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EDITORIAL

POWER OF PUBLIC OPINION

IT WAS Lincoln who said: "Our government rests in public opinion. Whoever can change public opinion can change the government, practically just so much."

Public opinion is practically all-powerful in human affairs. It is this which accomplishes the enactment of laws, and this secures the enforcement of laws. It is the power of public sentiment which effectuates reforms. These reforms are but the result of the great demand made by this wonderful force. We agree with the argument that it is not government that accomplishes great political improvements. Not legislatures or legislators are to be credited with such reforms, but a healthy public sentiment to which legislators feel bound to respond, either willingly or unwillingly. The repeal of the Corn Laws of England is an illustration of this fact. Not the wisdom of Parliament, or the Anti-Corn Law League, or the Government, was deserving of the credit of this famous act of repeal. It was an aroused public opinion which demanded the repeal in thunder tones, which rendered the repeal as certain and inevitable as the revolution of the earth. These other agencies helped toward the consummation, but were no in any sense causes.

The destruction of the Louisiana Lottery was the result of an aroused, indignant public sentiment. Not the Methodist Church, or any one individual or class of protestants against the shameless iniquity, did the work, but the great power of an aroused sentiment of an outraged public, which demanded and accomplished the destruction of this infamous Octopus. The same may be said of the abolition of slavery. The same may be said of any great reform which has been accomplished in American or any other history.

Thus far we can agree with the usual doctrine of writers on this subject. We distinctly dissent, however, from the view that public opinion is but another name for public knowledge, or for the general diffusion of knowledge. It is something widely different from this. Mere knowledge could never accomplish these results, powerful as may be the aid rendered them by this influence. We choose rather to say that public opinion is the dominant opinion or knowledge plus conscience. And conscience is God in action in humanity's heart. The dissemination of intelligence about the enormities of the Louisiana Lottery would have been powerless to throttle it without an aroused conscience or moral sense back of this intelligence, and there could have been no conscience back of it but for God back of or in that conscience, uttering His decrees of indignation and opposition. Public sentiment in these great reforms for human betterment is but the voice of God decreeing His protests and His doom of evils against human liberty, or human weal, or human progress. In this sense it is true that "*Vox populi, vox Dei*"—the voice of the people is the voice of God.

It is utter folly for a cold-blooded, atheistical philosophy to claim for mere knowledge intrinsic and inherent power of moral accomplishment. Intellect has no such prerogative or power. It is icy-cold and hopelessly barren, spiritually, in the regions of mere thought, however elevated in a literary way. The Chinese are a highly cultured people, but they are not a highly religious and spiritual and moral people, in their native state. Knowledge is power, we grant, but it is either bad or good power. It needs and must have a superior controlling power, and be directed into channels of benevolence. It is not

of itself essentially benevolent, or humane, or uplifting along spiritual lines. Steam is power, but put at its highest gauge in the boiler of a mighty Mogul engine, and with a long train of filled passenger coaches attached, and with the throttle pulled out, with no engineer aboard, what would be the result? Destruction of human life, and harrowing suffering, indescribable, would be the outcome. Such is a most fitting illustration of the result of mere knowledge trusted to for moral advance of mankind, without the aid and direction and controlling power of an overruling Engineer to direct this mighty agency in benign channels for human betterment and uplift.

It is just here that we have our chief contention with so much of the boasted education and educational advantages of this age. Even church control boots nothing, unless that church control be distinctively Christian in its character. *It must have God in it.* We insist, and yield no compromise on the contention, that Godless education is more a curse than a blessing. We simply educate and train more accomplished worldlings and scoundrels and criminals by such culture. We only increase their power for evil, by culturing sinners with an education Godless in its character, and in the personnel of its teachers. It is high treason to the youth of a church for the church to own and operate, or to endorse and foster, institutions of learning distinctively Godless in character, and especially when they carry their Godlessness to the point of discrediting God's Revelation of His will to man—the Holy Bible. It is against such a suicidal and pagan trend in modern church life that there has grown up such a healthy protest, which is expressing itself among other ways in a growing line of institutions of learning called holiness colleges and universities. Let such institutions be fostered and patronized and endowed properly, that they may do the great work which awaits them. No greater opportunity for the philanthropy of God's people offers itself today.

PUBLISHING HOLINESS

MUCH of the opposition to holiness is doubtless due to ignorance of what it means. Misconceptions about this have a kind of immortality which would be unaccountable but for the truth of the existence of the devil. It is his business to keep people blinded as to the truth of what is meant by holiness. The caricature of holiness which most people oppose, and exhibit great fear of, is something that would excite equal antagonism on the part of every intelligent holiness person in the world. Holiness is something beautiful in itself, and benign in its aims and results, and which would better the condition of individuals and the community at large and of the whole world were it to prevail generally.

Mr. Wesley had a conversation with the Bishop of London in the year 1740, in which, at the request of the Bishop, he explained without any disguise or reserve the doctrine of Christian perfection, as he had been teaching it. The Bishop remarked to Mr. Wesley: "If this be all you mean, publish it to all the world. If any one then can confute what you say, he may have free leave."

There is no doubt but that the proper preaching of this great doctrine, and its general acceptance, would solve every problem in relation both to public and private morals, and would bring quickly to a happy solution all the perplexing conflicts between capital and labor, and every other public as well

as private menace to the state and the church. If holiness prevailed, there would be an end to the saloon curse, to the white slave traffic, to the bagnios, to the slums, to the gambling hells, to the horrors of war and all international strife, and to all the evils which now tax the resources and the skill and patriotism of the better elements of the race to manage.

The utmost of what holiness has ever done for a single individual is only a sample and a proof of what it can and would do for the people at large, if allowed the right of way by a general acceptance. This is the true test of the worth of any evangel after all. What has it done for one man?—when this is honestly answered, you have just what it is worth to the race or to a nation or to a city, if given the same right of way the individual in question gave it. By this test, we insist it must be measured, and not by speculative objections, or by excesses done in its name, or by caricatures of it which the sinister or the designing or the unfriendly may portray. To the facts and to the Bible, is our challenge. Does the Bible teach it, and does it accomplish in the individual what the Bible claims for it? Does it make good? Can it stand the experimental test? Does it come up to the standard set for it by Paul and by Christ?

The only answer to these questions is in the affirmative. It is the doctrine of the Bible. It does accomplish in the individual all which the Bible claims for it. It transforms character and views of life and things; it delivers from an inward treachery, which gave untold trouble for years, and it confers power for service hitherto unpossessed; it brings divinely near Christ, as a person and as God, and puts Him in arm's reach in life's needs and crises. It brings unspeakable contentment amid life's shadows and reverses and disappointments. It gives seraphic peace when all without the heart is storm and cloud and furious hurricane. It nerves one to do and dare and die for the Master, and with joy to count all things but loss since only Christ is thus kept consciously in a cleansed temple meet for His indwelling.

Holiness, be assured, has made thus good in ten thousand times ten thousand individual cases, and it has demonstrated its power to thus keep and give victory to the individual. It can therefore do the same for all. It is therefore the need of all. It is provided for all. It is offered to all. Come to Jesus all ye needy ones and let Him do all for you which your hearts tell you you lack.

A WORD OF WARNING

TIME and again we have called the attention of our readers to the filth appearing in our great magazines, which are read by hundreds of thousands of people every month. This is a growing and disgusting evil, and is a menace to every home which these vile popular magazines enter. They have changed thus for the worse because as they argue the public want such salacious filth on which to feed. This is a confession of the low plane on which they are run—that they are not great leaders of the thought and sentiment of the nation, but low panders to the chance taste of the public, however depraved that taste may be. The prostitutes make the same defense which these vile magazines make—that they want the money, and that they are pursuing the trade which brings the money. These magazines and the prostitutes belong to the same class and should be similarly treated.

The trouble is that they are not similarly treated. The homes of the best people, those of the different churches, and homes of refinement and standing socially, would not dare to allow to enter their doors these women from the immoral resorts of the towns and cities. Yet they allow these vile magazines to enter which paint the devious exploits of some harlot as their heroine, and embellish and make noble and attractive the success of the amours and schemes of such women for the wresting from some honest woman of her lawful husband. In numerous ways vice is thus made attractive, and virtue is

discounted, and the young are thus vitiated in their tastes and debauched in their moral natures, and homes are blasted and destroyed.

These debauched and debauching periodicals once were clean, and were entertaining along innocent lines and often edifying as well. Now they have turned against the millions of readers who have give them their patronage and standing, and propose to rend them and their homes in the interest of vice and immorality.

If the claim that these vile periodicals are only supplying what their readers demand is true, in the main, then it is high time those readers who are clean and decent, and who value their homes' purity, and the purity of their sons and daughters, were quitting such magazines. Let all readers of these publications, who are opposed to such filth, at once cancel their subscriptions, and inform the publishers the true reason for the discontinuance. It is highly important, also, for those parents who are not in habit of reading these periodicals themselves, but take them for their children, to read them for themselves, to see the degrading kind of filth on which their children are being debauched.

Only this morning a great daily paper, whose editor is an ungodly man, and who uses his paper for bad and selfish purposes, politically, had an editorial strongly condemning the great magazines of the country, with their monster circulations, for pandering to the low and vile morally, for the mere money there was in it. This editor who has no conscience himself, and will use his own paper for selfish financial purposes, politically, which purposes do not directly involve his immediate home and family, has sense enough to see and fear the degrading influence of these magazines on his own personal home and loved ones. Hence he cries out a word of alarm, and earnestly warns his readers. He speaks of one of the leading magazines of the country with an immense circulation, and of great popularity, which he says in every issue is made up largely of matter which is corrupting and debauching morally of its readers. He says if the periodical were set for the intentional ruin and debasement of its readers, it could not more successfully select its matter for such an end.

Let our church homes purge themselves of this vile stuff at once, and scan narrowly all the literature which dares seek to come into their homes. This is a most important matter. Let our parents see to it that their church papers and church literature are in their homes, and let them encourage their children to read this, and such other literature alone, as is clean and uplifting.

SKIPPING THE ESSENTIAL THING

MANY of our modern, advanced preachers skip the essential thing in their new method of appeal to sinners. The new evangelism advocates go so far as to propose that the proper method of appeal is to urge sinners to come forward and offer themselves for service in behalf of the needs and sufferings of humanity. This is simply skipping the really essential and indispensable thing in personal salvation. Our appeal should be first for sinners to come forward for personal salvation; after they are saved we should urge them to enlist for the betterment and uplift of humanity as a proper field for their new powers and Christian activities, and as the best means for their own growth in grace. It is all right to seek to reach individual men through their own personal needs, in granting lovingly, relief and help, and through this touch of helpfulness seek to reach their hearts. Sympathy and positive helpfulness is a fine way to reach the hearts of men. Jesus used this plan. This is convincing and winning and unanswerable. There is nothing in this benevolence, however, saving in its influence. Jesus alone can save. He has not delegated to benevolence or philanthropy the power to change men's hearts and transform their lives.

THE EDITOR'S SURVEY

ONE BY ONE

It is one by one that our duties are to be performed. It is one by one our trials are to be endured. It is one by one that our difficulties are to be surmounted. The trouble with us is that we too often try to do it all at once, and thus make out of the Christian life a great burden. We often try to endure all life's trials and difficulties at one great struggle, and thus make out of life an unreasonable task, and our God an "hard man." This is all wrong. Let each duty take its place and its time, and let us be restful until that time and place is reached. Let each difficulty wait for its being met until it really arrives, and do not needlessly borrow trouble by trying to bear it before it has arrived. Sufficient unto the day is the evil thereof. Let these things not come to us by anticipation, but let us wait until their actual arrival. An exchange tells us of how a father taught this lesson to his sons:

There is an old story of a father who tested his sons by giving them a bundle of sticks to break. Each tried his strength upon it, but in vain. At last, when all had failed, the father quietly untied the bundle and showed them how easy it was to break all by taking them one at a time. Too many of us say we can not do a thing, when what we should say is that we can not do it all at once. No one can. It is step by step that things are accomplished. . . . When the Word of the Lord first came to Jeremiah, he said: "I know not how to speak, for I am a child." But God rebuked him with the answer: "Say not I am a child; for to whomsoever I shall send thee, thou shalt go, and whatsoever I shall command thee, thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee." Still, today, as in the time of Jeremiah, if any one is hesitating before a plain duty, saying in his heart, "I can not," God is ready to answer: "Be not afraid. I am with thee." The impossible thing shall grow possible as we attempt it, bit by bit.

HOW NOT TO FAIL

Nothing appeals to us more tenderly than to see a young boy starting out in life for himself. It is a time of tremendous importance, because it is a time of immense possibilities and of great perils as well. The devil stands at the door of every such life eager to disappoint it of its great aims and worthy ambitions. A thousand pitfalls he places in the way of such boys for their discomfiture. How carefully we should seek to guard these boys at this critical time. We commend to such the words of Lord Avebury, which really contain a rule by which they can not fail. Read his words to your boy, and seek to impress him with their weight:

Do not look on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of your duties which you may not look to with enthusiasm. You will get to love your work; and if you do it with delight, you will do it with ease. Even if at first

you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good, like mountain air, to brace up your character.

DEFINITENESS IN PRAYER

It is highly important that we be definite in our prayers. To do this requires that we be correct in our appraisal of the relative value of things. To do this requires more than earthly ken. Hence it is that God has arranged to supplement our ignorance by His own divine knowledge, given us through the Holy Spirit. It is thus we are to pray "in the Holy Spirit." We need divine wisdom to know how and for what it is best to pray, and we get this by the amazing mercy and goodness of God, through the gift of the Holy Spirit, who teaches us what we should pray for, by His inward leading. We should therefore ever seek to be in a state of absolute surrender to and dependence upon God in everything, and for everything. He must be to us everything, at all times. The *Herald and Presbyter* rightly puts this truth in the following words:

In the apostle's catalogue of our weapons of warfare, in the sixth chapter of Ephesians, he exhorts us to continuous prayer, "Praying always with all prayer and supplication in the Spirit." That is, we are to be so influenced by the Spirit that we shall pray for the things that God knows we need and desires to give. Again we are taught to occupy ourselves, "Praying in the Holy Spirit."

We need the anointing of the Holy Spirit to bring us into such fellowship with God that he can lay on our hearts the definite thing needed for ourselves and for the Church. Do we not often realize the indefiniteness of our prayers? Is it not true that we sometimes travel on for days in our pilgrimage without having our souls pressed down with definite and indispensable need? If we want nothing, we will get nothing. God knows what we need for our spiritual growth and best service. We ought to discover that very thing, and to be engaged in securing it. When under the guidance of the Holy Spirit the discovery will be made. The definite thing will be made known to us, and will be laid upon us, and we will be divinely equipped for its accomplishment.

The anointing of our eyes with eye-salve will help us to discover what are the true values in this world. Without the clear leading of the Holy Spirit we shall not be able to put the best things first. But when filled with the Holy Spirit everything will stand out before us as it is. The light will shine and the darkness flee away, heaven draw near, and the world recede. Instead of sighing and sorrowing, anthems of praise will break forth.

THE POWER OF A MIGHTY DIVINE PURPOSE

There is wonderful power in the great purpose of a soul stirred by the inspiration of the Spirit of God. It was a great purpose to seek holiness by Wesley, and a few of his co-students, at Oxford College, that finally gave birth to the mighty evangelistic Wesleyan movement, which has girdled the globe. It was a glorious purpose to wrest his native German people from the wretched superstitions of Romanism, in Luther, which led him to re-

nounce Rome, and give his heart to God, and on and on until Rome quivered on her throne from the mighty blows of the great Reformer. All the mighty movements of grace which have blessed the world with their benign results have come of some holy purpose born in the depths of some great soul which wanted God and obeyed Him. It has ever been true, and will ever be so. God moves through human hearts this world to stir and save. Through individuals God seeks to reach and save individuals. A writer in the *Michigan Christian Advocate* calls attention to this fact, in relation to another of the great world-movements of grace:

Years ago a plain Methodist preacher fell in love with the world's unlovely. In his own picturesque phrase, he came to where he actually hungered for hell. He pushed out into the midst of it in the East End of London. For days he stood in those seething streets, muddy with men and women. He drank it all in and loved it because of the souls he saw. One night he went home and said to his wife, "Darling, I have given myself, I have given you and the children, to the service of those sick souls." And she smiled and took his hand, and together they knelt and prayed. That was the beginning of the Salvation Army, of the great work of William Booth.

THE GREAT EVANGELIST

It is a fine conception to think of Jesus as an evangelist. His life was spent in going about doing good. This can not be excelled in defining modern evangelism of the best type. They are men who are supposed to be spending their lives in going about the world seeking opportunities for doing good. With this conception we may consider Jesus as the model evangelist. He is our great exemplar as an evangelist. It is interesting from this view to study the prevailing characteristic of this great evangelist, that we may profit by His example. We will not be able to pause over His social gifts, or His hereditary advantages, or His college training, or any thing which distinguished Him in His ministry and His evangelism, save His marvelous love for men. In this He was most distinguished, and by this He charmed men, and broke men's hearts, and won multitudes. W. E. Snyder, in the *Telescope*, writes with interest and force on Jesus as an evangelist as follows:

The dominant characteristic of Jesus as an evangelist was His love for lost men. Love was the motive, the spirit, the method of His evangelism. It was love unfeigned, a genuine love, which gave the ring of genuineness to everything he did. People were attracted to him, and that made him attractive to them. He went where they were, mingled with them in their humble toil, at their feasts, their weddings, their funerals, and in their worship at the sanctuary. His great heart beat with human sympathy. A high priest He was, but touched with a feeling of human infirmities, peculiarly divine, yet intensely human. He noted the fall of an unfortunate sparrow, but the fall of an unfortunate man or woman was of infinitely greater concern. He recognized the commercial value of a sheep, but to Him a man was "better than a sheep," possessing a value that could not be expressed in commercial parlance. Jesus was the incarnation of

love, and love makes men evangelists—naturally, unconsciously. Evangelism, minus love, is an empty name, a farce, a base counterfeit.

TIES THAT BIND

The sweetest memories and the strongest ties of childhood are those connected with the church and the home. These church associations are ties which relate to the sacredest and the holiest things of life, and their ligaments are indissoluble, almost. There is no means of calculating the depths and results of the blunder of failing to get the children of the home in regular attendance on the church and the Sunday school. These places should be where the child finds and forms his associates, and here the child should get his ideals of life and duty. Not on the street, or in the day school, or here and there, but from the sacred precincts of the church of God and the Sunday school, children should find their ideals and their ideas of life, and duty and conduct, and life's aim and meaning. What holy and blessed associates for the young are here found—God and Christ and the Holy Sabbath, the Word of God, good books, the best and the saintliest of all the ages—these form the worthy associates our children will find at church. An exchange says of attendance upon the services of the sanctuary:

Constant attendance upon the services of the sanctuary binds hearts of men to the best things as with chains of gold. We do not want fetters to bind us to evil things. We do not wish to be bound to unjust and tyrannical masters. But we greatly need to be bound to the best things, the best thoughts, the best ideals, the best principles, the best life. We covet fetters which will hold us close to these things. Such fetters are forged in the house of God. Happy is the man who in early life learned to love the church, the Bible, the Sabbath, the people of God, the songs of Zion and the Lord of the Sabbath and the sanctuary. These affections will bind his soul to the things which are noble. These are fetters which no man need fear. Some fetters every brave man will spurn; but recollections of home, of the church, habits of doing good, and affection for the things that endure and elevate, are fetters in which our souls take great delight.

HOW TO HAVE A REVIVAL

Revivals can be had, but there is a price we must pay. The trouble is too many want revivals without paying God's price for them. They do not come as the result of human schemes or organization or planning. They can not be worked up. They must come in God's way, and this is by the route of prayer and persistent faith. We must pray, and get the people to praying and trusting, before we can hope for a genuine revival of power which will bring people under conviction and to repentance and salvation. The old time revivals which stirred multitudes, and swept them into the kingdom, were prayed down, and God came in power. There must be the long waiting in the upper room, and the intense praying before the power comes. Rev. Andrew Gillies, in *Michigan Christian Advocate* tells interestingly of one such revival:

Some time ago I sat and talked with a district superintendent in the west. He was de-

ploring the inertia of the church today, and trying to find the cause. At last he said:

"I wish I had the same faith and fearless persistence that my preacher father had. He feared neither man nor devil, official board nor mob. On one of his charges the work languished, and the church was spiritually dead. So he called his official board together, and said, 'What shall we do?'"

"'Oh,' they said, 'there is nothing to do. Things are as they are.'"

"'I want a series of meetings,' he said. 'They said, 'We are behind in the finances this year. We can't afford what they would cost.'"

"'All right,' he said. 'If I can't have a series of services with you, then I'll have a series of services without you.'"

"And he did. On Sunday morning he announced from the pulpit, 'Special services will be held in this church every evening this week except Saturday.'"

"Monday evening he and the janitor were the only ones present. When he asked the janitor to lead in prayer the man fled, and he was left alone. And alone he met every night that week. He built the fire and lighted the lights. Then he read the Scriptures, sang a hymn, prayed, and went home.

"The next Sunday morning he announced from the pulpit, 'Special services will be continued in this church five evenings this week.' And they were. On Monday evening a group of young men heard him holding forth.

"'Come on,' said one, 'let's go in. There's an old fool in here who is holding meetings with himself. Let's go in and see how he does it.' They went in. He preached the gospel. One of these young men arose and came to God. The next night there were twenty there, including some of the official board. The next night the church was filled, and for six consecutive weeks that old man preached Christ, and a hundred and fifty came to God."

GOING BEYOND OUR FAITH

The fact that God goes beyond our faith is cause for devout thanksgiving to God. Truly "He is able to do exceeding abundantly above all that we ask or think." This He is not only able to do, but is constantly doing for us. That our God is not petty, or a doling-out God, but an exuberant, luscious, loving Father, doing exceeding abundantly above all that we ask or think, should beget with us not only perpetual gratitude, but an emulation of this. His example. It should make us hilarious givers, joyful workers, prodigious believers, and to abound in all our works, and love and faith and service. We should resemble our Father thus, and seek to grow more and more like Him from day to day. This wonderful disposition of God to do for us on so great a plane as a cause for gratitude to Him, is suggested in the *Continent*, in the following:

God is always going beyond our faith. When faith comes rather to be in ourselves than in God, we miss the realization. Self-confidence breeds in us readiness to take for granted the goodness of God. We do not realize the marvel of His goodness because we can not be surprised that He should do anything great in our behalf. When we are ready to take lowly views of ourselves, we shall be able to take greater views of God's goodness. It seemed to David a great thing that God should claim him and his house to rule over Israel. That was because he realized his own unworthiness and set in sharp contrast with it the favor of God. Years ago we used to read more frequently than now the story of "The Shepherd of Salisbury Plain." Older readers will remember that in it the little daughter asked her father to let her say grace because she was so

thankful. "Some people," she said, "have only potatoes for their dinner, with no salt, but see, our salt dish is quite full." It takes a large amount of grace to be thankful for a small meal of potatoes and salt. Some of us find it difficult to be thankful for far more sumptuous meals. Is that not because we are so self-assured, so self-important, that we feel finer things to be only natural? Someone suggests that the necessity for better provision to stir our gratitude is because we realize more fully the greatness of our God. We fear it is not so. It is our own greatness that grows upon us. God does not go beyond our faith because our faith is rather in ourselves than in Him. A godly man who had passed through reverses came to his pastor with his face aglow, to declare that he would never doubt God again; he had received such marvelous manifestation of the Father's goodness in that he had secured a position and would now be able to care for his family. The position was such a humble one that many would not have accepted it, and the pastor's heart fairly ached at the fine-fibered old man taking it. His own thought of himself was, however, so humble that he could rejoice in it as an evidence of God's great love and kindness. God had gone beyond his faith, and had done for him beyond what he asked or thought.

THE CHRISTIAN'S HERITAGE

The richest heritage is that of the Christian, in this life, even. Too many defer the Christian's recompense altogether to the coming life for realization, forgetful that in this life he has, of all men, the richest heritage and the most solid comfort, and the most unflinching support and protection. Men talk of insurance against this and that. This is all right. It is well to feel insured against many things of an earthly kind, but there are many things against which life insurance or fire or accident insurance companies can not protect you. There is nothing that can come to you, however, into which God can not come and bring out of it in some way a blessing to you. The Christian religion is the best insurance. Spurgeon strikingly states this great truth in the following sentence:

Thou hast not gone this way before. But there is love about thee still. Go where thou mayest, there is the air, go where thou mayest, there is thy Father's love. Thou art going home, perhaps, to bed, not to rise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art to be sick, if thou art to die, thy Father's love will be still with thee. Therefore go on; fear not; He can not, will not turn away from thee. An omnipresent God means omnipresent love, and omnipotence will go with omnipresence.

TRUE UTTERANCES

Hon. Ned Carmack, the Tennessee United States Senator who was assassinated in Nashville, Tenn., said of the saloon: "The American saloon has sinned away its day of grace. It refuses to be regulated. It must be destroyed." Bishop McTycire, of the M. E. Church, South, said: "We must destroy the saloon or be destroyed by it." On the impossibility of regulating the saloon Abraham Lincoln saw the facts back in his day, and gave utterance to the following words:

The liquor traffic is a cancer in society eating out its vitals; and all attempts to regulate it will only aggravate the evil; it can not be regulated; it must be eradicated.

THE OPEN PARLIAMENT

CHRISTIAN SCIENCE AND PROTESTANTISM

ALPIN M. BOWES

In an article entitled "Protestantism and Christian Science," published in the *North American Review* for December, the author, "a priest in the Protestant Episcopal Church," declares that Protestantism is a failure and therefore "must substantially adopt the faith and practice of Christian Science, if its churches are to fulfill their mission to the world." And then he added: "The fact that such a proposition shocks the church sense and meets with contempt, is presumptive evidence of its truth." As to the presumptive evidence we might likewise conclude that the church's contempt for murder and its "shocked sense" of adultery are proofs that murder and adultery are virtues.

In the beginning of his argument he considers the statement of a certain "Church Commission" that "the clergy deprecates any attempt to enter into competition with the medical practitioner by any separate and independent treatment of the sick," as sufficient revelation of the ignorance of the church on the subject of "Christian Healing." Therefore we must adopt "Christian Science" as a remedy for the unbelief of Protestantism. He has measured his conclusions by some failure he sees in Protestantism, and not by the true teaching of God's Word as accepted by the holy people who live in Protestantism:

First, I will testify, I have been for some time a minister in Protestantism and I have seen the power of the gospel, which contradicts the fallacies of Eddyism, transform thousands of people from a life of sin into pure, holy Christians, and I have also seen scores of people healed of sickness and even "incurable" diseases by simple faith in Jesus Christ.

We may find many failures in Protestantism, but we positively deny that the dear old Bible which has directed us to God is a failure. It is absurd to pronounce Eddyism a remedy for wrong conditions. The egotism of such a claim is amusing. What he cites as a proof of the truth of Christian Science is very clearly a plain fulfillment of Scripture. Instead of being a true doctrine which has satisfied those who failed to find satisfaction in Protestantism, it is a false doctrine which has blinded those who refuse to accept the truth. "Because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they might believe a lie" (2 Thess. 2:10:11).

Then I will proceed: The priest's entire article has to do with the human organization of Protestantism, and is a most presumptuous blasphemy of all that is holy religion, while it pretends to be upholding the truth. It recites the failure

of the denominations to satisfy the cravings of the souls of men, and, considering his presumption true, he gives this as sufficient proof that we must embrace the teachings of Eddyism. His argument is foolish and short-sighted. There may be some unfaithful members of Protestantism who "agree in the fact that as church members they could not find the spiritual help they craved, and could not be aided by the ministers (some ministers) to find God, or to understand Jesus Christ," but he says, "in Christian Science they claim to have found satisfaction in these par-

"which is in them a well of water springing up into everlasting life."

In his arraignment of the Protestant church he very clearly demonstrated some unmistakable facts: First, that he himself is an entire stranger to the saving grace of God. He testifies that his "conviction is the result of the doctrines and practices of Christian Science compared with the experiences and observations of many years as priest of the church." The evidence is very clear that he has fulfilled the Scripture in that he is one of the many who "will depart from the faith giving heed to seducing spirits and doctrines of devils." He sought for satisfaction by a "critical and philosophical investigation" of Protestantism but he failed because he did not "from his heart believe on the Lord Jesus Christ," and now he has turned to a religion that is all mind, and no heart, and no Christ, and no God, and no heaven, in reality.

He argues "if this idealism which is so real produces better lives, healthier and purer living than Protestantism is producing, and its fruitage proves it to be identical with that of primitive Christianity, the church must adopt it as the true science of the Christian life."

Yes, "If it were so real," and if it were "identical with primitive Christianity," but such a claim is amusing: to say that Eddyism is "identical with primitive Christianity," when it contradicts everything that is real and vital in Christian faith.

I will give several brief comparisons of the doctrines of the Bible and these of Mrs. Eddy, to see if they are identical. Her fundamental doctrines are that sin and sickness have no real existence. To quote from her textbook: "The only reality of sin is the awful fact that it seems real to human belief until God strips off its guile." Sin is an illusion, according to Mrs. Eddy, and her remedy is: "The way to be rid of sin is to believe that there is no sin." Does that harmonize with the Bible, which says "The soul that sinneth it shall die"? "Death passed upon all men, for that all have sinned"? "Thou shalt call his name Jesus, for he shall save his people from their sins"? According to Mrs. Eddy, the men who commit adultery and fornication and murder and theft are not sinners, if they only think not. Her fundamental doctrine is not an explanation of the Bible, but a blasphemous contradiction, for she makes God a liar. The Bible says (1 John 1:10): "If we say that we have not sinned, we make him a liar, and his word is not in us." According to that, either God is a liar, or Mrs. Eddy. Her own statement condemns her, for "if we say that we have no sin, we deceive ourselves and the truth is not in us."

Absurd as is this denial of sin, it is pleasing to sinners to be assured there is no sin. Ahab, the cruel murderer of

TRUST JESUS AND FERVENTLY PRAY

D. RAND PIERCE

The mountains of trouble and billows of care
The fiery temptations to doubt and despair,
Like mist before sunrise will all melt away,
If we will trust Jesus and fervently pray.

The duties we shrink from a pleasure will be
The giants of evil before us will die,
And stubborn hearts bow to the Almighty's
SWAY,
If we will trust Jesus and fervently pray.

The slights and the scolding that human
hearts feel,
The sharp words of loved ones that pierce
us like steel,
Can never once daunt us nor drive peace
away,
If we will trust Jesus and fervently pray.

Our losses and crosses that seem so severe
We'll find up in heaven were stepping stones
here,
So let us take courage and press on our way,
With firm trust in Jesus and fervently pray.

No soft, downy pillow our blessed Lord knew,
A thorny crown furrowed His bleeding brow
through,
Alone in the garden in anguish He prayed
And with His own life blood redemption's
price paid.

O Saviour forgive us if our human fears
Have cowed under crosses, or quailed under
jeers;
And give us thy Spirit, that we may each day
More fully believe Thee more fervently pray!

VANCOUVER, B. C., CAN.

ticulars." So do the Mormons say they have found satisfaction. But I warrant you it would be hard to find God or understand Jesus Christ in Christian Science. Now we have found satisfaction and the "spiritual help we craved" since we know that "we have passed from death unto life;" and we are not all "frantically resorting to every kind of attraction," nor are we all resorting to such a deception as Eddyism. Such an argument as his is no proof. We can not receive the testimony of those who apostatized from Christianity to become entangled in the vagaries of a Christless religion, as a nullification of the faith of the millions of saints in all ages who have found satisfaction and spiritual life in the doctrines taught by Protestantism. The fact is, multitudes today have found in Jesus the "water which quenched their thirst" and

Naboth, welcomed such a doctrine to ease his guilty conscience, for he said "Speak that which is good." Then we may really understand why Mrs. Eddy should find so many willing followers. Dr. Maurice E. Wilson said, "People are looking for a comfortable life here, and an easy way to heaven."

[TO BE CONTINUED]

HOLINESS AND SECTARIANISM

C. J. KINNE

A good brother in writing to us enclosed an editorial from the *Christian Witness* with the above caption. He wondered if it were an attack on the Pentecostal Church of the Nazarene. If so it is surely aimed poorly, for it shoots in another direction.

There are several statements in it which are interesting as coming from a Methodist. It starts thus: "One of the worst things which can happen to the holiness cause is when it becomes sectarian." If that is true, then we believe the holiness cause has passed its worst stage and is getting better. For many years the majority of the holiness people were sectarian in so much that they could hardly believe anything to be worthy of notice which did not originate in the Methodist Church. While the holiness associations of that time were styled "interdenominational," they were controlled by the Methodist members and it was generally supposed that it was useless to look for any holiness work anywhere else. They were generally interdenominational among the Methodists.

If a Presbyterian or a Baptist testified to the experience it was thought something wonderful.

We may have been deceived, but we thought a better day was dawning, when the holiness work was spreading into various denominations, and since the Chicago Convention, with its plans for a greater convention in 1914, we have been looking for a real holiness movement that would embrace many denominations and societies.

Perhaps we are mistaken, for if this brother did not see some strong evidences of the old-time sectarianism in the holiness movement, then why this sad wail? He seems to have actually made the discovery that "no one church or sect has any monopoly of it." This begins to look as though there really is hope and that a holiness association can be interdenominational. If the Methodist Church has no monopoly on holiness then it must be admitted that there is a chance for the Baptists, Presbyterians, Congregationalists, and possibly for even the Pentecostal Nazarenes. Take courage, brethren, a better day is surely dawning and after all we may look for some holiness work outside of one church.

Another paragraph in this editorial which is to us amazing, reads as follows: "This miserable business of laying hold of and stretching out after the holiness people and endeavoring to tag them with some particular church label is small and dishonorable." Think of that for an edito-

rial in a paper which has always condemned come-out-ism and whose people have always lifted up their hands in holy horror at the very thought of it. Nevertheless it is true, for we have the printed page before us and the above statement is there in cold type.

What can the brother mean? He plainly says that it is *dishonorable* to endeavor to tag holiness people with some particular church label. There can be no mistaking the figure he uses. If a holiness person is tagged "Methodist," we all know that he belongs to the Methodist Church, and if "Presbyterian," he belongs to that church, and so on through the whole list. But this man says it is dishonorable to thus tag him. If it is dishonorable to put the label on him, then it surely must be dishonorable for him to belong to the crowd that owns the label. In plain English, it is dishonorable to try to get holiness people into any particular church. That is the strongest plea for simon-pure come-out-ism we have ever read.

There seem to be a great many holiness people who live up to that doctrine in practice, but they have not the courage to actually teach or profess it like this brother. To all intents and purposes they belong to no particular church, at least they are rarely ever found in the same church two Sundays in succession. They go about to this place and that enjoying a kind of a gypsy life religiously. They take no responsibility for the work and ministry of any particular church, they simply "tramp." Oh, if you corner them, they will admit that they have their names on some church book, but as far as keeping their vows to attend its services and support its institutions, not so. Don't you understand! they are holiness folks, and hence are relieved of the inconvenience of keeping their vows and of the burdensome work of maintaining regular church services? No, they are not come-outers in name, but merely such in fact. Much might be written on this phase of the subject, but we must notice another point in the editorial.

It is possible that the writer meant to say something other than what he really did say. He may have meant to put the emphasis on the word *particular*. It may be all right to tag holiness people with a church label if it is not a *particular church*. In that case the charge of being *dishonorable* would not apply, for only a few churches are at all *particular* these days. Particular means "a single or separate one, distinct from others." The average run of churches nowadays seem to take little note of what their people believe or what their preachers teach. They can believe or teach most anything except holiness and be real good folks. But my! these particular ones that demand an experience of salvation for their members, and insist on every member believing in and seeking the experience of entire sanctification! Some of them will actually refuse to license or ordain a preacher unless he professes to have the experience and promises to preach the doctrine of entire sanctifica-

tion. Such a church really is particular. Can they be the people of whom it is said that it is dishonorable for them to put their label on holiness folks?

We will close with this one observation. It would seem to us to be an honorable thing to put a label on a man that would exactly correspond with the nature of the man. To us the dishonorable thing would be to insist on the man wearing a label that misrepresents his real self. For instance if the label should read: "Worldliness," "Denying the divinity of Christ," "Doubt the Bible," etc., and the man a spiritual believer in the Lord Jesus Christ and the Holy Bible.

Personally I would be ashamed to look myself in the face should I insist on the holiness people wearing such a label as that.

[NOTE: In our next we will notice the subjects "Presbyting," and "Ecclesiasticism"!]]

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

Characteristics of a Man of God

The man of God in all ages has stood apart from the ordinary run of individuals. His own generation has dubbed him peculiar, eccentric, or fanatical. He is misunderstood, maligned, persecuted. In his early public life, at least, most every spiritual leader has been ridiculed and set at naught by his fellows. He differs from others of his generation in perception, in motive, in purpose, in method, and in activity. When we consider the following points we will see how peculiar, how otherworldly, and yet how great and useful the true man of God is:

1. He is a seer. His outlook upon conditions and circumstances in the world is through God's eyes and often entirely contrary to the current opinions of men. He is a pessimist where others are optimistic and an optimist upon matters where others are pessimistic, faint-hearted, and discouraged. He sees to the heart of things, as God sees them, and not superficially, as men do.

Illustrative of this we may mention Noah, who saw the sinful condition of his times and foresaw the flood one hundred and twenty years before it came.

2. He lives in communion with unseen and divine forces. He shapes his words and actions not according to the conventions of men or the light of his own judgment, but as he is taught and directed by the Spirit of God.

Abraham left his native land, journeyed to an unknown country and undertook to slay his own son simply because the mysterious voice of God told him to do so.

3. He is absolutely fearless of the faces, opinions, or persecutions of men.

Paul was beaten with rods, stoned, shipwrecked, imprisoned, and yet he rose from every persecution and affliction only to preach Christ with more vigor and boldness than before.

4. He is out-and-out for God. Whether among people who believe as he does or

not, he thinks his own thoughts, acts out his individual life and stands up for God. He lives for God just the same when in the presence of sinful men as in his secret chamber. Daniel prayed with his window open toward Jerusalem just the same when he knew he would be given to the lions "as he did aforetime."

5. He is a man of prayer, a student of the Word, a lover of souls. Great banquets, popular assemblies, up-to-date books and often great human movements of attempted philanthropy or reform do not appeal to him, but he is always to be depended upon to help in any deeply spiritual undertaking where prayer is paramount. God's Word is honored and souls are being saved.

Jesus spent whole nights in prayer, he defeated Satan by quoting the Bible and loved souls enough to die for them.

6. He is a man of infinite patience. He moves slowly, waits to know "the mind of the Spirit" before he acts, does not ask why or what will be the results, but obeys God and leaves the rest with Him.

John Williams labored in New Zealand for twenty years before he seemed to have one honest enquirer, and at Tahiti fourteen years before he had his first convert.

7. He is a man of tender heart toward all that are suffering and in need. He is forgiving, merciful, and compassionate toward those who are unfortunate, weak, ignorant and tempted; but on the other hand, he can harden his heart, set his face, stiffen his backbone, clinch his fist, and unmercifully fight sin, condemn the hypocrite, and call down God's wrath upon the rebellious.

Elijah prayed and wept over the death of the widow's son at one time, but soon after was seen slaying the prophets of Baal without mercy. The same Jesus who wept at the grave of Lazarus drove the money changers out of the temple with a whip of small cords and called the Pharisees a generation of vipers.

8. He is a man of great humility, self-abasement and simplicity of life.

It is said that David Livingstone would not listen to or even read what was said in his honor. He turned his back upon all the praise of men.

9. He is never a self-seeker. His life purpose is to give rather than to get.

Wesley's motto was: "Earn all you can, save all you can, give all you can." He never spent more than \$140 a year for his own personal needs, even after his income had risen from \$250 a year to \$2,500. When William Carey's income reached \$7,500 a year he reserved less than \$250 for his own expenses, and gave the rest to Christian charity.

10. He does not seek the easy but the hard tasks. He endures hardness as a good soldier of Jesus Christ.

Mary Lyon advised her students at Mt. Holyoke Seminary to be ready to go where no one else would. She inspired them with a devotion to go, as a poor negro slave expressed it, "where dere is most debbil."

11. He is a man who knows not the meaning of the word "discouragement."

Lincoln said at one time after a disastrous defeat during the Civil War: "Defeat! if it were not one but one hundred defeats, I should still pursue the same unchanging course." When Luther was asked at Augsburg, "Now with pope and cardinals, priests and kings all against you, what will you do?" He answered "Put myself under the shelter of Him who said, 'I will never leave thee nor forsake thee.'" When Robert Moffatt's life was threatened at Kuruman he bared his breast to his assailants and calmly replied, "Strike if you will! but my mind is made up. I stay among you."

12. He is always a "doer of the word and not a hearer only." The man of God is always busy. He puts in his best licks and that in a place and way that will count for the utmost. He does not run uncertainly or fight "as one that beateth the air." It has been said of General Booth of the Salvation Army: "He combined intense earnestness with prompt action. In him dreams and deeds went together." Livingstone's biographer said, "He was conscience incarnate. His watchword was duty."

13. He is usually what worldly people call impractical, visionary, and a poor business man. And yet, in the final summing up of his life's work, it is generally found that this "dreamer" has accomplished more practical and lasting good for the benefit of his fellowmen, used more hard common sense in his decisions, and more real horse sense in his actions than all of his critics together.

A GOOD FIGHT

C. H. STRONG

Paul was a soldier, a warrior, a victor. From the hour he said yes to God on the road to Damascus, until he said yes to the martyr's block, he was ready to champion any cause for God by His grace. He was not egotistical; his boast was in the Lord. "I know in whom I have believed" was his constant watchword. He was in the fight to win. This was the master passion of his soul. This was the spirit that dominated his career. He was always writing about his battles and victories. This seemed to be his chief joy. There was no quibbling about him, no fear of the enemy, no trying to beg off when the battling was hard, no crawling, no yellow streak down his back, no fretting about the future; bonds and afflictions had no terror for him. When all the powers of darkness conspired to sweep him from his moorings, he hugged the rugged cross—in this he gloried, mastered the situation, and came off more than conqueror.

What an illustrious example in this soft age of long titles, fine meeting houses, worldliness and sin! The temptation, even among the more spiritual, is sometimes to excuse oneself for defeat, or cast about for consolation in time of failure, but how weak and beggarly this makes us in the land of the enemy. Think of Paul writing to the Thessalonians, telling about the hard times he was having, and that he was about discouraged, and wanted them

to pray that he might continue on in the same weak way! Imagine him sending his annual report to the Assembly at Ephesus telling them of his many defeats, or writing an apology to the church at Colosse explaining his failures. The thought of it seems ridiculous, but why? Was not he a man like the rest of us? Had he not as much right to parade his failures as we? Why expect so much of him and so little of ourselves? Such thoughts ought to shame us to our knees. The God that made him an overcomer of every difficulty is still alive. The power that animated his soul, and made him a terror to evil doers is yet to be had by tarrying long in the upper room. Thank God, there is victory, but not for the man who excuses himself for failures or defeats.

We hear much about peace—international peace. Men are prophesying it from pulpit and press. It would seem nothing is being left undone to bring it about. We have our diplomats, our ambassadors, boards of international arbitration, treaties of peace, and last of all a great temple of peace, built by Carnegie, but amid all this provision for world-wide peace there is a general preparation for war. Governments are not sleeping on their oars. Never was there so many battleships or so great an army and navy at the command of the governments, that could be pressed into service at a moment's warning as today. Each nation is keyed up to the situation, and is ready to draw its fighting paraphernalia, as the occasion arrives.

Will the church of God be more pre-sumptuous than men of war? Will she be rocked to sleep by cries of peace such as the Fatherhood of God, Brotherhood of Man, salvation by character, by Russellism, Eddyism, formalism, etc.? Will we go open-eyed and from beaming gospel light into Christless fraternities and federations that deny the office of the Holy Spirit? There comes a cry for fresh recruits. A cry from Calvary, a cry from Pentecost, for men who will face the issue, stem the tide and sound the alarm. Men who will lift up the standard for the people, who will carry the blood-stained banner of the Conqueror from Bozrah into a hostile land and make their enemies their servants. The rations may be slim, the company battle-scarred, they may not be decked in latest fashion. But what is fashion? What are battle scars? what are rations? You are to be crowned at the great coronation; you are hastening to a city where sorrow and sickness never come, and where you shall eat of the tree of life forever.

"Fight on, O Christian soldier, our Captain still is nigh;

His Spirit makes us strong to do and dare; Put on the shining armor, and on His arm rely;

There's a glittering crown awaiting us, over there."

"If it should get out that I wouldn't fight back, I would be covered with scars all the time." Who told you so? The devil.—C. A. McC.

Mother and Little Ones

THE ONE THAT TRIES

Yes, I love the little winner
With the medal and the mark;
He has gained the prize he sought for,
He is joyous as a lark.
Every one will haste to praise him,
He is on the honor list;
I've tender thought, my darlings,
For the one who tried and missed.

One? Ah, me! They count by thousands—
Those who have not gained the race,
Though they did their best and fairest,
Striving for the winner's place.
Only few can reach the laurel,
Many see their chance flit by;
I've tender thought, my darlings,
For the earnest band who try.

'Tis the trying that is noble;
If you're made of sterner stuff
Than the laggards who are daunted
When the bit of road is rough,
All will praise the happy winners;
But, when they have hurried by,
I've a song to cheer, my darlings,
The great company that try.

—Margaret E. Sangster.

GRANDMOTHER AND THE EIGHTH COMMANDMENT

"Mr. Burke is wasting his time making us repeat the Commandments in Sunday school as if any of us were tempted to kill or steal!" said Stella.

"The Eighth Commandment is at least often strained in this family," answered grandmother quietly.

"Mother, if you have seen the children doing anything of that kind, you ought to have told me," spoke up Mr. Gordon.

"I did not say the children were the only transgressors," replied grandmother laughing.

Mr. Gordon coloured. Had grandmother been down to his store, and had her puritanical ideas shocked over the weighing of brown paper with sugar, or some other little advantage allowed to the seller? "I am sure I do not steal," said Stella, emphatically.

"Grandmother, keep a record of every time we break the Eighth Commandment the coming week," suggested Mrs. Gordon. "On Saturday evening you shall read it, and the one who offends most must buy the kitchen clock I need." Each of the Gordon family was willing to buy a clock if convicted of stealing.

"If it were impatience, mother, I should expect to buy my own clock," Mrs. Gordon said as they gathered round the glowing grate on Saturday evening.

"If it were a quick temper, I would open my bank; but I am safe," said Stella.

Mr. Gordon and his son, Ben, felt too secure even to consider the matter.

"I have not been with each one of you every moment, so I can give only the few things I have seen. These will no doubt remind you of other things in which you have broken the Eighth Commandment," said grandmother producing a large notebook, with a smile at her doubting audience.

"To begin with Stella: I noticed two Sunday school books, the kind every one wants, in her closet, and a song book on the piano, marked: "For the Sunday school room only." "I've always forgotten to return them," interrupted Stella.

"Yes, you have the handkerchief Hattie left which is in the wash every week," continued grandmother. "Then you stopped practicing on Monday to talk a half-hour to Lizzie, stealing time from music. You forgot to give your mother that important message, and took an afternoon from her when she went out to see about it, and got that

headache, which took another half day and a dollar to the doctor, besides the medicine, and you took away your mother's patience, when she found all this came from your neglect."

"O grandmother!"
"When you took your mother's new veil and lost it—"

"And my new lead pencil," interrupted Ben, who was rather enjoying his positive little sister's discomfort.

"On Thursday you broke into my room as I was falling into a sleep, and stole a much-needed rest from me," went on grandmother with a smile.

"Put down the nights her cousin stays, and they keep us all awake until midnight, talking and giggling," added Ben.

"You may take some of these samples to yourself, Ben, and, with her neglect of the Eighth Commandment, Stella has often been very helpful and sweet to us all, so I pass to your own private record," answered the old lady.

"Besides the stolen books in your room, I saw a silk umbrella which had another name than Ben on it."

"I mean to take that back," murmured the culprit.

"I believe that excuse would not hold in court," replied grandmother. "On Monday evening I have recorded that my grandson boasted that the car was so crowded the conductor had failed again to ask for his fare."

"But, grandmother, he is paid for collecting fares."

"Your 'Thou shalt not steal' has nothing to do with the conductor's duty to his employer," went on grandmother in a tone very severe for her. "The next evening when company came, the cake saved for supper was gone, and your mother thought Bettie must have eaten it, while I saw a tall young man slip away from the cake box."

"A fellow can't starve," murmured Ben, hanging down his head.

"It is only a question whether the cake is made for the lunch or the family tea, which makes taking it right or wrong," went on grandmother. "Then, the mornings you were late for breakfast I heard Bettie say it took the best of the morning getting your breakfast and clearing up after you."

"Ben has nearly bankrupted us all, if you are going to consider the times we have all waited for him," laughed his father.

"Two evenings he stole the time from his lessons to read a foolish story, and will probably steal some of the Sabbath to get those lessons. Ben took his father's good temper when he took his cuff buttons without asking for them, and also his mother's when he took away the new magazine and lost it, and his grandmother's when he took her new church paper to wrap up a package, and thus stole part of her Sunday reading," said Grandmother from her note book.

"I'm sorry I took your paper," murmured Ben, who was really a good-hearted boy. "Anyway, you haven't anything against mamma, for she gives up to every one."

"That's her worst fault," said grandmother. "She is robbing her old age by using up her nervous force, and robbing you children of independence by everlastingly waiting on you. But besides stealing time for work which ought to be used in sleep or rest or improving your mind, you have broken the commandment, too, Rebecca. I have noticed you do not hurry up supper when your sewing girl is here, so in a week you manage to get an hour or more for nothing."

"Now Benjamin, you went to the store last Sunday afternoon and took some of the Lord's day for accounts."

"But the bookkeeper, mother—"

"Yes, no one steals unless there is need of something, though I can hardly say that when you take Rebecca's time picking up after you."

"What's a wife for, mother?"

"Not to pick up collars off the bureau, coats off the chairs, and handkerchiefs and old letters off the floor. It is like stealing pennies from some one who intended spending dollars for you, when a man takes his wife's time in picking up after him. You stole on Thursday evening from the prayer meeting when you were much needed there, and then took two hours of the minister's time to talk about something Saturday morning, and heard his wife say this afternoon he would have to sit up till midnight to finish his sermon, because he had so many callers."

"You have given me a new idea, mother," said Mrs. Gordon. "We must follow the Golden Rule very closely, or we shall often break the Eighth Commandment, by taking happiness, or time, or health, from others, and really robbing them more than if we had taken only money or other property."—American Paper.

THE BOY WHO WORKS

Do you feel, young fellow, that you have a hard time? Your hours are long. Your task is hard and the wages small. The contents of your weekly pay envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great deal from you. Other fellows dress well and always have money, while you toil six days a week to make a living.

Never mind, young man. You are getting experience that he must get later on, because, sooner or later, he must fight the real battle of life himself. And you have the advantage. While life has been made easy for him, he lacks drill and discipline, which every life soldier must go through. You are preparing yourself. He may go in without preparation and fail.

Work is a great blessing. You can not see it now, but some day you will say that you were fortunate in your boyhood days because you were compelled to work. Because you can not get power to do things save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. They toughened their muscles by hard work, and sharpened their brains by looking out for themselves.

Work makes men. Luck usually fails. Pluck nearly always wins. To succeed in anything one must overcome obstacles. Force and fibre are built by hardships. Grit is as necessary in the making of a man as gumption. Hardships are not always handicaps. Often they are helpers. You will understand this better in twenty years. Meanwhile permit one who has lived that twenty years and more to advise you in this.—Valdosta Times.

HARD OR EASY

I want to make my life count in the world, as you do," said a young girl earnestly to an older friend. Won't you please tell me how to manage it? My sister thought it was by doing always the hardest things you could find, but I couldn't quite believe that. It makes life too dreadful, somehow; and besides you always seem so happy, as if you were doing things that were easy and that you loved to do. Isn't that the secret, maybe?"

The older woman smiled. "Yes, in a way that's true, and yet even you haven't quite caught my point of view. Years ago, I heard a wise teacher give his class this motto: 'Every day choose something to do that is really worth while; and then do it, hard or easy.'

"If you take that motto, as I did, dear, you will find that the question of hard or easy is so swallowed up in the worth-whileness that you really forget about that part most of the time. Besides it is one of the blessed things in life that even the hard becomes easy as you do it again and again of your own free will, without betraying one bit of dread or dislike of your task; and with your thoughts always centered on the fact that, hard or easy, it is most gloriously worth while."—Young People.

POLITENESS IN LITTLE THINGS

There is a little rhyme that defines politeness better than the dictionaries define it:

Politeness is to do and say
The kindest thing in the kindest way.

Most of us are willing, even anxious, to be kind in great matters and on special occasions but we often forget to be polite in little things.

"How many shall I provide for?" asked a caterer of the woman who employed him. "I don't know," she answered. "I sent out three hundred invitations, but I have received answers from only half that number. I really don't know what to do."

Doubtless each of the one hundred and fifty delinquents, if reproached, would have made the excuse that the presence or absence of one person could not matter among so many; but when the one is multiplied by one hundred and fifty it matters much.

"I haven't heard from Alice since she bade me good-bye last fall," said the mistress of a summer home in which she entertained many guests. "For a time after she left I was anxious, but I know that she is all right, because she spent Christmas with a friend of mine."

Doubtless the girl who neglected to write the note of thanks and appreciation meant to do it promptly; but she was busy, or she forgot.

Sometimes we owe our lack of thoughtfulness in the every-day affairs of life to the unfortunate habit of considering "our own" as somehow less entitled to consideration than others.

"I'm so sorry my rapid rocking has made you nervous," said a young girl to an elderly visitor. "I would not have done it knowingly for the world."

"It always makes me nervous too, to see anyone rock so fast," said the girl's grandmother quietly. The girl blushed crimson. It had never occurred to her to consider her dearly loved grandmother in such little matters.

There is, moreover, another side to the matter. "I can tell you why Myra is so popular," said a woman of wide sympathy and experience. "She's considerate. She is neither too early nor too late. She is always in good humor. She tries to do whatever is wanted of her, but she never pushes herself forward. She acknowledges invitations and courtesies promptly, and never changes her mind, for her own convenience, at the last moment. She never intrudes her moods upon her friends."

It may not be easy to earn such a reputation, but it is possible. Politeness in little things always brings large and sweet rewards. The girl who is considerate will never lack social pleasures or warm friends.—Exchange.

THE PALACE OF NEBUCHAD-NEZZAR

A writer in the Scientific American describes the Babylonian excavations, which German archeologists are conducting. Of all the interesting discoveries that have been made, Nebuchadnezzar's palace may be considered the most important.

Little except the foundations of the palace remain, and they are of square burned bricks, each of which bears on its lower face the name and title of the great king. The several hundred chambers of the palace are small; some of them are scarcely larger than a modern bed. One chamber, much larger than the rest, had at one side a low platform of bricks. That is supposed to have been the throne-room; upon the platform the throne of the king probably stood.

There was a sacred street in Babylon that led from the palace to the temple. Along it the images of the gods were carried in procession in time of festival. The palace gateway that led to the street, known as the Ishtar gate, is most imposing, and gives the spectator a good idea of how Babylon must have looked in its glory. Whatever its original height may have been, it still stands forty feet above the street.

Its six square towers of burned bricks measure twelve feet each way, and on all their sides, one above another, there are beautiful bas-relief of bulls, lions, dragons, and animals of fantastic shapes. The reliefs are of brick, glazed blue and yellow and white, and the coloring is as fresh as it ever was. Each brick of the relief was glazed separately, and so accurately that when it was placed in the wall it formed a part of the perfect picture.

Within the city of Assur were discovered the earliest Assyrian palaces and temples, the home of the mayor, an intricate system of water-works and drainage, a business street lined with shops and paved with blocks of marble, the thickly crowded residential section of the poorer people, the great vaulted tombs of the nobles, with massive doors of stone, which still swing on their stone pivots, innumerable weapons, and ornaments of gold and stone.

BOASTING

The boasting boy usually boasts of what he can do; the boasting girl usually boasts of her clothes, her personal belongings, or the wealth and position of her friends. Most persons are acquainted with the girl who accompanies nearly every allusion to her acquaintances with such remarks as, "They have loads of money," or, "They are awfully swell." "Well-bred people," a writer has said, "never publish their friends' financial standing; there are mercantile agencies that make a business of that."

Girls who boast about their belongings or friends, do so with the mistaken idea of advancing their own importance. You have seen the level that carpenters sometimes use. It contains a sealed tube so nearly full of liquid that space is left for only a single bubble of air. Turn the level how you will, you can not force anything except the air-bubble to the top. It is so with human beings. Like the air-bubble, they have their natural level, and are sure to find it. No amount of boasting will ever raise you to a higher level among your acquaintances than you are worthy to occupy.—Youth's Companion.

THE CHURCH AT SARDIS

Some very interesting discoveries have been made by the archeological expeditions in Sardis, Asia Minor, that Professor Howard Butler, of the department of archeology at Princeton University directs. One of the most surprising discoveries was made during the excavation of the east end of the temple of Artemis, when a small and very early Christian church was unearthed. It seems to have been built when part of the temple was already buried.

The little structure, which is entirely of brick, is well preserved; it has lost little except its roof. The half dome of its apse is intact, and protects the primitive altar. The pavement is of marble, and in good order. The altar consists of a crudely cut block of sandstone set upon a short section of a column. The church was probably built some time in the reign of Constantine II or Theodosius I, for bronze coins that bore the heads and dates of these rulers were found on the church floor.

In a splendid sarcophagus of marble, Professor Butler's party found the remains of a Lydian bride. She had been buried in a gorgeous bridal gown. It was only for a brief moment, however, that the perishable relic of past splendor remained visible; then it crumbled into dust.

Numerous heavy ornaments of gold lay in the bottom of the casket. The skull and some of the vertebrae were sufficiently preserved to permit of their being lifted for a moment from their last repose. The physician who accompanied the expedition quickly examined them, and saw that he held in his hand the head of a woman not over seventeen years of age.

Her beautiful rings, with gems exquisitely carved, lay in the casket where her hand had rested, and a beautiful hand-mirror of bronze, encircled with jewels, had been placed beside her.—Selected.

LIVING FOR ETERNITY

I have been thinking lately over some of the inducements we have to live for Christ and to confess Him and preach Him before men, not conferring with flesh and blood. Why should we be trammelled by the opinions and customs of men? Why should we care what men say of us? Salvation and damnation are realities, Christ is a reality, Eternity is a reality, and we shall soon be there in reality, and time shall soon be finished; and from our stand in eternity we shall look back on what we did in time, and what shall we think of it? Shall we be able to understand why we were afraid to speak to this man or that woman about salvation? Shall we be able to understand how we were ashamed to do what we knew was a Christian duty before one whom we knew to be a mocker at religion? Our cowardice will seem small to us then. Let us now measure our actions by the standard of that scene; let us now look upon the things of time in the light of eternity; and we shall see them better as they are, and live more as we shall wish then we had done. It is not too late. We can secure yet what remains of our life. The present is still ours. Let us use it. It may be that we can't be great; let us be good; if we can't shine as great lights, let us make our light shine as God made it to shine. Let us live lives as in the presence of Christ, anxious for His approval, and glad to take the condemnation of the world, and of Christ's professed servants even, if we get the commendation of angels and our Master. The "well done" is to the faithful servant—to the faithful, not to the great. Let us watch and pray that we may be faithful. It is a little hard to be this, and to care little for man—James Gilmour, of Mongolia.

WHEN LOGIC FAILS

It is hard for the person to whom English is his native tongue to realize what a struggle the foreigner has to understand some of the peculiarities of our spelling and pronunciation. One foreigner gives the following description of his first lesson in an English class:

We have been given a book to learn the letters. I arrive at the class, having learned them perfectly.

Soon, in the course of the lesson, we have the word "l-o-w." "Love," I pronounce it, thinking the w has the sound of v.

"No; it is pronounced 'lo.'" says the teacher.

"Then why is the w there?" I inquire, mystified.

"It is there because that is the way the word is spelled," responds the teacher; "but it is silent. Never mind why; it is sufficient to know that it is there."

Before long we come to n-o-w.

"Pronounce it," said the teacher.

"No," I reply.

"Why will you not?" she asks me.

It is some time before she understands that I am trying to pronounce the word when I say "No." Then she declares that although l-o-w is lo, n-o-w is now.

"If you want to make it no," she explains, kindly, "you put k before it."

You may believe I am bewildered. However, memorize that n-o-w is now. The next word is s-n-o-w. I pronounce it like now with an s before it. The teacher laughs. The w is become silent, apparently for no reason, and the word is called sno.

But that is not all. Later, I find that if you drop the n from snow you can pronounce it whichever way you like.

"Sunshine within will make the under side of the clouds look rosy. The storm cloud rolled up from the south, huge, black and portent of evil, when at once the setting sun shone out and the angry mass beneath burst into a flame of glory, while towering above mountain upon mountain reared in purest silver. 'Tis so in the salvation God sends to the human soul. Clouds and darkness may arise before us, but the light of His presence with us turns them into glory, and even through the falling rain of our tears we shall see the beautiful rainbow vision, sign of the unfulfilling promise of our God."

The Work and the Workers

ANNOUNCEMENTS

A REMINDER

Let us call the attention of those who subscribed toward the Commission Campaign to be conducted by Drs. Fowler and Morrison, that it is desirable that these several amounts should be paid in right away. Only some 20 per cent have yet been received by the Treasurer. Whenever the campaign is taken up again this money will at once be needed, and before collections can be made.

It may have been concluded because the tour was postponed for the present, that the funds would not be demanded; we expect on the other hand that they will be needed, and more.

Send all sums to the Treasurer, Mr. W. E. FOSHER, 2115 Farnham St., Omaha, Neb.

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

February 6, 1914

Executive Committee.

NEW ENGLAND DISTRICT—Let every pastor and Sunday school superintendent see that their Sunday school takes an offering for the Kansas City Publishing House! Many have already done so; let the rest devote one Sunday to this great and successful cause! If you can't raise \$100, raise \$5. Every little will help us.—LEROY D. PEAVEY, of the Board of Publication.

HOLINESS CONVENTION—A six-day holiness convention in Zion Evangelical Church, Eighth and Liberty Streets, Allentown, Pa., under the auspices of the Nazarene Mission, will convene Tuesday, February 24th, and close Sunday, March 1st; services each day at 2:00, 3:00, 7:00, and 8:00 p. m., and Sunday all day. Rev. J. A. Ward, of Brooklyn, N. Y.; Rev. H. G. Trumbauer, of Allentown, Pa.; Jacob Hoffman and wife, of Philadelphia, Pa.; and Rev. E. C. Krapp, of Lehighton, Pa., will be among the workers. Dear saints, help us pray for a mighty revival in this city.—JONAS TRUMBAYER, Pastor.

SOUTHWESTERN HOLINESS CONVENTION—A joint convention of the Texas Holiness Union and the Pilot Point Annual Convention and Rest Cottage Anniversary will be held in the spacious tabernacle at Pilot Point, Texas, April 14th-20th. Rev. H. C. Morrison, president of Asbury College and editor of the *Pentecostal Herald*, and a prince among preachers, will lead. Preparations are being made for one of the greatest gatherings of holiness people in the South. Address Rev. J. P. ROBERTS, Pilot Point, Texas.

EVANGELISTIC—Rev. G. W. H. Russell, licensed preacher in the Pentecostal Church of the Nazarene, is ready for work in the field anywhere the Lord may lead. He preaches an uncompromising Gospel. Address, 1328 Virginia Ave., Kansas City, Mo.

ALABAMA DISTRICT PREACHERS' MEETING—This will be held at Nauvoo, Ala., March 19th-22d, instead of March 5th, as heretofore announced. The Pentecostal Church of the Nazarene at Rt. 1, Nauvoo, will be dedicated on the first Sunday in April, instead of the third Sunday in March.—C. H. LANCASTER, Dist. Supt.

EVANGELISTIC—Rev. J. O. Hoke and wife (formerly Miss Edna Wells) will be in evangelistic work, and may be addressed at Cumberland Valley, Pa., care Rev. Howard Mullineux.

NOTICE, DALLAS DISTRICT—Let all churches on the District who subscribed for Minutes send in the money at once to W. F. DALLAS, Dist. Supt., Peniel, Texas, as he has advanced a large portion of the money for publishing them, and they are now ready for delivery.—H. B. WALLIN, Dist. Sec.

DISTRICT NEWS

NEW YORK DISTRICT

This district held its Ministerial Convention January 27th to February 2d. Sixteen pastors, several local and visiting preachers were present. District Superintendent Ward had a good program arranged, and presided wisely. The mornings were given to the reading and discussion of different papers on important subjects, but it was not all discussion and reading, for we had time and opportunity to get blessed, and did. Preaching services afternoon and evening. This also was of high order, and a few hungry souls were at the altar. This District is composed largely of young men, but it would be difficult to find a more loyal, self-sacrificing or consecrated company of preachers. If there is a lack, it is in the need of a larger vision and greater faith. Advance steps were taken to arrange for the district campmeeting with special workers, at Mattaewan. The setting apart of the home

missionary fund to make possible the getting into neglected and needy fields was also endorsed. The call of our Academy at North Scituate, R. I., as outlined by Brother W. G. Schurman, of the New England District, received a hearty response, and all churches will be opened to him to make us a visit, presenting the needs, etc. The pastor and his church took such care of us as to cause us to feel like asking the privilege of returning. Did I hear Utica Avenue say Amen? Thank God for this glorious fight.

C. H. STRONG, Reporter.

NEW ENGLAND NOTES AND PERSONALS

Pastor Meyers, who has been spending a few weeks in and around Providence, R. I., has returned to his pastorate in Vermont.

Pastor Anderson, of an Independent Holiness Church at New Britain, Conn., was made welcome at our last preachers' meeting.

There is no holiness paper that comes to the homes of our Pentecostal-Nazarene folks, that is more welcomed, more read more enjoyed, and more devoured, than is the "Herald of Holiness."

One way to increase the circulation of the Herald of Holiness is for each subscriber to pass it on each week to the folks who are likely to subscribe for it. If the Herald is good, "Pass it on!"

The Christian Herald Almanac of 1914 gives some good and valuable, as well as correct, information, concerning the doctrines and form of government of the Pentecostal Church of the Nazarene.

While Bishop Mallalieu and Bishop Jones, of the M. E. Church, stated long before they died, that a certain preachers' meeting was a good place to visit if preachers wanted to backslide, we are glad to say to the glory of God, our New England preacher's meeting of the Pentecostal Church of the Nazarene is a good place to get a spiritual landslide toward heaven!

Several bands of men and women of the Emmanuel Church, Providence, R. I., went in different directions of the city visiting the saloons. Thousands of invitations to come to Christ and the convention were distributed to the bar-tenders and those drinking at the bar.

Sunday, January 18th, was a gracious day in the writer's church. Bishop Pearse, of the Free Methodist Church, preached in the afternoon, and Brother Stalker preached morning and night. Nearly twenty seekers were at the altar for the pardon of their sins.

Brother Leon Robinson, a Holiness Baptist, has gone to Chicago, Ill., for a ten days business trip. Brother Robinson and his wife stand for the doctrine of holiness in Providence, R. I. They find Emmanuel Church a good warm place to worship in once in a while.

Evangelist L. B. Greenwood writes us again of the blessings of God attending his ministry at the revival services at Warren, R. I.

Professors Smith and Bailey, of our Eastern school were among the preachers attending our Holiness Convention in Providence, R. I.

The Lord is blessing the work at "Rest Cottage," of Providence, R. I. Every now and then some poor lost girl is rescued from sin. The spiritual tone of the Home is good.

Brothers Whitman and Myers report a good day at the Woonsocket, R. I. church. This church is small, but God is among the people.

Brother Schurman, President of the Board of Directors, made a flying trip to our Pentecostal school, January 19th.

Sister Smith, pastor of our Peabody church, is doing heroic work there in encouraging that struggling church to take hold of God for a genuine revival.

Brothers Schurman and Beers are doing good work in conducting "mass meetings" in the interest of our Eastern school.

There are several all day meetings in the east on Washington's birthday. The holiness people know well how to turn holidays into holy-days.

Many of his friends will be glad to welcome the return of Brother Pierce and his good wife back to the New England ministry.

Every New England Pentecostal-Nazarene

Publisher's Notes

CORRESPONDENCE

Address all correspondence or contributed matter intended for the *HERALD OF HOLINESS*, to *The Herald of Holiness*, 2109 Troost Ave., Kansas City, Mo. DON'T address it to any individual. Also please do not write two or three lines of news in the middle of a business letter, and afterwards wonder why no mention was made of it in the paper. Write your news items on a separate piece of paper, so that it can be sent directly to the Editorial Department.

SUNDAY SCHOOL LIBRARIES

We have been delayed somewhat in getting our list of Sunday School Library books ready for publication. We hope to have it completed within a few days, so we may advertise the Library.

THE NEW SAMARITAN

We have suspended the publication of *THE NEW SAMARITAN* indefinitely. We will return the money to subscribers as fast as we can attend to the matter. When we opened the question of publishing a Rescue Journal, we received such enthusiastic letters from so many persons that we felt that it would be possible to publish the paper. We did not expect that it would pay its way for a year or two; but from the expressions of the people who wrote we made an estimate of what support we could reasonably expect. As a matter of fact, the majority of those who urged us so strongly to start did nothing whatever to support the paper, and some did exactly contrary to their own propositions. We were prepared for a reasonable amount of such failures—as they may always be expected—but this was so general that we actually received less than one-tenth of the number of subscribers which would make it possible to carry on the paper; and at the rate the subscriptions were coming in it would take ten years to secure the number which we were led to believe we would have to start with. This sufficient explanation for our decision to suspend the publication of *THE NEW SAMARITAN* until such time as those who clamored so loudly for a Rescue Journal come forward with their share of the support.

pastor, as well as every lover of holiness in the east, rejoices in the God of our salvation at the gracious pentecostal baptism with the Holy Ghost, now going on at the Pasadena University! May God send a veritable Pentecost in all our churches!

Rev. F. E. Miller and wife, the new pastors of our Syracuse, N. Y., church, have our best wishes in their new pastorate.

Every lover of holiness who read Brother Messenger's "Confession" in the Herald this week, felt a burning love for him, and rejoiced that God has rescued him. Especially is this so, in New England, where our brother lived so many years.

Our Pentecostal Institute wants more boys and girls who would come if they could work their way through the Pentecostal Trade School. The school is now seeking such students.

Pastor Jones of Keene, N. H., writes: "Good day Sunday; \$60.36 for the school. Five seekers."

Seeking souls are at the altar in the Providence Convention—among them a backslidden preacher, who had been away from God for years.

An "all night of prayer" service was held in Emmanuel Church during their extra meetings. How the saints got prayed up and prayed through to God. Needless to say that great power and great glory rested upon the church the next day (Sabbath) and souls got to God.

"KEEP ON BELIEVING."

PITTSBURGH DISTRICT

On our arrival at Oil City, Pa., we found the people assembled in their neat little hall ready for meeting. The singing was good. The fire fell while we prayed. The revival glory was on the church. The pastor was away helping the United Brethren people in a meeting. The spiritual condition of the church speaks for the faithful work of the pastor. We will return later and assist the pastor in a meeting.

Our next stop was with the Warren church. We got in a little late, but found all things ready for a feast of fat things. Pastor Gould and his people are working at their job. He is a live pastor, with a live people, doing things for God. It is beautiful to see the glory of God on pastor and people while they march along with steady step. May the God of all grace give us more glory, so that we may be used to His glory.

Our next meeting was with the Bradford church. More than thirty have been at the altar. We have five more days ahead of us in this meeting. We enjoy the battle.

N. B. HERRELL, Dist. Supt.

GENERAL CHURCH NEWS

GEORGETOWN, ILL.

The Lord is giving us the greatest revival here we have seen for many years. We are now closing the fifth week, and there have been nearly one hundred seekers. The last two Sunday nights standing room has been at a premium. Conviction is deep on many other souls, and we are expecting them to yield. Our evangelist, Rev. E. E. Wood, of Olivet, Ill., has been greatly used in preaching the whole Word of God, and, backed by prevailing prayer, the Word has been the savor of life to scores of souls. Such faithful preaching and praying will bring results today the same as in any other day. Ten days are not enough. We must go at it and stick to it until the walls of sin fall, if it takes weeks.

J. F. HARVEY, Pastor.

**LOS ANGELES, CAL.
JAPANESE MISSION**

God's blessings have especially been on the mission the past few months. We will never forget the service with Brother Reynolds just before he left for Japan. He preached with gracious unction and power, and God gave him eleven seekers. He won the hearts of all the boys, and we pray for him every day in the mission. Our Christmas service was blessed, and our watchnight meeting was the best of its kind I ever attended. Souls were saved, and voices of praise and tears of joy were heard and seen from those who had been saved through the year. The meeting ran on until almost 2:00 a. m., but no one seemed sleepy.

Brother Wilson was with us for a service some time ago. It was a blessing to us all. We asked for an offering to send to the famine sufferers in Japan, and they quickly gave \$56. They do not have much money, but they are learning that it is blessed to give to God. There were over one hundred visits made in the month of December. We thank God for the boy who has lived in our home for a year now. We can him Joe. He is such a help, and God has called him to preach. He is faithful in every way, and we believe he will make a good worker. Our assistant pastor, Hiroshi, is doing most excellent work. God has called and is fitting this brother for a great work among his people. The other day he came home from school and looked so happy, we asked why. He said he was thinking as he came on the car that he would soon be through school, and he was yet young, and he could work and suffer for Jesus a long time. He wanted to go to a hard place and toil for God till he died. He is going back to Japan this year.

Oh, there are so many perishing souls all around us, and so many who profess Him who do not know Him, and need to be restored! Surely the fields are white unto harvest. Sunday was a good day; four earnest seekers. One was saved, or claimed to be, on Wednesday.

M. L. STAPLES, Pastor.

LAKE CHARLES, LA.

The work here is prospering, for our God is in the lead. The church is keeping humble, and is pressing the battle. The Holy Ghost is convicting, saving, and sanctifying souls. We are not having any special revival services, but the revival is on all the time at our regular prayer and preaching services. We received five members into the church this last week, and others are coming. There is a sound of abundance of rain.

CHARLES E. WOODSON, Pastor.

Commission Conventions

C. J. Fowler

The first tour of the Conventions appointed to be held by the Chicago Rally has just closed at Kansas City, having been as follows: Lansing, Mich., Toledo, Ohio, Topeka, Kas., and Kansas City Mo.

It will be surprising if not a few are a good deal mixed relative to these meetings, for our own advertising has been of such a nature as to lead to this. When the painful fact of Mrs. Morrison's illness faced us, it was at once determined that Dr. Morrison could not, for the present, take up the work.

As most know, he nominated Rev. C. W. Ruth to take his place and was urgent that he should accept and that the work should be pushed. The tour had been outlined from coast to coast and to cover a period of several months.

When it became apparent that Dr. Morrison could not carry out the original plan, several circumstances contributed to the necessity of another conference of the executive committee relative to the tour, and it was decided that for the present, the tour should be postponed and has been so announced in the papers.

But several places—those where the meetings have been held, had advertised their conventions so widely, that it was found difficult to cancel these without embarrassment; in addition, they were urgent that they be held; thus the group above mentioned was attended to.

The meetings just held have, manifestly, fulfilled to no little extent their mission in advertising and emphasizing the great convention to be held next fall at Cincinnati, in stimulating and strengthening the holiness people in these several sections, but better, they have been fruitful in the genuine salvation of souls in conversion and sanctification.

The meeting at Lansing was held in the largest Methodist church in the city—the Central M. E.—and was well attended throughout. Every day witnessed the presence of God's power in salvation which, of course, was the only satisfactory endorsement of the work in which we were engaged.

A letter from the secretary of the local committee just received says that the further results of the convention have been gracious and that the influence of it on the church where it was held was marked and people in general greatly appreciated it as a work of the Lord.

This meeting was favored by having Miss Lawhead and her co-worker, Miss Shaner, present for all the time, who rendered the efficient service for which God has called them; they had been engaged to follow with a campaign covering a considerable period—a plan, by the way, worth the thought of others—which meant not a little to the work.

The Toledo meeting was held in the City Park Evangelical church, which was well suited for such a gathering. The services were splendidly attended both day and night and the spiritual results were gratifying and wide spread. Mrs. C. L. Barnett of this city was particularly instrumental in getting the meeting there, and was greatly rewarded in seeing not a little of the answering of her prayers.

Topeka, Kas., has an aggressive holiness association, of which Rev. A. C. Koser is president. He has associated with him a strong company of ministers of various denominations and laymen, many, who have been tried and found true in battles that have meant something. This association arranged for this convention and made it a genuine success. It was held in the Stewart Avenue M. E. Church, which has for a pastor an aggressive holiness man, Rev. A. S. Clark, who has had considerable experience in the work.

Though this church was not central for this meeting yet the services were so well attended that the building was too small for the crowds. The results here, were, in quite a number of instances, striking—regular, old-time power was displayed. This people also, were to follow up the work, having Rev. J. R. Allen to aid them. His meeting was to be followed by quite a campaign led by Rev. J. B. McBride, of California. They have a strong camp here in the summer; so are being heard from.

At Kansas City the convention was in the Nazarene church, of which Rev. A. S. Cochran, so well known in the holiness movement in the west, is pastor. From beginning to end this meeting was also blessed. It was well planned by Rev. C. J. Kinne, who, with a lot of people like him there, make a host, and we had a fine time, for which let all the people say, Praise the Lord!

Let me again assure the people who are back of this enterprise by their vote, sympathy, money, and prayers, that the conventions are doing, as I understand it, what they were intended to do—bring together the holiness people of their several localities in earnest service, evidencing the unity that obtains among the sanctified and greatly solidifying it; encouraging a host of people that a new era is coming in the holiness work of the world; reaching people with a genuine deliverance from sin; showing the indifferent church that there is something vital that is worth while, and people want it; manifestly evidencing to the devil that his kingdom is not altogether the dominant one, and glorifying God—the God of holiness.

LITTLE ROCK, ARK.

Rev. Roy T. Williams, former president of Pennel University, will hold a revival meeting in the Little Rock Pentecostal Church of the Nazarene, beginning February 24th, to continue about two weeks. Free entertainment, as far as possible, will be provided for those from a distance. A mission is being opened at 218 N. Cross street, within three blocks of the union station. Special revival services every night at the mission, except Saturday. Great things coming.

JOB. N. SPEAKES, Pastor.

HERRIN, ILL.

This people has been without a pastor for several months, but God did not forsake us. We kept pressing the battle, and praying that God would send us a man filled with the Holy Spirit as pastor. He has answered in the person of Rev. W. W. Strother. He is a strong preacher, and souls are praying through at nearly every service since he came. New people are coming, and business men of the town are getting interested. At the prayer meeting service two were at the altar for sanctification.

A. EVERY, Class Leader.

GALLOWAY, ALA.

The work of the Lord at this place continues to move along. We have some people here who are as true as steel. The first Sunday of our regular appointment here was one of sweeping victory. We are arranging for Rev. H. H. Hooker to hold our revival meeting again this year. He is a blessed young man, and is greatly used of the Lord. We go to Gamble Mines each third Sunday, as pastor of that church.

HOUSTON F. McLAIN.

DALLAS, TEXAS

Good day yesterday. One Baptist lady sanctified at the morning service. We are expecting a mighty break at any time. Fourteen additions to date, and six professions. The people of our church here have already endeared themselves to us very much.

H. B. WALLIN, Pastor.

SAN ANTONIO, TEXAS

Received nice company of new members into the church here Sunday, and more to follow.

WILLIAM E. FISHER.

Around the World With General Secretary Reynolds

II. Honolulu to Japan

WE LEFT our missionary party on the fourth day, with most delightful weather and a calm sea; the missionaries were all well enough to stay on deck the entire afternoon. Brother Reynolds reports being very busy studying his route and planning for the work in Japan; retired about ten o'clock, after praying with the saloonkeeper, who was very much intoxicated and using extremely vile language.

Fifth Day - Saturday

The weather was delightful and sea very calm. Arrangements were made for the Sunday services, which are held in the First Cabin, and those having the services in charge insisted that Brother Reynolds should preach. Our watches were set back a second hour, 634 miles to Honolulu.

Sixth Day - Sunday

Arrangements were perfected for the holding of the service in the dining room of the First Cabin by Mr. George E. Lerrigo, Secretary of the National Committee of the Y. M. C. A., of Canton, South China, and the purser of the steamship, after several hymns were sung and prayer offered, Brother Reynolds preached to an audience of about fifty, from Isaiah 40: 9. Brothers Kiehn, Humphreys, and Lerrigo, assisted in the service.

The missionaries held a service on the deck of the second class at three in the afternoon, and about a hundred heard them. The service closed with the distribution of Japanese tracts, and personal conversation with Japanese and Chinese.

Seventh Day - Monday

Expecting to reach Honolulu at 6 a. m., Brother Reynolds arose at 1:30 a. m. and kept busy at the typewriter the rest of the night. Had two issues of the Wireless Newspaper, which is printed on board, giving the world's events. The missionaries thank God they have their wireless with heaven many times a day.

7:30 a. m.—Inspection officers are on board, who have inspected the ship, crew, and passengers. All our party are on deck, and the vessel is now steaming up the inner harbor of Honolulu, where we expect to spend the day on shore. Went ashore at 8:30 a. m. Much of the enjoyment of the day was due to the kindness and courtesy of Rev. R. Zurbuchen, superintendent of the Methodist Korean Mission, teacher in Hollis Academy of the Mills school, and Presiding Elder of about fifty Korean missions, who met them at the steamship landing, and conducted them first to a good restaurant where they enjoyed a splendid meal.

After breakfast Brother Zurbuchen conducted them to the capitol building, showing them the various rooms of interest, especially Queen Wilhelm's room, chair, former throne, and other furniture. They were informed there is a Pentecostal Mission here, the leaders of which encourage the so-called "tongues movement." They visited the famous aquarium the Manoa Valley, made famous by its deep canyons, magnificent, rugged mountains, dotted with native and foreign farms.

Honolulu is very much like our American cities of similar size, in streets, buildings, architecture, etc.

After partaking of a good dinner and the purchasing of a few native curios, souvenir post cards, and sending a cablegram to the Herald of Holiness and bidding good-bye to those who had been so kind and attentive to us during the day, our missionaries again boarded the vessel and taking position at its stern, obtained a splendid view of the city and island as the steamship pushed its way into the large expanse of water, toward

the next point of disembarkation, Yokohama, Japan.

Eighth Day - Tuesday

The sea was rougher than at any time displaying many beautiful whitecaps; weather warm; sky covered with light vapory clouds, so that the sun is not very bright; all our party are on deck, and all but two are at the table each meal.

Ninth Day - Wednesday

Weather warm, sea calm, floating, vapory clouds. Brother Reynolds spent most of the day in writing looking over our work in Japan, routes of travel, cost of same, studying coins, etc. While most of the passengers seemed happy, one Chinese mother's heart was made sad by the death of her twenty-one months' old baby boy, who had gone to be with Jesus. The child will be embalmed and taken to Canton, China, for burial.

Tenth Day - Thursday

This morning it is raining and the sea is quite rough. Christmas services were held in the dining room of the first-class cabin. About twenty-five were present, and half of these were second-class passengers. Mr. Lerrigo conducted the services, which consisted of singing hymns from the Protestant Episcopal Church Hymnal; and a solo by Miss Dorson; Scripture reading, from Isaiah 9th, and Luke 2d chapters; Brother Reynolds preached from Luke 2: 9: "Which shall be to all people."

The missionaries had a nice little Christmas celebration in Brother and Sister Humphrey's room, and opened and read many letters which were given them by friends, not to be opened until this Christmas Day. In the afternoon a conference was held with the missionaries for Japan and China, and the work in these two countries was considered. Three snap shots were taken of the Ocean (Grave), where the lost day, "Friday," was buried, as they crossed the date line about four o'clock, the one hundred and eightieth degree and passed from Thursday, December 25th, to Saturday, December 27th. A day lost.

Eleventh Day - Saturday

All our missionaries were on deck, and all but two were able to take their meals in the dining room. The boat behaved well in what was considered a comparatively rough sea. Brother Reynolds writes: "Am not getting as much rest at night as I need, as my room mates are not at all considerate especially the saloonkeeper, but praise God for grace."

Twelfth Day - Sunday

The sea continued quite rough during the night; several of our party were very sea-sick. Brother Humphrey is also sick with a severe cold and sore throat, but made a special effort to be at the eleven o'clock service held in the first-class dining room, where Mr. Lerrigo brought a message with reference to the Y. M. C. A. work in China, which was full of interest, based on the first chapter of John, where it states that Phillip and Andrew went after their brother and brought him to Jesus. Brother Reynolds offered prayer and passed the collection box. Not many were out to service as it was quite rough, and some were ill.

The Japanese service was well attended, which was held at three p. m. Sister Pool brought the message from John 4: 14. Six raised their hands for prayer. We were to have had a service in the steerage, but the roughness of the sea, and the late hour, made it wise to postpone the service. It became quite cloudy,

the wind increasing and the sea ran high, and it became necessary to close the portholes to our state and dining rooms.

Thirteenth Day - Monday

Sea calm, sky cloudy, with rising wind and rain. One lone bird of the sea gull family was seen. The wireless issued last night, reported eighty children trampled to death in a Christmas gathering at Calumet, Mich.; also renewed activities of the rebels in Mexico; an earlier wireless stated the currency bill had passed, and became law in the United States, and that the Japanese Diet had convened. All our party appear to be much better.

Sisters Pool and Williams conducted a meeting in the Japanese language among the steerage passengers. Miss Sims, Brothers Humphrey and Kiehn and the writer attended. The Lord was with us in power in song and preaching. About seventy-five persons were present, mostly men; some women and girls. All gave very marked attention as Sisters Pool and Williams preached. At the close of the service, Mrs. Hisayo Okasaki followed Sisters Pool and Williams to their room, for the purpose of talking with them in regard to having her two little girls baptized (getting the idea from her grandmother, who was a converted woman). As they conversed about the baptism of the children, Sister Pool was led to talk with her about her own salvation, and tried to show her that she could not consistently train the girls, even if we did baptize them, unless she herself was a Christian. Sister Williams thinking Miss Pool might have better success with the mother if she withdrew from the room, came into Brother Humphrey's room where we were praying for the Japanese missionaries. In a little while Sister Pool came in and said the mother had been converted and was laughing with joy because Jesus had saved her, and stated that the woman desired to be baptized with her children. It was suggested that it be a public baptism, but as the women are not supposed to be prominent in such matters in Japan, we decided to have the service in the rooms of the missionaries, and gathered for that purpose. Hymns were sung in Japanese; Brother Humphrey read the Scriptures; and we questioned the dear woman about her faith in Jesus, and having given satisfactory reply, Sister Pool interpreting, she answering after the manner of the church to Phillip, we baptized her, and also her daughter, Bobuko three years old, and baby Nesako eight months old. Brother Kiehn offered prayer in English. Sister Pool in Japanese and we sang, "Oh, this is like heaven to me." The dear woman's face fairly shone and she laughed aloud for joy, saying to Sister Pool she "never felt so in here [her heart] before." This is the second conversion in the missionaries' room in two days; six others have requested prayers. Hallelujah.

Fifteenth Day - Wednesday

There is every appearance of a storm; boat is rocking and pitching considerable. At two p. m. it was estimated that the wind had attained a velocity of thirty-five miles an hour, only about six persons on deck and they because it was so warm in the state rooms.

Sixteenth Day - Thursday

Weather and sea more comfortable; waves are still quite large and the vessel pitches considerable; sunshine and clouds alternating. A Chinese died in the hospital during the night, and was placed in a coffin and plied with other coffins in the stern of the boat. I understand he was sick when taken on board at Honolulu. His remains are to be taken to

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**IN THE INTEREST
of the
PENTECOSTAL COLLEGIATE INSTITUTE.**

Since last writing the Mass Meeting Committee has succeeded in arranging a schedule of dates for the whole of the New York District, from February 10th to 26th. Brothers Beers and Schurman will visit the churches, and give them an opportunity to raise their apportionment. The writer was cordially received by the pastors at the preachers' convention at Brooklyn. God bless the pastors of the New York District. Since our last writing Brother Beers visited Beverly, Mass., and raised nearly \$30.00, and has also arranged for meetings at East Wareham, New Bedford, and Malden. We would like to hear from Pittsburgh and Washington-Philadelphia Districts also. Many hands make light work. Any New England pastor who may read this, will confer a favor by corresponding with the writer or the secretary, S. W. Beers, 172 N. Water St., New Bedford, Mass., stating the best time to visit your church. Let us hear from you brethren, please. *Do it NOW!*

W. G. SCHURMAN.

GARDEN CITY, KAS.

For three weeks before our meeting we had two cottage prayer meetings each week, and the last week every night. During the meeting we had services every day and night. Brother Chambers, our District Superintendent, was with us six days. His ministry was a great blessing to us. When we came here, November 1st, we found the class greatly discouraged, and about ready to give up. Our first Sunday congregation numbered ten. It has gradually increased until now our congregation at Sunday school and preaching numbers about fifty each Sunday. We still believe God, through faith and prayer on the part of His children, will visit Garden City. Others are becoming burdened and joining our prayer meetings. We expect to continue the Thursday night and Tuesday afternoon prayer meetings until God comes in power. Jesus is helping us all to get our eyes off of one another and centered on Him. The reports of great outpourings of His Spirit in Pasadena and other places are encouraging our band here to look up.

Mrs. OLLA QUANTE, *Pastor.*

KALAMAZOO, MICH.

Our church is composed of some of the choicest souls to be found anywhere. Our membership is but twenty-five, but they are as useful as two or three hundred, such as I have had in pastorates before I became a Pentecostal Nazarene. Both the pastor and most of the people were formerly Methodists. We organized here last October, and immediately began services in Dodge Hall, Mount Holyoke Seminary, Seminary Street. Although it is not the very best place for us, yet we are there, and God is blessing us, and there are seekers each Sunday. Our Sunday school is doing fine work. A forward movement is on, in which we are sowing the community knee deep with Pentecostal Nazarene literature. We have something the rest have not; in fact, the best in this city of sixty thousand. The Holy Ghost is on us, God is leading, and we are obeying and preaching holiness with all our might; and victory is ours.

W. J. CROSS, *Pastor.*

WORCESTER, MASS.

The fire is burning in our midst. At a cottage meeting held in the home of Brother Adams, the Spirit of God was manifest, and three persons came to a realization of their need of a definite work in their lives. On Tuesday evening, January 20th, there were two powerful services in homes, one at the home of Brother Hank, where seventeen persons were present and the Lord abundantly blessed; the other in the home of the writer, where sixteen persons were present, and in the name of the Lord we were led by Sister Hammond to a more intense realization of a personal service of holiness for God. On the last two Friday nights, at the Free Methodist Mission, we were blessed by two interesting services. The first was led by Bro. F. J. Bassett, in which we were richly blessed. The last was led by Bro. O. D. Hodin, whose pure life of consecration tells much for God. One dear sister, who had lost the presence of the sanctifying power of God, came back.

WALTER E. STARNES.

MEPHERSON, KAS.

God is blessing the work here. Souls are plowing through in the old-fashioned way. Four were sanctified last Friday night at the cottage prayer meeting, and one yesterday, Sunday. Three united with the church last night, making in all fourteen since our meeting began, December 28th. The revival fire is still burning. People are beginning to find out that it is the oldtime gospel that we preach, and that is what they need. Some are hungry, others are getting hungry. We are expecting great things in the future. A blessed and sweet spirit prevails.

J. G. DEMORET, *Pastor.*

HOLINESS ASSOCIATION IN INDIA

The India Holiness Association has been in existence about four years. It is composed of the missionaries of several distinctly holiness missions,

as well as some individuals whose missions do not definitely stand for the experience. It holds a rousing convention annually. The last one, at Raj Nandgaon, C. P., was an untold blessing to the hungry missionaries who gathered from both sides of this great country. The next will (D. V.) be held at the same place, October 12-18, 1914. This is a great opportunity for any straight holiness evangelist or layman who may be passing this way at that beautiful time of the year, to bless the greatest number of holiness missionaries, and get others into the experience of entire sanctification. Plans are on foot to have the meeting widely advertised, and a large company present this year. Truly, holiness is entering on a new era in India. This is the only organization of its kind, to our knowledge, in this country. Come over and help us push the battle. At any rate, pray. For information address the president, L. S. TRACY, Pentecostal Church of the Nazarene Mission, Buldana, Berar, India.

LOWELL, MASS.

Fifteen years ago yesterday Rev. Albert B. Riggs became pastor of a church in this city which was committed to holiness. Four years later a Pentecostal church was organized here, and Brother Riggs became its pastor. This church became associated with the Association of Pentecostal Churches of America. When, about six years ago, this Association of churches with the Church of the Nazarene became merged into the Pentecostal Church of the Nazarene, Brother Riggs and his people entered heartily into the arrangement, and ever since have been loyal, contented Pentecostal Nazarenes, standing by all our work—publishing, educational, missionary.

Associated with Brother Riggs in the pastorate is Rev. Edward E. Martin, and for the past two years these two men have been true yoke-fellows with mutual esteem and confidence and helpfulness. As the rule they divide services—Brother Riggs preaching Sabbath morning and Brother Martin Sabbath night, and the two supplementing each other in all the meetings. This seems to be a happy combination, and the Lord's smile is upon the church, which prospers in His work.

Congregations outgrew the capacity of the church building, although it was good size, and necessity demanded enlargement. At an expense of about \$3,500 the sanctuary has been enlarged and renovated.

A week ago yesterday it was rededicated. This scribe and preacher was called across the continent to officiate at the rededication, and hold some special meetings. For the past ten days I have preached daily, and at a midweek all-day meeting and on the two Sabbaths it was my privilege to preach three. The attendance has been fair, though the weather has been very uninviting; and the spirit has been good, and the results encouraging. I closed last night.

Today I go to Boston to preach at the Monday holiness meeting; then on to New York, where, on Wednesday next, I board the steamer *Carmania*, en route for Scotland, where I shall be (D. V.) for the next two months. Very sorry am I that Dr. Bressie is not my companion on this mission; but providence did not seem to favor his going at this time; so I go alone.

I crave the prayers of the church whose servant I am for Jesus' sake.

EDWARD E. WALKER, *Gen. Supt.*

GREAT BEND, KAS.

We are glad to report victory here. We feel God is answering prayer. District Superintendent Chambers was with us over Sunday, January 25th, and organized a class. Have been having a special series of meetings, which will continue this week. The interest is growing, and conviction is on the people. We ask an interest in the prayers of God's children. This is a very needy field, but we feel victory is ours. Sister Cora Hoover, deaconess from Hutchinson, is here helping push the battle. The mission hall was almost filled last night.

LEE EVERHART, *Pastor.*

NEWELL, W. VA.

Just closed another blessed meeting with our church at Mansfield, Ill. After being with them in two engagements, can truthfully say I never heard a word of criticism or fault-finding from either pastor or people. We had some seasons never to be forgotten. Prayers were answered. While there were not great numbers brought in, there were some good cases of salvation. Tobacco was thrown away; restitution made in some cases. The last night was an unusual service; deep conviction was on the people, and we regretted very much that we must close. Mr. Wines was with me a few days in this meeting, and helped push the battle. Sister Martha Howe, the much-loved pastor, is feeding the flock on the Word.

I hurried home from there, packed a few household articles, and sent them to my husband at Marshalltown, Iowa. Then on my way to this point, stopped off at Dayton two nights with our children there. They report great victory. The Lord is richly blessing, and souls are finding the Lord at the regular services. We opened the battle here Sunday morning. The saints are praying, and we are expecting a revival. Brother Band Bulla is the pastor. I expect to go from here to Columbus, Ohio, February 20th. Then join my husband at Marshalltown, March 1st.

MATTIE WINES.

PILOT POINT, TEXAS

Last Sabbath was missionary day, and God met with us in an unusual way. Every Sabbath this year has been grand; but last Sabbath was the best of all. As we portrayed the conditions of the heathen, and the wide open doors awaiting our coming, the Holy Ghost came upon us, and for nearly thirty minutes the congregation was bathed in tears. When an opportunity was given nearly \$50 was freely given for our missionaries who are on the field. We closed with a beautiful consecration service in which every one felt the mighty presence of God. It was a time never to be forgotten. We feel encouraged to press the battle.

OSCAR HUDSON, *Pastor.*

SACO, ME.

February 1st, "Go to Church Sunday," was well observed in Saco. Our services were well attended. The writer received five members into the church. Two souls were at the altar, and received the blessing of entire sanctification. We are constantly being revived; our church is in a good condition spiritually. We believe it is the will of God to give us a revival the year round.

J. J. BURNS, *Pastor.*

LEICESTER, VT.

The Lord gave us a good all-day meeting on February 1st. One brother came sixteen miles to be present, and the Lord heard a shout in the camp. We are looking for an old-time revival. We have had a hard fight for two years, but we have something to show for it, and believe the work here is coming up the road. Sister Myers is back again, for which we thank God, and we desire your prayers that God may give her full strength. We feel it is the leading of God for us to seek a change at the close of this year, and are open to a call in or near Providence, R. I.

ARTHUR J. MYERS, *Pastor.*

CARTHERSVILLE, MO.

The church here has just closed a gracious meeting under the preaching of Evangelist L. Hibner, of Des Arc, Mo. He was assisted by Bro. C. A. Wright, also of Des Arc, a mighty man of prayer, who had charge of the singing, and Sisters Wilson and Nellie Davis, of Malden. Brother Hibner has the union of the Holy Ghost on him. People sat spellbound through the messages, and when the calls were made, rushed to the altar and prayed through. The meeting closed on Sunday night, and on Monday night Brother Hibner lectured on the White Slave traffic, closing the lecture with a short talk on the necessity of more holiness schools. The talk resulted in \$32 being raised for the Missouri Holiness College at Des Arc. The evangelists were given a free will offering of \$114.00, and Brother Hibner was presented with a \$25 suit of clothes.

Mrs. ALICE WILSON.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene, corner of Plain and Ashmont streets, of this city, is still pressing the battle against sin and Satan. Rev. C. E. Roberts and wife and Miss Leonora Taylor are with us for a three weeks' campaign, from February 3d to 22d. April 29th the New England District Assembly opens at our church with our beloved Dr. Bressie as presiding General Superintendent. More concerning these meetings and the Assembly later.

A. K. BRYANT, *Pastor.*

WEBSTER CITY, IOWA

Sunday, February 1st, was a gracious day with us. We had the largest attendance at the Sunday school and at the morning service since the organization of the church last June. Several hearts were touched, and conviction was on the congregation. Two requested prayer, one for pardon and the other for a clean heart. God is giving us gracious victory. We have two prayer meetings a week, observing each Friday as a day of fasting and prayer for the outpouring of God's Spirit upon this city in saving, sanctifying, and reclaiming power—and He is answering. We expect to dedicate our new church, April 5th, at which time District Superintendent Clark will be with us, as will also our District Secretary, Brother Fleming.

F. B. GOWLAND.

POMONA, CAL.

We have just closed a revival meeting with Rev. J. B. McBride as the evangelist. We kept no count of the seekers, but there were a goodly number who came through very clearly. The work here is very encouraging, the attendance is good, and the outlook splendid. We recently paid \$225 on our church debt, and we expect to raise more than that before the Assembly year closes. A number of people are expecting to unite with us in church fellowship soon, but the best of all, God is with us.

HALDOR and BERTHA LILLENAS.

FRANKFORT, IND.

Good day here Sunday; about twenty got victory during the day. Three sanctified Monday night, fourteen at the altar last night, with six getting victory. We will close here Sunday night,

and open the battle at Prairie Creek, Ind., February 9th. Will be in a meeting in town there, and on in the country near, which keeps us till about March 8th.

B. T. FLANERY.

OKANO MACHI, FUKUCHIYAMA,
JAPAN

We are really in Japan. All thanks and praise to our blessed Lord for a safe journey and His precious providences which were so evident all along the way. We were greeted at the depot by Sister Snider. It was the end of a long day of constant riding on the train—nearly four hundred miles from Yokohama—and was then half past eleven o'clock at night, cold and snowy. You may be sure that a familiar face and the shake of a Christian hand, and the greeting of a fellow missionary was precious indeed. We found Sister Snider much broken in health, and it seems imperative that she return to America as soon as she can make ready, which will be in about six or seven weeks. The Lord bless her for her faithful service in a hard, new field.

We are delighted to find a very promising mission all going in good order. Services are held at the mission home, and at the mission proper, down in the city. A revival is on. Good seed has been sown by Sister Snider and our Brother Nagamatsu, the native minister. Time will tell, in my opinion, that they have wrought faithfully and well to found this mission in a locality where there has been but little work done by any Christian society. We have been here but four days. Brother Reynolds has preached three times and I once, besides one prayer meeting led by Brother Nagamatsu, and Sister Snider's English Bible class; but in that time there have been not less than forty seekers, some of whom have been seeking more than once. Several, possibly ten, have gotten through to real victory. We are planning to continue the meeting this week, and to have Brother Reynolds preach to the people.

Fukuchiyama, our present location, is in the center of a large unoccupied field for missionary effort. This is a city of about 18,000 population, having within easy walking distance a great number of villages—a population in the near neighborhood of not less than 30,000. Besides this community, in our district there are many other cities, some as large as this, with hundreds of villages within easy reach from here on the train, and all without a missionary. I had best to say that this particular field has been in a way set off to the Pentecostal Church of the Nazarene for evangelization. It is evident that there is plenty to do. The fields are white already to harvest. There is a kindly spirit shown us so far in this place. The judge of the courts and a member of the police force, and a lieutenant in the army were among the seekers during the last few days.

With the exception of Sister Snider the missionaries are all well in body. God is wonderfully with us and making ways for His work. We are looking for great things in Japan. Pray that God may be honored and bring things to pass in His way.

L. H. HUMPHRY.

SHREVEPORT, LA.

Our meeting held by Rev. Allie Erick and wife was a glorious success. Twenty-seven united with us in the Pentecostal Church of the Nazarene. Rev. J. S. Sanders, who is one of the pioneer preachers of holiness in Louisiana, told the writer he just could not stay out any longer, but must line up with the clean crowd to push the cause with all his powers. His wife came with him; also Sister Latham, who is Spirit-filled and powerful as a preacher, having done a wonderful work for holiness in Shreveport. We are expecting Rev. Fred St. Clair with us from February 8th to March 1st, in our church, then in City Hall to March 29th. We are looking up and expecting still greater victory. I want to ask the HERALD OF HOLINESS readers to pray for the work here, and would be glad to have any of our brethren who are passing this way to stop off with us.

J. A. D. WILLIAMS, Pastor.

OAKLAND, CAL.

The eight-day convention with Dr. Brosse, following our week of prayer, was indeed a great meeting and a wonderful blessing to our church. While we had much stormy weather, yet the attendance was large at all the services, and many strangers came, both afternoon and evening. We did not count the seekers, but they came at every service, and many found the pearl of great price. Our people pronounced it the "best meeting ever held in this church." The preaching was not only strong and full of soul help, but it came from an impassioned heart full of heavenly unction. The doctor burned energy by the ton, and poured his soul out upon the people, while God sent conviction home to the hearts of all. Tides of divine blessing came upon the people until the doctor felt he could not preach, and turned the folks loose and let the meeting run. One man fell his full length on the floor while God sanctified him wholly, and when he came up, he came shouting, and has been shouting ever since. Our people will never get over this meeting, for it has given our church a new conception of our calling and work. Our people now feel that we must have mighty manifestations of divine glory in all our services; real Pentecosts of holy power. The following Wednesday

evening was a meeting of great power, and last Sunday God was among us with gracious tides of salvation. Four at the altar in the morning, two at the afternoon meeting, and six at night.

J. W. GOODWIN, Pastor.

VIRGINIA, ILL.

Have been here for three weeks in special meeting with the pastor, Rev. George Boyd. Our work has been going through a great test of faith. Brother Boyd has sustained this church, preaching without financial remuneration, and paying quite all the bills to carry on the work himself. The church has been filled with interested people for the time I have been here; and the devil's lies have been discovered, confessions have been made; and confidence restored. A few reclaimed and general blessing is on the church and people. A Sabbath school has been organized with good interest. Have visited and preached in a number of our churches this fall—Kewanee, Hammond, Ind., Connersville, Ind., Auburn, Ill. The pastors of these churches are all in good favor with their people, and the blessings of God are upon them. My health is fair, heart weak at times, but I am busy about my Father's business.

Waverly, Ill.

T. H. AGNEW.

MALDEN, MASS.

How the good work goes on! Brother Borders and the writer have been helping at the midwinter convention at Emmanuel Church, Providence. Rev. Charles Stalker is the evangelist, and he is a good one—a man of God. Souls are still seeking at Malden. We are having quite a wave of victory. Amen! We are doing some special advertising in the paper, and that brings us good and increasing crowds. Many of them are hungry and find the Lord. Don't forget our great mortgage burning convention, Sunday and Monday, February 22d and 23d! Washington's birthday—celebrate it!

LEROY D. PEAVEY.

WHITE CITY, KAN.

Our meetings at Stone Chapel are starting off well. The second night ten persons stepped out of the crowd and came forward and surrendered to Christ. Yesterday (Sunday) afternoon several others came, and the work is deepening. Expect to remain here till February 23d.

ARTHUR F. INGLER.

OSAGE, OKLA.

We are in the midst of an awakening here at Osage, with Rev. E. J. Looman pastor. The house is crowded every night, and some are finding God in the old-time way. One man sent for us at midnight to come to his home and pray for him. He could not get to bed on account of deep conviction. Another came to the lumber office, where Brother Looman works, early the next morning, and broke down and prayed through there. This town has no church building; we are worshipping in a rented hall; but we expect to build here soon. All denominations worship in the same building. Join us in prayer for a great break here.

C. B. JERNIGAN.

LOS ANGELES, CAL.

EAGLE ROCK AVE. CHURCH

Four clear cut and outstanding epochs mark my Christian life—the first, my conversion; the second, my entire sanctification; the third, the call to the ministry; and last, the transfer of my credentials, on October 3, 1913, at the hand of Bishop Hughes, from the Methodist Episcopal Church to the Pentecostal Church of the Nazarene. Each epoch was like a birth, with no little soul travail. No mere impulse put me into the Pentecostal Church of the Nazarene and ministry. It is the issue of several years' earnest thought, counsel, and prayer—and, I might add, of criticism and discussion. From what I have observed and heard, doubtless many more are going through the same process. Though the pathway in my first Pentecostal Nazarene pastorate has been somewhat thorny and rugged, yet there has not once been a tremor or pang of regret that I became "one of them."

"The die is cast beyond repeat;

And now I set the solemn seal."

Our little church or flock suffers many deep wounds and afflictions. We do not yet need strength to run without weariness, but we do need the strength of patience to walk—rather creep—and not faint. The devil's kingdom, in Eagle Rock, is bound to suffer violence at our hands in the years to come.

Professor Fred Mesch of the Nazarene University will be with us in our little hall for the first week of February. We are praying and looking for a gracious uplift. Plans are slowly but surely being consummated for the erection of our church. We hope to occupy it by the middle of March.

FRED A. SMITH.

SHREVEPORT, LA.

The Lord has visited the Pentecostal Church of the Nazarene here with a shower of divine grace. When Brother and Sister Allie Erick were here twelve days, conviction took hold of people, and at the altar of prayer sinners prayed through and found the Lord, backsliders were reclaimed, and believers were sanctified wholly. The sanctified

had a feast of fat things. People came from various parts of the city to see, hear, and get blessed. The Pentecostal Church of the Nazarene is destined to be a great life-saving station in this city. The good work abides; the power and victory is on the people. Quite a number of accessions at the close of the meeting, and still they come. My wife and I were among the number. We have endeavored to stand for the doctrine of holiness, as taught by the Bible and Mr. Wesley, for years in this country; and after much prayer and meditation we feel that we can do more good, and thus honor God more. The Pentecostal Church of the Nazarene is in perfect accord with the teachings of original Methodism, the faith we espoused at the start and which has held us steady through these years. We are not disgruntled or sour; have no flings to make at the church or brethren among whom we have labored these years; but with an eye on the judgment and for the souls of men, we have taken this step in holy love.

J. S. SANDERS.

PEABODY, MASS.

God is greatly blessing us here. Seven went at the altar this morning, February 1st, making the old-time consecration, and asking God to purify and kill the old man and baptize them with the Holy Ghost and fire. They didn't ask to be blessed or for a deeper work of grace or a higher life—but to be sanctified wholly. Of course the fire fell. God is with us in power; the revival has begun. Another soul was sanctified during the evening service. Two have been received into full membership since Christmas, and thirteen souls have bowed at our altar. God is blessing us financially, as well as numerically. We are getting into unsaved homes and holding cottage meetings. We expect to begin open air meetings soon. There is still a handful in Peabody that can and will shake things for God.

MEDA CLIFFORD SMITH.

PALCO, KAN.

After Brother Basset returned from the meeting at Hoxie, we opened at Amboy schoolhouse, four miles south of Palco. No sooner had we begun than the convicting power of the Holy Ghost for regeneration and sanctification was upon the people. Some were under burden from the other meeting, and this meeting was a blessed continuation of the meeting at Snyder. The folks of that community were on hand to help push the battle. Every saint is praising God for His manifestation in this meeting. All classes of folks have been reached: the old and the young; the deep-dyed sinner and the moral man; and all have felt God's call. About forty have been regenerated, and most of them sanctified. We have seen some wonderful changes—men have given up liquor and tobacco, and today are shouting and shining for Jesus. A man of seventy years, an infidel, said: "I read every infidel book I could find, from Tom Payne to Ingersoll, and tried to believe in that, but it never took the pain from my heart." He bowed at the altar with his wife, and they sought the Lord together. She had to have a good shout when she came through. Afterward they were sanctified. Last night we saw this old gentleman who lived so long in infidelity, talking with a brother to bring him the light of holiness. Last night, the twenty-ninth, was one of great interest, power, and victory. We are expecting to organize soon.

FRANK MAYHAW.

DERRY, N. H.

Recently there have been several seekers at the altar to obtain the first blessing, and some returning later to get the second. We believe this is the beginning of the results of the prayers that for sometime have been ascending to the throne of God in behalf of the people of Derry.

SUSAN M. ACKERMAN.

WICHITA FALLS, TEXAS

Our work at Wichita Falls is doing fairly well. Our services are spiritual, and a few have been saved and sanctified since we came on the work. Three have been taken into the church. Our work in this city was greatly hampered and hindered two or three years ago by the tongue-functorism; but we have gotten the victory over it, and occasionally some of these deceived ones come back, acknowledging their error. Of course we welcome them back in the spirit of Jesus. Others of this movement have gone off into Russellism, some into absolute skepticism and infidelity, and some who once testified to entire sanctification as a second work of grace, now deny their former grace. This has been a great delusion of Satan to destroy God's holy people, and it is astonishing to what length he has led them. Some of their gubbling and actions are disgusting in the extreme. How is it possible for any one of intelligence to say that such is of God? When this preacher received the baptism with the Holy Ghost and fire, it went through his being, sanctifying wholly. He was given a tongue with which he could speak clearly and distinctly, so that the people could understand the mighty works of our God. That we are still preaching.

J. T. STANFIELD.

From EVANGELIST J. W. DODD

Our meeting at Hartford, Ark., was owned of God in the conversion and sanctification of forty

souls. The meeting was started by District Superintendent Haynie and Brother Morgan, pastor of our church at Mansfield. After the first week Bro. A. G. Jeffries, of Peniel, came for seven days. Then I was called to continue for another week. I go next to Maney, Okla., where I will hold a meeting with Bro. J. W. Baldwin. After this meeting I will be at Gerty, Okla., with Bro. E. A. Snell, our pastor at Wister.

ADA, OKLA.

Every first Sunday is missionary day in our church, and it was a great day with us. Our church is too small to hold the crowd that comes to our Sunday night services. We had four additions to our church Sunday, making twelve since Assembly.

A. F. DANIEL, *Pastor.*

BARLOW, OKLA.

Our Sunday school is in a prosperous condition. We have had an average attendance of thirty-five—twenty in the main school and fifteen in the primary. Our teachers and officers have all been present each Sunday. Our collections have averaged 56 cents.

J. W. ANDREWS, *Secy.*

SALLISAW, OKLA.

We are gaining ground at this place. We had a good meeting in our church at Pawpaw, in which fourteen were converted and sanctified. Brother and Sister Crow were with us in the latter part of the meeting. The church has called them for its summer meeting. Bro. E. A. Snell will help me in a meeting at Pru's Chapel, beginning the fourth Sunday in March.

F. C. SAVAGE, *Pastor.*

From DIST Supt. T. C. LECKIE

In the meeting at Iola, La., which closed Sunday night, February 1st, a good foundation was laid for a special work later. Three souls have been saved—a Catholic man and his wife, beautifully regenerated, and the other a young lady, a member of the Christian church. I will return later with a tent for a meeting. Reports of victory are coming in from every quarter. God is adding to our numbers, and is sending in to be our helpers the salt of the earth.

EL PASO, TEXAS

The work here and in Juarez is going on with a good degree of success. The last year has been fruitful in soul saving, and the new year starts well. The crowds are filling the mission hall to its utmost capacity at almost every service. Miss Gilbert, a missionary from Mexico, is preaching for us on Sundays, while I visit the Deming church, as they are without a pastor. A young man was sanctified there last Sunday morning. We need a consecrated young man, who feels his call to the Mexican people, and one who can speak the Spanish language, to take charge of our church at Deming. There is a church building and a parsonage on the place, and the people are very faithful and liberal. If any one feels led of the Lord to enter this open door, please write me at once.

S. D. ATHANS,

815 S. El Paso St. *Supt. Nor. Mexico Dist.*

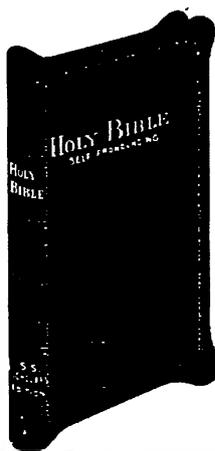
GREAT REVIVAL AT FIRST CHURCH, LOS ANGELES, CAL.

We planned to make the month of January epochal. God indeed has heard our prayers and rewarded our faith. Rev. Will H. Huff and Rev. Isaac F. Hodge, well-known evangelists, together with the pastor, were the human leaders. These men were abundant in labors, importunate in prayer, and faithful in presenting the Gospel. They are both hard workers, and practically know no such things as defeat.

We had set our mark at a thousand souls; but right in the midst of the meeting, when the tide was rising, a great rainstorm broke in upon us and interfered with the attendance. As soon as the nice days came the crowds began to increase, and hundreds came to the altar of prayer. It is thoughtfully estimated that nearly seven hundred persons were seekers of either pardon, reclamation, or entire sanctification. Hundreds of these were definitely and gloriously blessed. The last week was mighty, and the last Sunday never to be forgotten. The church was crowded with an audience of thirteen or fourteen hundred, and one hundred and fifteen persons were at the altar during the day. In the afternoon Brother Cornell, the pastor, together with Dr. Bresee, General Superintendent, received a class of new members, numbering forty-eight. At least that many more will unite later. This meeting was indescribable for sweeps of glory and touches of heaven.

On Monday night the meeting closed with a great jubilee service. The church was again filled and the glory came down, between thirty and forty at the mourner's bench, and a glorious tide of salvation. Nearly nine hundred dollars were given the last Sabbath as a thank offering to cover the expenses of this great meeting.

Brother Huff goes to San Diego for four Sundays in February, and Brother Hodge goes to Upland for three Sundays. These men carry with them the deepest love and most earnest prayers of all of our people.



Bargains in Bibles!

We have a number of Bibles slightly shelf-worn which we offer at reduced prices. In ordering give second choice as we have only one copy of some numbers.

No. 1. An Oxford Self-Pronouncing Reference Bible. Size, 8 3/4 x 5 1/2 inches; brevier type; twelve maps; fine grain cloth; round corners, red edges. Regular price, \$1.00; special price, **75c**

No. 2. An Oxford Bible with references, concordance, and maps. Size, 5 3/4 x 4 inches; ruby type; French Morocco; divinity circuit, round corners; red under gold edges; leather lined. Regular price, \$2; special price, **\$1.50**

No. 3. An Oxford Teacher's Bible with references, concordance, maps, and helps. Size, 8 1/2 x 5 1/2 inches; long primer type; self-pronouncing; American Morocco; divinity circuit; leather lined, silk sewed; round corners; red under gold edges. Regular price, \$3.00; the special price, **\$2.25**

No. 4. An Oxford Red Letter Teacher's Bible with references, concordance, maps, and new and up-to-date helps. Size, 7 1/4 x 5 inches; French Morocco; divinity circuit; leather lined; round corners; red under gold edges. Regular price, \$2.75; special price, **\$2.00**



No. 5. An International Self-Pronouncing Temporal Blessings Bible. In this Bible all the verses containing the promises of temporal blessings have been marked in such a way that the reader will be able to turn rapidly from one verse to another on any subject connected with the theme of *Temporal Blessings*. French Morocco; divinity circuit; round corners; grained leather lining, silk sewed. Regular price, \$4.00; special price, **\$3.00**

No. 6. An International Self-Pronouncing Teacher's Bible, with Bible encyclopedia, concordance, and maps. Size, 5 1/2 x 8 1/2 inches; Levant; divinity circuit; round corners; red under gold edges; calf lined to edge; silk sewed. Regular price, \$10.00; special price, **\$6.50**

No. 7. An International Christian Worker's Teacher's Bible, containing 400 pages of selected helps and the Combination Concordance. French Morocco; divinity circuit; long primer type; round corners; red under gold edges; grained leather lining; silk sewed. Regular price, \$4.00. Special price, **\$3.00**

No. 8. An International Christian Worker's Art Bible, *Teacher's Edition*; 32 colored illustrations. French seal, divinity circuit; round corners; red under gold edges; extra grained lining. Regular price, \$3.50. Special price, **\$2.75**

No. 9. An Oxford Self-Pronouncing Concordance Bible. Size, 8 1/2 x 5 1/2 x 15-16 inches; India paper; leather lined. Morocco binding; long primer type; silk sewed; divinity circuit; round corners; red under gold edges. Regular price, \$5.00. Special price, **\$3.50**

No. 10. An Oxford Self-Pronouncing Concordance Bible. Size, 8 3/4 x 5 1/2 inches; long primer type; French Morocco; divinity circuit; round corners; red under gold edges. Reg. air price, \$2.75. Special price, **\$1.85**

No. 11. A Sunday School Scholar's Illustrated Bible. Size, 5 x 7 inches; concordance; French Morocco; divinity circuit; round corners; red under gold edges. Regular price, \$1.25. Special price, **95c**

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

No. 13. An International Text Bible. Size, 5 3/4 x 8 1/2 inches. Small pica type; seventeen maps; grained cloth; gilt side and back stamp; red edges; round corners. Regular price, \$1.60. Special price, **\$1.15**

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue, Kansas City, Mo.

PRINCETON, FLA.

God is here in power, and salvation is rolling. This is the first revival ever held here. There is no church in the town. A great, rich country; a new, needy, and inviting field. The Pentecostal Nazarenes must go in and possess the land. Many calls are coming in these parts.

ALLIE BRICK and WIFE.

KENESAW, NEB.

The work here is moving along nicely. Our

church debt is being lifted, and the spiritual tide runs high. Our Sunday school is doing good work. We are expecting District Superintendent Q. A. Deek to be with us on the 15th, and Dr. Godbey from the 21st to 23d. Will be glad to entertain any visitors at that time.

N. D. ESSLEY, *Pastor.*

From EVANGELIST J. R. PATRICK

I have just closed a successful meeting in the People's Mission, Pueblo, Colo., where thirty-five

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souls found pardon and twelve were sanctified. Some of those who came to the altar were very hard cases, and some were of the respectable class; but I noticed they all went through on the same level.

KANSAS CITY, MO.

Pastor Cochran received nine members into the church Sunday morning. We are laying a good, substantial foundation for a great work in this important city. One young lady was sanctified at the close of the night service.

ALIX, ARK.

We began at this place last night, with Rev. A. B. Calk, pastor. We are expecting a landslide of glory to come our way.

B. H. HAYNIE, Dist. Supt.

PENIEL, TEXAS

I was called home from Ponca City, Okla., by the serious illness of my wife. God has been good to us, and we hope she will soon be well enough for me to go to my work on the District. Some good reports are coming in from pastors.

W. F. DALLAS, Dist. Supt.

VILONIA, ARK.

I am pastoring two churches this year—Morrillton and Greenbriar—and God is giving us vic-

Wall Texts!

We have just received a stock of imported cards with gospel texts, suitable for use in churches, halls, school rooms, or business houses.

The cards are white bristol, size 8 x 15 1/2 inches. The texts are beautifully lithographed in red, green, and gold.

The set consists of six texts, as follows:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"As for me and my house we will serve the Lord."

"Casting all your care upon Him . . . He careth for you."

"This is a faithful saying, Christ Jesus came into the world to save sinners."

"O Lord, I am oppressed . . . Undertake for me. Underneath are the everlasting arms."

Sold only in sets.

The set of six sent, postpaid, for

40 cents

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Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE—Los Angeles, Cal. 1126 Santee Street

Washington-Philadelphia District Assembly, Camden, N. J. April 15-19

New York District Assembly, April 22-26

New England District Assembly, Providence R. I. April 29-May 3

Pittsburg District Assembly, Pittsburgh, Pa. May 13-17

Idaho District Assembly, May 21-24

Northwest District Assembly, Seattle, Wash. May 27-31

H. F. REYNOLDS, Kansas City, Mo. Residence, 3319 Paseo; Office, 2109 Troost Ave.

E. F. WALKER, Glendora, Cal. Scotland (Conventions), No. 1 Westbourne Terrace, Kelyuside, Glasgow, Scotland. February 15-April 15

Colorado District Assembly, Greeley, Colo. May 13-17

San Francisco District Assembly, Oakland, Cal. May 20-24

British Columbia District Assembly, Victoria, B. C. June 25-28

Alberta District Assembly, Red Deer, Alta., Can. July 1-5

Edmonton, Alta. (Camp) July 10-19

Dakotas-Montana District Assembly, Surrey, N. D. July 23-28

Indian Springs, Ga. (Camp) August 6-16

Gaines, Mich. (Camp) August 21-30

Southern California District Assembly, Los Angeles, Cal. September 8-13

Chicago Central District Assembly, Olivet, Ill. September 30-October 4

Kentucky District Assembly, October 7-11

Tennessee District Assembly, October 14-18

Alabama District Assembly, October 21-25

Southeastern District Assembly, October 28-November 1

Louisiana District Assembly, November 4-8

Dallas District Assembly, November 11-15

Hamlin District Assembly, November 18-22

San Antonio District Assembly, November 25-29

DISTRICT SUPERINTENDENTS

ARKANSAS

B. H. HAYNIE, Vilonia, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT, Box 694, Red Deer Alta, Can.

ALABAMA

C. H. LANCASTER, Jasper, Ala. Nauvoo, Ala., R. F. D. No. 1, March 14-15

McDavid, Fla. July 2-12

Pensacola, Fla. July 16-26

Guymon, Fla. (Camp) July 30-August 9

Chilman, Ala., R. F. D. No. 5, August 11-13

Jones, Chapel, Ala. August 14-21

Nauvoo, Ala., R. F. D. No. 1, August 22-30

Milport, Ala. (Camp) August 28-September 6

BRITISH COLUMBIA DISTRICT

G. S. HUNT, 1719 Bank St., Victoria, B. C.

CHICAGO CENTRAL

L. MILTON WILLIAMS, Chicago, Ill. 6356 Eggleston Ave

COLORADO

C. B. WIDMEYER, Colorado Springs, Colo. 231 N Walnut

Table listing various districts and their superintendents, including DALLAS, DAKOTAS AND MONTANA, IDAHO, IOWA, KANSAS, KENTUCKY, LOUISIANA, MISSISSIPPI, MISSOURI, NEBRASKA, NEW ENGLAND, NEW MEXICO, NEW YORK, NORTHWEST, EASTERN OKLAHOMA, WESTERN OKLAHOMA, PITTSBURGH, SAN ANTONIO, SAN FRANCISCO, SOUTHERN CALIFORNIA, SOUTHEASTERN, TENNESSEE, WASHINGTON-PHILADELPHIA, and WISCONSIN DISTRICT.

torv. We have recently received six new members at Morrillton. God has been sanctifying some souls in our regular services. Brother and Sister O'Neal at Morrillton are a great help to us. We are planning for special revival services in the near future.

LEE L. HAMRIL

BERACHAH MISSION

I received my appointment as superintendent of Berachah Mission, 2412 Elm street, Dallas, Texas, in October. This mission has been running fourteen years, three nights a week. This season we opened up every night. We also opened a "Free Labor Bureau," woodyard, and large rooming hall, which will be known as Berachah Mission Hotel, 2550 1/2 Elm street. God has greatly blessed our work this winter. We have had fine interest in our services, and through the efforts of our bureau have helped secure more than 150 positions for many who were penniless and helpless. We have served in one month since we opened up the hotel, about 400 wood-pile meals, and sheltered two hundred. We turn none away hungry; if penniless, we let them work at the woodpile. For good hands we soon have a job. The mayor has helped us with more than \$200 to open our hotel. The United Charities and all the churches have given us a strong endorsement, which has been a great help. We are greatly in need of bed linen, pillow cases, and quilts or comforts. All who read this and want to have part in a good cause, please bundle up such things and send by parcel post to REV. FRANK DANIEL, Supt., 2515 Elm St., Dallas, Texas.

AROUND THE WORLD WITH GENERAL SECRETARY REYNOLDS

Continued from page twelve

China. About 1:30 this morning some of the missionaries went around to the state rooms of our party and sang softly several hymns; the one we heard distinctly was, "The tolls of the road will seem nothing when we get to the end of the way." It never seemed more sweet than at the midnight hour, and the sentiment never carried more meaning and comfort.

The officers of our vessel received orders from the company in Yokohama to proceed slowly on account of heavy weather. We were to have entered the port at two a. m., whereas we are not expected to arrive before ten a. m., and land at twelve noon. About eight p. m. the wind has almost ceased and the sea is nearly calm, and all on board are glad. The latest official information is that we have passed the storm belt and expect to reach Yokohama about seven a. m. tomorrow.

In Harbor, Yokohama. All our party well, and expect to land soon. 10:00 a. m. All ashore.