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EDITORIAL

THE SUNDAY SCHOOL AND THE BIBLE

WE HAVE chosen a very broad theme, but one of transcendent importance, we are sure. The Sunday school is a most important branch of church activity which can not be too earnestly stressed. We rejoice to see the Sunday school receiving such emphasis these days. In it our children get training in the Bible and in the fellowship of good people and in divers ways which can not fail to be of the highest benefit to them in moral and spiritual matters. In addition, in every wisely directed and up-to-date Sunday school the pupils are definitely sought to be brought to Christ in the knowledge of sins forgiven. This definite salvation work should never be neglected. We miss our greatest opportunity and neglect souls at the most perilous age when we fail thus to seek to bring the children savingly to Christ.

We wish, in this connection, to mention one other thing which we deem of great importance. We believe the children should be encouraged in Bible reading at home, and at the Sunday school, and from the Bible itself. Each child should own his own Bible, and be trained to use it at home for individual reading, and also to read from it alone at the Sunday school. We do not believe the lesson leaf, or any other publication containing the printed lesson, should substitute the personal handling of the Bible. It is proper to have these lesson helps, but in addition the child should be trained to use and read from the Bible itself. This encourages a love for the book itself, and also trains to a familiarity with the book, its chapters and verses, and its divisions into books. There is very much missed in these directions by a failure to encourage the handling of the very book itself by the children.

The use of the Bible in the Sunday school thus is very important. We wish to add, that the Bible should be used in the public day schools also. Its exclusion from the public schools is a blunder which lacks nothing of being a crime. We hope to see a regular crusade for the use daily of the Bible in our schools all over this country. We are not a pagan country, by profession at least, and until we abandon our claim to Christian antecedents and to Christian traditions and origin, we have no right for a moment to tolerate the exclusion of the Bible from our public schools.

We were more than pleased to see the utterance of our Christian Secretary of State, Mr. Bryan, on the subject of the Bible. In an address in Boston Mr. Bryan urged the reading of the Bible as most useful and necessary among our people. "There never was a time," he said, "when the people needed the inspiration of the Bible more than they do at the present day. And there is not a community which can not be purified, redeemed, and improved by a better knowledge and larger application of the Bible in their daily life. No money that is invested pays so large a dividend as that spent in the moral uplift of the community. I am inclined to believe we have overestimated the value of the mental training, and underestimated the value of the heart's development. A good heart can use a very dull mind, and make that mind serviceable to society, but a bad heart can not make use of a mind however brilliant."

We commend these weighty words of Mr. Bryan to all citizens who love their race, and especially the youth of the

country. Let the Bible be assiduously used in all our Sunday schools, and let it also be regularly used in the day schools as well.

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SECRET OF POWER IN THE SUNDAY SCHOOL

THERE is a distinct secret of power in Sunday school work which every Sunday-school worker should learn. Every worker must, of course, study the Bible as his great business in the work of preparation for teaching it. Teaching the Bible is not a pastime or a mere form. It is a most serious business. In teaching in a Sunday school you are dealing with two tremendous things—with the very Word of God, and with the immortal souls God has sent for instruction in these eternal verities. How diligently one should study the Word who undertakes to teach it to others!

In addition to this, or alongside it, comes another duty which is most vital indeed. This is really what might be denominated the great secret of successful Sunday school work. We mean prayer for God's blessing on us in our study of His Bible, and upon the children whom we desire to instruct and to bring to a saving knowledge of His Son. This will settle the question of our effectiveness, if we have very ordinary capacity in other directions. Without this prayerfulness, but with the most brilliant gifts intellectually and socially, we may amuse and entertain, but we will never bring these souls to Christ. Let this be fixed in the mind immovably, as a Sunday school worker, that this one thing of prayer shall not, under any circumstances, be neglected. Pray by name for the children, and visit them as occasion may come, and seek to lead them definitely to Christ as their Savior. Prayer in and behind and throughout the Bible study and made by name for each child with whom you are brought in contact, is an indispensable requisite for successful work in this great field of Christian activity.

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MUTATIONS OF THE IMMUTABLE

MANY would-be correcters of the Bible have long had the habit of saying much of the immutable laws of Nature, which rendered impossible the performance of miracles as related in the Bible. Thus coolly the Word of God is set aside, and as usual many preachers unquestioningly swallowed the unholy draught, and sought all sorts of expedients for reconciling the Bible, as a book divinely inspired, with such reckless and misleading statements of miracles performed by Christ and His apostles.

Not only is the Bible thus summarily cast aside, but God is also as effectually read out of His universe by the same claim of the immutability of the laws of Nature. The watch is made bigger than the watchmaker—the creation than the creator. Like the manufacturer of a watch who makes the time-piece and leaves it alone to do its own running, so God has made the world and thrust it out in space with certain fixed and unchangeable laws to run by, and this world thus becomes independent of and beyond the control of God the Creator. Its laws made and appointed by the Creator are inflexibly supreme, superior even to God himself!

The immutability of the laws of Nature is not necessary, nor is it a fact according to actual observation. Are the laws

governing the watch really immutable? Let the watch come in sudden, violent contact with a stone by a fall, and will not its laws be seriously interefered with? Will not the time-piece cease to run and mark off the hours and minutes of the day? Will not the loss of the hour hand cause it to cease to thus mark off the hours, even though it continue to run? Are there not a thousand contingencies and incidents upon which the watch, in a large measure, depends for the normal discharge by the instrument of the intended purposes of the laws governing it?

There is a law declaring the sequence of seed-time and harvest. This law is that seed planted, and ground cultivated, will be followed by the luscious harvest. We ask is this an immutable law? Are there not forces outside of and beyond its power that can come in and interfere with or abrogate this seemingly changeless law of vegetation? Let the rain be withheld and drought ensue, and how quickly disappears the boasted immutability of the law? But if it be claimed that rain is part of the implied influences in the law of vegetation, we change our supposition, and, allowing that rain, sunshine and night and day all concur in their co-operative agencies for growth and maturity of vegetation, we inquire what would become of the laws if stock break in at any period of development, and eat and tramp and destroy the growing grain? Would there be the "natural" crop for reaping? Would not this power, outside of and above the laws of vegetation, coming in, so interfere with the process of natural laws as to prevent or materially reduce the yield? In this case what becomes of the boasted immutability of natural law?

What is law but God's ordinary method of governing things? How can the laws, or ordinary methods of God's procedure, in any realm of His universe, supercede Him in His administration? How can these laws become bigger than the God who ordained and appointed them? How can we deny Him the power or the right of interference with, or contravention or suspension of these laws at His pleasure, as His administrative purposes may suggest best for His subjects?

This view we combat puts God out of His material universe; and higher criticism puts Him out of His Word, as the source and power of its inspiration and authority; and Unitarianism puts Christ out of the church as its Head and divine founder, whose shed blood was His credentials, and His right and His power to call out the church, and indwell and guide and give success and glory to it. Getting God thus out of Nature, and out of the Bible, and out of the church, we have destroyed the whole business of religion as a supernatural something. We are thus reduced to the plane of a material, uncertain basis of naturalism. Man is left without God, without a Christ, without a Bible, and without a religion to meet his dire needs. The world is thus turned over to the devil, and he is given the reins to run things his own way.

We demur distinctly. God who made the world and all things, is God still. He has not abdicated His throne in favor of natural law, or the devil, or modern science, or any other thing under the sun. He has stepped in and performed miracles in contravention of natural law, when He saw it best for evidential purposes, or for merciful or benevolent reasons. He still has the right, and if it became proper in His right to repeat these interferences He could and would do the same.

He numbers the sparrows so that not one falls to the ground without His notice. He numbers the very hairs of our head, and tempers the wind to the shorn lamb. He is a God of special providence, as well as of general providence over His worlds. We love to think of Him as great enough and wise enough and good enough to look with special care and concern to the weal of the least of His creatures, and to the least of the needs of the least of His little ones.

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Our purpose to be fit for the Spirit's dwelling must be as positive and decisive as our desire for His incoming.

PRESIDENT WILSON'S MISTAKE

WE HAVE been led to regard President Wilson as a statesman and not a politician. We were delighted to believe that this age of degenerate politicians had really produced a great, strong, unselfish statesman. His administration has been markedly strong and independent and statesmanlike. Best of all, he has shown that he is a Christian man who carried his religious principles into his public, as well as his private life.

The act of the president, however, in attending on Thanksgiving day what the Romanists were pleased to denominate the annual Pan-American Thanksgiving mass, in St. Patrick's Church, in Washington City, was a most reprehensible deed which deserves the condemnation of all right-thinking Americans. This mass is merely another attempt of the shrewd Jesuits to force deftly upon our government some sort of official recognition of their church and their hierarchy. It is an attempt of this political church to establish a kind of national function, under the sanction and auspices of the Romish church, where they can flaunt their robes and their ecclesiastical flummery dazzlingly before the eyes of the official public of Washington, and through the venal press before the eyes of the nation. They hope by this means to gain some degree of official recognition, for which they seem almost dying with anxiety. It seems impossible for this political church to assume the place of a great religious denomination in this free republic. Since the days of Hildebrand they have persevered in their treasonable designs of secular power, and if they can not actually gain it in this country they want to seem at least to have an advantage in the patronage and recognition of our public men.

The miserable time-serving politicians with whom we have been so long cursed in this country, have pliantly lent themselves to these treasonable designs of this political church, in return for Romish votes, but we thought better things of our president, who has so far done so many things to endear him to the patriotic citizens of our great country. Mr. Wilson could have attended one of his own churches on Thanksgiving day, and should have done so. He should not have lent himself as a tool to this treasonable influence. He has distinctly disappointed and grieved the immense protestant constituency of this country. Let their protest be heard far and wide.

UNCHRISTIAN IGNORANCE

THIS is the only proper appellation of any scheme or sect or cult which dares teach the nonsense now paraded in fine churches and from richly paid pulpits in our land. To deny the plainest facts of life and observation and consciousness and teach men so is a crime and an outrage in this enlightened age. To teach it to adults is bad enough, but to devise a system for the inoculation of the children with the poison is an atrocity. Yet this is what is done all over our country. It is growing too, in the very ratio of the unsatisfying nature of the food furnished by our evangelical pulpits, and their departure from the faith once delivered to the saints. This travesty on religion sails under the pseudonym of "Christian Science," but is neither, as has been repeatedly said, Christian or scientific. The following is a legitimate fruit of this nonsense. The humor of it does not relieve its pathos, seen in the vile deception and debauchment of childhood's faith. The story goes that a child said to its mother: "Mamma, I just now fell downstairs, and hit the steps all the way down." "Did you hurt yourself, dear?" said the mother. "No, mamma. I kept saying, 'Truth, truth, truth,' every step I hit, and I didn't hurt myself a bit. But I had Fido in my arms when I fell, and I think he is pretty badly hurt." "What makes you think so, dear?" "Why, every step he hit, he yelled, 'Error, error, error.'"

THE EDITOR'S SURVEY

WIN THE BOYS

It is tremendously important to win the boys. It is very hard to win the men. They are settled and fixed, and it is extremely difficult to disrupt this fixedness of character and habits, and trend them in new lines. The devil sees this, and hence is assiduous and diligent to win the young in their early and formative days, because if he can get them thus early he can the better train them in the ways of evil, and get them so fixed in his service as to render them almost impervious to the appeals of mercy. An exchange says:

The church must win the boy. He is the model of the man, and now is the seed time of habit. Custom will take hold of his plastic nature and rivet her chains around his growing life. The seed is sown in early life, and years only bring the fruit. Early habits will assert themselves in after life, and the man can not remake himself. The fiber of the body may change every seven years, but the fiber of the mind will last a lifetime.

INFLUENCE OF GOOD BOOKS

Illustrations of the influence of good books are found all along the pages of human history. This is a silent unceasing influence which is all the more potent because unresisted generally. Personal counsel is generally resisted, because there is the carnal mind which resents the influence of personal attempts to sway us. But the reading of a great and benign book evokes none, or practically none, of this carnal resistance, and the mind of the reader naturally and almost unconsciously yields to an admiration of the virtue depicted, and the agencies so beautifully influencing to such virtuous courses of life; and before he is hardly aware there is a decided trend toward the character depicted, and a silent effort at emulation. Many a man has been made by a great or a good book, and many a life has been marred and wrecked by a bad book. We give with great pleasure below the case of a very noted preacher, the Rev. A. C. Dixon, whose life was so profoundly influenced by the reading of Spurgeon's sermons, which, he declared, made him a preacher. We beg our readers to put good books in their homes, and in the hands of their children, and seek to get them to read them. God will most assuredly bless you in such work, and your children in time to come will bless your memory. The *Baptist Standard* furnishes the incident:

The father of A. C. Dixon, now of Spurgeon's Tabernacle, was a farmer preacher and served one church in North Carolina for fifty-six years. During his ministry he held many meetings that proved to be great revivals, and organized sixteen churches. On one of his visits to his son in New York this farmer-preacher supplied the pulpit of a leading church in Brooklyn. It is said the brethren were delighted and crowded around him praising him because he quoted so much Scripture. The sermon created so much interest that the Brooklyn Eagle sent a reporter to interview him. In the course of the interview he was asked as to the books he had studied, and he

said that his library consisted of the Bible, hymn book, Bunyan's "Pilgrim's Progress" and Spurgeon's sermons. It turns out now that the son of this preacher states that Spurgeon's sermons read by him as a boy, under God, made him a preacher. And now the country boy, son of the North Carolina farmer-preacher, is a successor to the great London preacher as pastor of the Tabernacle church and he is having a remarkably successful ministry, and is recognized as a great pulpit orator and successful soul-winner in two continents.

Now suppose that father had put in his library the light, flippant, irreligious, love-making, sentimental, sensuous stuff of this twentieth century, would the son have found time and inclination for Spurgeon's sermons? And if he had not fed on this good food, but had lived on the trash that leaves souls lean and minds without holy purpose, would the son have been the stalwart Christian man he is in the world, influencing men for good?

And if the reading of Dixon influenced his

THE HIDDEN LIFE

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

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

life, will not the reading of my child do the same? How much attention then should I, you or the other fellow, pay to the reading matter that comes into our homes?

THE PERSONAL TOUCH COUNTS

Experience confirms the Biblical truth that it is the personal touch which God wants His children to bring to bear upon the unsaved. This is what really influences. Far more effective than sermons or advice by letter or testimony from the saved, is the personal appeal from man to his fellow, accompanied by a life of beautiful consistency with the profession. This is what God wants, and what the church needs, for the most successful business in soul-winning. Throughout the whole history of evangelism this has been found true. Little or nothing is accomplished in revivals until church people are gotten to recognize and to practice this truth. Men and women must get the burden on their hearts for the lost, and then, after much prayer, they must go in person and bring the lost to a sin-pardon-

ing Savior. This was the apostolic plan, and it is the only successful way today. A writer in *Zion's Herald* illustrates this truth very strikingly in the following incident:

Years ago, when the New York and New York East Conferences were one, the annual session was held in the old John Street Church, New York City. One evening the joint anniversaries of the Missionary and the Tract Societies were held. Dr. Durbin represented the Missionary Society, and Dr. Peck, afterwards Bishop Peck, spoke for the Tract Society. Dr. Durbin came first, and he made the remarkable statement that there was no case on record where a person had been saved, become a Christian, who had not been directly influenced by another who was already a Christian. When Dr. Peck arose, giant in mind as he was in body, he challenged the statement of Dr. Durbin. Turning to the doctor, he said, "Was not the Ethiopian eunuch converted through reading a tract of the prophet Isaiah?" Dr. Durbin at once arose, and in that drawling tone which characterized him, he replied in these words: "Understandest thou what thou readest? How can I, except some man should guide me?" And he sat down. There was nothing more to be said. It is forever true—it is the personal touch that counts. It is Andrew going after Peter; it is Philip searching for his friend and companion, Nathanael. And it is personal Christian effort of this description that characterizes the genuine disciples of the Lord Jesus Christ.

THE HOLY SPIRIT AS A GUIDE

The sweet old hymn which runs "Holy Spirit, faithful Guide," contains a most beautiful truth, and one which every devout believer has found to be very true and precious. The wisest and best of us are blind and in desperate need of a safe and wise and competent Guide along the perils and besetments of the Way of Life. How glorious that the Father has provided us such a Guide in the third person the Holy Trinity. He accompanies us every step of life's way, and teaches and guides and directs us patiently and faithfully, so that we need not err or go astray one moment, if we but accept and follow His instructions. It is thus that He is our Comforter, or Paraclete. This name shows Him to us in this adorable relation, and brings Him to us in peculiar tenderness and sacredness and preciousness. It was just such a Guide the Lord promised to send us when He went away—one who could thus be with each and every individual saint at any and every moment of time, and in each and every place or position, the same as if each individual were the only person in the universe in need of such a Comforter. It is by the sanctifying act of God the Father that we can come into the personal possession of this wonderful Comforter who, it is promised, shall be with us continuously. There will be no severance of this blessed relation so long as we are true to the sanctifying grace of God. We alone can put Him from us by rejecting His offices and grieving Him. This beautiful truth is illustrated by G. B. F. Hallock in *Herald and Presbyterian* in the following incident:

A pathetic sight was witnessed some time ago, when a blind man, accompanied by a close friend, walked through one of our well-known picture galleries. Before each painting the two stood, arm in arm, and the one with good vision explained every detail, and his friend, with a beaming face, heard of the beauties depicted upon the various canvasses. The blind man was at times filled with enthusiasm, and afterward expressed his admiration of the pictures he had been privileged to see through the eyes of his bosom friend. While in ourselves we are blind and helpless, we may all, by the aid of the Holy Spirit, our Guide and Comforter, have our spiritual eyes opened, and with His aid and teaching we shall live amid beauty and strength in a veritable Dothan for security and safety.

UNSURPASSED OPPORTUNITIES

Perhaps no opportunities can be found to equal or to surpass the opportunities of the Sunday school teacher for personal work. There is the systematic contact from week to week with the pupils. There is, in addition, the Word of God as the medium of contact, which is always powerful in its influence and work. Then there is the promise of God to those who honestly engage in work for souls and who attempt prayerfully to rightly divide the Word. Everything is advantageous for immense direct influence upon the pupils. We must not omit the tender age at which teacher and pupil meet in this great work of the study of this greatest of all books, with the great promise of the God of heaven behind it. Teachers should realize their exceptional opportunities, and enter their work with special prayer for the presence and blessing of the Spirit upon their labor and contact with the pupils. This course will secure results the most blessed and gracious in their classes. There is no field so susceptible of yielding great fruit, as the Sunday school, properly manned with consecrated teachers, who carry consecration and love and conscience into their class work. The *Sunday School Journal* gives an instance of what can be done by such a teacher as follows:

There comes to my mind the memory of a successful Sabbath-school teacher who knew nothing at all about pedagogy. His lesson helps were few and antiquated. His method of class instruction was hopelessly unpsychologic and unscientific. But he was a builder. The Architect whose plans he followed was the Lord Jesus Christ. He started with fourteen boys at the average age of thirteen. He studied his boys more than he studied his lesson helps. He studied each boy separately; his inheritance, his environment, and his opportunities. He loved each boy separately. While other classes changed teachers as they were promoted in the school, this class for ten years had but one teacher. But during these years all of the boys had joined the church, and all of them had developed strong, serviceable Christian characters.

A SERMON'S INFLUENCE ON LINCOLN

We never tire of reading and studying the effects of sermons on men who have impressed their age and country. No man born on American soil, or elsewhere, has more profoundly or more permanently or more benignly impressed his country than Lincoln. The religion of our Lord

Jesus Christ will be found in the last analysis to have been the great cause which prepared this great man for his mighty work. It has been clearly shown that he was a devout Christian man. It is also matter of history that he was a man of prayer. He seemed to take God into all his calculations, and to regard his life as a great trust committed to him by God, for high and holy purposes. How a sermon by a Methodist itinerant once profoundly impressed Mr. Lincoln, is told by the editor of *Zion's Herald*, in a letter from a trip to the old home of Mr. Lincoln:

It was my pleasure to preach Sunday morning at Mechanicsburg, some miles out from Springfield. There was more than passing interest in the trip to this old town. For it was here that Lincoln was gripped one day by a sermon preached by an early Methodist itinerant. Mechanicsburg was the location of a Methodist campmeeting, and Lincoln, hearing that the renowned Peter Akers was to preach, went out from Springfield to hear him. Those were days of storm and stress, and the abolition agitation waxed hot. In the course of his sermon the preacher exclaimed: "The time is coming when the slaves will be free." Lincoln had been jovial, laughing, and joking as he went out to the meeting. When he returned after hearing the sermon, he was sombre of countenance and demeanor. "Somehow," he said to his companion, "that sermon took hold of me. I feel that that prophecy about the freeing of the slaves has something to do with me." What was it that led him thus to feel? Was God calling him in those days, preparing him, as it were, for his task? Who shall doubt it?

Can any one question the feelings that would go through one who had pondered long and seriously over many phases of the life of Lincoln, when standing in such a spot as this? A wealthy, cultured, thoroughly Methodist community is the Burg. Those who have sat under the matchless oratory of the late Bishop Fowler, and have listened to his great lecture on Abraham Lincoln, will remember the passage referring to this incident connected with the Mechanicsburg campmeeting. It was prophetically significant.

HE WAITS TO BESTOW THE POWER

We do not have to wait for God. He is ever waiting for an opportunity to send us the needed power for the mighty work He has committed to us. It is His work we are commissioned to do, and it is His power we need and must have to do this great work. We need not try in any other name or power but His. If we have not that power we had as well tarry until it comes, for we will but fail if we undertake without it. This has been demonstrated a thousand times in the church's history. It was once and forever settled in the case of the apostles, who were commanded to tarry at Jerusalem until they were endued with this power. When it came they went forth emboldened and empowered, as they never were before, and would never have been, but for this gift of the power from on high. We need more prayer for this cleansing and empowering from above. Men require great patience and perseverance to pray down this holy power. It comes not for little seasons of prayer. It comes after persevering and wrestling prayer, and only thus. It is a great thing, and a profoundly momentous thing, and must be come at

by the most serious seeking, and by the most earnest and persevering prayer. An illustration of the success attending such prayer is furnished by Rev. U. S. Niide, in *Zion's Herald*:

Some sixty years ago a young man, whose memory is very precious and very sacred to me, went to one of his first appointments, in the northern part of New York state. He had been there only a few months when there was rolled upon his own heart a burden for unsaved people. He called together some of his brethren and spoke to them about the matter, and they told him they felt as he did. They called a meeting of the entire official board. They came together at seven o'clock, intending to pray and talk the matter over for perchance an hour and a half. Some who came were lukewarm; their interest was not yet aroused. But as they prayed, and then rose from their knees and counseled together, and then knelt and prayed once again, and once more talked over the matter, gradually the cold ones were made ardent and the ardent became more impassioned, until, as the evening progressed, eight, nine, ten o'clock came, and that group of men felt they could never leave pleading until they had received the baptism of power. They tarried on. Eleven o'clock came. Midnight came and went, and still found them wrestling on in prayer with God. One o'clock—two o'clock. A few minutes before three, when they had reached the limit and their hearts were thrown wide open to receive the fulness that God had for them, Pentecost descended, and those men were baptized as never before. It was not that they had been waiting for God—God had been waiting for them, that their hearts might be open to receive the mighty gift that they were seeking. Those men went forth transformed. Men who twenty-four hours before would not have thought of speaking to a friend or a business neighbor on the subject of religion, spoke without fear or hesitation. With the power of the Spirit upon them they drove out into the country and to every one of the neighboring villages. And there broke out in that community the most sweeping revival that the whole district had ever known. Those men waited—and they prayed, and their hearts were open, and they received the Gift.

DEVOTIONAL READING OF THE BIBLE

No book compares with the Bible as a book for devotional reading. It should be thus read, and it will be found of great profit and pleasure to so read it. Sometimes people do not understand this, and read the Bible simply from a sense of duty, and they find it dull and uninteresting when thus read. The *United Presbyterian* gives the following, which illustrates what one young lady meant by reading the Bible devotionally:

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotedly, and to one who reads it in that spirit, it is, indeed, a love letter."

Too often we sigh and look within; Jesus sighed and looked without. We sigh, and look down; Jesus sighed, and looked up. We sigh, and look to earth; Jesus sighed, and looked to heaven. We sigh, and look to man; Jesus sighed, and looked to God.

The Sunday School: A Symposium

[Note—In the following issue of the Herald of Holiness will be discussed, under this head, "Responsibility of Parents to the Sunday School," "Decision Day—When, Why, How," "What shall we Teach the Infant Class," "Suggestions for Sunday School Workers," "Missions and Sunday School Left-overs," and "Memory Work in Sunday School."—Editor]

RELATION OF THE CHURCH TO THE SUNDAY SCHOOL

J. C. BEARSE

What is more helpless than a little babe; yet how much is wrapped up in the infant life! Without the child, the race has no tomorrow; with him imperfectly trained, the race has a fearful tomorrow; with him trained up in the way he should go, the race has a glorious tomorrow. The child problem, then, is one most vital to the life of the world.

Where shall this training be done? First, of course, in the home; for the child gets its first impressions there and the life trend is greatly influenced by home instructions and relationships. The public school also has a large place in the training of child life, but it is aside from the purpose of this article to deal with this problem. The Sunday school is, or should be, a large factor in child training, for here his moral and religious life receive special attention. Here the child should become acquainted with God's Holy Word, definitely turn from sin to God, make Christ his personal Savior, become perfected in love, and built up in holiness. Here he should be trained for usefulness in the vineyard of the Lord.

Now who is responsible for the existence, maintenance, purity and power for righteousness of the Sunday school? Why, the church, of course; who else? There can be no debate on this question. Is not the church in truth the parent of the Sunday school, and the Sunday school the child of the church? This question must be answered in the affirmative. What is home without children? What is church without a Sunday school.

Not only is the church parent to the Sunday school, it is also teacher to the pupils in the Sunday school. From her the Sunday school must get her teachers; if there is to be safe teaching. How great a responsibility, then, rests upon the church. Example is the great teacher, especially of youth. Hence the church must furnish shining examples of Bible salvation known and read of all the pupils in the Sunday school.

Too little does the church realize the necessity of furnishing the Sunday school with trained teachers, who not only have personal piety, but trained minds stored with Bible doctrine, history, and story, and who not only know these things, but know how to impart this knowledge to others.

It would be well to have a teacher training class in every church. The church is teacher to the Sunday school. No audience is more needy; no field will yield better results; and who will preach to them if the church does not?

The church is the shepherd of the Sunday school. Oh how these sheep and lambs need shepherding! It is the business of the church to lead them into green pastures of spiritual truth and beside the still waters of life.

How many ravenous beasts lurk around the rocks and thickets seeking to tear these sheep of the Sunday school. The church must protect them as David protected his flocks on Bethlehem's hill-side. How many boys and girls begin early to stray away into forbidden paths, and how many are caught in thickets of evil influence, and lost among the winding ways of the world. The church must rescue them, as the good shepherd in the parable of our Master.

The Sunday school is a harvest field of the church. None is so fruitful and none yields so large a return for labor expended upon it. The relation of the church to the Sunday school is that of parent to child, of teacher to scholars, of preacher to people, of shepherd to sheep, of harvester to harvest.

The church needs vigorous arousing to its vast responsibility to the Sunday school. Its needs should be studied and planned for, even when the church buildings are being erected. Church services should not infringe upon the time of the Sunday school, so as to damage the interest of the children. Labor expended for Sunday school work, if rightly managed, will yield a hundredfold.

Let the church gather them into its arms as did Jesus, and not be indifferent, or even repulsing as were the disciples. Let us urge the mothers to bring their children to Jesus in the Sunday school. Let the church membership go to Sunday school themselves, then will the older folks who are parents of the children in the Sunday school feel attracted to

come with their children, and so many shall be won for Christ.

"Feed my sheep. Feed my lambs," said Jesus.

THE PASTOR'S PART IN THE SABBATH SCHOOL

REV. C. E. CORNELL

That the pastor should take any part in the Sabbath school, is an oft-discussed question. There are many pastors who say that he ought to have some part in this important branch of the work of the church. Then there are those who vehemently oppose any such notion or activity. But, in the judgment of the writer, the pastors of the Pentecostal Church of the Nazarene, ought to be found in the Sabbath school, where, with heart and hand, voice and intellect, they can encourage and assist in the building up of our Sabbath schools.

I do not say that each pastor shall teach a class. If he has mental and physical strength enough, he ought to teach. He ought to organize a strong Bible class, and thus help to build up the Sabbath school. In not a few of our churches this is absolutely necessary as competent teachers are not numerous. But if he does not teach, he ought to be present, early, get acquainted with the scholars, shake hands with the children, learn their names, and be on the very best terms with the boys and girls. If this is the case, the children will the more likely come to hear him preach.

Where local conditions are favorable, the pastor should conduct a teachers' meeting for the study of the Sabbath school lesson. Such a teachers' meeting is very helpful to any Sabbath school. It is a serious loss when such a meeting is not held. Here, too, can be talked over the difficult and oftentimes delicate problems of the Sabbath school work. Teachers and pastor can advise and pray together. Such a teachers' meeting should not be a place of argument or fuss over some hair-splitting doctrinal point, but a place of questions and answers—safe, sane, wholesome instruction.

There are a few pastors who seem to be too *lazy* to help in the Sabbath school. This is very unfortunate for the pastor himself, and extremely sad for the Sabbath school. The lazy preacher in our church will soon find himself relegated to the junk

heap. Our men must plow their way through, work from twelve to sixteen hours a day, sweat, pray, preach, and by the grace and power of God bring things to pass. None others need apply.

The pastor must make every effort to build up the Sabbath school. This means much in every way. (1) The instruction we give is scriptural and safe. (2) We urge, or at least ought to urge the conversion of our scholars. (3) The future of our church will draw largely from the Sabbath school. (4) Boys and girls are more easily influenced by the gospel. (5) The salvation of the young is so desirable; to save from a life of sinfulness to a life of usefulness, how important!

Therefore, each pastor among us has a place in the Sabbath school, and he ought to fill it. *Let none shirk this important responsibility.*

SUNDAY SCHOOL LITERATURE

C. J. KINNE

One of the most important factors in Sunday school work is the literature. There is much talk about using only the Bible in studying the Sunday school lesson, and some argue against the use of Sunday school literature. Would it not be just as reasonable to argue against our preachers using commentaries and other helps in the study of the Bible? We should certainly give first importance to the Bible, but that does not require us to reject Sunday school literature.

In considering the kind of literature, we must first require in it the absence of false teaching. We had far better have no literature than to have any with erroneous teaching in it. Pastors and Sunday school boards can not be too careful in selecting their literature.

Then it should be adapted to the work which the Sunday school is designed to accomplish. The Word of God should everywhere be honored, and emphasized as the only sure rule of faith and practice. Any literature which seeks to modify or explain away the Word should be discarded at once.

It is not enough that literature be free from false teaching; it is not enough that it teach the Bible; to fulfil the mission of the church and Sunday school it should positively and persistently teach salvation from sin through the blood of Jesus.

The purpose of the Bible, the church, and the Sunday school, is that people may be saved from sin

in this life, in order that they may have an entrance into the celestial city. All religious work or ceremony that does not contribute to that end is worse than useless. So let us see to it that our Sunday school literature teaches salvation from sin as a present and necessary experience.

Not the least in importance is the question of the care and use of the literature after you get it. One of the most important offices in the Sunday school is that of the secretary or librarian, who has charge of the literature. Just as much care should be exercised in the selection of such an officer as is used in the selection of a superintendent.

The person in charge of the literature should *know before Sunday* that the literature for that Sunday is on hand and is ready for use. Then he or she should be on hand at the beginning of the school to see that every one is provided with the necessary leaflets or books.

Every school should provide enough of the inexpensive single leaflets to insure having enough to hand one to every visitor and to every member of the school who may have lost or forgotten his quarterly. Some will say that we should not give leaflets to members of the school who leave their quarterly at home, and that they must bring them. The weight of the argument is on the side of the one who leaves the quarterly at home, for the most of the quarterlies which are lost are no doubt lost by being left at the church or somewhere between the home and the church. If every member of the school would carefully preserve the quarterly at home, and study it each week, the Sunday school can well afford to provide the leaflet for use in reading the lesson at the church or, better yet, there is where the use of the Bible comes in. If the school is provided with enough Bibles to supply the members, they can be encouraged to get into the habit of using the Bible.

The point of time in the distribution of literature is of great importance. The leaflets or Bibles should be distributed *before* the school is ready to read in concert, so that when the superintendent or leader calls for the reading there will not be a moment's delay. Then, every late comer or visitor should be provided with a Bible or leaflet upon entering the school. In the distribution of Sunday school papers, much tact and care is necessary to prevent their becoming a nuisance. If they are distributed to the teach-

er before the close of the lesson they should in no case be given to the pupils until after the close of the lesson by the whole school. If they are not distributed to the teacher until the close of the lesson, the one in charge of the work should see to it that the papers are counted into separate lots for each class so that no time will be lost in the distribution.

It might be in place to say a word in regard to ordering literature. If the Sunday school literature is not ordered in good time the time that the school is without literature will be damaging to it. Whoever is charged with the responsibility should never neglect it. "What is worth doing is worth doing well" will apply to every department of Sunday school work. Every officer should realize the dignity and importance of his office sufficient at least to impel him to attend to his job. The care of the Sunday school literature is no small work and should not be regarded lightly.

OPENING AND CLOSING EXERCISES OF THE SUNDAY SCHOOL

T. A. PETERS

All formal opening exercises, if the same program is long continued, become stale and dry. Hence variety here as elsewhere "is the spice of life."

The first requisite we would notice as parents, children and neighbors greet each other in the Sunday school is cheerfulness. No long faces here. Greet each other—officers, teachers, and scholars—gladly and sociably with a smile that will hardly come off. Let sunshine be the spirit of the hour. The superintendent must not begin by scolding or reproving or finding fault; it produces a wrong feeling in the school.

Be prompt. If the school opens at 9:30 do not wait till 9:31 because some officer or other person is not present. If you do you will have to wait two or three minutes next Sunday. Whether there are three or three hundred present, begin on the dot. At the tap of the bell the school might rise and repeat the Lord's Prayer. Then announce a song and start the orchestra, piano, or organ, and from that moment "let no grass grow under your feet" until the classes retire to study the lesson. Keep things on the move. A moment's lapse now will start half the school talking. Such songs as "Hark from the tomb a doleful sound," or "Broad is the road that

leads to death," or "We shall meet but we shall miss him" are all good in their place, but are decidedly out of place here. Rather "I am so glad that our Father in heaven," or "Sunshine in my soul today:" songs that keep joy and gladness at the front.

Bring all the little children in and urge them to sing. Children love to sing, and to many of them the music is the best part of the Sunday school. No cast-iron program is good for a long time, hence vary the exercises from time to time so it will always be new and interesting.

Order must be maintained but do not be tapping the bell continually. It weakens its power. The rigid order of the day school is hardly expected in the Sunday school.

The songs, prayers, roll call of teachers, now follow each other rapidly and before we realize it a half hour has slipped away, and the classes go to their rooms for the study of the lesson.

Some schools read the lesson alternately with the superintendent reading first. This is a good start, but this reading should not always be "verse about." If the lesson should be in dialogue form, the leader should represent one character and the school the other. If interrogatory, the leader might read the questions, and the school the answers.

An excellent way to close is to have what is called the "quiet moment." At the tap of the bell every one stops instantly, bows the head, and asks God's blessing upon the lesson. This produces absolute stillness for over a minute, and ends with a very short audible prayer by the superintendent or some one selected by him.

A five minute review by the superintendent covering the salient points of the lesson fastens and burns the truths just studied on the hearts of the people. This must be very short, terse, and crisp, and not all persons can do this successfully. Some persons object to the review on the ground that it might run counter to the teaching of some, but the wise speaker will guard against these teaching points and give a more general application.

If the program or condition does not allow the review in the closing exercises it might be given before the lesson, but it should not be omitted. The writer remembers one school in which the members of the congregation who could not attend the Sunday school came early so that they might get the review. Besides this, it stamps the great truths of the lesson more firmly on the hearts and minds of the school. The quiet moment, review, secretary's report and announcements follow rapidly.

Everybody is now in good trim for the preaching service and the exercises close with prayer, song, or dismissal.

SUNDAY SCHOOL WORK AMONG THE HEATHEN

MRS. L. S. TRACY

"Salaam. Salaam! Salaam!!"



OUR NAZARENE SUNDAY SCHOOL IN WESTERN INDIA

The volume of this salutation increases each time it is uttered. This is my usual greeting on Sunday morning at 8 o'clock as I enter our little mud hut, among the other mud huts in the native part of the town. The bell is ringing outside, and more children enter, and soon we begin to sing, "Behold, what a friend is Jesus, more gentle than all others. Behold, what a friend is Jesus," or "Oh, Lord, give salvation to me, a fallen one," which is their favorite. All sing lustily, if not harmoniously, and I soon learn to dull my sensitive nerves during the entire Sunday school session, as well as during the singing.

We kneel to pray. Already, to insure quiet during the singing, a little stick has been produced and now I hold it menacingly in hand

while I say, "Everybody close your eyes. Don't talk. Keep still." and thus by watching and admonition, the prayer is finished and we are ready for the lesson.

Little girls and little boys are in separate classes. A class of larger girls, and another of boys who are able to read. The latter study portions of John's gospel, and the younger ones learn a Golden Text and some truths of God—creation, Jesus, etc. Then cards to those having learned the text, and a little native popped grain to all, which they receive in skirt, shirt, or pocket, and failing to have any of these, the cap is pulled off or only the hands are extended. Little dirty faces, to be sure, but bright and intelligent, many of them, each with a soul to be saved.

We have offered a prize to any of the older boys who will learn all the Golden Texts for the next three months, to Christmas time. To any of the little ones who learn the text each Sunday and can present the twelve cards as proof of that fact, a reward also. A book, knife, cap, or piece of bright cloth, abundantly pleases these simple hearts, and of course, a special treat of candy to all. The regular attendance is fifty, and seventy-five will probably be on hand Christmas day.

The picture shows a remarkably well dressed crowd. Such is not always the case in India, and many of these young lives have little of brightness and joy in them. Will anyone help with a few dollars to make possible a Christmas treat for these poor children—children who know nothing of Christmas joy and cheer in their lives?

Our new Christians—about twenty-five—at Manudai, are just beginning to know the gladness of the blessed Christmastime. Many are elderly people and never had a Christmas before until last year. We must work hard to make up to them what we have enjoyed since infancy. They are all very poor, and we give only practical and useful presents, and no Christmas is complete without a special dinner.

BULDANA, BERA, INDIA.

Mother and Little Ones

LOVE LIGHTENS LABOR

A good wife rose from her bed one morn,
And thought with a nervous dread
Of the pile of clothes to be washed, and more
Than a dozen mouths to be fed.

"There's the meals to get for the men in the field,

And the children to flx away
To school, and the milk to be skimmed and churned;
And all to be done this day."

It had rained in the night and all the wood
Was wet as it could be;
There were puddings and pies to bake, be-
sides

A loaf of cake for tea.
And the day was hot and her aching head
Throbbled wearily as she said:
"If maidens but knew what good wives know
They would not be in haste to wed!"

"Jennie, what do you think I told Ben
Brown?"

Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell.
"It was this," he said, and, coming near,
Kissed her cheek—"twas this, that you
were the best
And the dearest wife in town!"

The farmer went back to the field, and the
wife,

In a smiling, absent way
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and
the clothes
Were white as the foam of the sea;
Her bread was light and her butter was
sweet
And as golden as it could be.

"Just think," the children all called in a
breath,

"Tom Wood has run off to sea!
He wouldn't, I know, if he'd only had
As happy a home as we."
The night came down and the good wife
smiled

To herself as she softly said:
"Tis so sweet to labor for those we love—
It's not strange the maids will wed!"

—Anonymous.

THE VENETIAN VASE

Virginia and Laddie were seated side by
side on the top step of the porch. They were
the best of friends, although Virginia was
an eleven-year-old girl, and Laddie was an
eleven-months-old collie; and she could
talk and he couldn't.

But when Virginia, with arms around the
shaggy neck, looked into the dog's eyes that
gazed back so lovingly, and cried,

"Laddie, you're the best ever!"

Laddie would bark and rub his head
against the encircling arms, as much as to
say,

"Thanks, little mistress; same to you."

And one seemed to understand just as
well as the other.

From the house came the murmur of
voices, where Mrs. Graham, Virginia's moth-
er, entertained a caller; and drawn up at
the pavement was that caller's fine motor
car.

The little girl and the dog had been view-
ing it for some time with proper respect,
and Virginia had whispered in Laddie's ear:
"Fine, isn't it, Laddie? But I'd rather
have you."

And Laddie's "Bow-wow" certainly meant:
"Sure! Those things are no good any
way; always getting in the way of dogs
and people."

Just then Mrs. Graham appeared in the
doorway.

"Virginia," she said, "Mrs. Brown will
take me to the city in her car for some shop-
ping. I shall be back for lunch. You and
Laddie will take care of each other; only,
remember, dear, don't let him get into the
parlor. My Venetian vase, you know."

"I wonder," said Virginia to herself as
the motor car whizzed on its way, "why she
thinks so much of that vase. Now it seems
to me that there are ever so many things
in the parlor just as pretty and of more
value."

And, rising from her seat, she went into
the house and stood by the table, looking at
the article in question.

Yes, Virginia had to admit that it was
beautiful. Of a pale green, transparent glass
with a slender, stem-like base, around which
a queer, dragon-like figure twined itself.

She took it up and turned it in the light.
It was almost like the opal in Aunt Jennie's
ring in the varicolored tints that shone
through it. It made one think of sea mosses
and waves, and—

Alas! As Virginia turned to replace it on
the table the slender stem hit that table's
edge, and on the floor lay the beautiful thing
in a dozen pieces.

As she gazed at the wreck there came a
joyous bark from the doorway, and Laddie
bounded into the room and stood looking
from the broken glass to the frightened face
of his little mistress with much concern and
sympathy.

At this point Bridget, broom in hand, on
her way to sweep the porch, paused in the
doorway. Her eye took in the child, the
dog, the broken vase, and at once she jumped
to a conclusion.

"The baste! Out of the house wid ye!"
And down came the broom upon poor Lad-
die's back, and out of the room he was
pushed and driven at the broom's end.

"Now did ye ever!" went on Bridget, as
she picked up the broken glass. "Your moth-
er's furrin vase that she thinks such a sight
of, too. And how did he git in?"

"I—I don't know," faltered Virginia.
After that there seemed to be no retreat,
and she began to listen silently, and as
if she agreed, to Bridget's scolding about
"good-for-nothing" dogs who did more harm
than they were worth.

Later, when Mother came, it was Bridget
who met her at the door, and with the
broken glass in hand, told how—

"Laddie—the baste!—got in somehow, and
sure it must have been that big tail of his
that went a-sweepin' over the table, and just
knocked the thing clean off on the floor."

Yes, Virginia heard it all, and did not con-
tradict. Even when her mother questioned
her, she only answered as she had to Brid-
get, "I don't know," but added, "I heard
the crash and found it on the floor," both of
which statements were partly true, but, oh,
so far from the whole truth!

"Laddie knows that he is not allowed in
this room. He must be punished," said
Mother, decidedly; and Virginia had to see
her friend led into the parlor, up to the
table, the broken glass shown him and then
out to John in the stable, from which later
came such howls and yelps as made Virginia
stop her ears and bury her head in the pil-
lows.

Poor Laddie! For the next week he went
about the place with tail between legs and
head drooping, and such a look of reproach
in the faithful eyes that Virginia could not
face them. He was kept out of the house
altogether, and Father even talked of selling
him.

The Graham place was about two miles
out of town, and, although the family usual-
ly drove in and out of the city, yet when a
carriage was not at hand, no one considered
it a hardship to walk.

One day—about two weeks after the acci-
dent I have been telling of—Virginia had
driven in with her father after lunch to

take a music lesson, after which she had an
important errand. It was this—her mother's
birthday came the following week, and if
only she could buy her a beautiful vase it
might in some measure make up for the one
lost. Of course, it would not be a Venetian
vase, but a cut glass one was not to be
despised.

"And if," said Virginia to herself, "she
is really pleased with it, perhaps I'll feel a
little better."

And the entire contents of her bank went
into the little silver chain purse that hung
from her finger.

But the errand had been in vain. The
glass and china store in town offered noth-
ing that met Virginia's needs. And now it
was getting late, and the long walk home
was before her.

With the little purse as full as when she
left home, and her conscience still troubling
her, she started on her way. The early
darkness of the fall afternoon was shutting
down before Virginia reached the clump of
woods just adjoining the Graham place. It
was a lonely stretch of road, although so
near home, and the little girl quickened her
pace as she approached it.

A few steps, and to her dismay she saw
sitting beside the road a rough-looking fel-
low, evidently a tramp, who eyed her stol-
idly as she advanced.

Probably all would have gone well had not
the man's eye been attracted by the fat lit-
tle purse dangling from her hand. In an
instant he was on his feet.

Poor Virginia! Her feet seemed glued
to the ground and her tongue to the roof
of her mouth as the dirty hand grasped her
shoulder, and she heard the words,

"Just hand over that purse, young lady."

Then she found voice to scream.

"No! No! You shan't have it! Help!
Help!"

But the hand was over her mouth, and the
purse wrenched from her grasp, when there
came a crashing through the bushes, a dear,
familiar bark, and, although the man sprang
for the woods, Laddie was too quick for him,
and in a moment the fellow was on his
back, with the dog growling ominously over
him.

Then Virginia's cry of "Help!" rang out
again, and was soon answered by the sound
of running feet down the road; and Mr. Gra-
ham and John appeared on the scene.

It was a very much shaken Virginia who
was petted and consoled when the party
reached the house.

"Brave girl!" said Father, "and good old
Laddie, too! I guess we'll have to keep
him in spite of his breaking things. Ah,
Mother?"

But before Mrs. Graham could answer, an
eager but trembling voice broke in, "O
Mother, O Father! He didn't! I did! I
let you think Laddie broke the vase, and, oh,
I've been so miserable!" And out came the
whole sorry story.

"You must punish me," wailed Virginia,
"just as hard as you did Laddie."

Father looked soberly at the little pen-
itent. "I don't think it should be in the same
way, but what would be the severest punish-
ment just now, Virginia?"

Virginia held her breath a moment. Then,
"Yes," she cried, "I know what you are
thinking of, Father—my Boston visit, the
week of my birthday. And I'll write Aunt
Jennie tonight that I can't come. I'll stay
at home, and no one—not a single person—
must give me a birthday present. Dear old
Laddie," cried Virginia, "will you forgive
me?"

And Laddie barked a "Sure, little mis-
tress," and licked her hand happily.

Perhaps I should add that the Boston visit
was most cheerfully given up, and the only
present Virginia received on her birthday
was a fine new collar for Laddie, which she
proudly clasped about his neck.

On it was engraved, "Laddie from Virginia,
'Lest we forget' the October of 1912."—
Elizabeth K. Hall, in the Congregationalist.

HIS PREVIOUS ENGAGEMENT

"Come on and go down to the Albert to
the play tonight, Stuart," said Ellis Pratt,
as he and Stuart Holmes were walking home

from High School together. "There's something unusual on the boards—something of the wild, woolly west sort; Indians, and trappers, and all that kind of thing; they say it's simply immense. Jud Emerson was telling me about it; said I wouldn't miss it if I had half-sense. All the boys are going; gallery seats only a dollar. Come on."

"Can't, Ellis; sorry to disoblige you and the boys, but I have a previous engagement."

"Oh foolishness! What is it?"

"An evening with a lady I esteem very highly. Just wait—or don't wait, just as you like. I have an errand at the palace."

"I'll wait," said Ellis, watching his friend as he disappeared behind the glass doors of the beautiful emporium and stopped before the confectionery counter. "Humph!" he murmured inwardly, "Stuart Holmes must be stuck on somebody, sure. Buying a dandy box of the best bonbons. Whew! This is an allround good joke on Stuart; I'll go for him when he comes out."

He "went for" him accordingly, and, instead of the confusion and blushes which he expected, was met with an easy, good-natured laugh. "You don't know what you are talking about, boy," said Stuart, greatly amused. "My evening engagement is with my mother at home, and this box of candy is for her and no other; it is her birthday."

"Your mother!" echoed Ellis, incredulously. "See here, Stuart Holmes, suppose you talk sense."

"What do you call sense?" asked Stuart, unlatching the gate which had led to his pretty home. "Isn't showing your appreciation for the best mother in the world, and the loveliest lady you know, a manifestation of good sense? I know one thing, Ellis, and it makes me ashamed—boys don't pay half the attention to their mothers they ought to, and nothing pleases them so much, either, as to have their boys spend an evening with them. This thing of treating your mother as your cook and housemaid, and racing the streets for company and enjoyment, is rude and mean, in my estimation; and I've found out that mothers, as a rule, are the finest friends and best company a fellow can cultivate. Good-night; hope you and the boys will enjoy your wild, woolly west show."

Ellis just nodded in reply. The fact is, Stuart had put an entirely new thought into his thoughtless boy's head. He wondered if mothers really did want the company of their boys. Some way he had imbibed the notion that they liked to get them out of the house and out of the way; that they considered them a necessary evil, and, at times, a regular nuisance. Hadn't he often heard Mrs. Fields fussing at Robert and objecting to everything the boy wanted to do? But, then, Mrs. Fields was nothing like his mother, or Mrs. Holmes, or—oh well, mothers in general, for he mentally counted over the homes he was well acquainted with, and the kindly mothers who made those homes happy and comfortable, and arrived at the conclusion that Stuart was right.

As he let himself softly into the hall, the sitting room door being ajar, he heard some conversation between his mother and older sister. Milly was saying: "If only Ellis would consult our pleasure and go with us sometimes, it would be so nice. Now, here is this missionary from Japan with all those lovely stereopticon views, going to give the very finest lecture ever heard on the subject, and we can't go because we have no gentleman to go with us."

"I shouldn't worry very much about the going," replied her mother. "If only the boy would stay at home with us sometimes. I feel dreadfully uneasy about where he spends his evenings; I wish we could hit upon some plan that would make Ellis appreciate his home more." And the mother sighed—a great big sigh that liked to have broken the heart of the listening boy.

He did not wait to hear more, but, slipping out as softly as he had entered, he hurried down to Prang's book store, where tickets were being sold for the missionary lecture at twenty-five cents for adults and fifteen for children. He bought four, for he had a little sister of ten years, and started for home at a rapid pace. On the way he met

Price Decker. "Say," said the latter, "be sure and be on hand for the show, Ellis. We fellows are all going to meet at the Eighth Street drug store and go together. Going to have the time of our lives; the tickets are selling like mad; got yours yet?"

Ellis flushed. What would Price say if he should tell him what he had really done? He hesitated a moment. Then a feeling of shame and scorn over his unmanly cowardice forced him to confession. "Why, no, Price," he said, "you see, I have changed my mind. I found the dollar would a little more than buy four tickets for that missionary lecture, and my mother and sisters want to go; and—well, the fact is, I had a talk with Stuart Holmes, and I find I owe my folks a good deal, and it is about time I began payment."

He looked for Price to laugh, perhaps sneer a little, but he didn't. "I remember the superintendent of our Sunday school saying something about that," he said, "and he urged us all to go to it. I wish I hadn't bought my ticket to the show, and I'd go along with you and take mother and the kids; they kind of hinted they'd like to go; I'll sell it if I can."

It seems that he could and did, for the first person Ellis saw when he entered the lecture room was Price with his folks smiling and happy. Smiling happily to himself, he murmured: "I'm mighty glad that Stuart Holmes told me of his 'previous engagement;' I think I'll form a permanent engagement with my folks after this; I didn't know they were such all-around good company; guess I'm just beginning to get acquainted."—Susan M. Griffith, in Christian Observer.

TWO BRAVE BOYS

When Wesley Grant was run over by a wagon and had two ribs and a leg broken and other injuries, he was taken to the hospital that he might have the best of care. Three days after the accident, George Seymore went to visit his little friend. It was the first time George had ever been inside a hospital, and he was interested in everything; he felt sorry for the pale-faced men and women whom he saw in almost every room, but the thing that caused him to wonder the most was that Wesley did not complain about having to lie in bed day after day.

When George reached home he found his father on the porch, and he told him all he had seen and heard that afternoon. "Wesley don't cry because he has to stay in bed and can't run and play. The nurse said he was a very brave boy because he did not cry when the bones were set, either. I wish I could be that brave, but I never had a broken leg or rib, so I haven't had a chance to show I could be brave," he said, wistfully.

Mr. Seymore drew his son to his side. "A boy does not need to break a bone to show he is brave," he said, gently. "I know a boy who stayed away from his game of ball yesterday, because his mother forgot about the game, and asked him to come home after school and stay with his little sister, while she went to a party. This boy did not say a word to his mother about wanting to go, although he had planned on playing that game for three days. I think he was brave, too."

George looked puzzled for a moment, then a glad light came into his eyes. "Why, father, I was that boy, but I didn't know I was being brave when I did that."

"I think you were brave to give up your own fun rather than spoil your mother's pleasure, and you were kind not to say that you wanted to play ball that afternoon," explained Mr. Seymore.

"Then I can do some brave thing every day," said George, earnestly. "I can do errands when I would rather read a book. I always want to play on Saturday morning, but I can take care of the baby while mother does her baking, and I am going to do it," he declared, then he ran to tell his mother the new plan.—Sarah N. McCleary, in Herald and Presbyterian.

JUST HELPFUL

A group of girls sat around a bright fire. It was the half-hour before the ominous call, "Lights out," would silence the merry voices. They were discussing ideals—what they would rather have, do, and be in life.

Nannette wanted plenty of carriages and servants at her bidding—dear, pretty Nannette, whose curly head was already full of the gay doings which, in her limited vocabulary, spelled "Life."

Ruth was not so particular about money, but was planning to be an artist, and paint pictures which would rival modern artists. Dorothy meant to write books. She had always received "excellent" on her themes, and felt sure that if she sank into any ordinary career a great writer would be spoiled.

The girl who looked dreamily into the fire had been silent during the gay chatter.

"The returns are all in except from the fourth ward," prodded Nannette, giving the long braids of the silent one a playful twist.

"I have been listening to you all, and thinking," was the reply. "I am not pretty, and I can not hope to be a belle; I am not intellectual or gifted, and can't hope to write books or paint pictures. So, while the rest of you are filling your lofty stations, I will hunt me some quiet little corner and just try to be helpful."

Looking back through the vista of years, and recalling the varying fortunes of these four roommates, I believe the girl who aspired to be "just helpful" has reaped life's best reward. Instructions are many, and may be hammered out in the schools, but the helper must drink at a deeper fount. In the school of love, unselfishness and sympathy, the helper must matriculate, and only in the larger schools of experience are the subtlest lessons learned. It seems such a simple thing to say, "I will be helpful"; yet adopt this as your creed, go out with wide-open eyes, and see what infinite vistas stretch before you. You never noticed before how many people needed help—not necessarily money help or hand help, though these have manifold uses, but the help which comes from simple brotherliness and readiness to "lend a hand."—Ex.

THE CIGARETTE BOY

All narcotic poisons tend to benumb the nervous system, weaken the mental power, and corrupt the moral nature.

The boy who begins to smoke cigarettes before the age of twelve will doubtless become a degenerate, and the first symptom of his degeneracy will be to lie about his being addicted to the habit.

Many a fond mother has been fooled by the heartless lies of her fiendish cigarette offspring too far gone in depravity to care a rap whether he has any mother.

If such boys live to get out of their teens they generally manage soon to get into prison cells.

A large percentage of heartless criminals are cigarette fiends.

Judge Gemmill, of Chicago, recently stated that of twenty-five thousand or more criminals that have passed before him, many of them had the tell-tale yellow stains on their fingers.

Go to the cell of the newly-arrested murderer, and you will see the cigarette in his teeth or hear him calling for it.

Cigarettes harden the heart for terrible deeds, and unfit the mind for any useful service.

"Smoking cigarettes," says an imploring mother, "has made a wreck of my son, once bright and full of brains and ambition. Now he can't think; he can't hold a subject in his mind. He was a stenographer, but now he is nothing."

Japan and China have prohibited cigarettes and opium, but we Americans who think ourselves superior to the yellow races are allowing our youth to practice a habit which will utterly ruin the nation in one generation unless checked and suppressed. —Michigan Christian Advocate.

The Work and the Workers

ANNOUNCEMENTS

TIME FOR CHRISTIAN SYMPATHY AND HELP.—A letter from Rev. James W. Pierce, at Rynn, Okla., contains the following: "I have been real sick for quite a while. Four mornings ago I awoke with my left side entirely paralyzed. So you see that I am bedfast." Pray for this dear man according to James 2:16.

NOTICE TO PREACHERS, IOWA DISTRICT.—By referring to the books of the missionary treasurer, we find but very little money has been sent in for either Home or Foreign Missions. According to a resolution adopted by the District Assembly, the first quarter claims are now due. The General Missionary Board make their estimates and appropriations expecting that the foreign missionary money will come in as ordered by the District Assembly. The District Board has made appropriations from the home mission funds to cover the balance due on our district tents, and pledges have been made to the tent and awning company that payments will be made on these deficits. Let attention be given to this matter, and the first quarter claims sent to Rev. W. U. FUGATE, 806 S. Cornelia Street, Sioux City, Iowa, as soon as possible.—E. A. CLARK, *Dist. Supt.*

ADDRESS.—The address of Evangelist W. D. MERRYMAN is now 309 Third Avenue west, Oska-loosa, Iowa.

HOLINESS COMMISSION NOTICE.—Will not the friends who subscribed to the work of this Commission at Chicago, kindly send in their several amounts as soon as convenient? Please send to Mr. W. E. FOSHIER, 2115 Farnham Street, Omaha, Neb.—Rev. C. J. FOWLER, Rev. H. C. MORRISON, Rev. C. W. RUTH, *Executive Committee.*

HOLINESS COMMISSION ITINERARY

The Holiness Commission is prepared to announce the following itinerary:

Lansing, Mich.	January 15-17
Toledo, Ohio	January 18-20
Topeka, Kas.	January 22-24
Kansas City, Mo.	January 25-26
Des Moines, Iowa	January 27-29
Omaha, Neb.	January 30-Feb. 1

NOTE.—The meeting at Lansing will begin Thursday forenoon and close with the afternoon service on Saturday.

At Toledo it will begin Sunday forenoon and close with the afternoon service on Tuesday.

At Topeka it will begin with the morning service on Thursday, closing with the Saturday afternoon meeting.

At Kansas City, all-day meeting on Sunday, with three services on Monday.

At Des Moines, three services on Tuesday and Wednesday, closing with the afternoon meeting Thursday.

At Omaha, Friday, Saturday, and Sunday, three meetings daily.

Rev. C. J. FOWLER,
Rev. H. C. MORRISON,
Rev. C. W. RUTH,

Executive Committee.

DISTRICT NEWS

DALLAS

I am just in from a round with Brother Fulbright, pastor, on his work, visiting three places. At my last writing I was on my way to Klondike and Shiloh. Quite a bit of rain fell, and there was plenty of black mud; but in spite of it all, the Lord smiled on us, and we had some good services. I believe Brother Fulbright will succeed in doubling his membership this year. He is one of our most energetic and studious pastors, and I prophesy he will be heard from in the work of our Lord.

On my arrival home I found a great day had gone on record for Peniel. Yesterday was given especially to missions, and a missionary offering was taken, in which more than \$1,000 was pledged. We will ask that the Board increase our apportionment for missions to \$1,500 for this District, instead of \$1,000. Let other districts do likewise, and we will swell our mission fund to where we can soon put more workers in the field. Let all the Pentecostal Nazarenes say Amen!—and get busy. I will say right here: it is not a matter of ability—it's only a question of our willingness; and the need is simply a vision of the matter. I go to Hutchinson next.

W. F. DALLAS, *Dist. Supt.*

WISCONSIN

This District, only ninety days old, is getting the true swing of the Pentecostal Nazarenes,

KEPT BY POWER DIVINE

As we go to press we receive the following from our outgoing missionary party:

HONOLULU, Hawaii.

HERALD OF HOLINESS:

ALL WELL.

REYNOLDS.

accelerated by the fires of Pentecost. Bro. L. W. Blackman and wife, pastors at Livingston and the newly organized church at Montfort, report victory over all obstacles; good attendance at their services. The District Superintendent was with them recently, and held services resulting in the organization of the church at Montfort. He found that Brother and Sister Blackman had already won the confidence of the people in the vicinity. These folks are not stone-throwing preachers, but lift up the Christ; hence the crowds are drawn.

At Menominee we have Rev. D. D. Tower and wife, who have recently come to us from another denomination. He was a pastor for ten years, but his church shut the pastorate to him for preaching holiness. The District Superintendent was just about ready to go to him, when he received word that Rev. E. A. Curtis and wife and Rev. F. E. Miller and wife were on the way there. A letter received today informs me that they have had blessed victory amid much opposition. The school authorities, after letting them conduct a few services in the schoolhouse, closed to them, but in true Pentecostal Nazarene style they sought the Lord, who is a refuge and present help in the time of trouble, and He heard their cry. The result is that a lot was donated to them, material has been hauled, and by the time this is read services will be going on under their own vine and fig tree. Milwaukee and Madison are good prospects, and will be opened up as soon as the providences shape themselves.

There is but one thing in the way of an onward movement: the lack of finance to do things. The evangelists of whom I have written, who have come from New York at a great expense, will not receive their carfare out of the Menominee meeting. If we had \$200 placed in our hands these God-filled folks—singing, preaching, and praising God on their stringed instruments—could go to other cities and raise up the banner of holiness. What we need is at least \$200 for the winter campaign, and \$300 for the summer. We ask that all who read this put us on your prayer list, and let us pray a hole through. It would please God, I am sure, for any to write to Rev. F. E. Miller or Rev. E. A. Curtis, Menominee, R. F. D. No. 9, and invite them to hold a series of meetings for you. They will come, the four of them, or split into twos. The District Superintendent is making an earnest effort to get to Madison, Wis., so as to be near his work; and as soon as the money is forthcoming will do so.

F. J. THOMAS, *Dist. Supt.*

DAKOTAS-MONTANA

TO THE PASTORS

We have just read the November number of THE OTHER SHEEP, and thank God for such a good little paper, and for what is being accomplished in foreign fields. Yet there comes a sense of sadness with the thought that the needs are much greater than the supply. We are doing so little, when compared with what needs to be done. Another fact deepens the sadness and causes a sense of shame. Some of our pastors have failed to get this valuable paper into the hands of their people. This means that many of our people have been almost six months without missionary news, as such news is not published now in the HERALD OF HOLINESS—at least, not so much as before THE OTHER SHEEP was started.

Brother Pastor, it is your duty to your people, to the missionaries on the field, to the millions of perishing souls in heathendom, and to God to see to this at once. You are responsi-

ble for the good that might have been done by this paper. Some seem to fear that we are doing too much for the foreign work. Never! While Mexico and South America are in the grasp of Paganized Catholicism; while the seven-year-old girl of India is being sold and married, and thus becoming a slave to her husband's passions for life; while over eighty per cent of the people of Japan are untouched by the Gospel, saying nothing of Africa and China, and the islands of the sea, with their millions who have never heard of the Saviour.

As a District we are not doing as well as we did last year. Brethren, let us not go backward, but forward. We should do better than last year, for God has enlarged our borders. Surely it is our duty to faithfully present this matter to our people each month, and exhort them to pray and give as the Lord directs. Please send the offerings to reach me before the tenth of the month, that I may make a full report.

The battle is hot up here, and God is giving blessed victory. Wife and I pray for you all, and desire an interest in your prayers.

WM. M. IRWIN, *Miss. Treas.*

PREACHERS' CONFERENCE PROGRAM EAST OKLAHOMA DISTRICT

TO BE HELD AT DURANT, JANUARY 14-19, 1914

Wednesday—

7:30 p. m.—Preaching.....V. P. DRAKE

Thursday—

8:30 a. m.—Devotional Service.....J. M. AMLIN

9:00 a. m.—Midweek Prayer Meeting.....J. O. ORNDORFF

10:00 a. m.—"The Licensed Preacher and His Work".....L. A. BOLERJACK

11:00 a. m.—Preaching.....W. I. DEBOARD

2:00 p. m.—Prayer and Praise.....REV. TAYLOR

2:30 p. m.—"Our Possibilities".....S. B. DAMRON

3:45 p. m.—"Sunday School Work".....T. E. VERNER

7:00 p. m.—Song and Prayer Service.....

7:30 p. m.—Preaching.....G. O. CROW

Friday—

8:30 a. m.—Devotional Service.....AMOS GUSTIN

9:00 a. m.—"The Evangelist and His Work".....SOLOMON IRICK

10:00 a. m.—"How to Preach Our Doctrines Successfully".....B. F. PRITCHETT

11:00 a. m.—Preaching.....E. A. SNELL

2:00 p. m.—Drill on Manual.....D. H. HUMPHREY

3:00 p. m.—"The Pastor and the Pastorate".....L. F. CASLER

7:00 p. m.—Song and Prayer Service.....

7:30 p. m.—Preaching.....A. F. DANIEL

Saturday—

8:30 a. m.—Devotional Service.....L. R. BUTCHER

9:00 a. m.—"The Ideal Minister".....E. C. CAIN

10:00 a. m.—"The Best Methods for Raising Finances".....W. P. JAY

11:00 a. m.—Preaching.....G. F. HAUN

2:30 p. m.—Open-air Service.....SOLOMON IRICK

7:00 p. m.—Song and Prayer Service.....

7:30 p. m.—Preaching.....D. J. WAGONER

Sunday—

11:00 a. m.—Preaching.....B. F. PRITCHETT

3:00 p. m.—Preaching.....HAWKINS RITTER

7:00 p. m.—Song and Prayer Service.....

7:30 p. m.—Preaching.....D. H. HUMPHREY

SOUTHERN CALIFORNIA

There is a good swing of victory in this District. Special meetings have been held in quite a number of churches, which have been blessed in the salvation of a large number of souls. Others are in the midst of good meetings. It is beautiful to see how the Lord is leading on in this work.

I was recently at Phoenix, Ariz., holding a week's meeting with a mission, run on inter-denominational lines. They have a good band of people; also a private school of about eighty students. The pastor, Brother Hess, teaches in the school, preaches, and keeps things going on holiness lines. He is a fine young man, and expects to come to our university later. We had a goodly number of seekers in our meeting, of old-time salvation. I believe there were twelve or fourteen at the altar on the last night. Most of them seemed to get through to victory. I met a number of friends of other days, all of whom were made a blessing to us by the kindness bestowed upon us.

We organized recently a splendid mission at Hawthorne, Cal., which bids fair to be a good church soon. Brothers Scheidman and Bean, students in our university, are the pastors. They plan to build a tabernacle soon. They have had some very remarkable cases of salvation at this place of late. Hawthorne is a beautiful place for situation, a suburb of Los Angeles, about twelve miles from the center, and holiness is well planted.

We have everything to encourage us, and thank God, we are going on.

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

NEW ENGLAND

Pastor Jones, of Keene, N. H., was made a blessing to the saints at our Sag Harbor (N.Y.) church.

The Lord blessed Brother Martin at the all-day meeting with our New Bedford (Mass.) church.

Pastor Golberg of our South Manchester church says that many of the discouraging things of that field of labor have passed away.

Several of our people from New Bedford, Bristol, and North Attleboro have been into the extra services held in Providence of late.

Brother Whitman, of Providence, has been encouraging the saints at Woonsocket Pentecostal church.

The foundation of their new church at East Wareham is now completed, and Pastor Edwards is pushing on with the superstructure.

Good work was done during the extra meetings at Pastor Post's church at Stoneham, Mass. Thirty to forty seekers.

Dr. J. C. Briggs, of Somerville, Mass., reports the sustaining grace of God in connection with his son's death.

Evangelist Greenwood reports that God has blessed his meetings in Newport, R. I., Worcester, Mass., and Roskport, Me.

Superintendent Winslow of the Shawmut Avenue Mission, Boston, spent several days in Providence lately. He reports victory in his mission at the Hub.

It is sad to note that the old-time Praying Bands of a quarter of a century ago, that were so mightily blessed in getting hundreds and thousands of souls saved to God, have died out. Why not our Pentecostal Nazarene folks revive this great soul-saving institution?

Providence Thanksgiving convention closed with seeking souls at the altar. Evangelist Kunz preached with power.

Brothers Whitman and Edwards, of Providence, report a blessed Sabbath recently at Woonsocket, R. I.

One young holiness woman (Baptist) has taken off her many diamonds, with which she used to adorn herself. She prefers the smile of the Lord, and the beauty of salvation to these sparkling diamonds.

Our Maiden church expects to burn their mortgage papers the first of the new year. God bless Pastor Borders and Brother Peavey for leading on this great work!

Miss Curry's sister, Mrs. Flint, was converted to God the last night of the convention at the writer's church.

The New England folks are glad indeed to learn that Evangelist E. Dearn has improved in physical health, and is again in the work as pastor of our church at Marlon, Ohio.

The December monthly all-day meeting of the Evangelical church of Somerville, Mass., was blessed of the Lord. The writer was the preacher of the day. Pastor Staffeld is doing a good work there.

It is reported that District Superintendent Washburn conducted a series of revival meetings for his son, pastor of our church at West Somerville, Mass., in which God blessed pastor and people, and seeking souls were at the altar.

The midwinter convention of the Portsmouth and the Grand View Park Campmeeting Associations will open in Emmanuel church, Providence, January 9th. Rev. Charles Stalker, of Columbus, Ohio, will be the special evangelist.

Brother Short informs us that the two church lots that his church has bought on which to build a Pentecostal Nazarene church some time in the future, is quite centrally located near Central Square. May God spare Brother Short's life until he and his people have erected a church edifice in Cambridge, Mass., to stand as a monument for holiness.

Sister Curry will hold evangelistic meetings in New England this winter. If you desire a meeting, write her at once.

Pastor Borders closed a gracious meeting in Wicklow, N. B., and is invited again for next summer.

President Angell of the Pentecostal Collegiate Institute held services in our Lowell church, Thanksgiving day and the following Sunday.

Rev. J. W. Manning, of Saratoga Springs, N. Y., has been supplying the Pentecostal Church of that place. The new pastor, Paul Hill, and Brother Manning will work well together.

Are we praying for and paying to our foreign missionary work? Are we praying God to give us hundreds of young men and women who will make strong and stalwart workers at home and abroad?

Any holiness preachers passing through Bos-

The Final Farewell to our Outgoing Missionaries

The San Francisco District had the honor of the last services of our outgoing missionaries and General Superintendent H. F. Reynolds. These services set a new pace in the missionary movement in the church on this District. For the Sunday services the three churches—San Francisco, Oakland, and Berkeley—used the missionaries in relays. To add to the enthusiasm and solidity of the occasion, Dr. Bresee hurried on from Texas and preached at Oakland in the morning and Berkeley at night. What inspiration he brought to missionaries and people alike! More than ever, if that were possible, was he a benediction to all. He was to be with us in the great final farewell service in the Oakland church on Monday night, but was called home by the death of a near friend of the family.

The Monday night service surely was memorable. Brother Reynolds declared it to be one of the greatest occasions since Pentecost. How the missionaries did shine for God as they each spoke their farewell—Brother and Sister Klehn and Sister Sims for the new mission to be opened in China; the Grebe sisters for Calcutta, and Miss Roush for Western India! Surely the Tracys and Eatons will be made glad by the coming of help of such consecrated young lives! And truly our China missionaries have come unto the Kingdom at such a time as this to plant the Nazarene banner in the greatest nation in the world. Then the veterans returning to Japan—Misses Pool and Williams—put one in mind of a warhorse anxious to get into battle. Thank God these consecrated girls can return to the place where their hearts live! Of course Brother Humphrey, with his great frame, towered above all. In his last speech he just broke all up, praised the Lord, and said good-by. But when she who is to be the mother of the Japanese Mission, Sister Humphrey, said her farewell, it almost took our breath. Brothers and sisters of the Pentecostal Church of the Nazarene, think of it! God called this woman a year ago, definitely to Japan, at an age when in the older churches they do not send people out as missionaries to a foreign field. But no one doubted in the least but that it was the divine order for this godly woman to go forth to fair Japan to mother our missionaries.

Over all in this service was our dear Dr. Reynolds, after one of the most strenuous days of his strenuous life, leading on like a general that he is, in, I presume, the most momentous service in many ways ever held in the Pentecostal Church of the Nazarene anywhere. In the midst of the service he asked the Klehns to sing in Chinese, Pool and Williams in Japanese, Carl Dauel in Ger-

man, and before he got through with it we had singing in eleven languages (there being those in the audience who spoke and sang other languages), that is, in ten foreign languages and in English, viz., German, Spanish, Portuguese, Japanese, Chinese, Armenian, Turkish, Korean, Hindustani, Hawaiian; and, best of all, each one understood it in the language in which he was born. At least, no one present had ever been in such a meeting and heard such things.

After all had spoken, District Superintendent H. H. Miller of the San Francisco District, at the request of Dr. Reynolds, took charge. He called all the missionaries before the altar. For those who were returning to the field he read Acts 13: 2, 3; for those who were going out for the first time he read Acts 15: 22-25; for General Superintendent Reynolds he read Acts 19: 21; and for all, Ephesians 6: 10-18. Then, with all on their knees, Rev. S. B. Rhoads led the people to the throne of God in prayer, and God came down. The benediction was pronounced, and the great service was closed in a blaze of real glory.

But that was not the end. On Tuesday a large number of the saints from the Bay Cities churches gathered at the great steamer, the Tenyo Maru, which was to bear the precious ones across the broad Pacific. On the deck a great service was held. August Nielsen had just arrived from Los Angeles to join in the farewell, and Will O. Jones on his way to the south from the north, also joined in, leading on in some of our mighty choruses. Then Brother J. W. Goodwin led in prayer. No one present ever heard such a prayer. It just took us all up to the throne of God, and it showed us a lost world, it asked for a revival on the old ship, and it bore the missionaries up eagle's wings. It was heaven and earth joined. The Doxology was sung, the benediction was pronounced by August Nielsen, everybody wept, and some shouted; we obeyed the order to "Go ashore," the great ship backed out into the bay, then swung around toward the Golden Gate, and on. Hearts were sad, but the same hearts were glad—both of those on board and those left behind—for all knew that in the name of the King of kings and Lord of lords the Pentecostal Church of the Nazarene was beginning to "circle the globe with salvation, and holiness unto the Lord." And all knew we were in the dawning of a new day in the missionary movement in the Pentecostal Church of the Nazarene.

Brother Goodwin prayed that Brother Reynolds' visit to the Holy Land might be the means of planting a Pentecostal Church of the Nazarene there. Let us all pray it may be so. H. H. MILLER.

ton on any Monday would do well to stop over to attend the Boston Monday Holiness Meeting at Park Street Church, 2 p. m.

The National Holiness Association conducted a ten days' meeting in the First Evangelical Church of Somerville, Massachusetts, during the latter part of December. Dr. Fowler, Rev. C. W. Ruth, and Rev. L. N. Fogg were the preachers, and Pastor Ingler led the singing. Brother Staffeld is pastor.

"KEEP ON BELIEVING."

SAN FRANCISCO

This District is great in territory and possi-

bilities. It comprehends two-thirds of the great state of California, to the north of the Southern California District; also the state of Nevada. Having but recently been appointed District Superintendent by Dr. Bresee, I have hardly gotten into the harness. After January 1st, I will give all my time to the work of the District and as secretary-treasurer of the Nazarene Rescue Association.

The last all-day District meeting, the first Friday in December, was held at the Berkeley church. Every pastor actually in charge of a church in the District was present, with one exception—and he was over two hundred miles

away. A spirit of harmony prevails among the brethren. It was the largest all-day meeting held in years. All look ahead to great victory. The coming of J. W. Goodwin to the pastorate of the Oakland church has been a great benediction to the entire District. He is leading on to victory in this, the largest church on the District. They will have a great Christmas love-feast.

Evangelist Carl Dauel has just closed a very successful revival meeting at Berkeley, and begins at San Francisco, January 1st.

W. G. Lopeman at Vallejo is reaching the men in the navy yard, and also is making himself felt in Vallejo.

Santa Rosa, J. M. Spencer, pastor; Milton, M. R. Dutton pastor, and Stockton, C. O. Bancroft pastor, are all doing well, and going on to greater victory. Brother Hazeltine, pastor at Lindsay, had Brother Dauel with him in a meeting which greatly stirred things in that country. Brother Hazeltine is opening a mission at Tulare in connection with his work. Will Shepherd has been holding a meeting at Fresno. Waukena is without a pastor.

Dr. Bresee spent Sunday, December 14th, with the Oakland and Berkeley churches, to their great profit, coming specially to the farewell meetings of our outgoing missionaries.

It is being planned to open work at Sacramento, the capital of this great state, in the not distant future.

We have a score or more of cities and towns in this District where we should have churches. We have the field, but not the men. We must have men who have consecration, devotion, and who can go out under the stars in these cities and towns, preach a full gospel, pray, shine, and shout, and bring things to pass for God and holiness. We have nothing to offer but a great opportunity. Any one wanting such a chance, write the undersigned.

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

2328 McKinley Ave., Berkeley, Cal.

GENERAL CHURCH NEWS

CARLISLE, KY.

We have just closed a good meeting at Morehead, Ky. The old-time conviction came upon the sinners, and penitents rushed to the altar, and souls were saved. We are now at E Town, Ill. The fire is falling, and there is every reason to believe that we are to have a gracious work of grace. We go next to St. Paul's church, Indianapolis, Ind. The pastor writes me that he has one thousand members. Thence to Mt. Washington church, Cincinnati. Dr. Nash writes me that he has a great church. We are in need of a good man and wife to live with us, while I go preach. We will do right by the right parties. Wilmore, Ky., will be our address after January 1st.

WILL J. HARNEY.

ADA, OKLA.

We are moving on to victory at Ada. God is pouring His special blessings on us. Souls are seeking and finding God. We are planning for a great Christmas meeting, with Brothers J. A. Collier and Solomon Irick. Any Pentecostal Nazarene preachers passing through will find us on Ninth and Oak, or 614 West Fourth.

A. F. DANIEL, *Pastor.*

SPOKANE, WASH.

Sunday, December 7th, was a great day in Spokane First Church. After a well-attended and spiritual Sunday school, the pastor preached a mighty sermon on "The Blood," after which the Lord's Supper was partaken of, the long altar being filled again and again, while the Holy Spirit witnessed His approval, and each waiting soul was filled and thrilled with His presence. In the evening the Lord again manifested Himself in great blessing to the saints, as they broke bread in an old-fashioned love-feast and testimony meeting. The pastor then preached under the manifest power of God, and several seekers prayed through to victory. There is a good revival spirit on the church, and we are looking for great things in the coming meetings.

There is a growing interest in each department of the school. The pupils are, most of them, settling down and getting into the work in earnest. We have an excellent corps of teachers to help push the work. Mrs. La Fontaine, Mrs. Walters and daughter Benina are doing excellent work in their respective departments, while Brother LaFontaine is giving the

The Sunday School Offering

We are hearing from a number of schools which are to take the offering for the Publishing House property within a week or two. We are glad to hear this. We wish to especially mention the Sunday school at Warren, Pa. That school has a proper conception of the importance of this cause, and also of its privilege in having a part in the work.

During the year 1913 the school has taken one offering every other month, and has voted to do the same during 1914. Their total offering for the year has been \$45.95.

We mention this school for two reasons: Their interest in the Publishing House is such that it deserves special mention; we also feel that possibly some other schools will want to follow the good example of this school. No more important or fruitful enterprise could be found in which to invest money and effort than the Publishing House property.

Through the special providence of God the Board of Publication has been able to secure a magnificent property, where there is room to erect a building large enough to house the publishing interests and to furnish headquarters for the various Church Boards of a church a thousand times as numerous as is ours at the present time.

The Board had no fund provided for this venture, but saw the necessity for securing such a property in the early history of the movement, and having faith in God and confidence in the people of the Pentecostal Church of the Nazarene they purchased the property.

There is not a Sunday school in the connection but what ought to take this offering once a year until the property is paid for. If your school has not done so, it would be a good plan for every member who believes that our church ought to have a Publishing House to ask both the superintendent and the pastor why the offering was not taken. Urge them to do it at once. Ask them about it every time you see them. They should be aroused and awakened. You are the ones to do it. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Offerings received since last report:

Troy, Idaho	\$ 1 67
Waukena, Cal.	2 00
Olivet, Ill.	5 00
Haverhill, Mass.	6 66
Spring Valley, N. Y.	3 00
Oakland, Cal.	5 80
Los Angeles (First Church)	67 50
Previous Offerings, Warren, Pa.	24 85
Total to date	\$735 78
Amount of annual payment	\$1,000 00

best of help to all departments, besides teaching High School Bible class and commercial arithmetic. The spirituality of the school is growing, and we are expecting the Lord to do great things for the souls of our children. "The Lord hath done great things for us, whereof we are glad," and He is going to do greater, for which we praise Him.

B. W. SHAVER, *Principal.*

TEXARKANA, ARK.

We closed at Whitesboro, Texas, with a few souls saved. We go back this year for another meeting. We are having victory in our soul at this place. Preached in the Rescue Home yesterday at 3 p. m. God came on the service and one was saved and one sanctified. Last night was a blessed time at the Pentecostal Nazarene church. A real refreshing and shouts of victory. Brother and Sister Coulson are leading the host and breaking the bread of life to

the people. They are good pastors, loyal to God and holiness; and we can see great things for them this year.

D. J. WAGONER.

INDIANAPOLIS, IND.

Sabbath, December 14th, was another day of much blessing to the Pentecostal Church of the Nazarene here. Our Sabbath morning services are occasions that many are reluctant to miss, because of the manifest blessing and presence of God in our midst; so that our little church building is over-crowded, and all are convinced of the need of a new and larger place in which to worship. Our pastor, Rev. U. E. Harding, is being greatly used of God in preaching His Word, and in ministering to many hearts. His sermons are full of interest to the unsaved, of inspiration and profit to the saints, and bring conviction to all needy souls.

We are full of hope and enthusiasm for the future of our church, for we are on the upgrade in every department. Each month our missionary offerings have increased during this present Assembly year, our last month's offering being more than forty-three dollars, with at least twenty-five dollars worth of help in the way of coal, food, and clothing given to needy ones on Thanksgiving day. Our young people's work has taken on new force, and they are spreading out in cottage prayer meeting that are reaching many homes and families, holding three and four meetings a week. Many in this beautiful but wicked city are finding out that the Pentecostal Nazarenes are alive and accomplishing things they are unused to hear about.

Mrs. C. W. RUTH.

KENESAW, NEB.

We have just closed a five weeks' meeting in the Pentecostal Church of the Nazarene in this city, during which time the Lord manifested His presence, and souls prayed through to complete victory. One united with the church. We are praising the Lord for victory.

N. D. ESSLEY, *Pastor.*

ELDON, IOWA

I am conducting a series of meetings here; began the 13th. We have no set time to close. Four came to the altar last evening; two were saved and two sanctified.

TAYLOR D. FERGUSON.

KISMET, KAS.

We had a good time in the Lord last Sunday. One has been sanctified in the home since we have been at Kismet, and conviction is on the people. We begin our revival meeting Christmas night. Our District Superintendent, H. M. Chambers, is to be with us Friday, December 26th, and we expect to keep him as long as the meeting continues. We ask for the prayers of all the readers of the HERALD OF HOLINESS, that God may give us a gracious time.

HENRY A. DUNLAP, *Pastor.*

HOXIE, KAS.

God is blessing the little Evergreen class, fifteen miles from Hoxie. Our Spirit-filled pastor, Bro. Orville Walden, is doing thorough work. One week of meetings gone on record, with six souls gloriously sanctified and one converted. Others are under conviction. Bro. Olin L. Babcock has charge of the song services. Both pastor and singer are genuine Pentecostal Nazarenes. We ask the prayers of God's people for our little band of Pentecostal Nazarenes in western Kansas.

R. W. B.

LOS ANGELES, CAL

JAPANESE MISSION

We are praising God for His manifold blessings. Surely the Lord is good to us, and we look up to Him with faith and confidence. We have not reported much about the mission here, but it has been most blessed to see God work, and many souls have found Him precious. About two months ago Brother Cornell spoke to the boys, and baptized seven of the converts. God was with us, and we had a blessed meeting. President Wiley also was with us about a month ago, and spoke to the night school boys. He spoke so deeply and blessedly to them, and all were delighted and helped. Also dear Brother and Sister Gay have been with us often, and their presence is always a blessing to me as well as to the boys. This next Sunday we will all go to First Church to the farewell service for the missionaries who are going out. There are several more boys who have been saved

and who want to be baptized. Our outgoing new superintendent for Japan, Brother Humphreys, will baptize them.

We thank God for Brother and Sister Humphreys. We feel they are the right ones in the right place, and we are sure the hearts of the missionaries will be delighted with the four new ones to help fight against sin, and lift up the cross of Jesus. We praise Him for what He is going to do for Japan. Our souls say Amen! to all His sweet will.

Pray for the work here and at Upland and Berkeley. We have a nice school of young men. We teach English and the Bible four nights a week; two prayer meetings a week, and four services on Sunday, with our street meeting, which is fine. A hundred or more stand for an hour and listen well to the Gospel; and some times one gets saved during our street meeting. We give God all the glory; and we believe He will do great things for us, as we keep low at His feet and do His will.

As soon as God sends some one to take our place here, we will go to Japan to work for Him and precious souls till He comes or calls for us. We are sure that we are all given up to Him, and we are sure that He will take care of the work here, and lead us out in His own good time. We love the work here very much. The boys have a real interest in the Lord's work. I took up an offering for Brother Humphreys and Brother Reynolds on last Sunday, and they quickly gave \$36. Our missionary offering was \$12 last month.

Mrs. MINNIE L. STAPLES.

IRONDALE, MO.

Our meeting at Annapolis, Mo., was hindered greatly by rain; but some salvation work was done, and God poured out His Spirit upon the saints. Rev. A. J. Mitchell is pastor. He and his good wife are fine workers. They know how to pray and pull when the battle is hard. House was crowded last night here, and one prayed through.

J. E. and DESSIE LINZA.

LITTLE RIVER, KAS.

We began our meeting November 2d, running for three weeks. God was with us in power, and gave us a good meeting; five professions of salvation, and the church was greatly helped and blessed. Bro. Guy Spear was with us, and preached for us three nights with the unction of the Holy Ghost on him. We greatly enjoyed his preaching. Bro. W. F. Kiemel, our pastor at Plainville, was with us the last two weeks of the meeting. He preached with the power, and again we were led into the deep things of God. His heart was tender and full of compassion, which we all need so much. We are now in a meeting here in Little River with the Methodists. God is blessing and the fire is falling; souls are finding God.

E. S. LANG, Pastor.

LOUISVILLE, KY.

We have just closed a gracious revival service in our church, conducted by District Superintendent Will H. Nerry. He preached some heart-searching sermons, which we know helped the saints of God to gain higher ground. The backslidden were reclaimed, sinners saved, a number of whom we are confident will make vallant soldiers of the cross. Quite a few believers were sanctified. Our District deaconess, Sister L. B. Nerry, gave us the message in song every night, which was very effective.

We appreciate the services of our District Superintendent, and pray God that he may be mightily used to build up our District. Sister Nerry held several children's meetings, which resulted in many of our children of the Sunday school giving their hearts to God. This makes our hearts rejoice, for they will soon have to take the place of the older saints. We praise the Lord for the victories we have had; but we expect greater things this winter with our pastor, Rev. W. W. Hankes, as he is a man who believes in fasting and prayer. We believe old Kentucky is coming to the front.

W. W. STOVER, Church Secy.

LA LANDE, N. M.

I have just returned home after an absence of seven months in evangelistic work in Kansas and Iowa. My last meeting was in the Friends church at Union, Iowa. Miss Abbie Lake is the pastor. She certainly knows the Lord, and is one of the most agreeable co-workers I have ever had. May the Lord richly bless her in her labors for the Master. I am

expecting to begin a meeting at Ft. Sumner, N. M., in a few days. Please pray for us.

C. M. KING.

HUTCHINSON, KAS.

God's blessing is constantly on the work at this place. The term of school just closed has been one of the best in the history of the school. Almost every student is enjoying the blessing of holiness, and there is a sweet, heavenly atmosphere throughout the work. Our new pastor, Rev. C. A. Imhoff, has been with us just three months, and we are more and more convinced he is God's man for the place. Since he came there have been seventy seekers at the altar, and nineteen added to the church. The crowds are constantly increasing. On Sunday mornings a houseful of God's children get the best of soul food, and on Sunday evenings the chapel and halls are crowded to the limit, and then we have been forced to turn many from the door for lack of room.

Tracts

We are beginning the publication of Tracts, and have a small assortment of most excellent Tracts to offer. We will add others very soon.

FOUR-PAGE TRACTS

Money for Masses. A poem by Rev. Theodore E. Beebe. Especially useful among Roman Catholics.

Saved in the Old-Fashioned Way; or, Budd Thomas the Daft.

This tract emphasizes the simplicity of salvation.

The Blood of Jesus. By Wm. Reid. Suitable for all classes.

Ye must Be Born Again. Showing the necessity of the new birth.

The Grace of Giving. By C. A. McConnell.

Illustrating the true spirit of giving. *Preparation for the Journey.* By C. A. McConnell.

A tract on the importance of preparation for eternity.

Price of Four-Page Tracts, (Not Assorted)

20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

Five Steps to Entire Sanctification. By P. F. Bresee.

A very helpful tract for enquirers for holiness.

Shouting. By Bishop C. C. McCabe.

Mrs. Pickett's Missionary Box; or, Benefit of a Cent Apiece.

A very effective missionary tract.

The Masterpiece of Satan.

A tract on Christian Science. It is remarkably strong and effective.

Cripple Tom.

A lesson in devotion and fidelity to Jesus.

Price of Eight-Page Tracts, (Not Assorted)

15 for 10c; 100 for 50c; 1,000 for \$4

Forty-Eight Hours in Hell. P. F. M. Lehman.

A 16-page illustrated tract

Price, 2 for 5c; 12 for 20c; 100 for \$1.25

Sample package containing one each of all the above listed tracts sent postpaid for

Five cents

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

Prayer and faith are rising to God from all hearts for one of the grandest revivals you ever heard of, beginning December 21st, with W. F. Dallas as evangelist. In fact, it has already burst in on us, and it has been necessary to set aside some of the regular classwork for altar services. The glory of God is on us. December 14th God gave us a great evangelistic service, and crowned it with eight seekers at the altar, seven of whom prayed through.

NETTIE WINANS.

NYACK, N. Y.

My first meeting this fall was in New York City with our church. They have a splendid hall there on the corner of Twenty-third Street and Eighth Avenue, and Sister I. M. Jump is their pastor. God is greatly blessing her and making her a blessing. She has a nice company of saints with her, and that means they have a good meeting.

I went from there to Bath, Me., where I found a little band waiting for me. I stayed there fifteen days. I was only booked for ten. God gave us a gracious meeting. Some hard sinners really converted, and some sanctified. The house was well filled every night, and as good a meeting as you would get into in a long time. Bro. J. W. Gillies is their pastor, and he is second to none. He keeps them free from wildfire on the one hand and formality on the other.

I went to Augusta, Me., for a meeting in the gospel mission. We had a splendid meeting; many good seekers, and many hearts were made glad. They have enough people to make a strong Pentecostal Church of the Nazarene, and I think there will be one some time.

I came from there here, in the St. Paul M. E. church. This is not just like the other places I have been writing about; but they are warmer than they were when we came—in more ways than one. We had twenty-five seekers Sunday night, and a good number last night. We are praying for a great break before Sunday night. Bro. Aura Smith is with me in this meeting also. I enjoy his fellowship so much. He is a good preacher. Rev. John MacMurray is the pastor. He is a good man, and tells us to have our freedom and go ahead.

L. N. Fogg.

KEENE, N. H.

Received two into the church Sunday, December 7th. Thank God for victory.

H. REES JONES, Pastor.

KENDRICK, IDAHO

About six weeks ago my daughter and I came to American Ridge, four miles inland from Kendrick. We came in answer to a call from our people, and at the request of District Superintendent J. B. Creighton. The only church in the community was locked against us after preaching there three times. We looked around for something else. We accepted the offer, one year's rent free, of a building formerly used for a prune drier. Praise the Lord for this open door. We fixed the building comfortably, bought an organ, put in a stove, and had our first meeting last Sunday. At night the house was packed. We continued the meeting, and are now fairly started in what we pray Almighty God to make the greatest revival this ridge has ever had. Let all pray earnestly for us here, that we may have the desire of our hearts, and see many precious souls brought to Jesus. The few Nazarenes here are a blessed people, and their means are consecrated. My heart is burdened for the souls of men, and I am much helped of the Spirit in praying for them.

N. J. LUND.

LA LANDE, N. M.

God is blessing at this place. In September Rev. R. E. Dunham began a meeting here, assisted by Mrs. E. Harrell, of Pilot Point, Texas, and Mrs. S. L. VanHuss, of House, N. M. The fight was long and hard, but God gave victory, in that a number were reclaimed or sanctified. At the close a Pentecostal Church of the Nazarene, of sixteen members, was set in order. Rev. Morris, coming to us from the Friends church, was called as pastor. Our all-day meetings, held the first Friday of each month, are sources of great blessing and power. God met with us in wonderful power on Thanksgiving day. We hope soon to open a mission in a neighboring town.

HOWARD G. KING.

DANBURY, CONN.

In the midst of all the worldliness about us our God is faithful, and His Spirit is convicting of sin as the truth is preached. Souls are finding Jesus precious. The writer was privileged to preach in Pittsfield, Mass., Friday last, and as the invitation was given four came forward to be sanctified wholly, and came through shining. This people have been fortunate to have such a man as Brother Mohr, of East Palestine, Ohio, to minister to them. May God bless pastor and people, and use them mightily.

L. HENDERSON.

PASADENA, CAL.

Every Sabbath thus far has seen people at the altar for pardon or purity. Last Sabbath was the largest in attendance, the Sabbath school numbering 190. The church was full in the morning when the Grebe sisters and Miss Virginia Roush, who sail the 15th Inst. for India, were with us, and spoke with great liberty and power of the Spirit about their calls to the foreign field. Last night (Tuesday) the house was packed full—Sabbath school room and all—and God gave us another great missionary meeting with Brother Reynolds and the outgoing band of missionaries. It was a meeting that some of us will never forget, nor get over. A large number of the Faculty and students were present from the University. We truly had a glorious time.

A. O. HENRICKS.

SIOUX CITY, IOWA

We are to begin a revival at Sioux City, December 14th to 28th, Rev. E. A. Clark, District Superintendent, to lead in preaching. We wish the prayers of all the family of the HERALD OF HOLINESS to help us in besieging the throne for an old-time revival along all lines.

W. U. FUGATE, Pastor.

DEMING, N. M.

While our church is small and in its infancy, yet we believe it is going to grow and do great things for God in Deming. We found the work here had greatly gone down on account of having no pastor for several months; but God is blessing. One was at the altar last Sunday night, and testified that God had reclaimed him. The prayer meetings and Sunday school are moving on well. Two days after the Assembly closed at Ada, Okla., I received a letter from the Church Board calling me to this place. We began our work on Sunday, November 23d. We ask you to pray for the work in Deming.

L. A. DODSON.

ST. LOUIS, MO.

I and my little flock have finally succeeded in securing a chapel hall at 3704 Easton Ave., in the Flatiron building. Our opening, which we call our grand double opening—preaching on the two works of grace—will be December 26th. Our home address is 4227 Easton Ave. We shall be glad for any of our brethren passing through to stop and preach for us. Our hand is on fire for God, and we are expecting great things.

GEO. T. TAYLOR.

Sanctification

By ADAM CLARKE

This little book is the strongest presentation of the doctrine of Sanctification we have ever read. The logic is unanswerable, and yet the presentation of this gracious truth is so plain that even a child may understand it. Every minister and Christian worker should study this book, as it will enable you to more effectually teach the doctrine. Every enquirer should have it, as it will answer your questions and dispel your doubts.

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COLLINSVILLE, OKLA.

Although there are but a few of us here, we are pressing the battle for God and holiness. We are living the blessing at home and among our neighbors, and looking up to God for great things. We are going to do our best to help establish the Publishing House, for we need it in spreading scriptural holiness. Sister Womack is our new pastor, and we are going to stand by her. We are hoping to build a church house, as we are now paying a dollar a service rent.

MARY BLURTON, Deaconess.

FITCHBURG, MASS.

We are prospering in our church. We have some young people whom the Lord is blessing, and who are a great inspiration to us. Thank God for young people who are baptized with the Holy Spirit. We are being blessed in our Sunday school. Our morning prayer at 9:30 Sunday morning is an inspiration to us. The Lord sends His Holy Spirit down upon us, blessing our souls.

Our new church building is rapidly going up. The cornerstone was laid October 13th. It was presented to us by two Methodist brethren of this city. Thanksgiving day we had a "lathing bee," putting lath on our new church, praying to God between the pounding of nails. Some of our Gardner brethren were down helping us. A Thanksgiving dinner was served at the parsonage. We had our regular prayer meeting on that evening. How the glory of God did shine! This is our anniversary evening. Twelve years ago a few holiness people met together to form a holiness band, which developed into our independent holiness church the following spring. The result is the First Pentecostal Church of the Nazarene of Fitchburg, Mass. We are still on the firing line, pressing onward as God leads us.

BESSIE F. COOK.

BLOOMSBURG, PA.

I praise God for the privilege of reporting victory for this place through the last month. Services every evening, and seekers for salvation at the altar every night, except two. About sixty-five in all have been to the altar. Many of them bear evidence of having prayed through. Two old veterans—both of them beyond the seventieth milestone—that fought side by side in the Civil War, were wonderfully saved through these meetings. In several instances whole families were saved. On Wednesday evening in prayer meeting we had four generations to testify that Jesus saves and keeps—the great-grandmother, grandmother, mother, and her two sons. We think it is wonderful, and we are shouting over it, too.

Rev. Jonas Trumbauer, of Allentown, and Rev. Ezra Sieber, of Lancaster, Pa., helped us push the battle, each one for three days. Also four of our brethren from Wilkesbarre helped us a few days. God used all of these saints mightily for the salvation of souls.

Bro. John T. Ferguson, of Harrisonville, N. J., presided at the organ, and furnished us with splendid music. He is a sanctified man, and consequently knows how to play an organ for the glory of God.

The friends and members of the church have stood by me faithfully through this battle. Last Sunday morning we received a class of eighteen into the church. This makes twenty-five in two months.

H. N. HAAS, Pastor.

ONTARIO, CAL.

Rev. Anrew Johnson has just closed an eighteen-day meeting here. This community will not soon forget his searching sermon on hell and the judgment. I can truthfully say this has been the best meeting I was ever in, and those who know say nothing has been like it in the history of the church or community. Fearless and uncompromising, yet kind and tender, he preached the gospel of Christ with great unction and power with wonderful results. Roman Catholics, Christian Scientists, skeptics, and drunkards of both sex were swept into the fountain together. From the very beginning our church was too small to accommodate the people. People were turned away almost every night; sometimes by the hundred. Steadily the meetings grew, and closed in a blaze of triumph and glory. Eighteen have united with our church since the meeting, among the number Rev. and Mrs. A. A. Ball and family, Brother Oliver and family, Brother Thomas and family. Twelve have prayed

through since the meeting closed. Great conviction is on the people. The town is stirred as never before. We are going on in victory.

C. W. GRIFFIN.

FROM MRS. LIBBIE BEACH BROWN

Journeying from Seattle to Kansas City, it has been both pleasant and profitable to visit several of our churches. In a former letter I spoke of those on our own Northwest District. Our travels brought us to Lincoln, Neb. Our work there is new, but the blessing of God is on it. Pastor L. R. Hoff is a strong preacher of the Word, a trained, careful pastor, and God is surely putting His seal upon the work. We found here a people who could easily get blest, and they are marching on to possess new land ahead. They are planning to very soon buy a lot toward the business part of the city, and proceed to erect a tabernacle. When we, as a church, worship under our own vine and fig tree, folks then have to reckon with us; for it means we have come to stay, and claim our right to an existence. In starting our work it usually takes some heroic soul to step forward and make the first move. This was the case at Lincoln, in the person of Rev. W. H. Prescott, whom we had known in other days as a Methodist preacher, and who was always true to the doctrine of holiness. Although frail in body, Brother Prescott is ever found in his place, helping to shout the battle on. As we brought the message in song, these pilgrims wept and shouted.

Our next stop was at Chicago. Here we were entertained at the hospitable home of Dr. and Mrs. Burke. They were charter members of our church there, and had much to do with its life and organization. How we honor everywhere the stalwart men and women who have dared to step out and seek a home in our church! Many do not realize how much we owe to them. It was not our privilege to attend a Sunday service here, but we were glad to be present at their midweek prayer meeting. Pastor Martin was in Florida, but we listened to a splendid message on the meaning of perfect love. It was timely, and our soul was refreshed as our sister talked. This people have a fine church building, and as a church their influence is felt far and near. We observe that a great need in our church is good pastors to shepherd the flock, and build them up in the faith. The onmoving march of our church is a constant marvel to many people.

BEDFORD, IND.

Our meeting at Bicknell, Ind., December 4th to 14th, was owned and blessed of God. Almost a hundred souls prayed through. Several from the M. E. and Baptist church were sanctified. Backsliders were reclaimed, and scores of sinners found pardon. Three came to the altar at the first service, and from that time on the great altar was filled. The last Sunday was a regular Pentecost. No sooner had the song service begun than God began to set His seal on the service. The saints shouted and the waves of glory rolled over us until it would be impossible to describe the scene. Sunday morning we had no preaching; but while the saints were shouting we felt impressed to give the altar call. At once the long altar was filled.

The Way of Holiness

By PHOEBE PALMER

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

No one can afford to be without this book.

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We closed at a late hour Sunday night. Our co-laborer was W. A. Ham, evangelistic singer, of Orleans, Ind.

CHARLES SHORTRIDGE.

A VISIT TO PILOT POINT, TEXAS

In our travels for the Publishing House we reached Pilot Point, Tex., and mingled again with friends of other years. We found Brother J. P. Roberts and wife still engaged in their old-time work for homeless children and unfortunate women. Brother Roberts and his family were pioneers in holiness work in the early days of this country. His father and brothers are still with him ardent supporters of this glorious holiness work. They have seen the work pass along through the stages of cottage prayer meeting, a preaching appointment, a local church, and now the regularly organized church. Now many others are associated with them in this glorious work and it is moving on with great hope for the future. The rescue home and orphanage are under the management of Brother Roberts. We attended a prayer meeting in the rescue home. The rooms were filled and God's blessing was on the people. Brother Roberts conducts this rescue and orphanage work at a small cost to the public because he has a small farm, and many things in the way of fruit and vegetables he raises go to support the home and orphanage. May the Lord bless these dear people and all their work. The church at Pilot Point has assumed \$25 for our Publishing House and they intend to pay it. It is entirely possible they will pay more than that amount. While speaking of this I may say that the church at Peniel, Tex., has assumed \$500 for our Publishing House, and their leading men assure me that this amount will be fully and promptly paid. We trust that the example of these churches will be an inspiration to many other churches in our connection.

H. D. BROWN.

SAN ANTONIO DISTRICT ARRANGEMENTS

District Superintendent, Wm. E. Fisher, 710 N. Mesquite St., San Antonio, Texas.
San Antonio church, Wm. E. Fisher.
Waco, Thos. D. Dunn.
Yates, Hickory Valley, J. N. Cooper.
Meridian, Mountain, Bethel, J. W. Bost.
Live Oak, P. M. C. G.
Ballinger, E. W. Wells.
Bangs, Trictham, and Indian Creek, T. S. and Etta-Mulanax.
Pearl County Line, T. J. Carpenter.
Vanderpool, W. J. Sewell.
Bloomington, Seadrift, F. C. Beakley.
Bayside, David Sanford.
Lytton Springs, Red Rock, Creedmore, and Pounds Chapel, R. R. Gollightly.
Red Creek, Glen Cove, Coleman, Bowser, and Locker, I. W. McDonald.
Placht, Brooksmith, J. L. Rice.
Rice, L. P. Jennings.
Goldthwaite, Bertram, and Williams Ranch, O. N. Shoemaker.

FIRST CHURCH, LOS ANGELES

Sunday, December 7th, was epochal for First Church. At the morning service the pastor, Brother Cornell, preached a missionary sermon. At the close over forty young people presented themselves as willing to go as missionaries if the Lord should so indicate. The people pledged nearly \$2,500 for missions, and it looks as though in spite of what some call "hard times" we will be able to make it \$3,000 for the missionary year. Our slogan for the district is "Ten dollars per member for the year."

In the afternoon the outgoing missionaries gathered together with other distinguished missionary workers. Rev. L. H. Humphreys and wife who go to Japan, also Miss Lillian Pool. Miss Lulu Williams who accompanies Miss Pool to Japan, was not present. Rev. Peter Klehn and wife who go to China; Misses Hulda and Leoda Grebe, who go to Calcutta, India; Miss Virginia Rouch, who goes to Buldana, India; Miss Glennie J. Sims, who goes to China was absent on account of sickness. On the platform beside these were Mrs. Beezley, representing the missionary work of the National Association for the promotion of holiness; Mrs. Rachael Nalder, of Chicago, representing the work of Pandita Rambal, and Mrs. Rebecca Krikorian, of Armenia. General Missionary Secretary H. F. Reynolds was also present with pencil and paper, as alert as a young boy. The missionaries made brief addresses interspersed with songs from thirty converted Japanese under Mrs. Staples. It was an inspiring sight when these thirty young men lined up and sang in their native tongue, "Jesus saves." Mrs. McReynolds was also present with a number of Mexican converts. "Phillip," Dr.

Colleges: Missouri and Oklahoma.

MISSOURI HOLINESS COLLEGE

We are having a good year in this school; far ahead of last year in enrollment and spirituality, and with a much better grade of students. Practically all of our students are here for business. A young lady came into the office last week, asked for prayer, and in a few minutes two classes were praying for her. She was converted, and then we went ahead with our classes. Another young lady who came to us last Tuesday, attended our evening prayer service, and was converted about 10 o'clock. Parents, it will pay you to sacrifice much to put your children in a holiness school.

Our literary work compares well with other schools that neglect teaching Christianity. We do not sacrifice the training of the mind in order to teach the Bible and make special efforts to get the students saved. Adam Clarke said, "A child will never be at his best mentally until he is awakened spiritually." We owe our children an education as far as it is possible for us to give to them. We also are responsible where we send our children, and for the influences which surround them.

We allow no tobacco used among our students. Just a few days ago we talked to our students on the dangers of whisky, and all pupils old enough to write signed a pledge that they would never use it, and would fight it with all their might. Our girls say they will never keep company with young men who use it. We pray with our students in the dormitory each evening for thirty minutes. Others come in and join us.

We are striving to build Christian character. We guard the social life of our students. We are doing our best to help young people. We covet an interest in your prayers.

Rev. Andrew Johnson, of Wilmore, Ky., is to be with us from December 29th to January 21st, for a Special Bible Course and mid-winter meeting. We are expecting a fine time. Come and spend this time with us.

A. S. LONDON.

OKLAHOMA HOLINESS COLLEGE

"Thanks be unto God who giveth us the victory through our Lord, Jesus Christ."

We are glad to report victory for the Oklahoma Holiness College in all of its departments. Rich blessings from the great Head of the Church are upon the institution. We thank God for a sacrificing Faculty who are willing to pour their lives into this blessed work of training young men and women for lives of usefulness. Some of our students are preparing themselves for pastors, some for evangelists, teachers, gospel singers; some to carry the message of salvation into the regions beyond; while others expect to enter the business world—and all are planning to make the world better, because they have lived godly in Christ Jesus in it.

Thank God with us for such a student-body! We have a fine company of young men and women who are preparing to spread scriptural holiness over all lands. It would do your heart good to hear them preach, pray, shout, and testify, and to see the glory of God shine in their faces, and to behold the Spirit illumine their lives. When you come to Bethany, call upon us at Conference time, and get blessed with us, as these young folks pour out their hearts together before the throne.

Again, we thank God for the fathers and mothers who are sending their children to this school. During these years of light crops and great drouths, many have sacrificed much, denied themselves, done extra heavy work, in order to send their boys and girls to O. H. C. We need many more parents who see the necessity of a Christian education for every one of their children, in such perilous times as these, to the souls, minds, and bodies of our youth. We need students; in fact, we must have them. We might have a strong Faculty, a fine equipment, modern buildings, and such like, but we could not be a school without a student-body. As the college belongs to the state of Oklahoma in general, let all come up to the help of the Lord against the mighty, by sending us all the young folks you can persuade to come; your own children in particular. Remember us in your prayers and in your offerings. If we expect the Oklahoma Holiness College to succeed, all loyal Pentecostal Nazarenes throughout the state must put their shoulders to the wheel and lift all they can, for this is their great work.

Beloved, do you realize that it is these young men and women who in three or four years are to occupy our places of responsibility, to stand in our pulpits, to teach our children, and to do our work in foreign lands? Oh, let us make every sacrifice to make this institution a glorious success. We are having a little folder published containing some pictures of our college, which we feel sure will interest you greatly. Some of these will be sent to all of our pastors for distribution. You can do a great work by scattering these folders, and talking up the school to all the young people whom you know. We expect fifty new students for the next semester after the holidays.

We thank God for the people of Bethany, the church with our beloved pastor, Rev. F. W. Johnson, Brother and Sister Jernigan of the Rescue Tome, our business manager, Rev. J. W. Jawter, and all of our kind friends who have helped to bear the burden with us, and have helped to make this school a blessing by the grace of God. Also we thank God for the beautiful spirit of unity and harmony which pervades the atmosphere of our college. But, beloved, Bethany can't do it all. We must have your most hearty co-operation in this great work. May God bless you all. Let us make this the best year of our lives in all our pastorates and institutions.

E. J. LOBB.

Breese's boy from Hope School, now being educated at the Nazarene University, and "Hori," a delightful girl brought over by Dr. Kirk, also at the Nazarene University, sang one of their beautiful prayers, clapped their hands, and set the meeting on fire. It was a most wonderful sight, and never to be forgotten. The audience numbered nearly a thousand and enthusiasm

ran high. Brother Humphrey baptized four Japanese converts. The great audience wept, laughed and shouted. It was without doubt the greatest meeting of the kind ever held in the United States. At night Brother Cornell preached on the subject, "It is time to seek the Lord." Five responded to the altar call and all seemed to pray through. Thus closed a

HERALD OF HOLINESS

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VICTORY AT HASTINGS!

HASTINGS, Neb., Dec. 22.

HERALD OF HOLINESS:

Closed the greatest revival here in the history of our Nebraska work. C. P. Ellis and wife evangelists. Over thirty seekers. Fifteen accessions, including Brother and Sister Ellis. More coming. Pastor Silverbrand labored arduously for success, and is reaping a harvest. Church is coming up, and the fight against sin goes on.

Q. A. DECK.

most remarkable day in the history of this historic church.

CHURCH REPORTER.

A NEW FIELD IN WALLOWA COUNTY, OREGON

Three glorious meetings just closed, at Crow Creek Pass, O. K. Gulch, and Pratt school houses. There were a faithful few who were sending up prayers to God that He might send a preacher who had faith in God, and had the baptism with the Holy Ghost. The Lord heard our prayers and sent Rev. M. L. Baltezare, evangelist, of Walla Walla, Wash. The battle began November 2, 1913, at Crow Creek Pass. Brother Long brought the message in song. Brother Baltezare brought the word to the people in its purity and simplicity, and God sent it home to hearts, till the whole neighborhood was blessed and helped. A great number found Jesus in pardoning grace and some Christians consecrated and received the gift of the Holy Ghost in sanctifying power. At O. K. Gulch there were scarcely two families who would speak to each other. Their Sunday school superintendent came and took the evangelists home with her, and then sent people word there was to be preaching at the school house. The second and third nights there was confessing and begging each other's pardon. The meeting only lasted one week and it was marvelous to see the great change which nothing but the power of God could have wrought. A similar meeting took place at Pratt. Mr. O. J. Rand took the evangelist there, and for two nights there were only two besides myself and Mr. Rand's family. Those two were gloriously saved, and a mighty meeting broke out. The last night of the meeting there were about twenty asked Brother Baltezare to pray for them. His next meeting is in Enterprise, Ore.

AMY CHAMBERS.

WASHINGTON, D. C. GRACE CHURCH

God is still blessing and owning the pastorate of Rev. James M. Belt. Ever since he came to us we have had a continuous revival. Souls saved at almost every meeting. Last night God poured out His Spirit, and three were gloriously sanctified, and one sinner was saved. One man, who has been seeking the second blessing for a long time, fell like a dead man, and lay out straight on the floor for quite a while. His

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□ □

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328 N. Franklin St.

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F. J. THOMAS,-----Marshalltown, Iowa
Cognin, Iowa, R. F. D.-----January 8-18
Marshalltown, Ia.-----December 7-January 4

face was all aglow, with the heavenly smiles. After a while he came back to earth again, and the first thing he said was, "Glory be to God!" then "Glory! Glory!" while he ran over the house shaking hands with saint and sinner. God is sending us the "latter rain." We expect the Lord to do greater things for us this winter, and we are asking Him for a larger hall where more people can be seated.

C. J. PENN.

SOUTH MANCHESTER, CONN.

We have another victory to report. Last Friday evening a man, who was in the strong clutches of the devil and for whom we had been praying ever since our revival meetings in October, was saved while the writer was talking on 2 Cor. 5:17. This is a notable victory, and of sufficient import to rejoice over. The attendance at Sunday school last Sunday more than doubled that of last year. We are planning an aggressive campaign against the enemy.

A. C. GOLDBERG, Pastor.

SYRACUSE, N. Y.

The First Pentecostal Church of the Nazarene was dedicated to God Sunday afternoon, December 7th. It was a blessed time, and many souls were blessed, as Rev. J. A. Ward, District Superintendent, preached the dedicatory sermon in the Spirit, his text being Isaiah 6:1. The pastor, J. G. Nickerson, read the Scripture, and the choir sang with a holy charm and sweetness. A goodly number were present, and a few hundred dollars were raised.

The church is worth about \$8,000, with a debt of only about \$2,800. The edifice is said by many to be the most beautiful for its size they have ever seen. It is complete in all its parts, the roof being covered with beautiful red tile, the walls with white stucco, set with lead-

ed glass windows, and the cornice painted green, the whole presenting a beautiful exterior. The interior has a raised, sloping floor, with circular chairs, making it easy to see the preacher from all its parts.

Those knowing the condition of the church two years ago, when this good man took the pastorate, and the battles he has fought since, certainly feel he is worthy of considerable praise, for when the clouds were the darkest, and persecution the hottest, he arose in the name of God to build. The members are now in a blessed spirit of harmony, all are encouraged, and are going in for a great time of salvation this winter. Special meetings are now following the dedication. The preachers are Brothers Ward, Strong, and Hoople; we also have Sister Turnbull from our Chicago church, with us, and she is helping wonderfully with the work. Last Sunday night we had a most precious meeting, with souls saved and believers sanctified.

I. N. A.

KANSAS CITY, MO.

The Lord is continuing His blessing at First Church. Pastor Cochran has been giving a series of doctrinal sermons, which have been very helpful to his hearers. New faces are seen in the congregation at nearly every service, and many are being convinced of the better way. Two seekers who professed to be finders, at the altar Sunday night. There is an encouraging movement among our young people toward a deeper and more active religious life. The Young People's Society recently organized is pushing ahead on spiritual lines. The program for this week consists of holiness meeting Tuesday afternoon, Scripture exercises by the Sunday school on Christmas eve, and a love-feast and breaking of bread Christmas morning.