

HERALD of HOLINESS

OFFICIAL PAPER of the PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., FEBRUARY 18, 1914

NUMBER 45

EDITORIAL

EDUCATING DESIRE

GOD certainly can come to a man or a woman who in adult life has wretchedly misformed tastes and principles of conduct, and habits correspondingly debased, and by power divine, in a moment, transform character, and give new tastes and trends, and lead to a nobler life and a sweeter character. This, however, does not abate in the least the propriety and the duty to leave as little as possible for God to do in this miraculous way, by properly training and educating children in the matter of desire and taste. With proper parental and school training, as God intends, children can be brought up with higher ideals and nobler tastes and desires, and with this previous work there is a finer opportunity for grace in the making of Christians. God has material thus unwarped, and without the deterioration inevitable of the physical and intellectual faculties by sin, and there is thus ground for the making of a finer type of Christian than is possible otherwise. We do not limit the power of God. We only insist there are things God can not do, because He has declared He will not do. He says "Whatsoever a man soweth that shall he also reap." A sinner with an arm shot off in a drunken row, when converted does not get his arm put back. He must reap an empty sleeve, and God will make the very best Christian that can be made of him, but he will be a one-armed Christian. So with low levels of taste and desire formed in early life, and life thus projected on lowered ideals and notions, religion will do wonders for a man, but he will, in a large measure, be a Christian of low levels of ambition, and with tastes and conceptions of life not of the noblest or loftiest. We often are perplexed thus over people we meet, and are unable to reconcile many things we see in them with our conceptions of grace, and with what it does or has done for us or many others of our acquaintances. These paradoxes or mysteries in such persons are due to the fact that they were the victims of great neglect in childhood, and much allowance and charity must be exercised concerning them. It is for this very reason God so urgently commands us to rightly train up children.

The moral government of God is not a flabby, inconsistent affair, so reckless and ignorant of the essential principles of life and character as by its very bequeathal of its saving properties and blessings to encourage the commission of sin and the presuming on God's power. The gospel sees the needs of humanity and the nature of sin, but it sees just as clearly and teaches that a soul that is out of Christ a single day, or year, has lost something that God himself, with all His love and power, can never give back again. The prodigal son can come back from the hog pen, but he has left with the swine some of the finest possibilities of life. He brings from the swine losses and deteriorations in his physical and intellectual and social nature, which all the sweets of home, and all the love and forgiveness of father-love and tenderness can never restore. He must reap what he has sown. Forgiven sins leave scars which robes and rings and fatted calves can never remove.

With what tremendous importance does this thought invest the beginnings of life. How impressively does it bring to our minds and consciences the duty of getting the start of the devil, and that we trend and train the young from the cradle in the things of God. How appalling does this view show the nature of sin to be. It shows that there is nothing small or trifling

about sin. It shows that wild oats will inevitably bring a crop which must and will infallibly have to be reaped. It discloses the devil's shrewdness and policy in seeking to wreck humanity in childhood. It teaches us the infinite value of time, and the tragic perils of procrastination. It shows us that there are no neglected crevices in this moral universe through which a soul can slip unobserved and escape the results of sin. It should impress us that while we are to continue to seek the salvation of sinners, there is a more fertile field of labor, and one sure to yield much greater results. This is in the business of preventing the making of hardened sinners by bringing the children to Christ in their earliest years, while the evil days come not, nor the years draw nigh when they shall say they have no pleasure in them. We must get Christ into their little hearts before overt sin gets in, and then we must keep Him there and thus keep the devil out.

LAYING ASIDE GUILF

PETER'S injunction that we "lay aside all guile," is an admonition of most important significance. The word "guile" comes from a Greek word which means "trick, craft, deceit, subtilty." It means therefore the insincere, the artificial, the deceitful, the crafty, the subtle, the indirect, the double. It is an admonition against everything opposed to the genuine, and the sincere, and the real. This is the very core of the injunction—that we be *real and genuine and not play a part*. It warns against mere wax figures, and admonishes in favor of real and true characters. The word "*Sincerity*" could appropriately be made the subject of this editorial, and the meaning remain the same as "Laying aside all guile."

Sincerity is ruggedly candid. Guile is politic. Sincerity is absolutely real. Guile is artificial. Sincerity is flesh and blood, bone and muscle, brain and soul. Guile is mere wax-figure, simulative, imitative, deceptive. You hear it said, "that is not good politics." Usually this means only that "that is not good meanness." Guile is the soul of politics. Sincerity is the soul of statesmanship or patriotism. Abraham Lincoln was sincerity. Tallyrand was the incarnation of guile. Moses was sincerity. Absalom was guile. Sincerity has no part to play. Guile has nothing else. Sincerity has only opportunity and obligation. Guile schemes for chance and advantage.

Modern society is bottomed on a degrading tangle of falsities—the guileful, the artificial, the unreal, the insincere. It is therefore essentially and absolutely debauching and damning. It recognizes no opportunity involving noble obligation. It seeks mere glitter and show by any of the most frivolous and dangerous and sensuous means, with utter disregard and pagan indifference to every high and holy interest involved. For mere success of the artificialities and insincerities of its "good form" and the "fashionable," society will toy with the sobriety and the soul's eternal interests of young men with an unscrupulousness that is truly diabolical. In dress, in amusements, in habits and maxims, in its training schools of gambling and lust and lying, society is devilish and imbruting and pagan. Society is in league with hell, and on the pay roll of devils. It is anarchic, subversive of character, the enemy of the church and of all good, the foe of civilization, the friend of immorality and the patron and the foster mother of lust and lies, of deceit and divers deviltries, of perils and pusillanimities which strike at the very foundation of social welfare

and national integrity. We wish it distinctly understood that we mean here what is popularly called "the best society." And the higher up, as it is reckoned, you go on the rungs of this "best society," the worse you will find it. When you reach the topmost or the bottommost rung—the vulgar rich, the common and growing class of the millionaire set who weary of contriving means of beastly gratification of their low carnalities with their plethoric purses, you have arrived at the nauseating spectacle of the sum of all villainies. With this depraved class matrimony is a toy and a sport of lustful indulgence. The State is only a tool for their selfish manipulation for their personal aggrandisement. Home is a myth, a dim memory of outworn tradition. Christ and God mere terms for the profane tongue and the ribald jest. Chivalry has given place to carnal lust, brain to bullion, intellect to indulgence, and visions of the country's weal and greatness to vices debauching and weakening and subversive of all that is noble in personal character and promising in the country's welfare.

Modern politics has been, for long years, bottomed on the artificial and the insincere and the crafty. This debauched politics ruled long with a high hand and an outstretched arm. It ruled the country as if government existed alone for the rich, and the fawning, obsequious tools of these interested rich gave themselves to the selfish designs of their masters with a suppleness and a supineness and a venality which would have disgraced the Senate of Rome in her corruptest days. Evils were thus allowed to become entrenched in the State, which it seems questionable whether an aroused nation can throttle without serious menace to the very stability of the republic. A few real patriots, half-awake to the tremendous needs and the dire menaces of the republic, are looked upon by the bewildered public with gaping mouths and startled souls as denizens of another clime altogether. The reforms accomplished and undertaken by these men, meagre and fragmentary as they are, compared with the total crying needs, are as startling as though some unearthly power had suddenly come among us, and not a man or two of flesh and blood like ourselves.

The sincere has become so rare and unknown among us in the political world, as to benumb public sensibilities and confound the people. There is a species of incredulity among us that holds back the people who are trying to catch their breath, and allows even these very few men who are tinkering with some of the outer fringes of our civic needs to work almost alone.

May God send us back the sincere, and retire to the rear eternally the guileful, the insincere, the hollow, the crafty. Give us, O Lord, the sincere in society, in the church, in commerce, in politics, in holiness leaders, and in the holiness movement and in everything everywhere.

UNWELCOME TRUTHS

TRUTH is not always welcome or gratifying to the hearer. The prophet or the gospel preacher is not always a harbinger of tidings that bring pleasure and satisfaction. If true to his commission he will very often portray conditions and declare counsels which will disappoint, and even elicit resentment and anger. John the Baptist was true and heroic, and to a king on his throne uttered a rebuke and truths which incensed the monarch, and led to his death as the price of declaring the truth. We love the pleasing, and carnality leads us to desire and seek a ministry that will please and soothe and prophesy smooth things. Carnality is insanely optimistic. Christianity is cheerful and hopeful, and its faith in the ultimate triumph of God is ineradicably imbedded in its heart. It is *intelligently* optimistic, however, and recognizes truth evermore, even if truth seems to contravene its hopefulness. It sees the undulatory nature of all things, and that grace is no exception. The progress of grace and provi-

dence moves in waves. Here is a trough, and there is a crest. These alternate, and sometimes with startling distinctness. Intelligent Christianity knows when the trough is reached, and is true enough to facts to admit its coming.

The present is plainly one of those troughs which overtakes us ever and anon, and it is a deep and has been a painfully long one. Common intelligence, with a moderate spirit of fairness and candor, will lead any man to see and admit this. How any sensible man can be optimistic in this day and time it is difficult to see. How any man of ordinary powers of observation can fail to see the lowering clouds, and feel the tremors of ominous danger, it is difficult to understand.

It is the devil's business to becloud the minds of men, so as to conceal his victories and avert awakening to perils on the part of the divinely appointed agents and agencies for remedying conditions. Carnality is his means for thus deceiving the elect, and lulling men into a false security and into a deafness and blindness to perils which should alarm and send to their knees all who know and love God and humanity.

It is popular for these ultra optimistic men to parade statistics of our bountiful harvests which are the wonder of the world. But these optimists forget or refuse to look at the accompanying fact that we have allowed financial and industrial conditions to grow up among us, which place these bounties of God and nature practically out of the reach of millions of our people. We glory over the peace within our borders, but ignore the fact that we are at peace with conditions and states with which no people have a right to be at peace.

We hear much about our achievements of science, and the health conditions of which our country can boast. Yet it is a fact that all over the land, living conditions and working conditions among laborers are killing multiplied thousands by mine explosions and divers catastrophes which disgrace our civilization. Chief of all these horrors, we have a licensed and law-protected sale of a deadly poison, which is slaying our people by countless thousands.

We hear much boasting of the marvelous influence of the Christian religion. Is it not a fact that the Christian religion has almost as little influence among us as in China? Are there not hundreds of thousands of Americans who never feel the slightest touch of this holy influence? And this failure is from no fault of their own, often. Do not our customs and our commerce and our pleasures trample on the Christian Sabbath, until it is practically continentalized? Do not our laws defy the Christian religion, and often outrage Christian sentiment? Does not the average life of business and public men deny Christian claims, and are not the people so pleasure-mad that they trample upon all laws, human and divine in their selfish gratification?

Where one church edifice stands open a few hours each week, as the representative of Christian civilization, are there not a score of hell-holes open every day and night, the representatives of a far worse than a pagan barbarism, for the debauchment of our young and old, and for the wrecking of mothers' hearts, and the blasting of human hopes?

We boast of our great schools for the young. Yet where we maintain one such school we support a hundred schools of vice and crime, and these conducted by our principle citizens, and the very "best society." In these schools we train gamblers, prostitutes, and liars. For fear some one may miss our point, we say plainly that the private dances, and the public dance halls, and the card tables in the homes of the rich and high, as well as in the gambling dens, are all just such schools, and they do a flourishing business.

We grow weary of the insane optimism of weak or cowardly or ignorant men and women. To all three of these causes we may attribute the prevalence of the mania of optimistic nonsense we see in some of our church papers, and hear from many of our pulpits.

THE EDITOR'S SURVEY

A SERMON THAT MADE A PRESIDENT

The influence of sermons preached with the unction of the Holy Ghost is beyond any means of computation. Occasionally the effects of one sermon, owing to peculiar circumstances, is found to be startling. We have read of single sermons which have transformed a life, and through that life influenced others for indefinite time, until there could be no means of computing the full results. We can point to sermons in our boyhood, by one minister, to which we owe all we are or hope ever to be under God. Sanctified oratory from the mouth of devout men of God has ever been a great means by which the Holy Ghost has reached men and trended them upward to God and to righteousness. A case has recently come to our notice of the marvelous effect of one sermon on a young man, which, it is claimed, was his making, and practically the making of a President, as he afterward became President of the United States. We know not the special spiritual effects of this sermon in the heart and life of the individual in question, but the general effects on his character and life aim and ambition certainly were, according to his own declaration, most remarkable. We refer to the case of a sermon by Henry Ward Beecher heard by Grover Cleveland when the latter was a young man. The New York *Christian Advocate* tells of it, crediting the account to Rev. Paul Weyland in the *Methodist Review*:

One Sunday in 1854, a young lad of seventeen, Grover Cleveland by name, sat in a pew in Plymouth Church, and listened to Henry Ward Beecher. Young Cleveland was then a clerk and assistant teacher in the New York Institution for the Blind.

In a meeting in 1903 at the Brooklyn Academy of Music in the interest of a memorial for Mr. Beecher, ex-President Cleveland himself told how this sermon had influenced his whole public life. The following is from Mr. Cleveland's address:

"I claim the right to join in these exercises for reasons peculiarly my own. I am here in obedience to an impulse that will not be denied; and I am accredited to this assemblage by a condition of heart and by an influence which have been strong within me for many years.

"It is now more than forty-nine years ago that I heard in Plymouth Church a sermon whose impressiveness has remained fresh and bright in my mind during all the time that has since passed. In days of trial and troubled perplexity its remembrance has been an unfailing comfort, and in every time of depression and discouragement the lesson taught has brought restoration of hope and confidence. I remember as if it were but yesterday the fervid eloquence of the preacher, as he captivated my youthful understanding, and pictured to my aroused imagination the entrance of two young men upon the world's jostling activities, one laden like a beast of burden with avaricious plans and sordid expectations, and the other with a light step and cheerful determination, seeking the way of duty and usefulness and striving for the reward promised to those who love and serve God and labor for humanity. I have never for a moment lost the impression made upon me by the vivid contrast, thrillingly painted in words that burned,

between the two careers; nor have I ever failed to realize the meaning of the truths taught by the description given of the happy compensations in life and the peace and solace in death of the one, and the racking disappointments in life and the despair in death of the other. What this sermon has been to me in all these years I alone know. I present its recollection today as a personal credential of my own, especially entitling me to representation among those who meet to recall and memorialize the fame and usefulness of Henry Ward Beecher."

THE BEST COMPANIONS

The best companions are good books. Especially this is true of young people, but it is a fact, too, with people of all ages. In good books we find enjoyment

GOING HOME

Out of the chill and the shadow,
 Into the thrill and the shine,
 Out of the dearth and the famine,
 Into the fulness divine,
 Up from the strife and the battle
 (Off with the shameful defeat),
 Up to the palm and the laurel,
 Oh, but the rest will be sweet!

Why should we fear at the dying
 That is but springing to life,
 Why should we shrink from the struggle,
 Pale at the swift closing strife,
 Since it is only beyond us,
 Scarcely a step and a breath,
 All that dear home of the living
 Guarded by what we call death!

There we shall learn the sweet meanings
 Hidden today from our eyes,
 There we shall waken like children
 Joyous at gift and surprise,
 Come, then, dear Lord, in the gloaming,
 Or when the dawning is gray!
 Take us to dwell in Thy presence -
 Only Thyself lead the way!

Out of the chill and the shadow,
 Into the thrill and the shine,
 Out of the dearth and the famine,
 Into the fulness divine,
 Out of the sigh and the silence
 Into the deep swelling song;
 Out of the exile and bondage
 Into the home gathered throng

—Margaret E. Saugster.

and edification and information and uplift, from noble example and a thousand good influences. It is one of the saddest and most tragic features of this grossly commercialized age that it has crowded out time for the reading of good books by our business men and by our women, and has rendered them either ignorant or careless as to the inestimable necessity of these books to the children, as well as the wealth of pleasure they would receive from them. It is positively frightful the extent to which this neglect prevails. Something must be done to arrest the awful tide. The reading habit must be restored to our people in some way. The man who succeeds in awakening a widespread interest in this matter, and in getting people back to the habit of book reading, will be as true a reformer as Luther or Knox or any

name which emblazons human history, and a glorious benefactor of his race. W. T. McElroy writing in *Michigan Christian Advocate* on the subject, stresses the point of the helpfulness of books in their forgetfulness as follows:

Then there is the pleasure of the forgetfulness of books. The man who has had a trying day at the office, who has worried over financial affairs, who has been cheated or made unhappy by misfortune or false friends, may come home to his cheerful library and there in the bosom of his family, happy in the fact of their presence, he may lose his cares and his heart-aches between the friendly leaves of an old favorite.

The story is told of a man who had, through the faithfulness of a partner who had not carefully guarded an important business secret, lost practically his whole possessions, the work of half a lifetime. Filled with distress at his loss, a friend called on him to offer consolation and assistance, expecting to find him grieving and worrying over his loss. What was his great surprise to find that instead of worrying over matters of gain or loss, the friend was sitting by a cheerful fire absorbed in reading the works of a great poet. His troubles were forgotten until another day. He had found happiness in spite of loss and disappointment.

Who would forego the companionship of books? For they are companions. The figures that move in their pages become real to us. What boy has not lived on the lonely isle with Robinson Crusoe? What girl has not lived over again the lives of the heroines of Scott or some favorite author?

GOD EQUIPS HIS OWN FOR HIS WORK

God's servants need an equipment for His service and He has provided for this in His atonement. If we labor for a merchant we will need mercantile skill for the work. We will need to understand the methods of our employer, his aims, and his customers, and his wares, and his prices, and a thousand things about the business which alone will qualify us for the service we are expected to render for the salary received. The same is true of farming, or any other business to which we might give our time and labor. We must be equipped along the line of the pursuit to be followed, and upon this depends chiefly our usefulness to the one employing us. This same principle holds good in the business of religion. This is the business God is conducting in this world, and He honors us by calling us to co-operation with Himself in this wonderful work. This being His work, and His lost race to be saved, and His prepared heaven to which He designs taking them, and His power alone by which they can be saved, it follows that His servants need and must have the equipment He prescribes for this great work. This is alone found in the cleansing and indwelling power of His Spirit. Jesus prayed for the sanctification of the disciples "that the world might believe that the Father had sent Him." The Psalmist prays, "Restore unto me the joy of thy salvation and uphold me with thy free Spirit; then will I teach transgressors thy way and sinners

shall be converted unto thee." This is the divine and essential and the only equipment for us, and it is what we must have. Rev. E. S. Ninde tells of the case of a young girl who hungered for this equipment and how she prayed for it:

Some years ago, when I was pastor in a western city, we were in the midst of special meetings. In that church there was a young girl who was a clerk in a down-town candy shop. She as a very bright, winsome girl, full of gaiety, very popular among all the young people and the older people of the church, but I had never picked her out as one who was likely ever to be interested in deeply spiritual work. One Sunday during the special meetings we had a glorious time on Sunday night. Many came and gave themselves to the Lord. And when it was all over, and the auditorium was nearly empty, I noticed Jean standing all alone near the rear. Presently she came down to me. There was no smile upon her face. There were tears in her eyes, and she said to me with faltering lips, "Pastor, I wish that I could bring somebody to Jesus." I laid my hand on her shoulder and looked her square in the eye. "Jean," said I (she was a Scotch lassie), "Jean, you can do it if you will pay the price." Said she, "I will pay the price. I will do anything that God wants me to do. I will give my whole life to Him." "Then," said I, "come and tell Him that you will." And with three or four others we knelt. I can see the very place as I think of it tonight. And we remained there for more than an hour on our knees, while Jean was waiting and pleading for the baptism of power. Suddenly she lifted her face. There was no shout of rapture, but there was the look of rapture, and I knew that the blessing had come. She went out from that meeting, and we were amazed at the number of young women whom, night after night, she brought to the church, and led to Jesus. She said to me, "I no longer am content to be a clerk in the candy shop. I want to dedicate my life to the Lord's service." Very well, we arranged that she should complete her education. And then she went to one of our great deaconess training schools, and there she graduated with honor. She became a deaconess in one of our largest metropolitan churches. And three or four years ago Jean married one of the young men who had been one of the boys with us back in that old western church, and they two today are at the head of a great rescue mission, bringing scores upon scores to Jesus. Jean sought the baptism of power. She was willing to pay the price, and she received the gift.

THE ONE GREAT TEST AND EVIDENCE

There is one great test of our being personally saved. When we come to some other tests there may be or there may not be obscurity or doubt or misgiving. This test is one about which there can be no obscurity, and no doubt and no fear. This test can be self-applied, and involves no theological terms of investigations or controversy. It is so simple that a child can see it, and yet so profound and important that angels are engaged in deep contemplation of the truth and its attendant results. What is this test, do you ask? It is simply the Christ-spirit in the soul's interest in the salvation of others. If we are His we will be like Him in this the most conspicuous characteristic of His nature and life and work. His was a passion for souls—a love for lost men. Have we this? Nothing but the love and life of Christ begotten within us can implant this love for lost men. Dr. James Stalker, of Glasgow, says:

There is a practical test as to whether or not we are without Christ. What do you think that is? I think it is interest in the souls of men. If Christ is in us the most characteristic feature of Christ will be reproduced in us. Now, what was the characteristic feature of Christ? It was that He was the Savior. He lived and He died to save the world. Now if Christ is in us, we shall have an interest in the salvation of the world. Have you that? Do you thrill with interest when you hear of human souls being converted? Do you exert yourself, do you sacrifice yourself, for that object? That is a very good practical test as to whether or not we are without Christ."

THE PLATFORM OF PRAYER

The approach to God has certain specific conditions and these are never repealed in favor of any one, but are essentially immutable. There is one which may be considered so fundamental and so all-inclusive in its nature as to be properly considered in some aspects the solitary, all-comprehending condition. It is like Mr. Wesley said of faith in relation to justification. We may say of this condition that it is that condition without which, though a man be considered to possess all other conditions, he can not make acceptable approach to the Father. And it is that condition which, if a man possess, though he be considered lacking all other conditions, he will find access to the Father in prayer. This condition is absolute submission to the will of God. W. T. Ellis says of this:

The platform of prevailing prayer is labeled "Thy will be done." A sense of God's Sovereignty, and of His right to decide what is best, and of the wisdom of all of His decisions, must underlie all approach to the throne of grace. The Gethsemane garden cry, "Not my will, but thine, be done," is fundamental to the entire Christian idea of prayer. Stubborn self-will can command no favors from heaven.

SPLENDID ADVICE TO BOYS

We rarely find wiser words of advice than we have come across in some words from Dr. Grenfell, as quoted by the Nashville *Christian Advocate*. Our boys are among our richest heritage, and we never tire trying to help them. When we help the boys and girls we are helping the ages to come, as well as the persons themselves. A boy reasonably well-born, and with a sound body and an ordinarily good mind, and who will keep himself uncontaminated by the evils and impurities which abound all around him, has a future as big and as bright as he chooses to make it. There is simply no limit, scarcely, to the future possibilities for such a boy. He may practically name his own goal, and reach it as surely as the stars shine. We desire mothers and fathers to have their boys read Dr. Grenfell's words, for they will do them good. If you have a boy away from home or at school, cut out this piece and send it to him with the request that he read it. The Doctor's advice is as follows:

I was reading today a letter from a man called Tertullian. It was written to his school, and the letter is nearly eighteen hundred years old. I expect you will hardly believe it, but the school was really and truly to prepare the scholars to meet martyrdom bravely, and not flinch at the suffering.

Here is a thing he says: "An overfed body may be good for beasts, but it is no use to God."

If you are to be plucky and brave, and worth while when trouble comes, you must keep yourself hard and fit.

In Labrador we have no penny, blood-curdling novels and five editions of a newspaper a day. Lots of our boys can not read and write. But they can endure hardness, like good soldiers.

Last winter one boy of fifteen was left with two teams of huge wolfish Eskimo dogs, while the doctor and his men traveled off to kill some deer. He was warned not to move, or they would possibly be lost. As it happened, the men got parted by heavy snowstorms, and only found a house fifty miles away on the third day after. They at once sent a gang of men to look for the boy. Do you think he had run away in all that time, and during those dark, cold nights? Not a bit of it! He was just where they had left him.

I have had to look death in the face once or twice, and there is nothing in the world that helps you to keep cool and give him the slip like not having the skeleton of an impure life to weaken you and trouble you. The best thing in the world is not gold and silver or food and clothing—no, not by a very long way.

If I left a watchword with you, it would be: "Learn to keep your eyes open, and to see chances where you can be useful." You will have a life then and a career behind you that kings will envy.

A COLOSSAL JOB

Viewed as a great business undertaking, the evangelization of the world is the biggest job ever conceived or undertaken in the history of mankind or of the world. When considered in the extent of the enterprise as to territory, the amount of money involved, or the number of people involved, or in any of the aspects of the enterprise, it is gigantic. There is something superb in the grand thought of such an undertaking, which, it seems to us, should challenge the loyalty and investment of every individual in this age, when bigness has such a charm for people. Aside from the religious obligation on which it fundamentally rests, there is an inspiration in the very thought which ought to charm every human being in the realm of Christendom. George J. Anderson in *Congregationalist* says:

Foreign missions is about the biggest job in the world today. Just obtain the statistics of the millions being invested in them, the enormous amount of property controlled, the thousands of employees, the international power exerted. No other firm in the world, outside of Christ's church, would for a moment think of signing the contract to evangelize the world—the Panama Canal is a plaything beside this other international task. If you are not a shareholder, or a humble digger of clay, you are missing the great world undertaking.

AN UNIDENTIFIED GEM

That is a gem which we came across in our reading uncredited to any author. It expresses, with really nice discrimination, a beautiful thought about the Christian's work or place in life:

Today is your day and mine, the only day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.

THE OPEN PARLIAMENT

CHRISTIAN SCIENCE AND PROTESTANTISM

ALPIN M. BOWES

Great emphasis is put on the teaching of Mrs. Eddy regarding "Christian Healing." The priest claims that "The practical effect of adopting Christian Science would be to banish the evils of disease in wrecking homes and bringing into being children cursed with sterility, blindness, deformity, paralysis, and insanity." "Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness can not exist." He does not say how many hundreds of thousands. But he said "Healing sickness is with them as much a religious duty as destroying sin. Both are simply a manifestation of the inner spiritual life which they are striving to have more abundantly. This practice of primitive Christianity by the disciples for nearly three hundred years, which was lost to the church when the Holy Spirit was driven out, is undoubtedly restored in Christian Science."

We have seen how very beautifully Eddyism has succeeded in disposing of sin! Now let us dispose of sickness. The theory pretends to be true gospel, but it is unfortunate for Mrs. Eddy that it did not work!

We do not deny that Christian Science effects some cures, that is, some "functional diseases," which are simply a "matter of suggestion," but we certainly deny that healing as taught by Mrs. Eddy is that "practiced by primitive Christians." It is faith in Christ that healed them of a real sickness. The Bible says, "Is any sick among you, let him call for the elders of the church * * * and the prayer of faith shall save the sick" (Jas. 5: 14). But the aim of the Christian Science healer is to persuade the patient that he is not sick, that he has no disease. Dr. Wilson has clearly stated their practice, "If the case is a cancer he is told that the inflammation in the flesh is caused by mortal mind. The seat of the trouble is in the thought, the belief." A man drinks poison and dies, but it is not the poison that caused his death; vicious belief, or mortal mind, sends him to his long home. If he only had been able to convince himself that poison was pure, clear spring water, it would have done him no injury.

"The infant when he utters the first wail has an 'inherited' belief pain. The horse when left standing without his blanket on a bitter winter day takes cold because there is a sort of universal horse conviction that this will happen." Mrs. Eddy declares that "Man has a sensationless body" (p 280, Science and Health). But yet, "one should not tarry in a storm if the body is freezing" (p 329). And yet Mrs. Eddy insists there is neither heat nor cold. "There is no

heat nor cold. There is no pain," but she used an anaesthesia when she had a tooth removed!

The fact is that more astonishing cures have been effected by Catholic shrines all over the world, by Alexander Dowie, by Francis Schlatter in Denver, than any of Mrs. Eddy's followers have effected. The same cures that her healers work are

ONE OF THESE DAYS

Say, let's forget it; let's put it aside.
Life is so large and the world is so wide,
Days are so short and there's so much to do,
What if it was false—there's so much that's true;

Say, let's forget, let's brush it away
Now and forever-so, what do you say?
All of the bitter words said shall be praise
One of these days

Say, let's forgive it; let's wipe off the slate,
Find something better to cherish than hate,
There's so much good in the world that we've had

Let's strike a balance and cross off the bad,
Say, let's forgive it, whatever it be;
Let's not be slaves when we ought to be free
We shall be walking in sunshiny ways
One of these days

Say, let's not mind it; let's smile it away,
Bring not a withered rose from yesterday;
Flowers are blessings but half understood;
Say, let's not mind it, however it seems;
Hope is so sweet and holds so many dreams,
All of the sere fields with blossoms shall blaze
One of these days

Say, let's not take it so sorely to heart;
Hates may be friendships just drifted apart;
Failures to genius not quite understood,
We could all help folks so much if we would,
Say, let's get closer to somebody's side,
See what his dreams are and know how he tried;

Learn if our scolding won't give way to
praise,
One of these days

Say let's not wither, let's branch out and rise
Out of the by-ways and nearer the skies;
Let's spread some shade that's refreshing and deep,
Where some tired traveler may lie down and sleep,

Say, let's not tarry, let's do it right now,
So much to do if we just find out how,
We may not be here to help folks or praise
One of these days.

—The Angelus.

easily obtained by "mental therapeutics," the effect of mind upon matter. But they have never been known to cure organic diseases. Else since they claim to restore primitive healing why do they not raise the dead? heal the leper? drink deadly poison? pick up serpents?

Mrs. Eddy's claims to a superior religion are unsustainable. The failure of her so-called Christian healing is humiliating to her bold claims. The practitioners could not heal an acquaintance of mine who spent hundreds of dollars for the treatments she received. She always declared she was not sick, "only tired," though she died with consumption. Like wise her daughter, a firm and faithful believer in Mrs. Eddy's teachings, died of dropsy.

But what Eddyism has failed to do I have seen effected by faith in Jesus Christ. That was the healing of consumption in one case, and of cancer in another. Yet the priest declared this faith "lost to the church." He has drawn a good many conclusions that are not true.

Christian Science claims to be "a spiritual commentary on the Bible and a guide into the truth, as it is in Christ Jesus." Yet it is a blasphemous contradiction of all that is the truth, as a comparison of Mrs. Eddy's comments and the Bible will show. They speak of Jesus Christ, but when Mrs. Eddy had subscribed her beliefs she said, "I have taken away your Christ;" and when she does that she succeeds in cutting off your only means of salvation. "I am the door," Jesus said, "by me if any man enter in he shall be saved." Pilate stood Jesus before the people, and Barabbas, and asked, "Whom will ye that I release, Jesus or Barabbas?" and they said, "Barabbas"; "crucify Jesus." And that is the question today, "Jesus or Eddyism." Mrs. Eddy pretended to present salvation through Jesus Christ, but in this she is a deceiver for she denies the deity of Christ, and the Bible said, "Who is a liar but he that denieth that Jesus is the Christ (Jno. 2: 22).

Christian Science is a falsehood and a deception. Several examples are sufficient to prove it. Speaking of God, the priest said that in Christian Science "Everywhere He is omnipotent; hence any power contrary to Him and His purposes and laws is inconceivable." But he says further, "the way of Christian Science is to see sin disclosed by some temptation, and expel it by resisting temptation as Jesus did. He kept sin out by always keeping God within," but what is he talking about expelling sin and resisting temptation for, if it is inconceivable to think of "any power contrary to Him"?

Mrs. Eddy said, "God is Mind," and man is "the full expression of Mind." Then the "full of expression of God is seen in drunkards and murderers and harlots, as well as in the pure and holy people! She teaches that God is not a person. He is a "Principle," and she said "the same as the principle of mathematics."

In Eddyism, "there is no matter" and "Mind is everything," and "there is no mind but God." Then everything and everybody is God. As Dr. Wilson well said, she is a "pantheist."

Are Protestants ready to turn from the true and living God, who is a "Spirit," a living personality, to such tomfoolery as Eddyism? Mrs. Eddy pretends to believe in Jesus Christ; that is, she said, "The true logos is demonstrable Christian Science" (p 134, Science and Health). Dr. Wilson suggests, "if that be so, then we might read the first verse of the Gospel of

John in this way: "In the beginning was Christian Science, and Christian Science was with God, and Christian Science was God. All things were made by Christian Science," etc., etc.

Are Protestants ready to turn from Jesus Christ, the precious Son of God, the second person of the Godhead, the Savior of the world, the one to whom Peter said, "Thou art the Christ, the Son of the living God," to "adopt" such a meaningless, stupid theory?

Mrs. Eddy talks about the Holy Spirit, but she said "The Comforter, the Holy Spirit, is Christian Science." Are Protestants ready to dismiss the Comforter of whom Jesus said, "I will send the Comforter that he may abide with you," the Spirit of God, who is in the world to "convince the world of sin, of righteousness and of judgment," for such a blasphemous misrepresentation of God's Holy Spirit.

Atonement

Mrs. Eddy ignores the atonement of Jesus. The priest has written thus: "The Church and Christian Science agree that only through the atonement of Jesus can men be saved." Saved from what? There is no sin, no sickness, no death, no heat, no cold, no earthquakes, no cyclones. It would seem we were perfectly safe and needed no salvation.

Mrs. Eddy said, "The atonement is the exemplification of man's unity with God." That is, Jesus simply came to show us we are God. She says there is "no sin to be atoned for." But the Bible says, "He suffered without the gate that he might sanctify the people with his own blood." "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Mrs. Eddy denies the resurrection. "He met and mastered, in the basis of Christian Science, all the claims of medicine, surgery and hygiene" (p 44, Science and Health). "But it was not a supernatural act" (p 34, Science and Health). "His disciples believed Jesus dead, while He was hidden in the sepulchre, whereas He was alive, demonstrating within the narrow tomb the power of spirit to overcome mortal material sense" (p 34, Science and Health). "We were reconciled to God by the (seeming) death of His Son" (p 46, Science and Health).

This is a straightforward contradiction of the Bible, where it says, "Christ died for our sins. And he was buried, and he rose again on the third day." "If Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised your faith is vain, ye are yet in your sins" (Cor. 15:4, 14, 17).

Prayer

Christian Science excludes the possibility of prayer. The priest said, "Wherever God is, He is omniscient, and therefore needs not to be told what we want, as if He had not thought of our needs when he created the world." Mrs. Eddy said, "The habit of pleading with Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed. So she would deprive us

of all intercession. The Bible said, "Ask and ye shall receive." Jesus said, "I will pray the Father and he shall send you another Comforter." Jesus prayed all night often, and asked God audibly for definite things.

These and many other false claims of Eddyism are extreme dishonesties. They pretend to pray, but it is only mockery. They say there is no sin, but tell you how to "expel" sin. There is no pain, but you must not remain in the cold when you feel your body freezing.

But if you criticise the doctrine of Mrs. Eddy, you are reminded that you do not understand the book. Dr. Wilson recites one amusing statement of the book. "The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it grows again. If the science of life were understood, the human limb would be replaced as readily as the lobster's claw, not with an artificial limb, but with a genuine one" (p. 489, Science and Health). Then he comments: "It did not seem to occur to the author that while the lobster's claw grows again, the lamb's tail does not. The lobster gets his claw again because he has little mind." "The only hope for the one-legged man, then, is to become either a lunatic or a lobster."

The deceptions of this so-called "Christian Science" are apparent enough.

Paul wrote to Timothy, "O! Timothy, keep that which is committed to thy trust, avoiding vain and profane babblings, and oppositions of science falsely so-called, which some professing have erred concerning the faith" (1 Tim. 6:20).

[This is the concluding article, the first appearing in the issue of February 11, 1914.]

BEWARE OF PROSELYTING

C. J. KINNE

There has been a great deal said about proselyting, and it has been said to us that various persons constantly accuse the Pentecostal Church of the Nazarene, as a church, of making a practice of proselyting. If the accusation is true, it is no more true because we are accused of it, and if it is not true, it makes us no worse to be accused of it; but it does make the folks feel badly who think so.

As far as the accusation is concerned, what difference does it make? There are, however, some questions so clearly related to the warning at the head of this article, that we shall notice them briefly; especially as a number of persons have asked for an article on "Proselyting."

What is "proselyting"? or what is it "to proselyte"? To proselyte means to win over to a different opinion, belief, sect, or party; especially to convert from one religion to another; as, for instance, to win a person over from so-called Christian Science to real Christianity. That would be proselyting in the correct sense of the word. However, we doubt if one would retrograde in his Christian experience while engaged in that act. In fact, if one succeeded in such work we believe it might be counted healthy spiritual exercise.

As a rule, when people cry, "Beware of proselyting," they do not really mean proselyting in the sense of winning a person from one religion to another, but merely the act of asking or persuading one to change his church membership from one denomination to another. It is certainly a bad practice for one to go about doing. We are happy to state that after having come in touch with a great many ministers and members of the Pentecostal Church of the Nazarene, we can say, advisedly, that the church does not believe in, practice, or encourage proselyting.

The great mission of the Pentecostal Church of the Nazarene, is to get sinners converted, and believers sanctified. The matter of church membership is a secondary matter, but it is of vastly more importance than most of our people realize.

In the case of people who are converted at our altars, and are for the first time brought face to face with the church question, we can not escape the responsibility of counseling or advising them. They will ask us questions. Is it proselyting to present to them the advantages of a church where the influences toward worldliness are at a minimum, and the encouragements to spiritual life and growth are at the maximum? Would one be held guiltless if he should place a newborn babe into a home where there was no fire and no food? You think not! Well, what will be your spiritual responsibility if you are instrumental in placing a newborn soul into a church home where even the matured and strong Christians find it almost impossible to maintain spiritual life? where the people are not fed? where every manifestation of spiritual fervor, or the presence of the Holy Spirit, is frowned upon, and real, Spirit-filled Christians are opposed and hindered as much as possible? and, furthermore, where worldly amusements are encouraged, and other practices which are known to be wrong, are set before the young convert as right and proper? Is it possible to evade responsibility in such a case?

Of course, if there is no other way, and one does not know what to do, surely one is placed in a tight place. But suppose we know of a church home where young converts are fed on the milk of the Word, and led on from strength to strength, and into that grace "wherein we stand and rejoice in the hope of the glory of God," and where spiritual life is not only encouraged but demanded. Suppose, knowing this, we should deliberately choose the former place in advice for the young convert to go, and there he does the only thing that could be reasonably expected — backslide — and is never reclaimed, *what then!* Could we appear at the judgment and say, "Yes, Lord, I knew a better place for him, but I was afraid of being accused of the fearful sin of proselyting, if I sent him to that place where I knew he would be encouraged and helped"? Would one want to go to judgment with any such answer to the question of the Judge?

The matter we are discussing is a seri-

ous one, and one which we have to face. No mere accusation of proselyting, on the one hand, nor fear of it on the other, is going to weigh one atom at the judgment. We are here as intelligent beings. We see what has happened down through the years: we face the responsibility for the present action of ourselves, and those whom we influence.

Let us illustrate with another case: Here is a man who was once a member of some church, but who is now backslidden, and has been for years; perhaps his name is still upon a church book. He is reclaimed in a Pentecostal Nazarene church. It is not long before he is confronted with the question of his church relationship. He asks for advice, and upon learning that he has been a member of the _____ Church, shall he be advised to go right back where he was fed on bean suppers and amused with donkey socials until he was down and out, and where the chances are nine to one that the same performance will be repeated?

NO! If he gives half a chance, he should be encouraged to join with those who will help him to go on unto perfection. Oh, but Doctor So-and-so will accuse us of proselyting! My brother, Doctor So-and-so has all the responsibility he can shoulder, and what he says or thinks need not bother you. If he had been faithful to his Lord, you would have had no opportunity of saving one of his lost sheep.

Suppose here is a newly sanctified person who desires and intends to do just what is right. He feels that it would be a blessing to be where there is fellowship instead of where there was cold shoulder. As he will ask questions, what are we to do? Pray much and say little, certainly. But not for any fear of being accused of proselyting should we avoid answering the plain questions which are put. We must be true to God and the soul to whom we are talking. To do that we shall frequently have to tell truths, the result of which will be to have some accuse us of proselyting. But what of that, if we have done right, and have proven true to our responsibility?

Another situation that frequently occurs, is as follows: A number of good people insist on organizing a Pentecostal Church of the Nazarene, in a town where there is none. The folks who are scared about proselyting say that there are enough churches there already. And truly, there are enough of the kind, if we are to believe what these folks say about their own. As soon as the new church is fairly organized, there is a great cry, "Beware of proselyting!" Now and then some poor souls who have been persecuted for years, and whose pastor has repeatedly made them feel that he would be glad to be rid of them, join the new church. Then comes the cry, "There, see! they are nothing but proselyters."

We have a case in mind, where a man and his wife had been prominent in their church—at least prominent in paying the bills, and bearing the burdens, whether encouraged to testify to holiness or not.

They joined the new church. The pastor was away on his vacation. Hurrying home, he hastened to see them. He said all he could against the church they had chosen, and among other things, accused it of proselyting. He was quickly informed that that accusation was not true. The pastor asked, "Well, did they not invite you to come to them?" The reply was, "Never. We told them six weeks ago that we were ready to join at any time, and we have been wondering if they would ever take us in."

As a matter of fact there are a great many good and useful people who would now be in the Pentecostal Church of the Nazarene if they had been invited or encouraged to join. Many get the idea that they are not wanted because they are not invited or urged to join.

THE RELATION OF WOMEN TO MISSIONS

[Paper read at Missionary Rally at First Pentecostal Church of the Nazarene, Portland, Ore., by Florence Wells.]

What is home without a mother? No matter how hard the father tries to fill her place, or how tenderly he tucks the little ones in bed, and endeavors, with all his power, to take the place of mother, there is still a vacancy in the home, and the children have missed in their lives that tender care which only a mother can give. So in the mission field, the woman has her place. While we recognize gifts and callings among women for the work, we also recognize that as a woman and not a man must she fill her place in gospel work. We have seen women in the pulpit who have become masculine, losing the sweet, womanly influence which they should possess. There is a stateliness, a tenderness and a loveliness about women that men can not give.

Women have made their way through privations, hardships, oppositions, and tears to raise up what the world recognizes as the Foreign Missionary Society. We should give honor to Mrs. Doremas, who, with others, raised up our first society as early as 1861, which has in little more than half a century encircled the globe. If credit were given where credit is due, and honor where honor is due, many a monument would be erected over the graves of women who gave their lives for the missionary cause. But in that great reckoning day when each one will receive his reward, crowns will be placed upon the heads of some little frail women who bore the burdens and the heat of the day, and who have received no credit here.

Mrs. Doremas, when but a child, was greatly interested in the salvation of souls, and prayed for the salvation of the world. In 1828 she and other ladies organized relief to send to the Greeks when outraged by the Turks. In 1835 she formed a society to support Madam Feller in her evangelistic mission among the French-Canadians, and this interest she sustained through her life. In 1861 she became the first president of the Foreign Missionary Society in America. It is said of her that she gave the whole of herself

to the Lord, the whole of herself to the church, the whole of herself to every suffering heart which she met, and yet the whole of herself to her home and children. Here is her epitaph written nineteen hundred years ago by Paul: "Well reported of for good works, she hath brought up children, she hath lodged strangers, she hath washed the saints' feet, she hath relieved affliction, she hath diligently followed every good work."

We might give account of many women from this time on down, but we wish to mention some whom we know or are of the present. We would call attention to Sister Banargee, who, at the risk of her own life dares to enter the most dangerous places to rescue her little Indian sisters from degradation and despair; Sister Eaton, whose burden for India has been so heavy that it has almost crushed out the life, and yet with a frail, suffering body, she still weeps on, enduring privations and hardships, denying herself of home comforts to establish a home for the outcasts of India. God bless our outgoing missionaries who are now sailing on the deep to foreign fields; our Grebe Sisters and others who have forsaken positions, friends and home ties and are not counting their lives dear unto them, will surely get their reward. Let us remember in our prayers dear Sister Tanner, our district treasurer, who, with untiring energy, renders her service to increase the missionary zeal in our hearts in the Northwest District.

God bless any woman who puts forth effort in this great cause. Let us also remember them who are laboring in the slums and rescue homes in our cities. Let us no longer ask the question: What place does the woman occupy in the mission field, but let us rather ask the question: What would the mission field do without woman?

Let us say of women —

We live our inmost lives alone,
At best we are but little known,
And even those who know us best
Have probed to find within our breast
That secret place, that hidden source
Of life's expression. But, of course,
They probe in vain. The life lived there
No mortal soul may with us share.
Deep in the confines of the heart
Where all life's mighty issues start,
There is a hidden sphere, unknown,
To others—There we live alone.

Alone! alone! we long in vain
For sympathy to ease our pain;
For some heart that can understand,
But no! how wisely God has planned
To keep life's center and its throne
Reserved to Him, and Him alone;
We turn to God, and, seeking find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart-wound heals;
The realm we occupied alone
He fills. Our lives to Him are known.

Why do you dread suffering for Christ, when it is on record that the Apostle Paul reached his highest joy in the hours of his scourging; and while his body lay outside the city, as one dead, he was in the third heaven listening to things unutterable?

Mother and Little Ones

OUT IN THE FIELDS

The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—Elizabeth Barrett Browning.

CHRISTMAS IN INDIA

MRS. L. S. TRACY

"Twas the night before Christmas when
all through the house,
Not a creature was stirring—not even a
mouse."

So runs the rhyme we have all heard
from our earliest recollections; but I must
say, "Twas the day before Christmas, and
all through the house, every creature was
stirring," etc., to tell you about our celebra-
tion in India this year.

Some weeks before, I had begun prepara-
tions, as we have a family of about 175 to
provide for. So early Wednesday morning,
December 24th, found us hastening to our
Sunday school in the native part of the town
with a big basket full of bright colored bags
filled with candy and fruit, and a few prizes
for the boys and girls who had learned the
golden texts for the last three months. Six
large bright boys had won the first prizes
and four more the second, and seven girls
received prizes of various grades. A crowd
of children gathered, part of whom had to
sit on the floor as our benches were limited.
After singing and prayer, the meaning of
Christmas was explained and then the prizes
and treats were distributed; just ninety
bags were given out, and every one was
delighted.

From here we hastened home to complete
preparations for the exercises and tree that
were to be held in the evening for our na-
tive Christians and children. The tree looked
very fine in its decorations of candles, glass
balls, presents, and strings of American pop
corn. To explain about the pop corn: Dur-
ing the rains we had planted some seed
brought from home which gave quite a
yield; but when it came time to pop it,
we were at a loss to know how to do it as
we had omitted to bring a popper with the
corn seed. However, Mr. Tracy converted
an old tin box, some wire netting, and a
piece of iron, into a servicable if not very
beautiful popper; hence the delicious popped
corn to add to our Christmas tree. But this
is all aside. A most delightful evening was
spent around the tree with singing of na-
tive music, prayer, etc.

Then came the fun of our children hang-
ing up their stockings—three in number
this year, as a fine little brother has come
to us since last Christmas.

Later, in the stillness of the clear, cool
midnight came the sweet Christmas carole
wafted through the windows by our Indian
preachers. To me this is the sweetest, most
beautiful part of all. "Hark, the herald
angels sing, glory to the new born King,"
sung in a foreign tongue, was just as beau-
tiful as though sung in our own language.

Morning brought its joy to the little folks
and surprises to us older ones too. After
the excitement was over, we prepared to
leave Manubai to give our Christian people
there their good time. They are the ones

who had such a victory in digging their
well, and who are expecting to have a chapel
and school soon, as the money asked for it
is coming slowly but surely. Praise the
Lord!

Mr. Tracy and I went twenty-four miles
by motorcycle (with attached side-car) on
the Government road, and were then met by
a cart to take us six miles farther over
rough country roads. Tire troubles on the
road took about an extra hour of our time;
then just as we were about to load into the
cart, one of the bullocks broke loose and ran
far beyond any catching. Fresh bullocks
had to be hired, and finally at sun-down we
started, arriving at Manubai about 8:00
p. m., when we expected to arrive four hours
earlier. Our faithful people in the village
were very anxious and earnestly praying
for our safety. We were too shaken and
weary to have our Christmas meeting that
night, so soon retired to rest on some corn
stalks spread on the floor of a native house.

Friday morning the 26th we met, prayed,
sang and distributed the gifts. At night we
sat on the floor and ate with our fingers
a good native dinner; and returned home
the following day.

As we coasted down the long hills on the
motorcycle, we fancied we were in New
England as children having a coast on the
snow. While returning Saturday, our oxen
had bells on their necks and I said, "Here
are our Christmas bells," and on seeing the
great stacks of unginned cotton at Chikhl,
I remarked, "And there is our snow, too."

Our Christmas dinner for the Christians
of Buldana was enjoyed on New Year's Day,
about forty-five people partaking. We all
sat on the ground in the yard, ate with our
fingers, and thanked God for all His bless-
ings to us during the past year, and His pro-
tection over us in this far distant land.

A dinner or celebraaon of any kind means
so much to all the natives, and Christmas
means so much to the Christians that we
feel to make this one of the gladdest times
of the year.

All who have helped to make this Christ-
mas possible would, we feel certain, be well
repaid could they know the joy brought
to these otherwise joyless lives.

A rich merchant died about a week ago,
and next Sunday being the twelfth day since
he died, a great dinner will be given in his
honor by his widow, costing at least \$150.00.
All his caste people and relatives for miles
around will attend this dinner. We have
often traded with him, and sometimes ad-
ministered medicine for his physical needs.
Once he was very sick and explained it
thus: that one morning he ate some milk
and rice, and before noon was called to
assist in a cremation of one of his caste,
and an evil spirit came from the funeral
pyre and entered into him to get the milk
he had taken. Later in the night another
spirit had entered his room and tried to
induce him to come outside so it could car-
ry him away. He took our medicine, paid a
priest to say a few prayers and charms and
gave him the credit of his recovery. He
had read some of our Bible and been in-
structed in the way of salvation, but was
one of those who was sure he was worship-
ing God in the right way, for had not his
fathers always worshiped the idols?

The poor soul has gone into eternity and
the widow is making the customary feast
to please his spirit. Oh, the dense, dense
darkness of these poor hearts, and how the
devil has fortified them in anticipation of
the gospel. But as surely as darkness flees
before dawn so superstition and sin are
fleeing before the onward march of Christ
and His gospel.

We find many previously hard hearts get-
ting softer, and numerous idolaters forsak-
ing their idols.

We are delighted to have a part in this
great work, and know you also are delighted
to co-operate with us.

THE INTUITION OF MR. FAIRBANKS

Mr. Roger Fairbanks came home that
summer evening with a troubled air. The
dinner was unusually tempting, the dining
room cool and delightful, his wife becoming-
ly dressed, but somehow he had no appe-
tite.

His wife, a pretty, light-hearted young
woman, glanced at him.

"What is it, Roger?" she asked, carelessly.
"Some tiresome old business again?"

"Business is better than I desire to have
it," was the unexpected reply.

Mrs. Fairbanks looked at him again. This
time in surprise. He gave her no time to an-
swer.

"The fact is, Alice," he went on, "I've been
worrying about something that may surprise
you. I've not been a man to bother much
about other people—but to proceed:

"You know that group of tenements Low-
ry put me in charge of before he went to
Europe?"

"Yes."

"Well, I had to go up there this afternoon
to see about some needed repairs, and as I
went in one door the minister's wife came
out of the other. She had been calling on
old Mrs. Janeway, who is helpless with
rheumatism, and an old member of our
church. I attended to my errand, came out
and took the car, and as it whizzed by I saw
her again. She had not taken the car and
it goes directly by the parsonage, too. She
was walking that long, dusty distance with
the sun beating down upon her. In the
lightning glance I had of her, it struck me
she looked tired and fagged and frail.

"Why didn't she take a car?" he demanded.

His wife toyed with her iced tea. "Dear
me, Roger, how should I know?" she replied,
indifferently; "preferred to walk, perhaps."

"You don't suppose it was because she
hadn't any car-fare, do you?" he asked again.

His wife started, "Hadn't any car-fare!"
she repeated. "Why, everybody has that,
don't they?"

Roger Fairbanks sighed. His pretty, ex-
travagant wife had small knowledge of what
poverty meant. "Some people haven't," he
answered, briefly.

"Alice," he added, suddenly, "I'm going
to double the amount we're giving toward
the minister's salary. Twenty-five dollars
a year isn't enough. We've been prospered
and are prospering."

"Oh, that reminds me, Roger," said his
wife, "the treasurer was here the other day.
The last money you gave me for the salary
I spent. I saw a beautiful silver candle-
labra—I couldn't resist it. I thought it
wouldn't matter."

"Oh, my dear," cried Roger Fairbanks
looking into the pretty, thoughtless face.
"I'm very sorry about this. You know the
salary is only seven hundred a year, and
every contribution counts. I wish you had
told me before."

"How could I, when I forgot it?" pouted
his wife.

There was silence.

"How many children are there at the pa-
rsonage now?" he asked, after a moment.

"Five," replied his wife. "Dear me, Rog-
er, aren't you ever going to get off that sub-
ject?"

"I can't," returned her husband, "until I
have set my mind at rest. Just think of it,
five children and only seven hundred dol-
lars a year. You may call it intuition if
you will, but it has been borne in upon me
that our minister's wife was walking in the
sun today because she couldn't afford car-
fare.

"Now dear—do something for me, will
you? I want you to go tomorrow to the
parsonage and see if this is the case. I'm
troubled over it."

Much to his surprise she did not object.

"All right, Roger, I will," was her ready
reply. "Now, see here, dear, you're not eat-
ing any dinner."

The very next morning true to her word,
young Mrs. Fairbanks went up to the pa-
rsonage.

Two or three children were playing with
paper dolls on the porch.

"Is your mamma home?" she asked.

One of the little girls came forward. She was a beautiful child with golden brown curls.

"Mamma's got a side ache," she answered, solemnly. "Mamma took a long walk in the hot sun yesterday, and it made her sick. People don't pay papa his salary," she added, confidently.

A great pang went through Mrs. Roger Fairbanks' easy conscience. Roger had been right then.

At that moment the minister's wife, hearing the sound of voices, came to the door. The sweet face was worn and tired and very, very pale.

"Mrs. Fairbanks," she cried, surprisedly, to the pretty, graceful woman in the cool linen suit. "How good of you to come to see me. Come in."

Her visitor followed her into the clean little sitting room so very, very plain. There was a short silence. Young Mrs. Fairbanks broke it.

"My dear," she began, "I'm afraid you'll tell me to go about my business and I'm sure I wouldn't blame you if you did, but my husband saw you yesterday up at the tenements he has in charge, and as he went to the office in the city, he saw you walking home."

"It was so hot, he wondered why you did it," she added slowly.

She hesitated a little. The sweet face opposite flushed into positive pain.

Young Mrs. Fairbanks went over to her. "There, I knew I'd hurt you," she cried, remorsefully, "but somehow nothing else would do Roger, but that I should come. He was afraid—"

She hesitated. "He says he knows the salary isn't sufficient for your needs," she added, bravely, "and he has got it into his head that you walked because—"

"Because I hadn't the car-fare," supplemented the sweet voice steadily. "Mrs. Fairbanks, your husband was right—I hadn't. Car-fare means something when one has so many calls to make as I have," she added, gently.

Young Mrs. Fairbanks looked distressed. "But yesterday was so hot and you're so good and sweet and dear, and my own conscience hurts me terribly. Roger gave me our amount to the salary and I spent it—for a silver candelabra. My only excuse is that I didn't think people could be in such straits. Money has always come to me easily. I'm afraid I haven't known the value of it, and all the time I have been buying things I really didn't need—you have been without car-fare."

She put both arms around the slender, pale little woman and kissed her.

"I am overwhelmed with shame, remorse, and everything else," she cried.

The minister's wife looked at her, the fair, beautiful woman in her most exquisite summer suit. "Do not be," she said, gently. "It does not matter since you really care." And at that moment a bond was knit between them forever.

Somehow young Mrs. Fairbanks had never looked so lovely in all her life as she did that evening to her husband. Her thoughtless, selfish air was gone and in its stead was a new sort seriousness.

"Well?" he said interrogatively as he kissed her.

She understood. "It was quite true, dear. It must have been intuition on your part—or else Providence. The minister's wife walked, as you thought, because she had no car-fare. Oh, Roger, I can't forgive myself yet. That sweet woman to go without—to sacrifice as she has."

Her husband stooped and kissed her. "We will remedy it," he said.

There happened to be a meeting of the advisory board that night and before the meeting adjourned Roger Fairbanks walked in. He waited for an opportune moment. It came.

"May I have just a moment?" he asked, and then he began his little speech with this preface: "Friends, did you know our pastor's wife was walking on her calls to the members of our church?" he said, "walking because she hasn't any car-fare." And

then he gave those present a little talk that they never forgot. "I'm going to double my subscription," he said. "Now let's get together and give our minister enough so that his wife may ride on the street cars, at least."

The next morning Mr. Roger Fairbanks walked into the parsonage. The minister met him.

"We've raised your salary to a thousand a year," he began, and then he slipped a twenty-dollar bill into the thin hand.

"For car-fare," he said, briefly, but there were tears in Roger Fairbanks' fine eyes.—Susan Hubbard Martin in Presbyterian Banner.

A RICH BOY

"O my!" said Ben, "I wish I were rich and could have things like some of the boys who go to our school."

"I say, Ben," said his father, turning around quickly, "how much will you take for your legs?"

"For my legs!" said Ben, in surprise. "Yes. What do you use them for?"

"Why, I run, and jump, and play ball, and—Oh, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed," said Ben, smiling.

"And your arms; I guess you wouldn't take ten thousand dollars for them, would you?"

"No, sir."

"And your voice; I guess you can sing quite well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?"

"No, sir."

"And your good health?"

"No, sir."

"And your hearing and your sense of smell are better than five thousand dollars apiece, at the very least; don't you think so?"

"Your eyes now. How would you like to have fifty thousand dollars and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you sure you wouldn't sell your eyes for that much, at least? Let's see, now," his father went on, figuring on a sheet of paper. "Legs, \$10,000; arms, \$10,000; voice, \$10,000; hearing, \$5,000; taste, \$5,000; good health \$10,000; and eyes, \$50,000. That makes \$100,000. You are worth \$100,000 at the very lowest figure, my boy. Now run and jump, throw ball, laugh, and hear your playmates laugh, too. Look with those \$50,000 eyes of yours at the beautiful things around you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson Ben never forgot, and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Children's Companion.

WHAT CAME OF A NIGHT OF PRAYER

Professor Thomas Nicholson, of Cornell College, related an experience on his first circuit that impresses anew the old lesson of the place of prayer in the work of God.

There had not been a revival on that circuit in years, and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores, shops, and out of the-way places, and had done everything he could. The fifth Monday night saw many of the official members at lodges, but only a corporal's guard at the church.

From that meeting the pastor went home, cast down, but not in despair. He resolved to spend that night in prayer. "Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a

great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

"Toward night a pouring rain set in, the roads were heavy and he reached home, wet, supperless, and a little late, only to find no fire in the church, the lights out, and no signs of service. The janitor had concluded that the rain would prevent the service. He changed the order, rang the bell, and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded, and testified before the meeting closed.

"The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance, and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in forty-five minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church, until the membership was more than trebled.

"Out of that meeting one convert is a successful pastor in the Michigan Conference, another is the wife of one of the choicest of our pastors, and a third was in the ministry for a number of years and then went to another denomination, where he is faithful unto this day. Probably none of the members ever knew of the pastor's night of prayer, but he verily believes that God somehow does for the man who thus prays what he does not do for the man who does not pray, and he is certain that more things are wrought by prayer than this world dreams of."—Bombay Guardian.

THE KIND WORD

We shall never regret the kind things that we may do for others if they really spring from kindly feelings and are not prompted by self-interest. Many a man has won influence and power simply by his kindness of heart, when he had few other qualities to recommend him, and without such kindness great talents have gone to waste.

Of all forms of kindness the speaking of kind words is that which lies most easily within the power of all of us. Not that words can ever take the place of deeds. Where a deed is required, words sound but as a mockery. But there are many, many times when the word is all that is needed to make the difference between happiness and despair. Most of us are starving for a little appreciation. Most of us will work harder for praise than for money. What a pity it is that thousands who really appreciate their friends and think the world of them are tongue-tied and never speak the word of praise until they speak it over the coffin! We who withhold the word which has been richly earned is defrauding his friend.—Great Thoughts.

A LAND WITHOUT A SALOON

Iceland, which is only about half the size of Missouri, is without a single jail or penitentiary, or court, and has only one policeman. The system of public schools is practically perfect and every child ten years old can read.

There are seminaries and colleges, newspapers and printing establishments. No liquor is permitted to be imported, as all are total abstainers. There are about 78,000 people living on the island.

This is an ideal country, to which many would wish to be transported, in order to escape the dreadful effects of the drink curse.—Selected.

The Work and the Workers

TELEGRAM

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PENTECOST AT SAN DIEGO!

SAN DIEGO, CAL.

HERALD OF HOLINESS:

The revival has struck San Diego. We are in the midst of possibly the greatest revival that has been held in the city. Rev. Will H. Huff is stirring things to the foundation with his powerful messages. Great crowds of strangers are coming, and are getting to God. Seventy-five persons were at the altar the first week. Today (Sunday) seventeen new seekers, making ninety-two total. Much confession and restitution, and great tides of blessing.

ALPIN M. BOWES, *Pastor.*

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TELEGRAM

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FIFTY SAVED!

WOODBINE, KAN.

HERALD OF HOLINESS:

R. T. Williams closed a great meeting here last night. About fifty saved or sanctified. Country stirred.

ARTHUR TUNNELL

ANNOUNCEMENTS

EVANGELISTIC—I may be addressed, with view to arranging for meetings, at 505 East Third St., Topeka, Kas., until March 1st.—J. B. McBRIDE.

HAMLIN DISTRICT MISSIONARY TREASURER—There has been a change in our Missionary Board, and Rev. I. M. ELLIS is our District Missionary Treasurer. In sending missionary money, please send to Rev. I. M. ELLIS, Hamlin, Texas.—B. M. KILGORE, *Dist. Supt.*

OMAHA MIDWINTER CONVENTION—The fourth annual midwinter convention of the Omaha Holiness Association will be held, beginning February 27th, ending March 8th, 1914, in the Danish-Norwegian M. E. church, Twenty-fifth and Decatur streets, Omaha, Neb. Our national president, C. J. Fowler, will have charge, assisted by Bro. L. N. Fogg, of New Hampshire, and Arthur F. Ingler, song evangelist, from Massachusetts. Let the holiness people from Nebraska, Iowa, and the surrounding country come up to this feast of the tabernacle, and pray that it may truly prove to be a Pentecostal time. All anticipating coming should let us know ahead if they desire to speak for rooms or meals at the most reasonable prices, as well as close by the church.—FAY L. STEARNS, *Secretary*, 3023 Redick Avenue.

MUSICIAN WANTED—A young lady who is a good violinist, capable of solo work, to assist in teaching and music work here until June, and then as a member of a company to do Chautauqua work through the summer and lecture course work next winter. Apply to Mrs. E. L. BAILEY, Greer College, Hoopeston, Ill.

PEWS WANTED—The Pentecostal Church of the Nazarene recently organized and built at Webster City, Iowa, is desirous of purchasing not less than thirty straight (not circular) pews, second-hand and in good condition; also a few pulpit chairs and pulpit stand. Any church or denomination having same for sale, kindly write Rev. F. B. GOWLAND, 1110 W. Elm St., Webster City, Iowa.

EVANGELISTIC—Rev. W. D. McGraw, of Peniel, Texas, whom the Lord has given success in the gospel work, is ready to hold or help hold revival meetings. Brother McGraw is a preacher of the Pentecostal Church of the Nazarene.

MUSICIAN WANTED—I want to secure a girl or woman who can play and sing, to travel with me in my prison work. Address Mrs. A. COULSON, 710 Brown St., Texarkana, Texas.

MARRIED—Announcement is made of the marriage of Evangelist Carrie Crow to Dr. J. H. Sloane, at the home of the bride, in Olivet, Ill., Rev. E. P. Ellyson, D. D., officiating. Dr. Sloane and wife will reside in East Liverpool, Ohio, for the present. They expect to take a pastorate soon, as Dr. Sloane is an ordained elder in the Pentecostal Church of the Nazarene.—GILBERT E. MARTIN.

DISTRICT NEWS

SOUTHEAST

Our work though small is prospering. Our workers are few and scattered, but most of them are "on the job," and doing their work well. One day we will be large enough for others to notice. We have had a number of successful revivals. At Claxton, Ga., we opened our work with Evangelist Fred St. Clair, and Rev. E. R. Galloway. I find them to be real Nazarene preachers, who seek to get sinners saved, believers sanctified, and the holiness people organized. I see no good in being a Nazarene if we don't believe in, and insist on, organizing the holiness people. We have suffered very much by preachers of weak conviction on that point in this district. The holiness people here are scattered like sheep without shepherds, hence Nazarene preachers incriminate themselves when they don't organize our work. When sinners have gotten saved, and believers sanctified, they have been left exposed to every heresy known to man. How dare we to then go out with the Pentecostal Church of the Nazarene at our back and preach, pray, and sing, have revivals, take collections, and then leave the people exposed, scattered, without a home and without holiness food. If the leaders of the holiness movement in the southeast had organized the holiness people twenty years ago no doubt we would have accomplished very much more than we have; and it would not be so hard for us today, neither would our people have fallen into so many hurtful, and in some cases, damnable heresies. God does not build up holiness with one hand to tear it down with the other, yet that is exactly what the mother churches are doing—one class building up holiness, and the other class tearing it down. Now let us build for ourselves, and stand by our own guns. They are sufficient.

W. R. HANSON, *Dist. Supt.*

ALABAMA

We are having some good victories in our meetings. Just closed at Loss Creek, Ala., last Sunday night, with a splendid victory. Emmanuel Pentecostal Church of the Nazarene was re-organized, church officers elected, and a lot given upon which to build a house of worship. The class is small, but they are all on fire for God. The future is bright for them. Rev. J. W. Heathcock is pastor. Brother Heathcock was present all through the meeting, and led the singing, and conducted prayer and testimony services. He is a fine worker, and will push right on and have the new church built before our next assembly convenes. Sister Heathcock was with us a part of the time, and helped in the services. Mrs. Lancaster was there for the last of the meeting, and preached

DEDICATION

of the new Church Building of the FIRST
PENTECOSTAL CHURCH OF THE NAZARENE

SNOW ST., bet. Union and Greene,
FITCHBURG, MASS.

Sunday, February 22, 1914

ORDER OF SERVICES

- 9:00 A. M. *Bread-breaking Love Feast.*
Led by the Pastor
- 10:30 A. M. *Sermon*—Rev. A. B. RIGGS
- 2:30 P. M. *Offering*—REV. A. B. RIGGS
- 3:30 P. M. *Dedicatory Sermon*
REV. DAVID C. TRATCHER,
Nantucket, Mass.
- Followed by formal dedication of building
to the worship of God.
Dedicatory Prayer. REV. N. H. WASHBURN
- 7:00 P. M. *Praise Service.*
- 7:30 P. M. *Sermon*—REV. N. H. WASHBURN, *Dist. Supt.*

ABBIE J. LAWRENCE, soloist and chorister,
will have charge of the music.

Revival services continue two weeks. Rev.
N. H. WASHBURN, *Dist. Supt.*, in charge,
assisted by ABBIE J. LAWRENCE.

to a large congregation of attentive listeners. A number of seekers were at the altar. Then followed a real sweep of victory. People shouted and praised the Lord aloud.

Brother A. D. Kimball, a promising young man, was licensed to preach from this church on Sunday evening. May God richly bless him and make him a power for holiness in this country.

Let everybody remember our Preachers' Meeting at Nauvoo, Ala., March 19th-22d. We are expecting a number of our young preachers at that time, and a gracious victory.

We are planning for some aggressive work on the Alabama District this year. Rev. J. L. McLendon and wife have been in special meetings at the Christian church near Quinton, Ala. Brother McLendon is pastor at Dora, and good reports are coming in from there of his work.

Brother J. W. Randolph is planning for a large tent meeting in the city of Birmingham, Ala., with Evangelist Chas. F. Weigle, June 2d-15th. We hope to get a Nazarene church established in this great city.

The prospects are bright for the opening of our new district school, the "Nazarene Academy and Bible Institute," with Dr. C. C. Driver as president. Brother Driver is a fine Bible teacher, and we want every young person that we can get to enter this school and prepare for the work. We will be prepared to take care of one hundred students this year. School opens September 7, 1914.

C. H. LANCASTER, *Dist. Supt.*

"Pentecostal Praises"

Is the BEST Song Book

for your

Revival Meeting

It has a choice selection of old hymns, the best of the new songs, and a goodly number of invitation songs. The only way to really know how good it is to sing it through.

BRISTOL COVER, \$10.00 a hundred, *prepaid*

PEBBLE CLOTH, \$12.00 a hundred, *prepaid*

SPECIAL RATES IN QUANTITIES

PUBLISHING HOUSE of the PENTECOSTAL CHURCH
OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, *Agent.*

Kansas City, Missouri

NEW ENGLAND NOTES AND PERSONALS

Brother George Reid, of Nynack, N. Y., writes that God blessed the "National" convention at that place. Sinners were saved, believers sanctified, and many old professors were revived.

Rev. W. H. Hoople is having revival services in his church every night. Before our brother re-enters the evangelistic field, he is "beginning at Jerusalem."

Brother Reid writes that since the holiness convention at Nynack, N. Y., the interest and attendance in the church prayer meeting, and his holiness class meeting, have greatly increased. This is always the way holiness blesses a church!

Brothers Beers and Peavey were made a great blessing to the writer's church during the mid-winter convention. We would to God we had 10,000 such laymen in our holiness movement throughout the country.

Sister Purdy, of Pastor Norberry's church, has gone to join Sister Annie Coope to teach the San Blas Indians about the Christ, who saves men from sin and Satan.

Pastor Bryant and the South Providence Pentecostal Church of the Nazarene are planning to get things in shape for the coming New England District Assembly.

The work at our Haverhill church has increased much under the leadership of Pastor Schurman. Brother Hanson did heroic work for the cause of holiness in that city many years ago, and was perhaps the founder of our church in that city.

The Lord gave us such a blessed night the last day of Brother Stalker's labors with Pastor Norberry's church, that the evangelist stayed over an extra day.

The Beverly church did well in raising money for our eastern school, in the recent "mass meeting." Brother Beers was the preacher for the occasion.

Any pastor or church who wants help in raising their apportionment for our Pentecostal school, will do well to secure one, or more, of the committee who are to conduct these mass meetings. The only cost to them is simply board and lodging for one day and night.

The work of our Pentecostal-Nazarene Church in New England was never better, and the outlook never more promising than at the present time. The united body of the association of Pentecostal Churches with the Church of the Nazarene has greatly aided to consolidate these holiness forces throughout New England as well as the whole country. Thank God for this blessed organic union. "United we stand"—Thank God!

The blessed report in this week's Herald of the Pentecostal outpouring at our Nazarene University, the notes from our Brother Messenger's pen, the blessed and strong editorials of Dr. Haynes, together with all the other good things from our various contributors, would make a very good special number, called "Pentecostal Number."

"KEEP ON BELIEVING."

MISSISSIPPI

Let all our preachers and workers remember our District Preachers' Meeting which will be held in Pontotoc, Miss., March 27th and 28th. It is requested that all our preachers bring with them the course of study. Our deaconesses are especially requested to be present. Those coming will please notify Mrs. L. C. Sanders, Pontotoc, Miss., that free entertainment may be provided. As this is the first meeting of the kind for us, we would be glad to have as many as possible attend. Evangelistic services will be held. Pray that our God will plant a great work among us.

I. D. FARMER, Dist. Supt.

GENERAL CHURCH NEWS

PRAY FOR THE REVIVAL IN SPRINGFIELD, ILL.

This wicked city, with over two hundred saloons, needs stirring us as it was stirred up nearly seventy years ago in answer to the prayer of the pastor of the Methodist church, Rev. Hooper Crews, after a night of wrestling with God. We are told by Bishop Fowler that there was no sleep in Springfield that night, and the whole town was greatly moved. There has never been such a revival since in the history of the city. We need

it now. The pastor, William Brandon, and some of his people claim we are having the best meeting ever known in the history of the Kumlter M. E. church, with over seven hundred members. This church is the home of the holiness people of this part of the state. William Ashbrook, president of the First Central Illinois Holiness Association, is a member of this church; also O. E. Laird, secretary of the association. Quite a number of holiness people belong to the church. The pastor is a fearless and uncompromising man, and with his Official Board have taken a stand against all the ungodly arrangements in the church for raising money and for worldly pleasures, and as a result about sixty of the members have left the church, and that many more ought to leave or get right with God. The church is being greatly revived, and all classes of people are being reached. Many are being saved and sanctified. One young man was slain by the power, and laid until after midnight. Others are weeping and crying to God in the good old-fashioned way, and the end is not yet. The Lord is giving us a great burden for the work, and is greatly helping us in warning the people to flee from the wrath to come. Pray for me and the work. Will be here until March.

S. B. SHAW.

FREDERICKTOWN, MO.

We have just closed a revival at our church five miles in the country with Rev. Fred St. Clair as leader. He preached the truth with the Holy Ghost sent down from heaven. Twenty-one souls found God. Brother St. Clair's Bible readings on prayer proved very helpful to our people. We had a missionary service in which the people responded with \$47. We received five new members into the church. We used *Waves of Glory* song book. It is fine.

TOM MASON, Pastor.

CLEFTONDALE, MASS.

The District Deaconess and Preachers' Meeting looked like quite an undertaking, but it has come and gone, and left us further up the shining way. Thank God for the sweet fellowship of saints. In the closing service \$29 was raised for Pentecostal Collegiate Institute. Brother Schurman's characteristic sermon on "Christ the Sinner's Friend," went home to the hearts of the people, and is sure to bear good fruit.

T. M. BROWN.

ANOTHER NEW CHURCH

Another new church for San Antonio District, organized at Miles, Texas. Mrs. Lula Bowman stated supply. The church is composed of solid people. This makes the second church organized since the Assembly on this new District.

WM. E. FISHER, Dist. Supt.

HOLINESS RALLY

The saints of Highway, Ky., have had Rev. L. T. Wells, of Whetstone, Ky., conducting a four days' rally. The messages were used of the Lord. Much conviction was on the people before Brother Wells arrived. There were seekers in the altar at each service, and four prayed through. Brother Wells had to leave at the close of the fourth day.

but conviction is still on, and the revival continues. We are having prayer meetings each evening, and souls are praying through.

I. T. STOVALL, Pastor.

EVANSVILLE, IND.

On the 11th of last month we began our special revival. With the help of the Lord we held the fort till the Wednesday evening following, when District Superintendent L. Milton Williams and his good wife came on the field, and took up the fight with us. Brother Williams certainly gave us some blessed gospel messages, showing up the "old man" and his subtlety. As all who know him know, he is a warrior of the noble type. He endeared himself to our people as did also Sister Williams. While here Brother Williams became real sick, causing him to be out of the services for two days. In spite of all God gave us a good meeting, several souls finding the Lord in regeneration or sanctification. Brother Freshney, of Indianapolis, was with us for part of last week, filling the pulpit one night in the absence of Brother Williams. Sister Williams preached for us some, and led the young people's services each Sunday evening to the delight of all present. On the last Sunday afternoon we gave the time to the celebrating the third anniversary of our church, with singing, prayer, reading the history of the organization of the church, prepared by Brother Meguiar, who was instrumental in its organization; a brief review of the three years' pastorate by the pastor, and the reading to the congregation much of our Manual, that they might be able to know what we as a church stand for. We regret to say that we are losing our dear Brother and Sister Meguiar and their splendid family, together with Sisters Martin and Kelly, who locate in Los Angeles, Cal. On Wednesday evening following the meeting, at our regular mid-week prayer meeting, two souls prayed through to victory.

CHARLES A. BROWN, Pastor.

CHICAGO HEIGHTS, ILL.

Since our last report, we have had some blessed seasons of refreshing. A number have found Jesus in the pardoning of their sins, and several have been cleansed from sin and made whiter than snow. Five members have been added to the church. We have just closed a deal and made the first payment on a plot of ground on which to erect a church building. We plan to have the lots paid for by July 1st, and then begin the building at once. It is necessary that we have our own home before another winter. Bro. J. G. Nickerson, one of our evangelists from New York state, will arrive here on February 24th for a special meeting. Pray for this new work.

C. WARREN JONES, Pastor.

LA CENTER, WASH.

Since our last report a few souls have been at the altar as definite seekers, and have found victory, both in our regular services and in the special meetings. Rev. E. F. Taylor was with us for several days, at Diamond Hill, rendering faithful service. Evangelist Aug. N. Nilson came and held a three weeks' meeting at View. A few souls were reclaimed and sanctified. We are not satisfied with

Envelopes for the Church Offerings

PENTECOSTAL CHURCH OF THE NAZARENE

WEEKLY OFFERING

NAME-----

DATE----- AMOUNT-----

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.
1 Corinthians 16:2

We have in stock, printed envelopes for use in taking the weekly offering. We give herewith a fac-simile of the same.

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Five Hundred, \$1.00
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College News and Notes

The P. C. I. Campaign

The churches of the New England District are responding nobly to the call for help for the Pentecostal Collegiate Institute. Rev. S. W. Beers held a meeting in Beverly, Mass., January 23d, and they gave him \$27.85. The church at Cliftondale, Mass., responded with \$25 on the evening of February 4th, at the Cliftondale Preachers' Meeting of the New England District. Everywhere the mass meeting committee go, they are royally received, and genuine interest is manifested by the different churches towards the P. C. I.

We are now on our way to the New York District. We expect to hold a meeting in Hartford, Conn., Tuesday evening, the 10th; South Manchester, Conn., Wednesday evening, the 11th, and Thursday and Friday in Danbury, Conn.; Matteawan, N. Y., the 15th; New Berlin, the 17th; Canastota, N. Y., the 18th; Syracuse, N. Y., the 19th; Spring Valley, the 20th; Brooklyn, at the John Wesley Church, the 22d, in the morning, and Utica Avenue in the evening; Mrs. I. M. Jump Mission, 175 W. 102d St., the 23d; Rockville Center, the 24th; Patchogue, the 25th; and Sag Harbor, the 26th.

Our church at Haverhill has very kindly consented to give us a leave of absence in order that we might visit these churches in the interest of the Pentecostal Collegiate Institute. We desire the prayers of the HERALD OF HOLINESS readers for our own church, and for the dear brethren who have permitted us to present this matter to the people, and for the Pentecostal Collegiate Institute with its devoted Faculty and heroic students. We will announce later what these churches raise for the school.

We are frequently in need of teachers for the Pentecostal Collegiate Institute, and if this meets the eye of any one who is interested in the Christian education of boys and girls, who may be blessed of God in the days to come in spreading scriptural holiness, we would be pleased to correspond with you; and it may be the Lord might open the way for you to come with us.

You dear brothers and sisters of the West and South will find that the Pentecostal fire in the hearts of the Eastern people burns and shines as brightly as in the people that live in the West and South. Drop us a line if you are interested.

REV. W. G. SCHURMAN,

No. Scituate, R. I. For the Committee.

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Notes from Olivet

The last semester of this school year opened on the 27th with all except two of last semester's students returning; and in addition a number of new ones. Among our excellent student-body we find nineteen students enrolled from our Chicago First Church.

The outlook never was brighter. We look for the greatest term of school in the history of the I. H. U. The Lord continues to manifest His approval by outpourings of the Spirit and many other manifestations.

Our primary dormitory, which is a recent addition to this school, is proving a success. Sister Trail is in charge of this dormitory, and her kind ways and Christ-like spirit are winning for her a place in the hearts of the little ones who are under her control. Surely she is doing a work that, while it may be hid away, eternally alone will reveal the fruit of her labors.

Dr. Walker, our president, is now on his way to Scotland, where he will be engaged in some meetings in the interest of the great cause, which we all love, and the Christ, whom we serve. We look for his return early in April.

Dr. and Mrs. Ellyson are winning their way, and their excellent methods of training and teaching continue to prove a blessing. We are deriving the benefit of their many years of experience in this line of work. No doubt, our Faculty is made up of some of God's choicest people, intellectually and spiritually. A better place to secure an education could hardly be wished for. The contrast between our school here and the ordinary worldly institution is beyond imagination. Certainly the church has a great opportunity to build up an institution here that will tell for time and eternity. United prayer and effort alone will push this institution to still greater usefulness in preparing young men and women for life's work.

We enjoyed a most blessed series of meetings near the close of last semester with Rev. J. H. Norris, our pastor at Pittsburgh. His messages were certainly great in every sense of the word—scholarly, unctuous, and, best of all, most excellent results. Brother Norris certainly has won a place in the hearts of our student-body. He has promised to come and see us again, and we will certainly look for him.

Our Sunday services continue to be seasons of refreshing. Dr. Ellyson is doing some great preaching, and we are all getting blessed under his ministry. He is also giving a series of talks to young men each Sunday afternoon. There is much interest and a large attendance at these special services, and the young men show good disposition to profit by the wholesome advice that is being given.

A quiet wedding occurred in our village the evening of January 27th, at which time Dr. J. Howard Sloane, of East Liverpool, Ohio, was united in marriage to Mrs. Carrie Crow. Dr. and Mrs. Ellyson officiated.

Mr. W. T. Thompson and wife, from Chicago, have just moved to Olivet. Mr. Thompson is a first-class barber, and has opened up a barber shop. He will attend school during the day, and work in the shop evenings and Mondays.

It is very gracious the way the Lord is blessing us from time to time. Just this morning in the chapel here was a down-pour of glory, which gave no opportunity for a chapel talk. After singing there was a general outbreak of testimony, which soon gave way to much shouting and a march by the members of the Faculty around the room, while the students joined in the singing. A fine tide of victory is on.

E. G. ANDERSON.

+ +

Peniel University

The annual midwinter meeting at Peniel University, conducted this year by Rev. Gaar, the pastor, began January 23, 1914, continuing over two Sabbaths. The way God used Rev. Gaar, a mighty man of prayer, in wielding the sword in demonstration of the Spirit, in a search after carnality, enabled many to see their hearts in the light of God's truth, and to go down before Him in humility and seek and obtain deliverance from this awful, slimy foe. As usual some drew back from the light and missed the glory which might have been theirs. The cry all through the meeting was "Back to the Bible!" and God honored His truth.

There were some remarkable cases of salvation. One young lady settled a missionary call to China, over which she has struggled for years; another to India; and another to rescue work. As they said "Yes" to God, the glory came, and words can not describe the scene. Eternity alone will reveal the results of the meeting.

MAUD BRILHART.

results manifested, so will look to God for a greater harvest from the good seed sown by Brother Nilson and others. Brother Nilson is a man of prayer, and preaches the oldtime religion with power. He is now holding a meeting for Brother Taylor at West, Pioneer schoolhouse, near Ridgefield, Wash.

J. W. FRAZIER, *Pastor*.

PIKEVILLE, KY.

For some time we have been preaching twice a month at Helliard, Ky., a mining town under the brow of the Cumberland mountains. The Spirit is dealing with men and women, and if they are true to conviction they will seek Him. Last Sunday was a wonderful day; the Lord truly was in our midst, and gave great liberty in proclaiming the news of salvation from all sin. There are a few true holiness people here, and it was a delight to meet them. These miners carry the sunshine of His presence with them into the hills where the sun's light never comes. We expect, by God's grace, to be a help and blessing to the people in the coal fields.

Our home is at Pikeville, Ky. While we have no Pentecostal Church of the Nazarene at Pikeville, yet we are looking up, expecting God to answer our prayers and give us a church. The HERALD OF HOLINESS is a great blessing to us, and we look forward to its weekly visits with delight.

REV. and MRS. E. E. ROBINSON.

WEAVER, ARK.

The first Sunday in February was a great day, at noon the writer preached from Mark 10: 13-16, and baptized nineteen children at the close of the service. The presence of the Lord was manifest. Parents wept and laughed for joy, as they brought their little ones to the Lord. The Sunday school is growing in numbers and interest, and the Wednesday night prayer meeting is a weekly feast to the soul. I am praying, preaching, teaching, and praising God for His saving and sanctifying power.

A. J. McCLANAHAN.

FARMINGTON, N. M.

We have been in southwestern Colorado and in New Mexico since about the 10th of November. In that time we have held three meetings. Our first meeting we helped the Free Methodists here at Farmington a few days. Some souls received help from the Lord. We next held a meeting in the M. E. church, South, at Red Mesa. God poured out His Spirit upon us at this place, and a large number of young people were saved. Christmas Day was observed as a day of fasting and prayer, and we received such an uplift. In the meeting here some thirty or more were saved or sanctified. From there we went to Durango and helped the Salvation Army in a month's meeting. A large number were saved and sanctified. The last night of the meeting there were fourteen at the altar. The captain of the Army is a holiness man and true to God. This is a needy field. It is a missionary field. The Free Methodists are the only holiness people here. In time a Pentecostal Church of the Nazarene will be needed here.

H. O. VERNON.

TRIUMPH, MINN.

God's rich blessings are manifest, and His grace is plenteous. District Superintendent Brough was here, and gave us six Spirit-filled messages. I accepted the pastorate at this place the first of the year.

GLENN I. ALLEN.

BRADFORD, PA.

We are in the midst of a blessed revival of old-time religion, with Bro. N. B. Herrell, District Superintendent. For weeks prayer has been made to God. The fire has fallen! The rain is now refreshing! It has been so dry, dusty, and barren—scarcely a green spear to be seen. "The heavens are big with rain." This means seed planting, grain fields, harvest, prosperity. Old hardened sinners are under conviction; about thirty seekers in four days, and some are coming through. The crowds are good; church is full every night. Brother Herrell is preaching the Gospel in a way that credits God with holiness and all good, and opposed to all sin in nature and practice; and the devil as author of all sin and wrong-doing, and against God, people, holiness, and heaven. We haven't had much of a Pentecostal Nazarene work here in the past, but seed has been sown, and pioneer work done, and now we are in for war. By the grace of God we have the victory, and we will be heard from again out here.

HARRY H. LEE, *Pastor*.

MARTINSBURG, W. VA.

The Lord did bless us good at the Stoke school-house meeting. There were some converts, and the work is still going on, from house to house, in prayer meetings. By urgent request of Rev. J. H. Penn we tarried at home until the close of his meeting, that the work here may be established. His son, Rev. Frank Penn, of Knoxville, Tenn., was with us about three weeks, and did some excellent preaching on holiness. District Superintendent H. G. Trumbauer was with us eight days, and did our souls good. Our next meeting in the Shenandoah Valley began Sunday, February 8th. We hear good news from over the sea, and also from Indiana County, Pa., where God gave us such a sweeping victory this time last year.

M. L. YEAKLEY.

MALDEN, MASS.

Last Sunday was a great day. Our special campaign of advertising in the paper is producing good audiences. Many souls were at the altar. The writer has been assisting at Brother Norberry's revival meetings, and last Sunday addressed the congregation at the People's Temple, Boston, in a Gideon service. Blessed meetings everywhere. Come to our mortgage burning, February 22d.

L. D. PEAVEY.

LATIN, CAL.

Jesus has been giving us victory. Some souls have sought and found the Lord. Sunday was a good day, two joining our band that they might be in the light and have their souls fed from above.

J. E. KIEMEL.

WHITE CITY, KAS.

Grand meetings here. Thirty-one converts during the first ten days at Stone Chapel schoolhouse, four miles into the country. We go to Skiddie, Kas., February 10th, for a two weeks' revival in the M. E. church—the only church in that place. We expect souls for our hire. Remember us in prayer.

A. F. INGLEH.

A NEW MISSION TO SPANISH-SPEAKING PEOPLE

On January 1st, Rev. William B. Holt, a member of our San Francisco church, by the help of Brother Edminister, opened a mission at 1121 Grant avenue, San Francisco, to the Spanish-speaking people. It had been ascertained that there were thirty thousand people in the city who speak that language; that they belong to nine or ten nationalities; and that they live practically in one quarter of the city. The work was owned of God from the beginning. The people got saved and sanctified in the good, old-fashioned way. Mrs. McReynolds, of the Los Angeles Mexican work, came up, and was amazed to find so great an opportunity, and the work so well started. At the meeting of the San Francisco District Missionary Board, February 6th, Brother Holt made application to be recognized as a mission of our church. This was done, and Brother Holt was appointed superintendent of the mission. The District did not assume any direct financial obligation, but gave Brother Holt free hand to go among the churches as opportunity may present, and represent the work. Any one feeling led to help, send some to Mrs. Mary E. Mabee, 1333 E. Twenty-

sixth street, Oakland, Cal., designating for Spanish-speaking work. Please pray for the work.

H. H. MILLER, *Dist. Supt.*

BATTLES BY THE WAYSIDE

At the request of District Superintendent W. C. Wilson the writer stopped at Barstow, Cal., and by invitation preached in the Congregational church with some good results. Our next stop was at Bakersfield, where we spent a successful week with our pastor, Rev. W. C. Frazier. We visited and prayed in homes, held meetings in the county jail, where some ten men knelt while we prayed for their salvation. God gave us a blessed, victorious Sunday in the church. On the street, in the 3 p. m. meeting, one old sinner knelt with us in prayer. At night, in the church, we closed with souls at the altar, and a wave of glory on the people.

T. S. MASHBURN.

MINOT, N. D.

Revival services in our mission at this place closed Sunday night, February 8th. Rev. J. E. Bates, of Peniel, Texas, was our evangelist. It was a blessed gospel feast to our souls. Brother Bates was mightily used of God in our midst. His straight preaching, sweet spirit, and earnestness enabled him to make many friends in this section of the country. Almost fifteen souls sought the Lord for reclamation, conversion, or sanctification, and professed to have their need supplied. The little flock was encouraged and fed. This is a town of about eight thousand inhabitants; many churches, yet few who really know the Lord. Brother Bates is coming back to us March 2d, and by that time we expect to be in a new hall, more centrally located.

J. C. TRAGER, *Pastor.*

CHILLICOTHE, MO.

God is saving and sanctifying souls here. Souls are praying through at their homes, as well as at the church altar. Confessions are made, tobacco given up, old grudges settled, and God is having right of way. We are seeing more and more that it pays to preach the uncompromising truth. People are falling prostrate under the power of God. Well, I say, let them die out. Twenty saved and sanctified in one week.

W. D. MERRYMAN.

PROVIDENCE, R. I.

Our special revival services at the People's Church, under the leadership of Rev. C. E. Roberts and wife and Miss Taylor, have opened up splendidly. About twenty-five seekers already. After a heart-searching sermon by Sister Roberts, Sunday night, fourteen came to the altar, and prayed through. Several new cases were among the number. We are looking for a real oldtime revival.

A. K. BRYANT, *Pastor.*

NORTH YAKIMA, WASH.

Our special meetings here are being blessed in a marked degree. These meetings began with the first Wednesday night in the new year. For the most part the pastor's theme has been the need of a repetition of Pentecost; therefore the Holy Ghost baptism with His cleansing and mighty unctio-nizing power has been laid upon the hearts of all who came; and not without effect. The awakening is coming; many are seeing that the only solution for the unnumbered difficulties of this day lies

THE SHOW

BY T. E. VERNER

This is a sixteen-page tract dealing with the picture show and picture theater. It is written by the author of "The False Guide; or, a Pastor's Influence." It should have a wide circulation, as it will prove itself a useful tract.

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This remarkable tract, by C. E. CORNELL, has had a circulation of many thousand, and deserves a much wider circulation. Sixteen pages.

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in the baptism with the Holy Ghost, and that there is dynamic power in this baptism commensurate with "Thy kingdom come," in every stage of this dispensation. The falling of the fire assumed a new proportion last night, and we are booked for a service tonight of special self-examination, preparing the way for the coming of greater things. Our pattern is Pentecost.

J. B. CRIGHTON, *Pastor.*

CEUR D'ALENE, IDAHO

The Lord is still blessing here. The church is completed, except a little painting, and it is the nicest one in the District. We had a meeting during the holidays with Brother and Sister Shaner in charge. Some were saved and some sanctified, and two united with the church as the results of the meeting. Brother and Sister Shaner know God, and did their best. We begin another meeting the 15th of this month, with Brother Rice to start and Brother LaFontaine later on in the meeting. We are expecting a great time. We have just returned from Spokane, where we were eight days with Brother LaFontaine. It was a great meeting. One Sunday night thirty-five were in the altar. We had the privilege of exhorting some, and preaching three times. Brother LaFontaine was my pastor in Los Angeles for three years. He is a great pastor, as well as preacher. His sermon on hell, and his sermon on the devil were the best I ever heard. The house was crowded. God bless the HERALD OF HOLINESS.

CLYDE T. DILLEY.

HARRINGTON, DEL.

The church at this place is in a progressive condition, and God is blessing on every line. Our revivals are now in progress, and the church does not begin to hold the people. A number of souls have prayed through to victory. The saints are getting blessed, a number are shouting on the floor at once. We are asking God for a Pentecostal revival, as this town is in great need of one. This has been a fruitful year on this charge, and the church is in

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SUNDAY SCHOOL LITERATURE

We are now sending out the order blanks and notices for the Second Quarter. Many schools order quarterly. If your school has not ordered for the year, be sure to send in your order in good time. *Don't wait until the quarter begins and then complain.*

ORDER EARLY!

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better condition spiritually than at any time during our pastorate here. They are standing by us faithfully, and helping to push the battle on to victory. We desire to see a number of Pentecostal Nazarene churches in Delaware. Our work is greatly needed throughout this part of the country.

J. W. HENRY, *Pastor.*

CUNDY'S HARBOR, ME.

I supplied for Brother Gillies at Bath, recently. What a glorious time I had! The Bath people are fine folks. I preached in my home church Sunday night to a good audience, and seven or eight people placed themselves in the care of the church for prayer. These were mostly all young converts who felt their need of "the godly care of the pastor," and of their brothers' and sisters prayers. What few backsliders there would be if the churches cared for their young as they should! I am quite recovered from my breakdown, and though I am not as strong as I would like to be, I long for the battlefield once more. What a privilege it is to be a worker with Jesus!

L. E. DARLING.

McKEESPORT, PA.

On the 30th day of January the First Pentecostal Church of the Nazarene of this city, having become interested in the Diamond Rescue Mission, took steps which resulted in uniting the Rescue Mission with our church work. We realized our need of a thorough Nazarene Mission work in the heart of our great city. The Lord opened the way,

Wall Texts!

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

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

The set consists of six texts, as follows:

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

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

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

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

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

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

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and we entered boldly into the work, with a shout of victory. We already see victory stamped on our church banner. This Mission for some time has been a soul-saving station, and many have entered into the narrow way through the untiring efforts of Bro. Harry E. Hershethroth, superintendent of the Mission.

On last Sunday we had a great day in our church. We added to our membership ten precious believers. Seven of them were sanctified, and the remaining three have passed under the Blood, are new creatures in Christ Jesus, and gave evidence of their hungering and thirsting after righteousness. We were really beside ourselves, and stepped out of the way. The Holy Ghost was in full control. Praises to God, shouts of victory; such singing, shouting, praising, and glorifying God was never known in our church before. We are now fully persuaded that the Pentecostal Church of the Nazarene will hereafter take her place in the ranks where Jesus loves to dwell, and the Holy Ghost is an abiding Guest.

W. L. DOUGLASS, *Pastor.*

FROM BUD ROBINSON

My last meeting was at Cleveland, Ohio, with Bro. J. Walter Malone, at the head of the Friends Bible Institute, and also pastor of the First Friends Church. We had a great revival; there were 225 at the altar, and most of them were powerfully saved or sanctified. The Lord helped me to raise for their new tabernacle about \$13,000. We had a great time in the Lord. There is but little holiness work in Cleveland, aside from what Brother Malone is doing.

EDMOND CHURCH

Our seventeen days' meeting closed February 1st., with over forty at the altar. Seekers prayed until they struck the bottom, and came through with a good healthy shout, and the shine on their faces. Sixteen were taken into the church, among whom were five heads of families. It truly was a wonderful revival. The church would not hold the people on Sunday nights. The people looked on in amazement, saying by the expression on their faces, "We never saw it on this fashion." The evangelists, Misses Lulu Dilbeck and Verdine Sallee, were at their best, preaching and singing with power and demonstration of God's love. We expect to organize a Young People's Society right away. We are asking largely, and expecting God to give us the desire of our hearts.

W. P. OLIN, *Pastor.*

HARRIETTA, MICH.

We have just closed a meeting near Hobart Mich., in which nineteen were converted or reclaimed. In some respects it was the best meeting we have ever held. I had gone there to my regular appointment, and the Spirit was upon us from the first. After the service was over, one young lady came forward, and wished us to pray for her. We prayed until 5:30 a. m., next morning, when the Lord wonderfully saved her. At the morning service two were reclaimed. Five men with their wives were saved, and began family prayer. One man, seventy-eight years old, and his wife, seventy-two, were reclaimed after being backslidden over twenty years. We believe you will hear of great things from northern Michigan. There are not many of us, but we are a hundred thousand strong because God is with us. We have planned to begin a revival in our home church, February 15th, where there has not been a real revival in the history of the town.

CHARLES and MYRTLE HANKS, *Pastors.*

PENIEL, TEXAS

The midwinter meeting has come and gone. There were many blessed. Some startling confessions were made. The veil of deception was pulled from the heart of many, and they saw their condition and got through to real victory. God blessed His Word, and many began to walk in the light, while doubtless others will refuse the light and go into darkness. God is marvelously undertaking for us at this place. We have at the midweek prayer meetings people saved and sanctified. We are claiming Peniel for God, with the motto, "God must be first."

J. E. GAAR, *Pastor.*

DEMING, N. M.

The revival is on at this place. God is using Evangelist H. C. Elliott, of Pasadena, Cal., to preach the Word with power and demonstration of the Spirit. The power is falling, and people are getting under conviction, and are coming to the altar and praying through. Some are unpro-

Scripture Post Cards

We have a splendid line of imported Post Cards, consisting of twenty beautiful floral designs, representing in natural colors a great variety of wild and cultivated flowers. They must be seen to be appreciated. The following are the Scripture texts in the set:

Without faith it is impossible to please him. **HEB. 11:16.**

The very God of peace sanctify you wholly. **1 THESS. 5:23.**

Jesus Christ, the same yesterday, today, and forever. **HEB. 13:8.**

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **1 TIM. 4:12.**

As thy days, so shall thy strength be. **DEUT. 33:25.**

Be ye also ready; for in such an hour as ye think not the son of man cometh. **MATT. 24:44.**

Have faith in God. **MARK. 11:22.**

Follow peace with all men, and holiness, without which no man shall see the Lord. **HEB. 12:14.**

Let this mind be in you, which was also in Christ Jesus. **PHIL. 2:5.**

Fear ye not, stand still, and see the salvation of God. **EX. 14:13.**

The Lord is at hand. **PHIL. 3:5.**

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. **ISA. 26:7.**

If ye love me, keep my commandments. **JOHN 14:15.**

Be thou faithful unto death, and I will give thee a crown of life. **REV. 2:10.**

He is able also to save them to the uttermost that come unto God by him. **HEB. 7:25.**

In all thy ways acknowledge him, and he shall direct thy paths. **PROV. 3:6.**

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. **MATT. 5:33.**

Blessed are the pure in heart, for they shall see God. **MATT. 5:8.**

My God shall supply all your need. **PHIL. 4:19.**

He careth for you. **1 PETER 5:7.**

These texts are printed on the cards in colors which harmonize with the color scheme of each card. Those who have seen them are delighted with them. Some who are not in the book business have ordered as high as twenty-five, thirty, and forty sets.

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fessing and some are professing either pardon or purity.

I. A. DONSON, *Pastor.*

HASTINGS, NEB.

The work continues to be blessed of the Lord here at Hastings. While we have many reasons to believe the devil is still alive and active, we are praising God that Jesus is also alive and is helping us in our fight against sin. Since our revival meeting we have received over twenty new members, and we are glad to report that while one

or two of the converts have drifted back into the world, the great bulk of them are pressing on the upward way. We have organized a class in theology or Christian doctrine, of about twenty members, using Field's Handbook of Theology as our text-book, and the Lord is greatly blessing our labors along this line. We had a monthly examination last Tuesday, and the average of the class was about 87 per cent. Three of the class received a grade of 98 per cent. The young people take hold, and we believe they will be much stronger in the faith after mastering this study. The congregations on Sunday, at both services, are a real inspiration to the pastor, and the continued appearance of new faces shows that God is working in this community. The twelve hundred Revival Numbers of the HERALD OF HOLINESS, which were mostly distributed in our city, have shown us that it pays to advertise the full gospel which we stand for. May God's richest blessings rest upon all of the HERALD OF HOLINESS family is my earnest prayer.

EDMUND SILVERBRAND.

SANTA ANA, CAL.

Evangelist W. E. Shepard was greatly blessed in a three weeks meeting with us in January. There were a number of seekers, and most of them prayed through. Some very remarkable cases of salvation occurred, and some scenes when the glory came down upon the people we shall never forget. Brother Shepard preaches the Word, and of course hits sin hard; he is mighty in prayer, spending nearly whole nights on his face before God. We do not wonder that his face shone with the glory, and sinners trembled under his preaching. No church will ever regret having Brother Shepard for a meeting. This is the second time we have had him for a meeting, and the results during and especially following the revival have been very good. Since our last report we have received eleven members into the church, and others are coming. Rev. D. T. Grout came to us from the Wesleyan Methodist church, and is now pastor of our church in Escudido, Cal., and doing good work. God has given us a work among the Mexican people in this city. Sister McKeoyolds has gotten together a fine band, and will soon complete an organization among them. We are planning for a meeting among the Japanese people soon. Sister Minnie Staples will hold a meeting with them. Other good things we would love to tell. The best of all, God is with us.

EDWARD M. HUTCHENS.

ST. JOSEPH, MO.

Since Assembly we have held a meeting in which eight souls were saved, and the saints were blessed. The meeting was conducted by Rev. Putney. He brought the Word in power, backed by the Holy Spirit. He is the father of our pastor, F. L. Putney, who has done much with God's help to build up the work at this place. He has been faithful to the work, calling from house to house, trying to get people interested about their soul's needs. Sister Whitely, the deaconess, is also faithful to the work God has called her to, calling in homes, praying, and speaking words of cheer and comfort, as well as warning people to get right with God. Our crowds are small, but God is with us, and pours out His Spirit on us. Besides the regular Wednesday evening prayer meeting, there is often cottage meetings. Our Sunday school is small, but the interest is good.

EMMA KIRKPATRICK.

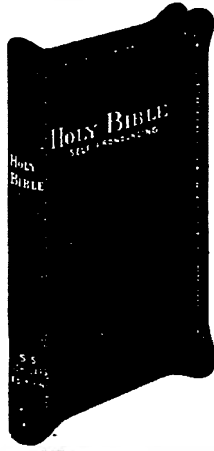
LOSS CREEK, ALA.

We have just closed a week's revival. District Superintendent C. H. Lancaster did excellent preaching. The Lord gave victory in almost every service. Several came forward for prayer, some seeking pardon and some purity. On Sunday afternoon Brother Lancaster reorganized the church, and we expect in the near future to begin our church building. We have some real Pentecostal Nazarenes in this church, who will do to depend on. The last service of the meeting was a time of great victory; a real soul feast. We are looking up and expecting greater things in the future.

J. W. HEATHCOCK, Pastor.

DORA, ALA.

We have just closed a meeting at the large mining camps near Quinton, Ala. We began in the Campellite church house in Quinton, with the understanding that we should have the use of the building for this meeting as long as we wanted it. After we had preached four days to large congregations the power of God began to fall upon the people in a mighty way, for which we praised God



Bargains in Bibles!

We have a number of Bibles slightly shelf-worn which we offer at reduced prices. In ordering give second choice as we have only one copy of some numbers.

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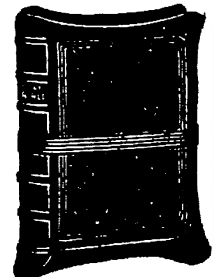
No. 9. An Oxford Self-Pronouncing Concordance Bible. Size, 8 1/2 x 5 1/2 x 15-16 inches; India paper; leather lined, Morocco binding; long primer type; silk sewed; divinity circuit; round corners; red under gold edges. Regular price, \$5.00. Special price, **\$3.50**

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No. 11. A Sunday School Scholar's Illustrated Bible. Size, 5 x 7 inches; concordance; French Morocco; divinity circuit; round corners; red under gold edges. Regular price, \$1.25. Special price, **95c**

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No. 13. An International Text Bible. Size, 5 3/4 x 8 1/2 inches. Small pica type; seventeen maps; grained cloth; gilt side and back stamp; red edges; round corners. Regular price, \$1.60. Special price, **\$1.15**



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and took courage. But just at this time we were asked in a nice way to vacate the house in order that one of their preachers might have the building in which to begin a meeting. We did so, and moved to Flat Creek mine, one-half mile away, into the Baptist church, which was opened to us by the good people there. Here we preached with the blessed Spirit's power upon us and His Word, but to new congregations mostly. God greatly blessed in these meetings. We expect a great harvest

there next summer with our tent meeting. We are open for calls to hold meetings anywhere, especially in the Alabama and Mississippi Districts.

J. L. McLENDON and WIFE.

HARMON, OKLA.

We have just closed a four weeks' revival here. Over a hundred souls found God. We began the meeting in a Baptist church, but the second night

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the house proved too small to hold the great crowds. J. F. Bridwell turned his pool hall, 40 x 60 feet, into a meeting house, by pulling the pool tables out of the way. He furnished the gas and lights free of charge. As a result, he and his wife and two sons were gloriously saved. He laughed, shouted, and cried for two hours. There were many aged people who found the Lord. The meeting was characterized throughout by the old-time power. People came from far and near, conviction got hold of hearts, some became prostrate under the power of God, and some fainted while rejecting the Spirit of God. Among the seekers was an infidel. His acceptance of God is most definite. He gave up his tobacco. Oftentimes the services would last nearly all night.

Another feature of this revival was the salvation of seven Catholics, who united with the church. We organized a Pentecostal Church of the Nazarene of sixty members, with others yet to come in. After we had organized, and trustees and officers had been installed, a collection was taken for the purpose of buying the hall. In about twenty-five minutes the full amount was raised, and sixteen dollars more than was asked for. So the pool hall is now being transformed into a church building. Another former pool hall proprietor was converted. All those who did not obtain the blessing of holiness are seeking for the baptism. Rev. G. M. Wilcox, of Aline, was by my side in this battle. He is a blessed man of God. Bro. W. M. Chillingburg, of Helena, Okla., was with us the last two weeks, and was much used of the Lord in prayer and testimony and the altar work. He was saved in our meetings a year and a half ago. This is the second class added to the church since we came on this work, and a total of 118 new members. My wife and two daughters were with us the last three weeks, and helped much by prayer, song, and testimony. A young man by the name of Charley Collan, whose home is near Gage, Okla., rendered much help to the meeting, leading in singing.

J. H. GRAY, Pastor.

WAKEFIELD, NEB.

We are now entering into our fourth special meeting. We spent a week at Thurston, Neb., and saw three souls sanctified and five others converted. One of these was a woman who had a great influence against God in this little village. But when conviction seized her, she came boldly forward, and God in His love and mercy met and forgave her at the altar. From there we spent four days at Hubbard, Neb., a village composed largely of Catholic people. Because of bad weather our congregations were small; but we saw seven souls converted, and the church greatly encouraged. We are now entering into a special meeting at this place.

Mr. and Mrs. E. E. HATFIELD.

PLEVNA, KAS.

I am in a meeting with Bro. Henry Beaver, where the Lord is giving victory, and souls are finding God. There were five at the altar Sunday evening, and all prayed through.

C. F. PRICE.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

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