no man can number"?

Evangelist S. W. Beers, of New Bedford, was the afternoon preacher at the Providence convention the first Sunday afternoon of the meetings.

Pastor E. E. Martin, of Lowell, Mass., preached every night, and at the two all-day meetings of the first week of the meetings now in progress at the writer's church. The Lord is blessing the meeting.

Sister Curry feels compelled to remain as pastor of the East Palestine (Ohio) church until after the holidays, consequently has cancelled all her evangelistic engagements in New England, till January, when she hopes to return east. The Lord bless her.

We are glad to learn of the good work being done by the Woman's Foreign Missionary Auxiliary of John Wesley Church. Let the good work go on. John Wesley is the strongest church in the New York District.

Our New England District is indebted to Agent C. J. Kinne for his excellent report, in the Herald of Holiness, of the great holiness rally in Chicago. It did us all good to read it. Surely the holiness movement is moving blessedly, gloriously, and rapidly! Let it move on!

The Malden church is to be congratulated with taking about \$2,500 more off their indebtedness this year! We hope the time may soon come when that good people will be entirely free from their church debt. Who says Amen? Cincinnati, Ohio, is the place selected for the

great International Holiness Convention for next year, 1914, during the latter part of October. As all holiness bodies are asked to send a delegate to represent this branch of the holiness movement, we suggest that our eastern district assemblies take the matter up at their different assemblies next spring and vote to send one from each assembly. As Brother Hoople is a member of the committee, we believe he would gladly represent his district. As Brother Short was expected to read a paper for this present one, we suggest that the New England District send him.

KEEP ON BELIEVING.

NORTHWEST DISTRICT

Mrs. Mary A. Hillis is supplying as pastor at McMinnville, Oregon, and can be addressed at 406 No. G St., McMinnville, or at her home, 1144 Schillar St., Portland.

Rev. J. H. Albright was compelled to give up the work at McMinnville because of sickness in his family and heavy expenses. He is now living at Salem.

Rev. E. W. Shaver has been transferred from the pastorate at Ashland, to the superintendency of our Spokane school. We have a complete and well-equipped school from primary through high school there now.

Mrs. Wallace has recently visited Ashland, Albany, Salem, Barlow, McMinnville, and the Portland, Oregon churches also the LaCenter (Washington) circuit, with much blessing.

DeLANCE WALLACE Dist. Supt.

ALABAMA DISTRICT

We are closing out one of the best assembly years that this district has ever had. Our churches are all doing very nicely. God has given wife and me some gracious meetings. After the assembly I go to South Alabama and on into Florida for the winter, where we expect some great meetings. I go to hold some meetings for Dr. O'Bannon, and if there are other points in that part of the country that would like to have some meetings it is probable that we could hold them on this trip. We mean to go in for victory in Jesus' name.

We have almost a full slate for the winter, but we want to put in the entire time for Jesus and the cause of holiness. If there are others that want help in south Alabama or Florida, write me at Jasper, Ala. I am visiting our churches and getting ready for the Assembly. Thank God for such a great paper as the Herald of Holiness.

C. H. LANCASTER, Dist. Supt.

TENNESSEE DISTRICT

Since that greatest of all assemblies I ever attended, the union of the Clarksville and Southeast Tennessee Districts, which met at Clarksville in joint session, November 5th-9th, I have been quite busy. I had to rent me a house at some convenient place where I could go to and from my work over the state. I found a place six miles north of Gallatin, on the main trunk line of the L. & N. R. R., at South Tunnel, which locates me in the north central part of the state. In less than five days after we moved here God blessed our new home with a beautiful baby girl. Praise the Lord! We have given both our children to the Lord, and expect to rear them for Him.

Now for a few days I will be kept at home very closely, but I will spend every spare moment in planning for the work of our new Tennessee District. Our work here is new as well as the district; for this reason we need to wait upon God much in earnest prayer. There is no part of the machinery of the church that will work at all successfully without the power that comes through prevailing prayer. We can not all be famous in every line but we can be in this one, so let us give ourselves unreservedly to prayer, for ourselves, for our fellowman and for the church of God.

We have all pledged ourselves to this great work of bringing full salvation to all the Tennesseans, so let us take hold of God and the work with such boldness and determination, that we will have victory all along the line.

While we are engaged in this state campaign we will not forget the millions beyond the sea who have never heard of Jesus and His wondrous salvation.

J. A. CHENAULT, Dist. Supt.

The Southeast Tennessee District and the Clarksville District of the Pentecostal Church of the Nazarene met in joint convention at Clarksville, Tenn., November 5th-9th., and were consolidated into one district, the new district being named "Tennessee District." Dr. P. F. Bresee, General Superintendent, presided. The following officers were elected: R. P. Baker, secretary; Miss Cora McGowan, assistant; W. H. Griffin, statistical secretary; R. B. Mitchum, missionary treasurer; S. W. McGowan, district treasurer; J. A. Chenaunt, district superintendent. The district has nineteen elders, fifteen licensed preachers, eighteen deaconesses, twenty-one Sunday schools, with an enrollment of 811, thirty churches and 814 members.

The reports of the ministers showed fine progress made the past year, and all characters were passed. A fine spirit of harmony and love prevailed throughout the session, which was pleasing to our beloved General Superintendent, and was commented on by him.

A committee was appointed to consider the advisability of establishing a school for the district, a fine property, now vacant, consisting of ample buildings and grounds being offered the church at very reasonable figures.

Rev. H. D. Brown, agent for the Nazarene Publishing House, was present and addressed the assembly, and also preached with power and unction of the Spirit.

Dr. Bresee also preached several able sermons, while his comments on Scriptures read and his advice to the young preachers were good and upbuilding to all who heard them.

On Sunday morning a love feast was held in which the Spirit's presence was felt by all as rich testimony of its power and abiding was given. Then came the ordination services in which one licentiate was ordained to the office of elder.

Rev. Bud Robinson was present and preached several times to large congregations, and on Sunday in two discourses he gave the story of his life and entrance into the ministry. He said he had been preaching thirty years, had seen 35,000 conversions and had traveled 430,000 miles. Since last Christmas he has seen 3,000 persons at the altar, preached 519 sermons and made 75 prohibition speeches. The great D. L. Moody once said, "it remains to be seen what God can do with a man wholly given up to Him," and Brother Bud's great work is a verification of what Moody said.

There were seekers and professions at every service, and Brother Robinson continued the meeting several days after the assembly adjourned, then he went to Monterey, Tenn., for a ten days meeting, after which he and Mrs. Robinson leave for their home in California. The assembly and Brother Bud's preaching was a great blessing and uplift to all who attended, and especially to the little band of Nazarenes at Clarksville, numbering only about twenty, and yet they have built a nice, commodious church and also own fine parsonage property. The sum of \$500 was raised Sunday evening to apply on the church debt.

The next assembly meets at Sparta, Tenn., the boyhood home of Bud Robinson, where he is coming for a great meeting the last two Sundays in August, 1914.

R. P. BAKER, Secretary.

WISCONSIN DISTRICT

We just closed last night at Montfort, Wis., a ten days' siege. God gave us great victory over all obstacles. There was no place in the town where we could stop, and we did not have the money to put up at the hotel, so we did the next best thing, drove over and back each night from Livingston, a distance of ten miles. We organized a fine class; small, but good, and the end is not yet. Brother and Sister Blackman, our pastors at Livingston, will pastor at Montfort. Brother Schooley also helped us in the

services. Brothers Blackman and Schooley had secured a store building, and seated it with chairs. We had good crowds, and the last night many were turned away, unable to get into the hall. What we need is funds to carry on the work. We need to buy seats for new places opened up, etc.; and if the carfare was forthcoming, the district superintendent could get to other places. The folks in these places, uneducated to our ways of giving, do not give like our folks. I did not receive my carfare here. We start at Livingston this week for ten days. I find the revival fire already burning, thanks to the prayerful labors of Brother and Sister Blackman and their folks. From there I go on to Madison and then home. I trust that God will lay the burden on some one's heart to help us financially. We dislike to leave the field for even a short time, but will be compelled to do so to earn money that we may do the work God has laid on our hearts. However, if that is the best that can be done, amen! We would like a few ten days' meetings in Iowa or Illinois; I am sure that God will use us, and the funds received will help us to carry on the work here.

F. J. THOMAS, Dist. Supt.

SOUTHEASTERN DISTRICT

The Southeastern District held its fifth annual session at Donalsonville, Ga., November 13th-16th. This was the greatest assembly ever held on this district. Our beloved General superintendent, Dr. P. F. Bresee, presided. God was present to bless, and all the saints shouted for joy. We also had the pleasure of having our Brother H. D. Brown with us, who represented our publishing interests and endeared himself to us in many ways. We also had Rev. Dr. W. B. Pinson with us, from Peniel, Texas, who assisted us in our assembly work, and by his sermons full of Holy Ghost fire. All our district interests were ably represented, and we are looking ahead to the greatest year of the district. Our school is soon to be a reality, and with our beloved district superintendent giving all his time to the work of organization and evangelism, we expect to do our best for holiness in this beautiful southland. The fields are white and ready for the reaping. Pray ye the Lord of the harvest to send forth more reapers. The following constitute the pastoral appointments for the year:

District Superintendent, W. R. Hanson, Glenville, Ga.

Adrian and St. Paul, A. Stafford.

Boykin, C. B. Long.

Donalsonville, S. M. Stafford.

Davenport, Fla., C. Weigle.

Barnesville, Rehoboth, Bethel, Claxton, Glenville, and Carmel, to be supplied.

S. M. STAFFORD.

GENERAL CHURCH NEWS

KANSAS CITY, MO.

Kansas City First Church is looking up and marching ahead. Our revival services, during the past week, conducted by our pastor, Rev. A. S. Cochran, have steadily increased in interest and power, and salvation results. Sunday was a blessed day. At the morning service we had the pleasure of the ministry of Miss Virginia Roush, one of our outgoing missionaries to India. Rev. W. H. Lee, of Colorado Springs, Colo., conducted the people's meeting in the afternoon, and preached at night in the Spirit. Many came to the altar and the majority were finders. The evangelistic services will be continued through the coming week.

NAMPA, IDAHO

The Revival Number is truly a great paper, and I wish it could be placed in the hands of every one of God's believing children. Our meeting at the chapel closed with about thirty-five seekers at the altar for pardon or sanctification, most of whom got through to God. Among the latter were ten convicts from the penitentiary, at Boise, who were working on a state building near town. When they went back to the penitentiary they had a call sent

over for Brother Ferdinand to come there and hold a meeting. He went and preached for them Sunday morning and afternoon, when several more found the Lord precious to their souls. Five different places are being filled each Sunday by members of our class, at the request of the several communities. Last week we opened a mission down town which is being greatly blessed of the Lord. Our school has now a music department which is being well patronized. Brothers Ferdinand and French are certainly being used of the Lord for the upbuilding of His kingdom in this town and vicinity. And it was just last December that Bud Robinson preached the first holiness sermon ever preached here. It is proven that people are hungry for God.

EUGENE EMERSON.

OKLAHOMA CITY, OKLA.

My meeting in the city of Oklahoma, at Packingtown Mission, will likely close Sunday. The writer has been preaching for twelve nights and results have been far better than we really expected. Eleven souls have found God in the old-fashion, sky-blue way. Some "hopeless" cases were saved. Conviction is still deepening.

A. B. JONES.

SACO, MAINE

God is blessing and giving victory. The devil is stirred; deep conviction is on the people; some souls are getting saved and sanctified. We are believing God for a Holy Ghost revival in this part of the country. Why not? God is able and He is proving His promises to us. I trust all my friends will remember me in prayer. I am weak but God is strong. And He has promised to take "the weak things of the world to confound the mighty." I believe God.

J. J. BURNS, Pastor.

PONCA CITY, OKLA.

Am now in my fifth year as pastor in the Pentecostal Church of the Nazarene, Oklahoma District. While in my second year at Durant I was called to Ponca City church to fill the vacancy caused by the resignation of their pastor, Ralph P. Kistler, who had secured a position as teacher in the Missouri Holiness College. I finished the assembly year of 1912 and was called back for 1913, and am also called to be their pastor again for 1914. It seems the longer we stay the more the dear Lord blesses us. He is certainly putting His seal on the work. There is a great improvement on all lines of the church work here. Many souls have been saved and sanctified, also many added to the church. We have now on each Sunday evening the largest congregation in town. We are expecting wonderful results in the near future. We have secured Rev. W. F. Dallas as the evangelist for our winter meeting which will begin January 11, 1914. Our people are looking for and expecting the greatest meeting of their life. Praise the Lord, the fire is falling. Saints are shouting; victory is rolling; and we are going on.

J. I. HILL, Pastor.

TILLAMOOK, ORE.

Brother Dorman Edwards, pastor of the Pentecostal Church of the Nazarene, of Huntsville, Wash., came October 21st and held a ten days' meeting in our church. He formerly lived here, and was one of the hard cases of the town, and he felt led of the Lord to come back to the people with whom he had chased and boozed, and tell them Jesus still has power on earth to forgive sins and make a man every whit whole. He preached in the power of the Spirit, and while the trumpet gave no uncertain sound, there was such a spirit of love that sinners couldn't help but feel the call to repentance was from a man of God. Many hardened sinners heard the Word gladly, while church members, many of them those who had known Brother Edwards from a boy, and knew what a sinful life he had led, and should have been glad he had given his heart to God and his life to His service, made themselves conspicuous

by their absence. The United Brethren minister, a noble, whole-hearted soldier of the cross, sought the blessing of sanctification. The battle was hard but God gave him the victory. A Salvation Army woman got through to God and got the "blessing." Brother Chas. Thayer, of Portland, continued the meeting after Brother Edwards left, and then Sister Holmes, resident pastor, continued it over the third Sunday. Brother H. J. Pontius, late of North Yakima, Wash., has arrived with his family, and is now pastor of the First Pentecostal Church of the Nazarene, of Tillamook, Oregon. Another soul got through to God Sunday night, and we are sure God is moving on hearts.

JESSIE J. GINN, Secretary.

CEDAR RAPIDS, IOWA.

I am just starting into a meeting here, which will run till November 30th. Congregations increasing, interest deepening, some seeking to be sanctified. The Spirit was here in power last night. There are some true saints here. They have no pastor at present. There are great possibilities for the work here, if they get the right man for pastor. My next meeting is in Terna, Ill., December 3d-22d, with Rev. E. O. Hobbs, in our new Pentecostal church of the Nazarene. Pray for us there, that God may give us victory with real salvation work done.

B. T. FLANERY.

NAMPA, IDAHO.

It was my privilege recently to spend Saturday and Sunday at Nampa, Idaho, where is located one of our new, progressive Nazarene churches. The work has been organized since the last district assembly, at Boise, but with a noble band of consecrated folks, led forward by their courageous and aggressive pastor, Brother Ferdinand, the little church has advanced and acquired remarkable proportions. The new church at Nampa now has a beautiful church building with a large assembly room, and a membership of about fifty. They are evangelical, and manifest the missionary spirit, each Sabbath sending out workers to different school houses and churches in the vicinity. Not least of their accomplishments has been the organization and establishment of a good holiness school in the city, supported largely by the members of the church at that place. They now have a commodious building in which they are conducting regular school work, including the common branches and academic work. The Lord is blessing and prospering their efforts under the principalship of Rev. C. H. French, who has been a competent teacher in the public schools of this state for a number of years. The Nazarene people of this state are looking forward with great anticipations to the permanent establishment of such an institution in their midst.

LOWELL H. COATE.

MARION, OHIO

The readers of our church paper, the Herald of Holiness, doubtless read of my general breakdown last April while pastor of the Calgary church, Alberta. We left the Canadian West the latter part of April, and after taking in the district assembly which was held at Haverhill, Mass., arrived at Morehegan, Maine, early in May. After carefully following the doctor's instructions for some months, I found myself rapidly improving, for which I thank God, and while the doctors said that I could not possibly preach for a year, God has wonderfully and blessedly handled my case, and today I am feeling practically well again. I am able to superintend a Sabbath school which we organized a couple of Sundays ago, with forty-five scholars, and to preach twice on Sunday. Our district superintendent, Rev. N. B. Herrell, organized this church the beginning of October with thirty charter members, and a choice lot of saints they are. I preached my first sermon to them, October 19th, and October 20th they extended to me a call as their pastor, which I accepted. We have been here four weeks, and the Lord has graciously blessed our souls; the meetings have increased in

power and glory, as the saints here know how to pray the preacher through his sermon and shout the victory. We are having good crowds at all our services, the hall being full every Sunday, and a good rousing prayer meeting Thursday evening. We have no trouble in meeting our bills, when they come due, as our folks love to give. Our great need now is a larger place of worship, and our people are praying much and often that God will come to our need. The church is united, the saints are filled with zeal and courage, and are contemplating great things for God. Marlon is located forty-five miles north of Columbus, and its population is 21,000. This city is not a stranger to full gospel truth, as some mighty full salvation evangelists have passed this way, and remaining for a series of meetings, such as Dr. Keen and Dave Hill, the latter being here twice. But as I understand the situation, he can not come back, again to the same churches, as the doors are closed against him for preaching holiness in all its beauty and fullness. Thank God we have a church here now that with open arms and hot hearts will welcome such baptized explosives among us. Hallelujah to our conquering King. We are going on shouting the victory and expecting great and blessed times of refreshing coming from the presence of the Lord.

E. DEARN.

SHELBYVILLE, TENN.

I am here holding a meeting in the Nazarene church with Rev. Lige Weaver, pastor. I have been in Tennessee for more than a month, my first meeting being at Sparta. We had a good meeting. Our second meeting was at Wheel, in the M. E. Church. Here a number of souls found God. God is putting His truth on the hearts of the people, and prospects are fine for a good revival. I will go home from here. I will continue in the evangelistic work.

LEE L. HAMRIC.

SIOUX CITY, IOWA

Our little band is praying for a great revival, and Brother E. A. Clark is to be with us December 15th-28th. He is a true man of God, full of faith and the Holy Ghost. We had a fine service Sunday and Sunday evening; one at the altar for entire sanctification prayed through and claimed the blessing. I ask all the Herald readers to help me pray for divine healing for wife (a deaconess here who has been doing effective work). She is unable to be out working for souls.

W. U. FUGATE, Pastor.

McFALL, MO.

Opened the 7th in the opera house, and God is giving us souls. The fire is falling at every service. Crowds are large and people who have not been to church for years are coming.

CHAS. H. CROFT.

SPOKANE, WASH.

The continued presence of the Lord upon the services at the First Pentecostal Church of the Nazarene, of Spokane, Wash., rejoices the hearts of the saints, and keeps conviction on the unsaved. We have been favored with the visits of the district superintendent for three different services, and with Sister Wallace at our midweek prayer service last week. Though it was not the most pleasant evening, on account of a slight rain, the attendance at the prayer meeting was 115, and two souls found victory. The Sabbath school for last Sabbath numbered 175, and a special temperance program was rendered by the children. Last Sabbath eight souls prayed through to victory. The day school now numbers fifty-five, with others coming in next week. We are anticipating the coming of Rev. B. W. Shaver, of Ashland, Ore., to take charge of the school, and supervise as well as teach. Brother Shaver is not only a first class holiness preacher and pastor, but is rated very high as a teacher, having had extensive experience in the high school of Clark county, and is highly recommended by his former county school superintendents. We are expecting that his coming

to the work will give added inspiration to all the lines of work. He was formerly a Baptist preacher, then organized a holiness church and came church and all into the Nazarene work. He was comfortably settled at Ashland, as its pastor, where the Lord was blessing his labors, but as He feels his call as much to the school room as to the pulpit, he decided to accept the call of the Church Board of Education, and cast in his lot with us. His coming and moving means considerable extra expense to our people, but they will be satisfied with only the best, and are willing to bear the cost. As this is the only school on the Northwest District having a high school, we are expecting a number of students from other parts of the district for next year. Our congregations are encouragingly increasing each Sabbath, and we are looking for a gracious revival this coming winter. And friends over the country who are especially interested in the church private school and who have some of the Lord's money will find a splendid opportunity to invest in good scholarship at this place. One young man recently converted and called to preach is taking the high school course.

CHARLES V. LaFONTEINE.

NAUVOO, ALA.

We are glad to report victory in our church work here. We have started out with a new courage, expecting greater things from the Lord in the future. We are truly glad of the wonderful temperance work that is started in our midst. Yesterday (November 8th) in a temperance rally we had several nice recitations from the young boys and girls, some good reading, talks, and an essay, and a number of splendid songs by all, showing what an awful work the whiskey traffic is doing in our land. Brother C. C. Butler, of Jasper, our new pastor, made an encouraging talk on the subject, and preached two striking sermons Saturday night and Sunday night. Brother Smith, of Prospect, superintendent of the Walker County Sunday-school Convention, also gave us an encouraging message. The last thing on the program was an address by Brother Jno. Manasco, and the unveiling of the picture of Lincoln and Lee by Brother G. C. Young, followed by the signing of the Lincoln-Lee Legion pledge.

REPORTER.

NORTH HOPE, MICH.

God is answering prayers and we are being blessed in many ways. Our services and prayer meetings are interesting. Two years ago Sunday was not recognized very much as a holy day. Picnics, ball games, visiting, drunken rows, and most anything the devil could stir up, were engaged in, but, thank God, He sent us some holiness people who brought us the true gospel that saved and sanctified men and women. Some of us hungry souls grasped it, and got organized into a Nazarene band, and we have been keeping the old plow busy so we have got those evils rooted out of our corner of the woods. The work is spreading fast; people are getting under conviction, and our Sunday school is progressing fine, some new scholars coming in occasionally. Our band is small, but we have faith that the Lord is going to give us a new church. Our committee is appointed and at work now. Our pastor, Bro. A. C. Clark, is leading us on to higher ground. We expect to have a revival in the near future.

A. H. LEVELLY.

LAKEWOOD, N. MEX.

We have had a splendid meeting held here recently by H. B. Lewis and wife. The preaching was clear-cut Bible doctrine, so to the point that some of our church members will have something to think of. Thank God He has some preachers yet who are not afraid to turn the light of gospel truth on this old sin-cursed world.

J. E. DIBEY.

COLLINSVILLE, OKLA.

We are well pleased with our work. We find we have a fine people at Oologah, Wann, and

Collinsville. We have a nice little church at Wann. and God is blessing our services at our regular appointment. On Sunday night our house was almost full, and God gave us a precious service. We met our people here in prayer meeting on the 13th, and had a good service. but our need at this place is great. We are at present worshipping in a tent in a very undesirable place, on the outskirts of the town. We feel that we need to be in town, and need a place that will be dry and comfortable. Pray for us that God will undertake for us.

GEORGIA WOMACK.

EAST WAREHAM, MASS.

God has been with us in power during our two weeks' meeting with Brother Schurman, not only in saving backsliders and sanctifying believers, but breaking down the awful prejudice in this place against the holiness church. Wednesday, November 5th, the New England preachers' meeting was held here. God blessed the morning service. At 2 p. m. Brother Riggs laid the corner stone of our new church. Brother Domina read the Scripture, Brother Arthur Ingler sang one of his sweet songs, suited to the occasion. Then Brother Riggs spoke a few moments and raised \$130. We are pushing ahead on our church.

G. G. EDWARDS.

PILOT POINT, TEXAS

Our meeting at San Antonio, Texas, with the Nazarene church, was owned and blessed of God. Several struck victory. Rev. W. E. Fisher, the pastor, stood nobly by us, added much to the meeting, and saw to it that we did not go away empty handed. Mrs. Fisher is a true soldier, who can pray the fire down in an ice field. Our next battle was at Lytton Springs. This is what is often termed a "burnt over district." Brother Threadgill pitched his tent here years ago, shelled the woods for weeks and God sent a mighty revival. No church was organized, and no pastor was sent to "feed the lambs." As Brother Threadgill moved on to other fields, and carnal preachers intimidated his followers by their fierce opposition to holiness, many became discouraged and ceased to press the fight. We grasped the situation, erected our pulpit on Mt. Sinai, and God helped us pour forth a stream of the gospel of hell fire and damnation until there was a break in the ranks of Satan, opposition gave way and the altar became crowded with penitents. In the afternoon of the second Sunday, Mrs. Hudson lectured on rescue work, and the hardest sinners and holiness fighters in the community broke down; \$57.50 in cash was given to Rest Cottage. The tide was running so high that it seemed a pity to close that night, so Mrs. Hudson continued the meeting while I came on to Creedmore, and opened the battle on Thursday. We have a good church here, of substantial people. God is with us. He is giving great liberty and power. Crowds are large, and souls are getting to God in every service. We close Sunday night and go to Terrall, Okla. Our slate is filling for 1914, but we have an open date for July and one for September.

OSCAR HUDSON.

KELLOGG, IDAHO

Another Sabbath of victory. Mr. Jimmy Osborne, one of the licensed preachers of our church, gave us a good message in the morning. The writer preached in the evening, and one soul found God. Our cottage prayer meetings through the week have been well attended, and all are expecting one of the greatest revivals that Kellogg has ever seen.

ALFRED E. DERBY.

FARMWOOD, VA.

We came here from Sawyer, N. D., where there were many holiness people, and where it seemed like a heaven to go to the real heaven in. Here in Virginia it is altogether different. There are, besides wife and myself, two or three Christians. We have a prayer meeting, but when people find out it consists of prayer, they don't come again. But we stick to it;

God will answer prayer some day. A Baptist preacher was there one Sunday who said it was the first prayer meeting he ever attended. Think of a place of 1,000 people where there is no real religion; lots of church members, but few Christians. Will some holiness evangelist come and preach to a lot of lost people? It is a good field for missionaries.

MR. and MRS. GALLAGHER.

CADDO, OKLA.

Sunday was a good day with us. The church at Caddo is getting along nicely. We will leave here soon for Bridgeport, Texas, where we will be till December 2d, and will attend the Texas assembly. I will be in the evangelist work this year. Address me at Coalgate, Okla.

LUM JONES.

HASKELL, TENN.

We had with us recently Evangelist C. C. Cluck, of Dodd City, Texas, who held a ten days' meeting in a tent in the village of Haskell. The power of God was on the people from the first service. The devil put up a stubborn fight, but God gave great victory. More than thirty souls were saved, reclaimed, or sanctified. Brother Cluck and wife went from this place to Maryville, Tenn., and held a meeting in the Friends' church, which resulted in about twenty-five souls finding pardon or purity, and the town greatly revived. After this meeting closed they visited the Nazarene church at Selver Home Mission, holding three services which were appreciated by the church there. Then to Lonsdale, a suburb of Knoxville, for a week's meeting. The people of this place were hungry for the truth and the meeting was a success from the first service, resulting in over fifty professions. Brother Cluck has been coming to East Tennessee for the past eight years. He is a true Nazarene, a sane, level-headed and Spirit-filled man of God. His wife is a spiritual woman who does her part well in song, prayer, and altar work. All the above places have called them for another year.

J. A. McCAMMON.

CRESCO, NEB.

It was our privilege to have with us for three meetings on the circuit, Evangelist J. W. Farr, of Kearney, Neb. He began first with us in a tent August 15th. It was a hard fight, the break coming on the last Sunday, with a number saved or sanctified, and a melting time in general. The second meeting looked to many as a failure, but God alone knows the results of the one young man who was reclaimed. The third meeting was in the M. E. church, and a difficult one. How impossible to real progress in salvation when the church as a whole stubbornly takes issue against her own doctrine, holiness. Brother Farr is a good man, a good evangelist, a strong preacher. Mrs. Farr helped in two meetings and was fine help. I would recommend them to any church or band of holiness people desiring help.

HURBERT C. TITTEMORE, Pastor.

YORK, NEB.

The Lord is with us. A blessed day Sunday, the 16th. Five seekers during the day at our regular services. Conviction on the people. While a number are missed from our services by having moved away, others are looking our way, and the Lord is dealing with the people who come out and those that hear the gospel in our street meetings, when weather permits to hold them. We especially praise the Lord for opening the way and making it possible for us to get our own church home. Today we closed the deal for a corner lot with a six-room house and a storage building back of it, 20x40 feet, which we will turn into a church with an expense of from \$200 to \$300. It is located near center of the city, one half block from the main street, and two, and one-half blocks from the square, costing us only \$2,050, which is much less than its actual value. We glory only in Him who made it possible for us to get a church home, so well located for our

purposes and needs, where we can lift up the standard of "holiness unto the Lord" to the people. Praise the Lord, my soul is filled with Glory.

THEO. and MINNIE LUDWIG.

NEWTON, KAS.

Another great day Sunday, November 16th. The flood-gates were lifted in the night-service, and the glory swept through. Four seekers, all claiming victory. While distributing the Revival Number, I was invited into one home to escape the rain. Here we found a hungry heart, who prayed through before we went on our way. Thank God for victory now!

FRED H. MENDELL, Pastor.

PALCO, KAS.

We are enjoying a real "pour you out a blessing, that there shall not be room enough to receive it." We have found some whose hearts are hungry, and who are willing to pay the price. Whole families are getting saved and sanctified. Some, whom the devil claimed have been saved. Brother H. M. Bassett, of Hutchinson, Kas., is with us. His work is honored of God. He preaches old time salvation with power sent down from heaven. We are holding our services in the Snyder school house seven miles south of Palco. There is much to be done yet, therefore we ask you all to pray for us,

FRANK MAYHEW.

SAN FRANCISCO, CAL.

God is still blessing His work in San Francisco. Yesterday was a most glorious time, because of the presence of the Lord, and the manifestation of Holy Ghost power. Two great altar services after preaching morning and evening. Five seekers, two for sanctifying grace, and three for pardon. Three prayed through. Our congregations are larger, interest increases, and the fire of God is falling. We expect to begin revival meetings soon, with Rev. C. H. Daul as evangelist. We have four prayer meetings each week. On Tuesday, Thursday, and Saturday nights, also a woman's prayer meeting on each Wednesday afternoon. We intend to keep bombarding heaven until God answers our prayer, and gives us a real, genuine. Holy Ghost revival.

THOMAS MURRISH, Pastor.

BAKERSFIELD, CAL.

Just a note of victory from the summit of triumph. Attendance and interest good and increasing. Souls are finding victory, and the blessing of the Lord is upon us. Yesterday was a great day in which a lasting impression was made upon all who attended the morning service. It was victorious beyond description. The pastor spoke briefly of the \$500 indebtedness on the parsonage, and the need of this debt being canceled, and in less than fifteen minutes the stated amount was pledged, and before the pastor could put on the brakes, \$25 over and above the needed amount was given. Such hilarious givers are seldom seen. I am sure you will rejoice with us in the burning of our church mortgage which will take place in the near future. Onward we go, with abounding hearts and the glory in our souls.

W. C. FRAZIER.

LEICESTER, VT.

In returning from taking wife home to Providence on account of meeting with an accident at the parsonage, which brought on nervous trouble, from which, thank God, she is improving slowly, we found our district superintendent, Brother Washburn, would be with us in our all-day meeting. Brother J. Cole preached at 11 a. m., and Brother Washburn at 3 and 7 p. m., and gave us two powerful sermons. We are fighting sin and winning our way through while looking for an old-time revival. Some are confessing to sleepless nights. Pray for us and with us for the recovery of our dear wife, that she may be back with us in this field to help lift up the fallen and spread scriptural holiness to the glory of God.

ARTHUR J. MYERS.

HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene. Published every Wednesday.

Editor, B. F. HAYNES, D. D.
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RED DEER, ALBERTA, CAN.

Just closed a splendid little meeting with our Nazarene church here last night. The Lord gave victory from first to last, as daily some plunged into the fountain for pardon and cleansing. We have some fine people here. The pastor, W. B. Tait, is also the district superintendent of this province, and is a most congenial and wide-awake brother, and is exceedingly hopeful for the future of our work in this province. Our people have a very neat church building here, and seem much encouraged to push the battle. I go next to Edmonton, Alta., which takes me more than four hundred miles north of the United States boundary line of Montana. Address me there, care Beulah Mission, until November 30th. Lovely fall weather—sunshine every day.

C. W. RUTH.

MALDEN, MASS.

Oh, praise the Lord! Over \$3,000 in cash is now available to pay off our \$4,800 mortgage, and the "end is not yet." We invite all our friends to our mortgage burning the first of the year. The revival spirit is on. Our three deaconesses are an untold blessing. Souls are seeking. Last night the writer preached, in the absence of the pastor, who is holding revival services with our new church at Wicklow, New Brunswick. God gave us seeking souls. Brother Gilbert Laite preached a glorious sermon in the morning. God bless him! The old gospel is a success! The writer recently gave a temperance address for one of the nearby Congregational Sunday schools. Let us do all the good we can in all the ways we can.

LEROY D. PEAVEY.

FALMOUTH, MICH.

Rev. C. L. Bradley, of Berlin, Mich., is in revival services here. Conviction is on the people, and we are looking for a deluge of salvation.

A. T. HARRIS.

ON THE WING

Providential circumstances came about so that I find myself enroute from Seattle to join Mr. Brown at Kansas City. What a joy it will be to look upon and study the great work of our Publishing House. We determined to stop off and visit friends and see the work of several of our Nazarene churches in our wonderful Pacific Northwest. For over four and one-half years we traveled over this country with Mr. Brown when he was district superintendent, this being the first district the church ever had in her entire connection. That it has "made good" as a district, goes without saying. We find our good District Superintendent Wallace fitting over his territory, hither and yon, stopping betimes to "make tents," for the district is not as yet self supporting. Our first stop

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1123 Santee Street
Dallas District Assembly, Lufkin,
Texas.....November 26-30
Abilene District Assembly, Bowie,
Texas.....December 3-7
A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
Sailing date (on S. S. Tenyo Maru).....December 16

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

□ □

DISTRICT SUPERINTENDENTS

ABILENE
I. M. ELLIS.....Box 173, Hamlin, Texas
ARKANSAS
B. H. HAYNIE.....Vilonia, Ark.
ALBERTA (CAN.) MISSION
W. B. TAIT.....Box 694, Red Deer Alta, Can.
ALABAMA
C. H. LANCASTEE.....Jasper, Ala.
BRITISH COLUMBIA DISTRICT
G. S. HUNT.....1719 Bank St., Victoria, B. C.
CHICAGO CENTRAL
L. MILTON WILLIAMS.....Chicago, Ill.
6356 Eggleston Ave.
COLORADO
C. B. WIDMEYER.....Colorado Springs, Colo.
228 N. Chestnut St
Rush, Colo.....November 26-30
DALLAS
W. M. NELSON.....Texarkana, Texas
DAKOTAS AND MONTANA
LYMAN BROUGH.....Surrey, N. D.

is at beautiful Spokane, the city of this inland empire. Here we find Pastor LaFontaine and his good wife in labors more than abundant. Every line of church work is up to concert pitch and moving on with a swing of victory. It was our good pleasure to attend their weekly prayer meeting. What a time of refreshing it was! And their new school—what shall we say of it? We could but exclaim, "This is the Lord's doing, and it is marvelous in our eyes." The newly and finely finished basement of the church, makes a fine school room. We spent a half day here, and were loth to leave this interesting school. They have an attendance of fifty-seven. Until more help can be obtained, Brother LaFontaine is having to give much time to teaching. Here we find Sister LaFontaine teaching with all up-to-date methods, and most splendid discipline, the first, second, and third grades. Her one-half hour of Bible study with these little tots was inspiring and wonderful. Mrs. Walters and Miss Wood with grade and high school work, and Laura Dean assisting in grade work, makes this indeed a busy bee-hive of a school. This is the first school on the district to have high school work. And here would be a good place for parents from a distance to send their children to school. Dr. Bresee has so often said that "we have to make and turn out our Nazarene preachers." If it be true for our preachers it will have to be true of our teachers as well. From Spokane we went to Garfield, arriving just in time for their mid-week prayer meeting. What a time of rejoicing and victory we found here. As we sang for them, "I know of a Savior from sin," they shouted and danced

IDAHO
J. B. CREIGHTON.....Boise, Idaho
IOWA
E. A. CLARK.....University Park, Iowa
Oskaloosa, Iowa.....November 18-26
Botna, Ia., Care Rev. S. M. Lehman,
November 27-December 14
Sioux City, Ia., 1314 S. Newton St., December 15-28
KANSAS
H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas
KENTUCKY
WILL H. NEERY.....Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.
LOUISIANA
T. C. LECKIE.....Hudson, La.
MISSOURI
J. L. COX.....Malden, Mo.
NEBRASKA
Q. A. DECK.....917 W. 31st St., Hastings, Neb.
Atlanta, Neb.....November 11-23
NEW ENGLAND
N. H. WASHBURN.....Beverly, Mass.
NEW YORK
J. A. WARD.....1710 Dean St., Brooklyn, N.Y.
NORTHWEST
DeLANCE WALLACE Box 304, Walla Walla, Wash
OKLAHOMA
S. H. OWENS.....Altus, Okla.
PITTSBURGH
N. B. HERRELL.....Olivet, Ill.
Linden Place, Pa.....November 28-December 17
McKeesport, Pa.....December 17-21
SAN FRANCISCO
SOUTHERN CALIFORNIA
W. C. WILSON.....Rt. 1, Box 235A, Pasadena, Cal.
SOUTHEASTERN
W. H. HANSON.....Glenville, Ga
TENNESSEE
J. A. CHENAULT.....South Tunnel, Tenn.
WASHINGTON-PHILADELPHIA
H. G. TRUMBAUER.....Allentown, Pa.
326 N. Franklin St.
WISCONSIN DISTRICT
F. J. THOMAS.....Marshalltown, Iowa
Livingston, Wis.....November 22-30
Madison, Wis.....December 6-15
Groggla, Iowa, R. F. D.....January 8-18

for joy. This heroic little band are surely "coming up the road," for they have, this past summer, built a nice four-room parsonage. This church is out of debt and God sets His seal upon this work. From Garfield we went to Walla Walla. Here is a splendid class of Nazarenes, going on from conquest to victory. We look back some seven or eight years ago when we stopped here to look over this field for our work. The only Nazarenes here then was our good Brother J. M. Reser and family. It looks as though they had indeed been some of Dr. Bresee's "multiplying onions." Brother Reser was severely criticised for leaving his old home church, but he stood loyal and true, for God had given him a vision of what was to be. Like Habakkuk waiting for an answer, he said, "The vision is yet for an appointed time—though it tarry wait for it, for it will surely come." And so in due time it came. Others, loyal and true, have cast in their lot here, and God is signally blessing the work. We found the pastor, Mrs. DeL. Wallace, out afeld assisting in her husband's work on the district for a time. Her place is ably filled by Rev. R. L. Wisler. Sunday at Walla Walla was a high day in Zion. Again we brought the message in song, and they rejoiced and wept. As we sped onward eastward, we wished it might have been possible for us to stop at Greeley and Denver, Colo., and see our pilgrims there. We shall count it great joy to be permitted to greet our Nazarenes at Lincoln, Neb., for it was in this fair city, twenty-one years ago, that the Lord came in sanctifying power to our heart.

LIBBIE BEACH BROWN.