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EDITORIAL

FALSE USE OF HOLINESS

HOLINESS is in no sense to be considered a remedy for all the infirmities and weaknesses to which the flesh is heir. Sanctified people will remain afflicted with such mental or physical infirmities as they may previously have had, save, of course, such direct cure as they may personally obtain by faith and prayer. We speak only of the privileges and prerogatives of the sanctification experience when we say the sanctified retain their weaknesses and infirmities previously possessed. Now the critical eye of observers view them very differently from the way God looks at them. The world makes no such allowance, but God considers that we are flesh. Whoever seeks for them can always find faults, thus, in the sanctified who live up to the level of their duties, and where there will be found no sin. The world will, in order to make out its case, often call an infirmity a sin which is only an infirmity. Thus before the sanctified who are not in the business of fault-finding there will be seen only beauty and loveliness in many lives, wherein the cold and critical world will see many blots and blemishes and scars.

WHILE WE WRITE the foregoing with all the emphasis of which we are capable, we wish to add with the same emphasis another truth which we must never lose sight of. This is, that holiness is not, and must never become, or be considered as in any sense, a cloak to shield holiness people from criticism or exposure for any wrongs or crimes or sins of which they may be guilty. This is an abuse of the grace of charity. We must not blight and wither our own holiness under the specious plea of charity by winking at real sin, or attempting to condone or cover it in the guilty. This does not clear or reclaim the guilty, but seriously impairs or destroys our own experience.

THERE COMES to the surface occasionally a sentiment among some professing holiness people which assumes the right to shield from criticism those professing holiness for things which should bring upon them just reproach. The mere fact that one professes holiness should not for a moment be permitted to exempt him from being judged by the biblical and only standard of righteousness. Is it to be tolerated that a mere profession of holiness, however genuine, can be allowed to operate as a shield from censure for wrongs? Are holiness people to be considered as a clan or clique raised by their mere profession to a pinnacle above and beyond amenability to the only code of ethics ever revealed to mankind?

PERISH the thought! We must evermore insist most strenuously upon a prompt and faithful sentence upon our own and our people's actions and conduct by the solitary, the best, the only standard of righteousness, before which all men everywhere must bow in absolute submission. There is no esoteric circle who can claim exemption. There are no implied or occult rules or methods in the divine mind for excusing any set or class for any reasons whatsoever. Before our own Master each of us is to stand or fall. There is one standard of morals for the thief and the sanctified man; for the highwayman and the mission worker; for the drunken sot and the holiness man or woman. The sanctified man has no more right to be loose in his financial matters or untrue in his domestic relation than the thief has to steal or the drunkard has to his debauch.

IT MATTERS NOT how genuine is the experience, however gloriously attested, however accompanied by ecstasies and rapturous emotions never-to-be-forgotten. We welcome these heavenly experiences. God marvelously saves; and often most marvelously superadds these glorious accompaniments. Yet, all these things can not substitute or lessen our obligation to live lives of practical consistency according to the old and homely demands and prohibitions found in the Ten Commandments and the Sermon on the Mount. No experience or accompaniments of experience or loftiness of profession, can exempt us from obligation to the most minute and consistent observance of these commandments and prohibitions. Without such a life following such profession we maintain that the profession is not only useless but harmful. If we can not furnish better and more beautiful and fruitful lives than the average church members of most of the old churches are furnishing, we are not needed, and are only cumbering the ground. It is your life, not your mere profession, which tells upon the outside people.

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LESSONS FROM THE REFORMATION

NO PART of the world's history is so deeply interesting and highly instructive as the history of the great Reformation of the sixteenth century in Germany, France, Switzerland and England. We have not space to dwell upon the marvelously interesting and instructive lesson of the power of the simple Word of God in its purity, of the conspicuous march of Providence in human affairs, of the importance of leaning alone on God for the propagation of the faith—remembering that the weapons of our warfare are not carnal—and many other lessons made so conspicuous in the thrilling history of this mighty world-movement in God's kingdom under the leadership of Luther and his co-reformers.

FOR THE FIRST four or five centuries after Christ the powers of our holy religion had free course, and displayed marvelous growth and shed blessings broadcast upon humanity. Then from contamination with worldly alliances and sinister influences growing largely out of Constantine's conversion and connection with the Church, there was a rapid subsidence of spirituality and a fatal lapse into formalism and feebleness spiritually, issuing in the long night of the Middle Ages which lasted a thousand years—a period of dense and growing ignorance and superstition; but a period favorable to the growth of the idolatry and debasement and intrigues and secular power of the monstrous curse of Romanism. This period has been denominated the Devil's Millennium.

THOSE DIVINE energies, which had thus lain dormant under Rome's blighting curse since the first ages of Christianity, awoke from their long slumber in the sixteenth century; and this awakening not only revived the fundamental doctrines and experiences of vital godliness among men, such as justification by faith, conscious regeneration and sanctification and the witness of the Spirit and such truths, but here was as distinct a revival of literature, science, morality, liberty and industry. The awakening was universal in all the domains of thought, activity and endeavor. With the rescue of freedom in religion from the slavery and debasement and lordship of Romanism there was likewise a renewal of civil liberty which since the sixteenth century has steadily marched onward in a

growing spirit of democracy. There was also an emancipation of the human intellect, and free thought and inquiry has stimulated to the most marvelous advance in the sciences, the arts and discoveries.

WE SEEM to have reached the zenith in these aspects of life and now, surfeited with our lofty and so dearly bought blessings, we have turned selfishly to mere self-aggrandizement and personal indulgence, forgetful of the aim of God in so marvelously—and at such infinite cost in human blood and sacrifice—having rescued these precious heritages for us. So far from now risking bread and life itself in the defense of our right to love and worship God according to our consciences, we drift on in worldliness and formality in religion. We allow the most sacred and pivotal truths of our holy religion assailed and ridiculed by pulpits as well as by blatant infidels, and silently and selfishly go on in the even tenor of our money-making way, content so long as the insolences and diabolisms of the myriad forms of unbelief and skepticism do not interfere with our carnal enjoyments and employments.

IN THE sixteenth century God gave to man a holy blessing in leading him back from mere outward profession and mere mechanical works as a basis of trust to an inward and lively faith and experience. We submit that the same divine power is needed today to lead men back from a mere religion of form and of faith in works and ceremony to a living and true faith and experience of salvation. We have learning and arts and sciences; but too little are these marvelous treasures of possibilities subsidized for Christ and righteousness. We need a virile Christianity that will claim all things for our Christ and seek to bring the world and all phases of power—intellectual, social and of every character—into subserviency to His great kingdom.

WE NEED nothing short of a real reformation again. Luther's was a reformation mainly in the domain of doctrine. Wesley's movement was a reformation, or rather a restoration, mainly in the domain of personal, conscious experience. Of course these interlapped, neither one neglecting wholly the domain in which the other chiefly operated. The Reformation of the Twentieth Century must be a reaffirmation of both classes of truths—both doctrine and experience. We must have re-emphasized salvation by grace through faith, and this salvation conscious and complete, embracing pardon and cleansing and filling with the Spirit. We have fallen upon times when both doctrine and experience are insulted by cold neglect, and often in church circles meet only ridicule and contempt. There must be a bold and tireless and a fearless insistence upon these truths. Not by dismay or trepidation at impudent attacks upon our Bible from divers church sources; but by a strenuous, brave, holy proclamation of these hoary, vital truths of godliness and by getting people wholly to God as our living epistles against which nought can be said are we to meet and confute this infidelity in and out of the churches. God's Bible, God's truth, God's power are the same today as in the sixteenth or any other century, and only need proclamation and their legitimate fruit in human lives and transformed characters to startle and convince unbelievers.

BEHOLD thy high and holy calling, O, Pentecostal Church of the Nazarene!!! "Who is sufficient for these things?" We can do all things through Christ which strengtheneth us.

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MATERIALIZING THE GOSPEL

THAT the Church and Christian people should feel and exhibit the most acute and active interest in the physical needs and distresses of humanity goes without saying. Benevolent and eleemosynary work is a cardinal obligation of the disciples of the Nazarene who "went about doing good."

The point of importance and the one on which mistake can

be made is one of method and agency. Service of the needy world is God's call to His child; but he must become a child before he can do a child's service. The unsaved can do philanthropic work, but they are not doing the service due by the children of God. Service of humanity is not, never was intended to be and can not, without manifest absurdity, be made the basis of appeal to sinners to become Christians. Sinners are not to be besought to become servants of human need, to turn philanthropists, in order to become children of God. The divine act of making them His children by the great Father, *ipso facto*, makes them benevolent and philanthropic. The basis of appeal is twofold. Lostness and love—their sinful state and exposure to its direful consequences and the unspeakable love and mercy of God in Jesus Christ—this is the basis of appeal, scriptural and tested for ages in millions of cases, and which has wrought mightily under the favor and blessing of God.

THIS, IT SEEMS, must now be superceded by a different motive of appeal more in consonance with the materializing tendency of the age. We were pained to see a bold endorsement of such a change by the *Congregationalist*. Discussing phases of the Men and Religion Forward Movement, the editor observed how absolutely different was the appeal made by these "Movement's" speakers at a recent Boston meeting from that made twenty-five years ago at religious meetings. The editor says that in the olden time

Men were besought to save themselves from the evil of the world, to confess their sins and seek forgiveness, to make themselves right with God, and to live lives of holiness, keeping themselves unspotted from the world. It was an appeal for personal salvation. The sins they were to escape were personal sins. The appeal to men at practically all the recent Men and Religion meetings has hardly mentioned personal salvation, but has been a call to the service of mankind, and to a life consecrated to the eradication of evil from the city or devoted to the building of the city of God in the earth. Service is the word everywhere urged as the objective of the Christian life, not personal safety. Social Christianity is the text of the meetings more than individual religion. The evils and sins to be escaped are social also, those which undermine the community.

HOW UNSPEAKABLY SAD this reversal of the divine plan! Saved and sanctified people are amenable to appeals to unselfish service for others. The unsaved are not in the highest and truest sense amenable to such appeal. Altruism is a divine product, generated by the Spirit of God. Selfishness, its antipode, is innate in man, and is his controlling trend and spirit. To deliver from this self-life is the province of conversion and to obtain this mighty change men must be brought to see, realize and confess their state and need, and to seek it earnestly until it is consciously obtained. The need is for personal salvation, and the sins are personal sins from which they need to be saved. It is like trying to build a house from the top, putting on the roof first and then the upper floors as the proper and essential preparation for laying the foundation. Nothing is too bald and shocking in its sacrilege or nonsense in this age to receive the endorsement of high names and scholarly authority. The paper referred to unblushingly commends this absurd method or basis of appeal of the Men and Religion Forward Movement in plain terms:

These two tendencies of the organization of men and the conception of Christianity as service are remarkably significant and interesting. For have our readers ever considered that they are a return to New Testament Christianity?

WHEREIN AND HOW is this a return to New Testament Christianity? The twelve and the seventy were sent out by the Master, but with no appeal to be made to guilty sinners to rally to the service of human needs in order to get rid of the guilt and pollution of sin. This whole business is the outgrowth of wretchedly inadequate views of sin. Sin's enormity, direness and dreadfulness, its desert of wrath and punishment is not admitted by these modern refiners and reformers of Christ's appeal to sinners. Sin is little or nothing, a mere incident or inconvenience to be removed by culture or training. The whole trend of such teaching is debauching and damning in its influence and results.

WE ARE MORE in sympathy with a view of Bishop W. A. Candler when he says:

Many people who call themselves Christians, including some preachers, seem to think that the chief end of the gospel itself is to improve the material conditions of life. They would keep the Saviour constantly multiplying loaves and fishes for the hungry, if they could; and they would advise Him that salvation is more a matter of good diet than of the forgiveness of sins and the regeneration of the heart. There are those who talk much of what they call "applied Christianity," as if Christianity could never be applied to anything more than the amelioration of physical ills. It was fundamental with Christ

that "the life is more than meat," and that it "consisteth not in the abundance of the things a man hath."

MOST PROPERLY may we say, "These ye ought to have done, and not to have left the other undone." I oppose in gospel work attempting to produce causes by effects—and effects which, of course, do not exist. Human nature and the energy and need of the Holy Spirit are absolutely the same now as ever, utterly unchanged, and bearing a divinely arranged relation. God still saves and man still needs salvation of the same sort from the same kind of sins.

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THE EDITOR'S SURVEY

From Our Brother's Viewpoint

On a midnight Pullman sleeper,
The lights burned dim and low,
While a man with crying baby
Paced restless to and fro;
In vain he tried to sooth her,
This fretful, weeping child;
For she screamed and sobbed the louder
In infant sorrow wild!

Then a great big Boston drummer,
With the voice like the roll of a drum,
Thrust his head from behind the curtains,
And made things fairly hum;
"Here you!" he shouted fiercely,
"A fine man, sure, you seem;
Just take that brat to mother,
And let us sleep and dream!"

Then the poor man stopped his pacing,
And said as he stood afar:
"Her mother is there in the coffin,
In the distant baggage car!"
Then the big Boston drummer,
With a word on his lips like a prayer,
Rolled out of his berth in his night dress,
And rushed to that infant's care!

And the other restless sleepers
Who had heard what the poor man said,
They arose to yield assistance
To the child with its mother dead!
Ah, sometimes how quickly it softens
Our fierce and implacable ire,
If we can know from our brother's view
How it feels to be tested by fire!

When you feel like condemning your brother,
And you're saying he's this and he's that,
Just try going 'round to see him
For a tender and heart-felt chat;
Just try to unravel his trouble,
With a loving and Christ-like mind,
And then I am morally certain,
You will smother your strictures unkind!
—Douglas Dobbins.

Holiness and Division

The charge is very common among enemies to holiness that it causes contention and strife and divisions. This is a false accusation. It is meant to charge that holiness breeds a spirit of contention and bitterness and leads to needless strife and divisions. We unhesitatingly affirm that holiness is essentially and evermore a spirit of unity and concord with all and everybody inclining to the right, the true, the righteous, save mere differences as to methods or policies in the Lord's work which do not come under the charge we are considering. We declare it a fact that holiness leads to separation or division only from that which is wrong, unrighteous and false in its nature and trend. How can there be concord between Christ and Belial? Let it be remembered that regeneration, if genuine, will inevitably lead to separation from the same evil things. The experience of regeneration, under authority of Scripture, has no more right to unholy, wicked affilia-

tions or associations than holiness. Each experience demands and must have separation from worldliness and the worldly and evil in order to maintain itself inviolate. On this subject we endorse the following thought from the *Wesleyan Methodist*:

We must confess that some professors of the grace of holiness appear to have a contentious spirit, and never seem better satisfied than when they are in the midst of strife and discord, but the real experience of holiness is no more to be blamed for such a condition than is the experience of regeneration. It is true, however, that there is connected with the genuine life of holiness a very large measure of separation from the things of this world, and especially from worldliness which passes for Christianity, and because of this demand for separation it is true that divisions sometimes creep into the church and more or less discord results. It is also true that real holiness is aggressiveness, and wherever there is the spirit of real aggressiveness there will be more or less division of thought and possibly separation among friends; but holiness is not responsible for such conditions. In the highest and best sense known among men, holiness is a unifying and preserving force.

The Stoop of Sin

The disciples gazing steadfastly up into heaven at the ascending Lord is the normal attitude for believers in all ages. We should ever have the upward gaze. We should have our eyes up above the ground and never lowered to the plane of the earthly and the sensuous. Looking unto Jesus the author and finisher of our faith must be the position of the saint evermore. Looking at the things which are not seen is the direction for our eyes, and not looking at the things which are seen. The reason is founded in wisdom, "For the things which are seen are temporal but the things which are not seen are eternal." On thus looking aloft a strong and timely declaration appears in the *New York Advocate*:

When Sir Walter Scott was a child he suffered from the paralysis of one leg. A kind uncle determined to rouse him to the use of that defective limb by holding before his eyes some pretty toy and drawing it away, thus encouraging the child to crawl after him with the hope of securing it. This process, kept up for many weeks, finally brought the desired result. In some such fashion the lure of the good and the beautiful is employed by God for awakening and intensifying human purpose. It would seem natural for a creature made in God's image to look aloft. It is only the abnormal and morally tainted man who, like Mammon in Milton's picture, keeps his eyes fastened upon the earth. God made man upright. Sin has constrained him to stoop. God intended him to be an heroic figure, his head

among the stars, his feet trampling evil into the dust. Sin has beaten him down and compelled him to crawl in the mire. Thoughtless persons sometimes make merry over the serpent story of Eden; but it conveys in pictorial form one of the profoundest truths of worldwide human experience. The beast, which is more subtle than all his fellows of the field, is represented as condemned for his ignoble seduction of our first parents to crawl upon the ground and eat the dust. Man has evidently shared this curse and too frequently drags his length upon the earth, and, like the loathsome serpent, feeds the basest refuse of the world.

A Place for the Religious Paper

The necessity and the advantages of the religious paper are so patent to a reflecting mind that it seems strange that the church public is so slow to be brought to realize it. It certainly argues that a great many church people do not give sufficient time to thought on the subject. One single consideration, to leave out a hundred others, should startle everybody into a profound conviction on the subject. We refer to the insidious and deadly poison that is found in all other kinds of literature, from the basest to the very best. If we are to leave our church people and our children to be fed with the daily press, the works of fiction, and even the current magazines of the day, we simply consign them more or less to a process of steady but sure moral poisoning. There is absolutely no safety outside of the broadest and most diligent circulation of our distinctively religious papers and periodicals. To see church homes with one or two secular dailies and a monster secular weekly paper and one or more popular magazines and a few modern works of fiction, but without any religious paper, argues great moral and spiritual blindness in that home if not something much worse. Church homes devoid of the church paper ought to be cause of the most anxious concern and the greatest alarm on the part of pastors both for the heads and the children of such homes. Dr. M. C. Wright says in *Zion's Herald*:

Another reason why the church paper should find a permanent place on your library tables is that it belongs to a distinctly religious and Christian class of current literature. And because it is of a distinctly religious class, its presence is needed to offset the unwholesome effects of much of our current literature that is not distinctly or even partially religious. Take the daily newspaper; and while we can not well get along without a knowledge of the daily news, yet it remains to be said that there is much that appears in the daily newspaper that might be well kept out of the sight of children and young people. There are murder accounts and divorce cases and liquor advertisements and prize fights and political quar-

rels that appear in the daily press that might for their own good be kept out of the notice of children. Take many of the current magazines, and in not a few instances there are things in print that have a deleterious influence upon childhood. An adult that reads only the daily newspaper is liable to become discolored and distorted in his thinking. What he needs, as well as the child, is to neutralize distorted conceptions. He needs a stream of religious thought to run counter to the streams of pollution and pessimism that run too largely in the secular press. A religious paper continually exalts examples of the good. Its mission is to publish the things that are for the upbuilding of character and the kingdom of God.

She Went Home on a Promise

There are many modes of transportation. On land there is the horse carriage, the street car, the railroad and divers other methods. On the sea we travel by boat. On our passage across the last river of death we can make use of none of these things. God has provided some better way for us. His precious Word is our only light and guide in that last passage. How wondrously adapted to all human needs and conditions is this treasury. Frances Ridley Havergal loved the Word, devoured it daily, lived upon it, rejoiced in its power, daily walked in and by its precepts and was fed and feasted by its spirit. Says an exchange of this eminent saint of God:

It is related of her that on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I will just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?

"Another Gospel"

Paul uses the phrase "another gospel," which is very significant. There are other gospels than the true one. There is, however, only one absolutely and true and divinely authorized and essential gospel. This is found in the revealed Word of God, the Holy Bible, wherein we find that the blood of Jesus Christ was shed for our redemption, by faith in whose blood alone we obtain remission of sins and full salvation from all sin. The pulpit is popularly debased to all sorts of substitutes. So many preachers having lost, or never having experienced, the power of this saving gospel, find themselves unable to obtain a hearing by their tame Sunday essays and they seek to embellish their message with the high-sounding accompaniments of science or metaphysics; or by indulging the sensational and spectacular by which to draw the crowd. All this is vain. If preachers would get the experience of saving grace and then preach a full salvation from all sin in demonstration of the Spirit and of power they would not only obtain a hearing but would get gracious results. Rev. J. A. Castel says in the *Christian Advocate*:

Another trouble with us is that we as preachers are too indirect as a rule in our presentation of the gospel. Too many of us

lose ourselves in the mists and fogs of profitless abstractions, and the vagaries of science falsely so-called. This kind of preaching is simply wasting ammunition on dead game and making the gospel of Christ of none effect. There is only one science connected with the message of Christ and that is the unity of the faith and the knowledge of the Son of God. Apart from this the Christian minister has no saving message for the lost ones, no stimulating evangel of hope for them who believe; and the stale hybrid message he deals out to his hearers if reduced to physical form, might be safely compared to a cross between a Scandinavian nightmare and a South American hobby horse—nameless here forever more. But to be serious, reducing the matter to its last analysis, in view of the conditions that surround us we are forced to one of two conclusions; that the gospel is either not capable of saving men or that it is not faithfully preached. It has been before the public for nineteen hundred years and yet two-thirds of the world are unsaved. Yet in view of its splendid triumphs against so many formidable oppositions in the past, no sane man can say otherwise than that the gospel is all that even its most sanguine friends have ever claimed for it; the same tender, thrilling message appealing to all that is noblest and holiest in man and that has shaken the empires of darkness in every age and on every continent of earth, both the genius and spirit of the one kingdom that shall stand forever and never be destroyed.

An Unholy Union

The audacity of the materialism of this age is something remarkable. Not content with absorbing men's individual thought and endeavor with things material and rendering them brutally selfish in their sensibilities and activities this spirit of materialism dares invade the sacred precincts of the spiritual and religious and trend the church and churchmen to dependence upon material influences and agencies for gospel achievement. Churchmen inflate themselves with and parade the wonderful advancement along scientific and social and material lines as proof of real spiritual progress. The great philanthropic institutions and benevolent gifts of the rich, the march of discovery and invention, are not spiritual progress in any sense of the word. These visible, material things may be expected to advance with the decadence of the church. They are the devil's counterfeit given us for surrendering the true. This is a strange and forbidden alliance of the temporal and the spiritual. The devil knows that there is no surer way to dim and blight the spiritual than by this confusion with the material. "My kingdom is not of this world." Only the spiritual can be hurt by this admixture. Israel sought Egyptian and Assyrian alliances always at the severest cost. Shall this not teach us a lesson? A. P. Leinard, in the *Wesleyan Methodist*, says:

This is a materialistic age; it is seeking spiritual help in earthly things. People are depending on the works of men's hands for soul relief. Intense human effort is being put forth. Attention is being called to the great philanthropic enterprises, to what is called the better moral conditions, to the extraordinary intellectual acquirements, to the many efforts for social betterment, etc. But will these do? "It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit." If we seek first the kingdom of God and His righteousness every needed earthly blessing will naturally follow. It is the grace of God that assures us

meat and drink, and not these that bring us into communion and fellowship with our heavenly Father.

Faith as a Motto

The hanging of mottoes on our walls is a beautiful habit. It is in a sense a method of bearing testimony to what we are or profess. They are silent reminders to observers of some great truth, if of the right kind, and often bear gracious fruitage. Unbelievers and worldlings often follow the same plan of publishing their unbeliefs. One such motto in an infidel's office bore different fruit from that intended. It read "God is nowhere." His little niece just learning to read by spelling, coming into the room attempted to read the motto by spelling it out. He overheard her as she mistakenly read it: "God—is—now—here." The artless joy that beamed from her eye and her sweet, trusting belief in God's presence of which she so simply and heartily spoke to her uncle, truths she had learned from a Christian mother, deeply touched the uncle's heart. It opened a train of reflections in his mind which resulted in his conversion. W. T. Ellis thus speaks of a motto of an active business man and its influence on his life:

A man who has led a busy, useful life, rising from the humblest circumstances to a position of great influence, has kept always as his motto a simple wall card inscribed, "Have faith in God." This hung in his room when he had but one room; and it found a place of honor in his library as he advanced in worldly prosperity. All that there is to be said concerning his success is to be found in that motto. He has trusted God greatly, and God has not disappointed him.

Another Definition

We never tire of reading definitions of holiness. It yields to such multitudinous descriptions, to such a variety of definitions, that everyone seems freshest and best. These various presentations receive their form and shape according to the angle of view from which the writer considers it. The subject can be discussed negatively or positively. Then it may be presented from the mixed or two-fold view. Again it may be presented as purity, anon as a life of righteousness or altruism, and again as the deep, silent, ever-flowing stream of peace, love and joy. The great Punshon gives the following definition:

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting; to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring; to be charitable in judgment and trample out the heart of the Pharisee spirit, deeming life at once too short and too costly for quarrels and pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ" and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the only holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father who is in heaven.

THE OPEN PARLIAMENT

"A Revolt From St. Paul"

ANDREW JOHNSON

The above is the subject of an address recently given in Park Street Church, Boston, by Prof. Henry C. Kedder, D. D., of Crozer Theological Seminary. It was delivered under the auspices of the Evangelical Alliance of Greater Boston to a good sized audience in which there were probably one hundred or more pastors, preachers and evangelists present.

The professor declared that the church of the present day is rising in revolt against the dogmas and doctrines of St. Paul and in lieu of its former allegiance to this apostle is beginning to emphasize more and more the life and teachings of Christ.

He declared that the church in the past had put entirely too much emphasis upon the Pauline epistles and had unduly magnified the relative position of Paul in the College of the Apostles, whereas Paul had only considered himself as one of the disciples and "less than the least of all the saints." Doctrinaires had lauded, lionized and deified him to the extent that, were the apostle aware of the fact, he would consider it but little less than blasphemous.

Having finished his prefatory statements and introductory remarks, the professor continued his adverse criticism of Paul by giving an extended comparison between the apostle and Christ.

1. As to the nature of the knowledge each possessed. Paul's knowledge was empirical, i. e., based on his personal experiences. Christ's knowledge was intuitive. Christ's knowledge therefore was primary; Paul's knowledge was secondary. Christ spoke truths as self-evident as the shining of the sun. He never speculates, never attempts to prove. He merely declares. His sentences are logical, yet He never uses logic. Paul, on the other hand, speculates, reasons, and argues. His letter to the Romans is one of the strongest arguments in all the realms of literature.

Just here the professor ventured the assertion that not one out of ten of the preachers before him had clearly followed Paul in his logical arguments in this epistle. Paul deals with the abstract, with the ideal; Christ with the concrete, with the real, although Christ is a great idealist.

2. Jesus was reared in the country; Paul was reared in the city. Jesus was a naturalist; Paul was a philosopher. Hence, Jesus speaks in glowing terms of the beauties of nature; His sentences fall with the fragrance and charm of pastoral life. Where is anything in all the writings of Paul that can be compared to the language of Jesus concerning the lily: "Solomon in all his glory was not arrayed like one of these"?

Paul rarely referred to nature; when he mentioned the grain of wheat and the stars it was only in a utilitarian, argumentative and illustrative sense.

Jesus was a poet; Paul was a logician.

3. In His concepts and precepts concerning the kingdom of God, Jesus is sociological; Paul is legislative. Jesus

speaks of the prodigal son, of Lazarus, of Mary and Martha, of the home; Paul speaks of the master and the slave, the general and the soldier, the arena and the battlefield. Jesus is tender, kind, loving and forgiving; Paul is cold and logical, exacting and severe.

4. The greatest contrariety between Paul and Jesus, however, is seen in their respective views of God. Jesus viewed God as a Father. Paul viewed Him as a Lawgiver and a Judge. Paul regarded religion as a personal experience, as something to be received, ever expressing it in entangling terms and technicalities, while Jesus regarded it as a life expressed in acts of charity and benevolence.

Jesus viewed the kingdom of God in a socialistic sense, declaring in His sermons, "The kingdom of heaven is at hand." Paul viewed the kingdom as an individual affair, as something within the heart of the soul, a psychical kingdom. Jesus viewed it as an outward, social kingdom—a kingdom at hand. In the

Be Still

F. H. MENDELL

Be still, O heart of mine, be still;
Thy grief is not unseen:
The Master's hand, thy life hath planned
And He will intervene;
Thy clouds of night will be made bright,
With love that shines between.

Be still, my burdened heart, be still;
Thy pain is not unknown.
Thy Master's heart both bear a part,
He careth for His own.
His power and might, will make it right,
He sitteth on the throne.

Then be thou still, O heart of mine,
He sees, He understands,
Thy pain and grief will find relief
Upholden by His hands;
And thou be found yet closer bound
To Him, by sorrow's bands.

gospels the word "kingdom" appears 126 times; in Paul's epistles it appears only 13 times. Paul preached a preparation for the world to come. Jesus preached a preparation of the present world.

In answer to the secret inquiries and silent protests revolving in the minds of many in the audience, the professor suggested that it might be said that both the views of Jesus and Paul were necessary, yet he declared that one or the other will seem more important, one or the other will receive the emphasis in the future. The trend of these views, of these two different systems is such that in the end they can not be held together. In their final forms they are irreconcilable. At first they may seem only different phases of the same truth; but in the end the theories constructed from these two respective views of God will differ so widely as to be entirely irreconcilable. For instance, leaving generalities and coming to particulars, the doctrine of election as taught by Paul and the universal Fatherhood as taught by Jesus can not be reconciled.

Equal grace to all would invalidate the election. The formulated system of Augustine and Calvin as based on the words of Paul is irrefutable. The clergy should have been bold enough not to have weakened on this doctrine, accepting election, barring reprobation. Paul taught that some were reprobated to eternal damnation. Paul preached a gospel for the few. Christ preached a gospel for all.

The Pauline idea of conversion or the salvation of a soul as the acme of religious work or the evangelistic idea of the gospel is now being relegated to the regions of by-gones, and the Christ idea of the life we live and social service we render is fast taking its place, for the former is a very small gospel compared with the latter. The revolt against Paul, therefore, is only a revival of the original gospel. The intuition and intelligence of the world today revolts against the Pauline doctrine of election and reprobation. The people of the church will turn from Paul with regret, nevertheless when they fully understand this truth they will turn from him without hesitation.

When the professor had finished his remarks he was applauded by many in the audience, and tendered a vote of thanks for his "able and excellent address."

In company with many others we could not endorse the anti-Pauline position of Professor Kedder. It is admittedly characteristic of the times, however, and voices the sentiment of those who desire to substitute modern sociology for the old time theology. But, is his position tenable? will it bear the test of honest investigation? Is it safe? Is it sane? Will it meet all the requirements of the truth? Does it do Paul justice? Does it really honor Christ? Is it logical, scriptural, and in harmony with the universal canon of interpretation? Will it strengthen the faith and increase the spirituality of the young men who are studying to prepare themselves as the future ministers of the church? Will it? Candor and not criticism compels us to answer in the negative. It is weighed in the balances and found wanting. Its basic bed is too short, its biblical blanket is too narrow.

The entire address from start to finish is only a special form of destructive higher criticism. It is, however, one of the newest fads in the realms of "higher criticism." Most of the destructive critics have heretofore leveled their canons of criticism on Moses and the Old Testament. Possibly they presume that they have already demolished the "great jurist of the desert" and are now training their revolutionary guns upon the apostle to the Gentiles. They will discover, however, that it will take more than the polished pop-guns of criticism to destroy the canonical claim and inspirational authority of the Pauline epistles.

Tom Payne, in his "Age of Reason" picked Paul as the special target for his polished shafts of criticism, denominating the apostle as a "Manufacturer of Quibbles." He, no doubt, would have led the revolt against St. Paul, yet with all of his agnosticism he was more consistent than Professor Kedder, for blatant infidelity is always more consistent and honorable than baptized infidelity, even

though they are both represented in the same revolt. This revolt against St. Paul, while comparatively modern in the church, is very ancient, having essentially begun during the life of the apostle.

The following are some of the earliest revolters: Hymenaeus, Alexander, Elymas the sorcerer, Demas the backslider, the Gallatian Judaizers and the Roman emperor Nero. The Nicolaitines, the Gnostics, the Arians and Socinians falling in line, and filling up the revolutionary ranks. Some revolted on one line, some on another; but *all* revolted against St. Paul.

In joining this ecclesiastical socialistic rebellion against St. Paul, the eminent professor aligns himself with these revolters. If a common opposition to Christ made Pilate and Herod friends, a common opposition to Paul puts both ancient and modern dissenters under the same red flag of revolt. The great rank and file of orthodoxy, however, in all the denominations of christendom dare not make themselves of this number. All the disciples are theirs, whether Paul or Apollos or Cephas, and they are Christ's and Christ is God's.

The subtle and sophisticated line of argument pursued by the professor in trying to array Paul against Christ is very illogical and erroneous, being built upon the flimsy and false assumption that variety is contrariety. There may be varieties in contrarieties and there may be varieties in verities; but variety does not necessarily imply contrariety. There is a variety, for instance, in the forms of vice and a variety in the qualities of virtue. But vice is not virtue and virtue is not vice. The professor starts out by giving the variety in the style and individuality of Paul and Christ and concludes in calling this variety, contrariety. It is a plain case of the fallacy known in logic as the *non sequiter*. It does not follow that because two authors have a *variety* of style and personality that there is a *contrariety* in their writings. "Variety is the spice of life;" it removes the dullness of monotony. Both parties may be equally right and harmonious in variety; but both can not be right in contrariety. We admit that there is a certain kind of *variety* between Paul and Christ; but emphatically deny that there is any contrariety between them. The professor's parallelism between Paul and Christ is not as pithy, pointed and polished as is Dr. Samuel Johnson's parallelism between the poets Pope and Dryden, yet Dr. Johnson never dreamed of a revolt against one of the poets because his characteristics of style differed from the other.

Let us note more closely some of the differences between Paul and Christ as outlined by Dr. Kedder: "Jesus was reared in the country, Paul was reared in the city." Does it follow, therefore, that the urban boy can never essentially agree with the pastoral youth? The professor might have continued his parallelism by saying that Jesus had no natural father; that while He had a mother, He had no human father; that Paul, on the other side, had both a natural father and a natural mother; that Paul was beheaded; that Christ was crucified. Jesus, he might have added, rose from the dead; therefore the respective views of these two persons are such "that in the end they can not be held together."

But suppose for argument's sake that Paul did not differ from Christ in any of the particulars indicated in the previous parallelism. Suppose that he perfectly agrees with Christ, not only in substance and essence, but also in statement, style, form and emphasis. Imagine him to be just as much like Christ in all these particulars as it is possible for him to be without losing his own personal identity. Would this position save him from the scalpel of the destructive critics? Would they not in this event, condemn him for not having the very thing for which they now condemn him for possessing? If he piped unto them they would not dance. If he mourned unto them they would not lament. If he should come fasting he would be looked upon as having a devil. If he came feasting he would be considered a wine bibber and a gluttonous man.

These "destructive critics" can always concoct some plan, invent some method or hatch out some excuse for getting rid of any Bible character for whom they happen to acquire a distaste. They remind us of the intoxicated man, who, on approaching home late in the evening, declared that if his wife was fool enough to be sitting up and waiting for him he was going to give her a whipping; and if she had no more respect for him than to have retired, he was going to give her a whipping. A whipping if she waited, a whipping if she did not wait. The intoxicated critics are the same way with Paul. If he *differs* from Christ they are going to eliminate him, and if he *does not differ* from Christ they are going to eliminate him. As the covetous man said to his son: "With all thy getting, get money. Get it honestly if you can; if not, get it any way you can—whatever you do, get money." So with the covetous "critics." "Get rid of Paul, logically if you can; if not, get rid of him any way you can—whatever you do, get Paul out of the way."

These modern destructives are as unreasonable as the ancient Moslems who burned the great Alexandrian Library. To the great regret of the literary world, they sent whole volumes and centuries of learning into smoke and flames on the flimsy argument that, if books were like the Koran, they were unnecessary, and if they were unlike the Koran they ought to be burned. "If Paul is like Christ, he is superfluous and unnecessary; if he is unlike Christ, he ought to be revolted from." This glorious "logic" of the ancient Moslem and the modern critic is essentially destructive, you observe. We have heard of "robbing Peter to pay Paul," but this time Paul is the one who is "held up" on the public highway and robbed with the pretense of paying Christ. But will the Master, who said to His chosen apostles: "He that receiveth *you*, receiveth *me*, and he that receiveth *me* receiveth *him* that sent me," receive this tainted trophy and stolen coin of criticism from the hands of the religious robber of Paul? The dauntless critic of the present day, in his rebellion against Paul, is more daring and audacious than were the devils and demons of inferno. When the seven sons of Sceva adjured the evil spirits by Jesus whom Paul preached, an evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" Paul con-

sidered that he could only live at the expense of the meritorious death of Christ. But Dr. Kedder and his coterie of critics seem to think that the Christ can only live in the modern mind at the expense of the theological death of Paul. They would, therefore, put the dagger of destructive criticism to Paul with as pure a motive as the one that prompted Brutus to kill Cæsar. "Not that they love Paul less, but Christ more." Like the Jesuits they "do evil that good may come," claiming a good motive for all their works of spoliation and demolition.

It is strange, indeed, how these destructive critics came into possession of this superior love and unexcelled devotion to Christ. Fox and Luther, Knox and Wesley, Moffat and Livingston professed to love Christ, but none of them loved Him well enough to part company with the epistles of Paul. None of them joined the revolt from the apostle who said, "I am determined to know nothing but Christ and him crucified."

In the opinion of the writer the real cause for this so-called religious revolt from Paul is based upon the natural depravity of the human heart. "Men love darkness rather than light." As Judge Lindsay, the well known author, has said, "Men are naturally inclined to evil, and all goodness is acquired."

The natural man wants to find an easy way into the kingdom of God. He shrinks from the rugged path of radical repentance and like Nicodemus is slow to see the necessity of being born again. Tell him that all this rigid requirement of repentance, faith, adoption, regeneration, the witness of the Spirit, and crucifixion of the old self life is only the doctrine, dogma and speculation of Paul, the "manufacturer of quibbles"; tell him that Jesus, on the other hand did not teach any such ideas, but only advocated sociology and a good moral life broadened by benevolence, and the carnal heart will at once revolt from this "Paul" and applaud this kind of a "Jesus."

The writer once had a conversation with a New York business man who happened to be a revolter from Paul. He frankly admitted that he was not a Christian, not even a church member. He was evidently depending on morality to save him. He said that Jesus all through the gospels was telling people to do, do, do—mere works without doctrines or theology. But when we come to the epistles of Paul it was practically all theory and doctrine. He, therefore, denounced Paul as the father of dogmatism, and said his writings ought to be rejected.

This worldly, unconverted class is of course revolting from Paul and the reason is obvious. But all such "rebels" will have to surrender to the truth and "be born from above" if they ever expect to enter the kingdom of God. Though man or an angel from heaven preach any other gospel than that which Paul preached, let him be accursed. Professing the name of Christ and doing works in His name is not enough. Did not Christ say in the sermon on the mount: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then I will profess unto them, I never knew you; depart from me, ye that work iniquity"?

The same kind of sophistry which Dr. Kedder uses to inveigh Paul against Christ would set Matthew, Mark, Luke and John at variance among themselves. A parallelism could be drawn between Matthew and Mark with about as many points of *variety* as between Paul and Christ. For instance, Matthew writes for the Jew, while Mark writes for the Roman. Matthew mentions the visit of the Magi; Mark does not. Matthew gives the genealogy of Jesus. Mark omits it. The leading word with Matthew is "kingdom," used 44 times in his gospel. The leading word with Mark is "forthwith," "straightway," or "immediately" used 40 times in his gospel. Matthew's gospel is a royal, kingly gospel—he sees Jesus as the King. Mark's gospel is the gospel of service; he views Christ as the Servant. The ideas of royalty and service would lead to theories "which in the end could not be held together." "One or the other will appear the more important and will receive the emphasis in the future." Therefore let us inaugurate a *revolt* from Matthew. It may be said that Matthew's kingdom is the sociological kingdom of service and is identical with Mark's idea of service.

Yes, that is true in a certain sense; yet the theories constructed from the "contrariety" between the two will in the end be irreconcilable, so on with the revolt against Matthew. This would be just as reasonable as the "revolt from Paul." The Unitarians can find a little variety between Christ and God, and hence they revolt from the deity of Christ in favor of *The Deity of the Father*.

In the professor's points of "contrariety" between Paul and Christ in regard to their respective views of God, he only admits a part of the evidence in the case, and only that part which seems to serve his purpose best. He takes one particular phase of the truth which Christ taught and sets it over in contrast against one single feature of the truth taught by Paul, making it appear that what was *emphasized* by Christ was not even *taught* by Paul, and what was *emphasized* by Paul was not as much as mentioned by Christ. The fact is, both taught the identical same truths whatever the unimportant variations in style, mannerism, emphasis and individuality might have been.

The idea that Jesus was not theoretical and doctrinal, and Paul was not ethical and sociological is absolutely false. Jesus preached repentance. He did not teach the polytheistic, the pantheistic or the rationalistic ideas or conceptions of God. He taught, as also did St. Paul, the same divine attributes and personality of God. He taught the new birth or regeneration in his conversation with Nicodemus as clearly as "the shining of the sun." He declared to the moral, benevolent, socialistic man, "Ye must be born again." He preached salvation by faith, "He that believeth on the Son hath everlasting life." Was Paul any more theological than this?

When Jesus, by a miraculous increase of the food supply, fed the vast multitude in the desert, He saw that He was becoming too sociological, and standing on the prow of a boat He said to those who followed him for the "loaves and fishes," to those who merely regarded Him as benevolent, philanthropic and social-

istic, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

Is there anything in all the writings of Paul more mystical, "speculative" and doctrinal than this? No wonder many of the "sociological" followers said "this is an hard saying, who can hear it." And "from that time many of his disciples went back and walked no more with him." (John. 6:60, 66) We fancy that Dr. Kedder's kind, confronted with this stunning statement of the Master, would consider it "an hard saying" and revolt from Christ. Or if perchance they were strong enough to take this "heavenly manna" of the divine life, they would henceforth have no more trouble to masticate, digest and assimilate the technical truths and doctrinal tenets of St. Paul.

The last point of contrast between Jesus and Paul as given by Professor Kedder was to the effect that Jesus taught the universal fatherhood of God, and that Paul taught the Calvinistic view or election and reprobation. This was the "most unkindest cut of all." On this point the professor hasn't strength with which to stand, no legs with which to run away. He is altogether wrong. Jesus did not teach the "universal fatherhood of God," and much less did Paul teach the horrible decrees of Calvinism. Jesus did not teach that we were all children of God by creation, but by the new creation; not by being born, but by being born again; not by natural generation, but by supernatural regeneration; not by nature, but by grace. He said to the Pharisees, "Ye are of your father, the devil." Paul addresses Elymas the sorcerer as the "child of the devil and enemy of all righteousness."

The idea advanced by Professor Kedder that Paul, in contradistinction to Christ, was speculative, legislative, individualistic, knowing God as Lawgiver and Judge, not as a Father, preached a gospel only for the few, and a preparation not for the earth but for heaven, is far-fetched.

Who that has rightly read the thirteenth chapter of 1st Corinthians, the twelfth chapter of Romans and the fifth chapter of 1st Thessalonians, can accuse Paul of not being practical, ethical and sociological?

Who that has studied his words in Romans 8:16, Gal. 4:6 and Eph. 3:14-21 can say that he did not emphasize the fatherhood of God? Who can follow him in his "perils by land and sea," and see him beaten with many stripes, and hear him boldly declare, "I am crucified with Christ," and "for me to live is Christ" and "God forbid that I should glory save in the cross of our Lord Jesus

Christ," and "I have fought a good fight, I have finished my course, I have kept the faith;" who can view his whole career from the time he fell on the Damascus road till the time his head rolled on the yellow sands of the Ostian way, and have the heartless criticism to place him in opposition rather than in juxtaposition to Christ?

Has Professor Kedder or any of the higher critics who profess to honor Christ by the elimination of Paul, proven as loyal and true to Christ and suffered as much for Him as did the apostle? The trouble with the professor is the fact that he is not acquainted with the true Paul. The pessimistic, idealistic and reprobative Paul of Calvin is not the real, true "Arminian," optimistic Paul of the epistles. The "Paul" of Calvin was cold, severe, exacting, metaphysical, teaching the partial atonement, the irresistible call, the impotency of the human will, unconditional election and unconditional final perseverance.

The Calvinistic "Paul" of the famous "Five Points," however, is not the Paul of Christ, of Arminius, of Wesley, Clarke and Fletcher.

The Paul of the epistles taught that the gospel is the power of God unto salvation to *everyone* that believeth. He considered himself debtor both to the Jew and the Greek, realizing that there is no difference between the Jew and the Greek: for the same Lord is rich unto *all* that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

This real Paul of the Bible believed in a universal atonement (2 Cor. 5:14-17), he believed in "practicalizing education, in ethicalizing society, in christianizing humanity, in spiritualizing the church, and in evangelizing the world."

Professor Kedder probably thought he was advancing something modern in advocating a revolt from the pessimistic "Paul" of Calvin, but in this he is centuries behind the times. Arminians have always revolted from this perversion of Paul. The intelligence of the world does not revolt from the real, true, scriptural Paul, but from the imaginary, perverted "Paul" of ultra-Calvinism.

The professor has undoubtedly viewed Paul from the Geneva observatory through the stained and "foreordained" glasses of John Calvin. Let him take another look at the apostle through the broad lens of the Arminian telescope of John Wesley and he will discover quite another Paul, a Paul from whom the Christian intelligence of the world will never revolt.

Professor Kedder's paper, therefore, would have been more in place had it been entitled, "*A Revolt from Calvin*."

INTERROGATION points, fads, doubts, abstractions, speculations—these may amuse the fancy of the shallow and irreverent, but give no comfort amid the stern realities of life and in the hour of death. Faraday, on his death bed, exclaimed: "Speculations? I have none! I am resting on certainties. I know whom I have believed."

Mother and Little Ones

Wes Simpkins' Foolishness

BY J. H. LARIMORE

Wesley Simpkins ez a neighbor
Can't be beat where'er you go;
Kind o'heart he is an' gen'rous—
But he's allays grumblin' so.

Seems to think the great Creator
Must've made a few mistakes;
Sort' o' went a leetle awkward
In his plannin' for our sakes.

Wes finds fault becuz th' weather
Ain't jest what he'd like to see;
Things air sure to go to ruin,
Ain't no hope—that's his idee.

Kicks becuz o' this an' that thing
Hull blamed world is goin' wrong;
Allays harpin' on his troubles,
Hain't no time fer smile er song.

Now sometimes I lose my patience
An' I jest light into Wes;
Scold him fer his cranky notions,
An' point out his foolishness.

'Pears to me th' Lord that made us
Knowed jest what he wuz about;
Though we can't quite understand it,
Fer his way's past findin' out.

So it seems to me we oughter
Keep on trustin' him to do
Jest th' things he in his wisdom
Thinks is best fer me an' you.
Westerville, O.

"Sunny Bobbie"

"Sunny Bobbie" was the pet name given him in the home, where he was, indeed, the sunshine of a shut-in mother and careworn sister. No matter how gloomy the weather, his cheerful whistle could be heard as he went about his work at home and when on his way to and from school.

"Mother," he said one Sunday night, as he leaned against her chair, "teacher talked a long time to-day about doing things to make other folks happy. She said there were always things we could find to do, if we tried, to brighten some life or make glad some sad heart. I have wondered what I could do. You know, I cannot give money, and haven't time to spare to work away from home. Of course, I am counting on doing big things when I am a man, but I would like to begin right now."

"My dear little son," said his mother tenderly, as she drew him down and kissed his rosy cheek, "you have already begun. You bring joy to our hearts every day, and both sister and myself long for the merry whistle which tells of your coming and which sounds so cheerful as you go about your work."

"Why, mother, I just naturally love to whistle and sing," said Bobbie. "But I never thought of its helping anybody, and I am surely glad if it helps you, dear mamma, shut up in this room so long."

He did, indeed, sing naturally as a bird, with a sweet, if untrained, voice.

On his way to school Bobbie had to pass the shop of a blacksmith, whose heart and conscience had become hardened and seared with sin. One morning Bobbie passed, singing "How Firm a Foundation," and as the blacksmith was not busy just then, he listened. This, he remembered, was his mother's favorite song, and tender memories began to stir in his hard old heart, and thoughts of the long ago came trooping in to soften the hard crust formed by selfishness and indifference. How often he had heard his mother's voice uniting with the congregation in singing this grand old hymn in the country church near his boy-

hood home! When the dying hour came, she had asked them to sing this song, and had tried with feeble voice to join in the last two verses. Tears began to roll down the furrowed cheeks of the old man, and as Bobbie's voice died away in the distance, he buried his face in his toil-hardened hands and wept bitterly.

In the afternoon Deacon Haley came to have his horse shod. He noticed the subdued manner of the old blacksmith, and the absence of profane language he habitually used. The horse shod, the deacon still lingered, hoping he would tell him his trouble, and he had not long to wait.

"Deacon," said the old man, "you have been praying for me these many years, I know, and you have tried time and again to talk about my soul's salvation; but it seemed my old heart was so hardened, and I had wandered so far away from my mother's teachings that nothing could reach me. But this morning something happened to make me think, and I am a miserable man, deacon, and I want you to pray for me right now."

Together they went into his house, and the deacon prayed earnestly and talked long with him, quoting the precious promises in God's Word for such as he, if they will repent and seek him with their whole heart. After a while the light of peace flooded his heart, and joy gleamed in his eyes, and his friend left him rejoicing in his newly found happiness. The following Sunday he united with the Church, and in the afternoon he went to the home of Bobbie's mother and told how his singing had been the blessed means of bringing this newly found happiness. We may be sure the mother's heart sang for joy, and Bobbie was a happy boy when his mother told him the good news, saying: "You see, my dear boy, there are ways of accomplishing great good, even if we do not have money and time to give. Just go on being brave and cheerful, and God will bless my sunny Bobbie in bringing good to others."—Baptist Boys and Girls.

The Boy Who Refused the Queen's Pardon

Willie Hunter was an Essex boy. Brentwood was the name of his native town, a kind of half-way place between Chelmsford and London, on the old Roman Road. It was at Brentwood that another section of the Roman Road branched off to historic Tilbury.

The lad was fortunate in having godly parents, from whom he, no doubt, inherited a disposition towards the good and the true. London even in those days, away back three and a half centuries, had its commercial advantages. Thither Willie was sent to serve his apprenticeship. Some boys, when they get from the restraints of home, take advantage of their liberty and fall away into sin; but William Hunter was not that sort of a boy. His religion was of the portable kind—he carried it with him and used it most creditably.

Those were days of national unrest, and naturally so, for Queen Mary was fanatical in her Roman Catholicism. No Mohammedan would have hated Christianity more than this Queen Pope hated Protestants. With the help of Bishop Bonner she burned three hundred of Britain's choicest subjects at the stake. Essex population will never forget the queen who committed seventy of their sons and daughters to the flames.

"Better go back to Brentwood," said Willie's master one day in London. "If you stay here we shall both get into trouble, and perhaps be burned by Queen Mary."

What was the crime whereof Willie was found guilty? It was that he read his

Bible, engaged in prayer, drew his own conclusions as to the meaning of the Bible, and expressed his view to his neighbors. That was all; but that "all" meant much in those days, when the Roman Catholics considered such conduct worthy of capital punishment.

For no other offense than this William Hunter had to give up all his prospects as an apprentice and return to his home in Brentwood. How he went we do not know. Slow carriages were, in those far-away days, called "flying machines." The "stage coach" was the most popular way of traveling, but such men as Dick Turpin, the Essex highwaymen, kept travelers in terror of their lives. The very poor people often journeyed in merchandise wagons, seated on straw. Certain it is, that Hunter's journey was not as quick or as comfortable as the modern railway train, which now does the journey in some thirty minutes.

William Hunter was not destined to stay long in the protection of his father's home. At the end of six weeks an officer saw him reading the Bible in the local chapel. For this he was put in the stocks for twenty-four hours. With a spirit still unbroken he continued his devotions, the result of which was that the Brentwood justices ordered him to be marched to Bishop Bonner in London town. The fact that William was not nineteen years of age at the time speaks well for his upbringing and character.

The Roman Catholic Bishop undertook to deal with him, trying him with arguments and promises, none of which, however, were of any avail. William's legs were locked in the stocks for forty-eight hours, but this did not cause a surrender, nor did he touch the crust and water placed before him for use. The Bishop then adopted other methods, of which he was a skilled master; but having failed, he told him to prepare to die.

Not long afterwards the sheriff, under the Bishop's orders, took charge of the execution of William, who went forward cheerfully, supported by his brother and a servant. Crowds looked on with mingled feelings. The one who was affected the most deeply was his dear old father, who said, with tears in his eyes, "God be with thee, son William;" to which the son replied, "God be with you, good father, and be of good comfort, for I hope we shall meet again, when we shall be joyful."

On arriving at the place of burning William Hunter had the honor to receive a letter from the Queen offering free pardon if he would recant. Then the heroic spirit appeared. Strengthening his back against the stake and placing his ankles for the ropes, he said, "I will not recant." Soon the tongues of flame overtopped each other, and from the midst of the fire William was seen to give his Psalm book to his brother, who urged him not to fear death. "I am not afraid," said he. "Lord, receive my spirit," was the last prayer that the bystanders heard as the martyr's head sank helpless into the smoke and flame. That day, March 26, 1555, there went up from Brentwood into the "Holy City" a chosen spirit and joined those Christians who died for their faith.

If I were a boy now and not a middle-aged man, I think I should like to be a student in the grammar school at Brentwood, outside which is the stump of a huge old elm tree said to mark the spot where this boy martyr died. At the top of High street is a monument erected by public subscription. Often I feel I would like to stand and look at the elm and the monument that I might pray quietly to be made faithful to God, even as William Hunter.—Bombay Guardian.

His Discovery

Dramatic in the extreme was the heroic rescue of a child from death, witnessed by the pedestrians on Main Street, Hamilton one day. A crowd of urchins were romping together when one of the children slipped in front of an approaching car. William Kinney, of Ross St., a city employee, saw the little one's danger, and at the risk of his own life dragged it from the rail. As he held it in his arms he almost collapsed when the tot cried, "O Papa!" Not until the little one had thus recognized its

parent was Kinney aware that his own offspring was so near to death, and that in his general solicitude for children he had saved his own. Kinney clutched the child close to his breast and kissed it again and again, and with tears streaming down his face hurried home with it. The man who saves a soul from death enters into a relationship of spiritual fatherhood that, next to his own salvation, is the sweetest and most honored experience that can come into this mortal life, and will bring a glorious reward that shall last forever and ever.—Selected.

Religious Experience of Jerry McAuley

Truly in the dispensations of grace and glory God is not respecter of persons. He works with and upon the lowest as well as the highest, the least promising, and the most gifted. Jerry McAuley belonged, very emphatically, to the former class. He was born in Ireland, and never knew his father, for the latter was a counterfeiter and had fled from the law. He was never taught or sent to school, but was cruelly and harshly treated by those who nominally had the care of him; he mainly lived with his grandmother, an ignorant, bigoted Romanist, and was left to roam about in idleness and mischief. When thirteen years old he was sent to New York City to live with a married sister. Here he went from bad to worse, and soon became a river thief, spending his evil gains in the Water Street, and practicing all sorts of wickedness. He learned to be a prize fighter, and became an unmitigated nuisance to a large part of the Fourth Ward. When only nineteen years of age he was arrested for highway robbery and was sentenced to fifteen years in the state prison at Sing Sing.

He had been there some five years when, on Sunday morning, he went with the rest, moody and miserable, to the chapel service. On the platform that day was Orville Gardner, who had been for years his confederate in crime, but since his imprisonment had been converted and now had come to tell the convicts the glad story of Jesus and his love. Gardner's words and tears, and the wonderful change which had so manifestly come to him, took deep hold upon Jerry, and one sentence, a verse from the Bible, especially impressed him. So, when he went back to his cell he took down the dusty Bible, to which he had previously given no attention whatever, that he might find the verse. He knew not where to turn, so there was nothing to do but to open at the beginning and read until he found it. He grew intensely interested in the book, and, though he never found the verse which he sought, he discovered a great deal to make him think. He read it through twice.

One night while walking up and down in his cell and reflecting on the change religion had made in Gardner he began to have a burning desire to get the same, and the desire did not leave him. What could he do? Something within said, Pray. Not till after long and weary struggles could he bring himself to it. But he finally fell on his knees and cried for help. The conflict within went on for three or four weeks. The Sunday services did him no good, for they were mostly perfunctory. At last came a Miss D— to visit the prison. Having learned that he was seeking the Saviour she sent for him to meet her in the library. She talked with him, and knelt to pray. He marked her falling tears, and it seemed somehow to him that his sins rose mountain high. That night in his cell he threw himself, desperate, upon the hard stone floor, and resolved to stay there, whatever might come, till he found forgiveness. He had not been at that long before something happened. It seemed as if a divine Being was in the room, as if a hand was laid upon his head, and these words came to him, spoken distinctly to his soul, "My son, thy sins, which are many, are all forgiven." He saw the Christ uplifted on the cross for his transgressions. He was thrilled through and through. He jumped from his knees. He paced up and down the cell. A heaven-

ly light seemed to fill it and a perfume like the fragrance of sweet flowers. He clapped his hands and shouted, "Praise God." A guard was passing along the corridor. He heard the noise, and called out, "What's the matter?" Jerry answered, "I've found Christ: my sins are all forgiven! Glory to God!" The guard took out a paper, wrote the number of the cell, and threatened to report him in the morning. But what did he care for that? His soul was filled with singing, and the night swiftly passed in his new happiness. He went to work for Christ at once and revival broke out in the prison; many were converted. His cell was a little heaven, and he scarcely cared whether he ever got out of it or not. But after about two years he began to pray for his liberty. And he soon received a pardon from the governor (October 22, 1873) restoring him to freedom and "all the rights of a citizen," after he had served about half his time.

Jerry McAuley fell from grace again and again, largely through keeping up the use of tobacco which created a thirst that drove him to drink. But he joined the Methodist Church, found good Christian friends, got steady work, gave up his tobacco, and gave himself wholly to God.

Then after a time the call of the Lord came to him to work for Jesus in Water Street. Funds were provided, and a house which had been one of the worst resorts, was opened for a mission. God was wonderfully with him, and great multitudes of the most abandoned were hopefully saved.

Jerry McAuley was called home September 18, 1884, being then forty-five years of age. Broadway Tabernacle was crowded to suffocation at the funeral, and hundreds were turned away after coming miles to be present. And the work he started has gone on, continued by many willing hands and royal hearts.—Dr. Mudge in *The Advocate*.

How a Black Bear Fishes

The little black bear that I'm going to tell you about was a first-rate fisherman, or, rather, a fisher-bear. He was a small black bear, and was catching fish for his supper. He made a fine picture as he lay face down on a rotten log that lay across a narrow stream. He was catching baby trout and another bright-sided fish with his open paw.

He would thrust his forearm into the water, and hold it perfectly still until the fish were not afraid to come near his paw. The fish would gather about it, because they loved the smell of the oil in the bear's paw. When sure of a fistful, he would withdraw his arm from the water with his silver-looking supper held fast in his paw, and lay the fish carefully down. He then ate them with enjoyment, and rolling over with a sidewise tilt, thrust in his arm again, deeper this time, and brought up another fistful, which he ate and enjoyed all alone.

But the third time he brought up his paw with no fish in his grip, and raising his head, looked from side to side. He saw no one, but must have gotten the dreaded human scent, for with a shuffle he backed from his log, and trotted away to the forest, to find his mother, most likely.—*St. Louis Christian Advocate*.

Music as a Lure

The death dealing cobra is passionately fond of music, and it is through this means that its capture is often accomplished. The men in India who can effect the capture of this deadly reptile must be possessed of remarkable skill or their lives are the forfeit. An exchange says: When a cobra takes up its abode in the neighborhood of a dwelling house, it is customary to send for the professional snake charmers. One of them strikes up a tune near the place where the snake is supposed to be located. No matter what the creature may be doing, it is at once attracted by the sound of music. It emerges slowly from its hiding place and strikes an attitude in front of the performer. There it is kept engaged with the music while the other man creeps up behind with a handful of dust. At a convenient moment, when the cobra is standing motionless, this

man suddenly throws the dust over the head and eyes of the snake. Immediately the cobra falls its length upon the ground and remains there for one short second, but the second is enough. With a movement like lightning the man seizes the body of the prostrate serpent just below the head. In great anger the cobra winds itself round and round the arm of its captor; but to no purpose, for it cannot turn its head and bite. If the fangs are to be extracted at once the captor presses his thumb on the throat of the cobra and thus compels it to open its mouth. The fangs are then drawn with a pair of pinchers. If, however, he wishes to keep the snake intact for the present the musician comes to help him and forcibly unwinds the coils and places the body in a basket all but the head, which is firmly held by the other man. He presses down the lid to prevent the cobra from escaping, and suddenly the captor thrusts the head in and bangs the lid.

A very expert performer can capture the snake single handed, though it is highly dangerous. While playing with one hand he throws the dust sideways with the other and captures the snake with the same hand. The whole action must be like a flash of lightning, for a second's delay or the merest bungling in throwing the dust or catching the snake would prove fatal to the operator.—*Churchman*.

What Will Make You Glad

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you were happy when doing the small, every-day things of life, that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know that I can trust him. He is as true as steel."

You will be glad that there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those He loves.

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad that you brought smiles to men, and not sorrow.

You will be glad that you have met with a hearty handshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account.—*Presbyterian*.

Why He Combats Alcohol

Why don't I want to see liquor used at sea? Because when I go down for watch below, I want to feel that the man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends on the cool head, the instant resolve, and the steady hand of the helmsman, there is not standing there in place of the man, the poor, debased creature that all the world has seen alcohol create—even out of such gifted men as Burns and Coleridge and hosts of others.

I have seen ships lost through collision because the captain had been taking a "little alcohol." I have had to tell a woman that she was a widow, and that her children were fatherless because her husband, gentle and loving and clean-living, had been tempted to take "a drop of alcohol" at sea, and had fallen over the side, drunk, and gone out into a drunkard's eternity. I have had to clothe children and feed them when reduced to starvation, because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as

directly in honest men by alcohol as a burn is caused by falling into the fire.

Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardships? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone had robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money, and even life.

During twenty years' experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary.

I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart. I contend that we can get just as good results without it, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste, nor handle it. —Wilfred T. Grenfell, M. D., in Banner of Gold.

An Old Fable

Once a poor crane was caught in a net, and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh!" she cried, "what will become of me if I can not break this net? The hunter will come and kill me, or else I shall die of hunger, and if I die who will care for my poor little young ones in the nest? They must perish also if I do not come back to feed them."

Now Trusty, the sheep dog, was in the next field and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it in pieces. "There!" he said. "Now fly back to your young ones, ma'am, and good luck to you all!"

The crane thanked him a thousand times. "I wish all dogs were like you!" she said.

And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in turn, and then you may remember me. My old mother used to say to me:

"To do a kind deed wherever we can
Is good for bird and beast and man."

Then Trusty went back to mind his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Sometime after this she was flying homeward and stopped at a clear pool to drink. As she did so she heard a sad, moaning sound, and looking about, whom should she see but Trusty, lying on the ground, almost at the point of death? She flew to him. "Oh! my good, kind friend," she cried, "what has happened to you?"

"A bone has stuck in my throat," said the dog, "and I am choking to death."

"Now, how thankful I am for my long bill!" said Mrs. Crane. "Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered joyfully about. "How shall I ever reward you for saving my life?"

"Did you not save mine first?" said Mrs. Crane. "Shake paws and claws, Friend Trusty! I have only learned your mother's lesson, which you taught me, that

"To do a kind deed wherever we can,
Is good for bird and beast and man."

—Exchange.

A Skeptic Answered

BY J. IRWIN BLACKBURN

"Why celebrate Calvary?" was a question asked me not long since by one who seemed to think it unnatural and to be horrified at the thought. "Think," said he, "of celebrating a Roman crucifixion, of all deaths a man could die that was the most horrible. The cross was laid upon the ground, the victim was placed upon it, great spikes were driven through his hands and feet to hold him fast; the cross was then lifted and plunged into a hole prepared for it, and there the victim hung until he died. And that is what Christians celebrate in the Lord's Supper. I tell you the thing is unnatural, it is horrible, I can not see how it can be explained."

"Ah, my friend," I replied, "you are thinking of the event without thinking of that for which it stands. You are not properly connecting it with him who died. Let me tell you a little story I once heard: There was a beautiful lady, all but her hands, which were fearfully marred. For a number of years her little daughter had wondered what had made her mother's hands so deformed that she could not look upon them except with a feeling of abhorrence, so one day she said:

"Mother, I love your face, your eyes and your hair. They are so beautiful, but your hands, they are so ugly I can not bear to look at them. Why are they so twisted and scarred?"

"Listen to me, my child," she said. 'I will tell you about my hands. I always have thought I would not tell you, but it is best that you should know. It is almost ten years ago, now. You were a little baby girl then—how I loved you, but not more than I do now. You were only three months old; it was a busy morning. I had fed you and tucked you away in your little crib for your extra nap and had then gone to do some work in the kitchen, keeping my ear open for your cry or for any movement you might make. I stayed away, not long, but longer than I thought. All of a sudden I heard a call and looked out. I saw the neighbors running toward our house with the cry of fire. I ran from the kitchen to the dining room and thence to the hall. I saw the nursery door all ablaze, great tongues of fire leaping up all about the stairway. The neighbors came in to offer their help. I was stunned, my mouth was parched, I could give forth no utterance. A big shawl was hanging near the stairway, I seized it, threw it about my head and shoulders and ran amid the flames to the nursery door, opened it, snatched you from the crib with the bedclothes all about you, pressed you to my breast and ran with you out of the house. My head, face and shoulders were spared, but my hands and arms were burned until the flesh afterward dropped from the bones. This is the story of my hands, and why they are so ugly.'

"Now what of this little girl? She was just a natural child. Nothing unnatural about her. She grasped her mother's scarred hands, patted them with her shapely fingers, kissed them with her tender lips, and looking up into her mother's face said: 'Oh, mother! I love your beautiful face, your eyes, your neck, your hair, but these dear hands, I love them best.' So we should think of Christ's death. Even his death on Calvary."—Exchange.

District News of General Interest to All Herald Readers

New England District Missionary Offering

Received during November—		
Beverly, Mass.....	\$ 1 00	\$ 5 30
Cambridge, Mass.....	5 00	14 00
Danielson, Conn.....	1 80	90
Fitchburg, Mass.....	4 00	12 49
Haverhill, Mass.....	9 59
Keene, N. H.....	2 00	2 00
Lowell, Mass.....	10 00	41 60
Lynn, Mass.....	4 60	18 40
Malden, Mass.....	2 00	9 29
Manchester, N. H.....	3 28
Morrisville, Vt.....	4 12
Total	\$ 29 40.	\$120 88

Brother, sister, have you a free conscience, and are you fully and gladly satisfied that our own missions and missionaries are receiving their full and just support insofar as your own share in the matter is concerned? Surely this and as much more as possible ought to be the happy attainment of every real Pentecostal Nazarene.

TOM M. BROWN, Treasurer.
LOWELL, MASS.

Chicago Central District

Friday night, while at Falmouth, Mich., we took a five-mile roundtrip walk to the home of Sister Anna Knopp, where we enjoyed an instructive and helpful Bible reading. On Saturday we came to our new society at Harrietta, Mich. Brother and Sister Hawks have been here as pastors only six or seven weeks, but they are taking hold of the work well. I preached on Saturday night at our church here.

On Sunday afternoon Brother Hawks took a little roundtrip of fourteen miles, and preached at Short's school house. Sister Hawks was to walk a roundtrip jaunt of six miles, and preach at Robinson's school house. The service was owned of God, and we believe will bear fruit in eternity. I had a good time preaching at the night service upon our return, and there was some conviction. Last night we had one seeker.

There is no regard for the Sabbath day here by the majority of the population. They work and do business just like they do on any other day. However, we have a faithful few here who are as true as steel, and will give their lives for salvation and holiness. We had victorious services during the

closing nights at Harrietta. Brother and Sister Hawks were going to continue the meeting.

At Grand Rapids, Mich., we found Rev. J. W. Lawrence doing the work of two or three men, and doing it well, too. He preaches on Tuesday nights at Lansing to a crowd of holiness folks, which will some day be a Pentecostal Church of the Nazarene. On Wednesday nights he goes to the prayer meetings in his own church at Grand Rapids. On Thursday nights he preaches at some suburban town or school house. On Friday nights he teaches a Bible class in the church. The Sunday services draw full houses.

The work is growing rapidly at Grand Rapids. In a short time we will have one of the strongest churches in the district. At almost every service there are seekers, and about twenty have joined the church since the assembly.

At Mansfield, Ill., our pastor, Miss Martha Howe, is holding a revival with Mrs. Mattie Wines as evangelist. The fire is burning, and the saints are believing and shouting. Three were saved on the Sabbath day. The church building at Mansfield is one of the prettiest in the district.

J. M. WINES, Dist. Supt.

Northwest District

We will soon be able to announce the date of the dedication of our new Scandinavian Nazarene Church, soon to be completed, at 948 Garfield Ave., (between Skidmore and Going Streets) Portland, Oregon. This is the first Scandinavian Nazarene Church in the world, and we covet the prayers of every one that it may be an occasion this world will never hear the last of. They are now conducting services there every Sunday at 11 a. m. and 8 p. m. Rev. Carl Erikson, 989 East 16th Street North, is supplying at present.

Rev. H. J. Pontius is now supplying at Hillyard, Washington. (Spokane).

Owing to delay in completion of our Diamond (Wash.) church, the slate of the Superintendent of the Northwest District has been changed from that appearing in the paper.

Rev. J. P. G. Lowes is supplying at Tillamook, Oregon.

Oklahoma District

Since last report we have visited six of our churches: Woodward, Pleasant View, Eschol Valley, Center, Wichita Valley and Glendale. All of which are in good condition, and doing good work for God. The pastors are: Bros. Deboard, Collins, Moores and Sister Georgia Womack. All seem to be the right persons in the right places, and each one doing fine work for the Lord. We are very much encouraged with the outlook. S. H. OWENS, Dist. Supt.

Kansas District

There seems to be a spirit of revival in most parts of the district. The preachers are in the Spirit, and preaching full salvation. At Salina one of the difficult places, there seems to be an improvement for which I praise the Lord. Brother and Sister Bivins seem to be in good spirits. At Covert I found Brother Orndoff assisted by Rev. King in a good revival at a new point in the country, with fine prospects. Brother Kiemel and family, the new pastor at Plainville, had taken possession of the parsonage, and the hearts of the people. Souls are bowing at the altar in the regular services. Rev. Frank Mayhew the pastor of the Plainville circuit, is planning a vigorous campaign for this winter, and I expect to hear good tidings from there. At Studley, where we have our boy pastor, I found things in fine condition in spite of the shortage of crops for some years. Brother Orville Walden is loved by the people, and is

doing remarkably well for so young a preacher. Yesterday I was at Windom with Brother Lang. Found things in working order, with a full head of steam on, and pushing ahead. My health is good, praise the Lord. A. S. COCHRAN.

Windom, Kansas.

Louisiana District

The second assembly of the Louisiana District is now in session at Jonesboro, La., December 8-12, 1912. Gen. Supt. H. F. Reynolds is presiding. The Lord is here in power and we are having a great time of victory, for which we praise Him. The attendance is not very large, as the church is new in Louisiana. We now have six churches; one of fifteen members having been organized here in Jonesboro last night (Wednesday). We expect to organize at Quadrant very soon. All the churches are represented and they report progress along all lines. The new church at Shreveport is practically completed. Our Lake Charles people expect to have a good plastered church soon, at which place the assembly is to be held next year. The power of the Lord has been manifested in every service. We were especially edified by the messages of our beloved Brother Reynolds. His missionary sermon on "Give and it shall be given unto you," was one of the strongest messages of its kind to which we have ever listened. It was followed by an offering of one hundred and seventeen dollars in cash and subscription.

The appointments are as follows:

District Superintendent, T. C. Leckie.
 Jonesboro and Hudson.....S. D. Slocum
 Oakgrove.....W. R. Schrock
 Lake Charles.....C. E. Woodson
 Shreveport.....W. E. Burnett
 Homer.....E. G. Theus
 Quadrant and Alexandria..J. A. D. Williams
 MRS. E. G. THEUS, Press Reporter.

Iowa District

We just closed a good meeting in Ottumwa, Iowa; about 20 people were converted, reclaimed or sanctified. We made arrangements for regular preaching services and prayer meetings, and left Brother and Sister Overholser to carry on the work. I am now in a meeting with Brother Clark at Mason Church on the Chariton charge. The house is packed at night and conviction is deepening. One saved Sunday night before I arrived. Rev. B. D. Sutton and wife have charge of the music. Brother Clark is a splendid preacher and a fine man

to work with. I will be there till December 22, and start for home on the 23d.

I am planning now to visit the churches which need help from the district superintendent for a week's time or more in the spring, also to visit any new place which may want my assistance for a meeting and the organization of a church. I will get in home from the next round about March the 4th, so if you need me just after that time let me hear soon and I will arrange to be with you as early as I can after March 4.

B. T. FLANERY.

Colorado District

I spent Sunday, November 24, with the Denver Church; had two good services. There were two seekers; one getting the victory. I was with Brothers St. Clair and Burger in the revival at Greeley for a few days. God was blessing and souls were praying through to victory. Brother St. Clair is a man of God and brings things to pass. We are anxious to get into Cheyenne, Wyo., and Salt Lake City, Utah. I shall be pleased to correspond with any of our people living there and plan for a meeting. I shall be glad to get in touch with any one on this district—Colorado, Utah and Wyoming—who would like to have a meeting. We are in touch with a number of good evangelists and could arrange a meeting or two for them at your place.

C. B. WIDMEYER Dist. Supt.
 212 N. Walnut St., Colo. Springs, Colo.

Missouri District

We have spent three profitable weeks at Riverside, five miles west of Fredricktown, Mo. There were thirty-one professions, nearly all of sanctification. A good many young people were reached. We organized a Pentecostal Church of the Nazarene with some substantial members. George Taylor, who assisted in the meeting, will be their pastor.

Oklahoma District

Pastoral arrangements that have been made since the assembly and not in first report:

Blackwell...C. A. Imhoff, Blackwell, Okla.
 Altus.....B. F. Pritchett, Altus, Okla.
 Davenport and New Hope.....W. P. Jay, Davenport, Okla.
 Mangum.....S. W. Pritchett, Altus, Okla.
 Wister.....A. C. Sercy, Wister, Okla.
 S. H. OWENS, Dist. Supt.

The Work and the Workers

SOUTH PORTLAND, ME.

Sunday, December 8, was a victorious day in our church. In the morning prayer service the power fell upon the saints; some laughed, some wept and others shouted for joy. God's blessing was manifest throughout the entire day. Our Sunday school is growing in numbers and interest. The offering for our publishing house was ten dollars and twenty-five cents. The interest in missions is on the increase among our people. The work in the West End is still growing. A. W. BROWN.

HASTINGS, NEBR.

We closed a series of meetings last Sunday with real victory. A number were saved, some sanctified and many still under conviction. We did not deem it wise to continue the meetings at this time but three were saved this week in our regular services. Rev. Chauncey Norris of Sherburn, Minn., gave us valuable assistance for several weeks by his unctious sermons and earnest prayers, and we are planning to hold another meeting with him on his own field some time in February. The pros-

pects for our work were never brighter and we are looking for great things.

Q. A. DECK, Pastor.

BAKERSFIELD, CAL.

The carpenters, painters and paper hangers are at work renovating our church. Our young people are training the Sunday school children for the Christmas exercises, and we are making a house-to-house visitation inviting people to our services. We are having excellent congregations, with souls at the altar every little while. We are to have a watch-night service and hope to continue the meetings for a month. Our church at Waukena is doing fine and is talking of building a church soon. C. W. WELTS, Pastor.

TEXARKANA, TEXAS

The last two Sundays have been good days. Five professions and two additions to the church amid shouts of victory. But yet there is much country unexplored.

H. B. WALLIN, Pastor.

GRAND RAPIDS, MICH.

We are having gracious victory here. I am preaching about every night of the week in different places and three times on Sunday. Lots of work to do. Arouse, ye people who do not see anything to do, and can not find a place! Make one right away! Get on fire! Burn through! J. W. LAWRENCE.

PROVIDENCE, R. I.

God is surely making bare his mighty arm in our behalf at the People's Church. December 1st Evangelist R. H. Whitman was with us and gave an interesting account of our work in Nova Scotia, where he has been holding revival services. A. K. BRYANT, Pastor.

NEW BEDFORD, MASS.

Praise God for the spiritual victory in the Pentecostal Church of the Nazarene, New Bedford! Showers are falling; the tide is rising, and things are getting afloat. There were forty-two in prayer meeting Thursday evening, and three new cases at the altar.

F. W. DOMINA, Pastor.

Announcements

Pittsburg District—Having accepted the appointment by General Superintendent E. F. Walker as district superintendent of the Pittsburg District, I desire to say that I am ready to make arrangements with the brethren for revival work, or to enter new fields, as the way may open. My address at present is Olivet, Ill.—N. B. HERRELL, Dist. Supt.

Notice—After January 1, 1913, I will be open for calls to hold evangelistic meetings, as I am giving up the pastoral work. Address me at 221 East Eighth street, Dallas, Texas.—B. FREELAND.

Notice—It doubtless will be of interest to many of our pastors in the eastern, middle west and western states to know that Rev. H. C. Cagle and his wife, Rev. Mary Lee Cagle, are now in the evangelistic field, and would like to work with our churches in the above-named territory; they having been in the pioneer holiness movement from its beginning in the more southern states, desire a change. Any district superintendent or pastor desiring their assistance can address them at their home, Buffalo Gap, Texas.—H. F. REYNOLDS.

Chicago, Ill.—First church will hold a great holiday holiness convention, from December 29th to January 5th. Dr. E. F. Walker, C. W. Ruth, Lewis Matthews and other prominent workers will be present and have part in the services.—I. G. MARTIN, Pastor.

New England District—The New England Deaconess and Preacher's Meeting will be held at Malden, Mass., January 7th and 8th. Every preacher on the district is urged to be present at this first meeting of the new year. Brother A. B. Riggs has a very important matter to present, and is anxious to have as many of the pastors present as possible.—W. G. SCHURMAN.

Notice—I am anxious to go to the poorest people to bring them the message of full salvation. Would be glad to get in touch with a consecrated singer.—H. F. BERNSTORF.

NOTICE!

Five and one-half months in college for only \$50 to \$75—for board, washing, heat, lights, entrance fees and tuition—from now till June. A fund donated enables us to make this special offer. For particulars address,

MERIDIAN MALE COLLEGE,
Meridian, Miss.

Assembly Pictures—Anyone desiring a picture of the assembly held in Lowell, Mass., can send the order to F. W. DE LONG, 10 Beckford street, Salem, Mass. There are three pictures: one of the ministers, one of the deaconesses, and one of the assembly. Forty cents each; three for \$1.00.

Spanish Manuals—The manuscript of our Church Manual, which I translated into the Spanish language, has just been returned to me from Chicago, where I had sent it for examination and approval of the General Missionary Board. I will forward the same to Brother Miller in Mexico for immediate publication. Will all our missionaries and workers, and also students in our colleges, who expect to some day labor in the Spanish-speaking field, please notify me at once how many copies of the Manual, at 20 cents a copy, you can purchase. Please send me the money now if you can. We must help Brother Miller get the material for at least 300 copies, which is all he asks.—S. D. ATHANS, 815 S. El Paso street, El Paso, Texas.

Abilene District—Please send all missionary

money for this district to Mrs. W. F. Rutherford, Hamlin, Texas, as she is now the district missionary treasurer.—MRS. MARY LEE CAGLE.

Notice—A great midwinter convention in the Malden (Mass.) Pentecostal Church of the Nazarene, beginning December 29th, to January 12th, inclusive. The pastor will be assisted by Evangelist Guy L. Wilson, of Pasadena, Cal., and the great western singers, J. M. and M. J. Harris, of Evanston, Ill. This will be a great meeting, and the holiness people of New England should avail themselves of this glorious gospel feast. Every effort will be put forth to entertain people coming from a distance. Those laying their plans to come should drop a card to the pastor, REV. M. EDWARD BORDERS, 8 High street, Malden, Mass.

Notice—A. H. Lee, of Washington, D. C., is neither a member or minister of our church.—H. N. HAAS, Secretary. By order of the Washington-Philadelphia District Assembly.

McMINNVILLE, ORE.

We just closed a nearly three weeks' revival meeting with Rev. J. B. McBride, evangelist. His wife and daughter also assisted in the meeting. Congregations were good; some reclamations and sanctifications. We have a few new members. Any church wanting an evangelist anywhere west of the Rockies would make a wise choice to get our Brother McBride.

J. W. FRAZIER, Pastor.

BROOKLYN, N. Y.

The Bedford Pentecostal Tabernacle of 233 Anslie street, Brooklyn, N. Y., will hold its Eighteenth Annual Anniversary, February 22, all-day meeting. Old pastors and friends will be invited and they expect a great day, and a downpouring time. This will be a general feast of good things. The Bedford Church is putting on new dress—Pilgrim style—and the glory falls. Come over and see us.

REV. F. E. MILLER, Pastor.

177 Anslie Street.

HARRINGTON, DEL.

Sunday was another day of victory on this charge. At the night service a young man that had never been saved before, came forward and prayed through, and got up from the altar shining for Jesus.

J. W. HENRY, Pastor.

WHITLEY CITY, KY.

God is blessing us in the mountains. We just closed a meeting with twenty-two professions. We are holding now in the M. E. church. We are pressing on through great difficulties and looking for God to split the skies.

JESSE A. MACE, Evangelist.

STOCKTON, CAL.

We are still pressing the battle out here in behalf of the rescue work. Have held services in Oakland, San Francisco, Santa Rosa, Berkeley, Stockton, and will hold others in Milton, Oakdale, Oakland, Hanford, Fresno, Santa Anna and a few other points. The conditions along social lines are simply fearful, but the people are waking up and there seems to be a fine opportunity to do great work on the entire Pacific Coast. The Rest Cottage of the Nazarene Church at Oakland is doing fine.

J. T. UPCHURCH.

Last Sunday we had four at the altar. We are about to buy a lot and build a church, which will take much money, and we want to have a day of prayer for the enterprise. Stockton is one of the most needy cities of the district. The District Assembly will be here next May. We have a little handful of true and faithful people.

A. J. NEUFELD, Pastor.

ALLISON, KANSAS

The Lord is blessing us. Rev. A. S. Cockran was with us November 29, 30 and December 1. The latter date especially was a heart searching time. Several were wholly sanctified, and others could not help but know just where they are standing in the sight of God. We had a glorious Thanksgiving time at prayer meeting on Thursday evening of last week. We are looking forward to the revival to be held at this place with burdened hearts for the unsaved.

ELVA M. CHARLES.

LITTLE ROCK, ARK.

The outlook is fine for our church in this beautiful capital city. Our present membership is about seventy. Our Sunday school is alive and aggressive. The Young People's Society is growing in interest. A meeting has been in progress for two weeks. The interest is growing and blessed victory is expected before we close. Since I've been here we have had a sermon each from Brothers Linza, our pastor at Jonesboro, Haynie, the former pastor, and Dr. Bresee, with salvation results in each case. Our district superintendent, Brother Waddle, gave us a strong sermon one night this week. It was a special pleasure to me to have him with us as I was his pastor eleven years ago in the Methodist church when he was a backslidden farmer boy in the hills of Southwest Arkansas. My heart leaped for joy to witness the wonderful change wrought in those years. We expect to build a large addition to our church building within the next year. The present building is entirely too small for our growing needs. By the help of the Lord, whose we are and whom we serve, we expect to be able to entertain the next as-

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sembly in a nice, commodious church. Another good thing, we are making real headway in placing the Herald of Holiness in the homes of the people. Every member and every friend must take it. JOS. N. SPEAKES, Pastor.
3510 W. 11th Street.

ONSET, MASS.

Rev. Gordon Edwards is the pastor here. This is his first pastorate and he is making good. A number of people were either converted or sanctified, and the church got a good uplift. Quite a number of confessions were made and straightening up was done, which brought about clear cases of victory. The pastor's salary was raised to about two hundred dollars per year more. The power of the Lord rested mightily upon the services. The singing by Mrs. Roberts and her sister, Miss Taylor, was blessed of the Lord. A number of preachers from nearby came in and also saints which added to the meeting.

C. EDWARD ROBERTS.

EMMANUEL CHURCH, LOS ANGELES

At the last meeting of the Church Board, it was decided to change the name of our church. We were incorporated under the name of "The Mateo St. Church of the Nazarene;" when we moved to our new location on Compton Ave., we were known as "The Compton Ave. Church." Inscribed on the wall of our church, just back of the pulpit, is the word "Emmanuel," and this word, with all that it has meant to us for the past years, has been the inspiration for our new name. Our church will now be called the "Emmanuel Church." God is with us, and His seal is upon us along every line. The great victories He gives us is strong evidence that we are not in a sham battle. The church has the abiding presence of the Holy Spirit. Souls are saved. There is unbroken unity among the members. In September we opened the "Emmanuel Private School" with a registration of sixty-four pupils. We follow the courses of studies adopted by the public schools, with the addition of Bible studies. In this, our first year, we have the grades including the first and the ninth; next year we expect to have the full high school course, and will be prepared to accommodate a large number of pupils. The Emmanuel Church is conducting a mission at Florence, Cal., which is young but promising.

A partial report of the work of the church for the month of November is as follows: A number converted and sanctified; fourteen received into church fellowship; an offering taken for the Emmanuel School—\$1,175.50; Missionary envelope offering—\$136.35.

LUCY P. KNOTT, Pastor.

MILTON, CAL.

We closed here Sunday night. The Lord gave precious victory. Pastor Bancroft is a blessed man of prayer and much loved by his people. I go from here to Santa Rosa, Cal., December 8-23; Whittier, January 5.

J. E. GAAR.

WALDEN, MASS.

Last Sunday was a good day. A good offering was taken by our Sunday school for the publishing house. We are much interested in seeing it a glorious success. Two members were received into the church in the evening. Rev. W. E. Borders is about to make an evangelistic trip to Caribou, Me. L. D. PEAVEY.

GREELEY, COLO.

Our revival with Rev. St. Clair as evangelist, closed December 1, in a blaze of glory. This was the best meeting we have had in five years. About one hundred souls were saved or sanctified. We can recommend Rev. St. Clair as a clean, clear and honest evangelist. We received a class of twenty-three into church fellowship Sunday morning and organized a

Young People's Society in the afternoon, with thirty-three present. At night there were two at the altar and three requested prayer.

L. E. BURGER, Pastor.

FULLERTON, CAL.

Since our brother, Rev. Elliott, took charge of our church, we have been growing steadily; some new members. We have a good Sunday school, and there is great interest among the children in their spiritual welfare. We commenced a protracted meeting on the 10th of November to continue until the 1st of December, and probably longer. There have been nineteen adult persons at the altar for conversion or sanctification, and most of them have received what they sought. Almost all of the Sunday school children were at the altar and most of them said they were determined to become Christians and live for God.

AMOS WRIGHT.

KENESAW, NEB.

Had a good day yesterday. Great conviction was on the people. A blessed meeting with shouts in the camp last night. Expect to begin a siege against sin next Sunday.

MINNIE AND THEO. LUDWIG.

DILL CITY, OKLA.

We are in a meeting in the M. P. church. Quite an interest is on; crowds large. Last night was a victorious service. Faith claims many souls for God the next assembly year.

D. J. WAGGONER.

BETHANY, OKLA.

The school and church are doing fine. A spirit of prayer is on the school. Good services yesterday. Good attendance, with fourteen seeking God in the night service. A spirit of revival seems to be on the people.

E. JAY LORD, Pastor.

PASADENA, CAL.

We are to have Bro. J. B. McBride for a three weeks' campaign, beginning with a "Watch Night" service, at Grand Avenue church.

C. V. LA FONTAINE.

DANBURY, CONN.

God is blessing and leading this people in a blessed way. They are a small body, but clean, loyal, true people and have a knowledge of the truth. As we stand for and preach a gospel that frees from all sin some from the other churches are coming into an experience of heart purity, and this is stirring up the carnality in preachers and people. A man was reclaimed last evening and a M. E. sister united with us in the morning service. She was sanctified at Old Douglass this summer.

L. E. HENDERSON, Pastor.

HUTCHINSON, KANS.

A fire caught in the attic at Kansas Holiness Institute and although there was considerable damage, God mercifully spared us from a total loss of building. Insurance will cover all loss and repairs are being rapidly pushed so that school loses scarcely any time. Two more souls found Jesus last night. We worship Sunday in the United Presbyterian church, one block west.

H. M. CHAMBERS.

CALGARY, ALBERTA, CANADA

We arrived in this city on the 1st of September and took charge of the work. God has been with us in power, and the glory has been forthcoming. We closed a two weeks' meeting a week ago last Sunday. God gave us a number of bright heaven-born converts. As a young church, we are all encouraged, both pastor and members. We paid off another note of \$453.00 last week, with one more looking at us for the month of February, which we expect to meet with a smile. Our people in Calgary give because they get blessed, and

get blessed because they give. In the month of October we adopted the missionary envelope system, twenty-seven being returned enclosing \$26.00. We are looking to God for flaming revivals to break out all over these Provinces. We have faith that our God will surprise the folks that are looking on.

E. DEARN.

COVERT, KANS.

Brother Orndoff, our pastor at Covert, and I went to a little school house six or seven miles out where he has been preaching and having Sabbath school all summer. The crowds were small, but God was with us, and after three weeks the break came. We had six very bright conversions. C. M. KING.

ASHLAND, ILL.

I can report victory for our church in Tallula, Ill. Sunday school is on the boom, the congregations are increasing; there are some seekers, and some additions to the church. We have a praying people. We have no church building, but a nice mission room.

L. G. MILLER, Pastor.

SEYMOUR, IND.

God has been graciously with us in every service since the assembly. On Thanksgiving evening we closed a special revival campaign with Bro. U. E. Harding as evangelist. Sinners were converted, believers sanctified, and backsliders reclaimed. We had a street march one evening with a hundred people marching carrying banners, beating drums, singing of Jesus and His power to save from sin and warning people everywhere to prepare to meet God. Brother Walter Darling, one of our sanctified engineers, was leader of the procession. He used the megaphone.

Sunday was a blessed day. Eleven came into church fellowship with us. They waved their hands, shouted and seemed delighted to join our ranks. One woman was blessedly converted in our prayer meeting Monday evening.

M. W. AND LIDA BRANDYBERRY.

SEATTLE, WASH.

We are having gracious victory on all lines in the First Pentecostal Church of the Nazarene at Seattle.

Yesterday was a day of blessing and triumph. The congregations were the largest we have had so far. We took in a class of twelve members, and the evening service was ended with a good altar service, with souls praying through. G. ARNOLD HODGIN, Pastor.

LYNN, MASS.

We are glad to be able to report a blessed and successful meeting under the leadership of Rev. Andrew Johnson. Just how many were at the altar we are unable to say, but the services were few in which from two to seven were not seeking God. A goodly number of new cases, both saved and sanctified, are now shining and shouting for God. A number have already joined the church on probation.

JOHN GOULD.

ALIX, ARK.

Yesterday was a good day for the saints in Alix. We had two fine services. Our pastor Rev. A. B. Calk brought the messages. We are planning for a meeting on Christmas, and are expecting victory through the blood.

RUBIE HOPKINS, Deaconess.

WEST SOMERVILLE, MASS.

Have been with the Grace Pentecostal Church in a series of meetings. Brother Archibald of the P. C. I. was present and preached for us three times on the first Sunday. Rev. Andrew Johnson came down from Lynn on Monday and stayed till Sunday night. God blessed him in his preaching, and the saints were stirred.

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Editor B. F. HAYNES, D. D.
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I spent a few days with the saints at Waltham. Evangelist Panth and his wife, who have opened a mission there, are being used of God in the salvation of souls and the sanctification of believers. There is a good outlook for a Pentecostal Church of the Nazarene.

JOHN F. GIBSON.

JONESBORO, ARK.

Sunday was a great day. God wonderfully poured out His spirit upon the people. Eleven souls swept into the kingdom during the two services.

J. E. LINZA AND WIFE.

FRESNO, CAL.

Rev. Carl Dauel has been with us the past two weeks in the greatest revival Fresno has had for many years. Folks have been saved from their sins and cleansed from the carnal nature until we have lost count. There has been some confession and straightening up that looks like "fruits meet for repentance." Rev. E. M. Isaac, our district superintendent, has made two visits to the meetings and helped us much.

L. A. SPROWL.

EVERETT, WASH.

We have just held in this place a three days' convention of the churches on the sound. Seven churches were represented and an organization effected called the Puget Sound Nazarene Ministerial Association. The heavens opened upon our souls at every service. We are to meet every two months, under the direction of the president, Brother Hodgkin, of Seattle.

MRS. I. FIGG, Pastor.

ELYSIAN HEIGHTS, LOS ANGELES, CAL.

The service of Sunday morning was a time of great refreshing to our souls. The earnest, practical sermon, on the text, "And the very God of peace sanctify you wholly," was followed by an altar service. We have been holding cottage prayer meetings for several months at the home of Sister Frisbee in East Hollywood, and there has been a general awakening of interest in that neighborhood. Last Tuesday we organized a Sunday school with Brother Marsh as superintendent, and also established a mission with Sister Frisbee as superintendent. We are rejoicing because we are permitted to be co-workers with God. The addition to our church gives us three comfortable class rooms; nearly ready for occupancy.

ELLA B. HOUSE.

MAPLEWOOD, ST. LOUIS, MO.

Last Sabbath was the best day we have had up to date. At the evening service six seekers were at the altar, and others under conviction. From twenty to twenty-five attended the mid-week-prayer meetings, and such praying and crying to God, and times of blessing are truly refreshing. It is common to see two or three men walking the floor at the same time, and all praising God. The saints of this church are now seeing the end of their faith in the salvation of people at the regular church services. The Sunday school is growing every Sabbath, and the expenses are being provided for. A Christmas service of song, praise service and treat for the Sunday school, is the program for Christmas. We open the first of the year for a month of special meetings. I am still unable to walk much, but I have made eighty pastoral visits in the six weeks that I have been here.

T. H. AGNEW, Pastor.

Maplewood, 2632 Margaret Ave. Mo.

SALEM, MASS.

Some months ago we purchased a lot for a new church. A house on the lot has been moved back on the new cellar we have dug. When the house is repaired it will make a comfortable parsonage. The other buildings were torn down and we have the frame up for our new church. This has looked like a big undertaking for a handful of poor people, but we believe God has said go forward and we are marching at His command. Our meetings are seasons of refreshing. Unity and love prevail in our midst.

MRS. T. W. DE LONG.

McMINNVILLE, ORE.

In our meeting here with Rev. J. W. Frazier, pastor, the Lord gave us some good cases of salvation, and three additions to the church. It seems this was a preparatory meeting to a great revival. Brother Frazer is a blessed, good man and will do a good work. We had Brother DeLance Wallace with us one night, and enjoyed the ministry of this hero of Christ.

We have met very few Nazarenes as yet, but hope to get acquainted, as we expect to do quite a bit of work in this country. We begin a siege meeting with Brother LaFontaine, at Grand Avenue Church, Los Angeles, Calif., January 1st. I would be glad to correspond with any pastor or people desiring a revival meeting, upon this coast. References given. Address me at Los Angeles, General Delivery.

J. B. McBRIDE.

HAVERHILL, MASS.

One week of our evangelistic campaign is past. Bro. I. W. Hanson preached Sunday afternoon, and two seekers responded. The pastor preached in the evening, four more came to the altar. On Thanksgiving Day, nearly \$100 was given as a thank offering, and \$350 pledged toward our indebtedness.

W. G. SCHURMAN.

HARTFORD, ARK.

We are holding a meeting here in our large tent, which is heated by two stoves. We have been here eight days and God has given us fifty professions. Saturday night twenty-one came to the altar, and fifteen prayed through. We will continue another week. Brother Verge McCanlis is my efficient helper. Bro. H. M. Strobe is also on fire for God.

W. P. JAY.

CORSICANA, TEXAS

Wife and I returned from Louisiana to Grand Saline, Texas, where we attended the Dallas District Assembly. From there we came to Tyler, and on to Corsicana, to hold a meeting for the Nazarenes with the pastor, Brother Gifford. The attendance has been small, but the interest has been good and some have been reclaimed and saved. We expect to move our tent to another part of the city for another meeting. One man of about sixty years of age has been saved, who, we expect, will go to preaching. He is a fine speaker, having had experience as a lecturer.

EUGENE HUDNALL.

NORTH GULCH, TEXAS

We have just closed a victorious meeting at Shady Grove. People came through the rain to hear the holiness preaching, which was a new thing to them. We go to Milano for a Christmas meeting.

J. P. SPARKS and WIFE.

NASHUA, MONTANA

We closed here, on the night of the 11th, one of the hardest battles we were ever in. The prejudice and opposition were something fearful, but after eighteen days we had the confidence and good will of nearly the entire community. A mighty victory has been won for the Nazarene Church and her doctrines. We begin another meeting tomorrow at Galpin, Mont. District Superintendent Brough held a meeting here last year, and Rev. E. M. Isaac before that, but the work has been ruined by come-out-ism. Address me after the holidays in care of Rev. Lyman Brough, Surry, North Dakota.

AUG. N. NILSON.

BOISE, IDAHO

Our meeting with Bud Robinson has come and gone, but results of the ministry abide forever. Idaho District is planning for the hottest campaign of the times in which we live. Bro. Bud is at Nampa, Ida., and from there goes to Colwell, Ida., for the third meeting in a radius of 30 miles. At these places we hope to effect the organization of churches. At Boise we are on the top-rail, and reaching out for the world beyond.

J. B. CREIGHTON.

CABOT, ARKANSAS

Since the assembly we have taken in cash and pledges for foreign missions, \$402. We have paid \$150 toward rescue work, \$157.50 for the

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holiness schools, and \$155.50 to the pastor's salary. A few men with the blessing can do wonders.

J. W. PIERCE.

MERIDIAN, TEXAS

Upon our return to Meridian, our charge for the coming year, after an absence of two years, we were greeted with a regular "storm." It came in the shape of a great crowd of happy people, and groceries almost without end. We had served this people as pastor for four years, and are glad to be with them again. We are looking for a great sweep of revival this year. God gave us one of the best years of our life last year at Roby.

J. W. BOST.

PIKE VIEW, COLO.

This is a coal mining town of about two hundred people and no preaching services. Brother Mayes, my co-laborer, is a man that knows God, and willing to go to places such as this. We took a tramp through the camp and found seven different nationalities, many not understanding English. Praise the Lord! He is helping the people and opening their blinded eyes. Our attendance is good. A number have been at our altars and prayed through. We are doing our best, believing God and shouting the victory; for we know our God is able in every case. Pray for us.

GEORGE J. BECKMAN.

JOHNSON, VT.

We organized a Pentecostal Church of the Nazarene at Wolcott, Vt., under the direction of our district superintendent, L. N. Fogg. They had purchased a church property, so were organized under their "own vine and fig-tree." In the evening we administered communion and preached to a good audience. The Lord set the seal of His approval by giving us two seekers. Brother Peavey, of Moundville, was present to help shout and pray and welcome the new baby.

C. A. RENEY.

SURREY, N. D.

About twenty souls prayed through and got the victory during our revival meeting at Sawyer, N. D. Among the number was the banker of the town, who did not want the cheap kind of religion. Thank God! he paid the price and prayed through to victory. Rev. William Inwin, pastor of the Pentecostal Church of the Nazarene at Surrey, N. D., assisted us in the meeting. We found in him a true Christian brother and a fearless preacher of the gospel. We are now entering in on our second week of meetings at Surrey, N. D. Ten souls have been seeking. We expect things to come to pass for God. Our dear brother, Lyman Brough, district superintendent, was home two nights last week and helped pray and shout us through. God is answering our cry, and we expect to see the devil cast out and souls set free. Amen!

R. J. KUNZE, Pastor.

SAN DIEGO, CAL.

At the closing service of Brother Williams' meeting the altar and the front row of seats were crowded with seekers, nearly all of whom prayed through. The forceful, searching messages throughout the meeting caused deep conviction to fall upon the people, and those who came to the altar knew what they needed. Our church is now in the best spiritual and financial condition it has yet experienced. Many of the children of our private school were saved in the meeting. Mrs. Williams was an able assistant in all the services.

ALPIN M. BOWES.

BAKERSFIELD, CAL.

Yesterday, December 15th, was a good day at our church. Though the congregations were not quite up to the usual number, yet the Lord made up for the lack of numbers. Brother E. A. Girvin, of Los Angeles, preached in the morning on the Holy Spirit. God blessed the

preacher and people, and some prayed through. In the evening Rev. R. S. Marshall preached about the operation of the Holy Spirit, and five bowed at the altar. Besides the regular collection an offering of \$82 for incidentals was given. We are expecting to begin special meetings about the first of the year. The prospects are good for a revival of old-time religion.

C. W. WELTS, Pastor.

UPLAND, CAL.

We rejoice today because God hath done great things for us. Just closed a four-day convention with Dr. Bresee. How we thank the Lord for such privilege! Sunday was a day of victory. Dr. Bresee preached in the morning on "I shall come to you in the fullness of the blessing." It was a marvelous sermon, and the anointing was upon him. Many wept and shouted aloud for joy. Brother Wilson was with us in the afternoon. Much of the hour was given to praise. One man was blessed at the altar, and the fire fell on those around him. Dr. Bresee again preached at night to a full house. Many of us received enlarged visions, and felt as never before the need of keeping the divine glory on our souls. Our faith claims greater things for these coming days. Our Sunday school raised \$25 a week ago for the Publishing House, thus making a grand total of \$150 from this little flock for this great plant of ours. The school is growing, and in order to take care of the children the board has decided to build some rooms on the east side. Six persons have recently come into the church to help push the battle. We are looking up and pressing forward.

O. F. GOETTEL.

WARREN, PA.

Evangelist Will O. Jones was with us in a meeting at Corydon, Pa., from December 1st to 11th. Brother Jones preached the truth with no uncertain sound, souls were converted and sanctified. We received nine of the Corydon people into the Pentecostal Church of the Nazarene on Sunday, December 15th. Brother Jones preached one night, Thursday, December 12th, in our Warren church to a full house. The saints were blessed under his ministry. There will be an all-day meeting in our Warren church on Sunday, December 29th. Some of the preachers from the district will be with us, and we are believing for a day of great victory.

WILL H. NERRY, Pastor.

BENTONVILLE, OHIO

The Lord is blessing our work and church at Bentonville, Ohio. The Lord's presence was felt in each service. We have finished painting and repairing our church, and expect to dedicate it soon. We are looking for victory in our revival.

C. M. TOMLIN, Pastor.

LEHIGHTON, PA.

We closed our special meetings on Sunday evening, December 15th. The Rev. Preston Kennedy, of Binghamton, N. Y., was our evangelist. God wonderfully helped His servant in preaching His Word. Souls at the altar on each evening, and all of them prayed through. We consider this one of the best meetings held here during the last four years. Praise His name! After a four years' pastorate I have resigned, to take effect April 1st. I have accepted the unanimous call of the Bloomsburg (Pa.) Pentecostal Church of the Nazarene to become their pastor, and expect to take charge there on April 1st.

H. N. HAAS, Pastor.

SIoux CITY, IA.

The church in this wicked city is taking advanced ground, notwithstanding we have been passing through some severe testings. Souls are praying through and getting victory. One woman got down to solid rock at our Tuesday evening cottage prayer meeting. There is a shine on her face and a victorious ring in her

testimony. We are meeting the apportionments well. Have sent during the quarter: \$18 to missions, \$15 to district superintendent and \$17 to the Publishing House. Besides paying our pastor, we gave him and his new wife a little token—of our esteem and love—a nice rocker.

S. M. DAEBLER.

HAVERHILL, MASS.

Excellent services last evening and good attendance. Six seekers at close of service. Our attendance is the best it has ever been. Every department of the work is moving along famously. I am praising the Lord.

W. G. SCHURMAN.

MINOT, N. D.

Closed a victorious meeting at Warren, Minn., December 8th. A number sought the Lord for salvation or holiness. Among the number were three preachers. This was our first meeting in this place. Preached Thursday evening, December 12th, in Minot, N. D. Organized a Nazarene mission and took eight members into our church. We are getting a good start in this place. Rev. Oldham is in charge. He is the man for this place.

LYMAN BROUGH, Dist. Supt.

EAST PALESTINE, OHIO

Our church at this place is marching on! Rev. John Gould, pastor at Lynn, Mass., was called here by the sudden death of his brother George, who was crushed in an auto accident. During his short stay we were much edified with three excellent sermons, which he delivered to our people. His ministry was honored with souls. We were glad to meet this dear man of God. Sunday, December 8th, our Sabbath school broke all records for attendance, going up to 124. Last Sabbath was a great day. Deep conviction was on all. Nine souls fell at the altar in the evening and nearly all claimed victory. The power of God was present in a mighty way. If indications can be relied on we are on the verge of greater victories than we have known for some time. Some of our young people have met on Sabbath afternoon and prayed for hours. We begin our special meetings some time in February with Martha E. Curry as evangelist.

E. E. WOOD.



Illinois Holiness University

Some friends have been writing us regarding moving here for the purpose of spending several years devoted to the education of their children. This is a very good plan, when it can be so arranged. "There is no place like home," and home is where father and mother are. The parents thus can be largely responsible for the training of their sons and daughters at a time when such training is most needed. Of course we can take care in a measure of those committed to our care; and we have some whose parents ask us to look after their children as if they were our own; and we are doing this as best we can, seeking to bring all under strictest surveillance and enforcement of discipline. Probably our students are much more under general guidance here, besides the discipline of the school room and regular studies, than if they were at home; yet we believe there are advantages in a well-ordered home that can not be had away from home, and even in a "holiness school." So we encourage all who can, to go where the school is. The atmosphere of such a community as this is good for the whole family. There is a good education for the old folks as well as for the young.

Here we have about forty new houses built around our school, for the most part

built by those who moved here for the advantages of such a school. Others are looking this way. The atmosphere all around is favorable to holiness, as well as to education.

We have one good store, kept by a holiness man and his wife, and these also have the post office, and co-operate with the school, even in mail for the students. Mail is all delivered to the school authorities; that is, all letters for those committed to our care. The atmosphere is one of general intellectual and moral and spiritual health. Holiness people everywhere should thank the Lord that He is making such arrangements for the education of their children; and all who love the holy cause should in every way encourage and help forward such enterprises.

The examinations for the first term of this year are about over, and the students generally have shown proficiency, better than this reporter had expected.

Some friends at a distance have recently sent the school some money, which this, like most well-ordered schools, needed. We thank them, and say: "Doitsomemore." There is always need for more money in the higher schools even those that have endowments of millions of dollars; and why should it be thought a strange thing that holiness schools that have no endowments should need more money than comes in from the little charges for board and tuition?

I am hopeful that the Lord may put it into the hearts of some of His consecrated people to give largely of their ability to endow our schools, somewhat—not too largely, lest we be tempted to pride; but enough to help us to be more care-free. Brother: Sister: won't you ask the Lord about it? Are you His, and yet do you hesitate to consult Him about this?

We have the start of several good schools, well-located for our work, that ought to receive more consideration from our people of means than it is to be feared they are receiving. Think of the Nazarene University at lovely Pasadena! Look at the Pentecostal Collegiate Institute at North Scituate, that beautiful and quiet spot in Rhode Island! Consider the Texas Holiness University, at Peniel, where they are at it for God, turning out educated full-salvation men and women! Then turn prayerful attention to little Des Arc, Missouri, where there are a few men and women heroically lifting up the standard of holiness education! Now turn your attention to the O. H. C. at Bethany, near Oklahoma City, the energetic marvel! Do not overlook Central Nazarene University, Hamlin, Tex., a name that I almost wish our school here had, for it seems to be the most central of all, and has just come to our charge. Of course you will not forget the Kansas Holiness Institute and Bible School at prosperous Hutchinson, Kansas. And it will not do to slight the Arkansas Holiness College, at Vilonia, Ark. Think of all these, and possibly others, of our own; then remember the excellent other schools, un denominational and denominational: at Oskaloosa, Ia.; Upland, Ind.; Wilmore and Kingswood, Ky.; Meridian, Miss.; and others, running, starting and prospective. It seems that the Lord has left His people without excuse for patronizing and helping anti-holiness and unholiness schools of which there are so many even running in the name of the church of Christ. By all means, in every way, stand by the schools that stand for the truth as it is in Jesus.

And, God helping us, we are purposed by His grace to hold the banner of Holiness Unto the Lord high at Illinois Holiness University, at the present our own special and cherished charge.

Elmer G. Anderson, of Chicago, our very efficient and faithful Foreign Missionary Treasurer, has accepted the position of financial agent of our university. Of course we expect good work at his hands. He is well known and highly esteemed.

Rev. G. C. Taylor has resigned as our business manager, and has been called to act as pastor of our church during the absence of the pastor, Rev. U. E. Harding.

At this writing, we are rejoicing over the work of God's grace that bringeth salvation to a number of our students. Several profess to have been both converted and sanctified during this term. Others are "getting

through" dally; so that only a few remain avowedly out of Christ, and these are seeking, or are under conviction. We are purposed to have a clean school every way. We must excel both in scholarship and spirituality.

EDWARD F. WALKER,
President I. H. U.

Peniel University

Pres. Williams was away several days last week at the bedside of his dying father.

Brother Woodruff, of Denver, Colorado, spent last Sabbath with us, and spoke in the afternoon to an attentive congregation on the Christian Home.

Health in Peniel continues to be good. We doubt that our health record is surpassed anywhere.

The "Love Letter," published by Rev. E. C. DeJernett is gaining in popularity every issue. This paper is doing a work that is unique.

For several days Rev. W. F. Dallas has been conducting revival services in the college auditorium. His messages have been strong and forceful. Every sermon has been an inspiration to the school and citizens. Sunday morning Brother Dallas preached on the text, "Now are we the sons of God." In the evening he preached on the word "Think." Both sermons were splendid. The revival services will continue several days. At present the trustees are spending about

a thousand dollars in concrete walks. All of the board walks have been removed from the campus and have been replaced by walks that are permanent. Some money is being spent to enlarge our laboratory equipment. Arrangements are being made to set out a large number of shade trees on the school grounds to take the place of the trees that died during our recent drouth. In every way we are endeavoring to thoroughly equip the school from a material standpoint for the comfort and profit of our pupils. The class work has been exceptionally good this year. Every teacher seems to be giving satisfaction. Our departments are well manned with strong, competent and progressive men and women. Furthermore, the school is doing its best to embody and promote those high ideals held by the holiness people throughout the land. In athletics, in class work, in religious services, in social life, in the formation of manhood and womanhood, the school is endeavoring to stand for the best things. We are now adding a new department to the school: a Correspondence Study Department, for the benefit of preachers and Christian workers who can not become resident students. This department, from all indications, will be liberally supported by the friends of the school.

Under the careful, conservative and able management of our president, Rev. R. T. Williams, the school continues to make splendid progress.

Superintendents' Directory

GENERAL SUPERINTENDENTS

- P. F. BRESEE Los Angeles, Cal.
1126 Santee Street
H. F. REYNOLDS Oklahoma City, Okla.
R. F. D. No. 4
E. F. WALKER Glendora, Cal.

DISTRICT SUPERINTENDENTS

ABILENE

- I. M. Ellis, Box 175, Hamlin, Texas
Waco, Texas December 27
Lytton Springs December 28-29
Red Rock December 30
Creedmore January 1
Pounds Chapel January 2
San Antonio January 4-5
Bloomington January 7-8
Sea Drift January 10-12
Bayside January 14-16
Yoakum January 18-19

ARKANSAS

- G. E. Waddle Beebe, Ark.

ALBERTA (Canada) MISSION

- W. B. Tait Room 413 Grain Exchange,
Calgary, Alberta.

ALABAMA

- C. H. Lancaster Jasper, Ala.

CHICAGO CENTRAL

- J. M. Wines, 724 Nelson St., . . Indianapolis, Ind.
Greenfield, Ind., R.F. D. No. 9 . . . Dec. 23-Jan. 2
Carterville, Ill. January 3
Middletown, Ill. (P. O., Wayne City,
R.F. D. 1) January 5-8
Evansville, Ind., 716 Mulberry st. Jan'y 9-13
Herrin, Ill. January 19
Chicago, Ill., 6356 Eggleston ave. Jan'y 20-24
Hammond, Ind., 811 S. Hohman st. Jan'y 25-26

CLARKSVILLE

- J. J. Rye Clrksville, Tenn.
Linesport, near Clarksville, Tenn., . . . Dec. 28-29

COLORADO

- C. B. Widmeyer 212 N. Walnut St. Colo-
rado Springs, Colo.

DAKOTAS AND MONTANA

- Lyman Brough Surrey, N. D.
Havre, Mont Dec. 13-Jan. 1

IDAHO

- J. B. Creighton Boise, Idaho

DALLAS

- W. M. Nelson Texarkana, Texas

IOWA

- B. T. Flanery Ollvet, Ill.
Decatur, Ill., 428 E Olive St., Dec. 28-29

- Tallula, Ill Dec. 30-31
Virginia, Ill. Jan. 1
Kewanee, Ill., 104 E. South St. Jan. 2-8
Botna, Ia. Jan. 10-28

KANSAS

- A. S. Cochran, 3446 Wayne Ave, Kansas City, Mo.
Woodbine, Kas. Dec. 20-26
Hutchinson, Kas. December 30-January 1
McPherson, Kas. January 3-5
Kansas City January 6-7

KENTUCKY

- Howard Eckel, 2303 Madison St, Louisville, Ky.

MISSOURI

- Mark Whitney Irondale, Mo.

NEW ENGLAND

- L. N. Fogg R. F. D., Sanbournville, N. H.

NEW YORK

- J. A. Ward, 1710 Dean St., Brooklyn, N. Y.

NORTHWEST

- DeLance Wallace, Box 304, Walla Walla, Wash.
Barlow, Oregon. Dec. 29
McMinnville, Oregon Dec. 31
Sellwood (Portland) January 1-5
Monroe, Wash Jan. 5
Salem, Oregon Jan. 12

OKLAHOMA

- S. H. Owens Altus, Okla.
Bokama and Idabell. January 3-7
Ft. Tomson January 10-12
Mayer and Antlers. January 13-15
Hugo January 17-19
Durant and Caddo. January 21-28
Kingston and Shay. January 30-February 2

PITTSBURG

- C. A. Imhoff Clarion, Pa.

SAN FRANCISCO

- E. M. Isaac, 1020 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

- W. C. Wilson, 667 N. Orange Grove Ave.,
Pasadena, Cal.
Pasadena, Cal. Dec. 28-29
Santa Ana, Cal. Jan. 6-12

SOUTHEASTERN

- W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

- S. W. McGowan, R. F. D. No. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

- H. B. Hosley, 307-9 D. St., Washington, D. C.