

HERALD of HOLINESS

OFFICIAL PAPER of the PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., JANUARY 14, 1914

NUMBER 40

EDITORIAL

THE SCRUTINY MUST BE ON OUR OWN PART

THERE is much useless trouble, not to say agony, sometimes on the part of persons seeking God in the pardon of sin or the fulness of sanctifying grace. We have often met persons who were tortured in mind for fear God had not accepted them, or for fear they had made some mistake in understanding His movements in personal saving grace. Frequently these very persons are the most beautiful in their consecration and lives, as far as we can discern, but are morbidly disturbed on the points mentioned. It has thus occurred to us that the devil was meaner in none of his tactics than in thus attacking the best and the saintliest of God's children with these doubts and fears. We have often argued with these troubled ones the query why did they suppose God could take pleasure in thus torturing His children or those seeking to be such? We have insisted that if there were any trouble it must necessarily be in themselves, and not in God, or His method or tardiness or obscurity or mystery of proceeding. The proper place to look is at oneself first to know if there is absolute candor and cleanness in surrender. The question is: Are you sincere as a seeker in having turned over all to Him in absolute dedication? If there is absolute certainty here there need be no trouble on your part about God doing His work. You are to trust Him with that. As one has said, "you will have all the salvation you believe for and all the feeling you work for." It is a mistake some make to try to have the feeling in advance of the price to be paid. We get religion by simple faith, and we get the feeling by service and obedience to the Master. It is important, however, to be sure of our own part in this great transaction. There must be no alloy, no reservation, no hesitancy, no flaw in our faith or consecration. Everything must go on the altar. There must be no reserved rights whatever. God is exclusive and intolerant in this matter. It is all or nothing. He will not share His temple with idols. He must reign alone and supreme or He will not enter at all. Let this be distinctly settled once for all at the outset of your search for God in His fulness, and you will be saved great trouble and will the more quickly find the pearl you seek.

The trouble is surely with yourself, and not with God. It may, and very likely will be remote and hidden from view. It may be very slight. It is there, however, if you halt or are hindered. If you find naught, you may determine that you will honor God by kicking ruthlessly these needless doubts out of your life, and honor God by trust. Don't insist on a sign. Be content with His Word, His promise, His power, and put your trust in these which are far more trustworthy than all your emotions and feelings.

We would not depreciate, however, the importance of care in being sure you are not leaving some point unguarded. We only insist that you hunt for the flaw in yourself, and not in God. W. L. Watkinson has said with truth: "Just as a bubble in the casting may cause a flaw in the steel, and occasion a dire catastrophe, so some secret frailty of faith, reservation of surrender, sympathy with evil, or undefined sickliness of soul, may bring about in the hour of temptation surprising and humiliating failure. So far from attempting to explain our failings away from faith and righteousness by superficial considerations, let us look closely into the depths and very texture

of the soul itself for the final reason of our backsliding. The falsity that solves the sad problem is in the inward parts: in the hidden part is the fateful folly."

A SAD AND SICKENING DECLENSION

IT IS sad beyond expression to contemplate the loss of colossal opportunity which Methodism has suffered in the world. We refer to this with great reluctance, but must do so as affording an impressive lesson to other ecclesiasticisms which might suffer a like lapse, and also because many of the most prominent ministers and writers of Methodism see and deplore and publicly call attention to this decline. It is a mournful warning to all of us to beware of the first encroachments of the world upon our domains. We must be true to our commission or the glory will depart from us. There is a distinctive deposit of truth made with us, and a special trust committed to us, and the day we let up on this, or compromise or dilute the message, that moment we have failed, and given offense to God, and the glory is departed. No church ever had a more wonderful opportunity or more honorable commission than Methodism. To spread scriptural holiness over these lands, and bring back to a weary world and to faithless ecclesiasticisms the full gospel, was her high and distinguished call and commission. As long as she was true to her trust she was the mightiest force in England and America—yea, in all the wide world. Historians admit this marvelous truth of the infinite debt which civilization owed to Wesley and the early Methodists. What can they now affirm in the way of the present contribution Methodism is making to the uplift of civilization, and the arrest of the tidal wave of materialism and commercialism which is debauching the nations and the world?

We regret to have to believe there is no reformation for Methodism. This is not God's way with faithless churches, as history shows. With a faithless church He simply lets it alone, and calls forth another body of believers to whom He commits the deposit of sacred truth, and commissions them to go forth and faithfully proclaim it over the whole wide world. The faithless ecclesiasticism still lives and grows in the outward regalia of greatness as a church—statistics, institutions, machinery, great numbers, much benevolence, and great displays which cater to the pride and vanity of their votaries. It is marvelous how a dead church can grow and be deceived by these false signs of life. It is forgotten how a dead church can more easily get members than a really live gospel church: they let down the bars so low it costs nothing to cross; how such a dead church can continue to get money in a veritable avalanche because of the numerous false and erroneous appeals they can make. In all these outward signs and accompaniments of a church a dead ecclesiasticism can often outrun a true church, and thus deceive the multitudes. But the root of the matter is no longer in them. They do a vast amount of good along the lines of benevolence and relief of human suffering and the uplift materially of society, but in the matter of getting souls definitely to God they do little or nothing.

Let our church beware and stand true to her great commission. She can continue to be the great conservator of true Wesleyan orthodoxy as she is today, if she remain true to her evangelistic call to save men and women from *all sin*. She can continue to be the great herald of salvation in its fulness to a

lost world if she remain true to the special call to the personal salvation from the guilt and the pollution of sin in the individual. It must never be that we will get so busy with institutions as to grow lax in personal evangelism. We must never become so enamored of organization as to lose sight of the individual. Personal sin in the individual is the matter of greatest import—larger than the social uplift of the aggregates of folks. If we would be true to the demands for the betterment of society let us be true to the individuals of society. It is hand-picking business. Salvation is not in platoons or great masses. It is personal and individual. No work so tells on the social weal of the world as this personal salvation of men and women. The cry of sociology is very delusive and would betray us into some by-path as the true way but that way is the way of death to a church of God. Saving definitely men and women from all sin is our work, and it is all-inclusive and comprehends every phase of our obligation. God help us to be true to it!!!

We would be happier if Methodism stood alone in this sad decline. Such is not the case, however, but practically all the great ecclesiasticisms occupy the same pitiful position. At the General Assembly of the Northern Presbyterian Church, held not long since, a statement was made and not called in question, that there were one thousand Presbyterian churches in their communion in not one of which had a single soul been converted during the year just closed. At the General Convention of Congregational Churches, held a few weeks ago in Kansas City, a delegate made the startling announcement that of fifteen hundred of their churches in not one of them had there been a single conversion during the past year. These are certainly sad and sickening facts to any lover of our common Lord, and should send us to our knees in prayer for these churches, and for ourselves that we may be true to the special call of personal evangelism. If a church be not engaged in the saving of souls, what right has it to exist?

*"POWER INTO STRENGTHLESS SOULS
IT SPEAKS"*

THE above caption is a line from an old hymn, and we desire to apply it here to a source of encouragement which is often needed, but sometimes overlooked. There is great danger of discouragement in the Lord's work. This is due to several reasons. There is such a vast deal of work needed to be done that one is sometimes tempted to depreciate his own humble contribution to this gigantic whole. Then, the temperament of many leads them easily to depression in their work. More than all else there is our arch-enemy, Satan, whose business and whose delight it is to discourage us in our work, knowing that by discouragement he depreciates the character and the amount of work done. This is one of his finest artifices, and one which he works diligently. Many earnest souls have suffered greatly but needlessly from this source who were not only hindered in their work, but who had no justified ground for their discouragement.

The truth is, no man or woman who has given and is giving their best cheerfully of time, talents, means, and strength to the Lord's work in this world, has the slightest cause for discouragement, however barren their life may seem of results. It is not our prerogative or within our power to rightly measure results in this work. God alone can see to results. It is only for us to sow, and this is to be beside all waters, and we are to do this remembering that we know not and can not know which will thrive, the late or the early sown. The only matter to concern us is to see that we are all the while diligently sowing. If this is true, we ought to be glad that it is God's exclusive province to look after the fruits of our labors, and He has pledged Himself to do this. He has said that if we are faithful unto death, our labor shall not be in vain. With this assurance we should be happy, and labor on shouting the vic-

tory, whether there be any visible fruits or not. Let us trust Him with His part while we cheerfully do ours.

This privilege, and this great fact in the economy of God, ought to greatly hearten us in our work. This should indeed speak power into strengthless souls. This ought to raise up hands which hang down, and should strengthen feeble knees, and fill with cheer and hope every dispirited soul in the Master's work.

On the battlefield of Lookout Mountain, near Chattanooga, fifty years ago, there was a young man who had given his all for his country. In the gallant charge which marked that engagement, he fell, when half way up the slope, mortally wounded. His comrades dashed on. When they returned later, and held water to his lips, he asked feebly: "Is the flag on the enemy's field?" They told him that that was what had happened. "Then I helped put it there," said he, with satisfaction. O, ye discouraged worker for the Lord, work on faithfully, whatever may appear to your eye now, and wait until in a coming day you see the brilliant displays of victory, or hear the peans of praise being wafted across the plains of the Land of Blessed Deliverance. Then you may ask if this or that one is among the happy throng, and hearing their names you may find great pleasure in remembering that these were among the number whom you humbly sought to help and fend upward and onward toward the heavenly home. Be patient and faithful and trustful. God is not unmindful of you, or your work. Be sure your reward awaits you, though you may not realize it in its fulness until the battle is fought, and you are celebrating the victory on the shores of Eternal Deliverance.

A WHOLESOME WAVE

FOR some time there has been a very wholesome and healthful wave of moral reform visible in our country. This sentiment has expressed itself in an emphatic fight against graft, bribery, corruption in politics, and a generally cleaner type of policy and politics and politicians sought by the people. This is due in part to the increased enlightenment of the people at large, because they are reading more and thinking more and seeing more of the filth which was about to engulf them hopelessly. It is due in part to the extremity to which this hydra-headed corruption had descended. Things had gotten as rotten as they could well be and stand at all, and there was no advance possible in rottenness. The only possible change was disintegration. Evils sometimes get so deep and dire that they fall apart of their own weight of infamy. To these two causes, mainly, we are indebted for the wave of reform which is passing over the country. How far it will go, or what extent of good we may expect from it, is as yet problematic. Corruption will die hard. There are underlying evils which must be remedied before we can hope for any very radical or permanent reforms of flagrant abuses.

There is, however, cause for devout thanksgiving for what has been accomplished. We should thank God, and take courage and press with vigor on toward greater achievements. Every citizen should make it a point of conscience to go to the polls and cast his ballot for cleanness and sobriety and honesty in government, and in matters of state, whenever the opportunity is presented. There should be no failure here on the part of the American citizen. The ballot, as well as the brain or the bullion or the brawn of the Christian citizen, belongs to God, and should ever be made to express undying adhesion to the right and the clean and the good, and undying opposition to wrong, impurity and evil, in men or measures political. We have no right to neglect a patriotic use of our ballot in these matters, and then whine when the saloonist, the gambler, the hoodlum, and the rascal get in charge of affairs of government. Every American citizen is a sovereign, and has the remedy in his own hands for these evils, and should use it.

THE EDITOR'S SURVEY

TO BE CUT OUT AND PRESERVED

This series of extracts from Roman Catholic authorities we advise our readers to cut out and preserve carefully. When Protestants discuss the encroachments and the absurdities and the un-American teachings and tactics of Rome the usual answer is that these critics are ignorant of the facts, and that their utterances are not to be relied upon. We have seen such statements in the writings of weak-kneed Protestants, especially Protestant papers who are ultra-optimistic and can see no danger in anything anywhere of any kind whatever. These quotations, as their credits will show, are from reliable Roman sources and will not and can not be denied. We copy them from the *Protestant Magazine*, of Washington City. The time has come when we are called upon to have more to say and do with reference to Romanism than ever before. We must be posted when we speak or write, and be able to give our authorities for all we say or write. That Romanism holds still to the horrible dogma of Transubstantiation today is not known by some people, and is little considered by more people, and what is involved in this absurdity is considered and realized by still fewer people. In our editorial columns from time to time we propose to treat different phases of this momentous question, and we will not be charged with immodesty when we suggest that such quotations as we may make might be wisely cut out by the readers and kept for use in speaking or writing on this growing question. The following quotations will show very definitely that Romanists teach the literal and real change of the bread and wine into the "body and blood, together with the soul and divinity," of our Lord Jesus Christ, and that this miraculous change is made by the mere mumbling of words by a human being called a priest, and that the virtue of this re-sacrifice of Christ by the priest avails for the dead as well as the living:

CANONS OF THE ROMAN CATHOLIC CHURCH ON THE EUCHARIST

Canon I. If any one denieth that in the sacrament of the most holy eucharist are contained truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.

Canon II. If any one saith that in the sacred and holy sacrament of the eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls transubstantiation; let him be anathema.

Canon III. If any one denieth that, in the venerable sacrament of the eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

Canon IV. If any one saith that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that in the hosts, or consecrated particles, which are reserved or which remain after communion, the true body of the Lord remaineth not; let him be anathema.

Canon V. If any one saith either that the principal fruit of the most holy eucharist is the remission of sins, or that other effects do not result therefrom; let him be anathema.

THE CHOICE

*

The New Year stood beside me, and his arms
Were full of gifts. He called to me and said:
"Take now one gift to bear throughout my
reign.

Choose not in haste—you may not choose
again."

I closed my eyes and thought of all the plans
Which I had formed—ambitious dreams that
filled

Too many of my waking hours. He seemed
To hold them all, while all forgotten were
The higher aspirations of my soul

To be of service, and to win the smile
Of Him who loved and gave Himself for me!

Then I recalled all I had tried to do—
And yet, alas, so little I had done.

While thus I grieved, a voice said: "Look!"
and lo!

The Gateway of Past stood open wide.
And as I looked I saw the days I'd spent
In service for the Master, strung like pearls
And mounted as a crown! The little deeds
Of loving service—all were there, while words
That I had written with ambitious hope
That they would bring me fame.

Lay shriveled on the ground!
Then quickly turning, this appeal I made:

"Oh, give me service, let me go,
That I may speak in accents low

Some word to hearts that mourn—
With care and sorrow worn—

Some soul who falters on life's way
Not knowing where to go. I pray

They lead me to some tempted one—
Lead him to Christ e'er life is done—

This is the gift I crave!" The New Year
smiled:

"Wise is your choice, my child."
Then Opportunity he gave to me.

"Go forth, and may the Master's blessing be
With word and deeds of yours where'er you
go."

What if 'twas but a dream? Do we not know
That dreams have ofttimes brought
God's messages to those who sought?

To live and serve Him here below?
So now with watchful eyes I go

To meet "the shadowy future," sure
That service waits me, and He goes before!

—Exchange.

Canon VI. If any one saith that, in the holy sacrament of the eucharist, Christ the only begotten Son of God, is not to be adored with the worship, even external, of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters; let him be anathema.—Published in the thirteenth session of the Council of Trent, October 11, 1551. "Dogmatic Canons and Decrees," New York, The Devin-Adair Company, 1912, pages 81-83.

CANONS OF THE ROMAN CATHOLIC CHURCH ON THE SACRIFICE OF THE MASS

Canon I. If any one saith that in the mass a

true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

Canon II. If any one saith that by those words, "Do this for the commemoration of me," Christ did not institute the apostles priests; or did not ordain that they and other priests should offer His own body and blood; let him be anathema.

Canon III. If any one saith that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema.—Published in the twenty-second session of the Council of Trent, September 17, 1562. "Dogmatic Canons and Decrees," New York, The Devin-Adair Company, 1912, pages 142, 143.

HIS SUPERNATURALLY NATURAL HUNGER

We have always considered it perfectly natural to a really and intelligently regenerated man to be hungry for holiness. The touch of divine love and the inspiration of divine life imparted in the new birth as naturally create in the regenerated heart a desire for more of God—for all there is in God possible to the attainment of mortals here below—as it is for water to run down stream. This new birth is the creation within of a supernaturally natural hunger for the restoration of all the soul lost by the fall, even the full likeness and image of God, which is holiness. Opposition to holiness from so-called religious people, if they be religious, is always from a woefully benighted or a positively backslidden kind of Christians. They have certainly drifted far from their moorings not to want more and more of God as the days go by. If they have been faithful to the light received in the new birth it must have shown them more and more their further need of all the fulness of God the Father. Bishop E. S. Janes did not put the case too strongly when he said:

"To the regenerate man there is nothing so lovely, there is nothing so winning, there is nothing so precious as goodness, as holiness. Oh, how he admires it in the angels! And how he admires it when he sees it in his fellow-Christian! How attractive it is! How winning! How it captivates the heart! How it excites his desires! How it inspires his aspirations to be holy! How he hungers and thirsts after righteousness in its fullest fruition! How his heart pants after God! How his very nature cries out for the fulness of the blessing of the gospel of Christ! He can not be satisfied until he realizes it, any more than a famishing man can be satisfied without food and drink. It is hunger and thirst; it is hunger of the soul and thirst of the spirit. It can not be satisfied without a realization of the good it craves. It is a new need created by his conversion, and he must have it satisfied or he can not be at perfect peace. His heart, his soul, cries out for the nature and image of God! His soul is continually saying, 'Ah, who that loves can love enough?' Can we realize this full salvation? Is it attainable here and now? Can we be made perfect in love? May we be strengthened with all might, according to His glorious

power? May we be strong in the Lord and the power of His might? Yes, for He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. 'Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be world without end. Amen.'

THAT LOST CHORD

It is lamentable that the great churches, which in their earlier history were distinguished above everything else by careful heed to the conversion of the individual, should have become so swamped by institutionalism, and divers social and worldly things, as to have lost their real power. Leading men, here and there, in all these churches, see and deplore, and are calling attention to these sad lapses. All this only saddens us, but the more impressively brings to our mind the tremendous responsibility resting upon our own church, in view of these sad and startling facts of declension. What an opportunity there is for us, and what a responsibility this involves. Let us measure up to it faithfully in these trying days. Let us see why these dismal failures occurred, and seek diligently to avoid the rocks on which these melancholy wrecks were made. Let us remember that the great mistake of all these ecclesiasticisms was forgetting the message and the mission to the individual, and losing the goal of the religion of the individual in the gross work of the ecclesiasticism--the regalia, and ceremony and show and statistics and glitter of mere machinery. They got too big to stoop to altar work, to pray through with the individual penitent. They forgot the tears of the personal seeker amid the hues of the stained window and the names and sounds of the wealthy and the learned and the high of estate. E. H. Martin, writing in *Zion's Herald* on "The Lost Chord in Methodism," strikes the key note in his opening paragraph:

The lost chord in Methodism is the same chord the church universal has lost--the heart religion of the individual church member. We need no other arguments to prove this to us than the empty pew, the deserted prayer-meeting, and the indifferent attitude.

NEW FORM OF INTOXICATION

There has grown up in this strenuous age a new form of intoxication which we may denominate mental intoxication. Persons are not satisfied with edifying reading, such as ennobling history, and poetry, and many other forms of reading which is instructive, and, to a normal mind, entertaining, but spend their time and talents in pouring over depraved and debasing books of fiction which are suggestive and really salacious. This stuff excites their diseased minds and stimulates them artificially, and in numerous ways contributes to their degeneracy and mental and moral debasement. Fiction is defended as a needed form of reading on account of the strenuous age. It is contended that people need this form of reading to relieve their tension and to rest and refresh them. The fact is, however,

that the form of fiction most sought and read is of the most strenuous kind, taxing and exciting to an extremely injurious degree. There is absolutely nothing calm or restful about it, but all that is blood-curdling and exciting, and such as stirs the passions, and often the lowest. No; people are fast going down in the matter of literature and esthetic taste, and most generally want the exciting and the lurid and the salacious in their reading. For real restfulness of mind and true entertainment intellectually go to history, or poetry, or works of travel, or biography, or exploration, or any one of a hundred forms of elevating literature. Away with the flaring, lurid, prurient slush that now claims the patronage of the readers very largely. We are in sympathy with T. J. Seett in the *New York Advocate*, who says:

The immoral tendency of much fiction, like that of the useful motion picture, has become a dreadful abuse. A boon has become a bane, a virtue a vice. Much of this fiction is infidel and ungodly in tendency; it glorifies vice and crime, and all this often in a subtle and concealed manner; in the very robes of virtue. It develops, then panders to a morbid, corrupt taste. This is illustrated in the fact of a writer whose story was returned by a newspaper as "too suggestive," but when sent to a magazine was returned with the request to make it "more suggestive, as they would stand it, without becoming indecent." In an age that claims to be utilitarian is there nothing of "light" reading, substantial and entertaining in history and science and religion, that time must be squandered and feeling perverted on this prodigious, growing and worthless volume of fiction? What a marvelous list of entertaining books are catalogued and advertised in the periodical press for one seeking benefit for mind and heart! It is high time that voice and pen be used very vigorously against a sad form of intoxication, so inimical to the best kind of literature and mischievous to human life.

PRAYER AS AN AVENUE TO MISSIONS

There are many methods of convincing unbelievers in missions of the error of their unfaith. There are many so-called reasons for refusing adhesion to the great missionary impulse. One of the principle apologies offered is the fact that there is so much need here at home. The plea is made that in view of the superabounding need at home we should decline to go abroad with our money and our men for the uplift of the heathen. The logic of this objection is that we should wait until all our own people are Christianized before offering religion to the heathen. This presupposes either that we are the favorites of God, and are first entitled to be wholly evangelized before other nations have any rights to the gospel, or that the unevangelized millions are under some special ban of heaven, and are not entitled to Christ's atonement at all, or are to wait indefinitely for their rights until the favorites are served first. All this is unscriptural and absurd, and wholly inconsistent with the administration of a God as just and fair as ordinary human judges. Dr. Hull, meeting once such a missionary skeptic as we here mention, adopted an unusual but very effectual means for his conversion. It is related by an exchange:

"No, Dr. Hull," said Martin Reed, "I don't believe in missions. Seems to me we have enough work piled up around us here."

"Martin, I want you to do something for me. For one month I want you not to pray a single time for yourself or your family."

"For what then, doctor?" Reed asked, uncomfortably.

"For whatever you please, Martin. But not one word for yourself or your family. I'll give you free range. Don't skimp your usual praying time--that's all."

Reed laughed to himself, as he went on, "I don't know what he is after, but he is trying some experiment, with his finger on my spiritual pulse. He can't find out anything, though, unless I tell him."

When the two men met, a month later, the minister as brown as a ripe pear from his vacation, Martin answered his question before he asked it.

"I believe in missions now, Dr. Hull."

"That warms me. But how did it happen?"

"Why, you happened it, and you know it."

"Tell me about it."

"Well, that first night, when I went to pray before I slept, I found that I had nothing to say. Doctor, I tell you it frightened me to discover that in all God's full world I could find nothing worth praying for but myself and my mother and Grace. I got through somehow, but it made me think--and I didn't sleep very well."

MISSING THE MARK DEFINITELY

If the theological institutions of the various churches fail to turn out young preachers who can preach, what good purpose are they serving? This is a pertinent inquiry just now in view of the dire need of recruits in the ministerial ranks of all the great churches. Young men need a training such as these institutions are supposed to be rendering. They are handicapped if forced to go out without such training as should be given them in these centers of learning established for their training along theological and practical and literary and biblical lines. We have for a long while known that in many places these young theologues were not getting their birthright. We now have very competent evidence that this failure is even more general than we had had positive evidence of before. It seems that in one of the greatest, if not the greatest of these denominations, the theological institutions are pitiable failures, and this is becoming recognized and denounced by officials high in authority in that great church. Bishop Wilson, of the M. E. Church, says:

I have heard several preachers preaching recently, but none of the sermons were such as to move a soul to seek salvation.

Our colleges and universities have not taught our preachers how to preach.

I sometimes feel a disgust for our colleges and universities and a contempt for some of the men who come out of them. They want the best places in the connection. I go to hear them preach and they preach the essays they gathered together at college.

I want the preachers to spend half of their time in prayer.

No one can tell you how to preach but God. He can if you will stay with Him long enough. You will get tired by and by. Some don't like to stay on their knees.

I have not the slightest doubt about this Bible being a revelation from God. I am willing to risk the future upon this Book.

Stand up and preach the Word. Don't preach what the latest critics have said about the text, but preach the Word.

THE OPEN PARLIAMENT

MARCHING IN FETTERS

P. F. BRESEE, D. D.

A generation and more ago, before the Siberian Railroad was built, Russian political prisoners were sent to Siberia in companies of three or four hundred in a company, two or three times a week, marching in fetters, making about two hundred miles a month. It was a sad sight as they marched slowly in chains, with soldiers intermingled, on to exile in that desolate country, so few of them ever to return.

How like it is the march of the church today—in fetters, towards exile. Fetters of fear that the world may be offended, that reputation and popularity be lost, of prejudice and pharisaism, lest they be regarded as of the despised company. How hindered and yet how carefully they march—march towards exile. They maintain a degree of elegance and dignity, but all their movements manifest their chains. They may undertake to march to music, but it is artificial and there is no keeping step with it. Joy and hope are gone, and there is no rhythm in their clanking fetters, and no joy in their approaching exile, nor real hope in their service or destiny. It is unseemly for them to chant appropriate dirges, and hired performances can neither break the fetters nor cheer the gloom—marching in fetters to exile.

THE PREACHER—FROM A LAYMAN'S VIEWPOINT

His Appearance and Manners

H. R. BEEGLE

Perhaps no other department causes more concern and calls for more study on the part of our Government at Washington than that with which our Diplomatic Service is connected. We know what trouble the President has had in finding the right kind of men to represent our country in foreign lands. Not every man will do, by any means. An ambassador who is to represent this mighty nation before the governments of other great countries must be a worthy representative. The honor of the entire nation, so to speak, is in his hands, and he can either make or mar the world's opinion of us. Pre-supposing him to be a man of talents, wisdom and discernment, it is highly essential to choose an ambassador whose appearance and manners will fit the appointment. A representative of this country abroad can do much by his looks and manner of conducting himself to either uphold the dignity of the nation, or cause a very unfavorable impression of it.

The apostle Paul, in speaking of himself and other preachers, said, "Now then we are ambassadors together of God." This, then, as well as preaching, is to be the preacher's mission in the world! Ambassador of God! What a tremendously high and noble calling it is. Not only to

preach and expound the Word of God several times a week, but every day in the week, every day in the year to be a personal representative of God and heaven to the church and to the world. If appearance and manners count so much in earthly affairs, how much more then do they count in the spiritual realm!

The laity, then, certainly has the right to demand of the ministry not only that they be spiritual above other men, but also that their appearance and manners be in keeping with their great and holy calling.

It is not our intention, of course, to give the impression that every minister must look as per certain specifications, and that the countenance and dress of all be alike.

FOR BEAUTY'S SAKE

RICHARD PRISK

In the forest heart the flower grew,
Its fair perfection seen by few;
Receiving sunshine, shower, and shade
For Beauty's sake the flower was made.
Although it breathed on desert air,
Its sweetness was not wasted there.

A lonely star in beauty gleamed;
Unseen, unknown it brightly beamed;
It shone alone for Beauty's sake;
Was its creation a mistake?
No; beauty always is divine;
That star was part of God's design.

Within a forest lone and drear,
A sweet bird sang a song of cheer;
With praise to God its heart was thrilled;
The air was rich with music filled;
No ear save God's and nature's heard
The heavenly singing of the bird.

Joy is eternal—transient, pain;
No life lived sweetly is in vain;
Dear, patient soul, though heart should break,
Pray on, trust on, for Beauty's sake.
Your life may strength to others give;
Sweeter the world because you live.

This would be impossible and ridiculous. Individuality counts with the preacher as with those of all other professions, and dreary monotony is not wanted. However we take it, that heaven is an orderly place, and that there is no freakishness of dress there, and the pulpit, wherein stands the representative of heaven, should be free from freakishness also. The preacher must be on middle ground, as far as his clothes are concerned, and not be overdressed, nor lack the customary articles of dress. In other words, his appearance should be such as to fit in with the occasion, and not cause the congregation to look at his clothes and forget the man and his message. It may be argued that the average minister is underpaid, and cannot afford to spend much for dress. This article is not advertising expensive clothes but such clothes, even if of very moderate cost, as will give the congregation the eye impression in addition to the hearing, that the man before them is a man of God. Soiled linen in the pulpit is unthinkable in these days of cheap laundries, and a

hot flat iron at home will go a long way toward giving a minister favor among his people, and outsiders as well. We have never heard a preacher yet who has advocated that there would be carelessness or untidiness in the appearance of people in heaven, and yet there are gospel ambassadors who give their personal appearance very little thought or attention.

Of more importance than the clothes, however, is the countenance of the preacher. A handsome face is not essential, by any means, although it may be an added asset, but history has often furnished us with examples of homely men who have been most likable. And it is a real necessity, if the preacher is to be the very best possible representative and ambassador of God, that he be well-liked. Not only must his face express the love and joy and peace that his Master gives, but it must be full of kindness and dignity also, and when we consider that only about one twenty-fifth of a preacher's entire time is spent in the pulpit, all the enthusiasm and fire and vigor that his face can display should not merely be saved for the pulpit alone, but should also be seen while on the street, and while attending to his pastoral duties. Combined with his appearance, the manners of the preacher play a great part in determining the attitude which people will take toward his Master and his church. A kindly face, with a kind, warm handclasp and a deep sympathy making itself felt, will make friends for the church and the cause of God every time.

Men are of differing natures, we know, and it is due to the bringing up of some people and their environments that they are naturally cold and reserved, and find it hard to be friendly and make friends. To such preachers we believe it would be of more or at least of equal importance with their theological studies to train away their natural disposition, and with the help of God to bring themselves where they can be friendly and kind and sympathetic. It is difficult for the laity of the church to be friendly with the preacher who does not meet them halfway, at least, and how can the outsider be blamed for not caring much for the preacher who seems to think most of his duty lies in preaching from the pulpit two or three times every week?

Some ministers have not only to prepare their sermons, but to cultivate the friendship of their members, and outsiders as well; to take an interest in the children; to grasp opportunities here and there, where, as ambassadors of Christ, they can make their pleasant personalities tell for the work of God. Others seem to have no time beyond preparing sermons for the Sabbath, and talks for the midweek prayer meeting, and holding aloof from opportunities which could be made to produce great things for God and the church.

On the other hand, a preacher should not be foolish and silly. Some let their abundant good nature and exuberant spirits lead them to do things that cause their congregations to blush for them, and fervently hope there are not many strangers around to notice.

The laity does not want all preachers to be alike; far from it. It wants men of different personality, but it does want men whose personal appearance, countenance, manners, and actions all remind and suggest the Christ whose ambassadors they are. It does not want untidy, gloomy, cold, distant preachers who can preach the letter of the truth, but repel in doing it.

May God grant that our ministers may fulfil the earnest expectation of the laymen in regard to their appearance and manners, by a full realization of St. Paul's declaration, "We are ambassadors of God."

TYPE OF A TRUE DEACONESS

MRS. M. WALDIE

[Paper read before the Deaconess Meeting held at Lynn, Mass., December 2, 1913.]

Scripture reading, Proverbs 31:9-13.

This Scripture gives a type of the church of Jesus Christ, the bride, the Lamb's wife; but it is also a blessed description or a type of a true deaconess, a willing worker, a tireless worker, a strong woman. Her strength is from the Lord; her light never goes out; it is always burning. A busy woman, she eateth not the bread of idleness. Her Lord and Master, the great Head of the church, doth safely trust in her, and sends her forth. She has a divine call; she has had a vision of the lost ones of earth; she has received the divine equipment, the baptism with the Holy Ghost and fire. Her soul is all aflame with holy love. She knows how to prevail with God in her closet, and also at the altar she prevails in prayer for souls. She is a worker, a helper, a lifter, a blessing to the church and to the pastor. Her work is a ministry of love, and her mission is on errands of mercy among the poor, the needy, the downcast, the hopeless ones, the sick, and the afflicted. By her love and tender compassion she is able to comfort those in sorrow and distress. She also calls, or looks after those that come to our altars and helps to get them established.

She never gossips; is not a tale-bearer; she has found the cure for all evil speaking and fault finding and murmuring. She does not go from one house to another and tell their troubles. She never reveals to others anything that is confided to her. The people learn to love and trust her, and have confidence in her, and she never betrays that confidence. She openeth her mouth with wisdom, and in her tongue is the law of kindness.

In this day and age of so many errors and fake teaching and isms she feels she needs to know some things and must be prepared with all the knowledge possible. The deaconess course of study is a source of great benefit to her, in her experience and work. Just as the church needs pas-

tors, evangelists, and teachers, we also need in every church the services of one or more deaconesses. She will do us good and not evil all the days of her life.

THE COURSE OF STUDY FOR LICENSED PREACHERS

H. G. COWAN

What shall we do with the course of study for licensed preachers? Evidently it is for the licensed preachers to study; but how to get them to study is a problem. Some are very busy working for a livelihood, and think they haven't time for study; others say they haven't the money to buy the books, and still others have various excuses, some even thinking they could make a better selection.

It may be that all these pleas are well founded, and each of them deserves consideration in the spirit of love. To have to work for a living and lack time for study is of common occurrence, but the situation may be relieved somewhat if one has the spirit of study in him and will improve the opportunities that may be presented. David Livingstone, the great missionary to Africa, commenced the study of Latin while working in a cotton mill in Scotland, and had the book open as he passed to and fro in his work, catching a word or a sentence now and then. Is there not here a hint for the boy who drives a team, and has to wait his turn at the separator or the elevator, or who may have a little time at noon or in the evening? Many a man has conquered difficulties in the way of study by taking care of spare moments of time.

Inability to buy books is a serious handicap, but occasionally books may be borrowed, and where the need is known, an individual with means, or a church, can do a good work by contributing money to help supply the need. Such gifts may not be reported in the assembly minutes, may never be heard of by the church at large, but will be recorded in heaven. But whenever the student has the means to buy one book, let him do that, and by careful management he will in time accumulate a respectable library.

The opinion of the young preacher that he could make a better choice of books for a course of study than the general superintendents is not to be disputed, for it would be hard to convince such an one; but he hasn't the authority to make the selection, and the general superintendents have, and in the interests of good government, and of things being done decently and in order, it is better to accept and follow the course adopted for us by the duly delegated authority. "May we not substitute this book for that one in the course?" Not until the change has been made or recommended by the board having the matter in charge—the general superintendents. "But these books on Bible study are merely recommended as 'helps.'" Yes, but they are the books recommended as helps to the study of the Bible, and every young preacher would do well to study them. If in the future you want to preach such strong, biblical

sermons as those of Drs. Bresee, Reynolds, and Walker, begin now by studying the Bible with all the helps obtainable, and don't neglect the books recommended in the course of study.

One cause of neglect of study is peculiar, and may, perhaps, be excusable. And that is that a man may be so busy getting souls saved that he hasn't time for study. I once heard a minister preach on the fiftieth anniversary of his ministry, and he said that in his younger days he committed a grievous error in that he took more delight in running a revival or a campmeeting than in digging out Greek roots or delving into other lines of study in which ministers were supposed to be interested. "Consequently," said he, "my classical books are in as good condition today as when I purchased them fifty years ago." But when he went on to say that in the fifty years he had witnessed five thousand conversions and had received three thousand into the church, all felt that he had made full proof of his ministry.

But there are among us men of different gifts, and not all can be fiery evangelists, bringing scores and hundreds to the foot of the cross year by year. God says to others, "Feed the flock," and that requires men who have themselves been fed, and who by diligent, systematic study and prayer are able to bring things new and old out of the Word. Young preachers, do not underestimate or neglect the course of study.

"THERE'S A DIFFERENCE"

CHARLES V. LA FONTAINE

It is sometimes said, concerning the Nazarene preachers, that they preach "as if they alone had full salvation." No, it is not that the Nazarenes only have full salvation, but that the Nazarenes have found "the only way to get full salvation." "for neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Jesus is the only source of full salvation, and the Nazarenes "would see Jesus." Just one Name and just one Way for this great blessing. It is the highway of salvation that has the Way within the Way, that is called "the way of holiness." The name of Jesus, and the way of holiness is what the Nazarenes have found.

Again it is sometimes said that they preach "as if Nazarenes alone were the only ones to go to heaven." No, it is not that, but the Nazarenes have found out "the only way to get to heaven," and that is "to follow peace with all men, and holiness without which no man shall see the Lord."

Again, it is said that "the Nazarenes preach as if they were not able to sin." No, it is not that, but they have found out a way how to be enabled not to sin.

Again, it is said that they preach "as if they alone could have revivals and get people saved and sanctified." No, it is not that, but they have found the only way to have revivals and to get people saved and sanctified is to be "baptized

with the Holy Ghost and fire," and He, the Holy Ghost, does the work of convicting, saving and sanctifying.

Any church or company of people can have revivals, get folks saved and sanctified, find the only way to heaven, learn how to be enabled so as not to sin, if they will study well an old Book that bears the thumb-marks of the Apostles.

FAITH

F. J. THOMAS

Jesus said, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" (Luke 18:8) While it is true that the same Greek work is used in the original in all but six instances in the New Testament, and translated faith in our language, yet there are plainly three kinds of faith spoken of in the New Testament: (a) The faith, i. e., doctrinal faith—that which the Word teaches as the rule of life and conduct; (b) The gift of faith; i. e., that which the sovereign Being bestows upon one of His servants that enables him to work a miracle—such as Paul had when he raised the young man to life that had died through falling out of the window; such as he did not have when he left Trophimus at Miletum sick; (c) Saving faith; that which is evidenced when right conditions obtain, and the requirements of "the law of the Spirit of life in Christ Jesus" are met, viz., surrender, confession of sin, repentance, and then saith the Scripture, "and faith towards God."

There are four essential elements in faith: confidence, hope, trust, and assurance. Too often do we find the word faith used by the people of God, when upon close examination it is discovered that they did not mean faith, but rather confidence, one of the elements of faith. Faith is more than confidence, though it includes confidence. As well take the Christian Science method of proving their teachings when they say "God is Love, therefore Love is God," as to say faith is confidence, therefore confidence is faith. It is not faith until it has developed into the climax of assurance. The blessing is not the apple, though it may become the apple, and, just as true, it may succumb to the frosts and never become the apple.

They that seek the Lord must first believe that He is and that He is a rewarder of them that diligently seek Him. Surely the unsaved have no assurance that God is, but they have confidence that some Omnipotent Being exists. They arrive at this conclusion from nature, and from other various agencies, but they never can say with the poet, "blessed assurance": that statement belongs to those alone who have had His Spirit bear witness with their spirits, etc. (assure their spirit). Paul, in Heb. 11:1, tells us what faith is. He pictures in this verse a realization of something hoped for, the evidence of something not seen. Here we have depicted the second element in faith: hope. Confidence in the ability of the Sovereign One has produced a hope that He will grant our petition. The third element is

trust. Abraham against hope, hoped, or trusted, and when he kept watch over his sacrifice and drove the fowls away as they would have frustrated his hopes, the sun going down did not terrify him; he trusted, and at midnight the assurance came, the fire fell. So we, in the coldest night protect our budding plants and burn the smudge pots filled with the fires of trust, until our trust has passed the blossom stage, and the evidence of things not seen, the substance of things hoped for, begins to manifest itself. Faith, mighty faith, the promise sees, and looks to it alone, laughs at impossibilities, and cries "It shall be done."

THE GRACIOUS INVITATION

MISS H. MORRISON

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"If ye be willing and obedient, ye shall eat the good of the land: I will surely purge away thy dross, and take away all thy tin."

Let us walk in the light of the Lord. In Jesus there is no darkness, and if we walk in the light, we shall have fellowship one with another, and with the Lord Jesus Christ. What a privilege, and how sweet the communion we have with Jesus when our hearts are pure! Sin prevents that communion, for God can not look upon sin with the least degree of allowance.

We must be cleansed from sin in order to have our praying in the Spirit, and so to be sure of an answer. We must first repent and turn away from our sins and seek the Lord with all our heart. He will have mercy, and will abundantly pardon. His word is, Come unto me, all ye that labor and are heavy laden, and I will give you rest.

The Lord says, "I will not contend for ever, neither will I be always wroth, for the spirit should fail before me." "Ho, everyone that thirsteth, come ye to the water; come ye, buy and eat: yea, come buy wine and milk without money and without price." Oh, come, dear heart, and seek the Lord! He it is that comforteth you, and will not remember your sins. It is absolutely necessary that your heart be made pure by the blood of Jesus, before you can enter the pearly gates. Come to Jesus and let Him search your heart, for He says, "It is I that searcheth the heart and trieth the heart of the children of men." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. He shall receive the blessing from the Lord, and righteousness from the God of our salvation."

John said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." "The Spirit and the bride say come. And let him that is athirst come, and whosoever will let him take of the water of life freely." What glorious invitations! Everything is free, and there is a plentiful supply.

"Blessed are they that do his commandments,

that they may have right to the tree of life, and may enter in through the gates into the city."

LOVE PERFECTED

A. H. LEVELY

The greatest hindrance to the human race in entering the Christian life, is fear. Every soul out of Christ is under the bondage of fear. I have talked with many young people during revival meetings, and all expressed some kind of fear: that old associates would turn from them; that they might not succeed financially; that they could not break off some habit; or could not hold out. Poor souls! If they would only settle down for a few moments in meditation, and let the Holy Spirit prove to them how near Jesus was to help them! They might see the extent of His sacrifice for their redemption, and they could reach out in confidence.

Then would trust come in, and love fill their hearts, and they would know the assurance that as Jesus saves, He takes away all doubts and fears. There is no fear in love: perfect love casts out fear. The more we are established in love, the more we are perfected in His grace and power.

There is a time in each life, no matter how far one has wandered away from God, when the Holy Spirit comes to us and convicts us of sin. We see our folly, and feel a longing in our soul for righteousness. We are dissatisfied with our life, and there and then a warfare is set up. At times we feel as if we could fall upon our knees, and cry to God for deliverance. If, then, we shrink back and do not heed the Holy Spirit, fear lays hold upon us, and drags us back, as we shrink under its power and yield to despair.

Yet all the while Jesus was standing at the door of our heart, waiting for our call to come in. But we have turned our back to Him, away from light, back into darkness, where there is nothing for us but fear and torment.

If we had at that time grasped by faith the Hand that was extended toward us, how quickly Jesus would have folded us to His bosom, wiped all tears from our eyes, and saved us from the torments of a guilty conscience!

Then would His love have been perfected in our hearts, and those things which were hindrances would pass away. A new vision would be given to our life; we would be seeing some things higher, that fade not away. John says that whatsoever is born of God overcometh the world, which is even our faith. When our love is perfected we can look up to Him through faith, and, taking Him at His promise, we have the confidence in our soul that He is with us, and able to keep us from the power of the enemy.

If you are not experiencing a true Christian life, or have not accepted Christ at His promise that He will keep that which is committed to Him, you have no real reason to postpone longer your surrender to Him. The most important question of life is, Where shall we spend eternity? Reader, how have you answered it?

Mother and Little Ones

THE LITTLE GENTLEMAN

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale;
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs today.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand;
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass,
He always shuts the door.
He runs on errands willingly
To forge or mill or store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manners tells the tale;
And I discern the gentleman
By signs that never fail.

"BALM O' GILEAD"

"Christmas!" muttered the domestic science teacher. "Christmas!"

It had seemed real enough the evening before, when they were sorting over the barrels of gifts sent to the mission by far-away churches; but here, tolling on through fog thick enough to cut and mud "shoe-mouth deep," with the recollection of what she had just left, the finding of that spray of crushed holly berries in the mud as she poked about after a lost overshoe, made the word a mockery. Some one passed hazily by—a small, round-shouldered, gray man on a small, humped-up, gray mule. Five minutes later, when she mounted the mud-encrusted steps on the left of the store porch, he came up those on the right, and Principal Wentworth stepped out of the store door between them.

"Did you call up the doctor?" gasped the little teacher. "What—he won't come? None of them will come? Why, the girl will die!"

"She won't be the first—nor the last," sighed the mission's head. "We need a medical missionary up here in the mountains more than anything else in the world. The roads are horrible. Can't you do anything?"

"I can give first aid to the injured." The answer was a sob, a hysterical laugh and a moan together. "Her temperature is up to a hundred and four; she can't breathe without screaming. The neighbor women think her sickness is catching, and stay away. Our laundress, with her three children to look after, has been there all night, and is there yet."

"What you-all talkin' about?" A small, gray-whiskered face peered round from the tall principal's elbow. "Dan Bailey's girl sick? Whyn't you send fur Balm o' Gilead?"

"Balm o' Gilead?" said the principal, turning quickly. "She went to Alabama to live with her daughter."

"She's back again, though. 'Lowed the mounting folks needed her a heap more'n Becky did, and I reckon they do."

"Who is Balm o' Gilead?" the domestic science teacher asked the fog, for Mr. Wentworth had already disappeared in it, and the small, gray man had melted into the steaming circle about the store stove. The room was crowded with belated Christmas shoppers: women with shawls over their heads,

or wearing calico sunbonnets; children gazing wild-eyed at the glittering toys and piles of candy. The teacher got three of the five things she wanted, and hurried out, her return progress through the mud setting itself to the absurd refrain of an old college song,

"Balm o' Gilead, Gilead,
Balm o' Gilead, Gilead,
Down on the Bingo farm."

She crossed "Asa's bridge," three logs spiked together and representing, so she had been told, the one energetic impulse of a man born tired. On the rise beyond, a thickening of the fog revealed some sort of habitation; the opening of its door a moment later brought a rush of fetid air against her face like a blow.

It was the mere bare, uncleanly skeleton of a house, yet a pitiful attempt had been made to hide some of its desolation. Newspapers were tacked over the boards, prints from old magazines pinned here and there; a couple of starveling plants stood on the window sill. A man who shook coal dust from him every time he moved started up to meet her; five forlorn children hung mutely upon her words.

"The roads are so bad"—said the little teacher, and choked.

"I knowed it would be that-a-way," the man groaned despairingly; 'twas so when her maw died, and she went like Miny's goin' now. He covered his face with his grimy hands, and the teacher turned into a room at her right. On one of its two beds tossed and moaned a girl not yet eighteen. The mission laundress, faded and shrunken by years of soapy steam, listened anxiously to the low words of the new comer.

"He telephoned to all three of the doctors. None of them will come, but some one told him to send for Balm o' Gilead. Who is Balm o' Gilead, Mrs. Turney?"

"Rache Evans!" Mrs. Turney threw up her hands. "Whyn't I think of her? 'Cause she's been away, I reckon. She's midwife, preacher, doctor; goes anywhere she's needed, sun or rain, day or night; got a scar clear across her face where a tree knocked her off'n her mule when she couldn't see her hand before her. Them fools in the valley talked of prosecutin' her for givin' medicine without a license—fur not lettin' folks die up yer. She preached about 'Is there no balm in Gilead? Is there no physiken thar?' and told how they wouldn't come up yer themselves, until they was glad to quit. Now, Miss Merrick, honey, I hate to leave you'll here alone, but I've got to get my young ones ready for the doin's tonight. And I reckon we neighbors'll have to scare up some Chrismassin' for this tribe—"

"There will be things for them all on the tree," said Mary Merrick. She had to hold herself rigid to keep from imploring the over-worked woman to stay.

Was it three hours or ten that she bent over the girl, but little younger than herself, battling to keep down the rising fever? If she opened the window the fog rushed in, bringing the smell of rotting cabbage; if she closed it she and her charge were in danger of suffocation. The sick girl flung herself from side to side, moaning: "Oh, it hurts so! Oh, I'm goin' to die and I ain't fitten. Paw—teacher—don't—don't le' me die!"

When the cry became a shriek, as it often did, the haggard father would rush in to hang moaning over the bed's foot; the children added their wailing to his; the odors of the two hot, close, slovenly rooms became each moment more insupportable. The one thing that kept Mary Merrick from fleeing in despair was the whiteness of the sheets and gown she had herself brought down from the mission.

Suddenly, in out of the fog came a woman, gray and strong like the mountains, and

with bits of their summer sky shining under her scarred brows. "Go yonder and sit down, honey," she said, gently pushing the exhausted young teacher aside. "There, Miny, there, child! you're not goin' to die. The Lord'll make you fitten when the time comes, but it hasn't come yet. Aunt Rache'll rub the pain away."

Cradled like a baby in her arms, Miny's cries sank to gasps and murmurs, and she fell at last into a restless doze. Miss Merrick, sitting on the edge of the unoccupied bed, felt supinely content to stay there without moving and hear echoing in her tired brain:

"Balm o' Gilead, Gilead,
Balm o' Gilead, Gilead,
Down on the Bingo farm."

Miny's father and his flock filled the doorway; at a word from the new nurse the group hastily dissolved. The man began wielding the stump of a broom in the outer room; the two older girls drew a rag through a hole in the bottom of a rusty dishpan, and attacked the dirty dishes that covered the table. Balm o' Gilead turned from the sleeping girl to Miss Merrick, who thereupon stood hastily up, no longer content. The time had come for action.

"Who done it?" The words were whispered, but lightning flashed from the bits of mountain sky. "Done what? This," nodding her head toward the sleeper. "I've known Miny Bailey all her life—good, faithful little thing—takin' hold here like a woman when her mother died, nigh three years ago. Never a word agin her that I ever heard, and yet—who done it?"

"Oh, my heavens!" said Miss Merrick. Something worse than the foul air turned her faint.

"Bess, come here." The older of the two dishwashers obeyed, stripping the water from her small, red hands. "I reckon Miny ketched this cold goin' off to some doin's. What boy did she go with?"

"She went with no boy sense Harry Haskell done took her to Mill City fair last fall," said Bess, positively, "and he ain't been hyar fur ever so long." She went back to her dishes and to chatting happily with her sister about the Christmas tree "up to the mission." Christmas! Mary Merrick wanted to scream.

The sound of an ax indicated that Miny's father was replenishing the fuel supply. Balm o' Gilead mused, unseeing, by the window. At her lifted finger Miss Merrick closed the door between the two rooms.

"Will you stay here till I get back?" The midwife was tying a little plaid shawl about her head. "That's right; I sensed you were the stayin' kind. Are you the prayin' kind too? Then, honey, pray with all your might that I'll get what I'm going fur; it's all that'll save her. Pray, honey; pray hard."

"I will! I will!" Wrought up to a strange new power of endurance, the teacher resumed her vigil. But the universe, fog-smothered, mocked at her through the darkening window; pain broke through poor Miny's thin defenses, and brought an anxious question from her father.

"Didn't Mis' Evans aim to come back? Could you rightly make out what she thought was ailin' Miny?"

"No," said Miss Merrick, and cast herself on the mercy of the recording angel. The mission bell sent out its Christmas summons, faint, choked, and far away. The five children rose up eagerly.

But, ages afterward, when Mary Merrick went through the kitchen to open the outer door for a breath of fresh air, the father sat with his unkempt head on the table, fast asleep, and poor, loyal little Bess crouched on the floor beside him with her head against his knee. Even as Miss Merrick stretched her hand toward the latch it was lifted, and Balm o' Gilead came in, followed by a young man who cast an apprehensive look at Miny's father, and stood irresolute on the threshold. The midwife pushed him into the inner room, closed the door, and with all the strength of her sinewy arms held back the older man, whose sleepy amaze had changed to livid comprehension.

"No, you'll not kill him, Dan Bailey. He'll do what's right, and Miny'll get well. Thank the Lord—thank the Lord, I say—that it's no worse. If you'd brung her up in His fear this'd never happened."

She got him quieted at last, and while he sat with his face in his hands, sobbing his very heart out, she drew Miss Merrick to the step outside, and the low, deep voice uttered a veritable chant of victory.

"Bless the Lord, oh, my soul, who forgiveth all thine iniquities, who healeth all thy diseases! When I rid away from here, honey, seems like I couldn't reach up through the fog to Him. For I knew them Haskells, root and branch; Harry ain't the first of his name to get a pore girl into trouble and leave her there. And it's Christmas Eve, and there was no tellin' where he might have gone for a jamboree. But I rid hard and stopped by their pasture lot, prayin' that the Lord would send him to fetch the cows. And He did, and I stepped sudden out before him, and I says, 'Harry Haskell, Miny Bailey's dyin'—and it's YOU that's killin' her.'"

"Me?" he says. "Yes, Harry, you. She was a good little girl till you went with her—a pore, motherless little thing, doin' the best she could, with nothin' under the heavens to do with. Oh, to think that a boy I helped bring into the world should live to kill a pore, innocent little creature like her! Murderer! murderer—that's what God'll call you, Harry, when you stand before His judgment seat."

"Honey, down deep in the heart of every human there's a man and a beast and a devil. I was lookin' straight in his eyes, and I see all three of 'em fightin' hard. 'Oh, Lord,' I prays to myself, 'bring the man out on top!'"

"I can't do nothin'," he says. "You're the only one that can," I tells him. "Savin' her good name'll save her life, and nothin' else will. 'Twas such a pore, hard life, and your lovin' was like a bit of heaven. Go down there, and tell her that you'll marry her tomorrow.' And the three in him was fightin' so hard that I got to prayin' out loud. 'Oh, Lord,' I says, 'it's Christmas Eve—give me this man's soul. Oh, Captain Christ, take hold here and help! You're the only one that's strong enough—Lord Christ, Lord Christ!'"

"Honey, the fog lit up like the sun was shinin', and I knew I'd broke through to the Throne. I looked into Harry's face, and the man was on top, honey—praise, praise the Lord! *The man was on top!*"

Even through the night and the dimness of falling tears, Mary Merrick felt the glow on that scarred face. The door opened and young Haskell addressed the teacher. He stammered and flushed, but there was no lack of resolution in his voice. "Do—do you'll reckon the professor up yon'll be willin' to leave the doin's for a bit if I go up after him?"

"I know he will," said Miss Merrick, and wrote a note to make doubly sure.

Almost painless, wholly transfigured they found Miny, her eyes wandering shyly from one to the other. "He wants to be married right off, so's he can take care of me. 'T won't seem much like a weddin', but could you comb my hair? He thinks I've got pretty hair."

Happy Miny! When the mountain woman says "he" she means her husband. They smoothed the long, fair hair, and laid it over the shoulders like a veil. The haggard father came in out of the darkness bearing a holly branch. Miny's lips parted in a wondering smile. "Why, it's Christmas Eve! I'm goin' to be married Christmas Eve!"

In the rose and gold dawning of a splendid day, Miss Merrick hurried once more across Asa's bridge. Balm o' Gilead met her on the threshold, and led her silently to the door of Miny's room. The boy bridegroom sat on a stool by the bedside, his cheek against his bride's, his hand clasping her's. Youth and sleep made both faces innocent and fair.

"Oh, the children—the poor children!" sighed the little teacher.

"Only children, sure enough, honey," said Balm o' Gilead gravely. "We've took them

as far as the Lord showed us the way; now they've got to go on by themselves—may He go with them. No, honey, I can't stop for no breakfast. I left a mighty sick woman in Haggity's Cove. Reckon I'll put my Christmas, breakfast and all, in over there."

She tied the little shawl over her gray hair and drew on her faded coat. At the side of the mule that had passed the night in the rickety shed outside, Miss Merrick suddenly threw her arms about her companion's neck.

"You're a good woman," she said brokenly; "a good, good woman."

"I'm God's woman, I hope, honey." On the hilltop mule and rider stood out for an instant—a humble, gray spot against the splendor of the sky. Then the overwhelming glory of the Christmas morning seemed to reach down and gather them to itself.—MRS. FRANK LEE, in *The Congregationalist*.

HER CHRISTMAS GIFT

There is something pathetic in the life of every man confined within prison walls, and this pathos grows more intense when all the free outside world is glad with the joy that comes in the Christmas time.

Remorse must weigh heavily on convicts at this time. Forgetfulness of all the past would be a blessed boon to many of them, but memory is keenest then.

The warden of a state prison tells the following pathetic incident of a life convict:

"I was passing out of the prison yard one bitterly cold Christmas morning.

"Just outside the gate, and crouching close to the high stone wall, I saw a thin-clad little girl of about twelve years, her face and hands blue with cold. She put out one of her thin hands to detain me as I passed.

"If you please, sir," she said, and stopped, fingering at the fringe of her old shawl and glancing timidly down.

"What is it?" I asked.

"Well, if you please, sir, I'd like to know if I can go inside, and see my father. He's in there, and I've brung him something for Christmas. It ain't much, and I didn't s'pose you'd mind any if he had it. His name is Mister John H—"

"I recognized the name as that of a life convict, a man notoriously bad. I went back into the prison grounds,

"Going to my office, I sent for the convict. He came, sullen and dejected; in his face was the look of utter hopelessness the faces of prisoners for life so often wear.

The child sprang forward to meet him, the hot tears streaming over her white face.

"He stepped back, sullen and seemingly angry. No word of welcome came from his lips for the ragged, trembling little creature stood crying before him with something clasped in her hand.

"I—I came to say 'Merry Christmas,' father," she faltered. "I—I—thought maybe you'd be glad to see me. Ain't you glad, father?"

"The convict's head dropped. The hard look was going out of his face, and his eyes were moistening. His little girl went on, tremblingly and tearfully:

"And I—I—brung you something, father. It was all I could think of, and all I could get. I live to the poorhouse now."

"Her trembling fingers began unwrapping the bit of soft white paper in her hand, and she held out a short, shining curl of yellow hair carefully tied with a bit of old ribbon.

"I wouldn't give this to anybody on earth but you, father. You used to really and truly love little Johnnie; mother said you did; and so—"

"The man fell on his knees with both hands clasped over his face.

"I did love him," he said hoarsely. "I love him still; bad as I am, I love him still."

"I knew it," said the child, going closer, "and I knowed you'd like this, now that Johnnie's dead."

"Dead!" cried the man, rocking to and fro, still on his knees with his hands over his face. "My little boy!"

"Yes," said the child, "he died in the poorhouse only last week, and there's no one left but me, now; but I ain't goin' to for-

get you, father. I'm going to stick right by you, in spite of what folks say, and some day maybe I can get you out of here; I'm going to try. I don't never forget that you are my father, and so—"

"He put out one arm, drew the child toward him and kissed her again and again. I silently left the room, and they were alone together for half an hour. Then the child came out, smiling through her tears.

"Mind," she said, before closing the door, "I'll never forget you, father, never."

It was the voice of a true heart.—Sel.

REST

SCENE I.—*Evening. Disordered bedroom. Tired husband. Sick wife, unable to sleep. Neighbor brings letter. Husband reads aloud:*

DEAR TIRED ONE: I came across a statement today that at once became so full of comfort to me from what it suggested that I just wanted to pass it all on to you.

The statement was this, "Every one must pull, either under a collar or a yoke." Of course, the inference is very plain. If we pull under a collar, we pull alone. Then I seemed to see One standing by watching the futile struggle, saying, "Take my yoke upon you and you shall find rest." Rest? Yes.

Rest in His knowledge. "He knoweth the way that I take."

Rest in His strength. "My strength is made perfect in weakness."

Rest in His sympathy. He is touched with the feeling of our infirmity." Not with the infirmity, but with our feeling of it. How blessed!

Rest in His abundance. "My God shall supply all your need richly."

Rest in His control of events. "All power is given unto me in heaven and in earth."

Rest in His tenderness. "As one whom his mother comforteth, so will I comfort you."

Rest in His constancy. "I will never leave thee nor forsake thee."

May the God of all comfort comfort you in all your tribulation.

Yours as always—

SCENE II.—*One hour later. Light turned low. Wife quietly sleeping. Husband resting on couch.—The Free Methodist.*

HOW BOBBY LEARNED TO SAY GRACE

Bobby with mamma were just paying Aunt Lou a visit in the country. Before and after each meal, as was the wont of these good people they said grace.

Bobby was always off and away, and his mother complained bitterly of her inability to impress Bobby why he should say grace.

A few evenings later Aunt Lou took a walk with Bobby and their stroll took them near the duck pond. Bobby watched the ducks as they enjoyed the glittering water. Occasionally a chicken came to satisfy its thirst. The boy was much interested, asked many questions, why the chickens did not go in the water, why they could not swim like the ducks, all of which Aunt Lou explained.

"Now my little man, watch each chicken as it comes to drink. Watch it closely, especially its actions," suggested Aunt Lou.

"And why do they raise their heads to the sky," exclaimed observant Bobby.

"That, my little man, is how they say grace, how they thank their heavenly Creator for the water they drink, the food they eat. So also should we thank our heavenly Father for all of His gifts."

Bobby watched them in awe, each chicken bobbing its head in the air as it allowed the water to trickle down its throat.

"Me gonna thank God too."

And that evening, and thereafter Bobby said grace.

And mamma wondered.—Frank Engers.

Beware how you regard as trifling, faults which appear of but little consequence. You weigh them and think them nothing; but count them, and you would be frightened at their number.—St. Augustine.

The Work and the Workers

ANNOUNCEMENTS

BOOKS BY PARCEL POST

*

A great many people have requested us to ship books by parcel post. Books have never been and are not now included in the list of articles which are mailable at parcel post rates.

Under the new law, beginning with March 16, 1914, books will be included in the parcel post rates.

Books weighing eight ounces or less will take one cent for each two ounces or fraction thereof. Books or packages of books weighing over eight ounces will be carried at the regular zone rate for parcels.

SPECIAL NOTICE

After further consultation between ourselves, we have decided, in view of the fact of Mrs. Morrison's sickness making it impossible for him to be from home at all, that it is best to postpone for the present the tour of conventions recently announced in the papers. We very much regret the necessity of this postponement, and hope in the not distant future to take up this work and press it with great vigor.

C. J. FOWLER,
H. C. MORRISON.

TITHING—Have you ever known any one who was less happy, less generous, or less financially prosperous from being a tither? A "Yes" or "No" answer to the above question, and statement that you saw this offer in the HERALD OF HOLINESS, will bring you by early mail an eighty-page booklet in which are given a large number of testimonials regarding the results of tithing, both upon the lives and characters of individuals and in churches. This offer is open for four weeks from the date of this issue. Address, LAYMAN, 143 N. Wabash Ave., Chicago, Ill.

EVANGELISTIC—Rev. Sam S. Holcomb, Conference evangelist of the Methodist Church, Ada, Okla., desires to announce his readiness for service. He has been in the field for twenty-five years, preaches freedom from all sin, and is recommended by one of the bishops as "safe, sane, and sensible."

EVANGELISTIC—I have resigned as pastor of the Pentecostal Church of the Nazarene at Canton and St. Davids, Ill., to re-enter the evangelistic field. All correspondence to the Canton church should be addressed to MRS. TILLIE SNEEDEN, Canton, Ill., and for St. Davids church to MISS LEAH PRICE, St. Davids, Ill. My permanent address will be 359 East Ash St., Canton, Ill.—J. A. DECKER.

WANTED: A MATRON—We want a matron for the Nazarene Rescue Home at Bethany Station, Oklahoma City, Okla. She must have the call of God to rescue work, as none other would succeed. This Home has run four years, and has cared for nearly three hundred girls. We have a twenty-two-room house, with hot air heat and hot and cold water connections, located four miles from the city limits of Oklahoma City, on a car line. Apply at once. Write MRS. JOHNNY JERNIGAN, Bethany Station, Oklahoma City, Okla.

REQUEST FOR PRAYER—We request prayer for my wife who met with an accident New Year's morning. The doctors have not given us much encouragement.—A. R. WELCH.

MISSOURI DISTRICT—Please take your foreign missionary collections, and send to the undersigned as soon as practicable.—C. F. LINZA, *Dist. Treas.*, Irondale, Mo.

HOLINESS CONVENTION—There will be a holiness convention at the Walnut Grove M. E.

"There are few things more trying than facing one's duties in a lump. The boy who, when he wakes in the morning, begins to count up the various duties that must be dispatched before bedtime, is likely to get up tired, and start the day at a disadvantage. Even busy people do not find it necessary to do two things at once, and one thing done at a time, without haste, means a successful day, followed by restful sleep."

Church, Topeka, Kas., January 22-24, 1914, Rev. C. J. Fowler and Rev. C. W. Ruth in charge. Services morning, afternoon, and evening each day, the convention closing Saturday afternoon. Lodging and breakfast will be provided for those from abroad. Address E. H. COOK, Secretary Eastern Kansas Holiness Association, 505 East Third St., Topeka, Kas.

DISTRICT NEWS

ARKANSAS DISTRICT CONVENTION

There will be a District Convention at Vilonia, Ark., February 19th-22d. Rev. C. P. Roberts will preach the opening sermon. The Arkansas Holiness College literary society will give its annual public program on Saturday night, the 21st. Other features of the convention program will be arranged, and a feast of good things will be provided for all who attend. We urge that all of the pastors and evangelists of the Arkansas District be present at this convention, and help to push the battle for organized holiness. Do not fail to attend, if it is possible for you to be there.

Mrs. E. J. SHEEKS, *Secy.*

SOUTHERN CALIFORNIA

A recent Sabbath spent with Brother Hill at Lompoc was a day of victory. A sister was sanctified in the morning meeting, and a man prayed through to full salvation in the evening service. Brother and Sister Hill are doing good work, and this church is coming up.

Our convention, Christmas, at San Diego, with Brother Bowes, was a great meeting. Brother and Sister Lillenas had charge of the music, and helped in the preaching. The music was fine. The work goes on with the blessing of God on it there.

On Sunday, January 4th, I was at the Japanese Mission. Sister Staples is doing a great work here in Los Angeles. I spoke through an interpreter, and baptized one fine man recently saved and sanctified. Sister Gay was present, assisting in the music. These Japanese get fully saved, and abound in the grace of liberality. Sister Staples asked them for an offering for the relief fund in Japan. There were about twenty-one present, and they gave near fifty dollars.

I dropped into First Church, Los Angeles, at night. Brothers Huff and Hodge are there with Brother Cornell and his people for a month's meeting. The meeting starts well.

W. C. WILSON, *Dist. Supt.*

COLORADO

Since our last report we held a meeting of a few days at La Junta, Colo., in which a number of souls sought and found the Lord. We are planning another meeting for this town in the near future. During the month of December we could not get around much on account of

BY TELEGRAM

A MODERN PENTECOST!

PASADENA, Cal., January 11.

HERALD OF HOLINESS:

Great revival at Nazarene University! Scenes beggar description! Friday a modern Pentecost meeting broke out. Simultaneously in different departments classes turned into altar services. Students shouted over four hours in chapel and dining-room. Over one hundred saved or sanctified during the day. Attendance large and increasing. Much confession and restitution. Sunday beyond description. Dr. Bresee preached morning and evening. More than fifty at altar. About three hundred seekers at altar during week. Full report later.

H. O. WILEY.

BY TELEGRAM

"GOING ON!"

SPokane, Wash., January 11.

HERALD OF HOLINESS:

First Church at Spokane in full revival victory. Will continue all month of January. Salvation at all services. Seventeen prayed through Sabbath evening. Large congregations fill church every night. More land ahead. We are going on.

CHAS. V. LaFontaine.

the big snow. We had a profitable midwinter convention at Denver, Colo., December 31st to January 4th. A number of good papers were read on various subjects pertaining to the church and its workings. The spiritual tide rose higher and higher, till on the Sabbath we had a good day. A few prayed their way through to victory during the convention. Four new members were received into the church. Rev. H. C. Baker has been appointed pastor of the church till the Assembly. The District is planning a state campmeeting, to be held in Denver during the coming summer. The outlook for the work is encouraging.

C. B. WIDMEYER, *Dist. Supt.*

NEW YORK

We are very sorry to learn that Rev. J. G. Nickerson has resigned from the pastorate of our church in Syracuse, N. Y. He has labored very successfully for about three years on this field, and among the good things he has brought to pass is a beautiful church building, in which holiness will be preached in that city until Jesus comes. He tells me that the Lord is leading him west to do some evangelistic work or take a church. If there are any District Superintendents or church boards looking for a safe and sane pastor or evangelist, it gives me great pleasure to recommend Rev. J. G. Nickerson; address 6356 Eggleston Avenue, Chicago, Ill. Brother Nickerson is thoroughly Nazarene, and loves his church into which God called him.

J. A. WARD, *Dist. Supt.*

MISSOURI

We praise God for the good meeting just closed at Ellington, the writer's home. The request for prayers, made some time ago through the HERALD OF HOLINESS, has been answered. Rev. Will Seal did the preaching, except in a few afternoon services, when the Lord used the writer. About six months ago we decided to raise the money to pay off the \$600 mortgage on our church property. Pledges had been taken in our meeting in August, and by unceasing prayer, the necessary funds began to come in. The house was dedicated to God the last Sunday of the meeting, under impressive ceremony—the saints kneeling, with their hands on the altar, while Brother Seal offered prayer. The sermon of dedication was preached from 1 Kings 8. The heavens were opened on us, and God set His seal on the occasion with holy anointings.

Holiness as a second work of grace was openly opposed by a pastor, who would not stand on the proposition to prove it was a Bible doctrine. In earlier years he had promised to "groan after" it. Come-outism by backslidden professors tried to throw the services out of favor; but the Word speedily put them to flight. One backslidden preacher was saved during the meeting, and twenty-four other precious souls wept their way to Calvary. Fourteen clean-cut, promising warriors united with the Pentecostal Church of the Nazarene. Through its many sittings at this place holiness is now better entrenched than ever, with sixty-one dependable Pentecostal Nazarenes determined to spread scriptural holiness over these lands, a clean church free from incumbrance, and best of all, the fire of Pentecost burning on our altar. This is an open field for a pushing Nazarene to take charge, with much other land yet to possess. Shall we take the land? If you are in the fight for sacrifice or service, ask God about this field, and then write the undersigned or Rev. J. L. Cox, Malden, Mo., District Superintendent, for further information.

FRED GEITZ, Jr., *Secretary.*

GENERAL CHURCH NEWS

LAWRENCE, KAS.

For fourteen years I have worked for the Beaversock Power and Mill Company; but our church work has now grown so that I have been compelled to quit the mill and give my entire time to the church. I began a meeting, November 9th, in a schoolhouse four and a half miles west of the little town Tonganoxie, fifteen miles from Lawrence. I think it was the most hardened place I was ever in. I preached for three weeks without a move on the part of the people—not even a hand raised for prayer. There was good attendance, but I had no backing; many times a houseful, and not a Christian in the congregation. God has promised that His Word should not return unto Him void, so I shall go back there again sometime.

We started a meeting in Lawrence, December 7th, and am now in the fourth week. There have been twenty-five or thirty at the altar. Some of the success of this meeting is due to a young Free Methodist preacher, who was reclaimed and sanctified in the meeting. One old man, nearly seventy years of age, was converted for the first time. Before he was saved he did not believe in holiness, but the second night after he was sanctified.

IRA STEVENS.

FOREMAN, ARK.

We have been holding services at Miller schoolhouse during the holidays. The battle has been stubborn, but God has been working on hearts.

J. A. BROOMFIELD.

ST. LOUIS, MO.

CENTRAL CHURCH

Our church joined in with our deaconess, Mrs. Yarwell, who for some years has been in the work at Little Rock, and with Mrs. Etta Hale, who has been in the rescue and mission work in St. Louis, on the day after Christmas, in distributing fruit at the poorhouse. We hold services at that place twice each month. We have become greatly attached to some of the poor old women there. We wish you all could have seen the welcome we received, as our little band provided the little remembrance of the 204 inmates. At the opening of our mission our pastor was much helped of the Lord in bringing before us the two works of grace, and the standards of the church. One soul prayed through. Our Sunday school was organized last Sunday, and we are using our own literature. Remember, the Central Pentecostal Church of the Nazarene, St. Louis, is at 3704 Easton Avenue, and the pastor's address is 4227 Easton Avenue.

GEORGE T. TAYLOR, *Pastor.*

DELMER, KY.

Rev. I. T. Stovall, pastor at Highway and Whetstone, was with us from December 25th to 28th, preaching twice each day. Each message was blessed of the Lord, and there were seekers at nearly every service. At Naomi, our new church, Brother Stovall preached two heart-searching sermons. At the close of the service we took another good sister into the church. The pastor feels encouraged over the faithful few at Naomi. The enemy has threatened to tear down our new church house, and has shot four holes through the wall. Besides other offerings taken, our apportionment for District Superintendent was provided for. The presence of the Spirit was felt in every service.

F. V. TAYLOR, *Pastor.*

ERICK, OKLA.

Our church is gaining ground in its work; there have been some additions lately. The work had prospered under the former pastors, Bro. D. M. Coulson and wife, and the Lord continues to bless under the new pastor. We have had some great revivals in Erick and Texola. I am trying to put the HERALD OF HOLINESS and THE OTHER SHEEP into every home.

F. O. SHORT, *Pastor.*

DEMING, N. M.

Our watch night service at the Pentecostal Church of the Nazarene proved a blessing indeed. At our regular prayer meeting, on Friday night, two were reclaimed and one sanctified. We praise God for His goodness.

L. A. DODSON.

COOPER, ARK.

We closed our ten days' Christmas meeting with victory. There were thirty-six professions, either of pardon or sanctification. We organized a church with thirteen members, and they have called me to pastor them this year. We have a good prayer meeting, and have organized a Sunday school, with Bro. Lewis Storey as superintendent.

H. F. TINDAL.

LERNA, ILL.

Yesterday was a great day. At the morning service I preached on "Heaven," and there were seventeen at the altar. At night I preached on the second coming of Christ, and ten came to the altar. We took ten members into the church. The meeting is still going on, with Rev. Van Meeter doing the preaching. I open at Wataga, Ill., tonight.

B. T. FLANERY.

ADA, OKLA.

God has put His blessing upon the Christmas rally; seventeen have prayed through to victory. Brother and Sister Erick and Bro. J. A. Collier are proving to be a great blessing to the church.

A. F. DANIEL.

OZARK, ARK.

God has been with us, giving victory along every line, on all parts of the field. We have seen many souls saved and sanctified, and the cause of holiness revived in various parts of the country. I will continue in evangelistic service, and have some open dates for spring and summer meetings.

JOHN D. EDGIN.

MANSFIELD, ARK.

Our District Superintendent visited us on the third Sunday in December. In the last service six were converted, and since then two of them have been sanctified. I am asking our pastors, especially to pray for us at Hartford, where we are arranging to build a church. We have but twenty members, and they are of the poorer people; but, thank God, of the cleanest. As we are within the fire limit the building must be of brick or stone, and will cost us \$2,500.

F. R. MORGAN, *Pastor.*

GOOD NEWS FROM COVERT, KAS.

I have a letter of recent date from Rev. J. B. Mickey, the pastor, telling of a revival they are having in which old difficulties are being settled, wrongs made right, with proper confessions, etc. It looks as though there would be a complete clearing up of all past difficulties. Praise the Lord! Let the good work go on!

A. S. COCHRAN.

MILFORD, ME.

The Spirit of God is being poured out upon His people. We are having fine meetings. One young lady found Jesus in her home upon her sick bed, and God wonderfully healed her when the doctors said her only hope of recovery was in an operation. Our pastor, Sister Green, has resigned to take up a work at Livermore Falls. We shall miss her very much. We have Rev. R. L. Jones with us as a supply until we can secure a regular pastor. Our prayer is that the Christ of Calvary will be lifted up in our lives this year as never before.

L. E. MANN, *Clerk.*

PEABODY, MASS.

We are glad to report victory in this corner of the vineyard. The God of battles is with us. Sunday was Decision day in our Sabbath school. Two boys decided for Christ in the good old-fashioned way. We are coming up the road along all lines. Our furniture is on the way, and we expect to get into our new quarters, and ready for sacrifice or service, in a week or so.

MEDA CLIFFORD SMITH.

FROM EVANGELIST ST. CLAIR

On January 4th we closed a remarkable meeting with our church at Malden, Mo., Brother Cox pastor. We had at least one hundred seekers, and about half got through clearly. It was a hotly contested battle from start to finish. Confessions and reparations were made, and the church is leagues beyond what it was before the meeting. We secured eight subscriptions

for the HERALD OF HOLINESS, and sold a number of books. We open at Fredericktown, Mo., on the 11th, continuing to February 1st. From there we go to Shreveport, La., February 8th to March 1st, and again in the same city, March 8th to 29th.

FROM EVANGELIST J. R. PATRICK

I am in my third meeting, besides one mid-winter holiness convention, in which I have been blessed of God in ministering the things of the kingdom. I have seen several souls rescued from the enemy since I visited the Publishing House on the 10th of November last. I ask the prayers of the saints that I may be enabled to get many lost ones saved.

A MISSION TO THE JEWS

As God has laid Brownsville, a Jewish district in Brooklyn, N. Y., with over two hundred thousand forsaken, benighted wandering sheep without a shepherd, on my heart, and I am devoting all my time to that field, I bespeak the prayers and co-operation of God's people for this foreign field in the home land, right at our door. At the present time there is not a missionary in the field outside of myself, as the sister who has been working with me has been called to Philadelphia to work there among the Jews. I am trusting God for the means to open a mission, and workers to assist in the work. God is able to, and will, see me through, as the Jews are still God's chosen people.

Mrs. ANNA LOEFFLER.

161 Saratoga Ave., Brooklyn, N. Y.

FROM EVANGELIST DALLAS

I have just closed the meeting at Hutchinson, Kas., with the Holiness Institute and Bible School. It has been one of the best meetings I have been in for some time; hardly a barren service during the fifteen days. I have never worked with a more congenial people and pastor. Brother Imhoff knows how to make it easy for the evangelist to work. He is a noble singer, great in the altar, and mighty in faith. I found a student-body full of faith and zeal for God. This is a work that should be known and patronized by a great many more people than it is at present. They have about all they can accommodate now, but plans are under consideration to enlarge. Yesterday (Sunday) was a great day. The morning hour was devoted to the reception of new members, and the sacrament of the Lord's Supper. Fifteen united with the church. I kept no count as to just how many professed, but I think I am safe in saying there were fifty professions, either of pardon or sanctification. One good feature of the work was the sanctification of many who had but recently been pardoned, some within twenty-four hours after their conversion. Another thing that impressed me was the deep conviction that was on, and the way they would go and confess, and then make restitution. Notwithstanding the heavy extra expense entailed because of the inclement weather, yet the people gave liberally, and remunerated the evangelist for his services, and in addition gave him a fine Bible, for which I praise the Lord. I shall not soon forget this battle, nor the friends met at Hutchinson. Our financial agent for the Publishing House, Brother Brown, and his wife were present during a part of the meeting, and preached and sang to the edification of those present. It was a blessing to have them with us. More than \$100 was pledged for the Publishing House.

I am now on my way to visit some churches on the Dallas District.

HUTCHINSON, KAS.

Thank God for a good revival at the church and Bible School here. During the fifteen days there were about seventy seekers, and at least fifty definite finders. Fifteen accessions to the church. In spite of the bad weather, the crowds were large, overtaxing our seating capacity at times. The work done was deep and thorough, and some great cases of salvation were witnessed. Rev. W. F. Dallas, of Peniel, Texas, was our evangelist, and rendered acceptable service. We, pastor and people, consider Brother Dallas one of the best of evangelists. He is thorough and definite, a strong preacher, and a lovable brother. He will draw a crowd and have a revival any place he goes.

Our membership has now crossed the two hundred mark, and not a lodge member or tobacco user among them. Bless God! But they are a clean people, who know how to pray

News From Peniel and Olivet

FIRST SUNDAY OF THE NEW YEAR AT PENIEL

The Winter term at Peniel University opened, December 30th, with a good enrollment. New students have been coming every day since the opening. Forty or more have come since registration day. The outlook is indeed encouraging.

Yesterday was the first Sabbath of the new term. The pastor, Rev. J. E. Gaar, preached morning and evening. The attendance was good throughout the day, and the presence of the Holy Spirit was manifest. There were several seekers during the day, and it was felt that it was a day of "drawing nearer" on the part of the people of God.

The text for the morning service was Genesis 5:24, "And Enoch walked with God." The different relations that a believer may sustain to God are mentioned in the Bible in the following ways:

1. Walking or following after God.
2. Walking before God.
3. Walking with God.

The first of these relations stands for obedience, the second for perfection, and the third for association or communion.

The whole of Christian privilege is not expressed in the primary ideas of regeneration and sanctification. The privilege of walking with God and of having constant communion with Him is the greatest within the reach of men. Enoch walked with God. If Enoch could walk with God in unbroken association away back in the twilight of his age and generation, how much more should men enjoy this privilege today. In fact, it is a burlesque on the profession of a Christian that he should allow any man of Bible history to live a higher life or enjoy a closer communion with God than the Christian of today.

In the evening, Genesis 3:9, "Where art thou?" and Numbers 32:23, "Be sure your sin will find you out," were read as texts.

God is enquiring after men. Not that He needs any information as to their whereabouts; but He would have them to recognize their own condition and location. If men will, God will search them out and save them. The wonder is that He seeks them so patiently, or even that He seeks them at all. If men will not suffer themselves to be sought out and found by the Lord, then their sin will find them out. There is no escape from sin except through repentance. No matter how secure one may feel in the hope that his guilt is hidden, either God must find him and save him from his sin, or his sin will find him and expose him.

1. The sin of many find them out in this life. Judah (Gen. 3:38) could not hide his sin. Achan could not hide his sin. The brethren of Joseph could not hide their sin. It is hard for any one to hide his sin in this world.

2. Should one succeed in covering his sin while living, his sin is likely to find him out when he comes to die. Were it not for the fact that so many sinners are kept ignorant of the approach of death by the use of opiates, there would be more startling death-bed confessions. Sin often finds men out when they come to die.

3. Should a man succeed in finishing his course in life and in passing death with his sin still covered, yet there is the Judgment, where all will be revealed. There, if not before, his sin will find him out.

We hope that many of our friends are planning to be with us at our Mid-winter meeting, which opens January 23d. Brother Gaar will do the preaching, and a great ingathering is expected. If our friends find it convenient to drop us notice of their coming, it will help us in arranging entertainment.

NOTES FROM OLIVET

Vacation is over, and all but two have returned, and are busily engaged at their work. It has been very cheering to hear the different students tell of how the Lord kept them and used them during their vacation. A number of them were engaged in special meetings, and report the salvation of a goodly number of souls.

Although it is not the beginning of a semester, yet we have registered eighteen new pupils. We have heard from a number more who are expecting to enter at the opening of the new semester, which occurs January 27th.

While but a few of the boarding students remained during the vacation, yet the people in Olivet had a very good and profitable time. Cottage prayer meetings or meetings in the chapel were held nearly every night. Christmas Eve was our regular church prayer meeting night, and we all gathered together and had an old-fashioned love-feast with water and the breaking of bread, at which time the Lord wonderfully blessed us. New Year's Eve a large company gathered in the chapel at seven o'clock; sang songs, and testified until a little after ten o'clock. Then Mrs. Stroupe preached an excellent sermon, which was followed by one or two exhortations, and then we all were on our knees as the old year went out and the new year came in. New Year's evening the entire community, young and old, gathered together in our large dining hall to enjoy the evening meal together, and spent a few hours in social fellowship. It was a very pleasant and most helpful evening. Fully two hundred people partook of the evening repast.

Before leaving for their vacation the students made arrangements by contribution to give to Dr. and Mrs. Ellyson, as a token of their appreciation and love, a handsome music cabinet, which was presented to them on Christmas afternoon. Also the people of the community left on their veranda a goodly quantity of canned fruit and other edibles.

Building still continues in Olivet. One house now is in the course of construction; the cellar is being dugged for another, and the stakes have just been set for a new brick store building, and the brick already is on the ground for the foundation of another dwelling. It is expected that all of these buildings will be completed by spring, and that next summer at least six or eight other dwellings will be erected.

It has been a pleasure and a blessing to us to have Rev. N. B. Herrell, Superintendent of the Pittsburgh District, with us during the holidays. He preached twice with good effect, and to good-sized congregations. Also Robert M. Keil, an evangelist, spent a few days at home, and preached for us once, much to the edification of the congregation.

down the fire and hold up a preacher's hands, and go through. We surely love our work and people here.

C. A. IMHOFF, Pastor

BENTLY, KAS.

We have just closed our midwinter meeting here with success. God smiled on us, and allowed us to see a number of souls sanctified. Good crowds came out, and were convinced that we were in earnest. We made many friends; the work was helped and saints edified and encouraged. Arthur A. Miller, our song leader, did some effective singing. God has wonderfully used him in this work. Sinners were melted through his singing. We also had associated with us Bro. C. F. Crites, whose clear exposition of the Word and effective altar work has won many souls to Christ. His wife also was with us a few days, and gave good service in song.

R. H. PARKER, Pastor

OKLAHOMA CITY, OKLA.

We have recently been favored with sermons by Sisters Welch, Morgan, Murray, and the Rev. Mr. Ketchum of the M. E. church. These services have all been appreciated, and enter largely into the reason why our congregations have greatly increased.

The hospital work, under the supervision of Sister Welch, is advancing nicely. Some conversions, and a general good feeling toward the Pentecostal Church of the Nazarene prevails. The jail work, under Sister Wallace, is succeeding far beyond our anticipation. We will be glad when she removes to the city, so she can devote her whole time to this work. There is a good demand among the sick and poor for papers, books, tracts, and good wholesome religious reading matter. If any of the saints have such they would like to put to good use, send to my address, 1319 W. Third Street. Already we have encountered one serious difficulty. We ask all the pastors of our church to notify us of any of their members moving to the city. When you learn of their intention to move to this city, insist upon their attendance upon our services. Also keep us informed concerning those coming to the hospital.

Let the brethren take notice that Dr. Fowler has kindly consented to give our city one of the holiness conventions. Being situated on the dividing line between the two Oklahoma Districts, we shall expect our Pentecostal Nazarene work, to be well represented at this convention. Program and date will be announced as soon as possible.

J. W. OLIVER, Pastor

A GREAT MEETING AND A NEW CHURCH

As a result of the labors of Bro. William Weise and family and a little company of saints of Chesterville, Texas a great meeting was held in the Methodist church. Though the weather was unfavorable, yet the attendance was gratifying, and the interest was the very best. There was not a dry service; some were finding God in almost every service. The need of a holiness church home was a matter of profound conviction. So at the conclusion of this meeting we organized a clean, aggressive Pentecostal Church of the Nazarene, with twelve members. Rev. L. S. Redwine is pastor. A bright future is before this church in this rich rice belt of south Texas. Rev. W. R. Cain, of Wichita, Kas., will be here next May. God bless him and them. We are with our church in Shreveport, La., to January 20th.

ALLIE and EMMA IRICK

SAN DIEGO, CAL.

The week of special services conducted by District Superintendent W. C. Wilson and Rev. Haldor and Bertha Lillenas, beginning with the excellent program given by the private school on the evening of December 24th, and closing with a great watch-night service, was a time of much blessing. The Sunday night service was a remarkable service. Brother Wilson's message brought deep conviction upon the people, and when the call was given twenty-five persons crowded about the altar. One mother was weeping for her four boys, and they started to leave, but she ran after them, crying aloud, "O God, save my boys!" They all turned and went forward for prayer, and in a short time the mother and her boys were rejoicing together. It was one of the best services we have had. Brother Wilson preached with

A Sunday School Library

Do your children have good appetites?
 Do you know that healthy minds are as hungry as healthy bodies?
 Are you furnishing food for the minds of the members of your Sunday school?



You ought to have a well-selected Sunday school Library. We are preparing to supply you with one. **GET READY NOW TO BUY IT!** Next week we will publish a list of books for your consideration. We will soon add many other titles

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
 2109 Troost Avenue Kansas City, Missouri

much unction throughout the convention. We were all greatly blessed by the sweet singing and the preaching of Brother and Sister Lille-nas, the gifted gospel workers. On Sunday ten persons united with the church.
 During the month of February Evangelist Will H. Huff will hold revival services for us, and we anticipate a great meeting.
 ALPIN M. BOWES.

BAKERSFIELD, CAL.

The fire still burns, and the glory holds, and we are on the upward march. Souls are praying through. Scarcely a week or a service without seekers. The missionary meeting conducted by our outgoing missionaries was one of inspiration and blessing. A crowded house was held spellbound by their experiences and testimonies. The speakers said it was one among the best services during the campaign. We assured them our prayers and support, and bade them Godspeed as they journeyed on the way. Our attendance is extraordinary in both prayer meetings and regular Sunday services. One of our members, Oliver Sprague, reached the end of his successful race Saturday morning. His funeral service was conducted Sunday at 11 o'clock. It was an impressive service. Father Sprague lived to see his seventy-ninth year, and for years served God in holiness and righteousness. His last testimony was, "The way is clear through to the end, and I am ready and only too glad to go, to be with God who has done so much for me." This demonstration of God's grace gave us new inspiration and a greater determination to fight the battle to a finish and win a crown. God bless the Nazarenes. They die well.
 W. C. FRAZIER, Pastor.

WHITTIER, CAL.

Since our meeting began, November 30th, we have had thirty-nine converted or sanctified, and twenty fine folks have united with the church. We press on in Jesus' name,
 W. A. WELCH.

MARSHALLTOWN, IOWA

God gave us a fine service here New Year's Eve. Sixty-seven were in attendance at the watch-night service. The writer had the privilege of presenting the cause of the Chicago Rest Cottage Association, speaking on the theme of "The Good Samaritan." An offering

was taken for the home, which resulted in obtaining \$51 in cash and pledges. This Home has the endorsement of the Chicago Central District. Mrs. M. Southwick, treasurer of the Wisconsin District, was present and brought a good message.
 The church here has called Rev. J. M. Wines and wife, of the Chicago Central District, as pastors. They commence January 11th. The writer goes to hold a series of meetings for the evangelical pastor near Coggin, Iowa.
 F. J. THOMAS.

INDIANAPOLIS, IND.

Revival fires continue to burn on our altars,

Pastor!
 Do You Want Help?

CLARKE'S COMMENTARY is one of the greatest helps a preacher can have in his study of the Bible. If you feel the need of such help, we hope you will be interested in getting this great work.

Taking it for granted that you need it, and want it, we have a plan by which we can

Help You Get It

Knowing that the preachers who need such helps the most are generally the ones who have the least means of getting them, we propose to give you the opportunity to earn it with very little effort.

We would be glad to hear from every preacher and Christian worker who needs CLARKE'S COMMENTARY, and who wants to earn a set.

Write at once for our plan.

PUBLISHING HOUSE OF THE
 PENTECOSTAL CHURCH OF THE NAZARENE
 2109 Troost Avenue
 Kansas City,

though we are not in special meetings. On the last Sunday of 1913 ten were at the altar. We had with us, at the watch-night service, Rev. C. A. Gibson, of Auburn, Ill., pastor of the Pentecostal Church of the Nazarene at that place. He preached on Thursday and Friday nights, with seekers at the altar.

Yesterday, Sunday, was another big day with us. The Lord was present in power in the morning service, and at the close of the morning service the pastor took nine into the church, among them a niece and nephew of Dr. Hughes, of Kingswood, Ky. In the afternoon we held a bread-breaking service and love-feast, and while this was going on in the assembly room, twelve at a time would retire into the Sunday school room and gather about the table and partake of the sacrament of the Lord's Supper. This service closed with four at the altar. Among the folks saved last week were a man and wife past sixty years, who had never professed saving faith in Jesus.

U. E. HARDING, Pastor.

LOS ANGELES, CAL.
 ELYSIAN HEIGHTS

Everything is on the upgrade at this church. Many new people are coming to services; often we have from six to twelve new faces in the Sunday services. Sunday night, December 28th, a class of thirteen united with the church. Our members come, mostly, from among the unchurched. Some of our folks are finding the deep things of God. We are glad to have Brother Sherman still with us, full of good words and works. We begin special meetings on January 4th with Rev. J. B. McBride. We will have District Superintendent W. C. Wilson, January 18th to 25th.

A. E. REINSCHMIDT, Pastor.

BUCKLIN, KAS.

We have had our meeting, which resulted in several conversions and sanctifications. We had quite a bit of bad weather, but in spite of this our crowds were good, and on one Sunday night was larger than we could take care of. Brother Demoret was with us for two weeks and preached the Word with unction and power. Brothers Quinn and Hipple were with us some, and assisted in singing and praying. Brother Chambers is now with us, inspiring our faith anew. We have two schoolhouses where we preach every Sunday afternoon. At one of

Offerings Reported, Including Tuesday, January 13, 1914

Sunday School Offering for the Publishing House Property Fund

THE General Superintendents and the Board of Publication united in requesting the Sunday schools of the Pentecostal Church of the Nazarene to devote the Sunday school offering of one Sunday in each year to the annual payment on the Publishing House property. (The second Sunday in November was the day suggested, although any other Sunday would do as well. (Many schools have not yet reported, although the time has come for the payment to be made. We present herewith a report by Districts, which will, no doubt, be interesting to all our people:

REPORT OF SUNDAY SCHOOL OFFERINGS BY DISTRICTS

ARKANSAS		KANSAS	
Corinth, Ark.	\$ 1 50	Bucklin, Kas.	\$ 3 81
Jonesboro, Ark.	1 85	Chanute, Kas.	2 37
Egger, Ark.	3 00	Bosigo, Kas.	1 75
Little Rock, Ark.	4 00	Dwergreen, Kas.	2 08
Vilonia, Ark.	5 00	Garden City, Kas.	1 06
Mansfield, Ark.	2 09	Howard, Kas.	1 25
Leoux, Ark.	1 00	Hutchinson, Kas. (Mission)	1 54
Cabot and Beebe, Ark.	7 57	Hutchinson, Kas.	18 03
Liberty, Ark.	1 60	Kansas City, Mo.	31 00
Total	\$ 27 52	Kingsdown, Kas.	6 22
		Kismet, Kas.	2 50
ALBERTA		Langdon, Kas.	1 04
Calgary, Alberta	\$ 10 00	Lawrence, Kas.	4 50
		Lawrence, Kas. (Knowledge Hill)	1 75
CHICAGO CENTRAL		McPherson, Kas.	7 25
Hammoud, Ind.	5 00	Newton, Kas.	7 25
Auburn, Ill.	2 00	Pekin, Kas.	15 00
Evansville, Ind.	3 25	Plainville, Kas.	7 85
Middleton, Ill.	1 50	Sylvia, Kas.	19 00
Danville, Ill.	2 52	St. Joseph, Mo.	1 06
Hope, Mich.	1 30	Wichita, Kas.	1 00
Seymour, Ind.	3 93	Woodbine, Kas.	3 50
Mansfield, Ill.	5 00	Windom, Kas.	1 00
Indianapolis, Ind.	7 00	Total	\$135 81
Maple Mills, Ill.	10 60		
Olivet, Ill.	5 00	KENTUCKY	
Total	\$ 57 10	Newport, Ky.	\$ 1 39
		Highway, Ky.	1 00
COLORADO		Total	\$ 2 99
Boulder, Colo.	\$ 1 60	MISSOURI	
Colorado Springs, Colo.	2 29	Maplewood, Mo.	\$ 4 11
Greeley, Colo.	11 00	Malden, Mo.	2 76
Total	\$ 14 89	Total	\$ 6 87
DALLAS		NEBRASKA	
Denison, Texas.	\$ 2 12	Lincoln, Neb.	\$ 5 83
Edgewood, Texas.	2 55	Hastings, Neb.	18 48
Grand Saline, Texas.	1 00	Kenesaw, Neb.	5 25
Lufkin, Texas.	2 55	Grand Island, Neb.	1 50
Total	\$ 8 22	York, Neb.	5 40
DAKOTAS-MONTANA		Total	\$ 41 88
Norma, N. D.	\$ 3 00	NEW MEXICO	
Nashua, Mont.	5 00	Reserve, N. M.	\$ 2 65
Pleasant View, N. D.	2 30	Reserve, N. M.	2 70
Sawyer, N. D.	10 00	Artesia, N. M.	5 00
Surrey, N. D.	10 75	Total	\$ 10 35
Total	\$ 31 05	NEW ENGLAND	
HAMLIN		Bath, Me.	5 00
Bridgeport, Texas.	\$ 83	Beverly, Mass.	6 00
Cisco, Texas.	2 00	Cliftondale, Mass.	2 86
Hillsboro, Texas.	5 00	Fitchburg, Mass.	7 00
Dodsonville, Texas.	2 00	Haverhill, Mass.	6 66
Roby, Texas.	3 00	Johnson, Vt.	2 00
Wellington, Texas.	3 04	Keene, N. H.	3 10
Total	\$ 15 87	Lowell, Mass.	6 00
IDAHO		Lynn, Mass.	4 00
Dudley, Idaho.	\$ 67	North Attleboro, Mass.	3 00
Troy, Idaho.	1 67	Portland, Me.	1 00
Nampa, Idaho.	4 00	Pittsfield, Mass.	2 00
Total	\$ 6 34	South Manchester, Conn.	2 10
IOWA		South Portland, Me.	5 30
Grinnell, Iowa.	\$ 1 76	Total	\$ 56 02
Webster City, Iowa.	1 61	NEW YORK	
Ottumwa, Iowa.	5 00	Brooklyn, N. Y. (Utica Ave.)	\$ 6 00
Botna, Iowa.	1 50	Canastota, N. Y.	1 25
Sioux City, Iowa.	1 50	Mt. Vernon, N. Y.	2 50
Total	\$ 11 48	New York City, N. Y.	1 00
		Patchogue, N. Y.	5 00
		Sag Harbor, N. Y.	1 00

Spring Valley, N. Y.	3 00
Total	\$ 19 75
NORTHWEST	
Ashland, Ore.	\$ 3 90
Bellingham, Wash.	1 04
Barlow, Ore.	1 78
Condon, Ore.	65
Diamond, Wash.	1 65
La Center, Wash.	2 66
Marysville, Wash.	2 50
North Yakima, Wash.	8 18
Portland, Ore.	5 41
Salem, Ore.	2 39
Spokane, Wash.	2 16
Seattle, Wash.	2 46
Walla Walla, Wash.	9 00
Winlock, Ore.	1 00
Total	\$ 44 76
EASTERN OKLAHOMA	
Henryetta, Okla.	\$ 2 50
Sallisaw, Okla.	2 00
Wann, Okla.	2 39
Total	\$ 6 89
WESTERN OKLAHOMA	
Altus, Okla.	\$ 2 32
Bethany, Okla.	4 64
Blackwell, Okla.	1 00
Edmond, Okla.	3 00
Longdale, Okla.	5 50
Norman, Okla.	3 56
Ryan, Okla.	2 00
Total	\$ 17 02
PITTSBURGH	
Bentonville, Ohio.	\$ 2 80
East Liverpool, Ohio.	11 00
East Palestine, Ohio (Mission)	6 23
East Palestine, Ohio.	17 00
Lisbon, Ohio.	3 25
New Galilee, Pa.	5 47
Pittsburgh, Pa.	11 07
Troy, Ohio.	10 00
Uhrichsville, Ohio.	14 45
Tarentum, Pa.	6 00
Warren, Pa.	45 95
Total	\$133 22
SAN ANTONIO	
Lotes, Texas.	\$ 1 30
Meridian, Texas.	1 75
Total	\$ 3 05
SAN FRANCISCO	
Lindsay, Cal.	\$ 1 20
Milton, Cal.	2 05
Oakdale, Cal.	5 00
Oakland, Cal.	5 80
San Francisco, Cal.	3 60
Wankena, Cal.	2 00
Total	\$ 19 65
SOUTHEASTERN	
Donaldsonville, Ga.	\$ 4 04
SOUTHERN CALIFORNIA	
Cucamonga, Cal.	\$ 6 06
Escondido, Cal.	4 00
Eagle Rock Ave. (Los Angeles)	3 50
Lompoc, Cal.	2 12
Los Angeles (First Church)	67 50
Nazarene University, Pasadena.	7 50
Los Angeles, Cal. (Grand Ave)	5 00
Long Beach, Cal.	3 05
Pomona, Cal.	2 58
Pasadena, Cal. (First Church)	17 00
Pasadena, Cal. (Grace Chapel)	2 00
Rivera, Cal.	1 00
Santa Ana, Cal.	1 50
San Diego, Cal.	10 25
Upland, Cal.	12 58
Total	\$145 64
TENNESSEE	
Sawdust Valley, Tenn.	\$ 1 20
WASHINGTON-PHILADELPHIA	
Bloomsburg, Pa.	\$ 3 72
Camden, N. J.	1 58
Claytonia, Pa.	1 50
Harrisburg, Pa.	2 50
Lehigh, Pa.	5 00
Port Elizabeth, N. J.	2 10
Rio Grande, N. J.	2 00
Total	\$ 18 40
Grand Total	\$840 01
Amount needed	\$1,600 00

THIS page is the space that would be required to report the offerings from the other Sunday schools which have either forgotten or neglected to devote the Sunday school offering of one Sunday to the annual payment on the Publishing House property. How does it look to you? In two weeks we will print on this page a list of offerings received from now until that time. Of course this page does not look good. No, we don't like the looks of it, and will be delighted to print the report from your school here. Talk to your pastor and Sunday school superintendent about it *AT ONCE*, and see that an offering is reported before January 26th.

Offerings should be sent to A. S. COCHRAN, *Treasurer*, 2109 Troost Avenue, Kansas City, Mo.

HERALD OF HOLINESS

OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

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

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

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

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

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

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

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
C. J. KINNE, Agent

these we are going to begin a meeting next Sunday. Please remember us at the throne of grace.

R. S. BAILL, Pastor.

PATCHOQUE, N. Y.

On New Year's day we held an all-day meeting, and our home folks say it was the best yet held in the present church house. Rev. Benjamin Rowe was with us, with his faithful wife, to lead the saints. It was a big day. Three at least were seekers after the blessing, and we believe the little church band are in better condition than ever before. We never got through with the meeting till near midnight. The song of the day was, "Brother, have you freedom in the Holy Ghost?"

I. L. GORDON.

LA CENTER, WASH.

The church at View is moving on with victory with Rev. J. W. Frazier as pastor. He preaches holiness with no uncertain sound. We hope to keep this precious brother and wife with us another year. Revival services will begin here Sunday morning, January 4th, with our pastor, assisted by Rev. B. F. Taylor, of Ridgefield, Wash. We are expecting a good time in the Holy Ghost.

Mrs. W. C. SMITH.

MORRISVILLE, VT.

God is blessing here. Congregations are increasing. One young man was converted last Sunday evening. We held an all-day meeting the last day of the old year. Waterville, Wolcott, and Johnson churches were represented. Souls got blessed under the preaching of Rev. C. A. Reny in the afternoon service. The watch-night service in the evening was well attended. Rev. Charles Stebbins brought us a blessed message. Sister Edith Carey was also used of God in bringing the Word. We would ask you to unite with us in praying that God will give us souls in this place.

MARY A. CUSTANCE, ANNIE S. ALLEN.

VICTORIA, B. C.

The Pentecostal Church of the Nazarene in this city is steadily gaining in influence and power under the able pastorate of Rev. Charles Spurgeon McKinley, who came to us some six months ago from the Free Methodist pastorate in New Westminster, B. C. It seems to be most difficult to deal with the prejudice that arises, and the ultra conservatism which obtains in western Canada in the matter of advancing the cause of the kingdom along the lines of our distinctive doctrinal standards and life; but we believe that we are wisely led, and that the foundation is being laid for a strong church that shall spread throughout the entire Dominion. Brother McKinley and wife are greatly appreciated, and his strong preaching is felt throughout the entire community. When the break comes we look for a great outpouring of the Spirit upon this conservative city.

GEORGE T. BOULDING, Classleader

PONCA CITY, OKLA.

Sunday was another great day in the church. We brought the message from Luke 13:24, and two men and one young lady came to the altar and prayed through. In the evening there was one seeker. Rev. W. F. Dallas will begin our

Superintendents' Directory

GENERAL SUPERINTENDENTS

- P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street
- H. F. REYNOLDS,.....Kansas City, Mo.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
- E. F. WALKER.....Glendora, Cal.



DISTRICT SUPERINTENDENTS

- ARKANSAS
 - B. H. HAYNIE.....Vilonia, Ark.
- ALBERTA (CAN.) MISSION
 - W. B. TAIT.....Box 694, Red Deer Alta, Can.
- ALABAMA
 - C. H. LANCASTER.....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.
231 N Walnut
- DALLAS
 - W. F. DALLAS.....Ponca, Texas
- DAKOTAS AND MONTANA
 - LYMAN BROUGH.....Surrey, N. D.
- HAMLIN
 - B. M. KILGORE.....Hamlin, Texas
- IDAHO
 - J. B. CREIGHTON.....Boise, Idaho
- IOWA
 - E. A. CLARK.....University Park, Iowa
Grinnell, Iowa.....January 2-18
- KANSAS
 - H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas
- KENTUCKY
 - WILL H. NERRY.....Louisville, Ky.
1725 West Broadway

- LOUISIANA
 - T. C. LECHIE.....Hudson, La.
- MISSISSIPPI
 - I. D. FARMER.....Pontotoc, Miss.
- MISSOURI
 - J. L. COX.....Malden, Mo.
- NEBRASKA
 - Q. A. DECK.....917 W. 5th St., Hastings, Neb.
Tobias, Neb.....January 14-25
- NEW ENGLAND
 - N. H. WASHBURN.....Beverly, Mass.
- NEW MEXICO
 - R. E. DUNHAM.....Artesia, N. M.
- NEW YORK
 - J. A. WARD.....1710 Dean St., Brooklyn, N.Y.
- NORTHWEST
 - DeLANCE WALLACE Box 301, Walla Walla, Wash
- EASTERN OKLAHOMA
 - D. H. HUMPHRIES.....Hugo, Okla.
- WESTERN OKLAHOMA
 - S. H. OWENS.....Bethany, Okla.
- PITTSBURGH
 - N. B. HERRELL.....Olivet, Ill.
McKeesport, Pa.....January 9-18
Terrace, Pa.....January 19-25
Oil City, Pa.....January 26-27
Warren, Pa.....January 28-29
Bradford Pa.....January 30-February 3
- SAN ANTONIO
 - Wm. E. FISHER.....San Antonio, Texas
710 N. Mesquite St
- SAN FRANCISCO
 - H. H. MILLER.....Berkeley, Cal.
2328 McKinley Ave.
- SOUTHERN CALIFORNIA
 - W. C. WILSON.....Et. 1, Box 233A, Pasadena, Cal.
- SOUTHEASTERN
 - W. H. HANSON.....Glenville, Ga
- TENNESSEE
 - J. A. CHENAULT.....South Tunnel, Tenn.
Zion (Rutherford, Tenn.).....January 16-18
Dickson, Tenn., with educational committee
Friendship, Tenn.....January 20
Monoville, Tenn.....January 21-22
Duke's Chapel (Grandville, Tenn.) February 3-5
Chestnut Mound, Tenn.....February 6
Brush Creek, Tenn.....February 8
Monterey, Tenn.....February 9-10
Savior Home Mission.....February 14-15
Reiskell, Tenn.....February 12-13
- WASHINGTON-PHILADELPHIA
 - H. G. TRUMBauer.....Allentown, Pa.
326 N. Franklin St.
- WISCONSIN DISTRICT
 - F. J. THOMAS.....Marshalltown, Iowa
Coggin, Iowa, R. F. D.....January 8-18

revival January 25th. Pray for the meeting.
J. D. HILL, Pastor.

SOUTH PORTLAND, ME.

God is blessing the saints in South Portland. We had one of the best watch-night services in the history of the church. God gave us a good day the first Sunday of the new year. We received five into the church in full membership, and two on probation.

O. L. W. BROWN.

Death Notices

Prudhomme—L. Prudhomme was born November 3, 1850, and departed this life December 14, 1913. He was raised in the Roman Catholic Church, but twenty-seven years ago was converted and became a Protestant. Three months later he consecrated his life to God, and was sanctified wholly. A year ago he united with the Pentecostal Church of the Nazarene, and in it was a power for good. It was the privilege of the writer to hold a meeting in this man's home just twelve days before his death and hear him testify that he did not fear death; that he was ready to go; and while suffering intense pain, was shouting happy and praising God.—C. E. WOODSON, Pastor.

Hartline—Mrs. E. D. Hartline was born April 27, 1852; took sick May 15, 1913, and was confined to her bed about five months. She passed from this life to a life beyond December 2, 1914. She was converted early in life and sanctified thirty-three years. She was married to Ellard W. Richburg. To this union were born two children; one died in infancy, and one (Mrs. Sallie Barrett) still survives. Mr. Richburg died November 21, 1899. In 1906 Mrs. Richburg was married to Rev. S. A. Hartline. She was a loving mother and a dear wife; a good neighbor, and loved by all who knew her. She leaves a husband, daughter, sister, and brother to mourn her loss. The funeral service was conducted by Brother C. H. Hatfield, after which she was laid to rest in the cemetery to await the resurrection.

The Way of Holiness

By PHEBE PALMER

This remarkable work is a clear portrayal of the way of holiness as experienced and exemplified in the life of the sainted Phæbe Palmer. No more definite testimony to the power of God through faith can be found than is here given.

No one can afford to be without this book.

SIXTY-FOUR PAGES
CLOTH, 25c; PEBBLE CLOTH, 15c; PAPER, 10c

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE,
2109 Troost Avenue
Kansas City
Mo.