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EDITORIAL

MUCH SCIENCE AND NO REMEDY

IT IS strange that modern science, which affects to have outgrown the ancient faith of Isaiah and Paul and our sainted sires, has not yet succeeded in discovering a better remedy for the dire malady of sin. It does seem that until a safer and better remedy for this awful disease of sin is found by any class of objectors, they should not be very obtrusive with their deliverances, either adverse to our faith, or in advocacy of new schemes of life, either in its origin or destiny, or in any of its phases. It is very much easier to tear up than to build. It is easier to destroy than to construct — to scatter than to get together. The Bible is definite as to the origin of life, and also as to the intended destiny of life. Science has made many proposals contradictory of the Bible on this first point, but it has failed to demonstrate the efficiency of any new theory in contradiction of the Word. It indulges much in speculations, but fails to deliver anything like certitude on this subject. We have never yet seen anything in all this to superinduce chills and paroxysms of fright on the part of Christians.

Decades have come and gone since these theories have been paraded before the public, and yet we have never seen a single case of the conversion of one sinner from a bad man into a good man by these proposed substitutes for the Mosaic account of man's origin. It is rather brazen to presume to set aside the Holy Book, in any of its essential features, without offering some credentials of authority and veracity in the way of the climacteric proof given by the Bible of its power in these matters.

We are led to these reflections by the case of Alfred Russell Wallace, the eminent scientist who died recently in England in the ninety-second year of his age. He was in harmony with Darwin, and had, during his long life, written about two hundred books and treatises. After this long life of active devotion to science of the Darwinian type, he gave out, on his ninetieth birthday, a statement. In this statement it was clear that, in his wide and scientific observations, the fearfully wicked state of the world had not escaped his notice. He said: "I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exist in our midst horrors and dreadful diseases never before known. Our whole social environment is rotten, full of vice and everything that is bad." This is but the truth which the Word of God had told us clearly. It assures us of the hopelessness of our race, from sin; but it at the same time tells us, in the very Book which Mr. Wallace's whole scientific life and labors have striven to contradict, of the only but sufficient Remedy through our Lord Jesus Christ. Mr. Wallace's statement is practically a severe indictment of his science and philosophy as hopeless and helpless in the premises. He has had as much or perhaps more time to test science and philosophy than any one else, and if he has failed to report one conversion, or any single iota of improvement, his life work has gone for little or nothing, and his and others' objections to revelation in any of its parts ought to go for naught.

This world's only hope is in the gospel. Science, in many of its boasted claims and assumptions, has been much in the way of the progress of this gospel in its great work. If there

is no visible improvement yet, after these decades of the boasted advances of science, we think its advocates had better get out of the way, and give room for the gospel which has done all that has ever been done in the matter of the amelioration of civilization and the uplift of mankind, and in the positive salvation of men and women from sin. Multitudes of men and women, sinful and wretched and hopeless and helpless, in the clutches of vicious habits, have come to Christ, and have been transformed, and made new creatures. Let us cling unflinchingly to the old, old gospel for the salvation of sinners. There is none other name given under heaven among men whereby we can be saved, but the name of Jesus the Christ.

LIFE'S TRUE AIM

STRANGE as it may seem, it is nevertheless a fact that a totally and fatally erroneous idea or theory as to the real, divinely-intended aim of life is very prevalent among men. It would seem that on such a vital and all-important matter as the true purpose or aim of our existence here, men would rarely miss the mark, but would very generally adopt the correct theory. Such is, however, not the case. We believe that the number of those who adopt and live with a radically erroneous theory of life's true aim greatly outnumber those who adopt and follow the correct view.

Life is not for pleasure. This is very wide of the true solution of life's purpose. The mere fact that pleasure is an aim, which very few of the population of the world really attain or accomplish, is enough to condemn this theory definitely. Any true theory should be one that is applicable to or attainable by all men. Pleasure fails here definitely, because it is a well-known fact that a very large proportion of men and women have inevitably more pain than pleasure in life. With such, life would be a meaningless riddle, if pleasure be proclaimed as life's true aim or purpose. They could justly cry out against the injustice of such a scheme, because they occupy a position in life which inevitably dooms them to essential failure to reach the true end of human existence?

The same would be true of knowledge, if it be offered as life's true end. Too many people are positively barred from acquiring knowledge, in any degree that would give it the dignity of being worthily considered, as their designed and intended object in life. Very many are doomed to lives of manual toil for mere support for themselves and their dependants, who would be definitely cut off from any aim in life, if learning be presented as its true aim. The fact is, this would put God in the attitude of forming a most contemptible monopoly of human destiny, by adopting a scheme or purpose of life possible of achievement by a favored few, and relegating the great mass of people to hopeless and irremediable failure and penalty for making a failure of lives which were hopelessly doomed to failure by the economy of the Creator. There is nothing in the horrible decrees of Calvinism worse than such a theory of life would be.

These aims of life fail in other respects, as well as in being inapplicable to all men. They do not appeal to all the faculties of the individual man. In the case of pleasure, it can be argued that this appeals to man's appetites, and to his sensuous proclivities; but these form only a part of man, and that his lowest part. Has not man a susceptibility of subordinating the instincts of pleasure to the calls of altruism —

to the service of those in need or danger or distress? If pleasure be life's aim, when men enter a leper colony to sacrifice their lives for the sake of relieving and leading to a pardoning Saviour these hopeless victims of disease, it would have to be said that they were carrying themselves away from their intended destiny. All service for the benefit of others, which costs us sacrifice, would thus be wrong, in that it carried us away from instead of toward destiny; because all of life must be able to contribute toward the attainment of life's true end. On this account, therefore, this end definitely fails.

"For what is your life?" is a question of great moment. It is of the highest importance to arrive at a correct answer to this question, for upon its answer will depend the direction which men will give to their activities, as well as their final and eternal destiny. William Carey, the Baptist cobbler of missionary fame, answered this question admirably when he said: "My business is to extend the Kingdom of God. I cobble shoes to pay expenses." This is a noble conception of life: the only one worthy the great Creator, and worthy of man the creature. Life is for others—for their weal, for the extension of the Father's kingdom over all men. Business, the daily avocation which commands part of our time, is to make sufficient money to defray the necessary expenses incident to living and to laboring thus for others. This high and holy aim gives dignity to labor. Labor performed merely for accumulation is debasing. Labor robbed of this noble, altruistic principle is selfish, inbruting, and trends mankind lower and lower in the scale of being toward the brutes wallowing in the mire about us.

Paul sounded the true note, in his celebrated words, "For no man liveth to himself, and no man dieth unto himself." The aim and divinely-intended purpose of life reaches outside of and beyond the man himself, and is to be found in its truest definition and expression in the realm of the needs and loss of humanity. To restore man to his primal estate of purity, is the high and the privileged dignity and nobility of man. To be a co-worker with God in this restoration is man's high calling. To be luminous in a world darkened by sin is his holy possibility and the design of his being.

No man, therefore, who has not aims in his profession as a physician higher than the mere cure of human suffering, and higher than his fees, has yet reached the first principles of his distinguished privileges in the divine economy. The lawyer whose chief or sole purpose is fame or greatness as an advocate, or the splendid fees which reward his abilities, has not reached the faintest conception of the true dignity of life, or of his profession. There is something higher and more noble than the applause of men given to genius. There is something greater than the rewards rendered talent or ability. There is something nobler than the prestige and phenomenal prowess as great captains of finance. This prestige in a coming day will embitter and sadden with gloom impenetrable and irremediable the souls who have committed the colossal blunders, when they behold in the light of eternity what splendid opportunities of real service they missed for paltry and perishable dollars.

Life is large; life is splendid; life is glorious; life is the noblest and greatest of all God's gifts, because, when wrecked, it took the gift of His own and His only Son to redeem it, and make possible the restoration of it to its original high-destined privilege of communion with Himself, and of service to God's redeemed race. Why will men die who can thus live on such high levels? Why will men consent to become immersed in the toys and pleasures and profits of life, when it is possible to be thus employed in divine and heavenly endeavors, which angels might covet? What a crown to throw aside for the toys of childhood! What an endless destiny of glory and blessedness to cast aside for a mess of pottage, which so quickly is gone forever! What a bauble to take in exchange for the possibilities of an immortal soul!

PROOF EVERYWHERE AND RUNNING OVER

A MAN can not successfully deny the color of his hair, of his skin, or of his eyes. Other men read for themselves undeniable evidences of these things in and on the man. As great folly is it for a man to deny inbred sin. Carnality stamps character and conduct with a color that is patent to all beholders, and this stamp proves either the ignorance or the hypocrisy of the man who denies the fact of carnality.

We are born unholy and unclean. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The poet states it when he says, "Soon as we draw our infant breath, the seeds of sin grow up for death." The seeds are there—radicated and vital in the abysmal depths of our nature, and they grow inevitably and ceaselessly unless and until destroyed by power divine.

No truth is more patent in human history, no fact is more conspicuous among men, no light penetrates deeper in the solution of the riddles of criminology, and the mists and mazes and mysteries of human actions, than the rays of the great truth of carnality.

Put the bloodhounds on the track of the murderer, and they will run him down at the point of lust or lucre, of revenge or hate. These are but other names for carnality. Trace the burglar, and you will find him in the lair of avarice. The embezzlement that has crushed the prospects of many a once noble man is, in its last analysis, but the fruitage of the pride of a foolish wife. Avarice and pride are but other names for the same carnal mind. Dig down at the roots of acts of treason, of rebellion, of internecine or international warfare, and you will find carnality the real cause. Search the secrets of the Great Mother of Harlots, or the taproot of the Colossus of Licensed Rum, and you will find at the root of one, carnal lust for power, and of the other a threefold root of avarice, appetite, and ambition—each a manifestation of the carnal mind. You can not read understandingly human history, or study intelligently human character or conduct, without admitting this fundamental truth of all the ages so plainly taught in God's Word. The proof is everywhere and running over.

This carnal mind requires a second work of grace to eliminate it. It is not removed in regeneration, as is evidenced from the Scriptures, as well as from the nature of the case. Paul addresses the Corinthians as brethren, and says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither are ye yet able."

Here the apostle distinctly assumes the regenerated relation of the Corinthians by calling them "brethren" and "babes in Christ," and yet he calls them "carnal." This is just what people are when regenerated but not sanctified by the Holy Spirit, by which act of God the carnal mind is destroyed. Sin in act involves guilt, which requires forgiveness; and the principle of sin, or the carnal mind, is our misfortune, in which state we are born, and this, unremoved by regeneration and forgiveness, must be destroyed by a second work of grace called entire sanctification. Thus, by this double work of grace the work of personal salvation is perfected, and we are saved every whit, and ready for service or sacrifice or suffering in the Master's cause, in which we are to grow and develop day by day.

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Long-suffering, liberality and lucidity are attributes of perfect love. It suffers long, gives freely and so shines that all see it.

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Christian Science, so-called, succeeds in making itself understood in one thing alone—its persistent denial and contradiction and repudiation of the Bible. It is wholly unreasonable, self-contradictory, obscure, and absurd, but plain only in insolent rejection of the Word.

THE EDITOR'S SURVEY

PLEADING FOR THE RIGHT OF SIN

There is a vast deal of stolid ignorance among some otherwise sensible people. It does seem that there are people who, though of sufficient intelligence to keep from starving and freezing, yet are devoid of that degree of spiritual insight or religious sagacity which would protect them from being called moral imbeciles. Such people get off a deal of vapourings, which pass current among their ilk, but which can not pass the bar of sound common sense. Among this stuff are such expressions as, "You can't put an old head on young shoulders." "The young must sow their wild oats." "These excesses of youth will run their course." All this is simply pleading for the continued and the uninterrupted life of sin, in its ravages among our young people. All such are mere defenses of sin, of the most dangerous kind, because approaching dimly some of those half-truths which are so ruinous. These defenders see little or no harm in dancing, and their influence is practically wholly on the side of those amusements which are debauching thousands in this age. The *Northwestern Christian Advocate* says:

The Laymen's Association of the Illinois Methodist Conference took a strong stand at their recent meeting against the three popular forms of amusement—dancing, card playing, and theater-going—and called upon their pastors to heartily co-operate with them in their stand. In view of the recent immoral developments in the dance and theater, the voice of warning can not be raised too soon nor sounded too loudly. Some have intimated that these excesses will soon run their course. Sin never "runs its course" until it accomplishes its diabolical purpose. To let it alone is a very convenient but dangerously foolish policy, and no resolutions can too severely arraign these dangerous tendencies.

THE CHARM OF A MAGIC WORD

The sweet name "mother" has a charm and a power in it which is all but divine. Next to the Name above every name—the Name high over all—the name of Jesus, the Prince of peace, the Friend of the friendless, the Helper of the helpless, the Comfort of the sorrowing, the Hope strong and enduring of the weak and discouraged—the name of mother stands in its glory. How many straying feet the charm of this sweet name has turned back into the right way! How many erring sons have been brought back to sobriety and hope and home by its power! How often the force of this sweet word with its holy import, has pressed silently its way into the memory of the young, amid their revelries and dissipations, and made the wine bitter to the taste, and robbed vicious pleasure of its wonted power to hold within its siren witchery these unwary ones! The name and memory of mother, like a talisman, has been God's means of rescue of many a mother's

son and daughter from error's way, and turning them back to God and home and heaven. An exchange relates the following:

Once, in a scene of wild revelry and blasphemy among soldiers in camp, a young man was called upon for a toast. He cried out, with a glass of liquor in his hand, "I propose to you the toast 'Our Mothers.'" A deep silence fell upon the noisy company. The blasphemy ceased; the meeting broke up. These young men could not continue their debauchery with the image of their mothers' faces before them.

And the following reminiscence of Longfellow is in point:

Longfellow once told Russell Conwell about a visit he had made at the old home, long after his mother and father had died. In an upper room he found his mother's old rocking chair, and seated himself in his mother's place. Longfellow remarked that that was one of the loveliest experiences of his life. He felt that he

LIGHT SHINING OUT OF DARKNESS

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God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
With blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

—William Cowper.

was once more in the pure atmosphere of her sacred presence. His own soul seemed transfigured by the beauty of the thought of her noble spirit.

LIFE AN INTENDED SONG

God has provided, in the possibilities of His grace in Christ Jesus, for life's triumph. It is not necessary for life ever to drag, or limp, or be dull and heavy. There is a privilege for us to make of it a glad thing, a happiness, a triumph. It ought to have in it the very breath of heaven, and notes of essential victory. Amid the very reverses of life—its shadows and sorrows—there is buoyant hope, for these very shadows are but the opportunities of grace to manifest its marvelous power, and bring out of this darkness glorious light and hope. J. R. MILLER says, with force as well as beauty:

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.

A NERVELESS RACE

We must never become a nerveless race. Nerve is essential to all progress. It is a condition of civilization's success. Without nerve we will become a spineless, worthless, mediocre people, unable of ourselves, or by any higher power, of being the instruments of great achievement. The nerves of the individual and of the race must be conserved, and all tendencies toward its neglect or its impairment must be resisted as a distinct danger calling for dexterous care. AGNES REPKER on "Our Loss of Nerve," calls attention to some perils on this subject demanding serious attention. She says:

The assumption that children should never be coerced into self-control, and never confronted with difficulties, makes for failure of nerve. The assumption that young people should never be burdened with responsibilities, and never, under any stress of circumstances, be deprived of the pleasures which are no longer a privilege, but their sacred and inalienable right, makes for failure of nerve. The assumption that married women are justified in abandoning their domestic duties and dawdling about Europe, because they can not stand the strain of homelife and housekeeping, makes for failure of nerve. The assumption that invalids must yield to invalidism, must isolate themselves from common currents of life, and from strong and stern incentives to recovery, makes for failure of nerve. The assumption that religion should content itself with persuasiveness, and that morality should be sparing in its demands, makes for failure of nerve. The assumption that a denial of civic rights constitutes a release from moral obligations makes for such a shattering failure of nerve that it brings insanity in its wake. And the assumption that poverty justifies prostitution, or exonerates the prostitute, lets down the last walls of human resistance. It is easier to find a royal road to learning than a royal road to self-mastery and self-respect.

THE POWER OF THE BLOOD

God's power to save a sinner is a stumbling block with many. A great lawyer said to us, recently, that he did not accept the doctrine of God's power to suddenly make a good man out of a bad one. The possibility of an instantaneous change thus, by power divine, in changing a sinner from a bad heart and life to a good heart and a good life, seems to be a point of difficulty with many. Even if they concede to God the power to make such a change, they want a considerable time to elapse to give God sufficient time to do the great work. They forget that the work is a supernatural one. It would be just as difficult, or as impossible, for man to accomplish such a work in his fellow-being in fifty years as in one hour. It is just as easy for God to do it in a moment of time, as to do it in a year, or fifty years. God does not need any of the condescending concessions of skeptics to make it easier for Him to do His work. Making good men out of bad men is God's business. This is God's natural realm, so to speak. Thousands of demonstrations of His power to do this work instantaneously abound everywhere, so

that a wayfaring man, or a skeptic, though a fool, need not err respecting it. The *Christian Advocate* [New York] gives a case in point:

The power of religion to make an abrupt change of character was illustrated at a meeting in England recently. An individual who had been selling boot laces on the streets of Exeter as a blind man for two years confessed that he was all that time imposing on the public. He has been a regular attendant at a certain Wesleyan Chapel. Each Sunday when he appeared in the congregation he was gently assisted to a seat reserved for him. At a mission service in this house of worship he suddenly arose, tore off his black spectacles, confessed that he was not blind, and announced that he had been converted. In proof of the genuineness of his conversion he gave his spectacles to the missionary, and then went with him to a police station to make further confession, and receive such punishment as might be meted out to him.

A MISTAKE TO BE AVOIDED

It is a great mistake to think difficulties and untoward besetments met in the way of some great undertaking, to which we are called, and to which we have given ourselves, are bad tokens, or things to be deplored, and which have necessarily an injurious effect upon our loved undertaking. It may be the very reverse. These things may be in the line of the Father's direct or permissive will for us, and by which He has gracious designs for us. Settle it once for all that *nothing* which comes to a child of God in the path of duty can be otherwise than for his own and his highest good. This is solid rock on which we ought to stand with joy supreme. This ought to afford contentment sublime and unassailable by doubt or fear or distrust or discouragement. "All things work together for good to them that love God, who are the called according to His purpose." Stress four things: "All things," "for good," "love," "called." If we love and are called, we have the promise that all things shall work together for our good. A. B. SIMPSON says many good things, among which we take the following:

The best evidence that you are in God's will, will often be some sudden difficulty, some fierce assault of the foe, some bitter trial of your faith. When Paul began his great campaign to give the Gospel to Europe, the first place he found himself was in the Philippian jail with bleeding limbs and feet fettered in stocks. But this did not dismay him. Rather he accepted it as a pledge of the devil's hate and the Father's love, and he went forward undismayed until all Europe had received the Gospel, and victory had been wrung for the defiance of the foe.

WHAT MAKES A HOME

In one word, it can be said that love alone makes a home. Certainly without it there can not be a true home. The home is true and strong and genuine and beautiful and potent in exact proportion to the degree and the freeness and unhindered flow and operation of true love. Where its opposites prevail, there is no room for love. Where jealousy, envy, distrust, infidelity, suspicion, or any of that long train of ugly things which the devil uses to destroy homes, the true home-spirit passes away, and either a

hell on earth, or some modification of it, takes its place. An exchange asks the question, "What would He think of the homes we make?" and in answering says:

Not much of some of them. Where there is wrangling, or selfishness, or sullenness, or ill-temper he would not be at home. As at Bethlehem, there would be no room in the house for Him. But where the home is sweet with the unselfish spirit, where there is the comradeship of parents and children, where is song and prayer, where little children are taught of the Lord, where all cruel words are hushed and only the kind things said—there perhaps He would be more at home than in some of our great cathedrals.

WHAT IS PRAYER?

No more important question could be asked than this, and to it many answers have been rendered. The poet beautifully says it is the "soul's sincere desire, uttered or unexpressed." This very strikingly puts one phase of the great truth. Prayer has been called the golden key to unlock the treasure house of God. This likewise is a great truth. Prayer is said to be the heart cry of the child to the Father's love for its needs. This is also true. The *Christian Evangelist* gives the following answer, which we think is beautiful and comprehensive:

It is faith laying hold on God's promises. It is hope realizing its fruition in anticipation. It is love coming into the holy intimacy of communion. It is the child taking hold of the hand of its father for strength and guidance. It is weakness leaning on omnipotence. It is the pilgrim's staff by which he is helped along his homeward way. It is the heart's trysting time with God. It is the thirsty soul's cry for the Living Waters. It is the atmosphere in which all Christian virtues grow to perfection. It is the breath of heaven breathing through the life of man. It is aspiration climbing the ladder of promise to lay hold on divine realities. It is the believer's outstretched hand and uplifted vision seeking all the fullness of God. It is the divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character. It is the open door by which the individual or the church may pass from weakness to strength, and from struggle to everlasting victory.

THE DISCIPLINE OF LIFE

We are disciples of the Lord. This implies that we are members of Christ's school. This further implies that we are necessarily and properly subjects of the discipline requisite in that school for the development of its pupils, or disciples, into the best it is possible to make of them. This is only a way of stating the great truth, that as children of God we are subject to His blessed training, and must uncomplainingly submit to all His doings, knowing from His own blessed words to us that He is to make all things work together for our good. We must therefore unquestioningly accept and follow His leading through whatever mazes, unintelligible to us, that leading may lead, assured that in the issue we can only be benefited and blessed by it. We must remember that the development of the highest and noblest character we are capable of being made into, is God's ultimate purpose in all His discipline. The *Continent* briefly expresses this great truth in the following:

The Creator's supreme concern in His crea-

tion is the perfection of human souls. The good news brought into the world by God's Son is that no pains are too great for God himself to suffer if thereby the bettering of immortal humanity is served. And by the same token eternal Love must deem no pain too great for mankind to bear if thereby is produced a more splendid and noble human character.

THE AMERICAN MONGOOSE

There is such a thing as being penny-wise and pound-foolish. A man or a community or a state can perform this silly act. We can pay a thousandfold more than the worth of a thing by a mistaken policy, as is done by our nation in the case of the licensed liquor traffic, which some silly people defend on the nonsensical plea that we need and can't get along without the revenue derived from the traffic by license. Of all the false defenses of this hellish traffic, this is the silliest and falsest and most absurd ever heard in the mouths of men claiming ordinary intelligence. Rev. WILLIAM SUNDAY tells the following, which illustrates this folly quite well:

The Island of Jamaica was much troubled with rats. To rid themselves of these pests, which were destroying the crops, they introduced the mongoose, a species of coon, which multiplies very rapidly, and is a deadly enemy of the rat. The result was that the rats disappeared, but no longer having them to feed upon, the mongoose attacked the snakes, frogs, and lizards that kept down the insects, with the result that the insects began to destroy the vegetables. Then the mongoose attacked the sheep, cats, puppies, calves, and geese. Now Jamaica is spending hundreds of thousands of dollars to get rid of the mongoose. Now here is the point of the story:

The American mongoose is the licensed saloon. Protected for revenue, it eats the carpets off the floor and the clothes off the back. It eats money and character, and leaves the home a wreck.

LOW MINISTERIAL SALARIES

At a recent session of the Woman's Home Missionary Society of the M. E. Church, in Washington City, it was developed that there were more than three thousand Methodist ministers who received less than five hundred dollars a year salary. Of course this is a grave impeachment of the loyalty and liberality of that great church, for they are amply able to pay liberal, living salaries to their ministers. Yet this is not an unmitigated evil. There is a bright side to it. It is a fact that from the homes of such ministers, as make out on these inadequate salaries, often go forth men and women royally equipped for life's work, who take front positions in the leading professions, and are among the most stalwart and useful citizens of the country. The high places of life are filled very largely by children of poorly-paid ministers. This is a fact too well known to need facts and names here to prove it. The *New York Sun*, commenting on the above fact brought out by this women's society in Washington, says:

These \$500 Methodist ministers must have some adaptation of the widow's cruse. Doubtless they buy more books and periodicals, spend much more in proportion than their forehanded hearers for education and charity. They deserve higher pay, but is there a school for sound, strong men and women better than a poor country minister's household?

The Sunday School: A Symposium

RESPONSIBILITY OF PARENTS TO THE SUNDAY SCHOOL

J. A. WARD

The Scripture says, "Train up a child in the way he should go: and when he is old he will not depart from it." I take it that this is a command to parents, and one of the best ways to comply with this injunction is to "go" yourself. A general of an army never says Go!; but Come on! To a child there is no greater general than his father, and no woman superior to his mother; therefore, the children in our homes have a God-given right to hear their parents say, "Come, children. It is time for us to go to Sunday school," and not to hear the command, "Children, go to Sunday school." The young that are treated this way by their parents, will be glad when the time comes for them to graduate, and this generally comes between the years of ten and fifteen.

The Sunday school is one of the greatest factors for molding the character of the child. I am a firm believer that the greatest work one can possibly do for the human race is to help save the child. We spend a great deal of our time in city mission work, trying to save the ones who are "down and out"; and some parents who have children think there is no greater work than to run to city missions to the neglect of the Sunday school. Do not think that I am underrating the work of the city mission: I am trying to show that it is better to build a wall to save the child from going over the precipice, than to erect the scaffold on which to pull the wrecked character up. Statistical reports reveal to us that 95 per cent of the people saved through the city mission are those who attended the Sunday school when children; which proves what I am contending for — save the child. No doubt a large number of the 95 per cent could have been saved from going over, had their parents been interested in Sunday school work. We have a number of holiness folks who think they are commissioned by high heaven to be at every large gathering, and make themselves prominent, yet imagine it a waste of time to sit in a Sunday school class for one hour, and teach the little children the wonderful story of salvation. There are two reasons for this: the first is, "they have no broad vision," and the second, "it does not afford them so good an opportunity to be seen and heard."

Then again, parents are responsible for the very life and success of the Sunday school: for it would be impossible to have one if fathers and mothers did not attend. Too large a num-

ber think it is only for children. Our teachers must come from the parents, and if some think they do not need to go, all may act accordingly, and thus we would have no Sunday school. Besides being a blessing to the class, the teacher is greatly benefited: we are never too old to learn. The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each of us who has children is in honor bound to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world. What a privilege to teach "The Book" to the child! The great scientist, Huxley, in referring to the Bible, said: "Consider the great historical fact that for three centuries this Book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world."

How great our responsibility is! for it is the only Book that reveals to our children the mercy of God through Jesus Christ. And how happy the teacher who is able to say to the boy or girl in the midst of the conflicts of life, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

There is no better sight to angels and saints, than to see fathers and mothers with their children in the Sunday school room; and there is no higher service rendered to the church than this. They are to take our places in the church of Christ; therefore, let us as parents give them the best we have, and the rising generation will some day call us "blessed."

DECISION DAY: WHEN? WHY? AND HOW?

IRA E. MILLER

The phrase "Decision Day" promises much, and in the majority of cases disappoints us greatly. Not in the number of "decisions" are we so disappointed, but in the real quality and worth of the work done. Decision day does not mean to decide to "join the church" and be church members henceforth; but it means to be Christians

henceforth. Counting heads is far from counting hearts here, as in so many so-called revivals.

Dr. Henderson, of New York City, said once that there were two things in considering Decision day that were more important than the day itself: they were, "Before Decision day" and "After Decision day." This day should not stand out alone, but be preceded by much of prayer and earnest effort, and then followed up by the same.

This day should be announced a month before — and why not have two such days a year? Sermons should be prepared by the pastor, to clear the minds of the people of that satanic delusion that children are too young to be saved; and of that equally destructive fallacy, that they can grow up in the church and be saved without conversion.

The minister in charge must co-operate in all the plans, and look forward to this day as one of his big days. Let him keep the work before the people in continued announcement and solicitation of prayers of his people for this great privilege.

Let him preach, the Sunday before, to the children.

Let the minister, superintendent, and teachers have prayer meetings at least once a week for the four weeks preceding this day.

Let the teachers make up prayer lists of their pupils, and pray daily for their salvation.

Let the teachers call on their pupils once or twice during this preparation period, and get their confidence and good will. Do personal work among them, too, pressing the matter of immediate decision: if God so leads, let decision come before Decision day.

Then, too, get the parents interested, and answer their questions as to the propriety and advisability of such a day; and let them see that we need their co-operation as parents as far as they can give it. Much of this can be done in the home. A mutual understanding is needed greatly in this for best results. Of course this means work. This isn't "play day": it is Decision day. No dead church or dead members will undertake it — and they ought not too. "Whosoever is fearful and afraid, let him return." This is a place where it takes both faith and courage. "Who then will consecrate?"

For the three Sundays preceding this day, let the superintendent, after the lesson, talk on the fundamental themes of the Word that concern our immediate and continued salvation — such themes as "Sin: in what it consists," "The seat of sin — in the heart," "The author of sin — the devil," "The love of God for us shown in His multi-

plied mercies to us, and continuous stream of temporal blessings," "God's love demands His eternal hatred of sin," "Salvation depending on a definite turning from all sin forever, and choice of Jesus as our Saviour," "Jesus as our substitute, and His great love shown in His sufferings and death for us," "Faith: what is it and what does it do?" "Hell: the awful doom of all impenitent ones," "Heaven: the final reward of the righteous." Show the sins of children—such as unforgiveness, selfishness, cheating, lying, Sabbath breaking, disobedience to parents, deceit, etc. All these can be taught to the children easily and clearly. Finally, "Rejection of Jesus the greatest of all sins."

Now for the day itself. Let the songs be chosen by the children this day. Encourage them to be responsive. Make the regular lesson short. After a song, let each teacher talk to her class for ten minutes on the necessity of a definite and present choice of Jesus as their Saviour—a heart to heart talk. Then let some song familiar to the children be sung—such as, "I am so glad that Jesus loves me"—and let the pastor or some one else that the children have confidence in, and that is of evangelistic turn, explain finally the object of this day, the necessity of it, and the great privilege of it, and give one of his or her warm-hearted invitations to all to come to the altar and accept Jesus. Help it with a song. Press the matter of immediate decision for Christ—encourage them; let personal work be done. Now have a prayer service, and during the same have some worker speak personally to each one, helping them in their surrender and faith. Let those then who have decided, manifest the same by standing, and encourage a personal testimony from each.

The first trial will come to them in making the fact known to others, which all saved ones do: and we propose to help them here as much as we can. Purchase some little pins with Bible emblem, and put one on each one, requesting them to wear them every day. When the parents and others see them, they will be led to inquire what they are for, and thus the way is nicely opened up for them to confess Christ. Also, the button or pin will be a constant reminder to them of their decision, and a help to them in time of temptation.

The pastor can easily send home with each one who is saved a letter to the parents, informing them of the decision of the children, or those under their care, asking the co-operation of the parents, and reminding them of their new responsibility to them. These letters can be run off on a duplicator. A splendid thing for a pastor to do is to write a duplicated letter often to all the juniors of his flock, en-

couraging them, and giving them helpful hints in this new way, the way of holiness.

Let the children know you think of them, and they will do anything for you. Provide good child booklets for them occasionally.

Let the teachers now take the oversight of them, as John Wesley's class leaders used to over the Dozen committed to them, visiting them with some regularity, and always ascertaining their spiritual state, and praying with them. Let the teachers keep them on their hearts and prayer lists and "calling" lists.

O God, wake up the teachers to see that there is much more required of them than a half hour before them once a week. Let them see that precept, example, tender care, and self-sacrifice are the essentials, and not culture, brains, and wit.

Always have sanctified teachers, if possible, and never unsaved ones. If you haven't some saved ones, an all night of prayer may press some one into the kingdom and the service.

Let the minister never neglect the children in his messages. The Methodist way of once a month is good for a sermon to them especially. Let us remember that lambs will soon make sheep, and this is one of the minister's finest opportunities. You can make and polish the stones for God's temple for yourself. Do you like things of your own making? then go ahead; here is the chance of your life. But be sure to keep the Judgment just ahead of you, and the glory of God in full view. Let's go at it in earnest.

What a privilege Decision day offers! May the Spirit of our God fire us up, and help us to save the Sunday school scholars: for, we say it with hushed breath, many of the older ones in the church today seem impressionless and almost beyond reach. Bless God, our opportunity is before us with the young. Forward, March!

WHAT SHALL WE TEACH THE INFANT CLASS?

SALLIE HARPER ROBINSON WELCH

The infant class is the most important class in the Sunday school. In it all the foundations of future usefulness and study are laid. It is the beginning of the child's instruction of spiritual life, and so much depends on the experience, spiritual and practical, and example of the teacher.

The lessons should be taught simply. The child's mind can not grasp the thought unless it is put in simple, child language. I heard an illustration of this once. A lady was trying to show a little child a picture that she thought would interest him. She stood and pointed directly in front of her, but of course the little fellow looked in all directions for the picture. In

order that the child might see, she should have got down on her knees, then she could have pointed from where the child was.

So it is in our Sunday school work with the little ones. We must get down where they are, and teach so they can understand. An excellent method of teaching is by the use of the sand table. By this you can get the picture of the country surrounding the places of the lesson stamped on the child's mind. It does not take much skill or talent to use a sand table. Have the little piles of sand for mountains, and use glass for water. We always used a white taper, lighted, for Jesus. Then the children would know Him, no matter how many other men (tapers) were around Him.

The child has to be taught the same thing many times before it gets fixed in his mind. But once there it is never forgotten. One time in my class we had the lesson of John baptizing Jesus. About a year later we had the same lesson, but bringing out different points. One little girl said, "Yes, and Miss Sallie, a buzzard came down on His head, too." She had remembered about the "dove" a whole year, although she had forgotten what it was.

The lessons given are often very hard for the little folks to understand. They are too "deep" for them: they bring out spiritual truths that mean nothing to the little child.

A good plan is to teach them the life of Christ. To get the whole story of Jesus and His love planted in their minds while they are so young is far better than trying to teach them something they can't understand.

In order to hold their attention you have to teach them something they can understand, and teach it in an interesting way. Appeal to their imagination—of which they have a very great amount. They will think and probably talk about Mary's new doll or Johnnie's new kite, unless the lesson is made so attractive that it will exclude the thought of doll or kite.

Give prizes for regular attendance and bringing new scholars. This will interest them and help form the habits of regularity and bringing new scholars.

Teach the little ones to give, and let them have a good example to follow, too. They will soon learn that it is a part of coming to Sunday school to bring pennies. Also have them bring a birthday offering.

Give them Jesus' example of obedience, and teach them to show their love for their papa and mamma by obeying them.

The most important thing, however, is to get them saved, and teach them the way of holiness and Jesus' willingness to keep them, and that He will if they obey Him.

SUGGESTIONS FOR SUNDAY SCHOOL WORKERS

C. E. CORNELL

QUESTIONS: How can we get more scholars into our Sunday schools? How improve the quality of teachers? How will we hold the scholars after we get them? *a.* A Sunday school "Look-out Committee" in charge of the assistant superintendent, or some live hustler who has the increasing of the Sunday school at heart; *b.* Use children to invite children; young people to invite young people; adults to invite adults; women after tots.

A Sunday school will not build up itself. *Work at it.*

TEACHERS: Important in the superlative degree (1) Always present five minutes before the school opens; (2) A kindly greeting and handshake for each scholar; (3) A personal interest in each scholar. Know them by name. Study temperament and character. Invite them to your home occasionally. Use your scholars to get new ones; (4) Know your lesson. Be full of it. Ask questions yourself, and have your scholars ask questions. Give your scholars something to do; activity means development; (5) Don't be light. Don't chew gum. Don't lose your grip by being funny. What is your motive for teaching anyway? If you habitually come late, resign. If you are absent often, resign. If you have no interest, resign. If you do not *take time* to study your lesson, resign. If circumstances compel you to be absent, if possible furnish a substitute, but *always* notify the superintendent.

HOLDING NEW SCHOLARS: Be careful to put new scholars in right classes. The one who assigns the new scholar, ought to quickly discern the general makeup of the scholar. "Size him up," and then put that scholar with an A1 teacher. To hold new scholars, and have them go out and advertise the Sunday school, the school must be snappy, happy, and fresh. All this depends upon the officers. Keep out of ruts, and have variety enough to awaken and hold interest.

ANVIL SPARKS: Keep fresh. Do not get into ruts. Prize your job more than anything else. "Study to show thyself approved, a workman that needeth not to be ashamed." The officers and teachers make the Sunday school; if they are slack, the whole school will suffer. Funereal and prayer-meeting hymns are very seldom appropriate in the Sunday school; sing something with life and snap. A Teachers' meeting for the study of the lesson, and the exchanging of helpful suggestions, is decidedly beneficial where it is possible to conduct such a meeting.

In a well ordered Sunday school, each class will have a class-book. The live teacher will see to it that the class record is carefully and correctly kept.

The name and address of each scholar. The marking of the attendance. Do not scribble in your class-book in any "old way." Take your book home and write with a pen. Have some snap, taste, and system. Know the name and address of each scholar. Drop a card to absent scholars, or else call upon them. Oh, for a brigade of teachers who mean business, and are determined to build up the kingdom of God!

AN ORDERLY SUNDAY SCHOOL: Not a few Sunday schools are disreputable for disorder. Teachers and scholars are full of gab. Talk, talk, talk! Such a school is not worthy of the name. When this condition exists, officers and teachers are largely responsible. If the teachers will require attention; if the officers will only speak when there is perfect quiet; if older scholars will only set a good example, a Sunday school can soon have perfect order.

Teachers must have attention, or their teaching is minimized, and without fruitless. We have seen a teacher teach "one end" of the class, while the other end were talking about the moon or something else, usually very unprofitable. Teach the whole class, demand attention from each one. We must have order, or our Sunday schools are practically failures.

MEMORY WORK IN THE SUNDAY SCHOOL

C. A. KINDER

"MEMORY—*The general capacity or function of mentally reproducing and recognizing previous experiences."*

"WORK—*Exertion of strength or faculties for the accomplishment of something."*

Therefore we can define *memory work* as, "The exertion of our faculties in the mental reproduction of previous experiences." And to this add that the value of memory work lies not alone in thus mentally reproducing, but also in the spoken words revealing this mental reproduction.

Again, the definition refers to "previous experiences." In this instance we realize that such experiences have to do with the study of the Word of God. What more important than to be thus employed? than to have this as our work? Throughout the Book one may find many passages testifying to the value of knowing the words of the Book. Moses, in his inspired instructions to the children of Israel, brings out the value of memory work when he says, referring to the law, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes" (Deut. 11:18).

The Psalmist, bringing to mind the strength of the Word of God in times of particular stress, declares in trium-

phant tone, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Surely sufficient proof in this one declaration of the value of memorizing the Word of God.

How often did Jesus put to flight His enemies by saying, "It is written"! And how necessary for us, His disciples, to be able also to say "It is written," when we are confronted by those seeking to confound us! He also told His disciples, "The words that I speak unto you, they are spirit, and they are life." How essential, then, that we know His words!

Paul, the worthy apostle of our Lord, in admonishing Timothy says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ: nourished up in the words of faith, and of good doctrine, whereunto thou hast attained." Why not also every Sunday school member take this admonition unto him- or herself? Again he says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

Memory work thus has for its object the preservation of each one in the way of life. In asserting the impossibility of sustaining spiritual life without a knowledge of His words, we are but uttering a well-known truth. What better way can be found by which to know His words, than the way of memory work? treasuring them up in our hearts? Not only does such memory work help us, but it enables us to render better service to others.

Where and how can we best engage in this memory work? Unhesitatingly we affirm, the Sunday school. Perhaps the Sunday school has too closely followed the letter of its lessons, and devoted too much time to merely studying the lesson. But without doubt the spirit of the Sunday school lessons, and the intent of their being, is the appropriation to ourselves of the precious Word of God. Realizing the need for more closely following the spirit of the Sunday school aim, supplemental Bible study for memory drill, dealing with the fundamental truths of the Gospel, is being used in many schools, thus implanting the vital doctrines in the minds of the members. All Scripture is given for our profit. How essential then that such means as memory work be employed to enable us to hold these Scriptures—these words of life—in our minds and hearts!

And lastly, let us again quote Paul as he wrote to Timothy, "Study to show thyself approved" etc. Nothing is obtained without effort. Our definition of "work" says "exert." Let us therefore "exert" ourselves to prove our right to be known as "workers" together with Him.

Mother and Little Ones

MY CONSCIENCE SHOES

My shoes, you know, are honest—oh,
They can not hide a thing.
On errands kind I always find
My shoes they gayly sing;
But if I go just on tiptoe
Toward the shelf of jam,
My shoes they creak, my shoes they squeak,
My shoes they loudly slam.
Now, I have read, and heard it said,
That Conscience keeps me good—
With warning quakes, it always makes
Me do the things I should,
And act, as taught, just like I ought,
Not only like I choose;
But who would guess that I possess
A Conscience in my shoes!

—ELIZABETH KNOBEL, in *The Continent*.

"WAS N'T HE JUST LIKE JESUS?"

While the French were occupying North America, and just before the great struggle between them and our English troops, at the end of the last century, Indian visitors [i. e., North American Indians] to the small outlying French forts were not infrequent. The Indians always liked their French invaders better than the English, and made many friendships with the rough soldiery, which at times proved lifelong.

Early one morning a small party of Indians visited Quebec in order to trade with the white men. They had brought a number of skins for barter—squirrel skins, black, grey, and brown; wolf and bear skins, and the pretty glossy fur of the dreaded wolverine, besides the valuable beaver. They were quite in full-dress costume, with buckskin breeches, and below these, leather leggings and moccasins, prettily ornamented. A few bright-colored feathers were stuck here and there amidst their lank black locks, and some gaily-stained porcupine quills edged the primitive leggings.

As they entered the fort, just within the big gates, a saucy drummerboy saw them coming, and began to make fun of them to some comrades. As they came closer, he ran up to the tallest Indian of the party, and struck him on the face so severely with his drum-stick as to draw blood. Naturally such an act excited great indignation, even amongst the rough soldiers around, and the French officer in command had the drummer boy arrested immediately, and, to satisfy the wounded feelings of the Indians, ordered the young scapegrace a sound whipping.

Some of you will say, "And serve him well right!" I agree with you, for it was a cowardly act for Master Louis Le Jeune to have committed.

The boy was brought out to receive his punishment. All the troops were ordered to parade, and in the center the Indians were invited to stand, and witness the chastisement about to be inflicted.

Wahita, the Indian brave whose face was scarred by Louis's blow, raised his hand as he witnessed them proceeding, and inquired:

"What will you do with the white lad?"

"Punish him," promptly replied the officer in command.

"For wounding me?" pointing to the injured cheek.

"Certainly," answered the French captain. "He had no right to strike you, or offer you any insult; he must suffer for it now."

The Indian saw the French officer was in earnest, and that they were actually stripping and preparing to flog the young beater of drums. He immediately begged he might be pardoned, saying,

"The white boy is too young to know he has done evil."

"Not one whit too young to obey orders," said his chief, "and those are to respect every Indian who enters this fort, and not to wantonly injure any man."

Wahita, seeing his remonstrance was useless, and that the soldiers still continued their preparation to punish young Louis, who was watching them with a terrified expression, suddenly stripped himself of his blanket, and threw it over the boy, crying to the man who stood ready to flog him,

"I will bear it! Scourge me, if you choose, but do not strike the boy!"

Then he stood, with his head bent, arms folded, and his bare shoulders offered to the striker. A low murmur of admiration at this generous offer ran round the spectators, and young Louis, at this unexpected kindness, lost his self-control; his lips began to quiver, and the big tears to gather in his eyes. He looked from Wahita to the captain, hardly knowing how the Indian's strange request would be taken.

Touched to the heart himself, the French officer made a sign to the soldiers to fall out, and to the one in charge of Louis to unbind him.

Turning sternly to the lad, who was now thoroughly broken down, he said:

"Lad, you have escaped the punishment you richly deserved. A savage and a heathen has shown you a splendid example of generosity and kindness which I, for one, have never seen equalled. Be sure you profit by it."

So Louis thus escaped; but the events of after years, stirring though they were, never effaced the memory of that noble Indian's forgiveness, and willingness to suffer for his enemy's sake.

My little boy, who listened to this story before I wrote it out for you, leans over my shoulder and whispers in my ear,

"Mother, wasn't he just like Jesus?"

And as I answer, "Yes," I begin to think it all out for you, and I seem to see again the meek and lowly Saviour stricken, smitten and suffering for your sins and mine. I see Him "wounded for our transgressions," with cruel marks of nails upon His hands and feet, spearthrust in His side, and thorn pricks on His brow. I know your hand and mine helped to plant those wound-marks there: yet I hear Him plead,

"Father, forgive them, for they know not what they do!"

And then, knowing that God's justice *must* be satisfied, and *someone* suffer for the sin, I see Him baring His own "back to the smiters" willingly and crying,

"Spare that poor sinner! Let Me suffer instead."

The robe of His own righteousness He casts round the poor trembling sinner, and not only offers to bear pain and shame for His enemy's sake, but actually, lays down His life for the sinner. Is it not enough to melt anyone's heart?

Surely yes!

You, who have been so long an "enemy of God," may today rejoice in the thought that Jesus has taken your position; Jesus has died for you, Jesus has graciously pardoned your enmity, and lovingly put Himself in your place.

Won't you thank Him? Won't you give yourself to Him in thankfulness for His great mercy and kindness?—EVA TRAVERS EVERED POOLE, in *Bombay Guardian*.

THE WEDDING FEE

Bobby came running in from the cold with a handful of letters and papers. "Mr. Browne wouldn't let me have one of the letters, and says father must come to sign his name. 'T was registered," he said. "Father, what was that?"

Father explained, and then hurried into hat and coat and went out, the children went their ways to school, and the minister's wife sat down to a big basket piled to the top with stockings.

Alice, on her way to school, leaned over to

kiss good-by. "I never saw such a lot," she said. "How do they get that way?"

"My dear, Jack walks through his stockings when I'm not looking at him, and Bobby through his while I am, to say nothing of father and you girls."

Alice kissed her mother and ran down the road, looking back at the turning to wave a handkerchief in response to one that was waved to her from the open window.

The minister's wife closed the window, shivered a little at the intense cold, and went back to her fire and the stocking basket. In a few minutes her needle was going in and out, in and out, and her thoughts were weaving just as busily. "What was the matter that Mrs. Petrin did not come to prayer meeting last night? Could it possibly be true Daisy Marvin—pretty Daisy—would marry old Mr. Drome, who was a widower with six, and had been married twice already? Why was it ministers could always pick and choose? Would Daisy make a good preacher's wife? How long John was! That letter—registered. How nice to have it to think of and wonder about! One usually knew everything beforehand.

The needle flew so fast and the thoughts were so absorbing that the gate latch clicked before the minister's wife knew that the minister was coming, and she looked up happily, as he came in.

"I haven't opened it, Margaret," he said; "I saved it for you."

"How lovely! Where is it from?"

"Tennessee; I don't know this postmark. We must look it up."

The minister cut an end of the envelope and drew out a letter, which he opened carefully, but not so carefully as to prevent falling to the floor a bank note, so perfectly crisp and new and clean that it looked as if it had been made that very minute. It was the minister's wife who picked it up, seeing it lie there so bright and green, and it was she who read out the legend engraved thereon, "One hundred dollars."

"John," she said, "I never saw one before; isn't it beautiful?"

The minister's voice sounded a little as it did in the pulpit, when he spoke to his people of thoughts almost too tender to be put into words. There was a huskiness about it that his wife knew and loved. "Dearest," he said, "let me read it to you—if I can."

"Dear Mr. Morris," the letter ran, "perhaps you may remember a young couple who came to you one winter night twenty years ago. It is a long time, but not a day has passed without our blessing you, if not in words, then in our hearts; for you never did a better deed, sir, though I doubt not you have done many; nor made two people happier than you did that night when you married us two. You were a young man yourself, sir, and your beautiful wife—we both thought her that, and said so after we left you—spoke so kindly to my Mary that you gave us hope and courage. We were very poor then, and Mary was very young and lonely, but for me; and, sir, the fee I gave you was so little that I was ashamed of it—"

"What was it, John?" interrupted his wife.

"I don't remember; I never thought of it." He continued the reading: "but Mary and I talked it over afterward, and I said, 'If the time ever comes when I can give him a larger one, I'll do it.' The time has come, sir, for we have prospered. We were not members of the church when you married us, but because I wanted to keep in touch with you, having always in mind the paying of a more deserving fee, I subscribed to a church paper, and now Mary and I and our children—we have five fine girls and boys—are all members of the church you are a preacher in.

"So, sir, as this is the anniversary of our wedding day, I ask you to accept this wedding fee from a happy man, who hopes God will bless you, your beautiful wife, and your children, for I hope He has blessed you with those.

"I am, sir,
Yours truly and gratefully,
THOMAS WORDON.

"December 10, 18—."
"John," said the minister's wife, "should you mind very much if I cried just a little?"

The minister knew the happy tears of Margaret, so he said, "I should like to have you, dearest, for that is what I want to do myself."

And, after a while, right there by the bright fire and the big basket, they knelt together while the minister said some words out of their thankful hearts.—*Northwestern Christian Advocate.*

"AND SERVIN' HIM"

We noticed these two old men when we first looked about us in the Pullman. They were just a seat ahead. It was only a glance, and a slight occasional cough from one suggested that they might be going to the Rockies to seek health.

But no, we were mistaken. A hundred or two miles farther on the older, with quaint, frank manner, stopped where I was writing and extended his hand; first to my friend who had stopped a moment before, and then to me. "God's blessin' to you. I'm pleased you're servin' Him." He glanced at a church paper on the table where I wrote as he spoke. His companion was a trifle hard of hearing, and so eavesdropping was forced upon us as he returned to his seat. "Yes, they're talkin' the Master's business and servin' Him; and he's writin' with the Big Book afront of him."

They ate their lunch out of a big brown bag. They read from two little cheap copies of F. B. Meyer's "Shepherd Psalm" and somebody's "Heavenly Ways." The elder one slept awhile, his companion stealthily peering his way, and enjoying his own merriment as he quietly twitted him until he awoke. Then their conversation continued; one with the English omission and addition of his "h's" and the other with the old accent of the Highlands still intact.

The temptation was too strong. They asked me to share their seat. The first question from the old English type was, "Are you a'followin' the Master?" When I replied that I was, and that I was a minister, he quickly confided that he had been a class leader for fifty years. We talked of the Lord as naturally as men talk business. There was a reality in their lives that touched bottom. How I wish you could see them! Both had hair almost white and not recently trimmed. Their complexion was ruddy, and their faces and hands bore the marks of time and weather. The younger had a five-inch snow-white slender beard, and his friend a rather irregular beard and mustache darker than his hair.

They spoke with deliberation, but freely, and were as happy as two school lads going home. Neither had been out of his town for years, one not for thirty years. (He had just buried his wife of fifty-eight years' married life.) A little clock ticked loudly on the seat ledge, and two old-fashioned, well-worn spectacle cases lay beside it. "I hadn't a watch, so my son gave me this clock." At every larger station a clearly written memorandum came out, with time of arrival carefully noted. "Son fixed this up for me," he explained; son lived in Denver.

They went into the diner just after we left Lincoln, Nebraska. We happened to be opposite. Everyone enjoyed them, and no one dreamed of ridicule or patronage. They were too real and fine. The trainmen spoke and smiled to them as they passed. The dining car conductor and waiter both took a personal interest. They told everyone they had never been in a Pullman before. They broke their crackers in the rich tomato soup and no one bade them nay. They were not at all chagrined by the sumptuous bill of fare, but ordered creamed sweetbreads, and strawberry shortcake too.

We were back in the sleeper now, and they were chatting with an Episcopal rector a little farther down the car. Suddenly a Scotch accent told us it was near bedtime, for it was "past 8 o'clock." And when I looked up from writing once again, I saw the men upon their knees, one in the car aisle. I could not resist again, and found myself kneeling on the seat next them, listening and worshipping too.

"O God, if haccident comes tonight, take us to Thee, where we would love to be. Bless all that run this train we are on—the en-

gineer and fireman and conductor and porter and our friends here." Then the old Scotchman led. "If sudden death come may we know it means sudden glory, but bring us to our journey's end in safety, and to the great journey's end at last to see thee."

Opposite my seat I was talking with a business friend from Denver, a Congregationalist. The scene and the dear old men had touched us all, and we were speaking of the benediction of such lives. Quietly we were interrupted by the Scotch voice again: "We're all one in this car, aren't we, Episcopalians, Congregationalists, Presbyterians, and Methodists—and I'm a shoutin' Methodist at that. Isn't this Beulah Land?" Well, it was for them, and why not for us all? The land of today and the journey of the present hour must be, if we live as they are living. "The kingdom of God is in the midst of you." "Will we meet again?" said our friend, and then added, "There, if not here." The morning and we all were to separate. Two to stay in Denver, one into the far West, another into the mountains, and our old English friend to his son's home in Los Angeles.

"Have some of my terbacca to sleep on?" and two old-fashioned white thick peppermint lozenges were picked from a soiled little brown paper bag and handed to us.

Well, isn't it fine to have such dear people from old New England still with us! But they were not from old New England, but from farms in Iowa, and took the Monday morning train so they wouldn't "break the Sabbath."—JOHN TIMOTHY STONE, in *The Continent.*

A BRAVE LITTLE BOY

Harry Parks and his mother lived in a small house on the edge of a piece of woods away out in the country. There were neighbors in sight, but it was a lonely place, and Harry was a timid little boy. His school was the other side of the woods on a cross road, and when Harry went through the woods morning and evening he ran all the way. He couldn't tell why he was afraid; there were no wild beasts in the woods; but still, his heart was wild with all sorts of fearful thoughts.

One dark, rainy night, when the wind was blowing a gale, Harry heard his mother calling him in a strange, hoarse voice. He answered her, but she did not speak again, but he could hear her groan as if in great pain, and coughed terribly.

Now Harry was only a little boy, eight years old, but he had been used to helping his mother in many ways; so he jumped out of bed and ran into her room to find out what was the matter.

"Are you sick, mamma?" he asked anxiously, going close to the bed on which his mother lay, tossing and groaning with pain and fever.

"Yes, dear, very sick," she managed to say. "If I don't have help I'm afraid I shall die."

"What shall I do, mamma?" eagerly asked the little boy. "How can I help you?"

"I must have a doctor," said his sick mother. "Do you think, Harry, you can go for Dr. Carson? He's the nearest. Will you be afraid to go, son?"

Harry hesitated just a minute, but one look at his dear mother decided him. "Yes, I'll be afraid, but I'll go just the same, mamma," he said, and he hurried on his clothes just as fast as he could.

It would have been some comfort if he could have had a lantern, but there was not such a thing in the house. You see, he had to go right through the woods, for Dr. Carson lived just beyond the schoolhouse on the edge of the village, and it was one o'clock in the morning! It was very dark, but Harry knew the way so well, he could have gone with his eyes shut, and never had he run so fast through the woods as he did that night, and never was he so afraid. But he got the doctor in time to save his mother's life.

"I'm afraid, but I'll go anyway." That was when the brave spirit spoke, and that is the kind of courage of which soldiers and great men are made. "Trust in God and do the right." That was Harry's motto.—*The Child's Gem.*

RICHER THAN SHE DREAMED

"Mamma, why can't I have nice things like Mamie Mathews?" Mrs. Bridges looked up from her sewing and across to where her daughter was sitting. "Why, Dorothy, are we not taking care of you well enough?"

"Well, mamma, Mamie has so many things; I went around to her home after school this afternoon. They have an automobile, and we haven't anything of the sort; and besides she has a gold watch and so many nice things in her home. I'm really ashamed to have her come in here."

"Do we not feed you and clothe you and send you to school, Dorothy?"

"Well, anyhow, I don't think it's fair that some people have so many nice things and others have none."

"How was the baby at Mrs. Mathews's house?" asked Mrs. Bridges.

"Why, mamma, how strange you talk! Don't you know that there is no baby there? Mamie is the only child, and that's why she comes over here; just to see our baby."

Just then a little cry from the crib in the next room announced the awakening of Baby Bridges. "I will speak to papa about the matter this evening; I think we can arrange to get some of the things you speak of," said Mrs. Bridges.

"Oh, how nice that will be!" exclaimed Dorothy.

That night Mr. and Mrs. Bridges conversed for some time after Dorothy had gone to bed. Finally Mr. Bridges said, "I think your plan is a good one, dear; anyway, we will try it."

Upon the morrow, as Dorothy was preparing for school, Mr. Bridges called her to him. "Dorothy, your mamma has been telling me that you would like to have an automobile; in fact, as many pretty things as Mamie Mathews."

Dorothy hung her head just a little, but answered, "Yes, papa."

"Well, Dorothy," returned her father, "I think that can be arranged all right. I have a plan whereby I can have ten thousand dollars by tomorrow, and then you shall have everything you want."

"Oh, won't that be perfectly lovely!" exclaimed Dorothy.

"Yes, I think so myself," added papa. "And just think of the good things I can have: an automobile, a gold watch, and so many other things." And she clapped her hands in ecstasy.

"Very well, Dorothy. Mamma, bring baby to me." And Mrs. Bridges came from the adjoining room carrying the little six-months-old baby, all wrapped up, ready for an outing.

"Why, papa!" exclaimed Dorothy, "how strange in you to take baby out this early in the morning!"

"I know it's unusual," replied Mr. Bridges, "but I thought I would get my money as soon as possible, so you could have some of your nice things."

"But, papa, what has baby to do with it?"

"Just this, Dorothy. Mr. Mathews was asking me, yesterday morning, how our baby was getting along, and when I told him how cute and lovely he was, he looked up and said, 'I would give ten thousand dollars for a baby like that,' and—"

But Mr. Bridges could not finish. Dorothy rushed up to her papa, took the baby in her arms, and cried: "Oh, papa! don't; please don't take baby away; I'll never say another word; no, never." And she cried as though her heart had broken.

"But, Dorothy, see what I can buy with ten thousand dollars."

"I don't care, papa. I would rather have my baby brother than all the world; I don't care for automobiles; I don't care for Mamie Mathews's house; I want my brother; please, papa."

"Very well, Dorothy, here is baby." And Dorothy smothered it with kisses until the little one crowed for joy.

"And, papa, I'm never again going to say what I did last night. I never thought before that we were so rich. But we are, are n't we, mamma?"

"Yes, Dorothy." And Mrs. Bridges smiled to see how happy her Dorothy was at last.—*Exchange.*

The Work and the Workers

ANNOUNCEMENTS

BOARD OF PUBLICATION ANNUAL MEETING

The Annual Meeting of the Board of Publication of the Pentecostal Church of the Nazarene will be held at the Publishing House, 2109 Troost Avenue, Kansas City, Mo., Thursday, January 15, 1914, at 9 o'clock a. m.

R. F. HAYNES, *President*.
WILL T. MCCONNELL, *Secretary*.

EVANGELISTIC—I am to hold two meetings in Topeka, Kas., beginning February 6th and closing March 2d. I could arrange to hold two other meetings in this section of the middle west or south before returning to the Pacific Coast. Address me at Pasadena, Cal., R. 1 Box 225.—J. B. McBRIDE.

HOME MISSION NEEDS—Holiness papers, song books, books for children, Bibles, Testaments, mottoes, picture cards, wall rolls for our Pentecostal Nazarene Mission. Address Rev. GEORGE H. MESSINGER, *Supt.*, 1204 Paxton St., Danville, Va.

POSTPONED—The Preachers' Meeting advertised to be held at Ada, Okla., January 14, 1914, has been postponed to March 14.—B. F. PRITCHETT.

NOTICE, IOWA DISTRICT—We have a number of preachers and evangelists whom God has called, and who are anxious for work as ministers in the Pentecostal Church of the Nazarene. We believe there are places all over this great state of Iowa where the efforts of these men would count for God and the salvation of souls. Let those of our number, or those friendly to us, living in communities where our work is not organized, correspond with the undersigned at his home address, University Park, Iowa. Secure the use of an abandoned church, a district schoolhouse, or a private dwelling house, where the people will be free to assemble, and we will send one of these men to preach holiness and stir your community for God.—E. A. CLARK, *Dist. Supt.*

PICTURES OF MISSIONARIES—Any one desiring a group photo of the ten outgoing missionaries who sailed on December 16th, can secure same by sending \$1.00 to C. E. CORNELL, 242 East Adams St., Los Angeles, Cal. The group is very fine.

ANNOUNCEMENT—Rev. L. N. Fogg, of Sanbornville, N. H., has been in the employ of the National Association, and will be again at no distant day, in all probability. The changes that have been made in our work for the present leave the above named in the field alone. He will labor mainly in New England this winter and spring. Those who desire his services may address him as above. Those who know Brother Fogg need no statement from me that he is a sane, safe, and successful worker.—CHARLES J. FOWLER, *President* National Association for the Promotion of Holiness.

STATISTICS WANTED—As all the District Assemblies for 1913 have been held, no doubt but many will be looking in the HERALD OF HOLINESS for the statistics for the year. We will not report until we hear from the following who, up to this date, have not reported: Abilene, British Columbia, Chicago Central, Clarksville, Dallas, Idaho, Kentucky, Nebraska, and Northwest.—J. W. GILLIES, *Statistical Secretary*, Bath, Me.

SPECIAL NOTICE

Because of the serious and continued sickness of my wife, it has become necessary for me to remain at home for the present. For this reason it is impossible for me to make the tour of conventions with Dr. Fowler, as arranged and announced. I have asked Evangelist C. W. Ruth to take my place with Dr. Fowler, and am very thankful that his arrangements are such that he is able to do so.

I know of no preacher who is able to put more clearly and prove more conclusively from the Holy Scriptures the great doctrine of full salvation than is Brother Ruth. Later on I am hoping to be able to join the brethren in this great, good work. I ask my friends everywhere to follow them with earnest prayer, and to do all they can to make this series of conventions a gracious blessing.

Faithfully yours in the Master's service,
H. C. MORRISON.

NOTES and PERSONALS

THIRSTING FOR RIGHTEOUSNESS: Mr. J. E. Robbins, of Cowpens, S. C., writes: "I desire the prayers of the readers of the HERALD OF HOLINESS that I may be sanctified wholly. I have been seeking the experience for some time, but have not reached it."

The Publishing House folks were glad to have a visit last week from Mrs. Libbie Beach Brown, who met here her husband, Rev. H. D. Brown, Financial Agent for the Board of Publication.

DISTRICT NEWS

SAN FRANCISCO

A vacancy having occurred in the District Superintendency of San Francisco District, at the request of pastors and workers I have appointed Rev. H. H. Miller, Ph. D., of Berkeley, to fill the vacancy. The needs of this field are so great that it is necessary for the District Superintendent to give his entire time to the work. The lack of this in the past has made proper progress impossible. Many cities and towns await the advent of Pentecostal Church of the Nazarene. After January 1st Dr. Miller will give his whole time to this work. I find the churches, especially those around the Bay, to be in a better condition and more expectant of great victory than I ever saw them. Bro. J. W. Goodwin's recent appointment to First Church, Oakland, has given new impulse to that church, and the forces are rallying for conquest. San Francisco District has begun a new page of history.

P. F. BRESELE.

IOWA

ANOTHER CHURCH DEDICATED

We spent the time from November 27th to December 14th profitably, with Rev. S. M. Lehman and the saints at Botna, Iowa. God put His approval on the meeting, manifesting Himself in great power, showing His ability to save and sanctify surrendered and consecrated souls, by giving us a few examples of each grace.

The Lord had put it upon the heart of one of the saints, who has some consecrated money, to build and furnish a house in which holiness could be preached to the people of that community. The people raised \$400 to pay for the seats and fixtures, and on Sunday, December 14th, we dedicated it to God, while the saints shouted the praises of His name, and the glory of the Lord filled the house.

This is considered a difficult place to work, because of some peculiar conditions; but the godly lives of the saints, and the uncompromising preaching of the truth by Brother Lehman is telling on the community.

We are now in the battle with Brother and Sister Fugate at the Sioux City Church. A number have already found the Lord in either pardon or purity; others are under deep conviction, and we are looking for greater things from Him.

E. A. CLARK, *Dist. Supt.*

NEW ENGLAND

Revs. Stevens, Post, Truman, Hopkins, and Ingler came over to the all-day meeting the writer conducted for Pastor Staffeld.

Conservative New England is blessed in having so many Pentecostal Nazarene and Evangelical holiness churches. They are everlastingly working to get souls saved to God.

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.

SIXTY-FOUR PAGES

CLOTH, 25c; PEBBLE CLOTH, 15c; PAPER, 10c

PUBLISHING HOUSE of the
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2109 TROOST AVE.
KANSAS CITY
MO.

For Advancing Our Foreign Work

When the determination of the General Missionary Board to send General Secretary REYNOLDS to personally inspect our mission stations, and to spy out the land for our great Pentecostal Nazarene advance movement was announced, you determined that you and your church would have a part in the glorious enterprise with a substantial offering—but did you carry out that Spirit-prompted impulse? The Board had faith that the churches would gladly make up the amount necessary for Brother Reynolds' trip, and is still depending upon us to take this part in our great forward missionary movement.

Brother Reynolds has started, and now it is for us to carry him through in this great mission. If your church has not as yet sent in its special offering, kindly bring the matter before them at once, that all may have opportunity to share in the blessing.

Send to E. G. ANDERSON, *Treasurer*, Olivet, Vermillion Co., Ill., stating the purpose of the offering.

CHARLES A. MCCONNELL,
President of Board.

Revs. Borders, Beers, Schurman, Norberry, and Brother Peavey were appointed a committee of five to arrange a series of "Mass" meetings on the New England and New York Districts, to raise money for the Pentecostal Collegiate Institute at North Scituate, R. I.

Rev. George E. Noble was one of the New England delegates to Washington, D. C., to help push the constitutional amendment for the cause of prohibition.

Rest Cottage of Providence celebrated its eleventh anniversary Tuesday, December 9th, with religious services at 2:30 and 7:30 p. m.

Evangelist Roberts has begun meetings in New Britain, Conn., with Pastor Anderson. He writes that his opening was good, and the outlook fine. This church (420 members) is the largest holiness church in the East.

The Haverhill revival meeting closed in a blaze of glory. "The best in the New England District of this season," Brother Roberts says.

While these lines are being read, the midwinter convention of the Portsmouth and Grand View Park Campmeeting Associations will have begun in Pastor Norberry's church, Providence. Reader, lift up a prayer to God for the Holy Ghost to fall upon the people in a gracious manner.

The writer is asked to read a paper on "Russellism" at the preachers' meeting in Chiltondale, Mass., in February.

Brother Angell preached two Sundays at the two weeks of extra meetings in Lynn. God gave them results.

Evangelist Beers supplied our pulpits at North Attleboro and Woonsocket.

Pastor Borders wants the preachers of the District to be with him in their January meeting, to help him and his people praise Almighty God for helping them to clear the church of debt of many years' standing.

We commend Pastor Strong to the people of the New York District, and to the church at Canastota, to which people he goes as pastor.

The Evangelical Church, Everett, Mass., is being blessed of God in revival meetings with Rev. E. H. Post and Rev. Frank Stevens. Pastor Ingler is the leader in song.

Pastor Hastings of our church at Everett, Mass., united in the revival meeting with the Evangelical church on the last Sunday. Sanctified folks are one.

Dr. C. J. Fowler was one of the preachers at the revival meeting at Everett church.

Rev. George Kunz was one of a number of holiness preachers at the first Boston Monday Holiness Meeting in Park Street Church.

Rev. E. E. Martin held the December all-day meeting in Pastor Ingler's church.

Twenty-seven preachers and members were present at the December Preachers' Meeting, held in Lynn, Mass.

Brother Beebe tells the writer that God gave

them several good seeking souls at their recent series of meetings.

Rev. John N. Short is to read a paper at the next Preachers' Meeting in Malden, as to the best method to deal with chronic seekers that they may get through to God.

Rev. Aaron Hartt sang to the delight of the preachers at their last meeting of the old year. It was the good old song, "Take up your baggage and go." Pastor Ingier sang, "Going through the land."

In his trip to New York the writer was glad to visit the home of Sister Charles BeVier, widow of that staunch defender of the cause of holiness. Brother BeVier wanted to live to see the day of the united body of the Pentecostal Church of the Nazarene.

A goodly number of men, redeemed from intoxicating liquor, tobacco and gambling, etc., gave a short account of "What Led Me to Christ," one night at our church. It was an interesting service.

Charles L. Stalker, preacher during the mid-winter convention, will stay throughout the month of January with Pastor Norberry.

Pastor Martin, of Lowell, Mass., could not accept a call to a pastorate in Canada, on account of the illness of his wife. We are glad to learn that Sister Martin is improving.

Sister Curry is engaged for a series of evangelistic meetings at Haverhill, Mass., during the month of February.

Brother D. Grant Christman, of the Pentecostal Collegiate Institute, held the monthly meeting in December for Pastor Bryant, in our South Providence church.

TENNESSEE

After an absence of three weeks, and traveling over six hundred miles, visiting the various churches scattered over the southeastern portion of the state, I am back home again. I had a great trip. It was great in the length and modes of travel; great in the diversity of altitude and the fertility of the soil over which I traveled. The altitude varied from about 400 to 2,000 feet above sea level; the quality of soil dropped from the rocky points of the Cumberland mountains, that could hardly sprout peas, to the fertile valley of Middle Tennessee, reaching such counties as Sumner, Davidson, Williamson, and Maury. But the greatest and best of all, God was with me, and let me pray through to victory.

I found all the pastors, but one at their posts of duty. They are a noble set of men, ready for any kind of conflict with the devil. They gave me a hearty welcome, and helped me to shout the battle on. There is one thing I find, however, woefully absent and greatly needed. We can not get on without it; we must have it. Yes, we are going to have it—and that is *holy enthusiasm and divine fire*. God grant to give it to all our ministers and people. All the pastors seem hopeful, and there is an upward look, and a sound of a going in the tops of the mulberry trees. Thank God! Some of the people I met will never be the same again. They saw new visions of glory, and told me they were going on. No great things in the way of reports could be given, it being so close after the Assembly. I noticed one very healthy indication, and that is all our pastors are planning for greater things. We need to pray much more than ever. My next trip will be through the western half of the state. I scattered the HERALD OF HOLINESS wherever I went and secured a few subscribers.

J. A. CHENAULT, *Dist. Supt.*

DAKOTAS-MONTANA

We closed our meeting at Comanche, Mont., with the M. E. church, December 16th. Pastor Linger and his folks like the truth good and strong, and stood by us all the way through. Some went to the bottom, and got good cases of salvation. One woman burned her Russellite books; another, tangled up in Seventh Day Adventism, wept and thanked God as the Holy Ghost brought the light to her. We find so many in our travels who are possessed by these modern evil spirits, and who have no knowledge of salvation by faith—all "works." The Lord gave us the hearts of the people. One of the leading men of the church, who dug through, testified that he had seen more salvation in ten days here than he had in the past five years before. Robert Hewitt, a young man who with his mother moved to near Comanche, from Spokane, Wash., where they were members of the Pentecostal Church of the Nazarene, were the ones who brought this meeting about, and made it possible for it to be held.

STATIONS AND ADDRESSES
of the
FOREIGN MISSIONARIES
of the
PENTECOSTAL CHURCH OF THE NAZARENE

MEXICO—

REV. V. G. SANTIN
7a Calle de la Luna, No. 194.
Mexico, D. F.

JAPAN—

REV. L. H. HUMPHREY
MRS. L. H. HUMPHREY
MISS COHA G. SNIDER
MISS LILLIAN POOLE
MISS LULA WILLIAMS
Okano Machi, Fukuchiyama,
Kyoto Fu, Japan

CHINA—

REV. PETER KIEHN
MRS. PETER KIEHN
MISS GLENNIE J. SIMS
Tschoufu, Shantung Province,
North China

INDIA—

Eastern:
REV. E. G. EATON
MRS. E. G. EATON
MRS. NEKHODA BANARJEE
MRS. NIMRAPUMA BISWAS
REV. P. B. BISWAS
REV. S. C. BISWAS
MISS MYRTLE MANGUM
MISS LELLA HARGREVE
MISS LEODA M. GREBE
MISS HULDA L. GREBE
47½ Garia Hat Road, Bally Gunge
Calcutta, India

INDIA—

Western:
REV. L. S. TRACY
MRS. L. S. TRACY
REV. L. A. CAMPBELL
REV. A. D. FRITZLAN
MRS. DAISY M. FRITZLAN
MRS. ELLA PERRY
MISS OLIVE NELSON
MISS VIRGINIA ROUSH
Buldana, Berar, India

BRAGA,

CAPE VERDE ISLANDS—

REV. JOHN J. DIAZ
Brava, Cape Verde Islands

AFRICA—

REV. H. F. SCHMELZENBACH
MRS. LULA SCHMELZENBACH
MISS ETTA INNS
Pigg's Peak, Swaziland, South Africa
via Barberton

I am now at home over Christmas with my little family. My next meeting will be at Mt. Vernon, South Dakota, with our church, Rev. John Nolt pastor. The work is prospering all over the District. Sawyer church is having a blessed revival with Bro. Joseph Bates, of Penedel, Texas. His next meeting is to be at Surrey, then at Minot.

LYMAN BROUGH, *Dist. Supt.*

HAMLIN

I have been busy since the Assembly, visiting some of our churches. At Lubbock I found we have a fine building and some fine people, with Rev. T. C. Eason as pastor. Found the church at Plainview on fire for God. Rev. Brandon will serve them as a supply until next Assembly. Memphis and Childress are small in number, but full of faith and encouragement for the coming year, with Rev. F. B. Williams as pastor. Go next to Hillsboro, after a holiday visit with my family.

B. M. KILGORE, *Dist. Supt.*

KENTUCKY.

We held our last meeting in our church at Owensboro. This church has been without a pastor for sometime. The saints were somewhat discouraged, but had their new church building in good shape for the meeting. Seekers were at the altar, and we took five into the church on the last Sunday. They are encouraged, and want a pastor immediately. We closed on December 21st, and came to Louisville. On Tuesday evening, December 23d, at 8:00 o'clock, at the home of the bride's parents, C. C. Rinebarger and Miss Ida James were united in marriage, the writer officiating. Unlike a great many weddings, the guests, after refreshments were served, were entertained by the bride and groom with full salvation songs until 10 p. m., at which time the guests were

invited into the parlor, and at the request of Brother Rinebarger prayer was offered, after which good-bys were said, and Mr. and Mrs. Rinebarger left for their honeymoon. Mr. Rinebarger is well known as a song evangelist; his wife is an accomplished musician.

WILL H. NERRY, *Dist. Supt.*

KANSAS

I hear from our band of Pentecostal Nazarenes at Iowa that their temporary church building will soon be ready for occupancy, and that the Sunday school work is being started, and cottage prayer meetings are flourishing. After leaving Iowa I went to Chanute, where I found Brother and Sister Fluke with a good Sunday school and a fairly good congregation. Chanute is a fine place for campaigning for Jesus.

Howard, the next stop, is greatly in need of a reawakening. Let us all pray that it may come to this, our oldest church in the state. Brother and Sister Calhoon now go out from Howard regularly to Elk City, where we hope work will be organized at no very distant date.

Wichita Nazarenes are to be congratulated on the completion of a wooden tabernacle that comfortably shelters our congregation there until permanent arrangements can be made. Brother and Sister Estes are in favor there, and are doing faithful service. The Sunday afternoon services at the Wichita Rescue Home are times of power and victory. Sister McCaslin is evidently in her place as matron.

In spite of a depleted church record by removals, Newton, under the leadership of pastor Mendell, is manfully shouldering their church debt, and disposing of it.

McPherson is praying for and expecting great revival victory in meetings now in progress, in which Evangelist W. R. Cain and pastor Demoret are leading.

Like services of power and victory are now on at Hutchinson, where W. F. Dallas, Superintendent of Dallas District, is assisting pastor Imhoff. They are a good team, and the faithfully preached Word is being honored of God in salvation blessing.

I am now at Kismet, assisting Brother Dunlap, our pastor, in revival. We look for great blessing. Pray to that end.

Bro. H. D. Brown is now on the Kansas District, visiting several of our churches in the interest of God's work in general and of our Publishing House in particular. The presence of himself and his wife among us is a real inspiration and blessing. I trust that the response to their plea may be gratifying.

I am much pleased with the new paper, THE NEW SAMARITAN. Let us give it and our other fine publications generous patronage and a wide circulation.

H. M. CHAMBERS, *Dist. Supt.*

GENERAL CHURCH NEWS

McLOUD, OKLA.

Brother Jay and I are in a church rally at Dale, Okla.; Brother Bolerjack is also with us. Brother Deboard was down from Shawnee a few nights. The church is being stirred and backsliders are being reclaimed. We are looking for greater things. I am doing my best to put the HERALD OF HOLINESS into the homes.

J. O. ORNDORF.

WHITTIER, CAL.

We have just closed a great meeting at Whittier, in the Pentecostal Church of the Nazarene, of which my children are in charge. They are doing a fine work. We had twenty-seven beautifully saved, and fourteen were taken into the church. All expenses were paid in full, no dishes to wash when the meeting closed, and everybody was feeling good. We are keeping up the fight; the devil is on the run.

BUD ROBINSON.

OKLAHOMA NOTES

Edmond has a clean little Pentecostal Church of the Nazarene and pastor—W. P. Olan—and wife. They have completed a new addition to the church building. A revival was held in the church while I was there by our District Superintendent, S. H. Owens.

Our church at Erick, under Rev. D. M. Coulson and wife, has prospered for the last two years. The work is doing nicely under the new pastor, Rev. Otto Short. We have known him and his parents for years as clean, holy people.

I have had the privilege of attending several revival meetings conducted by Misses Dilbeck, Sallee, Osborn, and Sallee. The last was in

College News From Olivet, Hamlin, and Peniel

NOTES FROM OLIVET

Since our last report all has been going well at the Illinois Holiness University. The spiritual condition continues to remain at high tide. Truly the Lord is favoring our Zion.

Recently we have had a fine addition to our library. At least one hundred and twenty-five valuable books have been received. We are pleased to see our library growing so rapidly.

From almost the beginning of the school this fall we have had an enthusiastic foreign missionary band. Recently those called to the home work—as pastors, evangelists, etc.—have also organized a band for prayer and the consideration of their special line of work. They are to meet for an hour every Thursday afternoon, and will no doubt be a very helpful association for the young people thus called.

Friday evening, December 19th, our music department gave an exceptionally fine program. The already beautiful auditorium was tastefully decorated with evergreen, covered with small particles of cotton, representing snow. The auditorium was well filled, and for two hours the large congregation was delightfully entertained with the different numbers of vocal and instrumental music rendered. Also Miss Cusick, our expression teacher, assisted in this program, and delighted the people with her splendid presentation of the Arena scene from "Quo Vadis."

Almost all of the students are now at their homes, or out in special meetings for the vacation period of two weeks. With the exception of not more than two, all are expecting to return for the after-holiday opening, and we are expecting a dozen or more new pupils to enter at that time.

CENTRAL NAZARENE UNIVERSITY HAMLIN, TEXAS

We have just closed a very successful Fall term, and the prospects are excellent for a large enrollment during the Winter term, which opens December 31, 1913. Most of our students made extra good grades during the past term, which is gratifying to both the Faculty and patrons of the institution.

We have a large music department, which is progressing nicely under the director, Pro. A. M. Paylor, and his assistants. A large audience was in attendance at the music recital, December 15th, and all seemed to appreciate the numbers that were rendered.

Our expression department has made

phenomenal progress under our direction, Miss Effie E. Lewis. The students recital, given November 29th, was of a high order, and received an appreciatory commendation from the large audience in attendance.

One special feature of the Winter term will be our Bible Study and Lecture Course, which will be conducted by Rev. Andrew Johnson, of Wilmore, Ky., beginning January 24th, and continuing through the month of February. Brother Johnson was with us last year, and proved his efficiency as an instructor for this course. As a preacher of the doctrine of holiness as a second work of grace, he is one of the strongest in the holiness movement. We give this five weeks' course for \$20, which includes all the expenses except the cost of books. We trust that our preachers and Christian workers will take advantage of this great opportunity. Write us for any information.

J. WALTER HALL, *Bus. Mgr.*
J. E. L. MOORE, *President.*

A GREAT TERM AT PENIEL UNIVERSITY

December 19th saw the close of the Fall term at Peniel University. All things considered, this has been one of the most successful terms in the history of the school. In spite of drouths and floods, the enrollment lacked only twenty-three of being equal to the enrollment during the fall term last year. The student-body was more settled than usual, and the attendance was no doubt equal to that of some former terms, when the enrollment was larger.

We have had our share of sorrow. Professor Brilhart was lost to the Faculty and Mr. Thompson to the student-body through accidental drowning. This appalling accident occurred near the middle of the term. About a month before the close of the term, Professor Northcutt was called to California on account of the accidental death of his father. Professor Sutton and family sustained a great sorrow in the death of Mrs. Sutton's uncle in Pennsylvania. Her aunt and uncle have been father and mother to her for the larger portion of her life. But through all these things God has marvelously sustained us. His good hand has been upon us, and we have never had more conscious evidence of His approval than now.

The intellectual progress has been above the average. The grades for work done are more satisfactory than usual.

Peniel has already proved herself efficient and her standing among the colleges and universities of the country is now assured. Her requirements demand careful and painstaking work, and the wisdom of her course is justified by the results that she has accomplished.

The Lord has been with us in saving power. No exact count has been kept, but there have been a number of good altar services, in which as many as eight, ten, and twelve have found God in a single service. Students have been saved in their rooms, and one night some of the young men prayed through out on the campus. Times of refreshing have come from the presence of the Lord upon His people at different times, and the glory of the Lord has filled the hearts where He dwells.

Rev. B. F. Neely closed his four year's pastorate here the first Sunday in November. The Lord has blessed this servant in a most remarkable way. Hundreds have been blessed and saved under his ministry, and the church has grown in strength and numbers under his wise direction. He surrendered this important office amid the prayers of the people and the blessings of the Lord. Ten were saved, twelve joined the church, and over a hundred dollars above the amount promised as the pastor's salary was raised during the closing day of Brother Neely's pastorate.

Rev. J. E. Gaar took charge of the Peniel church the first of December, and already has endeared himself to the people, and has marked the beginning of a great work. Brother Gaar is well known as a strong preacher and wise leader. The Lord has blessed him in his ministry during the few weeks that he has been here, and through the prayers of God's people we expect him to accomplish a great work.

The winter term will open December 30th. Most of our old students and many new ones are expected. Many more young preachers are invited to come and take advantage of our offer of free tuition to ministers.

The annual midwinter meeting will open in the auditorium at Peniel University, Friday night, January 23d. Rev. J. E. Gaar will do the preaching. These meetings have always been scenes of great power during past years. Pray that God may pour out His Spirit upon them this time also. We shall be glad to have our friends visit us at this time. Come and enjoy the meeting, and help on with the battle. Pray that many may find God.

J. B. CHAPMAN, *Pres.*

Sayre, Okla., our county seat. There was much good done in the way of cleaning up the way for a great revival for the summer, for which they are called. Misses Damron and Verner were faithful workers in the music.

I have found much more work than I could possibly do for my Master in the way of deaconess work.

We are preparing for a week's Christmas meeting under our pastor, and trust God will give us a great victory.

SCAIE PICO.

NEW BEDFORD, MASS.

Sunday was a day of victory for our church. In the morning service we planned to raise a part of our mortgage interest, which amounts to about seventy-two dollars. To our surprise seventy-eight dollars were pledged in about ten

minutes, followed by the singing of the Doxology. It is wonderful how our folks give! At 3 p. m. we had a mass meeting. Rev. W. S. MacIntire of the Pleasant Street M. S. Church delivered a stirring address to a congregation which filled the church.

We plan to begin a revival campaign January 1st, with Rev. H. P. Smith evangelist. We are wonderfully blessed of God, spiritually and financially. We are praying for an old-fashioned, heaven-sent, Spirit-born revival in this city. God is answering prayer, and a city-wide evangelistic campaign is being arranged for, to begin the first Sunday of January. All the churches are uniting.

F. W. DOMINA.

MARYSVILLE, WASH.

Last Sabbath Brother Wallace, our beloved

District Superintendent, was with us for two services. God put His seal upon both. In the morning the Lord's Supper was administered, amid great blessing, and in the afternoon our little church was dedicated to God. Recently we held a special week of prayer and fasting, meeting each evening at the parsonage, and, without any singing or exhortation, going to our knees for two hours or more as the Lord led. It proved a great blessing. We as a people are not suffering for good preaching; but we lack in prayer. Nothing can replace it. It is the one great power on the human side that moves the world. Next week we expect to have another week of prayer, and every once in a while as the Lord leads. Who can measure the results of these special seasons of prayer? As the missionary field is represented in one great, prevailing volume of prayer,

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who can tell the good that will come from it? Brethren, let us pray, pray, pray, and we shall not be unfruitful.

C. D. EUN, *Pastor.*

ROOSEVELT, OKLA.

I am in a great battle at Roosevelt, and God is giving victory. Regarding the things of this world, the people here are poor, but regarding grace they are rich. Since laboring so long in Southern California, it is a strange sight to me to see the people come for ten and fifteen miles to church in big wagons, loaded down with children. But they do come, regardless of the weather or the condition of the roads. I am expecting to be in evangelistic work in Oklahoma and Texas until our District Assembly time in June. Then if the Lord opens the way, I would be glad to answer any call for pastoral work anywhere on our Southern California District.

HUGH C. ELLIOTT.

WHITTIER, CAL.

The meeting here has just closed. It was a wonderful success from start to finish; not one dry service; seekers at almost every service. We had twenty-seven professions. People who have been here for years tell us that it was the best revival the town ever knew. The good people of all denominations stood by us, both with their prayers and money. Brother Robinson was certainly a blessing to the people. There is a better feeling among the people toward holiness than has ever been before. Fourteen fine people united with us Sunday night. The work is moving up and onward.

W. A. WELCH, *Pastor.*

MILFORD, DEL.

We went to the town of Bridgeville, Del., six weeks ago, and started meetings in the old Apostolic Holiness church. It was sold from them this summer by the sheriff, and was going to be sold for a potato house. I repented the church, held a four-weeks meeting, seventeen souls were saved, and we are still marching on in victory. Souls are still seeking. I am attending to my business and preaching the best I can. Pray for us.

REV. HENRY MASON.

FRANCIS, OKLA.

We closed our meeting at Lattle, where a few were saved. We are in the M. E. church here. Will close Thursday night, and then on to Atkins, where we will hold a holiday meeting. Any one desiring our help may address us, Ada, Okla.

G. O. CROW and WIFE.

WARREN, PA.

Yesterday was a great day with us. In addition to receiving a fine class of seven adults into full membership, it was the time of our annual offering; \$2,400 was needed to pay off the present indebtedness. God blessed, and the people gladly gave \$2,800, and voted unani-

mously to build a new church, instructing the Board to go ahead with the project just as soon as possible. We expect to dedicate within a year. In the evening service a fine young man, who was saved three weeks before, was sanctified wholly. Thank God, the "ark is surely coming up the road!"

JOHN GOULD, *Pastor.*

PASADENA, CAL.

These are days of victory at the First Church. We had 133 out at our regular prayer meeting, and on Sunday night we had eight seekers at the altar; some very clear cases. These were all new people too, for which we praise the Lord. The last few prayer meetings have been times of salvation. On Thanksgiving night we had nearly two hundred out, and had to move into the main auditorium. We are looking up, and expect to press on till He says it is enough, come up higher. When you think of us, ask God to bless us evermore.

A. O. HENRICKS.

SEATTLE, WASH.

TWO MEETINGS

Since we last reported our work we have held two meetings in the beautiful city of Seattle. The first was in the Second Pentecostal Church of the Nazarene, of which Rev. J. C. Scott is the pastor. This is a young, weak work as yet, but is building up nicely, and the prospects are fine for a good church. Our meeting with them proved the statement of Jesus when He said, "The poor hear the gospel gladly," and that "The poor have the gospel preached to them." Brother Scott is doing that while he works with his hands for his support. They do what they can to help him, but they can not do much. There were several bright cases of salvation, mostly men and women. Seven were received into the church. They have a fine crowd of Sunday school children, and they are doing a good work. Sister Wallace, wife of the District Superintendent, was with us, and preached a fine sermon. She is one of God's good preacher-women. She has a fine church at Walla Walla, where she is pastor. Rev. Will O. Jones was with us twice, and preached once for us in the afternoon.

Our next meeting was with the King County Holiness Association, in the First Pentecostal Church of the Nazarene, Bro. Lewis I. Hadley, one of God's great men, pastor. He knows how to bring things to pass. We never met him before, but we fell in love with him from the first meeting. He has a fine lot of folks who stood by us, and who were helped by the meeting. Some of them, who had long sought, got through to bedrock experience. Rev. J. C. Scott is the president of the association, and Brother Mann is secretary. They have good officers, and a good membership. Brother

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Scott is a fine man: true, clear, clean, sweet-spirited, and level headed. His wife is a great stay to him, and a woman of power, who wins the confidence of all the folks. Salvation flowed for fourteen days in every service but three or four, and the saints shouted for joy. A number came down from Everett and encouraged us in the battle. Sister H. G. Douglass rendered very valuable help at the piano and in song. She and Brother Douglass are most excellent mission and salvation workers from New York state. Song Evangelist C. W. Edwards and wife of the Pentecostal Church of the Nazarene of Everett rendered excellent service in singing during the latter part of the meeting. The Northwest District is certainly blessed with good talent in music.

J. B. MCBRIDE.

HAVERHILL, MASS.

On December 7th we closed the most successful campaign, with Rev. C. E. Roberts and wife and Miss Lenora Taylor as workers, we have had since beginning our pastorate in the city of Haverhill. Large congregations greeted the evangelists each service, and each Sunday evening the large auditorium was filled. Every meeting had seekers. Mr. Roberts held his crowd. Mrs. Roberts and Miss Taylor, with their guitars, were a great factor in the success of the meeting. Harold Edwards gave able assistance with his cornet, and the people all worked harmoniously. This Texas trio was not afraid of work: three services on Sunday, and they played their instruments and sang at Postoffice Square, and marched to the church in a procession of about two hundred people, singing gospel songs and inviting people on the streets to the services. Brother Roberts makes the pastor feel he is working for the interest of the church. They get under things. The 9:30 a. m. prayer meeting on Sunday finds them at hand. While there is a seeker they stay with them. We received twelve into membership on the last Sunday night.

W. G. SCHURMAN, *Pastor.*

RAMONA, KAS.

We are in the midst of a glorious revival here in the M. E. church. Warden Young, a former student at Peniel, is the evangelist. God is wonderfully using him in preaching the full gospel. Praise the Lord! Many souls are being saved and sanctified. The meeting will continue indefinitely. Large crowds; house will not hold the people. I trust the readers of the HERALD of HOLINESS will all pray for this place.

C. H. CRAFT, *Evangelist.*

DALE, OKLA.

We have held two successful meetings since the Assembly: one at home, and now at this place. Brother Jay, of Ada, is doing good preaching. I want to testify to God's healing power. He healed me when the medicine failed.

Mrs. L. A. BOLERJACK.

HUTCHINSON, KAS.

We opened battle here yesterday. Good crowds, fine attention, and, best of all, the saints are praying. Pastor Imhoff and work-

Sunday School Offering

One hundred fifty-eight Sunday schools have reported a Sunday school offering for the Publishing House property fund, with a total offering of \$773.74.

There are five hundred schools which ought to report an offering for this fund.

If your school is one of the three hundred and forty-two schools which have not reported an offering, appoint yourself a committee of one to find out why, and to see that it is done. Keep after the pastor and Sunday school superintendent until the offering is taken.

The schools reporting this week are as follows:

| | |
|------------------------|---------|
| Wellington, Texas..... | \$ 3 04 |
| Dudley, Idaho..... | 07 |
| Harrisburgh, Pa..... | 2 50 |
| Hillsboro, Texas..... | 5 00 |
| Johnson, Vt..... | 2 00 |
| Maple Mills, Ill..... | 10 60 |
| Edmond, Okla..... | 3 00 |
| Cisco, Texas..... | 2 00 |
| Hope, Mich..... | 1 30 |
| Lotes, Texas..... | 1 30 |
| Highway, Ky..... | 1 60 |
| Pittsfield, Mass..... | 2 00 |
| Condon, Ore..... | 65 |
| Kismet, Kas..... | 2 50 |

Total to date.....\$773 74
 Amount needed.....\$1,600 00

Pastor!

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ers have made every arrangement necessary for a great time, and we push out for victory.

W. F. DALLAS.

SYLVIA, KAS.

Yesterday (Sabbath) was a high day with us at Pleasant Hill church. The power of God came upon us, and there were six professions. We are going on up into the "hill country."

MARK WHITNEY, Pastor.

BELLEVILLE, KAS.

Brother and Sister Ludwig, of York, Neb., recently closed a three weeks' meeting here with the United Brethren church. Sister Ludwig opened the meeting Thanksgiving week, Brother Ludwig coming the second week. This second week was a solid week of rain, which cut down the attendance and handicapped the balance of the services. However, several backsliders were reclaimed, and a few believers wholly sanctified, and the saints were greatly refreshed and encouraged to "keep on believing." The truth was preached in its fulness and purity, in love, and with the Holy Ghost sent down from heaven. These dear friends won the hearts of the people, and swept away much prejudice against holiness. We would be glad to have them repeat their visit.

J. M. BEECHER, JR.

MARSHALLTOWN, IOWA

We have been without a pastor since the Assembly, but various preachers have filled the pulpit. We now have with us until after the holidays our much beloved and faithful former pastor, Brother Thomas, Superintendent of the Wisconsin District. The Lord is blessing his labors abundantly. The old-time crowds we used to have when he was our pastor, greet him at every service. Brother Thomas has been preaching some powerful sermons, and many of the members have been much helped. Last Sunday evening one young man knelt at the altar and prayed through. The church is praying for God to send a good man to be pastor here.

ARLA BUCK.

A CHRISTMAS MEETING

We will hold a Christmas meeting at Ada, Okla., from December 23th to January 1st. Pray that great victory shall attend.

S. IRICK.

CLINTONDALE, N. Y.

Tonight, after the service, two men, formerly Christians but who had gone back to drink, came to the altar and professed conversion. We have a big praise God in our hearts for this. The Lord is working in the community,

and we feel that we are treading on holy ground when we approach Him in behalf of souls, for we feel His presence near, and are assured that He is with us. Our heart is humbled within us at such sights, for they say in words louder than any preacher can utter, that God lives and saves in the old-time way. We are constrained to keep on preaching the old-time religion, no matter if some dislike it. It is the kind that brings results.

EDWARD G. WILLIAMS, Pastor.

DECATUR, ILL.

The revival spirit is rising; five seekers at the altar last Sunday; two were saved and one sanctified, making a total of twenty-one since I came last October. We begin a revival meeting the first Sunday in January. I ask the prayers of all Christians for our revival. We have papered the church, bought a new carpet, paid the last seven months' rent, are out of debt, and they are paying me about \$10 a week. I am saved and sanctified up to date, bless God!

L. G. MILBY.

PITTSFIELD, MASS.

I came here on November 29th as a supply to fill out the rest of the Assembly year. We have some faithful souls in this little church. We have only four men, but each is an example of what God can do for a soul, when He can have His way. Sabbath, the 21st, was a good day. The saints were blessed, and two souls came to the altar and prayed through. We are expecting large things for the church at this place.

FRED C. B. MOHR, Pastor.

The Sanctified Heart

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How to Obtain It
How to Retain It

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This is an entirely new booklet, which will be especially useful in teaching the doctrine of sanctification. We are gratified to be able to add it to our series of holiness booklets. To circulate this booklet will be work that will tell for good.

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ALLENSVILLE, OHIO

After preaching for seven years with different independent holiness organizations, I was not satisfied. After a good talk with Brother Herrell at Nelsonville, Ohio, he came to Logan, Ohio, where I was preaching. After he had explained the Nazarene church to us, we organized with fifteen members, with some others waiting to see farther before coming in with us. There is a better feeling in Logan for holiness than ever before. The first tent meeting there will be held in the spring. From Logan Brother Herrell came to The Plains, Ohio, where I had been pastor for nearly a year. We organized a Pentecostal Church of the Nazarene there. It is in a good place, and we are looking for a revival, beginning January 3d. We are praying for God to send oldtime conviction on the people. May God bless Brother Herrell for coming among us, and getting us organized. He surely is a precious man of God.

G. W. APPELMAN

ONTARIO, CAL.

Since our last report the Lord has been wonderfully blessing us and giving victory on every line. Sabbath, December 14th, five united with the church, and five prayed through to victory at the altar. Sabbath, December 21st, was a blessed day also; seven united with the church, among the number being Rev. and Mrs. George Seacord and grandson George. One sister prayed through to victory in the evening. There is great conviction on the people. One lady was saved in her home while her husband was at work. When he came home in the evening, she asked him if he noticed anything new in the home. He said, No. She said, "Well, you have a new wife in your home." He replied, "You will have a new husband in your home," and walked out and broke his demijohn. Thank God, he is coming through also.

A most remarkable case of conversion was witnessed at the close of our Tuesday evening meeting. A few of the church people were called to the jail to pray for a young man, twenty-four years of age, the father of two children. Rum had gotten the better of him, causing him to leave his wife and babies, and in a drunken stupor he had tried to kill himself, but had failed. Prayer had been made for him for some time before by some of our faithful brethren. After his wounds were dressed and he was able to see any one, our people were called to the jail to talk with him. We prayed and sang until midnight, when God broke the bars and bands asunder, and this man was made a new creature in Christ Jesus. Yesterday morning he started on his way home in the East, to meet his little wife and babies, and to live for God the rest of his days.

REPORTER.

MALDEN, MASS.

The Lord is with us. About \$3,800 cash has

The Palm Tree Blessing

By

W. E. SHEPARD

The above is the title of a unique and helpful book, written in excellent style. *It will be sure to please, interest, and help all who read it.*

The author has considered the many characteristics of the palm tree, and in connection with each shows wherein those qualities are found in the heart and life of one who has "the palm tree blessing."

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The Palm Tree Is Noted for Its Beauty; The Palm Tree Is Noted for Its Straightness; The Palm Tree Is Noted for Its Perennial Freshness; The Palm Tree Is Noted for Its Fruitfulness; The Palm Tree Is Noted for Sweetness of Its Fruit; The Palm Tree Bears Fruit in Its Old Age; The Palm Tree Is Noted for Its Utility; The Palm Tree Is Appreciated; The Palm Tree Will Grow in the Desert; The Palm Tree Finds the Water; The Palm Tree Gets Others Started; The Palm Tree Mounts Heavenward; The Palm Tree Is Peculiar in Its Growth; The Palm Tree Has a Rough, Coarse Exterior, But It Is Soft at the Heart; The Life of the Palm Tree Is at the Center; The Palm Branch Is the Symbol of Victory; The Palm Tree Will Not Admit of Grafting; The Palm Tree Is Adapted to Warm Climates; Palm Tree Peculiarities.

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Publisher's Notes

THE OTHER SHEEP

The subscription price for THE OTHER SHEEP is 25 cents a year, where it is mailed singly to individuals. The club price of 10 cents a year applies only to bundles of ten or more sent to one address. DON'T send in a list of names and expect us to send the paper to separate addresses at the rate of 10 cents a year. Separate addresses are not necessarily in different towns. John Smith, No. 9 Main St., Jonesville, Ohio, and Isaac Williams, General Delivery, Jonesville, Ohio, are separate addresses, although in the same town.

CORRESPONDENCE

If you want your correspondence published, please sign your name to it. If for any reason you do not want your name published, you can say so; but to insure publication you must sign your name. We get too many unsigned communications; and they are not always reliable.

ACCOUNTS

We will be greatly helped in our work if all Sunday schools which are behind with their accounts for supplies will make an effort to send in the amounts due at once. We will also be glad to receive any other accounts which are due.

come in on our \$4,800 mortgage since last March. It looks as if we could burn the mortgage soon, and we are planning a big time. How good God is to us! and how the people have sacrificed! Our outside friends have helped us a great deal, realizing the great salvation work we are doing in this city. Souls are seeking, but we need more power! We intend to launch a larger campaign than ever in 1914. Brother Borders is working hard. Last Sunday the writer supplied for him in the evening, as he was ill. On with the glorious fight!

LEROY D. PEAVEY.

MIAMI, FLA.

We are glad to report that the work of the Pentecostal Church of the Nazarene in Miami is prospering. A few months ago meetings began in a small tent in a neglected section of the city. Our numbers grew, and we were compelled to erect a building in order to accommodate the growing congregation. We now

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By C. B. JERNIGAN

This little booklet has had a circulation of nearly thirty thousand copies, and has proven so helpful that we have issued it in a neat form, to be sold at

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Student's Bible Text-Book

By Lucy P. Knott

To give an idea of the scope of the work, we quote from the author's *Preface* as follows:

"The object of the STUDENT'S TEXT-BOOK is to indoctrinate the minds of the students with the precious Word, and thus fortify them against the rapidly increasing tides of worldliness, subtle infidelity, and false doctrines.

"It contains a simple arrangement of Bible passages which relate to important truths, and which are intended for memory drill work.

In his *Introduction* to the book, Dr. P. F. Bresser says:

"It will be found to be finely adapted to the need of our schools, as well as that of the general student desiring to be fortified by the truth of God. The theological part of it, wherein the Word speaks for itself on the great and vital doctrines of the kingdom of God, adds much to its value. It will be found excellent for home and individual study, as well as for school work. It gives a most excellent course for Bible memory drill for all, from youngest to oldest."

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have a splendid church building that will seat about three hundred people. Our church is in a growing section of the city, and the people are coming to the services. We have members who brought their letters to us from Pentecostal Nazarene churches in the north and west; but most of the people who attend our meetings are unsaved, so that we have plenty of material to work with.

Brother I. G. Martin, pastor of the Chicago church, is here resting in this delightful climate. He preached for us last night, and there were seventeen souls at the altar. We had seven new members unite with the church yesterday. Brother Martin has promised us a series of meetings before he returns north, and we are praying and believing for a revival.

CHARLES F. WEIGELE, *Pastor*.

BATH, ME.

About November 1st we held an evangelistic service under the auspices of the National Holiness Association. Dr. Fowler, owing to the Chicago convention, was not present, Rev. L. N. Fogg, a National worker, doing the preaching. It was a good meeting in every particular. The house was filled nightly, preaching was of a high order, seekers were at the altar, and the church was helped spiritually.

On December 8th, Rev. E. G. Roberts and wife, of Pilot Point, Texas, began a series of meetings with us, closing on the 21st. There were seekers in nearly every meeting—about fifty all told being at the altar. On the closing day we received six new members into the church. The preaching and singing of this Spirit-filled couple was "with demonstration of the Spirit, and with power." On Sunday night people were turned away.

Satan Sanford, now in prison, had his hind quarters very near here, and his teaching of "comeoutism," and the teaching of another sect of "annihilation and soul sleeping" has cursed this whole section, and made it very

hard indeed to build up a church on Bible lines; but God is giving victory, and slowly but surely we are gaining ground.

J. W. GILLIES, *Pastor*.

WHITTIER, CAL.

The revival is still going on in Whittier. Last Sunday Brother Mesch was with us. He preached three times, and three souls prayed through. After the night meeting a young man prayed through in a lemon grove, and God sanctified him. Brother Robinson will be with us again over next Sunday, and we expect victory. The Lord is leading in a blessed way.

W. A. WELCH.

ELLINGTON, MO.

Just closed another hard battle, lasting twenty-four days. The fire fell and twenty-five souls were wonderfully blessed, and fourteen new members were added to the church. Some had thought the work gone; but we held on until victory came. Brother and Sister Geitz led the song service. God blesses their work in the town in which they live. There was \$600 indebtedness against the property. A subscription amounting to \$200 was taken, then M. L. Copeland added \$400, and we dedicated the house at 3 p. m., on the last Sunday of our meeting.

WILLIAM SEAL.

SAWYER, N. D.

At the request of District Superintendent Lyman Brough and the pastor, R. J. Kunze, the writer was the evangelist for the meeting which has just closed in the Pentecostal Church of the Nazarene here. The crowds were good from the first service to the last; conviction was deep, and the attention was fine throughout. The altar services were seasons of power. About thirty were converted, sanctified, or reclaimed, and the entire church seemed to be

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greatly uplifted. I begin, December 28th, at Surrey, N. D. Will you join us in prayer that we may have a great meeting there.

J. E. BATES, *Evangelist.*

CANASTOTA, N. Y.

We arrived December 6th, and are settled for the winter and ready for action. This is a new field to our work, consequently much to be done. There are some encouraging features. A young man and woman were brightly converted Sunday night. We also enjoyed a good house warming and generous donation one evening. Our confidence is in Him.

C. H. STRONG.

SULPHUR, OKLA.

The Lord is blessing us in our new work. District Superintendent Humphrey has been with us for the past ten days. The weather was bad all through the meeting. It rained us out two or three nights, but we can truly say God gave us a good meeting. He met with us in every service. Six prayed through the last night, eleven in all. There were some additions to the church. Brother Humphrey won the hearts of the people here. He was a blessing to the church. We can see greater things ahead. He will go to Mill Creek the 27th to hold a meeting for us.

L. R. BUTCHER, *Pastor.*

LERNA, ILL.

The meeting is growing in interest here; some are getting real salvation; fifteen at the altar last night, and four at the altar at the day service today. We will run a few days longer, then we go to Wataga, Ill., then to Frankfort, Ind.

B. T. FLANERY.

CAMPAIGNING IN KANSAS

We began a meeting at Snider schoolhouse on the night of November 5th, with Brother Mayhew of the Plainville Circuit. God was with us from the start, and gave us twenty-three conversions in eighteen nights. Two, heads of families, were sanctified at the very start of the meeting. All services were seasons of soul saving. Two men, users of tobacco for twenty-five and twenty-three years, were saved, and later were sanctified. We organized a class of twelve members, and reorganized the Sunday school from union to Pentecostal Nazarene. There are others favorable to us, and we hope to have a class of twenty in the near future.

H. M. BASSETT.

Death Notices

Kaufman—The funeral of William H. Kaufman was held November 12th, at the Nazarene church in Dodge City, Kas. He was converted about twenty-four years ago, sanctified soon after, and lived a beautiful consistent Christian life till his departure. Before he departed he said, "It is glorious! heaven is real." He asked us to sing at the funeral "The Eastern Gate." The remains were taken to Garden City for burial. "Let me die the death of the righteous, let my last end be like his."—REV. A. L. HIPPLE, *Pastor.*

Westerfield—Andrew D. Westerfield was born in Cincinnati, Ohio, in 1830, and died in Los Angeles, Cal., November 8, 1913, aged 77 years. He was converted late in life, but since his conversion has been a changed man. Subsequent to his conversion he professed to be sanctified and was a very faith-

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ful member of the First Pentecostal Church of the Nazarene, Los Angeles, Cal. He was married in 1857 to his present wife, who, with two daughters, survives him. His last testimony was one of triumph, "Glory to God!"—C. E. CORNELL, *Pastor.*
Stipe—Luis M. Stipe, at Phoenix, Arizona, passed out with victory in her soul, November 11th. She and her husband were converted about three years ago, and were charter members of the Diamond, Wash., Pentecostal Church of the Nazarene. Some of her last words were, "Don't weep for me, I am going to be with Jesus." The funeral services were held by the undersigned at the Diamond church.—C. U. FOWLER, *Pastor.*

Hummelt—On Tuesday, December 9th, at the home of her parents, in Woodbine, Kas., Mrs. Charles Hummelt came to a victorious death. The night

before she died, the family were called to her room to sing "What a friend we have in Jesus," and "Happy day," and as the song was being sung, her voice was heard above the others as she lifted her hand toward heaven. Our prayer is, Let me die the death of the righteous.—ARTHUR TUNNELL, *Pastor.*

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