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EDITORIAL

EMOTIONALISM DISALLOWED ONLY IN RELIGION

SOME super-cultured individuals get so very refined and discriminating that they utterly abhor everything like excitement in things of a religious nature. They insist that in religion everything must be very dignified and quiet, and nothing bordering on the emotional must be allowed to mar these sacred and holy things. These same individuals can see the multitudes get red in the face, and throw up their hats, and make their lungs sore, and their voices husky in yelling over the triumph of some favorite in a political struggle, and never feel that anything improper has occurred. They can even make themselves parties to such a torrent of unbridled excitement and feel they have only been patriotic and faithful in their demonstrations. Why, we ask, is excitement proper in things political and improper in things religious? Is a political campaign more important than a campaign for souls? Is a mere political office of more moment than the eternal interests of the soul? Is the mere filling of offices in the state more vital than the saving of immortal souls from an endless hell? Why is it that only when we reach matters pertaining to the immortal soul's interests it is contended that we must maintain a cold formality and a wholly unemotional spirit? Is this not the grossest inconsistency? Is there anything in reason or common sense to justify such an absurd position? Nay, it is absurd to the extremest degree. It is entirely proper and natural that in matters of the soul's eternal interests there should be the greatest interest and the greatest excitement. It is no matter of surprise that with people of sufficient intelligence to rightly grade interests and claims, that when souls are plucked from the eternal burnings, and brought into the ark of safety by the blood of the Crucified, that people should rejoice, and shout their praises to their Redeemer-God for such unspeakable mercy and grace.

A writer signing himself "Grapho" in *Congregationalist* says he saw McKinley nominated for the presidency, and witnessed the convulsion which followed for half an hour the mention of his name. Two weeks later he saw another convulsion carry Bryan on its shoulders after his cross of gold speech. He also witnessed the explosion when Roosevelt was not nominated. He mentions also the time when Roscoe Conkling stood on a table and declared that "Our hero hails from Appomattox," and it was midnight before the convention stopped its roaring applause. He very truthfully says, "For real excitement the people who have been nominating the chief rulers of our great republic for a score of years make all religious revivals seem like Quaker meetings."

Sad will be the day when the quiet and silence demanded by some people shall prevail in our religious assemblies. It will only become so when there is no life in such meetings. When real salvation work goes on there will always be excitement and noise and rejoicing. As long as men wisely place spirit above matter, it will be so. As long as people retain sanity enough to value the soul above the petty promotions of mere office and salary, it will be true that there will be excitement and holy rapture when salvation flows as a river. As long as eternity is held in higher esteem than mere things of time and sense, there will continue to be rejoicings and demonstrations accompanying the delivery of souls from the bondage of sin and Satan into the marvelous liberty of the sons of

God. Heaven is represented to be a noisy place and there is great reason for it. Read the Psalms, and see how large a place is given praise and thanksgiving by the Psalmist. Read Revelation, and behold the majestic sweep and swing of victory among the saints. Study the eras of great revival power in all the annals of the world's history, and you will find them to have been periods of great excitement and emotionalism. And this will be found to have been the case with all classes, the cultured as well as the uncultured. It is the mighty power of God displayed in saving men and women from sin, and moving upon the hearts of the saints who have been praying for these stupendous results to rejoice and be glad over answered prayer.

MERCY TO BE DREADED

IT IS divine mercy, not so-called divine vengeance, that is to be dreaded. Hell is the essential result of the mercy and love of God, and not of His vengeance. There is innate in man a sense of indignation and opposition at wrong and injustice. Hence these things move him to efforts at correction, or to the infliction of penalty, for their persistent perpetration. There must be in God a more intense abhorrence and opposition over these things than is felt by man. To ignore and neglect these wrongs and injustices persisted in and unrepented would argue in God an indifference to the best interests of the race He made and directs, and seeks to redeem and save and gather to Himself finally.

Not only is man thus opposed to and indignant at wrongs in his fellow man, but he is as much, or even more relentlessly so against himself over his own wrongs. In his deeper and truer self, man is his own severest judge. Must not God be as severe, and as much opposed to man's wrongs, as the man himself? We can not conceive of a merciful and loving God, who loves purity and righteousness, as being otherwise than opposed to, and as expending His authority and power in every effort to put a stop to, lawlessness in His realm.

Man's indignation at his own weakness and wrongs is not proof that man is his own enemy. The parent's opposition and punishment of the wrongs of the child is no proof that the parent is the enemy of his offspring. It springs out of the parent's love, rather, for the child, and is proof of that love. The love of the parent is therefore at once what the child may and should reverence and dread.

Government, in its opposition to and punishment of the acts of disobedience of its citizens, does not in this fact give proof of enmity to its citizenship. This is proof rather of the diligent regard for the disobedient and of the law-abiding. Punishment of the guilty comes of the high regard for law and righteousness in the state and a desire and purpose to maintain these by the only means possible. The state's regard for order, or its esteem for the right and the good is therefore what the citizen must not only admire, but dread, if he be disloyally inclined.

The parent who would grant all the desires of children, and do no restraining and punishing, but would allow them freedom to do as they please, would not be a loving parent, but heartless and cruelly indifferent. The state that would make no difference in administration over the disobedient and the law-abiding, but would allow every man to do as he pleased, would not be a wise or good or benign government, but would be cruelly indifferent and callous to the people's highest interests, and

would but encourage anarchy and the destruction of all law and order, and thus defeat the very ends of government. Punishment is thus the necessary outgrowth of the love of order and right of the parent, or of civil government, or of the government of God over the Universe He rules. Hell is but one of the merciful provisions of God. It is the necessary accompaniment or outcome of His mercy and love, and not in any sense or degree the result of His vengeance. "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."

God's mercy is what we are to dread and not His vengeance. An eternal hell is the logical and inevitable result of sin, and of God's nature. Habit tends to permanency here, and if nothing in all the redeeming and providential love and mercy of God can successfully resist or overcome it on this side of death, and cancel the threatened penalty to come, how can we expect it to cease or change on the other side. It can not, and it will not, but necessarily and inevitably will reap its own reward on the other side of death in the penalty due and announced as its final harvest throughout life.

EMPTY HANDS HERE

WE DO not want to go to the great day of final assize empty-handed. At that great day of all days we want to be full-handed. We all want stars in our crown. If we would be full-handed, then we must be empty-handed now for the Master's use of us. He can not use us in His service if our hands are full of earthly toys and engagements and plans. He must find us disengaged from these things which fetter and fill us until He can make no great use of us. He wants to fill our hands with His own affairs, and hence we must have them emptied of earthly and sordid things, to be thus filled for use in His service.

Pre-occupied men are men God can do little or nothing with in His service. Men who make their worldly business their chief concern are thus full-handed to the point of being comparatively useless to God in the affairs of His kingdom. He wants men and women who look upon and follow their worldly business as did William Carey, who said, "My business is to advance the interests of my Master's kingdom; I cobble shoes to pay expenses." This making incidental or secondary the earthly vocation, is the true Christian view. The selfish way of making the profession or the daily, earthly business the chief, overmastering business, and religion a little secondary matter to receive a little spare time and means, if there should be any to spare, is the thoroughly pagan way, and brings no great spiritual enlargement to the one adopting such a plan of life. We came across some anonymous lines which so thoroughly express our point, that we give them here:

My hands were filled with everything
Which I did precious hold
As any treasure of a King—
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in His own,
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded off in prayer.
The Master came and touched my hands,
With healing in His own;
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power Divine,
And bold to take up tasks at length
That were not His, but mine.
The Master came and touched my hands,
And might was in His own:

But mine since then have powerless been
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."

BRETHREN TARDY TO THE RESCUE

BETTER late than never, the old adage goes. This may be applied to the course of quite a number of the editors of the leading papers of several of the great denominations. These editors have stood by for twenty years or more, and silently witnessed the heroic struggle of the gallant foes of the organized liquor traffic, with no words of approval or support. When they spoke at all, they were tamely for temperance, but deplored the intemperate zeal of fanatical reformers who exhibited zeal not tempered with knowledge in their warfare. Finally, when the day of deliverance seems in sight in the distance, these church organs are seen coming up the road and exulting over the mighty achievements of the anti-liquor forces, and thanking God for the great deliverance. One such was candid enough recently to say in expressing his amazement at the tremendous growth of prohibition sentiment, that it had come about mainly by the work of what were esteemed a few years ago as fanatics and extremists. Were it not for what are considered, by the ultra-conservatives, as radicals and fanatics, this world would move very much more slowly from its barbaric and pagan origin and degradation than it does.

History is just now repeating itself in this respect. The active opposition to the encroachments of Romanism is being conducted mainly by writers and speakers who are dubbed fanatical and radical extremists by these same conservative and timid and over-prudent brethren. They are slow to see anything wrong with out "sister-denomination of Rome," and think it is very unkind to stir up needless strife and bitterness and rancor among sister churches. They piously preach and contend for peace and good will and a spirit of tolerance among all the Christian people of different names and orders. These men who have several prefixes and suffixes to their names, and who occupy responsible positions in these various churches, would stand still and see this country wrecked and bound hand and foot by the unscrupulous foe with which we are called to contend, and never deservy danger until it was too late to avert it. They draw fine salaries, and are easy and comfortable, and are sleek and well fed, and deplore disturbances of any kind which call for the heroic and the unselfish expenditure of strength and time and money. Such people would never throttle Louisiana Lotteries, the Negro Slavery, the Legalized Liquor Traffic, or successfully meet and resist the intrigues and encroachments of Romanism, or conquer the White Slave Traffic, or accomplish any of the great reforms so sorely needed.

In a future day, when the conflict which Rome is forcing upon us has come, when the Anglo-Saxon blood is stirred, and this Beast has his flanks riven asunder in blood and dire defeat as Lincoln predicted would be the inevitable outcome, and Jesuitism is driven forever from American soil, you will hear this same class of gentry, as they come up the road from the rear, timidly and tamely and most dignifiedly congratulating all Americans upon the great deliverance accomplished.

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FAITH should be instant and constant as well as insistent. We must claim Christ's help on the spot, in all matters. Claim His presence and help in every trial and stress instantly, and He will hear and help you as promptly as you trust and appropriate Him.

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HENRY WARD BEECHER was right when he said "the real man is one who always finds excuses for others, but never excuses himself."

THE EDITOR'S SURVEY

THE GREAT CHOICE OF WISDOM.

Pitiful indeed are most of the ideals of excellence entertained by men and women here in this world. Given their choice of aught each might wish most ardently to possess, with the assurance that the choice of each should be at once realized, how variant would be the choices made by men and women. Some would choose culture as the greatest thing in the world. Some would choose riches as the most desirable possession in life. Some would choose fame, others would choose world-wide travel, others this thing and others that, as the most delightful and desirable attainment in life. What colossal blunders would every such choice be. All these would definitely miss the mark by ignoring man's highest and noblest faculties and possibilities of enjoyment and achievement. The wisest and more useful and profitable and desirable choice would beyond all question be HOLINESS. This is God's best gift to man. This is man's most marvelous possible possession. This is the thing possessing the most wonderful powers of development of man, both as to his inward and his outward relations, and it is that which can make him the greatest blessing to the world and the race. We quite agree with Dr. Joseph H. Creighton in the statement:

If an angel, straight from heaven with a message for us, and standing in person, were to announce that I might choose any one thing within the power and riches of God to give, and it should be granted, I would not hesitate a moment to decide. It would neither be a throne nor a crown, but a holy heart. For I am sure that would be most like God, and most pleasing to him, and altogether the best for me both in this world and the world to come. It would not only be intrinsically and supremely good in its nature, but would call after it and carry with it all that my heart could desire. Holiness is the old divine plan on which man was first made; the pristine or primordial condition, the Eden life of God's 'own image'—'own likeness'; before the serpent spoke or the sting of death was unsheathed. And if ever man gets back to God, it must be on this same unchangeable principle.

A FALSE FEAR

In the minds of many there is a very unhealthy dread of intolerance, or rather the charge of intolerance and narrowness. There is an overweening desire often to appear very broad and liberal, which comes at a great cost to vital truth and godliness. This fear has led to too great latitude in the matter of ethical propriety and of evangelical belief. Men fear the silly charge of narrowness, and proceed to spread themselves out so thin that they can not hold rotund and full belief in a whole Bible, or practice consistent obedience to the spirit and letter of that Bible. It is forgotten that back in the beginning our Savior forewarned us that His way was a narrow way, and must be travelled without the company of the great multitude. It is forgotten that He taught us that the way of the multitude

was a broad way, but was the way of death and hell. Let us be content to be lonesome if only we may be ever in the way of life and holiness and heaven. The *Lutheran Herald* illustrates this truth by a simple parable thus:

A Fox stood before a Rabbit-warren and Shouted: "Hey, Widen out this Entrance, Friend Rabbit; you have made it much too Narrow! This whole Warren of yours is built on too Narrow Lines. As it is, none but Rabbits, like yourself, can Enter." The Rabbit replied: "Just so, that Foxes and Wolves may not Enter in, we shall stick to our narrow lines." "How Intolerant," Grumbled the Fox, as he Trotted Away. The moral is not hard to find. If the Church in this country refuses to let down its bars; if it fears to join the many movements that have as their goal the breaking down of what was built up at the cost of much blood and treasure during the past Christian centuries; if it is shy of sectarian alliances and entanglements; if it is because the fox is at the door—the fox of Intolerance as to the faith once delivered to the saints. That fox has friendly eyes and a smiling face; but it also has sharp teeth and a lean and hungry look. When a man can tolerate everything except what Christ and His apostles taught, beware of him.

DEVELOPMENT, NOT DESTRUCTION

Development, and not destruction, was the mission of Christ. It is true, however, that by a species of destruction He accomplished this great work of development. He came to fulfil, not to destroy, the law. To develop and fulfil this law He had to destroy misconceptions of the law in the minds of the people. But after all, His work pre-eminently was fulfilment rather than destruction. His destroying work being preparatory to the other and greater work of development. It is marvelous, the many-sidedness of the great work of Christ. His patience, too, with the misconceptions and limitations of knowledge among the people, was truly wonderful. Patiently He met these limitations, and proceeded while supplanting them with the fuller and ampler fulfillments of them in Himself, to lead them as a shepherd would lead erring sheep, gently and tactfully, and not with a club. Dr. David Thomas very eloquently illustrates the mission of Jesus as a reformer, in the following statement:

Christ sought the development, and not the destruction, of the Divine truths existing amongst men. "I am not come to destroy, but to fulfil." He made these truths radiate with a new brightness. He took them, as it were from the law and clothed them with new forms of beauty. In His life, teaching, and death, the truths we have noticed were brought out as the most sublime and moving realities. See the doctrine of theism in the teaching of Christ! He was the brightness of His Father's glory; the express image of His person. See the doctrine of providence in the history of Christ! He shows the Father clothing the lilies of the field, and feeding the birds of heaven, in order to assure man of the interest He feels in His creatures. See the doctrine of human responsibility in the history of Christ! He shows the great Arbitrator of our destiny as the lord who distributes to his servants talents, and then calls them to an account for their use. See the

doctrine of moral deliverance in the history of Christ! He reveals Himself as the One sent of God to heal the diseased, ransom the captive, quicken the dead, and save the lost. See the doctrine of future retribution in the history of Christ! Examine the picture He has given of the day of judgment: Himself on the throne, angels His attendants, assembled nations before Him, and He dividing them as a shepherd divideth the sheep from the goats. How true it is, then, that He did not destroy these truths of the law and prophets, but fulfilled them—brought them out to the eye of human consciousness in all their magnificent proportions, impressive solemnity, and profound suggestiveness.

CONTACT WITH THE POWER

It is not men of great learning or intellectual power that God needs for His work. It is men made mighty by God through the only means of power He can use. It is men made great by this power—not men made mighty by education or what not that He wants to use. It is men of great or small attainments, who are willing to be connected up with the only source of power—even Himself—whom God will use. Such men He makes mighty through Himself to the pulling down of strongholds. This explains the mystery of the marvelous influence and broad usefulness of men of very meagre talents in the kingdom work of the Lord. Preachers of great intellectual force and varied learning have stood aghast at this disparity between the talents of many such men and their marvelous influence in preaching power and in direct results. Their marvel may as well cease, for this is in direct keeping with God's own declared way. He demands that we be connected vitally with the Source of Power. The branch must abide in the Vine. A. B. Simpson says:

We must have contact with the source of power. The power is not in us; it is always in Him. We only have it while we are using it, and when the work is done, we are like the wheel with the belt turned off. We must get the power on again for the next particular ministry to which He calls us. It is dependence upon the Holy Ghost. It is not mighty men, but a mighty God using feeble men by living contact with living faith. It is the belt upon the wheels, the button connecting with the wire. It is the touch of faith. "Stephen full of faith and power did mighty signs and wonders among the people."

A COLOSSAL OPPORTUNITY ABOUT TO BE LOST

This country, it seems to us, is God's final experiment for free religion and free government. The eyes of the world have long rested on us. Of late there has been a disgusting, growing exhibition of the exploits of the devil of lust, which have been anything but encouraging to the patriotically and optimistically inclined. Unless there is an arrest of the present trend, there is certain to be grievous disappointment in the matter of the country's providential opportunity. The *Herald and Presbyterian* calls attention to this matter, very thoughtfully, in a paragraph

which we append, and advise the reader to give thoughtful attention to. This matter of modern lust, in its manifold development, is of a most serious nature, and is really alarming. The editor referred to says:

Our country, the grandest and best country on earth, the country that has led all the nations of Europe during the last twenty-five years in nearly all the most important reforms, is in peril. Immodest and indecent influences have converted secret vice into public vice, and solitary vice into social vice, and are in danger of converting our fair land into a seething Sodom. Unless the tidal wave of moral laxity and social degeneracy which is sweeping over our country is arrested by those who are in position to command public thought and public sentiment, what the end will be, no one can tell. We need a revival of modesty and purity of heart and life.

TAKE A STAND AND THEN STAND

This world needs of all things men and women who will take a stand, and having taken it definitely, will stand immovably. All great reforms, and the church itself, suffer more from weak-kneed and apathetic friends than from avowed enemies. People who consult expediency, or the effects which may accrue of an adverse nature to their personal interests, can never make valiant friends or champions of the right in life's great conflicts. Right needs and demands allegiance which shuts its eyes to all questions of cost or loss, and asks only one question, "Is it right?" This is the only question asked by those who can be of any permanent or solid worth or help to the great questions which press for adjustment, in both church and state today. True loyalty looks at once through all the matters of method and means as things for later determination and finding the right position for the high-souled to occupy; immediately plants itself upon that position, and stands immovably upon it with the spirit of Martin Luther at the Diet of Worms, who, when pressed to make concessions and recantations, said: "Here stand I. I can do no other. So help me God." In that spirit lay buried the great Reformation, and from it that marvelous movement sprang forth for the blessing of the entire world. In just such a spirit lies the success of all the needed reforms of society and the state and the church. Rolfe Cobleigh in *Congregationalist* says with force:

Don't permit yourself to get into the category of those of whom it is said "We never know where they stand." Keep your conscience tender, your mind alert and your judgment keen. Take David Crockett's motto, "Be sure you are right, then go ahead." There are many questions of methods upon which honest men may differ but one who wants to do right has little excuse for wandering far from the truth. When we consider too much our selfish desires and think too blindly of expediency we make mistakes. The first question to ask before we act should be, "Is it right?" When the truth is plainly before you take a definite stand. More harm may be done by a half-hearted friend than by an openly aggressive enemy. Be sure that your conduct is always courageous and that your influence is positive.

Think truly and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;

Live truly and thy life shall be
A great and noble creed.

HOPEFULNESS

No man is utterly defeated who has not lost hope. Any man is practically defeated if hopeless, even though to all observant eyes all the chances are decidedly in his favor. Hope is one of the great conditions of success in life's work and conflicts. If the devil can get a disciple to give up to hopelessness he has succeeded in his work, no matter what is on the side of the despairing one. Hope nerves to perseverance. Hope inspires with energy, and feeds endeavor. Hope is one of the basic stones under ambition. Hope erects high purpose, and helps to a determination to achieve it at all hazards. Hope dies hard, and with its every breath is inspiring, energizing and ennobling. Hope is the soul's anchor. Be sure not to lose hope. Cherish hope as one of your greatest assets. Cling to it as to a price-

THE GREAT COMMISSION

WILL O. SCOTT

+

Oh church of God stretch forth thy hand,
Make bare thy arm of might
O'er widest sea to furthest land
From plain to mountain height

Not ease nor place thy heritage
Not hoard of yellow gold,
But in the Spirit-written page
Thy Promised Gift is told.

Oh church of God, act well thy part,
Thine earth-wide mission prove—
Thy throne is in the human heart,
Thy Jewelled sceptre love

The faith of our Redeemer, keep,
The standard still unfurled,
O'er mountain high and ocean deep
To save a sin-cursed world.

BUTLER, OHIO

less possession. Part with it at your dire peril. Rolfe Cobleigh says, in *Congregationalist*:

Hopefulness is one of the virtues that help make life worth living not only for the hopeful man, but for every one with whom he comes in contact. Hope is closely related to faith, and is essential to place one in the right attitude toward God and man. The most effective people cherish and develop in their daily lives the virtue of hopefulness. No one is likely to fail utterly unless he loses hope. We sometimes wonder how people in the most distressing circumstances can keep up and go on. They could not do so were it not for hope that they may attain some goal toward which they are striving. The virtue of hopefulness, helps to keep one moving toward an objective in life, which, if one is a Christian, is a worthy objective. Just at the time when conditions seem most hopeless the genuineness of our Christian faith proves itself as we continue to be hopeful.

THE WORD THE FOOD OF THE SOUL

There is a distinct need of soul food, as well as of food for the body. God has so arranged it that we can not live and prosper without food for the body, suited to its nature and needs. He has so ar-

ranged it that we can not live and prosper spiritually without regular supplies of the food which He has supplied for the soul's needs and nature. This food is His own Word, as found in the Holy Bible. This we must diligently use if we would live and develop in the divine life. Without it we droop and die inevitably. G. Campbell Morgan says with great force and truth:

You can not live by work in the physical realm unless you have proper food and air. If you will find me man, woman or child, who is neglecting the study of the Word of God, I will show you arrest of spiritual development. No other means to growth can take its place. You can no more develop Christian character by service without prayer than you can make the thundering locomotive run along the track unless you feed its fires. I beseech you, steep your spirit in the letter of the Word of God, and then its spirit shall dominate your spirit. Give time to study it diligently. Begin no day without some verse, or chapter, or book—I care not which. You say this is a busy age. I know it! I am in the age, and of the age. Do you have to be at business by a certain hour every morning? How often do you get there without your breakfast? Not often, of course. You can not work without food. Will you care for the body, and not for that spirit? That neglect means arrest of development. It is absolutely important that you begin the day with God's Word. Man's words will be crowding upon your soul all day. Prepare it, then, with the Word of God, that you may measure and estimate rightly the words of men, accepting or rejecting them according to their relation with God's great Word. Feed your soul upon the Word. It is a means of grace.

THE LIFE MORE ABUNDANT

Life is great, but not enough. Life can be beset with difficulties which will create great unrest and annoyance. Life more abundant will have a kind of resistlessness about it which will move smoothly on over all difficulties, because the river of life is too deep to be resisted by those adverse conditions. William Smith, in giving the reason why deep waters run still, illustrates our point with force. He says:

Deep streams run still—and why? Not because there are no obstacles, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way.

SEEING BOTH SIDES

Humanity is one-sided—prone to look on one side of things, and to neglect the all-around view, and the long and near look at things. This is part of that wreckage suffered in Paradise, and nothing but the all-conquering and all-cleansing power of the blood can rectify this unhappy trend. The *Western Methodist* puts this truth tersely but rightly when it says:

When a man falls, people are always ready to sympathize with those who are hurt by his failure and are free in their denunciations of him; but, strange to say, those who look into the facts doubtless have noticed that where ten men are hurt by one man's failure a thousand may sometimes be hurt by one man's success. Yet they are loud in their praise of the successful one.

It is sad to be loving and unloved, but it is infinitely sadder to be unloving.

THE OPEN PARLIAMENT

THE PASTOR AND THE PASTORATE

[Paper read by Rev. L. F. Cassler, and requested printed by the Preachers' Association of Eastern Oklahoma District.]

The pastor is a shepherd; that is the primary meaning of the word.

The pastorate is his official field of labor.

That at once defines our topic in a comprehensive way. In New Testament terminology the pastor is at once a preacher, teacher, bishop, example, shepherd, overseer, and general feeder of the flock. In speaking of his duties, then, we must speak of them severally, because they are so diversified, we can not easily treat them under one head.

First, the pastor is expected to be a preacher of some pulpit ability. It is not essential that he be a gifted revivalist, (however desirable that might be). Revivalism has become a specialty in evangelism, belonging rather to those solely given to that line of gospel effort. We believe a continuous revival effort in the pulpit will render strictly pastoral work impracticable and inoperative. This is so because the pulpit efforts of the pastor are so very different from those of the evangelist that the one can not take the place of the other. The evangelist's efforts are chiefly from the pulpit to save men and women from hell.

The pastor's rather to keep them saved.

The evangelist seeks to bring believers into a life of holiness.

The pastor rather to develop them in that life into heights and depths they have not found at the altar of consecration; instructing them in depths of character and divine likeness, not possible in evangelism.

Active evangelism usually terminates at the end of ten days. An active pastorate never. The pastor-preacher should be able to preach one hundred sermons in the course of a year without repetition; and keep up a perennial flow, that can only come from a daily companionship with the best of books. Men of law and of medicine live among their books, so must the preacher. The pastor must study. He must bring variety and freshness out of the Book of God. He must know more of Canaan than the Jordan valley and the Jericho plains; he must be able to lead his flock up into mountain experiences. This introduces my

Second. The pastor is rather a teacher-preacher. In Eph. 4:11, it is said "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." If we are to pay any attention to the punctuation, we must conclude that "pastors and teachers" were meant for the same class. In 1 Cor. 12:28, and Rom. 12:7, where so many gifts of the Spirit are enumerated, the word teacher is always used, rather than the word pastor. Paul wrote to Timothy,

"The things that thou hast heard * * * commit thou to faithful men, who shall be able to teach others also." He also gave as one of the qualifications of a bishop, as "apt to teach," and of himself he wrote, "I teach everywhere." No preacher or pastor can do this who is not well acquainted with books.

Third. The pastor needs likewise to be a pray-er. I may not be able to write anything new on prayer and its necessity, but I am assured it will be safe to repeat that which you may already know, for to fail in this would be to fail in all. I produce here a collection of small parts of Paul's statements gathered from seven of his epistles:

"I pray that your love may abound more and more in all knowledge."

"We give thanks to God * * * praying always for you."

"Without ceasing I make mention of you always in my prayer."

"I thank my God; making mention of you always in my prayer."

"I thank my God * * * without ceasing I have remembrance of you always in my prayer."

"Night and day, praying exceedingly that we might see your face."

"Always in prayer for you all * * * making request with joy."

This looks like a midnight record of a model pastor. Observe the strong expressions repeated, "exceedingly," "always," "night and day," "without ceasing." In addition to his many sufferings, perils, stripes, shipwrecks, journeyings, prisons, nakedness, cold and hungerings he says, "besides the care of all the churches."

Fourth. The pastor is an example. Paul was always ready to say, "Be ye followers of me." And to Timothy he wrote: "Be thou an example to the believers; in word, in conversation, in charity, in spirit, in faith, in purity."

These six characteristics fairly cover the whole ground of a well ordered Christian life, and by these, others may well make an estimate of the state of grace we are enjoying. In all of these we are commanded to be examples while all the world is looking for "the goods."

In 1 Tim. 3:4, 5 we have: "One that ruleth well his own house, having his children in subjection: for if a man know not how to rule his own house: how shall he care for the church of God?" Alas! how many pastors' own families are unsaved. A brother pastor once filled my pulpit, and preached on the unfailing efficacy of prevailing prayer; he charged the people with prayerlessness which he saw was evident because the children were not saved. What could be my reflections? He, too, was a father and has grown children, and not one of them is saved. All preachers' families should be well or-

dered; but the requirement does not rest on all alike: for the pastor's family is always under the eye of his people. If he would succeed, he must have rigid discipline in his own house.

This is a time of anarchy and lawlessness in the home, in the school, the church and in the state. If we would ever restore discipline, it must begin in the homes of the clergy.

"Be thou an example to the believers * * * in spirit, in faith."

A brother from another state assisted me in revival services, when a lady became very much in earnest in seeking holiness, until she knew the visiting preacher's wife did not have the experience. She could not be persuaded to the altar again until a preacher came whose wife was sanctified also. If I preach against tobacco, I must be sure my boy is not sucking a cigarette; and if I preach dress reform, I must see that my wife and family are sensibly garbed.

"Be thou an example * * * in purity."

There are inner secrets in a business man's affairs, no one may know of but his attorney; so there is an inner privacy in the family none may meddle with but the family physician; likewise there is an inner sanctuary in the Christian home where none should inquire into but the family pastor. It is a sacred precinct. Tread softly; it is a most holy place. Shame and contempt be to the pastor who would desecrate that holy precinct!

The pastor should be worthy the unshaken confidence of every member of every home. Confidence should be his sister, and intimacy be restrained with a bridle. I have now in my church young, bashful, blushing misses, who confide to me their trials and fears as they might to a parent, and I seek to give the pastorly counsel I see they need as I would a child of my own.

Fifth. The pastor is a shepherd-overseer. If he were all we have already named and fail in this, he would fail in being a pastor after all. Not a boss or an autocrat. He is the head of his boards, the right hand man of the Sunday school, the preaching and prayer meetings are under his oversight, and he guards the doctrines of the church. While all this is true, there is much work we have not yet spoken of which lies outside and away from the regular preaching place.

Not all the flock may attend these services at any one time. The pastor must notice; he must know and then he must go. Jesus' injunction to Peter was, "Feed my sheep."

Paul said to the elders of the Ephesian church, "Take heed * * * to all the flock, over which the Holy Ghost hath made you overseer; to feed the church of God." That means spiritual instruction, soul food, leading them "beside the still waters" of salvation. The pastor must know

what has become of the strays. They might have gone off with the wolves of greed, or with the goats of lust. They may have strayed out of hearing of the shepherd's voice, or possibly have taken up with another bunch. It is possible they are become chilled by some winds of doctrine, and so become paralyzed and helpless. Doubtless some evil has befallen them, and they may fall into the hands of the shearer or the butcher except you go at once. This is what Jesus came to do.

The high priest's breastplate had twelve costly stones, laid in gold which were graven with the names of the tribes of Israel. Lev. 28:29: "And Aaron shall bear the names of the children of Israel * * * upon his heart when he cometh into the holy place, for a memorial before the Lord continually."

So should the pastor carry a pocket enrollment, and see it quite often. It will help him notice any irregularities, and find out delinquencies. The great Shepherd will require of you an account of these He has placed under your oversight.

Jesus "came to seek and to save that which was lost." When He would heal a helpless cripple, He went down to the pool of Bethesda where the fellow was. When He would preach salvation to a thirsty, sinner Samaritan woman, He went and met her at the well. When He would deliver a wretched, devilized Gadarene, He went to the tombs where the outlaw stayed. He was always passing by where some blind man needed sight, and put His finger on the festering orbs; then laid those unstained hands on the putrid flesh of the filthy leper.

He sent a preacher to Straight street, Damascus, because there was a praying sinner there who was convicted, and hurried an evangelist down on the Gaza road to meet a foreigner who was reading his Bible, and sent Peter to the military barracks at Caesarea to preach holiness to the soldiers.

This is our work, my brother pastor. If we follow this, we may remain in obscurity. Our star may not pass over the literary sky like a meteor and the world may never hear from us. We may continue poor.

Ah, but it will be enough to hear from the King: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"The elders which are among you I exhort, who am also an elder." "Feed the flock of God which is among you. Taking the oversight thereof. Not by constraint, but willingly; not for filthy lucre but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:1-4).

NEED TO WAKE UP

L. MILTON WILLIAMS

We are quite well aware that up and down the land our people are busy building or purchasing houses of worship and

parsonages for their pastors, so that in the majority of instances they think they are doing all that they are able to do at present. We say we are aware of this state of affairs. Yet above and beneath and beyond all this there lies a duty at the door of every Nazarene church and before every pastor that should claim their deepest interest and hearty co-operation, namely, our schools and institutions of learning. No stream can rise above its fountain head, and "as the fountain is so will the stream be." If the church of the Nazarene is to be the great force it should be for God in this world of sin it will have to be manned and led on by leaders trained and schooled in the doctrines and principles for which it stands. It makes the boast that it has been called of God into existence to organize and conserve the work of God in a way and manner that was not being done. It has no other excuse for existence.

Very well, then, to carry on such work the church must have leaders who profoundly believe in the doing of just that particular work—leaders who see the "vision" and "have the call." The so-called great pulpits of the land today are supplied by their respective institutions of learning and the spiritual tide of the church is just what the pulpit makes it, and the man in the pulpit is the product of his school. Hence, the church is in the hands of her schools. This is true of every denomination and it will be of the church of the Nazarene. In a small leaflet called "An appeal," on page five, second paragraph, we read: "Moreover, it has come to pass that we must contend not only that there is a second work of grace, cleansing believers' hearts from remaining sin, but we must also defend the doctrine of the new birth. Worse still, from pulpit, college, platform, and through the public press there is being promulgated a destructive criticism that is making sad havoc among the churches and digging the foundations of faith from beneath the feet of unsuspecting multitudes." Where is this coming from? and we make bold to answer, from the schools and institutions of learning of the larger and older denominations of today. Can the church of the Nazarene expect to recruit her future leaders from such institutions? We append the following which came to our notice but a few hours ago:

THE BIBLE AS IT IS KNOWN TODAY

The New York Tribune has given the experience of a professor in one of the important universities who examined 138 students on their knowledge of the Bible. The knowledge possessed by these learned young gentlemen and ladies was certainly astonishing. The test consisted of eight questions, by no means hard ones. Twelve passed with 75 per cent, 91 had less than 50 per cent, 71 had 40 per cent, 10 could not name a single book of the Old Testament. Among those who did name such books, the spelling was brilliantly fantastic. "Duderominy," "Goshua," "Salms," and "Job" are examples.

Among the Old Testament books a number of the students mentioned "Paul," "Timothy," "Babylonians," "Gentiles," "Philistines" and "Xerxes," to the surprise of the professor. Others gave as books in the New Testament

"Samuel," "Ruth," "Esther," "Simon," "Jacob," "Phillipi," "Thomas," "Lazarus" and "Samson Agonistes." The question "Who was the Apostle to the Gentiles?" brought out a great variety of answers, including John the Baptist, Methuselah, Judas, Moses, Abraham and Jacob; and the identity of the "beloved disciple" was almost as great a mystery. Apollos (Paul's convert and co-worker) was variously explained to be a heathen deity, a mountain, a town, a king, a giant, a judge, a church, the "Promised Land" a desert etc.

Is it possible by any stretch of imagination to call these persons educated no matter how proficient they may be in zoology or etymology or craniology or embryology or histology or morphology or epistemology, when their knowledge of the foundations of Christian culture is so shallow? Whatever may be our view of the facts as to religious experience it still remains true that the Bible contains the greatest literature; its history is as worth while as any history. Such ignorance going hand in hand with "culchaw" is about as ridiculous as imagination can conceive.

We repeat, if the church of the Nazarene is going to do what as an organization it has been called into existence to do, there are a number of its churches and preachers who need to *wake up* and get an "enlarged vision," one that will help them to see beyond the community where they now toil, beyond today and its needs and its burdens, and on and out into the future and to the great world-wide work that Jesus came to do. They will need to arouse themselves to the fact that a church can no more march out and on and up to greater victories and fields of usefulness without institutions of learning where her future leaders can be schooled, trained and equipped for their work, than an army can take the field and wage a successful campaign without a base of supplies. Both are absolutely essential to permanent and lasting success. It will not do to say, "We can do nothing for schools, we have to look to our own needs." Again we say, we appreciate all that is being done, *but* the church or individual, whether preacher or layman, who talks thus, need to get on their knees and get the spirit of Jesus and a vision of a lost world; need to get a correct idea of the magnitude of the task the church is called to perform; need to get away from such selfish praying as "O Lord, bless me and my wife, Brother John and his wife, us four and no more. Amen." They need to pray as Jesus prayed. They sadly need to *WAKE UP!*

A REAL HOLINESS REVIVAL

R. T. FLANERY

I want to notice some of the marks of a real holiness revival.

(1) The preaching is clear and strong, showing who the people are who are to be candidates for entire sanctification. They must know that all of their sins are forgiven, have the clear witness of the Holy Spirit to their regeneration, and be living a life above the commission of all known sin. Then comes the clear presentation of the Bible doctrine of entire sanctification as a work of cleansing, wrought in the heart by the baptism with the Holy Holy Ghost. (Heb. 10:14, 15.)

In doing this the workings of the car-

nal mind should be shown and illustrated and the fact that it can not be suppressed after a child of God gets the light on holiness (2 Pet. 2:21; Heb. 10:38; Rom. 8:7). It must be crucified (Rom. 6:6), cleansed out (1 John 1:7). Then will come the joy and victory of the wholly sanctified, and the greater fruit-bearing (John 15:2).

(2) The people are not urged to go to the altar when they do not have conviction, as in many meetings the people are disgusted by being pulled at every time they come into a service. We are to preach the truth, and let the fruit get ripe, and it will not be so hard to gather.

(3) There is much praying by the preacher and the saints, and many times fasting. To such God gives attention, and conviction for pardon of sins and cleansing of carnality comes on the people (Mark 11:24).

(1) The altar work is solid; seekers are not pulled up from the altar before they get victory. In many revivals the preaching is good, and much praying is done, but when people come to the altar for pardon they are pulled up from the altar on a mere make-believe before they have ever repented or reached believing ground. Then they are urged on to seek sanctification. They come to the altar, and are told that because they put all on the altar the altar sanctifies the gift, and are urged to take it that way without any witness of the Spirit. Thus they are pulled up, professing to be sanctified, when they have never been regenerated. When people are seeking to be saved or sanctified in a *real* holiness revival, they are urged to pay the price, and pray through and get the blessing. When the fire falls they will know it, and they will stand in coming days.

POWER TO DO RIGHT

CHAS. BAUERLE

We believe there is at least some desire in every man, even though he be a sinner, to do right and to be right, but how soon he finds out that he does not have the power to do so. Seeing this condition within himself, he does one of two things: either he will resign himself to his bent to sinning, or he will seek for help from a higher, greater source. The sad part of it is, that many professed Christians show such a cowardly spirit, when it goes to stand for what is right and just. They shun to declare the truth and stand four square on every issue, because they are afraid it will hurt their reputation. They would rather be popular than be right. They would rather please the people than do what their own heart and conscience tell them they ought to do. How many ministers of the gospel, even, are among this class. We have often asked ourselves the question, How long would it take to win this country for God, if all the pulpits in the land had a Holy Ghost minister behind them, who feared nothing but sin? The church today does not need new methods, more machinery, or up-to-date plans and schemes to run her, but

she needs the Holy Spirit. She needs men and women who have tarried in the upper chamber until they have been endued with power from above. The Lord gave us some good examples of people, how cowardly they were, when they had carnality in their hearts, but when the Holy Ghost came into their hearts these same people became bold to declare the whole truth without fear or favor. Take for example Peter: how a little maid could shame him out of his experience before he had his pentecost, but after he was sanctified he would dare to preach the truth even if they did put him in jail for it. Jesus knew what would become of the disciples after He left them, if they did not receive their pentecost, so He prays for them, "Sanctify them through thy truth, thy word is truth." Also He told them to tarry in the upper chamber until they were endued with power from on high. If the disciples had not tarried for the Holy Ghost, this old world would have gone under long ago. We believe the only thing that is keeping God from destroying this world now is the earnest prayers of His true children yet pleading for time in which the unsaved can find God.

In this day and age, when the tendency toward worldliness is so strong, there is only one way to keep us in the right path, and that is to get the Holy Ghost salvation. The great ocean liners plow their way across the ocean through all the storms without difficulty: the locomotive pulls its great load across the country with comparative ease. How can they do it? Because they have power enough within to make them go even against opposing forces.

So it is with man; he can brave all the storms of life, overcome all the temptations such as are common to man, steer his way through the tide of worldliness and sin if he just has power enough. If he is filled with the Holy Ghost, and continues to walk in the light as God sheds it on his pathway, the Lord will guide his bark safely home to the haven of rest, and say to him when he gets there, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May the Lord help us to tarry until He has endued us with that power.

GRINNELL, IOWA.

MODERN DECEPTION

W. R. GAIN

A report recently in a certain daily, announced (in round numbers) two thousand "converts" during the past year, while another reported six thousand in two years, as the result of the "Gospel Team" work in a comparatively small area of the state of Kansas. A certain prominent educator who travels more or less, is a close observer, and who is quite conservative, said to the writer, "I find very little genuine and permanent work being done by these 'teams.' This is almost the unanimous sentiment of the most spiritual people who live where this work has been done. It is a fact, that very

few of this six thousand know any thing about the new birth. They are strangers to genuine repentance; very few of them made restitution, or "came out from among them", or mourned over their sinful career, or confessed and forsook their sins, or dug through on the John the Baptist order. Possibly quite a number of them signified their intention of leading a new life, while others said they "believed Jesus Christ was the Son of God"—still others did some reforming, but aside from these, every thing under heaven the majority of them did was to shake hands with one or more of the members of the "teams." Some of us know that the bulk of them still smoke, or chew, or belong to the godless fraternities, or run to the theatre, or attend base ball or foot ball games almost regularly. We may be considered not a little off, but we are just old-fogyish enough to cling to the scriptural statement, "If any man be in Christ, he is a new creature. Old things are passed away: behold, all things are become new." The saddest thing about all this is, the greater per cent of this six thousand are now members of various denominations, and thus we are in the midst of merely counting noses, making conditions more complicated and problematic. This can not but be one of the unmistakable signs of certain and speedy apostasy. The truly sanctified, filled with the Holy Ghost, can easily detect this rankest of counterfeit work, and should not only not encourage it, but expose and denounce it, insisting that one and all must go through on Bible lines. I am glad I am identified with a church, which, as a whole, repudiates such wholesale humbuggery.

BURRS AND BURRS OPENED

C. A. MCCONNELL

A refusal to choose is a choice of evil. Man's whole trouble is in not believing God.

Money has little power over the King's son.

Many fail to know God's will for themselves, because they fear to ask Him.

You may "have no collar on you," but that does not give you liberty to give cuffs to other people.

The same chapter that says, "Bear ye one another's burdens," also says, "Every man shall bear his own burden." They go well together.

The rich man in hell is he who, seeing his brother have lack, ministered not unto him.

"Oh, it is just my way." Well, brother, it is just your way that God wants to take out, and put in His way.

When Jesus was born, heaven got so full of joy that it overflowed, and the angels brought it in a wave to earth. And men have been smiling ever since—through their tears.

You say you don't get what you pray for? You get what you believe for.

What have you done with Jesus while you occupy the judgment seat?

Mother and Little Ones

JOHNNY'S PRAYER

Little Johnny was saying his prayer one night

By the side of his own little bed,
He thought of the words his dear mother had read.

As he knelt with her hand on his head.

Inasmuch as you've done it to one of the least

Of these needy and sad ones of mine,
You've done it to Me, the dear Savior said
And a certain reward shall be thine.

Little Johnny arose with his eyes open wide
And said I know who that must be
There's a little boy who plays sometimes
near our door,
I'm sure he is "leaster" than me.

And does Jesus mean when we give to the poor,

That He sees and hears just what we do,
And that it is really given to Him
Like a present from me or from you?

Next day little Johnny was down by the gate
With a big piece of cake in his hand,
And to his delight the small boy came in
sight.

For whom a surprise he had planned.

He gave him the cake and his kind little heart

Went throbbing with wonderful joy,
And he thought of the Savior and what He had said,

As he looked at the face of the boy.

That night as he knelt by his dear mother's knee,

"Now I lay me down to sleep," he said,
"Lord bless papa and mamma and sister and me,
And thanks for this nice little bed.

"And if I should die, Lord, I pray that Thou
My soul up to heaven will take;"

And he added, with just the sweetest of smiles,

"I hope you were pleased with the cake."
—Selected.

RAINBOW BALLS

"You mean thing! You've spattered my dress all over!"

"Ho! 'twont hurt your old dress. It needs washing, anyway."

"Let me come now."

"Stop splashing."

"I'll tell auntie. See if I don't."

Arthur was cross; Minnie was cross; Dorothy was cross; Jack was crossiest of all. The pleasant holiday morning was spoiled. The children had gathered at Jack's home for a good time. They had played garden and got their hands dirty, and now they were quarrelling over a basin where all were trying to wash their grimy hands. Minnie had begun to cry, and Dorothy was pouting because Jack had sprinkled her rock.

Suddenly the sun began to shine again. This was because Aunt Bess came in. Everybody loved her, and the children used to call her "Auntie Sunshine," she was so kind and merry and sweet. "Well, well!" she called out in her cheery way. "Getting the little fingers nice and clean?" They wondered if she had heard their cross words. "And what a chance to make rainbow balls!"

"O auntie, what are they?"

The children had heard of snowballs and corn balls, but had never heard of rainbow balls.

Auntie Sunshine went to the cupboard and found a bowl of four nice clean pipes. Then she put some soap in clean water and stirred it round. "Come out into the gar-

den. Now sit in a row on the wall, where the sun is bright and warm. Arthur, you're the oldest. You must hold the bowl."

She took one of the pipes, dipped it in the bowl, and, blowing a large, round bubble, held it up to the sunlight.

"O see, see! It's all rainbows," cried Minnie, who was the youngest.

"It's all rainbows," shouted the rest.

Aunt Bess smiled in her bright way. "Now you can blow all the bubbles you want," she said, laughing as one burst on Dorothy's hair. "Don't turn good fresh water into cross words, dears, but make it into rainbow balls instead."—Sunshine.

THE "KIDDIES" AND THEIR "FINDS"

One of our pastors who visited the "Gem City" during the recent flood remarked to us, "The people of Dayton do not talk about what they lost, they talk about what they saved!" It struck us as very pathetic, but, after all, it is the spirit of true courage and true faith. It reminded us of a conversation we heard one evening between a group of young working girls. They were talking about prayer and what they prayed for; one wanted this, another wanted that, and it seemed that their needs and their wants were numerous. Finally they turned to one very happy-faced orphan girl, whose life I well knew was not a bed of roses: "Millicent," they asked, "you haven't said a word, what do you pray for?" "O," answered she of the beaming face, quickly but reverently, "I don't ask the Lord for what I want. I thank Him for what I get."

Rev. O. S. Thornberry tells this little story of a number of ragged, dirty, homeless little newsboys. During the breathing spell between regular and "hextry hedition" they had gathered in an alley to discuss their problems and to talk over the doings of the day. Suddenly one of their comrades ran into their midst shouting in great excitement: "Fellers! Fellers! I've found a dime. I've found a dime!"

There was an astonished chorus of "Aw, come off!" "Whatcher givin' us?" "Here, lemme see it!" "Betcher life it ain't no good!" The dime was passed from one grimy hand to another to be minutely examined and admired. Then, quite overcome by the wonder of it, the little fellows sat down on the curb-stone to talk it over. A whole dime that didn't belong to anybody, why, that was a fortune indeed! The possibilities of it were discussed at length; what numberless things, dear to a boy's heart, wouldn't that dime buy! Why, the spending of it proved a problem in high finance almost too great for them to solve; so they fell to telling of their finds. One reported that he had found "most of a whole top—two pieces of one—and he had a most made it spin!" Another solemnly gave the information that only the day before he had found a "whole, great big bone—the biggest, beautifulest bone you ever did see." One after another told what he had found, and they all rejoiced together like a lot of happy care-free birds. Finally, as though their little hearts were too full of thankfulness for further utterance, a silence fell upon the group. For a few minutes only the rumble of the street traffic disturbed the quiet in the alley, then the tiniest little walf of them, his face beaming with happiness, put the crown on their rejoicing. "But say, fellers I found a WHOLE PEANUT!"

So even in the midst of poverty and adversity we may find much to be thankful for if we only look for it.—J. R. G., in Western Christian Advocate.

THE SAME OLD CAT

James Whitcomb Riley, in his inimitable way, tells the story of a "much-aggrrieved

and unappreciated lad" who made up his mind that he "could not stand the tyranny of home longer," and so early one morning he put a long-contemplated plan into execution, and ran away.

All day long he played down at the old "swimming-hole" with the other boys, making a raid on an orchard at noon to stifle the pangs of hunger. At night when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark he "oozed" toward home. He climbed the back fence into the big back yard, which had such a "homey" look that he had never noticed before. After roaming round getting acquainted with his home that he had left so long ago (about twelve hours since), he wandered into the sitting room, where his father was reading the evening paper and mother was sewing. They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear the boys playing out on the commons their nightly game of "town fox," but he didn't want to join them. He just wanted to stay right there at home forever. The clock ticked, O! so loudly, but otherwise the silence was so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say:

"Well, I see you've got the same old cat."

God bless the boy, who, finding he has made a mistake in his valuation of home, is brave enough to go back, and prove just how much "the same old cat" is worth as compared with no cat and a homeless life.—Exchange.

EDNA'S JOY RIDE

Edna and Edith Perry were twins. In their looks they were as like as two peas in a pod, but in disposition they were very different. Of course their mother knew them apart, but a great many people did not. When they started to go to school, Miss Turner, the teacher, was unable to tell "which was who" for quite a while. But after a time she noticed that Edith was a sweet, merry child, and always wore a smile on her face. Edna was not nearly so cheerful and good-natured, and her face was often clouded. Now it was on account of this very difference that the boys and girls all liked Edith better than Edna, and that the teacher fell into the habit of calling Edith "Miss Sunshine."

One Saturday morning Edna was swinging in the hammock, munching away at one of her mother's seed cookies and listening to the chatter of the birds which had met for a talk in the branches of the big, spreading apple tree overhead. Just then she saw Tom Brown, a neighbor's boy, coming up the path towards the house, and Edna stopped swinging and hastily put the rest of the cookies into her apron pocket, for she knew Tom to be very fond of these seed cookies. He spied the little girl in the hammock, and ran over to her and said: "Here's a note for Edith. Are you her?"

For just a moment Edna hesitated; then smiling sweetly she put out her hand and said "Yes, give it to me."

When Tom had run off she opened the note and read:

"Dear Little Sunshine.—How would you like a joy-ride this bright morning? My father is here with his automobile, and I am sure you and I would just fit on the back seat. If you can go, come over to my boarding house at once.

"MISS TURNER."

As the little girl read, the words seemed to swim before her eyes. Edith invited for a joy ride! And no mention of Edna, her twin! Neither little girl had ever been in an automobile. Angry thoughts filled Edna's small head. "Horrid thing!" she muttered. "never to ask me. Edith always gets the best of things. Why can't I go, too?" Then a plan—a very naughty plan—began to form in her mind. "I will go. What's to hinder? If I smile and smile even Miss Turner won't know. I'm glad I'm a twin." Then she ran into the house and told her mother, who

was baking in the kitchen, that Miss Turner had asked her to go for a joy-ride.

"That is very kind and thoughtful of Miss Turner," said Mrs. Perry. "You are all ready, Edna. Your frock is clean; you just need your pretty pink sunbonnet to cover your curls."

Putting her bonnet on, Edna hurried out of the house and ran down the path to the street. Edith was coming from feeding her little chickens at the barn, and saw her twin, and called after her, "Edna! Edna! where are you going?" But Edna never answered. She ran along as fast as she could. "I hope it's a big, red, shiny automobile," she whispered to herself. "I guess I'll fool Miss Turner for once. She might have invited us both, 'specially when we're twins. But I'll have this ride or—burst!"

There, in front of her teacher's house, stood a handsome, big car. And, wonder of wonders, it was red and shiny—just what Edna had wished it to be. And there, on the back seat, was Miss Turner herself, who smiled to see her little pupil hurrying so fast. When Edna saw her she couldn't help but smile back.

"Come on, Edith, you are just in time. We are going to have such a ride! I thought you'd enjoy it." And she helped the little girl into the car. Edna tried to keep smiling, for she knew Edith's face was always bright and smiling.

"Father, this is the little girl that I spoke about in my letters. She's little Miss Sunshine. She is always cheerful and happy; not a bit like her twin sister, who is selfish and grouchy. Why, Edith dear, how red your face is. I hope you're not over-heated?" said Miss Turner.

"It's because I was running, you know," said Edna, and she tried to smile bravely. She felt a wee bit crying but she was bound to have this ride at all costs. Just then they passed her home. There, in the front yard, was the real Edith, weeding her flower bed. She gave such a queer, puzzled look at Edna as the car went by. "My! who'd have thought of Edna being out weeding flowers?" said Miss Turner.

Somehow the memory of that look spoiled the ride for Edna. As they rode mile after mile in the country she held Miss Turner's hand tightly in her own two small ones. She tried to think only of the swaying trees, and beautiful green fields, and the fine houses that they saw; but instead, whenever she looked she seemed to see Edith bending over the flower bed, with reproach in her eyes.

She was very quiet, and when Miss Turner asked her kindly if she were frightened, the little girl shrank from her. Then Miss Turner leaned forward and looked under the pink sunbonnet, and she saw two big tear drops running down the rosy cheeks, and said: "Why, Edith, you're crying! Don't you like the ride? What is the trouble?"

"Oh, it's my conscience," said the little girl, breaking into sobs.

"Your conscience? Nonsense!" And Miss Turner laughed merrily.

Edna pulled her teacher's head down and whispered in her ear, "Yes, I've lied to you. I'm not what you think at all."

"Why, Edith, what can you mean?" said Miss Turner, in a shocked voice.

"Yes, I did, repeated the child. "Don't you know? Can't you guess? It isn't Edith at all—I'm Edna—and I wanted the joy-ride—I got the note—Edith don't know—and she ended in a great sob."

Miss Turner took the little girl in her arms, and she didn't scold the least bit. Instead, she laughed and laughed till the tears ran down her cheeks and her father stopped the car to find out what the joke was. When he heard it he laughed so long and loud that a robin in a nearby tree became frightened and flew away. Then Edna told just how it had all happened, and Mr. Turner said, "We'll go right back for Edith, and she shall have a joy-ride, too. Never ask one twin to go anywhere, for it's like wanting just one foot to run a message. It takes two to be complete."

Then they went back and soon there were two little pink sunbonnets in the red shiny car, and Miss Turner sat between them.—Jessie McClure, in *The Christian Guardian*

THE ANTS' FIRE ESCAPE

It was not quite bedtime, for they had tea early at the island, so that after the fire was lighted in the big chimney the children might have a little hour with the grown-ups for a game or a story, or for whatever pleasant thing might happen.

Papa began to poke the fire to make it burn more brightly. "Somebody forgot to fill the wood-box today," he said. "Who wants to run out to the wood-pile and bring in a nice birch log?"

"I do!" cried Kenneth, jumping up eagerly.

"Oh, I do!" cried Rose, jumping up, too. "Well, run along then," said papa, "and get a good big one between you."

Out they ran to the wood-pile, which was just behind the house. And they poked around until they found a great, big old log, one of the very largest in the whole pile, for they wanted to show father how strong they were. They tugged and grunted, and pulled, and finally after much laughing and squealing, they got it upon the piazza with a bang! Out came their father and mother to see what all the noise meant.

"Well, this is a fine dry log, and will make a grand blaze for our fire," said papa, picking it up and carrying it into the house. He threw it on the fire, which spouted up with a burst of sparks like a fiery fountain and the bark began to crackle deliciously.

Little tongues of flame began to lick the old log greedily. Suddenly Rose cried out "Oh!" so suddenly that even Kenneth jumped. She was pointing into the fire, and her forehead was all puckered with distress.

"What is it, Rose?" asked her mother.

"Oh, oh!" cried Rose again. "Oh, the poor little ants!" Do look."

Sure enough the old log must have been an ants' house. The poor little things were creeping out of their holes in it, scurrying wild about in every direction, seeking a way of escape from their dwelling, which was growing hotter and hotter every minute.

The foremost of them tried to climb down the andirons. But these were too hot, and they soon went hurrying back again. Up and down they wandered crazily, as if they did not know where to turn. Some of them tried to jump down.

"Oh, what shall we do?" cried Rose. "Kenneth, can't we do something?"

"Ding dong! Call out the fire engine!" roared Kenneth, jumping up and galloping away to the kitchen for a pail of water. Kenneth was always ready for a new game.

"Water will do no good. You can not put out the fire now," called his father. "It is blazing too brightly. I am afraid the poor ants are doomed, Rosie." The poor little creatures crowded together like people in the upper story windows, hoping for a ladder.

"That is what they need, a fire-escape!" cried Rose. "Oh, I must make a fire-escape quickly!"

She ran to the wood box and seized a long, flat piece of wood. This she took for her fire-escape, resting one end on the rug in front of the hearth, and the other on top of the log, which had now caught fire and was blazing briskly. It made a little bridge between the flame and the burning wood and over the hot hearthstone. Almost immediately an ant discovered the fire-escape and started across it eagerly. Others soon followed him, then more and more, until a constant procession was seen filing down the little bridge toward safety.

"Hurrah!" cried Rose, as the first ant reached the hearthrug. Then she stopped her shout in surprise. He was going back again—back to the burning log!

"Hurrah for the hook and ladder company!" cried Kenneth, who had returned with the useless pail of water and stood watching.

"Look at them! Look at them! Look!" cried Rose, and papa and mamma and Kenneth exclaimed too. The ants were all going back into the fire!

One after another they returned to the log, stopping to make signs to all the ants whom they met coming down. And they must have told them something which made

them all change their minds, for every single one turned about as soon as he was told.

Presently it was plain what they meant. The ants were coming in crowds now, each one carrying something white in its mouth.

"The ant babies! They are trying to save their babies!" cried mamma. "The brave little things! Of course that is what they care most about." Mamma had a baby of her own upstairs, and she knew just how they felt.

Eagerly the children watched the crowds running down the fire-escape with their precious burdens. Faster and faster they came, and the hearth-rug was black with them when papa took it up gently and carried it out to shake it over the piazza railing. How glad the poor little ants must have been to feel the soft, cool grass under their feet!

They were all saved at last, and it was high time, for the log was now one mass of flames.

"What a lovely blaze our log makes!" cried Kenneth, proudly.

"Oh, yes," sighed Rose. "But I am sorry that we are burning up the poor ants' house. It must take a long time for so many families to settle down in a new home, with all those babies, too."

"Well, they ought to be grateful to you for saving their lives," said mamma. "I think you should have a medal such as the firemen earn for bravery in the service."

"Oh, I ought not to have a medal," cried Rose. "I only built the fire-escape. But every one of those kind, generous ants who came back into the fire and saved those babies ought to have one."

"They would like something sweet better," said Kenneth, who knew a great deal about sweet things.

"Sure enough!" cried Rose, clapping her hands. "May I scatter some sugar out there in the grass where papa shook the ants?" she begged.

Her mother said that she might. So I dare say that the rescued ants had a jolly banquet that night to celebrate their wonderful escape. But I suppose the ant babies were too little to share in it.—*The Churchman*.

HOW JANE SETTLED IT

"O, mamma! must I save some of my candy for Grace?" said Jane.

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls then?"

Jane looked at her mother, and was quiet a minute, then ran and threw her arms around her neck, and said, "No, no, mamma, dear! You shall not have any mean little girl at all! I guess Grace forgot; and I'll go and give her some of my candy now so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad to have two kind little girls." —*Picture World*.

WHAT THE YANKEES DID

The Rev. Dr. McCready tells the story of two negroes ambling along the streets of Louisville. It was in the days when electric cars were an innovation, and one of the darkies, on seeing the trolley whiz by, asked his pal:

"How you reckon dat kyar gets along?"

"Why, I tell you," answered the more sophisticated negro, "de kyar gets along by dat little wheel dat runs along de wire. The Yankees invented dat 'ere little wheel."

"Well," continued the first darky, lost in wonderment, "the Yankees suttinly are de mos' wonderful people I ever see. Dey come down here and set de niggers free, an' now they've set de mules free, too!"—*Brooklyn Eagle*.

The Work and the Workers

ANNOUNCEMENTS

REVIVAL MEETING—Rev. Allie and Rev. Mrs. Emma Irick will be at Newton, Kas., March 6th to 15th. Any who desire to attend will please notify FRED H. MENDELL, Pastor, and entertainment will be provided.

WANTED—To know the whereabouts of Mr. and Mrs. Alva Jones, who once lived in Beaumont, Texas, and also lived for a time in Houston, Texas, then moved to Austin, Texas. I will greatly appreciate if some one can send me their address on a postal card.—REV. H. E. MCWILLIAMS, Escalon, Cal.

WANTED—I would like to correspond with some evangelist and wife, or lady, who would like a helper in meetings or tent work this summer, to have charge of the book stand, and sell mottoes and religious literature. This is a great work, and God has blessed me in it. I have many years of experience. Address: MRS. CLARA R. FENCE, 1400 Gano St., Dallas, Texas.

ADDRESS WANTED—Will Dr. H. J. Calwell, or any one knowing his address, kindly send same to FRED J. RICE, Pastor Lincoln Heights Pentecostal Church of the Nazarene, Spokane, Wash. Friends desire to get in touch with him. Holiness papers please copy.

NOTICE—Pastors and churches of the Tennessee District will please send in their offerings for our District and General Superintendents, as these offerings are coming in very slow. Let us be prompt in this matter.—S. W. MCGOWAN, Dist. Treas., Santa Fe, Tenn.

NOTICE—Any church or pastor desiring evangelistic help at once should write to our pastor at Lerna, Ill., who is a safe, sane, earnest, educated preacher, and a most excellent revivalist. He has a few open dates which his church agrees to let him fill with some parties wanting a real revival. Having know Bro. E. O. Hobbs, I give this recommendation unsolicited. No one will make a mistake in calling Brother Hobbs for a meeting.—B. T. FLANERY.

DISTRICT NEWS

MISSISSIPPI

The Lord is blessing our work and answering prayer in sending some good workers and evangelists. Recently two have come from Oklahoma, and one from Louisiana. I have letters from several others. I am out on my District at work, but will answer them as soon as possible. We mean to have the Gospel of holiness preached over this District at any cost. It will mean a sacrifice for any one who comes to this field; but we will do what we can to put the right men in touch with the people. The work is growing. We have our hands full, and God is in the lead.

I. D. FARMER, Dist. Supt.

HAMLIN

Great revivals are sweeping over the District. Our winter meeting is in progress at Hamlin, and great are the manifestations of God's power and grace. I visited Longworth, Sunday, and organized with twelve members. Brother Kelley is pastor, and everything is encouraging. Let all the saints pray and look up.

B. M. KILGORE, Dist. Supt.

NEW YORK

GROFVILLE PARK CAMPMEETING

At a recent meeting of the Executive Committee steps were taken to have the Association incorporated and plans for the next campmeeting in July were discussed and adopted, which will give us better management at less expense. Thus far we have not actually owned a thing; but now we propose to buy about ten acres of land from the Park company, pay for the buildings, erect a dormitory, own our own tents, etc. We shall issue

The Manual

	EACH	DOZEN
Pebble cloth cover	10c	\$1.00
Cloth bound	15c	1.50

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2109 TROOST AVENUE
Kansas City, Mo.

bonds to the amount of \$5,000, paying 5 per cent. in denominations from \$10 to \$100, same to be secured by a mortgage on the entire property. We believe God wants the New York District to have a campmeeting that will be a credit to the church and a blessing to the country in its vicinity. Let all our people pray for this, and believe God for victory. District Superintendent Ward was authorized to secure a special worker for the next meeting, and to raise \$300 among the churches to pay off a debt for supplies, etc.

W. A. WHITE, Secretary.

SOUTHEASTERN

Evangelists Fred St. Clair and E. B. Galloway came to our help at Chaxton, Ga. They did fine work there, and at Glenville and Burnsville. They are mighty men of God, and rightly represent our church. With such men we can organize and build Pentecostal Churches of the Nazarene. I am now in a meeting with what was left of our church at Davenport, Fla. The pastor had left, and the flock was scattered. I found our young church of twenty-four members at Miami, Fla., alive, fresh, and full of fire. They have two nice city lots, which they will soon have paid for. I find that Rev. I. G. Martin is planning another Pasadena school movement for Miami, having already bought the land. We need pastors—men who intend to make that their life work.

W. R. HANSON, Dist. Supt.

DAKOTAS-MONTANA

Rev. R. J. Kunze, Surry, N. D., engaged in evangelistic work, writes: "We are getting along fine. The Lord is blessing and leading on to victory."

Rev. C. D. Norris, Plaza, N. D., who is "holding down a claim" and preaching at two points, reports that some have been saved and some sanctified in his meetings.

Rev. W. M. Irwin, Norma, N. D., writes that they have rented the union chapel, and are in a meeting with Evangelist J. E. Bates, and he rejoices over answered prayer.

Rev. C. B. Prine, Velva, N. D., is in a meeting at Homestead, Mont., a new field for our work. He held a meeting in January for twelve days, ten miles south of Velva, with good results, a number being converted. Among them was a boy of about fourteen, who was at the altar three times, and was reclaimed and then sanctified. Soon afterwards he was stricken with pneumonia, and died within a week. Throughout his illness he prayed and praised God, and passed on to the heavenly home in triumph. His funeral was conducted by Brother Prine, just three weeks from the day of his conversion.

Rev. H. G. Cowan, Malta, Mont., without charge, preached on the first Sunday of February at the house of a neighbor. There was a good at-

tendance, and he hopes to continue services there when the weather shall open up more favorably.

H. G. COWAN.

NEW ENGLAND

Many backsliders, from different places, were saved in Evangelist Stalker's meeting.

Evangelist Greenwood was made a blessing to the church at Warren, R. I.

The only endowment any New England church needs is the endowment of power that comes in the baptism with the Holy Ghost and fire. Any other endowment is a great curse.

Brother Kinne writes me that he hopes to be able to be at Providence, R. I., at the next District Assembly. Beloved, come on. Our folks will be glad to greet you again.

Union meetings have been held in the various churches of New Bedford, Mass. Brother Beers believes much is being done.

If every church sent by her pastor \$10 each to Pastor Bryant to help in the great expenses of the New England District Assembly, it would greatly aid to oil the wheels of the coming meeting. Some churches, no doubt, will send more than that sum.

Brothers Beers and Peavey did splendid work in Pastor Norberry's church during the convention.

Brother Barrett of Boston University is doing some evangelistic work in connection with that institution. Brother Barrett was one of the visiting clergymen at the Providence convention.

Our Pentecostal churches here in the East ought not to rest until the missionary spirit grips our young people for home and foreign fields. Amen!

Brother Roberts reports a blessed meeting with Pastor Davies at West Lynn. Not only did God bless in a spiritual way, but the meetings were a financial success as well.

Dr. Ninde, son of the late Bishop Ninde, told his congregation in the Matthewson Street M. E. church, Providence, R. I., that years ago two young ladies came to him to be received into his church. But when they told him that they did not believe in the virgin birth of Christ, he refused to take them into his church. But now, he says, he would take them in. And many other Methodist preachers would do the same.

Rev. E. E. Angell, having severed his connection with our Pentecostal Collegiate Institute, will enter the evangelistic field, after taking a much-needed rest. His address will be North Scituate.

Pastor Schurman is visiting the New York churches in the interest of our school.

Lynn, Lowell, Haverhill, Salem, Beverly, Cliftondale, and Fitchburg responded well for the P. C. I. Kindly write to Rev. S. W. Beers, secretary, 172 N. Water St., New Bedford, Mass., and tell him what dates will best suit your church.

It is reported that Rev. G. W. Schurman is to be pastor at South Providence, R. I., following the next Assembly. The Lord bless Brother Schurman.

The extra services of Evangelist Roberts in South Providence church continued during February.

KEEP ON BELIEVING.

Envelopes for the Church Offerings

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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	

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Kansas City, Missouri

GENERAL CHURCH NEWS

JONESBORO, LA.

The battle is on here in the Pentecostal Church of the Nazarene. Evangelist J. E. Gaar is at his best. All are working for a great victory. The saints are looking up.

S. D. SLOCUM, *Pastor.*

DANBURY, CONN.

The work here is progressing. The Lord is working and much good is being done for the advancement of His kingdom. God was good to us and sent back our former pastor, Sister L. Henderson, in October, and since then we have established a Sunday school and now have four classes. Eight have united with us, five adults and three children, all in the experience of entire sanctification. Our prayer meetings and Bible studies are well attended. Last Sunday (8th) two souls were at the altar for salvation, and found pardon. This week, February 12th and 13th, Brother Schurman, of Haverhill, Mass., was here in the interest of the Pentecostal Collegiate Institute. He gave us three good, rousing meetings, in which four souls came out victorious. About twenty-five dollars was raised for the school.

Mrs. K. M. DORNS.

PRESCOTT, ARK.

We are surely gaining ground. God's smile of approval is upon us. Sunday (the 15th) was a good day at Liberty church. We preached our first missionary sermon at night. We distributed THE OTHER SHEEP among the congregation. We read interesting items to the congregations, after which the writer preached from Matthew 25:40. At the close of the service the congregation gave us \$74 in cash and pledges. A number of pledges have already been paid. THE OTHER SHEEP certainly brings results if it is read. We expect to raise \$150 for missions this year on the work.

J. W. SHARP, *Pastor.*

CHELAN, WASH.

Since our last report five heads of families have gotten to God. The Lord is breaking down opposition, and sending in those who shall be saved. One very deaf sister was anointed and prayed for, and has been helped in her hearing. Her husband, a backslider, prayed through at the altar yesterday.

ORA OGLE, *Pastor.*

VILONIA, ARK.

The Lord is blessing our work. Three souls were saved last night at our regular service at Morrilton, Ark. We expect to begin a revival Friday night before the second Sunday in March at Morrilton in our church. District Superintendent Haynie will be our colaborer.

LEE L. HAMRIC.

LYNN, MASS.

The Lynn church is marching on to victory. Nearly every Sunday souls are seeking at our altar. Have received a number on probation lately, and others have united with the church in full. All our services are well attended. As the glory falls on the saints, they shout for joy. Amen! We are planning for a revival campaign in the near future, and are trusting God for the greatest victory we have ever had.

THEODORE E. BEERE, *Pastor.*

FONTANA, CAL.

Have been in the battle for souls at this place. So far one man who backslid about twenty-five or thirty years ago, because he quit tithing, has been reclaimed. The people are greatly stirred over the doctrine of entire sanctification. We expect to close February 21st.

CHARLES E. SMITH.

HILLSBORO, TEXAS

The fire is falling in our mission; five were converted or sanctified last night. The power fell on the service, and for the first time in my life I witnessed as many as four women falling at once. They came through with a shout which lasted two and a half hours.

J. G. PETTY.

MANGUM, OKLA.

Have just closed a series of conventions under the auspices of the Holiness Association. We received a hearty reception from many of the M. E. brethren. Rev. J. T. Upchurch, Arlington, Texas; Rev. Lesley Jurey, M. E. church, Grandfield; and Rev. Dibbins, M. E. evangelist, Winfield, Kas.,

Dr. Walker's Mission to Scotland

S. S. CARMANIA,
At Sea, Feb. 12, 1914.

In line with the direction of the last General Assembly, and in compliance with the desire of my brethren in the general superintendency, and in response to the kind invitation of the President of the Missionary Society of the Pentecostal Churches of Scotland in harmony with the action of the General Assembly of those churches, I am on my way to Scotland and England, on a visit fraternal, evangelistic, and in the interest of missions.

A week ago yesterday I sailed from New York on the good ship *Carmania* of the Cunard line. It is a great privilege to travel on a ship of this good, old, reliable line. For the seventy years and more of the existence of this steamship company it has never lost a vessel, has had but very few accidents of any kind, and only eight lives have been lost; yet their boats are many, and have sailed in all waters. What a record is that! No wonder the line is so popular.

This particular ship is of 20,000 tons, and is propelled by an engine of 20,000 horse-power. I have been to sea on not a few vessels, and this is the steadiest and best I ever was on. The staterooms are not cramped, as is usually the case; they are well ventilated, lighted with electricity, and generally convenient and comfortable, and some of them very luxurious.

The table is well furnished with good things to eat, well cooked and properly served. Besides, there is broth and tea and other refreshments served between times.

A fine orchestra discourses sweet music several times daily.

On Sabbath's the ship's captain conducts religious services according to the order of the ritual of the Church of England, which is Episcopal and quite stately, and to one in the Spirit, truly edifying. Very much did I enjoy the service last Sabbath.

We are due at Liverpool, England, to-night.

Next Sabbath I begin a series of evangelistic meetings in the Pentecostal Church of Morley, England, Rev. J. E. Watson pastor.

From Morley I expect to proceed to Scotland; and visit the churches under the direction of the brethren there, to whom I have committed the arrangements for my itinerary.

I am thanking the Lord for His protecting care, and for His abiding peace.

In and for Him,

EDWARD F. WALKER, *Gen. Supt.*

were my colaborers. Our last meeting was with Rev. Coter, pastor of the M. E. Church, Hobart, Okla., who stood by us and the cause of holiness. We made many friends for holiness and rescue work. I am in a meeting here with my brother.

B. F. PRITCHETT.

DECATUR, ILL.

Since Assembly God has given us ninety-six souls. There have been thirty-six additions to the church, and we have a good Sunday school. Just out a few weeks ahead we expect to have a new church building. The lot has been purchased, and five hundred dollars has been raised since Monday.

L. G. MILBY, *Pastor.*

MIAMI, FLA.

We had a good time in the M. E. church at Silver Palm. We are now in a great campaign for souls at this place, in the Pentecostal Church of the Nazarene. We begin with pastor Mendell at Newton, Kas., March 6th.

ALLIE and EMMA IRICK.

BRADFORD, PA.

Another day of refreshing showers from heaven on Sabbath (22d). Old springs, dry for years, are now bubbling with the water of life. With joy we are drawing water from the wells of salvation.

Sabbath eve the pastor preached from "Under the Sun," and nine came to the altar, while nearly twenty raised hands for prayer. It was a blessed sight to see and feel the Holy Spirit move the audience so. Brother Robert Kell will be with us the 6th of March for another battle for souls. We pray God to make this a time of getting free from the galling yoke of sin and carnality.

H. H. LEE, *Pastor.*

PRAIRIE CREEK, IND.

In this little town of three hundred, stores are wide open on Sunday, except one. There are many church members, but little salvation. I go next to Fairbanks, Ind. At Frankfort sixty-five got victory.

B. T. FLANERY.

SANTA ANA, CAL.

The attendance at our Sunday school and meetings Sunday, February 22d, was the largest in the history of our church in this place. Rev. H. D. Brown and wife were with us. Brother Brown preached two great sermons, with tides of salvation; his presentation of the workings and the need of our great Publishing House stirred the folks good. Surely Brother Brown knows just how to present this matter. Though our people are poor and few in number, they responded gladly, as well as others, who are with us in heart. God bless Brother and Sister Brown in their noble work.

EDWARD M. HUTCHENS, *Pastor.*

FULLERTON, CAL.

We are now in the midst of an old-fashioned revival meeting with Carl H. Daniel and wife of the San Francisco District as evangelists. It has been years since we have seen conviction on the people like it is now. Some can not sleep, others have lost their appetite, and some are actually sick (or think they are) until they pray through. Ten were at the altar last night, making about fifty seekers so far. Quite a number have been church members for years, but have become awakened under Holy Ghost preaching, and been converted. Several have been sanctified wholly, and are spreading the glad-tidings in new fields that we have not hitherto been able to reach.

C. W. WELTS, *Pastor.*

REDLANDS, CAL.

God has done great things for Redlands, and much is to follow. It is striking to see the young people. We are, to quite an extent, a young folks church. The Lord has touched the hearts of a number of young men and girls who are yet unsaved, and will give them to us. The meeting with Bro. Bud Robinson, January 1st-18th, was a great success. Words can not compass the good done. Praise God for our precious Bud Robinson. Childlike in simplicity, Christlike in compassion, and bristling with holy energy, he is one of God's mighty messengers. In preparation for this meeting, much was done by Bro. Jeff G. Rogers, who put forth mighty strokes in the pulpit and in prayer. With twenty-one new members, and others in prospect, and the late evidences of the working of the Spirit, we have great cause to thank God and take courage.

RICHARD B. COONS, *Pastor.*

CAMBRIDGE, MASS.

Monday, February 23d, being a holiday, some of the members of the First Pentecostal Church of the Nazarene of Cambridge employed the day to celebrate in taking down the house on their church lot, in preparation for beginning work on their church. The building, a dwelling house, is quite old, and much of the timber and boards are of value. The purpose is to save as much of this as possible for use in the church building. Some of those living some distance away came to the parsonage for dinner. About twenty worked hard all day. They propose to continue this work on Saturday afternoons until it is finished, thereby saving expense.

We have quite a proposition before us—at least ten thousand dollars. If we were not certain it is of God, we could hardly feel like undertaking this burden. But God is in it, and we must succeed. Our people are generally poor, but full of faith and enthusiasm, feeling sure that the time has come that they should arise and build. In the meantime we are seeking to raise money to begin direct operations in April. We certainly need money, as we are sure they do in other places, but nowhere more worthy. We have paid over nine thousand dollars for rent, and raised over three thousand dollars for missions, besides considerable in other directions to help the general work since

we have occupied our hall. We have paid our District Superintendent \$65. We expect to send at least \$40 to our General Superintendents in a few weeks. We have a number of non-resident members, living so far as not to be able to attend church, by reason of which we have not as much strength as our reported membership would indicate. But "The best of all, God is with us."

J. N. SHORT, *Pastor.*

159 Chestnut St., Cambridge, Mass.

GOODRICH, N. D.

With health fully restored, we are back again in the evangelistic field. It looked like suicide to come from Florida to North Dakota in February, but the change seems to be beneficial, for we are enjoying the best health we have known in years. We have had a remarkable meeting here in the M. E. church. At the end of the first week the crowds were so great we moved from the church to the opera house, and the latter place has been crowded ever since. We have had full altars at almost every service. Although the thermometer has registered from thirty to forty degrees below zero much of the time, some people come as far as eight miles every night to attend the meetings. The meetings are carried on in both German and English, and many Germans are getting saved and sanctified. We have four days more here, and then move on to McCluskey, N. D.

CHARLES F. WEIGELE.

SO. WORCHESTER, CONN.

We are having blessed victory. Souls are seeking God and getting saved. Two stood up for prayers last evening. There are others very tender, whom we hope will soon come. Our cottage meetings are reaching some new cases. The attendance at all of the meetings is very good. We are expecting to be favored with constant victory.

A. C. GOLDBERG, *Pastor.*

LISBON, OHIO

God is blessing the Pentecostal Nazarenes in this place, and a spirit of victory is felt in our meetings. Scarcely a week passes by but that we have some souls seeking salvation. Most of our people are tithers, and that makes the finances come easy. A spirit of love and unity prevails, and nearly all of the Pentecostal Nazarenes are able to testify to the power of Jesus' blood to cleanse the heart from all sin. The people have stood by the pastor with their influence and prayers, and for such a people any pastor can praise the Lord. I have been called by the church to remain for the coming year, which I will do, the Lord willing.

L. E. GRATTAN, *Pastor.*

SAWYER, N. D.

God is still leading His people at this place. The attendance at our regular services is increasing, souls are getting hungry, and we are expecting great things. We just organized a young people's society with a goodly number enrolled. Last Friday evening the pastor and family were agreeably surprised by about fifty of the members and friends of the church. It was a pound party. The guests departed, leaving the pastor full of assurance of their hearty co-operation and good will, for which we praise God. Sunday was a good day in Zion. Three seekers were at the altar, two of whom got victory.

EARL POUNDS, *Pastor.*

GERTY, OKLA.

I have just returned from the above place, where the Lord gave us a great meeting. Bro. J. W. Dodd was our co-laborer. He is a fearless yet tender preacher. We were invited back for another meeting.

E. O. SNELL.

MANCHESTER, N. H.

Sunday, February 8th, I preached at the Pentecostal Church of the Nazarene, morning and evening. The attendance was good at the morning service. A young man, a backslider for a long time and addicted to the use of liquor and tobacco, cried to God for mercy, and prayed through. In the afternoon the pastor, M. E. Jodery, conducted a live praise and testimony meeting. I have not heard such prayer and singing for some time. The evening meeting was glorious. Two women found Jesus to the joy of their souls.

ROBERT E. LAITE.

NORTH ATTLEBORO, MASS.

Our next "all-day" meeting will be held in Guild Hall, Washington St., North Attleboro, Mass., on Wednesday, March 4, 1914. Services at 2:30

Forty-Eight Years a Pilgrim!

From Bro. A. B. RIGGS

In September, 1913, I passed my three-score years and ten of this fleeting life. Thank God! He has brought me so far along life's journey, and given me so many rich privileges in the way of holiness. I was converted about forty-eight years ago, in March, and sanctified four years later at the first National holiness campmeeting at Round Lake, N. Y., under the leadership of Brothers Inskip and McDonald, Brother Wood, and many others of strong character. What a glorious time I have had in my Christian experience! Hallelujah! I am still on the run in His service.

I wish to thank the dear friends who so kindly remembered me on my seventieth birthday with cards having such helpful words on them. I did not know I had so many friends. God bless you all.

I would give special thanks to God that my wife has been spared all these years to me. Though very frail naturally, yet God has raised her up many times in answer to the prayer of faith. Her recent illness in January was serious; we knew she would never rally by human means; but, praise God, in answer to the many prayers of faith she is again being restored, so that she was able to attend church last Sabbath, after six weeks' illness, and give God the glory for His healing power.

"Truly God is good to Israel, even to those who have clean hearts."

Praise God!

and 7:30 p.m. Free lunch at 6. Rev. C. H. Hopkins, of Everett, Mass., is engaged to speak. Let all the saints prepare to attend and make it a victorious battle.

A. F. INGLER, *Pastor.*

PARK CITY, MONT.

Have been at Wheatley for eighteen days in special meetings with the pastor, Rev. J. M. Whitely. We did not accomplish much until following a sermon preached from the text, "Holiness unto the Lord." After that the Spirit of God was with us in great power. Nine were converted and many renewed their covenant with the Lord.

T. O. LINGER.

ATOKA, OKLA.

We have no regular house for worship here, but preach in private dwellings. More than thirty were present Sunday night, and some asked for prayer, as conviction is coming upon them, and they say they want the old-time salvation. Few of this people have known anything of real holiness, though they have had Russellism and the tongues. The gospel of holiness preached and lived is a cure for all fanaticism.

A. M. MASON.

HILLSBORO, TEXAS

We are having some great times in the Lord. I came here on January 10th, and took charge as pastor. Souls are finding God in almost every service, either in pardon or purity. There have been about thirty saved or sanctified since I came. Three were sanctified last night in the regular preaching service. The Pentecostal Church of the Nazarene is on the upgrade here. We have taken seven into the church in the last three weeks. God is giving us some good material. We are urging all our members to take the HERALD OF HOLINESS, and think that they will all be subscribers soon.

404 W. Walnut St.

JAS. N. COOPER.

PIEDMONT, MO.

We have preaching every fourth Sunday, and cottage prayer meetings twice a week. Seasons of refreshing come upon us. We are expecting great things here in May, when Rev. J. E. Bates will hold us a meeting. We are trying to get our church built before the meeting.

Mrs. SHERMAN BALLARD.

KINGSTON, OKLA.

Our Pentecostal Nazarene work is moving along nicely in this country. District Superintendent

D. H. Humphrey visited the churches in this section from Friday to Wednesday. He preached soul-stirring sermons, and held the regular church meetings. The churches received much inspiration from these meetings. He is doing his work well as a District Superintendent, and we are sure that we shall have a great year in this District.

S. B. GOSY.

PROVIDENCE, R. I.

On Sunday, February 22d, we closed our revival campaign at the People's Pentecostal Church of the Nazarene. Rev. C. E. Roberts and wife and Miss Leonora Taylor were a great blessing to the church and community. There was a good number of new converts who will come into the church. Finances came easy. The last Sunday over \$400 was quickly raised, in cash and pledges, making in all about \$550 during the meeting. After all expenses of the meeting are paid, we will have a good sum left to make the needed improvements in our church basement for the convenience of the coming District Assembly and the church in the future. They have a fine church property, free from debt and in good repair. I have resigned the pastorate of the church, to take effect at the close of the District Assembly. During our four years' pastorate here God has blessed us in our work. A good church house has been built at the Douglas campground that will accommodate between forty and fifty people, and needed repairs made on the church, and a goodly number of fine young people have united with the church. We trust there is a bright future for this little church on the corner of Plain and Ashmont Streets. As I look forward to a new pastorate, I am more determined than ever to live and preach holiness.

46 Potter Ave.

A. K. BRYANT, *Pastor.*

NEW GALILEE, PA.

We are glad to report progress in our work here. God is giving us trophies along the way. Last Sabbath, at our regular service in Homewood, God gave us two seekers, both professing to find the desire of their hearts. One week earlier an old man, who had been a backslider for years, prayed through to God. Lately we have had additions to our probation and full membership list, at New Galilee and Koppel. For all this we give God all the glory, and trust Him for greater victories.

JAMES M. DAVIDSON.

YARMOUTH, N. S.

Yesterday, February 22d, was a grand day—a day of special manifestation of the Spirit's presence. God seemed to fill the place from morning till night, and conviction was on the people. At our missionary meeting God did bless the people in giving. After the exercises we gave a short talk from Psalm 45:1, dwelling on the first part of the verse. I then asked for an offering, stating that we would like to have ten dollars, and thinking that was high enough for so few people; but they gave us over fourteen dollars. When we think that this is a very small church and poor people, it is wonderful how they give.

ALFRED COLE, *Pastor.*

From Evangelist R. T. WILLIAMS

Our meeting at Woodbine, Kas., with Rev. A. C. Tunnell, pastor, was a very blessed one. At first the battle was hard; but on Monday night of the second week the break came, and from that time to the close souls were saved or sanctified in almost every service. The total number of professions was between fifty and sixty. Brother Tunnell has done faithful and successful work there for the church, and for the Master. He is a precious man of God, and is making good. He has won his way to the hearts of the people, and his ministry is surely having telling effect. The people who are standing for Bible holiness are among the best on earth. They know how to work for God, and the future is surely bright for them. God bless the saints at Woodbine. They can but succeed, being like Barnabas: good, full of the Holy Ghost and of faith, and having the wise leadership of their Spirit-filled, self-sacrificing pastor.

After leaving Woodbine, we spent a few days with Bro. F. H. Mendell, at Newton, Kas. During this short time about fifteen souls prayed through. Brother Mendell is doing a great work. He is the right man in the right place. He has a band of as loyal and self-sacrificing people to stand by him as ever lived. We are now in the beginning of a campaign at Little Rock, with Rev. Jos. N. Speakes. The work here is in fine condition, and every indication points to a great revival. Pray for us.

NEWTON, KAS.

Newton church was favored, during the week of February 16th-22d, with a visit by Rev. R. T. Williams. In spite of revival meetings in three other churches, Santa Fe entertainments, Lecture Course attractions, sacred oratorios, and High School addresses, God gave us a gracious meeting. In all there were about fifteen professions of pardon or purity. One sister, who was saved on the last Sunday, came to the parsonage on Monday to be sanctified. God enabled her to pray through and obtain victory. The church was delighted with the ministry of our Brother Williams. His Bible readings on "Prayer" were especially blessed of the Lord. Before leaving, Brother Williams granted our request for a return date. This will be in the summer of 1915, if Jesus tarry and He permit.

Alicie and Emma Erick are to be with us, beginning March 6th. Our faith, confidence, and expectation is in God. He gives assurance of victory.

FRED H. MENDELL, *Pastor.*

BARLOW, ORE.

We have had an average attendance at our Sunday school for the month of thirty-one — twenty in the main school and eleven in primary classes. The average collection is fifty-two cents.

J. W. ANDREWS, *Secretary.*

LINCOLN, NEB.

We closed a five weeks' meeting in the First Pentecostal Church of the Nazarene here last Sunday night. There were about fifty seekers during the meetings, and most of them were finders. There were some very clear cases. One young lady, after laying under the power of God for six hours, came through with a shining face, and has received a call as a missionary. A Presbyterian young lady, who came here from Kansas and is working in the city, got sanctified and joined the church, wrote home, telling her folks what had happened, and her father, formerly a deacon in the church, wrote her that she need never come home until she renounced the whole thing. She says she will never do that. Twelve members were received into the church during the meeting, making thirty-eight received since Assembly. Five members have been lost through removal, death, and withdrawals, leaving us seventy members for this seven-months-old "babe." We are expecting several more to unite with us soon. Prospects are bright for this church in the future.

Rev. W. R. Cain, Wichita, Kas., assisted us fifteen days during the meetings. We have known him for ten years. He is a good preacher, singer, and "digger," and is as "straight as a gun barrel." Rev. Q. A. Deck, our beloved District Superintendent, was with us the last five days, and rendered valuable service. Rev. W. H. Prescott, a "man of God," helped mightily to push and pray the meeting on to success, with the whole church standing by the pastor in every good thing. Brother Prescott says, when he got out of the old formal and dead church, and got into the Nazarene church that was "the third blessing." Amen! We are pushing on to greater victories.

LEWIS R. HOFF.

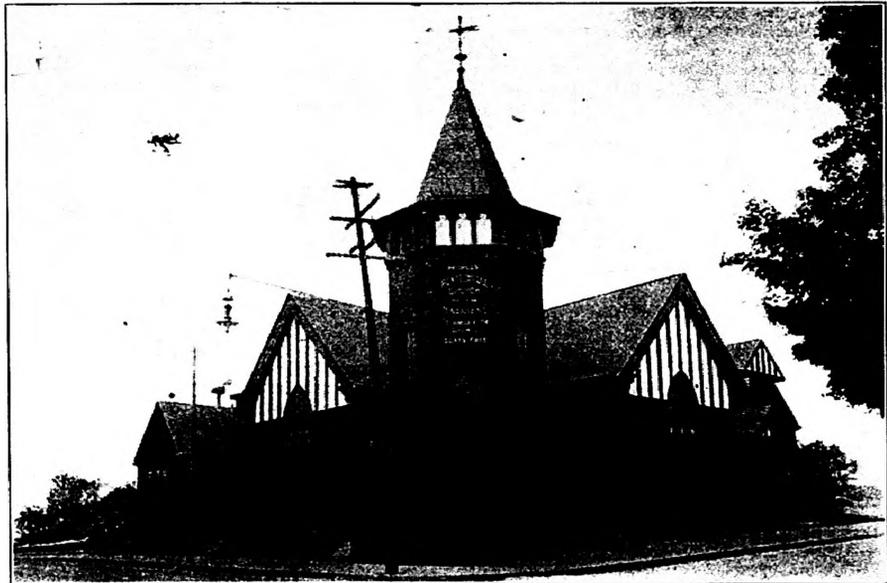
CLIFTONDALE, MASS.

The bi-monthly meeting of the New England District Deaconess Association met with our Cliftondale church, February 3d. We were glad to meet and greet a goodly number of our sisters again; especially our district deaconess, Mrs. M. Alice Robinson, who at the time of our last meeting was so seriously ill, but whom God has marvelously healed. At the afternoon service, a paper, "The Women of the Bible," was read by Mrs. Emma Hadley, of Lynn. This paper was excellent. We hope to have something more on the same subject at some future date, as this subject was not exhausted at this meeting. The evening service was given to the hearing of reports from the several deaconesses, after which Miss Katherine Breed, a deaconess nurse from the M. E. church Lynn, Mass., gave a very interesting address, telling among other things, how she turned from a home of luxury and ease in order to minister to others, and carry the gospel message of full salvation to them. God was graciously with us in our services. Our next meeting will be at Beverly, Mass., on April 7th.

Mrs. CORA M. HUDSON, *Secy.*

RIDGEFIELD, WASH.

After closing our meeting at View, Wash., we were invited to come to this place and preach one night on our way home. Rev. E. F. Taylor, so well known in Oklahoma and Texas, lives here on a fine farm, and is preaching in this place, as well in several other places, on Sundays. God has been



PEOPLE'S PENTECOSTAL CHURCH OF THE NAZARENE, MALDEN, MASS.

Great Victory at Malden, Mass.!

By NETTIE F. STEARNS *Deaconess*

AN important event in the history of the People's Pentecostal Church of the Nazarene, Malden, Mass., took place on the evening of February 23d, when the seventy-five-hundred-dollar mortgage went up in smoke. Hundreds of people assembled to witness the happy scene, and God richly blessed the service with glorious triumph and victory.

The celebration of this important event extended over two days, terminating with the mortgage burning on Monday evening. The pastor, Rev. M. E. Borders, was assisted in the services by Evangelist M. E. Barrett of Boston University and Dr. C. J. Fowler, president of the National Holiness Association.

At the mortgage-burning service in the evening, there were short addresses by several influential men — men of sound judgment, who appreciate a church of an aggressive, evangelistic nature, and who have proved to be our loyal friends by their kind words and liberal donations. Other addresses were made by Rev. J. C. Bourse, of Brooklyn, N. Y., a former pastor, and by a number of the members of the church, who had nurtured it in its infancy.

The pastor's little daughter Elva applied the match to the mortgage paper, while the congregation exultantly sang "All hail the power of Jesus name."

As we review its history, it is truly marvelous how God has blessed this church since its organization twenty-three years ago with twenty members, all of whom were people of moderate means, but a people rich in heavenly possessions, and who knew that God would lead them on to certain victory. They worshipped in a small hall at first, but eventually erected a little church. A few years rolled by, and increasing numbers demanded larger quarters. As a result the present church building and parsonage were constructed.

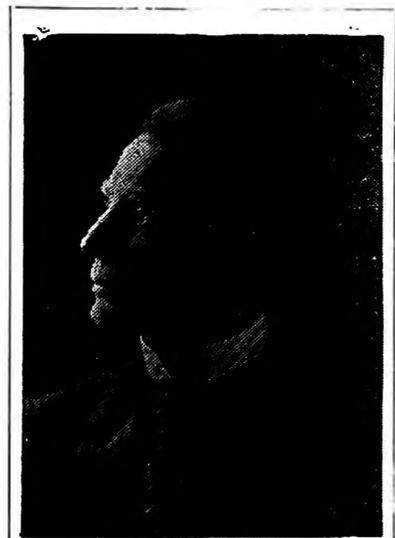
Five years ago God sent to us as pastor, Rev. M. E. Borders, of Kentucky. At the commencement of his pastorate the debt had been reduced to a little less than \$7,000. About a year ago, when the debt amounted to nearly \$5,000, Brother Borders, with a clear, spiritual insight, saw how the entire indebtedness might be entirely wiped out.

It seemed like a stupendous undertaking, and beyond the realm of possibility; but God's people prayed mightily that it might be accomplished — and it was. The pastor's hands were upheld by a spiritual, energetic

people, who prayed, worked, and gave to see the gracious consummation. We would particularly like to mention such men as our efficient treasurer, L. D. Peavey, and clerk, F. W. Davenport, who worked with untiring zeal and dauntless faith in liquidating this mortgage. They and the pastor, being men of wide business experience, were successful in gaining the interest of prominent men in the city of Malden and elsewhere, who gave liberally to the noble cause.

With very little urging, about a dozen of our members gave \$100 or more. Many gave \$50 each, and a large number, including young men and women, gave \$25 each. This is remarkable when it is considered that all of our people are of ordinary means.

Now that our cherished hopes as a church have been realized, we feel like exclaiming, "Behold what God hath wrought." As our church property, valued at \$25,000, is now free from debt, we are better equipped to put forth a mighty campaign in the salvation of precious souls, the sanctification of believers, and the evangelization of a world for whom Jesus died.



REV. M. E. BORDERS, PASTOR

blessing his labors, and there are a number of souls that have been saved and sanctified through his faithful ministry. Thank God for such men as Brother Taylor, that can farm during the week, and preach holiness on Sunday. After preaching, Brother Taylor asked those present if they wanted me to continue with them for a meeting, and they all said, "Amen!" so we preached there for two weeks. As never before we saw in this place what the devil can do to deceive souls. One church member got up and excused himself for living a life of a sinner. He said he knew it was sin to play ball on Sunday, but he ran a ball game on his place on Sunday in order to "save the boys from going to the bad," and get into bad company, as they would do, if they played ball in some other place. He also said he knew it was sin to use tobacco, but he had prayed to the Lord about it, and asked Him to take away the appetite; but the Lord had not taken away the appetite yet, so he had not quit, though he was quitting it little by little, and expected to quit it all "before he came to die."

AVG. N. NILSON, *Evangelist*.

SAN FRANCISCO, CAL. SPANISH NAZARENE MISSION

A new, lively babe has been born to the San Francisco District, which gives great promise that its voice will be heard in the uttermost parts of the world in the message of salvation. We have here five or six preachers of holiness, representing the Portuguese, Philippine, and Spanish, distinctive languages and other dialects of the Spanish, but all understand and speak the pure Castilian or Spanish language as spoken in Mexico, Central and South America. This is and will be the gateway for the Latin nations to the United States. There are in our mission people from South and Central America, Portugal, Mexico, Porto Rico, Hawaiian Islands, Philippine Islands, etc.; so our work is cosmopolitan. The importance of it can readily be seen.

It was begun two or three years ago by two or three young preachers, who confined their efforts to street work, in which they were much persecuted. Later they were joined by Bro. William B. Holt, who had come to San Francisco from Los Angeles, where he had studied the language, and received practical preparation in our Mexican work there, proving himself with his faithful wife efficient.

The first of the year the Lord laid a strong hand upon another, Brother Edminister, who was then a Methodist, who put his shoulder to the wheel, and things began to move. A hall in a fine location for the work was rented and seated with borrowed egg boxes. They had no money to buy chairs. The hall was filled the first meeting. God gave salvation, and continued blessing through the month. I came by invitation the first of February, and in the ten days we have had about thirty souls seeking pardon or holiness. Bless His dear name. This is indeed a live baby, as Brother Miller, District Superintendent, said as he gave it the name, "Pentecostal Nazarene Spanish Mission of San Francisco." Rev. J. W. Goodwin, who conducted the baptismal service, insisted that "This is great business," as they went down into the baptismal font—six different nationalities—and Brothers Murrish, Rhodes, and Percy Girvin can testify, "What great things our God has wrought for us among the nations."

The fire is upon a number of these young men, and they are anxious to go. Let us pray that soon they may be "let loose" to go to their own people—especially the Philippines and the Portuguese, as I believe we have not as yet work in either of these countries. One of two other Filipinos, saved in our meeting, a graduate of an English school, said that he came to study the way of the Americans, and to take back to his own people the knowledge of the good things that would bless them, but he did not know of the Blessor whom he had found.

I pray all interested in the gospel message being carried to the nations to bear this new child on your hearts. It will need help; it must have help or it will die. Many things they need—most of all prayer. An organ is much needed; they have some chairs, but need more. Bro. T. Edminister, 140 Dorland St., is financial secretary and asst. superintendent, and Rev. Wm. B. Holt is superintendent. There is no support promised. Brother Holt, who has gladly taken up the work, is trusting the Lord for support, and working as it shall be necessary, although he feels that he should give all his time to the ministry and studying and visiting from house to house. This is a wicked city, and Catholicism dominates among the foreigners. But God lives.

Mrs. M. McREYNOLDS.

Brother Werner's Sudden Translation

On the night of January 2d, Rev. John V. Werner, a student of the Nazarene University and pastor of the Pentecostal Church of the Nazarene at Latin, Cal., returning from service was struck by a train and instantly killed.

He was thirty-three years of age, having been born in Ford County, Kansas, in 1881. He was converted in 1904, and sanctified a year later. Having been called to preach the Gospel, he attended, for preparation, Central Holiness University, Hutchinson Training School, Oklahoma Holiness College, and came to the Nazarene University in September, 1912. He had been an ordained elder in the Evangelical Church, but transferred his membership to the Pentecostal Church of the Nazarene at the first Assembly held in Alberta, Can.

On the night of January 2d he preached from Luke 23:33, 34, on "Calvary." The anointing of the Spirit was upon him in unusual measure, and the people were deeply moved. This service proved to be the vestibule of heaven for him, for as he left the church to come home, he was struck by the train.

Brother Werner's was a victorious life. He not only preached but lived the life and experience of full salvation. His face shone with the light of heaven, and there was a ring in his testimony that was above the natural that caused us to know that he went to be with Jesus. His chief joy was to lead souls to Calvary, and to the Fountain for cleansing. Only eternity will reveal to us the influence his sudden death had upon our revival.

MRS. LANKARD.

DONALSONVILLE, GA.

We are still moving as God directs in our work. We are conscious of the fact that God is leading. We received four new members Sunday night, with clear experiences and good testimonies. God has recently blessed us with a great revival at the Methodist church under the preaching of Rev. Andrew Moore. Many souls found God. We are expecting Brother and Sister Crow, of Oklahoma, to begin a meeting the first of March at our church, and later on we have planned to have Bro. Bud Robinson with us—sometime in May—to hold our first campmeeting in our new tabernacle we hope to have completed by that time. All in reach should come and hear Brother Bud. We also have our school work, which has been at a standstill, in pretty good shape now. Our forty acres of land is being prepared; lots have been laid off and some already sold; streets are being made and grounds are being improved, and we will soon be ready to begin on a preparatory building for school work, to begin in September. We hope to establish holiness in this part of the country.

where the field is so wide and workers few. The country and climate are ideal for a school. We are in a good center, in a little, growing town. Any families desiring to put their children in a good holiness school, or to help any way in a work like this, should correspond with our faithful pastor, Bro. S. M. Stafford, who has the work in charge. We are anxious to correspond with any teachers of experience who can teach, now, and at the same time push the work on to college work. This is a great opportunity for some one who can take charge and push on success. Many great schools have had a poorer beginning than this. We feel that our entire work hinges on the school, and we mean to move on and trust God. We believe Brother Reynolds' prayer to "Make this the Jerusalem of the South" will still be verified. We are singing "the end is not yet, praise the Lord."

Mrs. A. T. SHINGLER

SYLVIA, KAS.

The Pleasant Hill church is enjoying a gracious outpouring of the Spirit of God. The revival is on; souls are being saved, reclaimed, and sanctified. Conviction is general and heavy. There have been twenty-three professions since we began; the youngest a boy of nine years, the oldest about sixty years, who had never before made a profession. Ed Lang and wife are with us, and doing effectual work among their many friends and relatives.

MARK WHITNEY, *Pastor*

From Evangelist J. B. McBRIDE

The Lord gave us victory in the Eastern Kansas Holiness Association convention in Topeka, Kas. Souls were reclaimed, converted, and sanctified, and the cause strengthened. Rev. A. C. Coser, the president, owing to sickness did not get to attend. Brother Clark was also hindered from attending most of the services, and he is another zealous, aggressive holiness man. Brother Cook, the secretary, stood by us through the battle. Since the convention we have been continuing the services under the auspices of the Wesleyan Methodist Church, of which Brother Cook is the pastor. Souls have been saved and sanctified, and God has displayed His power as He did in olden times. We close Sunday night and go to other fields of labor. We can always count on the Pentecostal Nazarene people. The pastor and his little flock in Topeka certainly stood by us. May the Lord richly bless them. We are more of a Pentecostal Nazarene than ever.

J. B. McBRIDE.

CHILLICOTHE, MO.

The Lord has given us a gracious revival in the above city. Over fifty souls were either saved or sanctified, and many others are under conviction. The meeting closed last night.

Rev. W. D. MERRYMAN, *Evangelist*

ADA, OKLA.

Yesterday was a great day with us. Waves of glory swept over our souls. Fifty have been converted or sanctified since Assembly. Our District Superintendent was with us on the third Sunday, and gave us three great sermons. We are going

"Only A Mask"

By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. *The first order we received was for FIVE HUNDRED copies.* If you are looking for the best thing on Christian Science, order

"Only A Mask"

Paper cover, 10c; three for 25c

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Ave., Kansas City, Mo.

to have a holiness rally on the fifth Sunday in May, to which we expect several preachers and workers.

A. F. DANIEL, *Pastor.*

FROM WESTERN INDIA

The following note of appreciation has just been received at Missionary Headquarters:

As our missionaries will probably not gather in general meeting until regular Assembly time, I wish to express to the Board our appreciation of their dealings with us this year, especially for granting our petition for an increase of salary.

It puts us in a place where we can do more and better work, and I have sent a general letter to all our missionaries in this District, stating that will be expected of us. I think the Board also for the \$50 for repairs, which sum has been expended on some very much-needed repairs; and for the \$55 to pay for the small property purchased from the Christian and Missionary Alliance.

The coming of Brother Reynolds is also a cause for thankfulness, and will, we believe, be a great blessing to all the mission friends.

We also wish to express our appreciation for the reinforcements coming in the person of Miss Virginia Boush.

I have applied to the Government for land for the Manabai Chapel, and hear that it has been granted; and as soon as I receive official notification, the work will begin at once. I am planning also to build a church in Buldana in the near future, as I am convinced this is the time to build. God is surely blessing and broadening us out.

Your Brother in Him,

L. S. TRACY, *Superintendent.*

SALEM, MASS.

I am with Brother DeLong and his people at Salem, Mass. Brother Domina, of New Bedford, is doing the preaching, and I am helping out in the singing. God is wonderfully blessing our brother in the presentation of the truth, and of course we all get blessed as we listen. The people sing in the Spirit and with the understanding. My address will be Andover, Mass.

JOHN F. GIBSON.

MONTFORT, WIS.

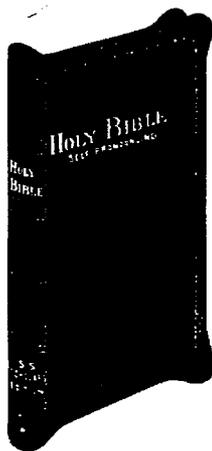
The special series of meetings which have run for four weeks closed last night (the 22d) with a wave of glory. In the morning over thirty children and others gathered for Sunday school, this being our third time to meet since we organized. God is giving us the hearts of the children. After Sunday school District Supt. Thomas gave us a very beautiful and helpful message on baptism, after which thirteen came forward for Christian baptism. In the evening thirty-three people lined up for a great street march. The writer secured a bass drum from a girls' band of the town, and we marched, sang, shouted, and praised the Lord, although the weather was about zero. The hall was full of people. Brother Thomas preached, and at the close of the service nine young people knelt at the altar, ranging from sixteen to twenty-one years of age—three young ladies and six young men. Eight prayed through to victory. It was a regular Pentecost. The young people in the home where Brother Thomas and the writer are being entertained had a prayer meeting at one o'clock in the morning. During these special series of meetings twenty-one have been converted and fifteen received into the church. We start a meeting with the District Superintendent at Livingston February the twenty-fifth.

L. W. BLACKMAN.

KENDRICK, IDAHO

It has been some time since I sent in a report of meetings. God has been giving blessed victory in meetings during the past twelve months. I have been in new fields—under tents, in old barns, dance halls, warehouses, schoolhouses, and sometimes in churches—where a good number have been converted and sanctified. This northwest country is a great country for pioneer workers.

Last night I closed a seventeen days' meeting on what is known as American Ridge, four miles from Kendrick. The meetings began in a little prune dryer (now called the Nazarene Chapel). The building proved too small, so the Methodists invited us to continue the meeting in their church. Through cold, rain, and snow the people came and filled the church. The last night they packed the house to hear the life story of the evangelist, "From the Bar-room to the Pulpit." A number came to the altar to be reclaimed or sanctified, but no definite stand was taken by the unregenerated. I found some of God's choice people here. Rev. N. J. Lund, the pastor, has the good-will of the



Bargains in Bibles!

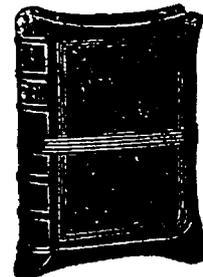
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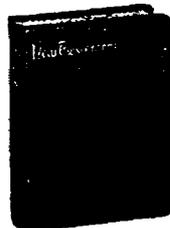
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No. 9. An Oxford Self-Pronouncing Concordance Bible. Size, 8 1/4 x 5 1/2 x 15-16 inches; India paper; leather lined, Morocco binding; long primer type; silk sewed; divinity circuit; round corners; red under gold edges. Regular price, \$5.00. Special 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

No. 12. An International Pica Type New Testament. Size, 7 1/4 x 5 1/4 x 1/2 inches. French Morocco; divinity circuit; round corners; red and gold edges; extra grained lining. Regular price, \$1.70. Special price, \$1.20

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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unsaved, and they love him and will do anything for him. His sacrifice made this meeting possible. His daughter, Miss Hattie, is a good helper to her father.

HARRY JOSEPH ELLIOTT, *Evangelist.*

Last night witnessed the closing service of a seventeen-day meeting at American Ridge, Evangelist Harry J. Elliott, of Portland, Ore., in charge. Seekers were at the altar in the first service, the

pastor's daughter seeking and obtaining perfect love. What a change has come over her! A number of times the altar was filled, and some received help during the meeting. The community was stirred as never before. Men and women, absent from the house of God for years, were almost regular attendants, and manifested deep interest, and also contributed liberally toward the support of the evangelist. The Trumpet gave forth no uncertain sound, and the warnings and pleadings and

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entreaties of the evangelist will never be forgotten by many. We are giving ourselves completely to see a work of God established in this place, and we believe God will reward our efforts. God made Dr. James Mailley, of Pullman, Wash., a great blessing to us the last part of December.

N. J. LUND, Pastor.

BRENTWOOD, ORE.

Sunday (22d) was a good day for us. Our pastor preached a missionary sermon in the morning, which the Lord blessed. He was interrupted with songs and shouts. Every one felt a fresh touch along missionary lines. In the evening we held our regular monthly meeting. We have been spending five minutes a day in special prayer for this work, and have set this coming month apart as a month of self-denial in order to make a special offering. The interest is increasing, for which we praise the Lord. Our slogan is, "Brentwood the greatest missionary church in the Northwest District!"

CLARA HILLIS, Chr. Miss. Board.

LEHIGHTON, PA.

Since our last report we have been blessed with many seasons of great refreshing. A number of souls have sought and found God at our altars in the regular church services. A few weeks ago a sister was sanctified in the Sunday school. A remarkable conversion was that of John Betz, aged seventy-nine years, who had lived in drunkenness and sin for many years. He came to the Sunday school, where he heard about the children of Israel leaving Egypt for Canaan. He sprang to his feet and declared that he would now leave Egypt and start for Canaan. In the church service that followed, he prayed through at the altar, and has been standing true for months. Another man, about the same age, prayed through a little later. The Lord gave us an extra spread in a three days' convention, August 30th-September 1st. Brother and Sister W. E. Frederick were the special workers. The attendance was very good, the saints were blest, and an aged brother had the joy of

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God's salvation restored. A series of revival services began with an all-day meeting on Thanksgiving day. During these services the Lord honored us with a very gracious revival. Quite a number of souls knelt as seekers, and the result was some very bright cases. A few have united with us in church fellowship. In the month of January we had another series of meetings with some good results. Dist. Supt. Trumbauer preached for us seven times in the power of the Spirit. The church is doing very well financially. The members generally are loyal and self-denying.

E. C. KRAPP.

PASADENA, CAL.

On Sunday, February 8th, a band of eight students from Nazarene University went to Olinda to assist in an all-day meeting at the Pentecostal Church of the Nazarene, where Evangelist C. H. Daue and wife are helping the pastor, Bro. W. C. Welts, in a siege meeting. God met with us in intercessory prayer before and after we got there, and assured us of a great day of victory. So with

expecting and believing hearts we met a large congregation at the morning service. The presence of God was felt from the beginning. It was easy to sing and pray, for the Spirit of the Lord was upon us. After a powerful sermon by the evangelist, ten seekers came to the altar, and nearly all of them prayed through. In the afternoon the pastor and evangelist "turned us loose." The glory fell upon us. We prayed, sung, waved our handkerchiefs, and shouted the praises of God. And as we testified to what our Christ had done for us, He literally opened the heavens and gave us a floodtide. At the close four souls knelt at the altar. At the evening service God again met with us, and made it the crowning meeting of the day. The church was packed to the doors. The singing, praying, and shouting was in the Holy Ghost, and there was a ring to the testimonies that was enough to convince any unbeliever that salvation is real. After a Holy Ghost-given message delivered by the evangelist, fifteen seekers came to the altar weeping and praying their way through to God.

ANNA CHRISTENSEN.