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EDITORIAL

STANDING ON THE GREAT DIVIDE

STANDING on the great divide between an old and a new year is a fine time to engage in very profitable and needed meditation. We are today occupying this position, and we ask our readers to pause and ponder well by retrospect as well as by prospect. What of the past year? What of the new year which is ushered in upon us? Suppose we take stock and see just where we stand? Has the old year been a year of profit — of advance in our spiritual life? Have we laid up treasure in heaven, where moth can not corrupt and thieves can not break through and steal? Have we been forgiving and unrevengful and unresentful and charitable and kindhearted and tender and considerate and helpful? Has it been more and more our great pleasure to spend and be spent in the service of God, and for the benefit of the race He gave His Son to die for that they might be saved?

Have we been constant, careful, and tireless and tactful in the matter of personal work? Are we understood to be men and women who are deeply concerned for the salvation of others, and who never let an opportunity pass to speak to sinners about their souls? Have we established such a reputation as that? Have we been faithful with the sick and the afflicted, and kind and attentive to the needs and sufferings of the widows and orphans? Are we considered people who will allow no suffering to go without attention? Have people of the world learned to impose upon us in this way, allowing us the privilege of doing practically all this kind of work in our neighborhood? Have we done what some people would call "more than our share," but what we would disdain to call by any such name after the infinite pleasure and inexpressible joy this luscious service for these needy ones of our Father has brought to our hearts?

What of the Bible? Do we love it better today than we did a year ago? Have we been drawn closer to it by new insight into its sacred depths? Have we seen new things and old in its pages from time to time, until we have stood amazed at its constantly unfolding and expanding nature? Do we love to read it? Do we read it prayerfully and thoughtfully? Have we done anything to increase the love of others for this precious Book, and to help them to form a habit of regularly reading it?

What of our treatment of children? Have we tried to be attentive to these impressionable ones, and to help them to the Saviour? Have we been attendants on the Sunday school? In the homes where there are children, have we paused to talk to them, and by tactful questions tried to turn their young minds toward Christ and God and heaven? Can we turn to any such attempts thus to help to turn this large and neglected class into the path of obedience and righteousness?

Have we held up the hands of our pastor as we should? Have we been prompt and liberal in our financial support of the church, both in her ministerial and pastoral obligations? Have we been as regular in our attendance on the services of the church as we should have been? This is a fine way to aid our pastor as well as ourselves. Have we tried to warn those who walked disorderly among us, that they might be turned back to God and the right and the church? Have we visited the prisons and jails and hospitals and reformatories where our services were so much needed, and where we could have done such an immense amount of good?

Have we been as attentive and thoughtful and considerate of the aged, including our own parents and grandparents, as we should? Have they had cause to grow more loving and devoted to us by reason of our persistent kindness and patience with their growing infirmities and numerous needs? Have we honored hoar hairs and venerated old age? Have we allowed our numerous cares of business and troubles of life to so absorb us that we have grown thoughtless of these dear old people, who, in the days of our helpless childhood, never allowed aught to cause them to forget us or our cries or our needs? Look narrowly into these things, and be perfectly candid and rigidly just with yourself along here.

Have we talked to the reeling drunkard on the street, and reminded him of his wife and children, and of his Saviour whom he was wounding? Have we offered him a friendly arm and purse to help him out so as to encourage him to a better life? Have we gone to him when he had sobered up, and tried our pleas and our proffers of help, and tried thus to trend him to a better life?

How many lost women have we spoken to of the half million in the depths of degradation? Can we reflect upon a past year of at least frequent honest attempts to woo some of these poor creatures of the underworld from sin's blight and death to purity and hope and Christ? Have we ever tried to get them out of such a life, and to find them a home where Christians resided, who would take them to their hearts and pray for them and help to save them?

What have we done for the abolition of the liquor traffic and the destruction of the White Slave traffic? Have we put any money into the one or the other or into both? Have we stood manfully up for both these reforms in any and every presence, and defended them from every attack of ignorance or malice or wicked interest?

Not to pursue our queries further as to the past, we ask, What of the year to come? Are we determined to make it an improvement on the past? Shall we seek to miss the blunders of the old year, and make the new year glorious by advances all along the line? If so, if this be your purpose, dear reader, we ask you most earnestly to lay this paper by right now, and get down on your knees and talk to God about it, and pledge Him your word and your honor that the coming year shall be the best and most fruitful of all the years of your life. Get His help and smiles, and you will succeed in this work which you so much need, and which so many all around you so much need.

THINK OF HIGH LEVELS

IF WE had the ear of all the young people of the nation, we would say to them with the loudest voice we could command, and with all the earnestness and tenderness we could put into the words, THINK ON HIGH LEVELS! You can not think on high levels until you read on high levels. You can not read on high levels until you have eschewed the great daily papers of the country and the trashy novels and the average magazine offered today as the pabulum for your intellectual pleasure. You must get higher than this trash. You must get a taste beyond the power of this filth to please and satisfy. You must acquire an intellectual thirst which this stuff will offend. You must have an inquisitiveness of mind which will seek to know somewhat of the beginnings of things,

and will take you back among the great histories of the world's civilizations. This you will find to be the most informing and broadening character of reading, and the most charming as well. There is nothing more thrilling than the history of the Dutch Republic by MOTLEY. His two great volumes are as exciting as any work of fiction, and yet full of the most useful and vital information, and thoroughly stimulating to sentiments and motives of heroism and great courage and the noblest achievement. D'ARPIGNÉ'S "History of the Reformation" is a profoundly interesting and really exciting book. It is not simply useful for preachers, but highly profitable reading for everybody. GIBBON'S Rome is a wonderful work, and there can be no fiction more interesting to a taste not hopelessly vitiated by debauchment from bad reading. We have not space to mention scores of such works which the young ought to be encouraged to read. In poetry no work, of course, compares with Shakespeare, whose works, especially those founded on great historical characters, are not only informing and entertaining, but marvelously fertilizing to the brain and stimulating to intellectual ambition. There are other great poets and a very few great works of fiction which can be commended, but life is so short and full the average person can find time to read only a few of the greatest works and make them a study.

We could wish that reading was more generally practiced today by all classes, especially the young. But we have a more serious quarrel than this: it is that what reading is done according to our observation is of the wrong sort. There is a sadly vitiated taste in the matter. The great Sunday editions of the daily papers are thoroughly debauching, and yet they have supplanted the great works which deserve thoughtful perusal by all classes. Recently we saw a mother in a home, to whom children of tender years are committed for training for life, and for eternity's issues, engaged on Sabbath morning most earnestly in reading. And what suppose you was she reading? It was the "Story of My Life," by a noted harlot of national notoriety, which is being published by many of the great dailies in their Sunday editions. What more vicious example could any mother set before her children than the reading of such filth as this? What could be more debauching to all the nobler sensibilities of young mothers and fathers and children than such filth as we have mentioned and most of the contents of these Sunday papers?

The time has come when there should be a crusade against this Sunday paper evil, and against the reading of the slime of licentious filth which abounds in most of the periodical literature offered for the reading of the public. It is an insult to the intelligence of the nation, and a disgrace to its conscience and taste that such filth can thrive as it does in our republic. The salacious in literature and art should be condemned by all good men and women. The salacious in modern amusements, such as the moving picture shows and the theaters, should condemn them fatally in the judgment of all thinking people who value virtue and honor womanhood, and who cherish childhood as God's legacy to us to train in sound principles of morality and virtue and honor.

"As he thinketh in his heart so is he" is a declaration of Holy Writ. It is equally true of a people or a church. As the people think so are they. That is, their thinking will determine their character. What will determine their thinking? Chiefly their reading. So that the reading of any man or people or nation will chiefly determine their character. This is the process, and it shows that it is no matter of small import what a people read. This lies at the basis of national and individual character and usefulness and real happiness for this world and the next. Let the young be early turned and trained to reading literature of a high order, and then they will think on high levels and be accustomed to the high and noble, and can the more easily be made to turn to God as the source of the

loftiest and noblest and grandest of all thought and engagement inviting human acceptance.

A WIDESPREAD DELUSION

IT IS a ruinous and, we are sorry to say, a widespread delusion that the unsinning state is only for the sanctified. Too many think that the regenerate are allowed some indulgence in sin, and that the non-commission of sin is only for the sanctified. Hence, they are lulled and soothed with the idea that, though they are still in the practice of more or less sin, yet they are regenerated, and need only the slight, finishing touch of sanctification, which will be applied somewhere, at some time, by the Father, in time to make them fully ready for the final entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. The churches too largely either teach or tacitly endorse this idea. It is, however, very wide of the distinct teaching of the Scriptures.

If the Bible teaches any one thing clearly, it teaches the hatred of God to any and all sin, and the fundamental and inherent idea and purpose which permeates the whole scheme of redemption is that in every step in its application to the individual, war against sin is its aim and its direct and exclusive meaning. As to overt sin — sin in act or will or purpose or intent — sin which we responsibly commit, and for which we are therefore chargeable with guilt, whether that sin be in act or impulse or intention, this is settled in the very initial step in salvation. Repentance settles at once and for ever this sin-guilt question. God accepts no repentance which is not a pledge and an act of eternal renunciation and forsaking of sin. The very etymology of the word settles this, as well as the cases of repentance given in the Bible. Upon the actual exercise of such repentance alone He grants regeneration. This great work may be considered coetaneous, or as simultaneously performed with the exercise of such repentance. Thus we hear that, "Whosoever is born of God doth not commit sin: for his seed [power to persist, repress, and maintain victory over] remaineth in him; and he can not sin, because he is born of God." If a man live in the practice of sin therefore, it proves the non-existence of the regenerated state. This state was only given upon man's eternal settlement of the sin question in his repentance. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him."

The great second work of grace aims as distinctly and emphatically at sin but a different kind of sin. It is against the sin-principle, or carnality, that sanctification aims in its operation. It is to destroy this root-principle of inbred sin that holiness is wrought in and for and through us in the second definite work of grace.

This great question of carnality thus settled, and the second great question of sin being thus definitely adjusted, the next great step in the mighty work is His blessed keeping power, which He graciously confers upon the sanctified, and our growth in holiness. This likewise is aimed against sin, but this is the sin in and of others around us. By keeping us in the power and joy of this holy life, there is a deadly influence exerted on the sin of those around us, and they get sick of the thrall of sin in which they are held, and long for the sweet deliverance which they see is possible by the lives of victory they see lived about them.

Thus, the whole of God's administration in this world is against SIN. It is to throttle this, and to have a world free from its blight and curse, that God is ever working. We can never understand God or His movements or providence without this distinctly in view. He thus gave His Son "to destroy the works of the devil." This must be taken into consideration as basic and elementary in our study before we can arrive at even the kindergarten solution of any of the divine movements or processes in relation to this world, or our race.

THE EDITOR'S SURVEY

HOW TO RESCUE THE FALLEN

There is a very simple method of reaching and rescuing the fallen. Time is practically wasted in theorizing and speculating about it. The thing needed and the way to perform it is simply to go at it personally, and take some erring woman by the hand and lift her to reform and to a better life. There are enough Christian homes in need of the reflex influence of such Christian work to uplift and rescue all the fallen women who are willing to reform and be saved from their lives of shame. The thing to do and what they need is, for these Christian men and women to go to them personally and offer them their help, their prayers and their homes for their rescue and they will find thousands of them sick and tired of their lives of shame and willing and anxious to forsake such lives as soon as they see some effectual door opened for reform and salvation real and sure. Take them into your home and help them back to purity and to God and you will succeed and God will bless you and angels will rejoice. It can be done and it has been done in this very way, and we believe this is the best way to attempt it. They need this personal touch, and after they forsake the old life they need the home influence which such work will give. We do not mean to discourage or to minify the blessed work of our great Rescue Homes. Far from it. Let this blessed divine work go on and be supplied with funds for enlargement. There is room and need for all this and in addition for the personal work in our Christian homes as we suggest. There is need for every species of rescue work possible to be enterprise so great and dark and needy is the field. A sample of the work we here recommend and which we have known to be successfully done by others, was once undertaken at the suggestion of Sam Jones, as related by George Stuart:

Many years ago the distinguished Sam Jones held a meeting in Birmingham. Some girls from the "red light district" began to attend the meetings in the Tabernacle. The people objected to their presence and referred the matter to Rev. Mr. Jones. With the love for the fallen and the sinner that always characterized his noble life, he made in substance this statement before his audience: "A poor fallen woman was pushed into the presence of Jesus. He looked upon her with pity and handled her case with great love and compassion. He struck the keynote for His followers. I shall never consent for any one who remains quiet and attentive in my audience to be displaced on account of former sins; this justly done would displace most of my audience. Tomorrow morning let some Christian husband and wife, who have no children, drive around to a home of prostitution, walk in and call the girls into the parlor and make a statement something like this to them: We are trying to live as Christians at our home, we have no children, if any one of you girls will utterly and forever give up your life of sin, and come with us, we will take you into our home and forgive all your past if you will ask the Savior to do so. We will consider you as one of our family, treat you as a child, you may help us

about the home, making yourself useful while we put our arms of sympathy about you and help you to live right. 'No one shall ever know from whence you came, and we will never refer to it.'

Something like fifteen years afterwards we were back in Birmingham in a great tabernacle meeting. A well-dressed lady accompanied by four good-looking children called at the hotel and asked to see Mr. Jones in the parlor. When he stepped in, she arose and shook hands with him and after a moment of grateful sobbing, spoke as follows: "Fifteen years ago I was a poor lost girl sitting under protest in the rear of a great tabernacle. You told the people how to treat poor fallen girls. The next morning a lady and gentleman drove up to the door of the place where I was staying, came in and asked to see all the inmates. They made the speech you asked them to make. I

LET US FORGET

SUSAN E. GAMMON

Let us forget the things that vexed and tried us.
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us
Let us forget.

Let us forget the little slights that pained us.
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us
Let us forget.

Let us forget our brother's fault and failing.
The yielding to temptation that beset,
That he perchance, though grief be unavailing,
Can not forget.

But blessings manifold, past all deserving.
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unwavering,
Let us remember long.

The sacrifice of love, the generous giving.
When friends were few, the hand-clasp warm
and strong.
The fragrance of each life of holy living.
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious.
Let us remember long.

So, pondering well the lessons it has taught us.
We tenderly may bid the year "Good-by,"
Holding in memory the good it brought us.
Letting the evil die.

—Advocate.

rushed up to the woman, a young sinful girl as I was, tired of my wicked ways, and begged them to take me. They ordered me to pack my trunk, which was sent for later. I stepped in the carriage with them and went to their home, where I was treated like a child. A few years afterwards I was courted by a splendid gentleman who seemed to love me devotedly. When I learned his intentions I frankly told him the story of my life. I told him I believed God had forgiven me and that my purposes for life were pure, but I feared he would not forgive me. He did, and married me. I want to introduce you to our four sweet children and tell you that we have one of the happiest homes in the city of Birmingham. I came to tell you how much happiness one kind sentence may bring to a poor lost woman."

DIE CLIMBING

We can offer no better counsel than this. Let your life be one continuous ascent. Go upward ever, however slow or awkward your ascent may at times

appear or be made by untoward circumstances. Let the aim and endeavor be onward and upward. Look up. Aim high. Be aspiring. Ever advance. Consecration to God's work alone ought to give you just such concentration of purpose and just such an upward trend. Let such be your life and your labor that when the journey is ended and the work finished and you have heard the summons "It is enough, come up higher," it may be written of you that "He died climbing," as of the Alpine guide mentioned by Dr. Holden as related by *Herald and Presbyter*:

Rev. J. Stuart Holden spoke of a little churchyard in the Bernese Oberland where is a small granite cross marking the resting place of an Alpine guide, on which are recorded simply his name and age and the three words: "He died climbing." The guide was in the place of duty and activity. It was to the preacher an illustration of the call that comes to us to be active and aspiring in our Christian life and service. We may not accomplish all we would like to accomplish, and we may not be successful as soon as we would wish, but if we are in the right place, working in the right direction, consecrated to our Lord's service, and doing our best, we may live climbing and we may go on toward death and eternal life, climbing, aspiring, advancing ever and ever. Let the life follow Christ and then it will be sure to be ever rising higher and higher.

HAVING REST AMID UNREST

This is the true theory of the divine life—to have peace amid the din and clangor of war. It is to have rest amid the pangs and distress of confusion and perturbation. It is a spiritual paradox, this gospel of the Son of God. He exemplified the very point we make here. He had the cross, but He said to us, My PEACE I give unto you. How can the blessed Lord, the Man of sorrows, and the Man of conflict and warfare, give to His adherents glorious peace? Just as He who had not where to lay His head gave to civilization the home. There was within Him the shrine of a superb sanctuary where He met and knew the Father so that He could say "I and my Father are one." So He that was hunted and resisted and opposed could and did give to a weary, sin-sick world peace and rest. We, like Him, are therefore not to seek peace in mere *ennui*. We are not to expect rest in inertia. We are not to seek or expect victory in the cloister hid away from the needs and the conflicts of a sinful world. In the midst of a busy world with its conflicts and its trials and its oppositions and its needs we are to enjoy within the oratory of our own hearts the silence and the majesty and the glory of a profound peace and a glorious rest as mightily as may be stirred the bosom of our lives. There can be away down in the uttermost depths of the soul beyond the power of raging storms a seraphic peace undisturbed and serene. It is much in the way we seek peace. Wrote a saint once as follows:

"You are seeking peace," writes Luther to Michael Dressel, "but in the reverse order, for

you are seeking it as the world, not like Christ, gives it. Do you not know, good father, that God is wonderful in His people just because he has placed His peace in the midst of no peace? Peace is not to be found with the man whom no one disturbs (for this is the peace of the world), but with Him whom all men and all things disturb, and who, nevertheless, calmly and joyfully bears all things. With Israel you are saying 'Peace, peace,' and there is no peace. Say rather with Christ 'Cross, cross,' and there is no cross. The cross ceases to be a cross as soon as you can joyfully exclaim: "Blessed cross, among all trees there is none like thee!"

CHEERFUL IN SHADOWS

We are made for sunshine, not for shadows—for cheer, not gloom in our disposition. No matter how sad our lot by misfortune may be there is a victory for us in Christ and it is for us to get that victory and live it not only for our greater pleasure, but for its better effect on others. The world has no time or disposition to pause over your troubles or to look upon your frowns or tears. Brush away these frowns and tears and look up and smile despite all causes for tears with ordinary people. This will attest to all your victory and will witness far more potently for Christ and His religion than all your groans and murmurings and wailings can possibly do. An exchange tells of a blind girl found reciting to a company of blind companions words illustrative of the point we make, that we should be cheerful amid shadows:

"It is better to weave in the web of life a bright and golden filling." The words rang out with such cheerful decision that the teacher at the school for the blind and I paused before the open door. A young blind girl was reciting to a group of companions. They were all so cheery and optimistic, in spite of shadowed lives, that I could not but express my surprise. "Yes," answered the teacher, "you have there a practical illustration in 'the weaving of the web'; the bright and golden filling is certainly being threaded in by my girls."

TRUE GREATNESS UNASHAMED OF FORMER LITTLENESS

The superficial are easily sensitive or ashamed of former humble circumstances surrounding their origin or careers. It takes true culture and grace to rise above this false pride and to be true to their own personal traditions and antecedents. Pedantry wants to be considered learned. Littleness raised to plenty wants to conceal its limitations and appear somewhat more than it ever was or can be. Uncultured poverty suddenly raised to wealth wants to be considered cultured and as possessed of the tastes of refinement and culture but the leopard spots remain despite money. There may be the vulgar display of prodigal expenditure, but this can not change the stern facts of mediocrity or coarseness or illiteracy. The grace of God can enable the humble of origin not only to be unashamed of the humility of origin, but by their distinguished services on the altar of humanity can elevate the subject to a true dignity and power of influence and usefulness which will receive recognition and appreciation from all classes who view things in the

proper light. The case of William Cary, the great Baptist missionary and the father of the modern missionary movement, is a case in point where grace so elevated and transformed by its power as to give such meekness and sweetness and satisfaction with God that he never forgot or was ashamed of his days of labor as cobbler, though he reached the heights of scholarship as well as of grace in his life of service of God and humanity. Rev. W. Packenham Welsh, in "Modern Heroes of the Mission Field," says:

There is a story told about William Carey well worth repeating. It is said that long after he had attained to fame and eminence in India, being professor of Oriental languages in the college of Fort William, honored with letters and medals from royal hands, and able to write F. L. S., F. G. S., F. A. S., after his name, he was invited to dine with a select company at the Governor-General's. On this occasion one of the guests, with more than questionable taste, asked an aid-de-camp present, in a whisper loud enough to be heard by the professor, whether Dr. Carey had not been a shoemaker. "No, sir!" immediately answered the doctor, "only a cobbler!" Whether he was proud of it, we can not say; that he had no need to be ashamed of it, we are sure. He had outlived the day when Edinburgh reviewers tried to heap contempt on "consecrated cobblers," and he had established his right to be enrolled among the aristocracy of learning and philanthropy.

THE MOVING POWER

Achievement in the life of humble individuals as well as of great leaders is dependent upon a power outside and beyond themselves. There must be the unseen force of a mighty power gained by a surrender to a divine consecration to a great altruistic aim in life before there will be worthy and material achievement by any of us. Given a man, however humble his gifts or his sphere, who is absolutely surrendered to God and consecrated to humanity's weal, and there will be behind and beneath him a mighty unseen power which will push him along to results out of all proportion to his personal endowments. Much of the way he goes will be where he can not see and in paths to him dark and strange, but he is impelled by a kind of irresistible force and from one to another step he goes forward until his life is crowned in its close with achievements which the recording angel above delights to enter to his credit. Hence come the surprises of the Judgment which are in store for the saints. The greater part by far of their work is unconscious work and hence the rewards are far in excess of their expectation. We are led to this train of reflections by a writer in the London *Christian World*:

Man is forced along his pathway. His great things are produced in spite of himself. It is when men and nations are pressed, "beyond measure, so that they despair even of life," that they make history. It was in the Indian Mutiny that ordinary Englishmen, the men and their captains, showed themselves heroes and demigods. It was in the eighteenth century, when Britain's fortunes were at the lowest ebb, when her glory seemed fatally dimmed, when the world seemed passing her by, that under Pitt she awoke and rallied; conquered India, conquered Canada, penetrated South Africa, founded a world-wide Colonial Empire. It was under Elizabeth, when her poor five

million inhabitants were menaced with infinite perils, when her very existence, conspired against by the Catholic powers, was at stake, that she stretched herself to her full height, that her sailors smote Spain, wrested from her the domain of the seas, while her poets burst into music that still fills the world. It was when Judaism lay expiring, as it seemed, under the heel of Rome, that it produced Jesus, and gave the world a new, immortal religion. And the rule with nations is the rule with ourselves. Whoever has done anything has done it, not by himself, but by the force behind. "The man who goes furthest," said Cromwell, who spoke from experience, "is the man who does not know where he is going." The one thing he knows is that he is being pushed along, and by a power outside himself.

NOT SET FOR THE AMUSEMENT OF THE PEOPLE

The Church is not set for the amusement of the people. The young can not be caught by this stale and false bait. They know better than to think God would establish the Church, and charge it with the work of catering to the amusement of people, which is a matter that the world can outstrip the Church in doing so easily. There is a moral sense in people which resents this stupendous folly, which receives even the endorsement of some misguided ministers of prominence in the churches. God's Church is for the saving of people, not for their amusement. This truth needs emphasis today as never before, when the world seems amusement-mad. There is a veritable craze on this pleasure business. The Church has a temptation here which she had better resist with firmness and persistence. She is compromised when she enters the field of amusement, and competes with the world on its own proper field. The *Herald of Gospel Liberty* says:

The church is wanted for all sorts of service, till we are almost alarmed, lest she forget and neglect her God-given work. There is a loud call for her to enter the amusement field, and undertake to amuse the people. Every step she takes in any effort to answer this call is a step of peril to her higher interests. This age is practically amusement mad already, and shall the church heap fuel upon the fire that is already burning out the life, the social, moral, and spiritual life of the people?

ONLY AN ABUNDANT ENTRANCE

There is no meager or narrow entrance into heaven. There is either an abundant entrance, or there is none at all. We have heard people express the sentiment that they only hoped for a bare entrance into the back row of heaven's galleries. The Bible talks not of back seats, or slight rewards, or anything meager or mean about heaven. It talks about the abundant entrance, the mansions prepared for us, the rich inheritance of the saints. We are in accord with the utterance of an exchange, which says:

Some people will be satisfied just to be able to "squeeze" into heaven. But heaven will never be gained by any such method. Those who enter will march in because it is their natural habitation, because they have gained a mansion there by the life they have lived here. "Give diligence to make your calling and election sure; . . . for so an entrance shall be ministered unto you abundantly."

THE OPEN PARLIAMENT

A PARTIAL SURVEY

P. F. BRESEE, GEN. SUPT.

Having closed up the ecclesiastical year of District Assemblies, and reported through the HERALD OF HOLINESS something of each, it has seemed to me that some general observations might be of interest.

As a whole, the work is going forward with a good degree of rapidity. We have closed up the eighteenth year since the Church of the Nazarene was organized, and the other branches have generally near the same length of history since their beginning. It seems questionable whether any other compactly organized movement for the spread of evangelical Christianity, since the days of Constantine, has made at the beginning, in eighteen years—in evangelism, in organization, in general upbuilding, in educational provisions, and in institutions—so great an advance. It has had the difficulties, struggles, and discouragements of infancy; the ostracism, persecution, and mistrust of being new in the world; it has known the coldness of friends and the blows of enemies; it has had to create the beginnings of all kinds of institutional life; it has been obliged to create and test leadership, rouse up workers, build churches, get people saved and sanctified, overcome prejudice, and opposition of many kinds; and yet it has passed the empirical period, established its right to live, and enjoying the privilege.

ABIDING AND INCREASING FIRE

The general condition of religious life in the churches in this country is ice in cold storage, or a corpse on ice. I am surprised, as I come in contact with it, at its unimaginable coldness—forms and ceremonies and activities, like a moving picture show of human icicles. There seems considerable effort—spasms—to make corpses warm by galvanized activities: but the motion seems to produce no heat. The fearful prophecy, in reference to this work, has been that this bursting forth of fire would soon die down. It seems that desire has been father of the prophecy and there has been waiting for results. The fire still burns. In not many places has it burst forth in such a conflagration as we desire to see, but it burns, and I believe with increasing intensity. At most places a higher temperature would not be fatal; but thank the Lord the fire burns, and I believe at an increasing temperature. A writer in one of the great church papers of the land on "The Lost Chord," says, "We are now apparently ashamed to respond in prayer, to give consecrated testimony, or to show enthusiasm." I am glad to say that I have found nothing of this among us. The same writer says, "We need a little of the old-time fire, and a good draft for that fire." And almsbyst every way is presented to recover the "Lost Chord," except the

real way of the sanctifying and filling baptism with the Holy Ghost. Among our people everywhere this is emphasized, and the definite receiving of it by faith as a second work of grace. I have seen no cloud as big as a man's hand to give comfort to the pessimistic prophets. "Fire from heaven" is the churches' cry, and He that answereth by fire is still on the throne.

UNITY AND LOYALTY

In the coming together of various elements, such as coalesced in the making of the Pentecostal Church of the Nazarene, there evidently was more or less possibility of their not so mingling into

NO ROOM IN THE INN

[Luke 2:7]

WILL O. SCOTT

Two travelers came to Bethlehem.
Where a lowly stable sheltered them:
There was no room in the inn, they said,
For weary feet and aching head;
So, in the midst of lowing kine,
A mother clasped her Child divine.
For, early on the Christmas morn,
The King of heaven and earth was born;

And long before the break of day
The angels sang their joyous lay.
The shepherds hear, and tarried not,
But hastened to the sacred spot;
The wise-men came, with gifts, from far,
Led by the brilliant, beckoning star.

Is there no room for Him who owns
The riches of a thousand thrones?
Is there no room for Christ at all,
In marts of trade, in Pleasure's hall?
No room in home, in school, or state
For Him who opens wide the gate
That leads to blessings full and free,
To heaven and immortality?

Dear Savior, Sovereign of the earth—
A wanderer since Thy humble birth—
Come, Thou, and enter every door,
And sup with me for evermore!
Dwell, Thou, within this heart of mine,
To cleanse and make it wholly Thine!
Thus we will tell, with tongue and pen,
The song of "Peace, good will to men!"

BUTLER, OHIO

unity as to make such a compact organization as would have the greatest efficiency. This danger—if it ever existed—seems to be past. There has been a very blessed demonstration of the power of the fire of the Holy Ghost to melt and mix what may have seemed diverse elements into the most perfect unity and holy fellowship. The faith which claimed that holiness through the Blood, by the baptism with the Spirit would bring the precious oneness for which Jesus prayed, has been vindicated. Unity in essentials and liberty in non-essentials has won its way. The great Unifier has been and is the manifest presence of the Lord. Perfect love is magnetism that unites us to our Lord and to each other.

The loyalty seems to grow more and more intense which binds the people to this great work and to the organization

which seemingly is so well adapted to bring things to pass.

RITUALS, FORMS, AND SONGS

Of ritual we have but little: we scarce have had established forms, and we have gathered our songs from many sources. That we have come on so well is a matter of thanksgiving. That while we have stood for and preserved the liberty of the manifestation of the Spirit, and at the same time were without established customs: and have been able to maintain pure and fairly dignified forms of worship, shows the overshadowing presence and guidance of the Lord. That we may not have been perfect in these respects is no wonder; that we have done so well is a matter of congratulation. That there is room for improvement is probable. In the raging of the battle, etiquette may not be at the front, but when the smoke lifts, there come songs and celebrations. We have been so in the thick of the fight that a bead on the enemy has been the main thing; but a place for songs of victory is found.

We need to learn and sing the old hymns as well as the new songs. Our young preachers need to enrich themselves with their thought and expression. We rejoice that generally our people are a singing people, and that the voice of melody is on the air. We must guide it into the loftiest channels. This movement has a great swing of victorious song, that can not be shut up in solos or duets or even quartets, single or double. It can not be done by a few people standing up on a bench or platform, but must come from the heart and throat of the multitude like mighty thunders and the voice of many waters. We are to catch its mighty rhythm and keep step with its victorious measure. We are not like other people: we are to sing our shouts and shout our songs, and shout without our songs, and maintain and rejoice in our separation from the world, and unto the Lord, to be His own peculiar people—made peculiar by His manifest presence and the holy fragrance of hearts and lives filled with His love.

THE "ELKS" ALL GO TO HEAVEN

REV. C. E. CORNELL

That notoriously worldly secret organization known as the "Elks"—whose annual carnivals in the various towns and cities attract the most dissolute characters, and are attended by drunkenness and licentiousness; whose lodge-rooms are usually near a saloon, or else a place where beer is sold contiguous to the lodge-room; whose orgies have shocked the decency of people everywhere—recently observed "Lodge of Sorrow Day," in memory of "brothers" who had died during the past year. Elk lodges everywhere observed the day, and eulogies were pronounced by eminent Elks over

their departed comrades. The *Times* of Los Angeles describes the ceremony there:

During the reading of the roll of the departed the house was darkened, and gradually the awakening tones of the organ were recognized as the "Holy City" and at the same time a large cross in the sky above mountain peaks grew more distinct, until it became brightly incandescent, and as the end of the roll call was reached, the cross grew dimmer, the tones of the organ and the words of the "Holy City," sung by Miss Ruby Miller, swelled to a triumphant crescendo. Simultaneously, the "New Jerusalem" was depicted by a group of white-robed angels, the tableaux succeeding that of the cross, below which a female figure stood gazing upward. The closing ceremonies ended with the singing of "Auld Lang Syne" by the audience, standing.

Then follows an extract from the orations delivered:

"The names of our departed brothers have been called, and from the lips of the unrepenting dead no answer comes," said Brother John G. Mott, in beginning his oration. "Still, every Elk lodge in America, and from over seas in American territory, there ascends today on the wings of love through nature up to nature's God, loving tribute of remembrance to our departed brothers."

"Out of the darkness of their night of death from the shadows of the valleys they have reached the mountain tops to greet the brightness of eternal dawn. To them we cry aloud on this day that the golden bonds that linked us together in life have not been severed, that the principles of charity, brotherly love, and fidelity are imperishable, that there is still the same blending of sympathies that steals from life its bitterness, from death its sting, and spreads over care and suffering the sweet ministering hand of kindness and of love. Humanity and not wealth is the gospel of fraternity. The giving to human hands a larger share in the wealth they produce, instilling into human hearts a larger, fuller sympathy, bringing back to the senses of men the necessity of serving God and loving one's fellow-man. Elkdom believes in esteeming a man for what he is, and not for what he has."

"Therefore we have assembled today and will continue to do so every year as long as Elkdom prompts those glorious aspirations which leap like angels from the temples of our hearts, and soar upon the wings of immortality to that bright world above where the souls of our departed dead are enjoying the glories of eternal day."

THE EULOGY

Judge McCormick, in his eulogy, said in part: "My friends, it is eminently fitting, and a kindly and proper thought, to set apart this day in the midst of the tumult and activities of life, to commune with the dead and to pay our slight tribute of respect to those of our number who have answered the last great summons, for truly that spirit of fraternity which boasts only of good fellowship and kindness in life, and which dies at the grave is unworthy of the name."

"As God-loving men, ever confident in the promises of Providence, we raise up the bent form of sorrow and bid the tear-dimmed eyes look up above in the consolatory hope of a life hereafter."

*"Even for the dead I will not bind
My soul to grief—death can not long divide.
For it is but as if the rose had climbed
My garden wall, and blossomed on the other side."*

The italics are ours. Let the reader please note, "that the souls of our departed dead are enjoying the glories of eternal day."

That simply means that all Elkdom—past, present, and future—are destined for heaven, no matter how wicked. What diabolical deception! Heaven would be a pretty place with a lot of these wine-drinking, booze-guzzling, Christless men in it. No wicked man can live in heaven, no more than a saint could live in hell. Heaven is for the righteous, hell for the unrepentant wicked.

The Elks do not have a mourner's bench, neither do they insist upon their members repenting of sin. They have no Christ, and His adorable name is seldom mentioned. But there is no salvation through any other than Christ. "I am the door," said Jesus, "by me if any man enter in he shall be saved." "He that climbeth up any other way, is a thief and a robber." Let Elkdom and all others note this.

But is it not a fact that the Elks are especially known for their extreme worldliness, if not unrestrained wickedness? Perhaps there are a few exceptions in their ranks, as in all other secret organizations—men who are honorable, and maybe Christian—but these are in very questionable company, to say the least.

But oh, the subtle deception! No God, no Christ, no repentance, no sorrow for sin, no regeneration, no holiness, all absolutely required to get to heaven. Yet this wicked crowd are all slated by their eloquent "brothers" for immortality and eternal bliss. "The blind leading the blind, and all fall into the ditch."

God pity the Elks and all others who depend upon "brotherly love" and self-righteousness to save them! "Except ye repent, ye shall all likewise perish." The word of God stands. Remember!

A MAN WITH A PURPOSE

I. T. STOYALL

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. This was during the time when Jerusalem was under the rulership of the Babylonian king, Nebuchadnezzar. The inhabitants of Jerusalem were made his subjects, and the vessels of the Lord were taken out of the temple. Daniel was one of the children of Israel who were to be under the king's discipline, that he might take a portion of the king's meat and wine daily for three years. And it was at this time that Daniel purposed not to defile himself.

The king is a type of the world, and Daniel is a type of the church. The world makes its demands upon the church; but the church, to keep unspotted, must purpose not to defile herself.

There are not many people with a purpose. A great many go through life with no definite purpose in view. Many in social life agree with every proposition, and have no stability or backbone to stand out for their convictions. The reason that politics have been so corrupt is because many of the leaders have had no stability or definite purpose not to be defiled. They could be bought and sold.

There are too few in the religious world with a definite purpose not to be defiled by the world. When the opportunity comes to stand out distinctly for God and holiness, a great many will lower the standard, and compromise with sin. The need of the world is calling today for men with a purpose. God wants men who will keep dead to sin, and who will

not defile themselves with the things of the world.

Daniel was a man with a purpose. He did not drift along with the tide; but he did have convictions, and purposed to stand for the right. He would be led by no one but God. No king or ecclesiastical power could influence him to disobey the laws of his God. He was tied down by no bands; because he had definitely purposed to go through with God at any cost.

The first great test came in Daniel's life when he was ordered to spend three years in the Chaldean school. Being under Hebrew instructors up to this time, he would have to refuse many things taught by the Chaldean tutors, if he kept true to his God. At the beginning of his school career in the Babylonian institution he was ordered to take daily a portion of the king's meat and wine. But he purposed not to defile himself, and stood for the right until he came out victorious.

The second and third tests in the life of Daniel were when he was called upon to interpret the king's dreams. The king was very much troubled over his dreams, and had called in the learned men to explain them; but they knew nothing of spiritual things, and could not bring the message that the king's heart needed. Daniel was finally brought in. This was a great opportunity for him to bring a message of smooth things, and take all of the glory to himself. For to have gained favor with the king he might have received a higher appointment and a larger salary. But Daniel prophesied the rugged truth, and gave God all the glory. A great many of God's servants fail when this test comes in their life. They lower the standard that they may have the approval of the authorities.

The fourth test came in Daniel's life when he was called upon to interpret the handwriting upon the wall. The king had been drinking wine and reveling in sin so long that God called a halt. The Lord wrote out his fate on the wall. The king's mind was troubled, and he called in the worldly and learned men to give him a remedy for his trouble. But they failed to do this, as all worldly preachers fail today to bring a message that the world needs. Finally the king sent for Daniel, and offered him big sums of money and a high position if he would explain the thing that troubled him. Daniel did not preach for money, counting that a secondary matter. He had a chance now to bring a pleasing message to the king, but instead he delivered a message that revealed the king's past life and told him of his fate.

The fifth test in Daniel's life was when the king had signed a decree that no one should ask a petition of any God or man within thirty days, except of himself. Whoever disobeyed this command was to be cast into the lions' den. Daniel was a man who did not confer with flesh or blood. So consequently he knelt three times a day and prayed unto his God. In the midst of trials he was found on his knees, and always arose with a stronger purpose, by God's help, not to defile him-

self. He was cast into the den of lions, as a result of his standing true to God, but he came out without a scar.

If sinners would purpose in their hearts to keep seeking until they found God; if backsliders would purpose in their hearts never to stop until they got back to God; if believers would purpose never to give up until they became sanctified; and if the sanctified would purpose never to defile themselves with the world, God's kingdom would soon come, and His will would be done on earth as it is in heaven.

REFORMATION. LEGISLATION. OR THE CHURCH?

L. L. McDUGGLE

The readers of the *HERALD OF HOLINESS* are indebted to its editor for setting before them one of the real issues of the English suffrage movement, as represented by Mrs. Pankhurst. "England has sold the virtue of India for money." Let us admit this to be a fact, for the sake of argument. Let us admit the most hideous forms of the white slave trade in America. What is the remedy? The answer is, "Give the women the right of franchise." Questions: Can they end social evil through the ballot? Has it been so? Where do the Scriptures point to such a remedy? Will increased legislation decrease moral evils? "Clearly seeing the evils of too much legislation," why call for more? "Through chance majorities, stable in nothing, would we regulate the tastes, morals, and habits of the people by act of assembly?" "Perennially reproaching congress, would we nevertheless augment the power of congress?" "Comes the final test of the right to be free: Can the people—the majority of citizens told by the head—rule themselves?" Will secularized women ever be able to accomplish more for women than christianized men? Can reformation or legislation duplicate the ministry of the church of Christ? It is well to protect the virtue of women, but where do they propose, by any of these methods, the protection of the virtue of the men and boys? Can we have pure women and immoral men? Since the church has given so much time, money and so many workers to reform and kindred movements, has there been an increase or a decrease of morals and spirituality? Can the most detailed legal enactments, in the absence of Christian righteousness save us? Suppose we can enlist many men and obtain much money from non-Christians by independent movements, will our Christ favor us when we form an alliance with men who rebel against His authority? Can we have international peace when leaders in the World's Peace Congress openly and boldly reject Christ Jesus, the Prince of Peace? Suppose the followers of Christ Jesus conserved all their forces in the church, the institution Christ commis-sioned, turning all her energy now consumed in reform and other independent movements could not more abiding results be obtained? If men are merely reformed are they prepared for the heavy-

only as we believe them to be for the earthly citizenship? Can a reformed man be christianized as easily as a man in his natural state? Then what is our business, to glorify reform, or the church?

Dr. A. C. Powell, retiring rector of Grace Church, Baltimore, said the 30th of November, in giving some warnings to the church at the close of his twenty-five years' service: "But there is always a temptation of one sort or another, which seeks to beguile the church that some other ideal than the strictly spiritual ideal would be more potent in winning the souls of men." The first attempt to "institutionalize the church," is fortunately most passed. Now we face the temptation to "socialize the church," from which we must also be delivered. The church has been tempted to believe that more could be accomplished by reforms than by the church. This is a delusion.

"The kingdom of God is within you." "The kingdom of God cometh not by observation." Fallen churches and socialism declare that by changing a man's surroundings you will change the man himself. The world is made righteous, not by reformation, but by transformation. The divine method is to begin in the heart. Beginning with the outer man we never reach the inner man.

The proposed movements of Europe and America leave the men as "brutal" and cruel, immoral and unchaste as before, and the women therefore without protection. There are demoralizing influences that nothing but the transforming powers of God will destroy: they are the feeders of vice.

Satan has played a sharp trick upon the church to beguile her into the abandonment of Christian evangelism and embrace reforms, civil, social, or otherwise. Had she adhered strictly to her divinely appointed commission there would have been no cry today for the ballot or reform. Reforms must, in the end, be very disappointing; the ministry of the church will prove availing. By reforms we exalt and deify human wisdom: by our fidelity to the church of God we glorify Christ. Let us use the means that will bring divinely approved results.

LOOK UP!

JOHN F. GIBSON

The prayer recorded in the seventeenth chapter of St. John begins well by saying, "Jesus lifted his eyes to heaven." What a comforting thought to know as Jesus looked up, so we, as His followers, can have the sweet and blessed privilege of looking up!

The reason so many are looking down to the earth instead of up to heaven, is because their treasure is here; and where our treasure is, our heart will be also. To look earthward shows that our heart is set on the world, and naturally, the heart being full of the world, the head and the whole being would tend to the world also.

How many people we meet at the altars in our meetings who are looking down, when the Lord wants them to look up.

Thank God, when the heart is unloaded, then we can walk erect and look up. Oh, that more hearts would unload, and know the comfort and joy of an upright, healthy life, spiritually and physically! For if sin is unloaded from the heart, the result will be a healthy soul, and the body will feel the effects, too.

We notice that Jesus lifted His eyes above this earth, to heaven, and prayed; that is, He opened His mouth and said something.

If people were more erect these days, we wouldn't have to wait long in our meetings to hear them pray: for they would be so above the people and customs, that all they would want would be a chance.

I was in a Baptist meeting not long ago, and was impressed with the promptness of the meeting at time of prayer. There was no waiting: all seemed anxious to pray. I thought, What a difference to some of our own folks, who come to meeting, but we hardly ever hear them pray!

Jesus talked to the Father, and asked for the glory. We can talk to the Father, and have the glory in our life continually, so that we can be a blessing to folks that we meet.

We need Christians who have their heart and eyes and their whole being looking heavenward. Jesus continued His prayer by telling the Father that He had given Him power over all flesh, that He should give eternal life to as many as He had given Him.

We read (John 6:37) that "all the Father giveth me shall come to me, and he that cometh to me I will in nowise cast out." Praise the Lord for this sweet promise! Life eternal, what is it? We have the answer in the third verse of this same chapter. Isaiah (53:11) tells us that by his knowledge "My righteous servant justifieth many, and shall bear their iniquities"; and in Jeremiah (9:24) we read, "He delighteth in these things." What a happy rejoicing people we should be, that we can know personally the true God! Not to know about Him only, but to be personally acquainted with Him. How we love Him as we read His Book! Praise God for the good old Bible! Continuing in the chapter, He asked for the glory which He had with the Father before the world was; and prayed for His children that they might be sanctified wholly: then that we might be one, even as He and the Father were one.

When we have been forgiven, and gone on to receive the second blessing, the glory comes and stays with us as long as we keep in harmony with the Trinity and agree. May the Lord help us more and more to live before this sinful and giddy world to advertise the Blood-bought salvation, so that the family may grow in number, and many who are taken up with the things and people of the world may be led to unload and commence to walk erect, and with eyes turned to heaven, rejoice continually in seeing Him who is the fairest of ten thousand, and altogether lovely!

Mother and Little Ones

MOTHER OF FIVE

She mothered five!
Night after night she watched a little bed.
Night after night she cooled a fevered head.
Day after day she guarded little feet.
Taught little minds the dangers of the street;
Taught little lips to utter simple prayers,
Whispered of strength that some day would be theirs
And trained them all to use it as they should.
She gave her babies to the Nation's good.

She mothered five!
She gave her beauty; from her cheeks let fade
The rose's blushes; to her mother trade.
She saw the wrinkles furrowing her brow.
Yet smiling said, "My boy grows stronger now."
When pleasures called she turned away and said:
"I dare not leave my babies to be fed
By strangers' hands; besides they are so small
I must be near to answer when they call."

She mothered five!
Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned that in the world outside
Are cruelty and vice and selfishness and pride;
From her they learned the wrongs they ought to shun,
What things to love, what work must still be done.
She led them through the labyrinth of youth
And brought five men and women up to Truth.

She mothered five!
Of her the outside world but little knew.
Her name may be unknown save to the few.
But somewhere five are treading Virtue's ways,
Serving the world and brightening its days.
Somewhere are five, who, tempted, stand upright
Clinging to honor, keeping her memory bright.
Somewhere this mother toils and is alive
No more as one, but in the breasts of five.
—Edgar A. Guest, in Detroit Free Press.

BINNIE'S "SPERIENCE"

He couldn't see why it should rain that special morning when he was to have gone to Uncle Frank's, "if the day had been fine."

Binnie closed his eyes and turned away from the window for fear he would see the buggy; he heard the wheels on the drive and knew that papa was going.

A big tear trickled down his nose, and mamma cooed lovingly above his curly head, "I wouldn't cry, dear."

"You would if you was me!" blubbered Binnie. "Never mind, when I'm a man, I'll put on my rain coat and go and go—and go."

"Binstead Bangs" was the way it was written in the family Bible, but everybody called him "Binnie," because the broad-shouldered uncle he was named after had decreed that, "if they called him 'Binn' the youngster should be Binnie."

The question of the morning, however, was one of places and not of names—papa over to Uncle Frank's and he at home.

At uncle's there were baby sheep, a goat and a big dog. The dog's name was Polkadot; he was just the color of grandma's summer silk, only the spots on the dog were larger than they were on the gown. But then—

Pitter, patter went the rain on the case-

ment outside and now and then a little gust slapped the window like it was out of patience.

Binnie didn't want to think of patience, just then, so he went over to the closet and crawled up on a little bed he used to own when he was "baby boy" and went to sleep in spite of his feelings—rainy days are sleepy days, anyway, especially when the buggy goes off and leaves one.

And Binnie dreamed that he was at church and when the minister rose up to preach Polkadot stood beside him and looked longingly at the Bangs' pew.

Then when the minister began to talk he said, "Ye have need of patience," and made such an energetic gesture that it frightened Polkadot and—

"Binnie, Binnie!" It was mamma's voice sweet and clear as a bell; she must want him.

"Here!" he answered like a soldier at roll call and away he went to the kitchen where his mother was busy with the dinner. "Carl Neilson wants you to go blackberrying with him after dinner, dear," smiled mamma as Binnie's curly head popped through the doorway.

"In the rain, mamma?" queried he, making a little grimace.

"O, Binstead! look out of doors a moment," said mamma.

"O—O—Oh!" There were just acres of blue sky, and long fleecy clouds floating around as if they had lost their way. The rain was over. "Well!" cried Binnie, and then something choky came into his throat and he could almost hear the buggy wheels crunching along the drive.

"Carl is to pick the berries for the 'surprise' on the same boy living at the end of the lane," said mamma. "It is his birthday and Carl wants you to go with him. They will have a sort of picnic lunch, oranges, cookies, berries and 'real cream,' as Carl put it, out under the tree."

"O, won't that be perfectly splendid?" Binnie's choky feelings all gone, he went to find his berry basket while he whistled in as many variations as a cat bird.

Along the edge of the Neilson pasture the boys found beautiful, luscious berries and Carl exclaimed joyously, "O, I am so glad it rained this morning, plashy and hard as it did."

"Why?" asked Binnie, thinking of some things.

"Well, you see," explained Carl, dropping a handful of berries into the basket; "the rain battered off the overripe ones, and the dust is all washed off the good ones. Wasn't that a jolly shower, though!"

"I guess it must have been," agreed Binnie, still a little at sea; but it was getting to be a smooth sea.

They looked over the berries on the shady porch at Carl's home, and by the time Mrs. Neilson had them all ready in a pretty blue jar a half dozen boys arrived ready for the surprise.

Wayne Anderson had a pail of cookies, Harold Easley had two dozen oranges and Tim Cutler carried a package of sugar.

We can never use all that sugar on these berries," said Carl.

"No," answered Tim, "but mamma said to leave it on the shelf for Mrs. Somers. You know Robbie's mother washes for a living, and mamma says, extras don't come amiss."

"Should think not," chorused the boys. "And I thought," said Harold, "that if I shied in a dozen of these oranges after the sugar, it wouldn't be bad, either."

Another chorus of agreement decided that in a hurry.

Mrs. Neilson chaperoned "the squad," as she called them. She carried a large mysterious looking blue pitcher—the same shade of the jar—and Carl whispered to the boys that it had the "real cream in it."

The boys halted just out of sight of the

cottage while Mrs. Neilson went on. She leaned over the rinsing tub and whispered to Mrs. Somers, "they thought it would be nice for Bobbie on his birthday, so the boys have come."

"Thank you—and them," and Mrs. Somers smiled happily; then she said softly, "bring them in the front way, Mrs. Neilson."

The appreciative mother fairly flew to tidy up a bit and brush her hair before she opened the front door and wheeled Robbie out on the porch.

"You're to have company," she answered the boy's wondering Jook. "Birthday surprise; boys coming up the walk now."

She caught her breath delightedly between sentences. Not since Robbie wore Buster Browns had he had a party. That was before his father died and before—he was crippled. The last dozen words were under her breath and made her lip quiver. But Robbie didn't notice; he was leaning against the door watching the two and two of the youthful citizens march up the pathway, with Mrs. Neilson bringing up the rear.

The two women took charge of the packages, the jar and the "real cream," while the boys settled themselves along the porch and in the doorway like so many tired bees—only they buzzed louder. And Robbie welcomed them, a little flustered, of course, but gladly. "It's awfully nice," said he, "to have birthdays when one's friends remember."

They played games, told stories, guessed riddles and jolted each other until Mrs. Somers appeared in the doorway and invited "the biggest" of them to "carry tables out on the lawn."

Each boy responded to the "biggest" and soon the picnic lunch was ready.

Binnie helped Robbie down the steps and as he wheeled him across the lawn he said. "Do you know I am thankful for the rain this morning?"

"Why?" asked Binnie, again thinking thoughts.

"O," exclaimed Robbie, "the lawn and the trees are so clean, and the heat and dust are gone. We couldn't have picnicked comfortably under the trees, if we hadn't have had the nice shower. O, the Father knows how to take care of us, Binnie."

"Of course, He knows," assented Binnie heartily, at the same time feeling ashamed of himself, to himself for some things of the morning.

Mrs. Neilson asked the blessing and then helped Mrs. Somers "waiting table." "You must eat bread and butter with the berries," she said; "cookies go with the oranges." Then she passed the big blue pitcher of delicious cream.

After eating, the boys lay down on the grass to rest and exchange confidences, dear to the boy heart.

Binnie stretched himself full length under the big maple and whispered up to the blue sky twinkling through the leaves. "Dear Jesus, I am so glad, too, that it rained this morning, the grass is so—so—comforty."

When the sunset rays slanted through the trees, Mrs. Neilson said, "It is time these young men were thinking about the chores of certain homes in the neighborhood." Then she said she had promised to be responsible for their home-going "on time."

Good humoredly the boys found their feet and their caps, helped Robbie into the house, wished him many happy birthdays, and took their leave.

Binnie cut across to the pasture on his way home to open the gate for the patient Jerseys. Bet and Lili and Queen were waiting for him as much as to say, "we knew you'd come."

"Of course I'd come," said Binnie, noticing their attitude. "I'm one of the young men of this neighborhood and I'm reliable."

When the buggy wheels crunched along the drive that evening Binnie looked up at mamma and said, "I am glad it rained this morning."

"But you didn't see Polkadot," ventured mamma.

"I've seen things better'n all the pets at Uncle Frank's," he answered; then I've had a 'sp'erience,"—Manda L. Croker, in The Michigan Christian Advocate.

HAL'S CHANCE

"Hal, you're a failure; a rank failure, and that's all there is to it. I told you how it would all end before you started." After delivering himself of this doleful prophecy, Sam Leslie settled back in his chair with a I-knew-it-all-the-time air that spoke volumes.

Hal fidgeted about uneasily under his father's half-sneering gaze, then he said: "Mr. Stevens, the superintendent, told me this afternoon, if I had been a year or two older he would have let me had the station at Redcliff, but did not feel like placing so much responsibility on a boy of seventeen."

Mr. Leslie gave vent to a laugh that was not good to hear. "All fudge," he said, snapping his fingers; "he knows you're a Leslie my boy; he isn't brutal enough to say so, of course; but he knows the Lesles are all failures. I'm a failure; my father was a failure and my grandfather lost all he had before he died, and now it's your turn, son. If you'd been born under any other name but Leslie, you'd have got the job."

Hal's face flushed. "Well, father, maybe you're right, but I don't feel that way, and I hope I never shall," he replied, putting on his hat and leaving the room.

Sam, you ought to be ashamed to talk that way," said Mrs. Leslie. "Such talk is enough to discourage anyone, and you know very well Mr. Burns, the agent here in Lumberville, told us that Hal was as good an operator as they had on the road."

"Why didn't he get a job, then?" demanded her husband, defiantly, "he better go to work shoveling gravel or something of that kind; it seems that's all the Lesles are fit for," he added bitterly.

His wife sighed and went about her work; she knew from experience that it was worse than useless to argue with Sam when he had one of his tantrums, as she called them.

Sam Leslie had not always been a pessimist, but repeated business failures in which he was interested had soured his disposition until he felt it was no use for a Leslie to try to do anything.

The village of Lumberville, true to its name, had been built up through the lumber industry, it being the main shipping point of a great lumber company, whose two big sawmills were run both night and day during the summer.

Hal's thoughts were anything but pleasant ones as he made his way toward the depot of the P. & Q. railroad that afternoon. "I wish father wouldn't talk that way," he muttered, "it makes me feel as though I should never succeed, no matter how much I try."

"Hello, Hal, you're just the boy I want," cried Mr. Burns, the station master, as the lad entered the depot. "I received word about an hour ago that my mother over at Silverton is very ill and wants to see me, so I wired to headquarters and got permission for you to take my place; will you do it?"

"Of course I will, Mr. Burns," said Hal quickly, "and be glad to help you."

"Thank you, my boy, I knew you would," said the other feelingly. "You've always been ready to help me and I'll try to return the favor some day."

"You've done a great deal for me already, sir," replied the boy.

"I'll do more," said Burns. "I'll get you a job on this road yet, my lad, if I can only get the super, alone long enough to put a bug in his ear."

The station was not an all night one, and as soon as the 10:31 flyer went through, Hal would be at liberty to go home.

Mr. Burns had left on the 6:02 and the boy was in full command of the office, for the time being. He liked the responsibility, however, and the time soon passed. After arranging his signals the lad sat down and listened idly to the clatter of the sounders.

How long he sat thus he never knew, but he suddenly became conscious that the gabbling instruments had ceased their noise; a moment later the dispatcher at Silverton began calling Lumberville in a frantic manner.

"L-v, L-v, L-v," clinked the instrument. Hal reached over and opened and shut the key; instantly the sounder began to clatter at a furious rate; the boy's face grew pale as

he read the message, his hand trembled as he sent the O. K.

The message was indeed a startling one; it read: "One oil, one freight broke loose at Maple siding, headed your way, all down grade; oil car on fire; wreck them; save the 10:31 at all hazard."

Mechanically Hal's eyes sought the clock, it registered 10:28; "three minutes," he breathed. "Can I do it?"

Seizing a switch key, he hurried outside and set the signals to stop the flyer; this done he turned his gaze eastward, a bright flare shot across the sky for a moment, then vanished; the boy knew it was the light from the burning car.

There were two sidings at Lumberville, the one across the main track and in front of the town was a long one, it was empty at present, but piled along its outer edge were huge stacks of sawed hemlock, telephone poles and cedar fence posts, belonging to the Morton Lumber Company. Everything was as dry as tinder. Should these great piles catch fire the whole place was doomed.

The other siding was not so long and came down on the north side of the depot, ending at a bumper just behind the building. This siding was also empty with the exception of a box car standing with one end against the bumper.

For one brief moment Hal hesitated. If he threw the cars onto the long siding they would burn the lumber and probably the town; if he turned them onto the short siding the station was sure to go. Of the two alternatives, however, this seemed the most desirable.

The flare in the east was becoming brighter and more frequent now. The boy shuddered at the thought of what would happen if the oil car passed the switch before he reached it. Hal ran as he had never run before.

"Thank God, I've made it," he panted, placing the key in the lock and throwing his weight on the lever; the thing groaned and creaked, but did not move.

Hal almost lost his nerve then; to be foiled now when victory seemed so certain was more than he could bear. He felt wildly about between the ties. Ah! a piece of coal, lodged in such a manner as to prevent the bar from working. He tore frantically at it with his fingers.

The rails were beginning to sing now from the rapidly revolving wheels of the flying demons coming from the east, while the long shrill whistle of the express coming from the opposite direction sounded in his ears. The boy arose with a sigh of relief and again threw himself on the lever; click, the rails slid into place this time. Hal dropped flat on the ground; an instant later the two flaring engines of destruction went roaring past him, the woodwork of the oil car blazing fiercely, while the freight trailing behind was wrapped in flames from top to bottom the fire streaming backward like the tail of a comet.

Crash! Boom! The oil car struck the freight on the siding and exploded, throwing the oil in all directions; almost at the same moment the flyer shot past the depot and came to a halt just below the switch where Hal was standing.

"What's all this?" shouted the engineer, climbing out of his cab.

"I wrecked an oil car running wild, that's all," replied Hal simply.

"Say, kid, you've saved a lot of lives," was all the engine driver said, but the tone in which he spoke conveyed a greater meaning than the words, and brought a flush of pleasure to the boy's face.

"Hal, my boy, I'm proud of you," said Sam Leslie the next morning.

Hal looked at his father in pleased surprise. "Why, father," he said, "I am glad you approve of what I did; you know I am a Leslie," he added mischievously.

Sam's face colored. "Hal," he said, "I want you to forget what I said about the Lesles; you have proved that they can do things as well as anyone else. I'm going to drop the dark one and look on the bright side of things after this. I reckon we'll get along better, too," he finished, giving the boy's hand a hearty squeeze.

Two weeks later Hal left Lumberville

to become the master of the station at Redcliff. The superintendent himself came down and offered the boy the job, saying as he did so: "I thought you too young when you asked me for this position, my lad, but I don't think so now; you had your chance and proved true blue. Those are the kind of men we are looking for, and I shall expect to see you higher up some day."—Chas. Kellogg, in Michigan Christian Advocate.

HOUSEWORK "BEFO' DE WAH"

We expect much more of untrained servants today than the Southern slave-holders expected of the trained ones. Even the less wealthy had so "many hands" to "make light work" that there was little weight of toil upon individuals, as the experience of a Northern woman in Baltimore, at the close of the war, will illustrate. She advertised, and anticipated no difficulty in securing the best of servants from the flotsam and jetsam of recently freed slaves, but this is the conversation which ensued between her and the two negro girls who first appeared:

"You can cook?"

"No, ma'am; we doesn't know how to cook. Aunt Ca'line uh Aunt Nancy uh Aunt Sue they always done de cookin'."

"But of course you wash and iron?"

"No, ma'am; Aunt Pheenie an' Aunt Luncy an' Annie May uh Sweetah-Rose done de washin' an' I'nin'."

"Well, you surely can do housework?"

"No, ma'am; Emm'line an' Aunt Mandy's Fanny an' Sally Anne done dat."

"You waited on the table, did you?"

"No, ma'am; ol' Marsah he wouldn't nevah let nobody but Uncle Sam an' Uncle Abs-lom uh one o' theyeh boys do dat."

"But certainly you can mend or sew?"

"No, ma'am; Liza an' Luly Belle an' Aunt Viney's Jinny tended to mending an' sich doin's."

"Humph! Then I take it, you washed windows and woodwork and floors?"

"No, ma'am; we done no scrubbin' of no kin'. De boys dey was plenty of 'em to do dat."

"You washed dishes, surely?"

"No, ma'am; Aunt Ca'line uh Aunt Sue's gyuhis hope 'em wid de dishes."

"Then, for mercy's sake, what did you do?"

"Why, me 'n' July hyuh we took tuhns shooin' flies off'n ol' Marsah."—Riley M. Fletcher Berry, in The Century Magazine.

ROCKABY, BABY

There are few girls in this country who have not heard the nursery rhyme sung by mother:

"Rockaby, baby, in the tree top;
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Seven of these women, or squaws, as they were called, had papooses—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. When the wind blew, these cradles would rock. A young man of the party, observing this, peeled off a piece of bark and wrote the above lines, which, it is believed, was the first poetry written in America.—*Girl's Companion*.

There is no time with God. . . . He does not promise that any given date or moment shall see the fulfilling of our hopes. The long years when we receive no visible answer are to Him the same short day as when our hope began. It is laid up for us in heaven like Aaron's rod within the ark; and there, in like manner, it shall bud, and blossom, and bring forth simultaneously, when He shall choose.—M. Byron.

The Work and the Workers

ANNOUNCEMENTS

NOTE OF APPRECIATION

Please allow me to express my deep appreciation of the sympathy of our many friends who have written so kindly during our deep sorrow. The body of my son, Loring Walter Rees, who went down in that awful storm on Lake Huron, November 9th, has never been recovered. I greatly desired to bury him by his mother. But this I am denied. God is holding me with a strong hand.

SETH C. REES.

SPECIAL NOTICE.—All pastors of the four eastern District Assemblies who are willing to help our eastern school in her needy financial condition, will kindly write the secretary, Rev. T. W. Beers, 172 North Water Street, New Bedford, Mass. Brothers Borders, Schurman, Peavey, Beers, and Norberry are a committee to arrange a series of mass meetings of one day each for each church. They will be regular all-day holiness meetings (or afternoon and night services), with the understanding that the brethren can at the proper time present the matter of the school, and take a collection for the same. No other expense except free entertainment is expected. Please write Brother Beers, the secretary, above address, for further information.—JOHN NORBERRY, Chairman.

NOTICE, EASTERN OKLAHOMA DISTRICT.—The entertainment at the Preachers' Conference at Durant, January 14-18, will be free. The Examining Board will give instruction and examinations to all licensed preachers desiring same. Let us have good attendance.—E. C. CAIN.

NATIONAL ASSOCIATION NOTICE.—Rev. George J. Kunz, 1607 S. Salina Street, Syracuse, N. Y., is in the employ of the National Association for the Promotion of Holiness; also of the New York State Holiness Association. He has associated with him F. W. Suffield and wife. These people are sane and successful evangelists, and will labor in the middle and eastern states, mainly, for the winter and spring. Those wishing their services please communicate with Brother Kunz, as above, regarding dates and other terms. Satisfactory arrangements can be made.—CHARLES J. FOWLER, President.

TO THE EASTERN OKLAHOMA DISTRICT.—Please send your foreign missionary collections to G. F. Baum, district missionary treasurer, Henryetta, Okla., Box 482.

NOTICE, SAN ANTONIO DISTRICT.—All mission money on the San Antonio District should be sent direct to Mrs. GEORGE M. SHAW, *District Missionary Treasurer*, 325 Meerscheidt Street, San Antonio, Texas, who will receipt you for some each month. Please look after this at once, and keep no money tied up. It is needed on the field.—W. E. FISHER, Dist. Supt.

NOTICE.—The Special Course in Bible Study at Central Nazarene University, Hamlin, Texas, will include Miley, Binney, Broadus on Homiletics, and Cowan on Church History. Those taking the course should secure text-books in time to start in the first day of the term. Broadus on Homiletics can be secured of the Publishing House of the Pentecostal Church of the Nazarene, 2109 Troost Ave., Kansas City, Mo. "Landmarks of Church History," by Henry Cowan, can be secured of the Fleming H. Revell Co., Chicago, Ill.; it costs 40c. The term begins January 24th. Let all come fully supplied, and expecting a great time from start to finish.—ANDREW JOHNSON.

NOTICE, LICENSED PREACHERS.—All licensed preachers are expected to come up with the Course of Study at the next District Assembly of the Alabama District. Let them begin now to prepare for the examination. Examinations will be conducted as provided by our Manual. (See page 48.) The chairman of the Board of Examination requested this announcement.—C. H. LANCASTER, Dist. Supt.

NOTICE, P. C. I. ALUMNI.—The Alumni of the Pentecostal Collegiate Institute will hold their mid-winter business meeting, Monday, February 23, 1914, at 3 o'clock, in the P. C. I. chapel. All members are requested to be present. Beloved, put forth an extra effort to be at this meeting. It will be a blessing and a pleasure to you to meet your former classmates and fellow-students. Let us labor together for the progress of our association.—J. J. BURNS, President.

BOARD OF PUBLICATION ANNUAL MEETING

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

B. F. HAYNES, President.

WILL T. MCCONNELL, Secretary.

NOTICE.—Allie Irick and wife will begin a meeting at Princeton, Fla., January 23, 1914. Princeton is on the Florida East Coast Railroad, 388 miles south of Jacksonville.—DR. A. O'BANNON.

DISTRICT NEWS

EASTERN OKLAHOMA DISTRICT

I am in a meeting at Mill Creek, where the fire is falling, and souls are finding God in the old-time way. Last night was great in victory for the Lord. We go from this place to the preachers' conference at Durant, January 14th. There will be a meeting of the district advisory board on the night of the 13th. Let all our preachers make their arrangements to be there. We cordially invite others, also, to meet with us and enjoy the services. All deaconesses should be present, as opportunity will be given for the discussion of their work. Come, ready to represent your work. Some of our preachers from the western district are to be with us.

D. H. HUMPHREY, Dist. Supt.

ARKANSAS DISTRICT

Since last reporting, the Lord has been richly blessing us. We have visited Rev. A. G. Rideout's work, and found him getting into his work and into the affection of his people. There they are building a parsonage to prove their love for the pastor and the cause. Next we went to Pastor Morgan, at Mansfield, where we had a delightful time, preaching four times. Sunday night we preached on the judgment, and there were forty at the altar. This was a former charge of ours, and we felt at home. We expect to return to this place on the 9th inst. At Hartford our people are planning to build a brick church, and the town is interested in helping. We next went to Brother W. A. Hanson's work for Christmas meeting. Here it almost rained us out, but there were two saved. From there we went home. Our school at Vilonia is fine. The student body is the best in its history. Our winter meeting will be held by Rev. W. R. Cain, January 15th-25th.

B. H. HAYNIE, Dist. Supt.

PITTSBURGH DISTRICT

Six months of our assembly year has gone; the battles have been many and hard, but the victories complete. A number of our churches have enjoyed good revivals, while others are planning for evangelistic campaigns. As a district we are having a steady growth. Our pastors are courageous and full of the Holy Ghost and faith. Keeping the glory on the service is an assurance of success. Our meeting at Lincoln Place has some visible marks of success. It has been said that in some places the men have their religion in their wife's name, but here, it seemed that it was in the children's name—there was no adult class in Sunday school. We took two good members

Sanctification

By ADAM CLARKE

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

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PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave.
Kansas City

Mo.

into the church. Rev. Howard Welch, the pastor, is doing good work—is very busy with the new church at Terrace. We organized a church at Westview, Pa., with seventeen charter members. This church was made possible by the faithful work of Brothers Douglass and Plummer. The former is our pastor at McKeesport, and also treasurer of the district. Brother Plummer is one of our licensed preachers who has lived in Westview for several years, and where he and his faithful wife were turned out of a little church because they took a stand for holiness. I organized a Pentecostal Church of the Nazarene in the church house, from which they were excluded. Brother Plummer will serve as pastor for the balance of the assembly year. Brother Douglass forwarded the money to purchase this church property. At that meeting the church subscribed \$250 for the payment, and will raise more at an all-day meeting later. Evangelist Smith continued with revival services.

N. B. HERRELL, Dist. Supt.

WASHINGTON-PHILADELPHIA DISTRICT

Since last report we have held meetings at Harrington, Del., Chicamuxen Circuit, Md., Alberene, Va., and North East, Md. The results of the meeting at Harrington were very gratifying. During our stay of one week the interest constantly increased conviction deepened and holiness became the subject of popular discussion through the town. Much prejudice of years' standing was removed, and the general spiritual conditions greatly improved. Pastor Henry stood nobly by the truth, and continued the revival with salvation results.

The meetings slated for Chicamuxen were held at different places on the circuit. Brother Buckmaster is a veteran circuit rider, and the Lord warmed our hearts as we traveled and labored together. The weather and road conditions prevented the desired attendance, but God greatly blessed us and endeared to me this people. I hope ere long to accept their urgent invitation to return.

At Alberene I found a small company of devoted saints and loyal Nazarenes, but also another class who were disloyal, persecuting the saints, locking them out of the church house, and prosecuting the pastor. Brother Winkleman, however, has gone on undaunted by the opposition and shines the brighter. Sister Wade, in whose home I was hospitably entertained, continues to wade right in, and has a glorious time shouting and pulling down fire. Our meetings were honored with God's presence and some victory. Some reconstruction had to be done, and the outlook is brightening.

Our last meeting was at North East, where we spent four days with the pastor, J. H. Dean, and family. Every service was well attended, and salvation just flowed. A number prayed through and several united with the church. A woman who had vowed thirty-three years ago that she would never go to an altar, at last surrendered, and it was our joy to see mother and daughter side by side at the altar, and both gloriously converted. The revival previously announced to close had to be extended and the results were glorious. Brother Dean's faithful labors are being rewarded.

Am at this writing spending a few days with loved ones at home. We thank God for the conquests of the year now closing, and pray for yet greater achievements during 1914. How glad I am to have an humble part in this great work. We wish every Nazarene a happy and successful New Year.

H. G. TRUMBAUER, Dist. Supt.

NEW ENGLAND DISTRICT

We are finding in the several churches we are visiting in the last few weeks, a spirit of aggressiveness. Many of our churches have held successful evangelistic services resulting in the salvation of souls and the sanctification of believers. Among those who have blessed our district with their faithful labors are Rev. C. E. Roberts and wife and Miss Elvira Taylor, and Rev. Ernest Roberts and wife.

I closed a meeting a few days ago with our church in West Somerville. My son, Rev. P. T. Washburn, is pastor. Several souls plunged into the fountain and came through clean and happy.

Rev. L. N. Foote has joined me and we have just opened a meeting in Pythian Hall, Portsmouth, N. H., expecting to continue ten days.

We are told this is a hard place, but we are here with a full gospel and intend to be faithful to God and the people. We intend to

hold meetings in other new fields as places open up or God allows us to open them. If there are people who want holiness preaching they ought to have it and if they don't want it they need it, so we feel our field is a large one and opportunities many. We earnestly desire the prayers of all our people that God will help us to reach needy souls.

N. H. WASHBURN, Dist. Supt.

NEBRASKA DISTRICT

Following a tent meeting held last August, a Nazarene church was organized here, with twenty-five members. Brother Vertis Pottorf supplied the pulpit until assembly, when Revs. Theo. and Minnie Ludwig were called as pastors, and there is abundant evidence that the call is divinely approved. Till the day of dedication the congregation worshiped in the old Congregational church, which proved very unsatisfactory on account of poor acoustics, and as our people had to rent a house for the pastor, it meant an outlay in rent for church and parsonage of \$22 per month. Through the energetic efforts of Pastor Ludwig and the generous-hearted, persevering treasurer of the Board of Trustees, Brother Charles Stoll, and the free-will offerings by our people, a house and lot, centrally located, with a storage building 20x40, was purchased for \$2,050. The house makes a suitable parsonage and is now occupied by the pastor, and the storage building was converted into a commodious place of worship at an expense for material of less than \$300. All the labor from the foundation to the finish was done by the pastor and brethren, some of them not members of our church. On the day of dedication I was to ask the congregation for one hundred dollars to be used in payment of bills not covered in the amount already raised, and for the purchase of paint for the exterior. In ten minutes we had in cash and short-time pledges \$202.30, which means another hundred dollars to apply on the parsonage, after a morning offering of twenty-one dollars for the district superintendent. The rally services beginning December 26th, three days before dedication, were uplifting. Helpful, inspiring messages were brought by Rev. Lewis Hoff, of Lincoln, Rev. E. Silverbrand, of Hastings, and Rev. Grice, of New York. The Sunday morning and evening messages were delivered by the writer, and the night services closed with four seekers, two of them young men who professed salvation. The dedication took place in the afternoon service. It was a great day in Zion. Hungry people who are not of our number were there, and enjoyed the spread of good things. One good brother who contributed freely but did not deem it wise to unite with us, said to me at the close of the rally, "I believe that I'll have to come." Herald of Holiness readers can look for good news from York.

Q. A. DECK, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

The leadership of the Boston Monday Holiness Meeting, under Drs. Fowler and Short, speaks for itself. The outlook for this meeting has not been so good for many years.

On account of other meetings interfering, Pastor Bryant has had to cancel his engagement with Rev. C. E. Roberts and wife, who were to be in South Providence church in February.

Sister Josephine Burns, our pastor at Saco, Me., has made 400 calls since July 4th, when she took the pastorate of that place. Souls are getting saved to God there. This is the best report of this place that we have known there in years.

Brothers Manning and Clements send us good news of the blessed work going on at our Saratoga, N. Y., church, under their new pastor, Brother Paul Hill.

Pastor Hill, of our Saratoga Springs church, has been assisting Pastor Manning of the Advent church, near Saratoga Springs, N. Y.

The Lynn, Mass., church is doing well financially and spiritually under its new leadership.

Extra meetings were held at our Woonsocket church. Brother Whitman was in charge. Brothers Meyers, Edwards, and others were the workers.

Rev. Charles Stalker, of Columbus, Ohio, is the special worker of the mid-winter convention now in progress at Brother Norberry's church. Brothers Borders, Beers, Peavey, and others are expected to help.

Rev. William Howard Hoople of Brooklyn, N. Y., is to re-enter the evangelistic field. Those

Sunday School Offering

One hundred and sixty-four Sunday schools have reported offerings for the Publishing House property fund. As there are at least five hundred schools which ought to report, it will be seen that less than one-third of that number have been heard from.

Next week we will publish the entire list by Districts, so that our people can see who are interested in this work.

Reports have been received as follows:

Liberty, Ark.	\$ 1 60
Windom, Kas.	1 00
Nazarene University, Pasadena, Cal.	7 56
McPherson, Kas.	1 25
Nampa, Idaho	4 00
Corinth, Ark.	1 50
Total	\$ 16 91
Total to date	\$790 65
Amount needed	\$1,600 00

desiring his services address him 277 Brooklyn Ave., Brooklyn, N. Y.

Brother Whitman, of Providence, R. I., has the oversight of our church at Woonsocket, R. I. God is blessing his labors there.

Brothers Peavey, Lehman, and Beers, were appointed a committee to look over the property at the P. C. I., to learn more of the needs of our school, and report to the board sometime in the New Year.

The second "mass meeting" to collect money for our eastern school, was held in Haverhill, Mass. Brothers Borders and Beers helped Pastor Schurman, and the people responded well.

Pastor Norberry had a week of absence from his work, the week before his mid-winter convention opened. Brother Norberry went to Sayre, Pa., in the home of Brother and Sister Bostwick, who were blessed under his ministry several years ago. He held a few "parlor meetings," while at the house, and God blessed them to many precious souls.

An all-day meeting was held New Year's Day at our Woonsocket church. Brothers Whitman and Edwards, Pastors Meyers and Norberry, were the workers. The Lord blessed the people. Praise God!

Christmas exercises were held at the Emmanuel Church, at Providence, R. I., with a Christmas tree. The pastor and many others were remembered. The best of all was, that God was among His people. The same services were held in Pastor Bryant's church, and in the "Rest Cottage" of the same city.

Pastor Meyers, of Vermont, is in Providence visiting his afflicted wife. We are glad to report that she is improving.

Our Lynn church has raised in cash and pledges, nearly \$60 over and above her apportionment for our eastern school.

Pastor Aaron Hartt, of North Scituate, R. I., is arranging for a series of meetings in his church in the near future.

Rev. Ernest Roberts has been doing good work in some of our churches in New England.

The Malden church is the banner church for debt raising. Thank God, their heavy debt of \$9,000 has at last been lifted. Pastor Borders has done great good in this special matter.

President Angell, of the P. C. I., has had another physical setback. Let all the saints of God unite in prayer that God will raise our brother up, and make him strong for the great work before him.

We understand our Everett church is coming up under the labors of the acting pastor, Rev. Geo. Hastings.

We are glad that a good many more people in New England are taking the Herald of Holiness than one year ago. No holiness paper is more welcome in the homes of our people than our official organ.

Watch-night service was observed at the Church of the Emmanuel, Providence, R. I., in Pastor Norberry's church. The three hours were so taken up that the pastor had only about fifteen minutes to preach his sermon. The attendance was good, and the pastor's daughter gave herself to God. One man raised his hands for prayers to be saved. Praise God!

"KEEP ON BELIEVING"

ALABAMA DISTRICT

Well, we are still pressing on in Jesus' name over here. Am just back from Guymon, Fla.

where I have been helping Pastor Henry Cook. We undertook to have a Christmas meeting, but the weather was so unfavorable that we could not do much. However, some good was done. Our people here are very much scattered, so we did not have a very large attendance. Brother Cook is always on the lookout for an opening for a Nazarene meeting. We held a week's meeting at Mortimer, Ala., in what is called the "Jack Springs" community. We did not do any mighty works here, but we got away without backsiding, and did not have to leave on the "ankle express" either. Some good work started here, though. I think this must have been a great "seed sowing time."

We are expecting a great time at the Pine Forest campmeeting, Guymon, Fla., next summer. The date for the meeting is July 30th-August 9th. Rev. W. O. Self is to help us there and we are expecting a most gracious victory in Jesus' name. Let the people in south Alabama and west Florida begin now to get ready for this great meeting.

We are planning to enter some new fields for holiness this year. Our people are seeing the need of pushing out for the Master. We expect to make this year 1914, the best we have ever had on Alabama District. God's blessings be upon the great Herald family.

C. H. LANCASTER, Dist. Supt.

GENERAL CHURCH NEWS

LOWELL, MASS.

We are pressing on in the Lord, and pushing out into the work here in Lowell. The last year has been one of blessed victory with us personally. God has kept us. The church has steadily moved on with the glory of God upon it. Our church building has become too small to accommodate the people, especially the Sunday school, so we are soon to rededicate with a new Sunday school building addition 25x45 feet, and an entire renovation of the main building, enlarging the audience room more than a hundred seat capacity, steam heat, pews, inside painting and finishing, electric lighting, etc. With it we are looking forward to an additional, mighty increase of spirituality, "a lengthening of cords and strengthening of stakes." There are souls being saved and sanctified in our regular services. The Holy Spirit moves upon the people. We long to see sweeping revival victories for God here in these New England pastorates. I am very glad to write that Mrs. Martin is much better at this time. She is gaining steadily and will no doubt soon be entirely recovered.

E. E. MARTIN.

VICTORY AT ADA, OKLA.

We began our Christmas meeting at Ada, Oklahoma, in company with Rev. J. A. Collier, of Norman, Okla. The meeting was held for the Pentecostal Church of the Nazarene, with Rev. A. F. Daniel as pastor. This was one of the richest Christmas meetings I have had the pleasure of attending for several years. Brother Daniel and his loyal church of one hundred members had everything in readiness. The attendance was very satisfactory. Conviction was deep. Over a score have already prayed through. The watch-night service was great. The altar was crowned with salvation at the incoming of the New Year. Brother Daniel is a fine man, a good preacher, and a most efficient pastor. His church loves him. The Nazarene church at Ada is in excellent condition. They have a commodious church house. Any church wanting our labors, address the writer at Norman, Okla. A word for Brother Collier. This man knows how to stand by his co-laborer, push, pull, and do all in his power to promote a revival. He is God's man. The writer and wife leave the meeting at Ada to Brother Collier and Brother Daniel, while we go to Addington, Okla., January 2d-11th; then to Durant, January 13th, to meet the advisory board of the Eastern Oklahoma District, and attend the preachers' annual meeting, beginning January 14th.

SOLOMON IRICK.

HAVERHILL, MASS.

Good services Sunday; seekers last three Sunday nights. Two Roman Catholics seeking God in the last two Sunday evening services. Attendance good; interest good. Christmas day exercises were well attended. Every child in the Sunday school, every baby in the congregation and every old person over sixty was remembered. Good cheer for all. A stocking

for the preacher half full of money, and his heart full of grace.

W. G. SCHURMAN, Pastor.

LYNNFIELD CENTER, MASS.

The two last meetings held at Haverhill, Mass., and New Britain church, have been uniformly blessed of the Lord. Our church at Haverhill has bought a large Methodist church building in the center of the city, that will seat about 600 people. Rev. G. A. McLaughlin was the pastor here many years ago, and it was in this church when Brother McLaughlin was holding a holiness convention that Rev. C. J. Fowler was sanctified. Brother W. G. Schurman is the present pastor of our church there, and is doing a great work for holiness. We enjoyed our labors very much with the pastor and people. The meetings continued three weeks. When we arrived the church was praying and expecting great things of the Lord. The crowds were large from the first and the interest continued to the close. The first Sunday there were more than forty people at the altar, and there was not a service but what there were seekers. The last Sunday was a glorious climax. Hard cases were at the altar and came up with shining faces. More than fifty definite seekers during the last day. There is a splendid union between all the people and the pastor so much so that when the evangelist spoke of raising the pastor's salary there was a hearty response and a promise that it would soon be done. A goodly number joined the church. The meeting in New Britain Circuit was in the People's Church, an independent church of 400 members in the heart of a city of 50,000 population. They are twenty-five years old and have had but two pastors—each serving about twelve and one-half years. The present pastor, Rev. M. S. Anderson, is a very devout, godly man, enjoying the blessing of holiness. The church stands for the good old doctrines of the Bible: justification, sanctification, divine healing, and the near coming of our Lord. Most of the deacons and a goodly number of the prominent members were definitely sanctified. It was a glorious sweep from the very first. The first Sunday fifty-five people were seekers. Many from surrounding towns came in and were blessed. In both of these meetings there was a great deal of tobacco and pipes given up. The last day of this meeting a man who was said to be quite a skeptic and infidel was gloriously converted. The superintendent of our mission at Hartford, Rev. E. E. Dixon, was down with a number of his people and rendered valuable service to the meetings. We have begun here at Lynnfield Center in a Congregational church. Twenty were at the altar the first night. To God be all the glory!

C. E. ROBERTS and WIFE.

FROM EVANGELIST FURGASON

Some time since we reported through your columns. We opened a battle against sin on the 7th at Congo, W. Va., in a Union chapel. Large crowds came; we did the best we could, and God answered. Conviction was deep; seven fell at the altar, six of whom were men. A woman was sanctified, and four of the men were saved. One of those had been the worst drunkard in the country, so some said. We were prevented from having the building any longer; but we expect to go back some time later, if we must get a tent, for we never saw a place that conviction was any more plainly shown. The last night there were four at the altar, and men and women sat in the audience and cried. We are glad that we had the chance to preach the old-time gospel, in the old-time way, and that some got saved and others got sanctified and still others got hungry for salvation. We will go to any place where we can preach a full gospel.

J. A. FURGASON.

Box 86, Newell, W. Va.

FROM R. M. KELL

The Lord has blessed me in the last few months in some of our Nazarene churches. Had a great time in our church in East Liverpool, Ohio, Rev. Martin, pastor. Also had a tent meeting at Koppel, Pa., with Rev. James M. Davidson, which God honored and souls were saved and sanctified. This winter we had a meeting with Rev. Miller at Troy, Ohio. The Lord marvelously blessed us there. We just closed a meeting at New Galilee, Pa., Jas. M. Davidson, the pastor; he is doing great work. Not a great number were saved, but the Lord was with us.

R. M. KELL

FROM EVANGELIST J. C. HENSON

I have been busy in the Lord's work, and He has given me a good year. My last meeting was at Metcalf, Okla., where God gave us a great time. The tides of salvation ran high, sweeping souls into the fountain of cleansing. Brother Hugh Metcalf, after whom the place was named, and his wife, both leaders in and in fact the backbone of the South Methodist church at that place, got the blessing of entire sanctification. To God be all the glory. There are a few of the salt of the earth at Metcalf, among the number Brother W. T. Parker and others who stand by the work.

J. C. HENSON.

CHESTERVILLE, TEXAS

We are in a gracious holiday holiness convention here. Souls are finding pardon and purity. There are bright prospects for some excellent churches in these parts. The Bowie assembly was great. Our Florida campaign is as follows: Winter Haven, Fla., January 9th-20th; Princeton, Fla., January 23d to February 2d; Homestead, Fla., February 6th-16th; Davenport, Fla., February 20th to March 2d. Then to Newton, Kas.

ALLIE IRICK and WIFE.

FITCHBURG, MASS.

Our Sunday school closed this year with one of the best reports, comparatively, of any school we have ever been connected with. Our enrollment is ninety-five, with an average attendance of sixty-three. Our balance showed that we had run nearly \$50 ahead of our expenses, and that the average weekly offering through the year had been more than five cents per member. The penny idea does not flour-

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By

W. E. Shepard

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ish in our Sunday school. We are setting our face toward the 100 mark and believe we shall reach it when we get out of our hall into the new church building. Superintendent, teachers and pastor are looking for a bigger, better and busier Sunday school in 1914. Our Christmas exercises were freighted with the spirit of Bethlehem's Babe, not with the mythical Santa Claus. The pastor and family were showered with remembrances of a loving people, among which was a roll of greenbacks. We expect to strike 1914 with a good head of steam on for larger, stronger things.

C. P. LANPHER.

DIAMONDS, WASH.

Evangelists Lewis and Matthews have come and gone, and still the revival goes on. Such a refreshing time as we have had! The evangelists preached with unction and power, and God honored their labors with a good harvest of souls. A number found Jesus as their Savior, and others gained the promised Canaan Land. God has been good to us. From this place Brother Fowler led the way to Colfax, Wash., where he is also pastor of the Nazarene church, and again Brothers Lewis and Matthews held up the word of life before the people, and God manifested His saving power. Near thirty-five souls sought God in these meetings. The services were fine, and many of the pilgrims in the way gained new power and strength, and returned to their places with bright fires in their souls. All have felt the power and sweetness that Brothers Lewis and Matthews showed forth in their labors. May God richly bless them.

H. H.

PONCA CITY, OKLA.

We have postponed our revival meeting which was to begin January 11, 1914, until January 25th. Rev. W. F. Dallas is the evangelist. Our church is on the move for God, and lost souls. Great services yesterday. People are getting saved in our cottage prayer meetings. Our people are one in heart and we are believing for greater things.

J. I. HILL, Pastor.

HENRYETTA, OKLA.

Last Sunday was the best day we have had since we have been serving the Lord. The work here is alive, and the fire is falling. Eleven bright professions of conversion, reclamation, or sanctification last week. The old-time power is being felt. Brother Dodd, from Wister, passed by last Sunday and preached for us, and convinced us that he had the blessing.

G. F. HAUN, Pastor.

RENFROW, OKLA.

I am in a splendid meeting here with Rev. G. W. Lewis. Professor Frank Smith is in charge of the music. The house is well filled every night in spite of the snow and cold. We have just begun, and expect a great meeting. We are near the place where we had such a great meeting last fall. Wife is much improved in health, and I will be in evangelistic work continually now.

C. B. JERNIGAN.

DIAMONDS AND COLFAX, WASH.

The way was well prepared for our meetings at Diamonds and Colfax, Wash. Brother and Sister Fowler, the pastor and wife, had wrestled mightily in prayer for weeks and months, some of their young converts also assisting, so that when we arrived on the scene, about all we had to do was to play and sing and exhort a little, and the hungry seekers began coming. Many wept and shouted their way through. When Brother and Sister Fowler went to Diamonds, about four years ago there was only one poorly attended Campbellite church in the town. There was not one person in the whole town who could pray audibly in church. After some hard knocks the Lord has helped so that when we arrived we found about thirty who could really prevail with God. Especially the young people are to be commended. We never saw a more spiritual band. Some of them went with us to Colfax and in the street meetings gave glowing testimonies. Evangelists Fred St. Clair, Shepard, and McBride had also been instrumental in the hands of God in helping to pave the way for these meetings. The big schoolroom in Colfax was packed time and again, as the meetings progressed and quite a number were converted, sanctified, or both. Hallelujah!

They have already built a fine new Nazarene church in Diamonds, and are making ready for one at Colfax. The good work must go on till Jesus comes to catch away His bride. Our next meeting is to be at Mukilteo, Wash., the first two weeks of January. Then we are to hold meetings for Brother Little in our new tabernacle at Salem, Ore., then Albany, Ore., then Garfield, Wash., etc.

LEWIS and MATTHEWS.

CHELAN, WASH.

Some few weeks ago, a little band of holiness people felt called of God to band ourselves together to lift up the standard of holiness. We began to pray God to send us a leader, which He did, Brothers Ogle and Cooper. Brother Ogle decided to stay with us for a while and sent for his wife, who is a deaconess, and will be a great help to us. Brother Cooper was with us one day and night and preached for us, which we appreciated very much. Our little band got together and decided to wire Brother Harry J. Elliott, evangelist, of Portland, to come and hold revival services. He began Thanksgiving day, continuing over three weeks. Several souls found pardon and believers were sanctified. Deep conviction was manifested every evening. Brother Elliott preached the old gospel plan of full salvation. While here he organized a church of twelve charter members. The last Sunday we received ten into the church, making a membership of twenty-two.

MRS. J. E. BUDD.

NORTH EAST, MD.

Victory is ours. The walls of Jericho fell; sinners were saved and believers sanctified. The meeting is still going on. Our district superintendent, H. G. Trumbauer, was with us from the 17th to 22nd, and preached some heart-searching sermons. One daughter came to church and brought her mother, who had been a backslider for thirty-three years; both got gloriously saved. Sunday, the 21st, was a great day. A praise service led by the pastor was followed by communion services, administered by our district superintendent; a full membership was out. Three were taken into the church. There was also a glorious service at night; souls were saved and sanctified.

JOHN H. DEAN, Pastor.

CHRISTMAS IN THE NAZARENE RESCUE HOME

Christmas day will not soon be forgotten by the inmates of the Nazarene Rescue Home, at Bethany Station, Oklahoma City. It was a blessed time indeed, all day long. The turkey and goose dinner was a sumptuous affair, with all of its trimmings that could be desired. The dining room was beautifully decorated for the occasion, and a few friends were on hands. The Christmas tree at night was a rare treat to all of the girls; as every girl was well supplied with gifts, and some with valuable presents sent by their friends. A splendid program of recitations and music was arranged by the girls in the Home, and rendered with credit to them, as well as pleasure, and profit to all

present. The triple parlor in the Home was packed to standing room with friends of the Home. You should have seen these poor outcasts forget their sorrows for one day, and the vacant place at the old home, and enjoy life once more; enough to make angels shout for joy. The program opened with songs, Scripture reading and prayer, in which our pastor and district superintendent took part, as well as the citizens of Bethany. Everybody was delighted. We thank the friends, of the Home in Bethany, and Oklahoma City, who so liberally donated to this occasion, sa well as our friends everywhere who contributed to the success of this Christmas festival for the girls.

MRS. JOHNNY JERNIGAN.

SIOUX CITY, IOWA

In our recent revival the congregations were never large, but those who came were after good. The preaching was scriptural, unctuous, and with power; coming from a heart full of love. It just suited the folks who needed soul food. Many amens, and shouts of victory spiced the preached word. Altar calls were heartily responded to, and souls prayed through; between twenty-five and thirty professed; about one half of them to holiness. The cottage prayer meetings were greatly blessed and honored of God. They were times of refreshing from the Lord. One more deaconess was added to our list—Sister Ogan. Also another local preacher, Brother Miriam. Our Sunday school is doing good work, we are about up in all our finances, and our hearts set to make a strong fight for souls, and the establishing of all the saints, preparatory to the coming of our King.

W. U. FUGATE, Pastor.

LONG BEACH, CAL.

Our God is giving us victory at Long Beach, Cal. We have not had an easy time by any means, but God has heard prayer and given us some precious souls, and sent us some very

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choice members. Five came to us one week ago. Yesterday the power of God was manifest, and we saw precious souls find God. Among the number was a man whom we have prayed for for months. The cloud of blessing is rising, and we see signs of an abundance of rain.

G. ARNOLD HODGIN.

NAUVOO, ALA.

Our church at Nauvoo, Ala., is enjoying the Father's approval. They seem to be of one mind, and one spirit, and intent on keeping clean, clear, and filled with the fulness of the blessings of Christ. My wife and three daughters were with us on our regular monthly visit on this fourth Sunday. We found that Elder John A. Romine had planned and arranged for service at the home of Brother and Sister Coalburn, in Camp 1. Our train was some late, but "Singing John" had the service in full swing and a glorious service we had. Sister Beard, Brother Rhoden, and others of nearby towns were present to help make the meeting better by their prayers, testimony and shouts. Saturday was spent in visiting and meeting the people of this little city. We found their homes open and their hearts responsive to the Word as we read and prayed together. We found Rev. J. A. Manasco confined to his room, having stuck a large nail in his foot accidentally on Friday while at work. On Saturday night we had our "annual roll call." A goodly number being present, answered to their names with words of praise and testimony. Several seemingly have fallen by the wayside. Others have stopped to argue and loiter, and lost their spiritual joy and gladness, while others have gone home to answer to His call and will be present at the great "roll call." Sunday was truly a Sabbath's journey toward the "City of Lights." Brother G. C. Young, as superintendent of the Sunday school, has been in bad health, yet he has a great faith and has a most excellent Sunday school. New officers and teachers were

Beginning the Missionary Journey Around the World

I. Four Days at Sea

[We believe that our readers will be pleased to follow General Missionary Secretary REYNOLDS and party of missionaries on the first few days of their journey, in the following letter mailed from Honolulu to Brother McConnell.—Editor.]

S. S. TENYO MARU,
December 20, 1913.

DEAR BROTHER:

The dear Lord continue to bless you and yours, and all your efforts for the spread of His kingdom among all men; and answer your prayers in our behalf, to the end we may help you fulfill Jesus' declaration as found in John 14:12 etc.

At 1:00 o'clock today we will have been four days on our journey. The Lord has been exceedingly good to all of our party, in that He has given good weather and a good sea. We experienced the coolest weather and the roughest sea (if it could be called rough) the first twenty-four hours out. It has been growing warmer, and the sea at times has been almost smooth. However, Sisters Humphreys, Kiehn, Roush, Poole, Grebe, and Williams, and Miss Eardman, who is traveling with our party, have been sick—some of them quite ill—but all are better, and all were on deck yesterday, and most all of them down to the table. I am praising God that it has been so favorable weather and sea, or surely they would have had a hard time of it. The Lord has kept me well, and I have been to the table every time the boy called. My appetite is something alarming—on the increase—but I am eating lightly, and letting some kinds of food alone, and working hard, and taking some exercise and salt water baths; have been too closely confined to writing and desk work, but I was so pressed with the King's business for weeks before sailing that my work was very much behind. So, while we are having this splendid weather and sea, I am trying to get my affairs in shape before arriving at Honolulu, that all my important mail may be ready for posting. Next week, after leaving Honolulu, I purpose giving more time to rest and out-of-door exercise, as I shall need to be rested before reaching Japan.

REV. H. F. REYNOLDS
General Missionary Secretary

I now plan, and hope, to be able, to complete my work in Japan and China before going to India, as it will save much time and money. By forwarding our plans by the missionaries—so that the workers in India may know what to look ahead to and expect—I will be enabled to save ten thousand miles extra travel and \$275 to \$300 extra expense.

We already have the whole work in Japan under consideration, and believe the Lord will help us make careful and suitable selections for our permanent work.

Brother Kiehn speaks very highly of the National Association workers, and we are praying for and considering that field; but as Sister Kiehn has been ill all the way thus far, we have not formulated any plans yet.

It is too early to offer comment on the table diet, as our early impressions might not be the best to report. There is plenty of food, but all is prepared after the style and to the liking of the Japanese. I am keeping a daily memorandum of the menu of each meal, so the Board may have some data to work from in the future. Being first class, our rooms are all right. The married couples have a room to themselves, the single folks being three in a room. There being six young ladies in our party, this works all right. I have with me in my room, not a missionary, as I was informed, but two young men—one a saloonkeeper, on his way to Manilla to run a bar and a hotel for his brother; he is twenty-two, and a hard case, and trains with a hard lot on board. I think he runs a "blind pig" or "bootleg" affair. He has used up eight quarts of Scotch whisky in less than four days; he is a cigarette fiend. Although the rules forbid smoking or lighting of matches in our room, yet he smokes during the night, the smoke creating a distressing cough, and the room smelling like a barroom, the whisky is so strong. Last night he was beastly drunk,

and fighting crazy, nearly, and was so vile I should say it was enough to make a Prohibitionist out of most any fellow. He told me this morning, as I was talking with him, that he was so bad in Kentucky that his mother and father—who are Christians—and his brother in San Francisco, are sending him out of the United States. Well, amen. Jesus has helped me to keep on top so far, and will. The other man is a German lawyer, and is traveling for his pleasure, I guess, on his way to the Orient in search of heirs to a billion-dollar estate. A gentleman on his guard, but will swear like a pirate at times; but he does not use liquor or tobacco of any kind. He is to be in the tropics, and says to drink would kill him soon. We have three trunks and six valises, so the room is most full.

We second class folks have about one hundred feet of the stern of the ship for exercise. Our rooms are on the sunny side of the ship, and thus far it has been very pleasant. The second class have a dining-room for themselves; but the Japanese eat first and then our party, or Americans and two Hindus. I guess they call all of us foreigners. We are making about sixteen miles an hour, and are due in Honolulu on Monday morning, by schedule.

The Lord delivered us from what might have proven a serious affair on the first night out. About 12:40 a fire broke out in one of the small store-rooms on the floor we are on, and only two doors from Bro. Kiehn's room, the rest of us being nearby. The fire was soon extinguished; but not before much excitement among all the different nationalities. It was a strange sensation to be awakened out of sleep; but the first thing I did was to have our people pray. Then I remembered the promise in Psalm 107:28.

Because some desired me to write thus, I am doing so. It is not by way of complaint, as I realize we are going second class. I am having a good time in my soul, and am glad to save the people's money, and thus have that much more to use in spreading the gospel of our Lord and Saviour Jesus Christ.

Phil. 4:17. Amen.

Installed and the work is certainly encouraging. Brother P. A. Morgan is assistant superintendent. We were all blessed at the 11 o'clock service in partaking of the elements of the Lord's Supper and the commemoration of His coming. A number of visitors were with us as well as a number of our family in from other points. Brother and Sister Tom Cheathams, of Galloway, made our hearts glad with their smiles and shouts. At three o'clock Elder J. A. Romine, in bringing us the lesson from Psalms 34, caused our hearts to leap for joy, and all seemed to take new courage for great things in the New Year. Brother Romine is certainly a full grown soldier. Another fine service at 7 o'clock, notwithstanding continued downpour of rain the entire day. Several were up for prayer.

C. C. BUTLER AND WIFE, Pastors.

OAKLAND, CAL.

Sunday, December 28th, 1913, was a great day in the Oakland church. The morning sermon was not preached, the offering was not taken, the church announcements were not read, but God had His way and was there in mighty power. Sinners were convicted of their sins, believers were filled with the Holy Ghost and power. Some exhorted, some prayed, some

laughed and shouted and some wept, and for over an hour wave after wave of glory filled the place. Oh, it was wonderful to behold. And before the meeting was closed the altar was filled with precious souls. Some seeking pardon, some holiness, some more of the fulness of God. Old scores were settled up, and forgiveness asked and given. Thank God, His love is sufficient to cleanse our lives and make us every whit whole. Hallelujah! This was a time long to be remembered, and many can say that the last Sabbath of 1913 was the best one of their lives. God was honored and every one present was better for having been there. The Oakland church held its first Christmas morning love feast on December 25th, 1913, beginning at 9 o'clock a. m., and continuing until 12:30 p. m. Truly it was a marvelous meeting. There were present eighty to ninety people among whom were seven ministers of the gospel. Some have been serving the Lord for over fifty years, and many for thirty and forty years. Oh, how the testimonies did ring clear with the love of God.

J. M. N.

DORA, ALA.

This New Year's Day finds us at Dora, Ala., saved and sanctified, and with our heart burning with a red-hot testimony to God's keeping

power. He has kept us every day since we gave our heart to Him at Seminole, Okla., June 5th, 1908. Two years and twenty days later at Spring Lake campmeeting, near Homer, La., while Rev. Roy Williams, and my good friend Fred St. Clair declared the fulness of the blessing of holiness, I went to the altar and received the mighty baptism with the Holy Ghost and fire. I am now pastor of the Nazarene church here. Wife and I have just closed a Christmas meeting here in which God gave great victory. The church was strengthened and greatly encouraged. One man sixty-two years of age was sanctified, and the shouts of the saints brought conviction to the hearts of the unsaved. We find the work in the Alabama District moving onward and upward. Brother C. H. Lancaster, district superintendent, has done a great work here. He is a good man, a good leader, and a good preacher, sweet spirit ed, and full of the Holy Ghost; not a lazy bone in him. He keeps right on the firing line.

J. L. MCLENDON.

Permanent address, Dora, Ala.

LOS ANGELES, GRAND AVE. CHURCH

We closed a meeting on December 7th at Grand Ave. Church, with August N. Nilson, evangelist, of Portland, Ore. Brother Nilson

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endeared himself to our people. He is a good preacher, and a loyal Nazarene. We recommend him to the brethren as a safe and sane expounder of our doctrines. We had some good cases at the altar, and were otherwise helped. Brother Nilson's address is 692 East 63rd St., Portland, Ore.

HOWARD ECKEL, Pastor.

FIRST CHURCH, DALLAS, TEXAS

The people have received us kindly and are making special efforts to make things hum here in this great metropolis of the southland. We have had seven additions already, and several more have given their names for membership. The ladies have bought some nice carpet for platform and around chancel rail and we have placed a beautiful \$325 piano in to take the place of the much worn organ. Best of all. God is with us. Last Sabbath, at the morning service, a man and his wife were beautifully saved, and at night another man and his wife were sanctified. Since coming here we have had one very profitable visit from our beloved district superintendent, Rev. W. F. Dallas. Also Rev. H. D. Brown was with us over the Sabbath of the 14th, and preached two great sermons, which will be of lasting benefit to our church. The church subscribed about \$70 to our Publishing House.

H. B. WALLIN, Pastor.

LOS ANGELES NAZARENE MISSION

We are having a constant stream of salvation at the Nazarene mission on East Fifth street. Every night earnest seekers are praying through in the good old-fashioned way. Dying groans of consecration and joyous shouts of victory are frequently intermingled. The Lord is giving pentecostal returns in answer to prayer, and the preaching of His Word. More than 450 seekers at the altar since August 7th, the opening night. Brothers Shields and Sheldman, students at the Nazarene University, are just closing up a meeting at the mission, and God is blessing them as they lift up the standard. The Lord is establishing the new converts in holiness and we have some good soldiers among them. We are also having great victory at the county jail. Last Sunday about eleven definite seekers. Some very good cases of real repentance and regeneration. God is able to save the most desperate lost. We ask your earnest prayers for wisdom and strength for this work.

PHOEBE A. and J. F. SANDERS.

PASADENA, CAL.

Last Sabbath was a glorious day at First Church. Large attendance, and nine souls at the altar; all strangers, and all prayed through to victory. Ten new members were received into the church, making seventy-five since the first of July. As we come to the close of this year (1913) we wish to give God all the glory for letting us see seekers at our altar every Sabbath during the entire past year without an exception; and we look to Him and earnestly pray that He will give us a still greater num-

ber of souls during the coming year. By His grace we expect to do our part, and trust Him to do His. The church is in a fine condition spiritually, and looking to Him for fresh anointings and greater victories as the days go by. Let us all go in for greater tides of salvation this coming year.

The children's exercises on Christmas Eve were very fine. A good supply of provisions, and some money were given for the poor. Nine families were well supplied. The pastor was presented with a purse of fifty dollars, for which he is very thankful to all.

A. O. HENRICKS.

NEWTON, KAS.

"The blessing of the Lord, it maketh rich." The year just passed into eternity has been one of the most marvelous in the history of Newton church. God has wondrously undertaken for us, and His blessing abideth. Like other churches, we have had our losses, we having furnished eleven members to the church at Miami, Fla., alone, besides some to other places. But on the whole each year marks a steady progress here. We have a net gain of thirteen members since the beginning of the year 1913, and a decrease of \$1,200 in our indebtedness. Present indications are that we shall be forced to enlarge our church building, as the regular Sunday night congregations are nearly filling it. We are relying upon the strong arm of an omnipotent God, and with faith in Him we press onward. We closed the old year with a victorious watch-night service, and entered the New Year on our knees.

FRED H. MENDELL, Pastor.

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By C. B. JERNIGAN

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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH of the NAZARENE
2109 TROOST AVENUE
KANSAS CITY, Mo.



CHICAGO, FIRST CHURCH

Sunday, December 28th, was a great day. L. Milton Williams, District Superintendent, in the absence of pastor Martin, supplied the pulpit. Monday morning, at 12:05, the forty-first soul apparently prayed through. Thank God for judgment-day conviction. During the four Sundays just past, and including Monday, Tuesday, and Wednesday evening, about one hundred souls have knelt at the altar. Our God is with us in great manifestations of His Spirit. This branch of the great church is moving on. Never in its history, with such a mighty army of saints, was the aspect so bright as it is for 1914. Quality, as well as numbers, are coming to us in answer to prayer. Just before the clock struck twelve, Brother Williams took into the visible church a fine class of soldiers, all on the firing line.

A. G. CROCKETT.

WESTERN INDIA

How our hearts are encouraged by the weekly visits of the HERALD OF HOLINESS! It is like a refreshing letter from the homeland, and the reports of gospel victory are such an encouragement to us.

The Lord's work in this part of the world is pressing on against great odds. God is giving many indications of His favor and blessing. Recent encouraging features are the successful convention of holiness missionaries from several parts of India, held at Raj Nandaon, C. P., in October, the prospective visit of our beloved General Missionary Secretary, Rev. H. F. Reynolds, and the indications on all sides of the heathen losing faith in their idols and looking toward Christ for freedom and salvation. I have recently met delegations of heathen men representing a goodly number of people who are in real earnest about the truth. Doubtless we will soon be in the midst of a movement toward Christ that will severely tax the resources of our church to properly care for it. God is surely dealing with this part of India.

L. S. TRACY, Supt.

BLACKWELL, OKLA.

Thank God for salvation in the midst of perilous times. I have just returned from a trip to the east. While in St. Louis I preached twice, on Sunday and Monday nights, at the Lighthouse Mission. There were fourteen at the altar on Sunday night, and six on Monday night; eight or ten of them prayed through to victory — some to pardon, and some to purity. Brother Flower, superintendent of this mission, is a man of God, and has a great work started in St. Louis. He speaks well of the Pentecostal Church of the Nazarene, and we truly hope that in the near future he will unite his work with us for a more progressive spread of scriptural holiness.

I arrived home December 31st, and am going into a revival meeting with the church, January 4th. We are looking for a soul-saving, sin-destroying time; for a real wave of Holy Ghost conviction to come upon the people, that will make sinners cry out to God for mercy, and believers for heart purity. If you chance

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to pass this way while the battle is on, give us a pull. Rev. C. A. Imhoff will be with us on the 18th, and at this time we will dedicate the church. This leaves us with the victory in our soul.

J. H. VANCE, Pastor.

SALTVILLE, VA.

Will report the first meeting I have held in the Southland, in an M. E. church. God came down in power, and conviction rested upon the people. One sister, who had used a pipe since she was four years of age, was delivered by the Lord. There were thirty-eight who professed to be saved, and four or five sanctified.

My father called me to help him in this meeting, as he is now working in the South. The pastor of the church stood nobly by the truth, and was greatly helped in the meeting. He had at one time had the experience of holiness, for about a year, but had failed. This is a needy field. People are hungering for the true gospel in these mountains. It is so much different from the places I have been laboring in in Illinois. If circumstances permitted, I could keep on the go for God and souls here for several months, always having an open field.

LOREN R. PENDRY.

VENICE, CAL.

Have just closed special revival services with Revs. Haldor and Bertha Lilleus as evangelists. Their preaching was splendid, and their singing grand. Sister Whipple, of San Diego, was with us part of the time, doing effective Deaconess work, and preached twice. Her messages were helpful. Brother Sherman blessed us with his presence, prayers, and financial aid. God is greatly blessing and using this man. The meeting resulted in great good. Some of the members were especially helped—reclaimed or sanctified—and others edified. Some new folks were converted and sanctified, which means added strength to the church here. Venice is better for having had this revival. The spirit of the revival is moving upon hearts yet. We shall gather more fruit.

Tuesday night of the first week we had a missionary service. The Grebe sisters and Miss Roush, three of our outgoing missionaries to India, were with us. Their messages inspired the hearers, and I am sure this place will do more for foreign missions than in the past. To some of us this service was like the realization of a dream. Two of the outgoing missionaries, the evangelists, and the pastor were only a few years since in the class-room together at the Deets Pacific Bible College. What God is able to do!

GEORGE J. FRANKLIN.

EVANSVILLE, IND.

God has honored our labors in sanctifying, converting, and reclaiming souls. Since our last Assembly, in October, at least thirty-four have found the Lord. Three have united with the church. Our missionary interest is increasing. We are using the monthly envelope plan. Besides, the Sunday school and young people's society are giving the collection on the second Sunday of each month to missions. We have a splendid Sunday school and young people's society. Our Lord has permitted us to repair our church and to put in a new furnace, both of which were badly needed.

Superintendents' Directory

GENERAL SUPERINTENDENTS

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1128 Santee Street

H. F. REYNOLDS, Kansas City, Mo.
Residence, 3519 Paseo; Office, 2100 Troost Ave.

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□ □

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Stewart, Tenn.

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ZION

(Rutherford, Tenn.).

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Friendship, Tenn.

JANUARY 21-22

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326 N. Franklin St.

WISCONSIN DISTRICT

F. J. THOMAS, Marshalltown, Iowa

Coggin, Iowa, R. F. D.

January 8-18

We hope to have District Superintendent L. Milton Williams with us in a special meeting, beginning January 14th.

We love the church, we love our people, we love the Father, Son, and Holy Ghost, and it does our hearts good to know that the Lord loves us. We still owe \$3,500 on our church, and we earnestly hope to be out of debt by the time the Assembly year closes. We believe in the prayer of faith, coupled with a determined activity.

May the smiles of Jehovah be upon every church, every pastor, the people, and all our interests throughout this year.

CHARLES A. BROWN, Pastor.

SOUTH MANCHESTER, CONN.

God is blessing us here in South Manchester. Last evening a Hebrew, who is a successful business man in this town, was forward for prayers, seeking Christ. We are expecting that he will prove to be one of our best converts. Others are coming, we believe.

A. C. GOLDREICH, Pastor.

HASTINGS, NEB.

The Lord has greatly blessed Hastings by sending us the greatest revival in the history of our work in Nebraska. Our evangelists, Brother and Sister C. P. Ellis, of Long Island, Kas., were with us for three weeks, and the Lord wonderfully blessed their efforts.

The Pentecostal Church of the Nazarene in Hastings has had a peculiar history, and many people in the city refused to have anything to do with us, because of many misrepresentations and falsehoods told of us. Not that we need be ashamed of our history, for God has been leading the Israel here against many foes, and has always brought us off more than conquerors in every battle.

The meetings began Sunday, November 30th. The first week was one of record-breaking rainstorms. Two meetings around here had to close down, but we kept up the fight, and the folks kept on coming out. I don't think we ever had less than forty people out, and always sinners were in the crowd.

About the beginning of the second week we began to see things coming to pass. One night about one hundred people were turned away. Brother and Sister Ellis won the hearts of the people from the very beginning. Not by "soft soap" and compromise, but by preaching vital gospel truth in plain but forcible language. Their jubilee singing and banjo playing was simply beyond description, and pleased everybody. Over thirty people were at our altar, with few exceptions all adults, and all but one or two prayed through for pardon or purity, and some for both. One good thing about the meeting was the fact that nearly all were new cases.

Last Sunday we had a reception of members, and the Lord gave us some fine people. We received fifteen, and there are more to come in next Sunday. Our people found the church was not big enough to hold the crowds, and many wished for a larger church. Well, bless the Lord, we do not expect the church walls to fall down, but by faith we can see the east wall moving eastward.

We are expecting a great gathering of souls throughout the winter months. Conviction is on, and God is leading on to certain victory. We cordially command Brother and Sister Ellis to any church who want an evangelist who can attract people, and then preach them under conviction. They are now Nazarenes, having united with us last Sunday.

Brother Deck was with us, and helped push the battle with all his might.

EDMUND SILVERBRAND.