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EDITORIAL

FALSE VIEWS OF LIFE

THE generally accepted theory of life's meaning today is WEALTH. It must be spelled in capital letters and then we can not give it the emphasis which is given it as the meaning and purpose of life. Aside from the degrading view this interpretation of life gives us of a God who would make man with such a low, sordid end to his life, it is easily seen that this view contradicts the Bible and the highest rational philosophy of life as well. Not wealth, but WORTH—not what one has but what one is—is the Christ conception of life, and the conception most in accord with human nature and human needs. It sometimes transpires that we must surrender wealth to get worth. This was the case with the rich young ruler. The humblest follower of the Sermon on the Mount is a far nobler and more heroic character than the greatest Napoleons of Finance or of military butchery. Faithfulness, not fulness of purse is Christ's measure of greatness. The world is far gone in error on this vital point. It has reversed the true philosophy of life and given the lie to the teachings of Jesus and men and women by the millions have fallen in with the venomous teaching and are running pell-mell and with no conscience after money as life's greatest good, in utter defiance of God and the Bible and the soundest philosophy.

SUCH A VIEW of life's purpose makes God a monster of injustice. To construct Pleasure or Money, which is the same thing, as life's end, would be to place life's end necessarily beyond the reach of the vast majority of us. This would be but to mock us with an impossible end for life and then to punish us for failing to reach it would be to make Him a monster of cruelty.

WHAT THE WORLD is writing and reading today is proof positive of what the world thinks on this subject. How many lives of the conspicuously good are appearing in our magazines and other periodicals? How quickly a hero in grace and unselfish devotion to the good of others, is disposed of by the press of today. A General Booth or a Margaret Sangster gets short-lived publicity in the world's press, while the Rockefellers and Morgans and Cecil Rhodes and Napoleons are forever paraded before us as the world's greatest examples of success. It matters not how absolutely self-centered may have been the life or how insanely selfish and extravagant and coarse may be the indulgence of such men or how reprehensible may have been the means by which these great captains of industry accumulated their millions, they are paraded before our children as exemplars for their emulation.

CHRIST TEACHES us that we are in this world to give—not to get; that the happy man is the man who gives most, not gets most; that the more we give the richer we are in real and lasting wealth. Stewardship is the secret of life's true interpretation. How these noble conceptions are debased and retired by the glitter and glare of the fallacious principles on which the literature and popular practice of the day have thrust us! God save us from the ravages of this pernicious evil of an utterly debased and debauching interpretation of life.



A CHRISTIAN'S strength is in proportion to his vision of the unseen.

ANTIQUITY OR ADOLESCENCE

ATHING is not to be believed simply because it is old, nor disbelieved because it is new. Conversely, the newness of a thing is no more an adequate credential for its acceptance than is its antiquity a cause for its rejection. While these propositions are undeniable, this is an age when another proposition needs stressing which is just as axiomatic. That proposition is that a thing is presumptively true if it is old. It is a fact that an old truth men *will* believe. This is not an infirmity of the human mind. It is not a weakness, or a mere habit of the mind. It is innate. God made men with an instinctive reverence for things old. Otherwise we would with greater difficulty be brought to trust and love God.

TAKE NATIONAL institutions. These become to nations like heirlooms in families; the longer they have existed the more worthy *to be* they are felt to be to the nation's heart. As has been observed, England, within a little over a century, has borne shocks to her social framework which no other nation in Europe could have survived; in part because she has a thousand years of history back of her.

THIS SUSCEPTIBILITY to believe the old is, of course, possible of abuse. Yet we are to remember this is equally true of every God-given faculty which we possess. This susceptibility is given us for wise purposes. Kept in balance by the opposite spirit of inquiry, its normal exercise is healthful. On the other hand, the modern craze to accept things because of their novelty, is the prolific source of untold evils.

THE PROGRESS of the race has been made by reverence for, and a belief in, and a wise use of, the things of antiquity. An irreverent spurning of the old has ever been an accompaniment of retrogression in things social and governmental. The Bible challenges a very free indulgence of this tendency to believe and lean upon the old, by the fact that in this sacred volume we have the earliest products of human thought in written form.

FOR EXAMPLE, the only authentic *history* of the world before the flood is contained in the Bible. The fact is often mentioned that Thomas Jefferson was indebted for his conception of our American government to the polity of an obscure Calvinistic church in Virginia; but republicanism was rooted in the Hebrew commonwealth three thousand years before Thomas Jefferson was born.

DR. JOHNSON once read a manuscript copy of the book of Ruth before a fashionable circle in London. Charmed and amazed they begged to know where he obtained such an inimitable pastoral. Had J. P. Morgan been present, and been informed that it was twenty-five hundred years old, and was found amid some oriental excavations, he might have offered a quarter of a million for the manuscript. The lyric poetry of the Hebrews, in its golden age, antedated by a thousand years the birth of Horace. The book of Job is the oldest document in existence—a thousand years older than Homer. The writers of the New Testament are, without exception, older than Tacitus and Plutarch.

NOT, HOWEVER, as mere venerable literary curiosities do we call attention to these ancient documents comprising the Bible. The thing of transcendent moment is that throughout these productions, covering a period of fifteen centuries in their

composition, composed of sixty-six books written by about thirty different men residing in Egypt, Arabia, Palestine, Greece, Assyria and Italy, there runs a chain of truth marvelous for several things.

FIRST, THIS truth represents a work of God for this world's welfare proffered or accomplished by no other book or system. This record, too, is the only one that goes back authentically to the beginning of time. Again, though thus widely separated from each other in time and space, these authors produced a book of such unity and symmetry that it appears to be the work of one overshadowing Mind, and to have but a single Author. All these sacred productions converge upon, center around, and project one great Personality as The One through whom this great work for humanity is to be accomplished. This unity in diversity of authorship, and this unity of aim and design, and the single and indivisible impression made upon the mind of mankind by these most ancient of all records—these are features at once challenging the reverence and faith of mankind.

CONSIDER the triumphs of simple faith in these sacred records. It has soothed the sorrows of countless millions, been a strength in arduous struggles, nerved to heroism the most splendid the world ever saw, fanned the furrowed brow of care and pain, stayed the martyr amid the fagots, fed and fired patriotism on a thousand battlefields, been food to the starving, hope to the despairing, and light and joy and glory to the dying for thousands of years. By every conceivable consideration this holy book has attested its claim to veneration, to faith, to obedience, to our passionate love and fealty. Shame on the flippancy with which men turn from this exhaustless treasury for the superficialities which have naught but adolescence to recommend them.

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WHAT HAS IT DONE?

WHAT has the New Theology done to commend itself to the confidence, endorsement and acceptance of men? It has resuscitated an effete Pelagianism, and audaciously proffered these decayed crumbs for the satisfaction of the heart and mind hunger of this world for proper food. It proposes to rob us of the atoning blood, the solitary hope which stands like a guiding star in the murky clouds overhanging the miseries, woes and sin-despair of a ruined race, substituting this with a sapless and impotent sentimentalism, transparent enough in itself to insult the intelligence of fourth-grade school children. It contradicts insolently at once the Word of God and universal human consciousness in denying human depravity. It minimizes sin, belittling it from an enormity, an atrocity, a dark, corrupting current of pollution, damning and damnable where God's Word puts it, into a trifling episode, a slight mishap, an inconvenience and misfortune out of which we are to be educated and trained by simple culture. It scoffs at atonement, ridiculing that which is the climacteric display of infinite love and condescension and on which alone God suspends our hope for pardon of guilt and cleansing from the pollution of sin. It derides and denies inspiration, thus destroying at one fell blow the whole foundation of the entire Christian system. It denies the resurrection, which Paul boldly made the solitary test of the genuineness of our faith and hope.

TO ACCEPT these fallacious substitutes for truth proposed to us by men holding lofty ecclesiastical positions, where is the place for the sinner's contrition? Why be grieved and sorrowful over his sins? He is but uselessly consuming time in needless contrition which he could profitably employ in being educated out of the trifling inconvenience of his sins.

WHERE is the place or need for repentance? What he seeks to forsake in repentance is to be gotten rid of by a process of education. Go to the mourners' benches and lead the weep-

ing penitents away from these places of tears, and place them in the public schools, the colleges or the universities, and let them find in these resorts the boon for which they were vainly seeking at the altar of prayer.

WHERE is the hope of pardon? There is no blood, no atonement, no efficacious, divine Redeemer to guarantee either pardon or regeneration to the guilty and sin-burdened. Besides, there is no guilt to call for pardon, and no divine life to be implanted in the regenerated soul, because the whole divine element in the Christian system has received the entire volley of shafts from the New Theology, and been absolutely annihilated. So that there is no death in trespasses and in sin, and no divine life to give, even if there were a place and a need for it.

WHAT ABOUT a clean heart, the sanctification of God's child by which the heart is cleansed and the Holy Spirit enthroned within constant and conscious victory? Why, the thought of it is madness under the blazing light which radiates from the lofty sun-lit pinnacles of Higher Criticism and New Theology. John Wesley's whole movement was a colossal blunder, his experience a myth, and that of Benson, Adam Clark, John Fletcher, Charles G. Finney and the numberless celebrities in God's calendar of saints was but a delusion and a snare. God made an egregious mistake, a criminal blunder in deceiving and misleading Wesley and his colaborers and followers, and has kept up the business for these scores of years. Let the biographies of these hundreds of saints, church founders and reformers, be rewritten, and let us have expurgated editions of these biographies by some newly and suddenly discovered experts in the New Theology. Let God be set right in this matter. The New Theology is adequate to the task. Has it not corrected Him already in His erroneous teaching about inspiration, sin, atonement and every vital doctrine of our holy religion? Let the Deity have a complete and not a partial correction, by correcting His mistakes as to the experiences of His saints as well as to their beliefs.

BUT A STEP further. Why should people who accept the teaching of this New Theology endure the loneliness and risk the miasma and other deadly perils of far off India and other heathen climes? What have they to carry to these people? what have they to inspire hope amid these millions? They have their gods and their philosophies and the religions which are every whit as sane, as rational and as helpful as the wretched substitutes proposed by the New Theology.

WHY HAVE churches at all, at home or abroad? Why have preachers and church buildings, missions and missionaries, or any of the paraphernalia connected with churches? Not a solitary phase or feature of any of these can be justified or vindicated in its existence if the absurdities of New Theology are accepted as true. Dilution is worse than negation. Better far infidelity outright than a concoction of nine parts infidelity and one part lofty claims to Christian truth. The most damaging and ruinous infidelity that is cursing the age today is that which is done in the name of Christ, and in the garb of saints.

LET US STAND true to the great fundamental tenets venerable with age and honored of God, which offer to lost men a divine Savior, able to save to the uttermost all who come unto God by Him. With new courage and broader hope and quenchless zeal let us lift aloft His banner, proclaim His blood, and offer pardon, purity and power, conscious, complete and conquering, to all who will meet the conditions.

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HIGHER CRITICISM seems about driven from its field of battle as to the Pentateuch of Moses. The tack now is to assault and invalidate Paul under the guise of a pretense of exalting Christ. The hand may be the hand of Esau but the voice is still the voice of Jacob.

THE EDITOR'S SURVEY

Confidence

A sea bird slept on the restless wave,
Head under wing;
The breezes lingered with loving touch
To rock and sing.

Above, the clouds with angry scowl
Hung grim and bold;
Beneath, in awful fathoms lay
The depths untold.

With fowler near, with foes alert
In heaving sea,
The feathered child of the wave slept on
How peacefully!

And thus my sea-tossed soul may rest,
Since God doth keep.
For His spirit of love is brooding yet
On the mighty deep.

—Exchange.

Those Who Do Not Need a Church Paper

Every preacher finds some people who do not need a church paper. We suppose there is not an exception to this rule. Some men will look you straight in the face, but always with a very blank look, and quietly inform you, when solicited to take a church paper, that they do not need the paper. When pressed for their reason, and the facts are ascertained, they are generally found to be of a kind that should bring a blush of shame to the cheeks of the objector. It will be found, invariably, that church people who do not take a church paper are the most densely ignorant people on every thing pertaining to their church. If preachers in every instance would use the interrogatory corkscrew as one preacher did, he would bring out some very humiliating confessions. We give one case as reported by an exchange. The interview was between a preacher and a church member:

"Do you take your religious paper?"

"No. Haint time to read. Take more papers now than I can read."

"When and where is our next district convention?"

"Don't know."

"What is our foreign mission board doing now?"

"Don't know."

"Have we a foreign mission board, anyhow?"

"Think we have, but don't know for certain."

"Who are its secretaries?"

"Don't know."

"What is it doing?"

"Don't know."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Who are our home missionaries?"

"Don't know."

"Where is our home missionary work most needed?"

"Don't know."

"What is our membership in the United States?"

"Don't know."

"What is it in this state?"

"Don't know."

"Where are we the strongest?"

"Don't know."

"Who are some of our strongest men?"

"Don't know."

"Is our cause making much progress at present?"

"Don't know."

"What good are you to the church, anyway?"

"Don't kn—that is, I—well, you see—"

Unappropriated Power

There is a universe of unappropriated power all about us. The distinction among men, in a large measure, is the difference in their apprehension and appropriation of this marvelous power awaiting their use. These great cosmic forces were, and are intended, for our appropriation, but slowly we come into our inheritance. One by one some Newton or Edison has faith for the multitudes, and applies the torch of trust and energy to these secrets of nature, and lays at our feet vast and numerous necessities of life, as well as comforts and conveniences. So in the realm of grace there is a vast reservoir of unappropriated power which awaits our use the moment we will, by faith, lay hold of them. Paul realized this truth, and he exercised faith for oncoming ages, and laid under tribute these treasures and resources, and today we enter into his labors. "I can do all things through Christ which strengtheneth me." Christ is the key to these infinite resources. Unaided, man is weak—yea, nothing. Alone, by combination, man is powerful. Linked with Christ, he is equal to all the demands made upon him. In all ages man has been engaged in a struggle to wrest from nature the forces which will make him mighty. Only by combination with forces already known has he been able to go forward and upward in achievement. By his alliance with the explosive forces of dynamite he has successfully contended with cohesion, adhesion and gravitation, and boldly tunnels through mountains, or sweeps aside like straws Hell Gates for a pathway to the sea. He dots our cities with Babel Tower skyscrapers, navigates the air, and performs feats of engineering in the Rockies which astound the world. But what about alliance with Christ and its vast possibilities? He answers in that wonderful declaration that, "I can do ALL THINGS through Christ which strengtheneth me." O let us learn this secret from Paul, and ask him how he thus learned the secret of omnipotence! Hear his answer, in the words of William Hiram Foulkes in *Continent*:

"It is through Christ! I, too, learned how to set one power against another. Then I learned the lesson of the higher power—that man with the higher power is stronger than all the lower powers. There on the Damascus way I began to learn what eternity only can fully disclose, the secret of the highest power. It is Christ in me. His omnipotence becomes mine in the realm of moral life when I ally myself with Him. I am omnipotent in the sphere where He places me and immortal until my work is done." Oh, timid, Christian brother! For your weakness there is strength. Appropriate the unappropriated power of the Lord Jesus Christ. It is yours for the taking and yours during the using. The divine imperative "Be thou a blessing!" is realizable through Christ. But how? How does the engineer move his mogul? By keeping His hand on the throttle and by realizing that the force of steam will be serviceable only so long as it is used. He would not be so foolish as to attempt to push his engine with his hands. How can the Christian move himself Godward through a resisting world? By keeping his hand on the throttle and by realizing that the power of Christ will be serviceable only so long as it is used. He who tries to push his own heart

through the world with the hands of his weakness will forever stay on the siding of life, or become a wreck on the main line and be sent at last to the scrap heap. Moral principles are good. Resolutions and aspirations and decisions are ties binding us to the higher powers. Yet a soul shut up to these and holden from the power of Christ is destined to walk with fettered feet. Christ in the heart is peace, hope, liberty, life. He becomes the guaranty of Christian omnipotence. "Greater works than these shall ye do because I go to my Father." "My grace is sufficient for thee, for my strength is made perfect in weakness." "My God shall supply all your need through riches of grace in Christ Jesus our Lord." An omnipotent Christ, indwelling through the Holy Spirit who raised Him from the dead, and appropriated by faith, is the guaranty of omnipotence to Christians, who "can do all things through Christ."

Needless Fretting

The aggregate of human misery acquired, and the total number of years cut off from human lives by the perfectly needless habit of worry, would be absolutely appalling, we imagine, if the array could be marshalled before our view. The wonder of the matter grows when we consider that worrying over a thing never helps, but invariably hinders. So far from being a cure, it is an aggravation of an evil, and unfits us more and more for grappling with a problem. It is a surrender on the spot of the chief and most useful elements of strength and fitness to deal with difficulties, to go to worrying over them. Mark Guy Pearse says pertinently:

The moment I fret about a thing, I am its slave, instead of its master. And there is no slave master in the world like worry. Another master may grudge the dinner hour, but he must give you time to sleep. Another master may grudge you the hour of rest, but sometimes you must eat. But worry will work you twenty-four hours a day and spoil your appetite in the bargain.

What Makes Old Age?

To be sure, in a real sense, years alone make old age. But there is a sense in which each person determines this matter for himself. A great deal depends upon the persistency of purpose to remain young in feeling, in sympathy and in habit. We have seen some men surrender at the age of fifty, accept the term old man and really quietly assume the appearance of a man of seventy. We have seen other men and women at the age of seventy years maintain a sympathy with life, a touch with current things, an interest in the young and a youthfulness of spirit which made them appear not much over fifty years of age. From Bellman we take the following thought on the subject:

It is a time when old age is purely optional. If one likes to be called an old man at fifty or sixty, there is nothing to hinder him. If he considers himself old he is old. On the other hand, being seventy and still feeling youthful, he may with perfect propriety hold his place in the pleasures and activities of the world and his actual years will be no handicap. Old age is much a thing of personal opinion; it depends more on the individual than upon the date of birth. It is a state of mind.

THE OPEN PARLIAMENT

The Master's Touch

"He touched her hand and the fever left her."

O, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us and loves us, and understands.

So many a life is one long fever!

A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

O Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands; let the fever leave us,
And so shall we minister unto Thee.

Where Should We Preach?

OSCAR PAISOR

TEXT: *And they went forth and preached everywhere; the Lord working with them and confirming the word with signs and wonders.*—Mark 16:20.

Our text is an historical statement. It affirms that the apostles did something and that certain results followed.

In pursuit of the thoughts of our text concerning the apostles we find that "they went forth." There is conveyed here the idea of action. Christianity is the infusion of divine life into human life; and the most prominent characteristic of life is action. Hence all Christians that are properly such are both alive and active. This going forth also implies obedience. A short while prior to His ascension, in giving the "Great Commission" the Lord said, "Go." Now, in response to this command, "they went forth." But this going abroad was not as of those who would seek a "pot of gold" at the rainbow's end. The apostles knew their mission, had a definite purpose in mind, and pursuant to the same we find that "they preached everywhere." This "everywhere" is not to be construed in the ubiquitous sense; rather that there were no accessible places unvisited by the apostles. Our Lord's command, "Go ye," also designated the places: "into all the world." This means conclusively that there are to be no places where man is found excluded from the privileges of gospel light. Consequently the apostles "preached everywhere."

It is an unpleasant fact that it can not be said of the modern apostles that they too "preach everywhere." There seems to be a tendency among the present day evangelists to go only when and where they are called. Moreover, if a monetary consideration is not satisfactorily arranged for it is doubtful if many of them would stir forth at all. Exactly as there is a kind of demon that goeth forth only by prayer and fasting, so there are extant, modern apostolic parasites who go forth only when enticed by the jingle of money. We fear that there are quite a number of holiness ministers who lean considerably in this faulty direction. They seem to be desirous of going "everywhere" to preach the gospel, and in their awkward imitation of the apostles they travel from one side of the continent to the other; and while thus zigzagging over vast areas of country they pass teeming thousands of souls who have never heard

a real gospel sermon. From whence are these ecclesiastical "globe-trotters," and whither bound? In all probability they hail from some meeting where the gospel has been preached from time immemorial, to some distant camp where holiness has been proclaimed so frequently and variously as to lose much of its sacredness. Are not these stipendiary evangelists going "everywhere"? True, but like the summer clouds.

The greatest need of the gospel is not where it has been repeatedly proclaimed, for the reason that in proportion to the number of times it has been preached at a given place, it is needed the less. Why should it be thought that God sends His modern ministers to certain places repeatedly, when He expressly commanded the apostles of old to "Go—everywhere" and preach. All will admit that God has not altered His plan; then the inference is plain that the alteration, so evident in the generally present method of gospel dissemination, is a variation of man. What is the trouble here? A plaster fully as broad as the sore should be applied. Our preachers need to abandon the "burnt out" districts and, like the apostles, "Go forth—preaching everywhere."

Of course extra hardships would be involved in a course of this nature. It would mean to seek out and arrange for meetings at places from whence came no special calls. But is not the need of perishing souls, to the truly consecrated, a sufficient call?

There is always something wrong with the centripetal method of evangelism and that is the method itself. "Going everywhere" is not centralizing in special localities; nor does it presuppose that the apostles received "calls" from "everywhere," and that certain financial remuneration was forthcoming consequent upon a "ten days' siege."

Herein is a startling fact, that the pseudo evangelists such as Adventists, Mormons and Russellites are doing a more thorough and extensive work of evangelism (after their sort) than are the greater part of the holiness evangelists. These false prophets are more zealous (if works measure zeal) in the spread of their heterodoxy than many of the orthodox evangelists are in spreading holiness. These clerical frauds do not ride the pullman cars and put up at the elegant hotels; but prefer rather to be frugal, and walk from town to town. They do not impede themselves by having full slates of popular calls for periodic recurrence at given places. Their field is universal—domestic and foreign. They meet difficulties and suffer therefrom. They diligently toil, pay or no pay—credulence or ridicule. The poor and neglected rural dwellers have the attention of these false prophets. They traverse fields unexplored by true evangelism and hence do a deadlier work where the gospel antidote has not been made available. In outward appearances and in modes of travel these false lights resemble the apostles of old; though inwardly they are ravening wolves. It may well be said that the zeal of these false

brethren deserves a worthier cause; and as truly may it be affirmed that the cause of the real gospel truth deserves worthier evangelists, in many instances, to proclaim it. Hence we see that if the true evangelists had the zeal plus the *modus operandi* of the clerical frauds, and the latter had the easy-going ways of a goodly number of the former, the truth would gain an unprecedented headway while erroneous doctrine would suffer from the lack of efficient enterprise.

It assuredly was never God's plan for certain localities to be favored with perennial showers of gospel light, while the lapse of decades finds other inhabited places utterly destitute of even the rudiments of a gospel from sin to holiness. Then in view of these things, we should go forth and preach everywhere, resting assured that the Lord will work with us, confirming the Word with signs following.

"Our Rights"

N. W. PHILBROOK, D. O.

We are under two codes of law; the lower, the law of the land; the higher, the law of Christ.

What men call their rights under the first, may be far from their rights under the second.

Under the first I have a right to dispose of my money as I choose; under the second my right depends upon what my choice is; there may be preferred creditors.

I have a right under the law to be diligent and aggressive in business, but if I am so engaged that I do not hear the call of God's work or God's poor, I infringe upon Christ's law and am beyond my rights.

I may be able to crush a business rival and keep within my rights under the law, but I can not do it under Christ, for He commands me to do to others as I would be done by. I have no rights which permit me to disobey this.

I have a right under the law to foreclose a mortgage and turn a needy debtor and his family into the street, but I have no such right under the gospel.

The law permits me to hold a grudge against my neighbor who has injured me, and to harbor feelings of revenge, but Christ says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

I am to love my enemies, bless those that curse me, do good to them that hate me, and pray for them that despitefully use me.

If my rights under the law infringe upon my brother's rights under the gospel, I am bound to regard him and not myself.

The spirit of the law of Christ is not how much will the law give me as my right, but how much may I give others of my money, my service or myself, without infringing on other obligations.

It is in doing those things which we need not do under the law, but which Christ demands and in refusing to do

those that are within our rights under the law which the gospel condemns, that a Christian meets his severest test of loyalty to Christ.

Away With Him

REV. E. R. LEWIS

(JOHN 19:15)

This takes us back 1,900 years, and portrayed is the judgment hall of the Romans. The judge has just pronounced the prisoner not guilty, and is now about to release him, but the throng of religious professors, with their priests urging them on, cry out, "Away with him, away with him!"

A religion of some description we must have, for to worship is our nature, but "the world knoweth him not, neither can know him," and their cry is, "Away with him!"—the Son of God, who died that we might live, who was made sin that we might be made the righteousness of God in him. Give us religious festivals, musical entertainments, theological discussions, give us any thing, but "Away with him!"

Let us face the fact that there is a devil, a *personal devil*, whose whole energies are centered against Jesus. He has so deluded people that they cry out for something new, more up-to-date, more like the age in which we live. He is not disturbed by too much religion. The more the better; he likes it so long as Christ is not introduced as a Savior from all sin.

The devil will let us build churches by the score, in so doing spend millions of God's money on fancy temples of brick and stone, upholstered seats, gorgeous organs and fine decorations. We can play religion as much as we have a mind to, only do not say what the church stands for, and what it really is, or that money is needed to bring men out of darkness into light. We can go to church and worship and the devil will go with us so long as we do not worship God in spirit and in truth. We can have to our hearts' content of eloquence in beautiful sermons and revel in sublime architecture and wonderful music, but do not break the spell of the enticing words of man's wisdom by the thought that without the shedding of blood there is no remission of sins. The devil will let us do any amount of work for God so long as we do it openly. Anything is welcome that keeps us from knowing that it is "not by works of righteousness that we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord."

The devil will even let men preach judgment for sin if they withhold knowledge of the fulness of the penalty, for he knows God's Word says *eternal* punishment. He realizes that time is short and now he comes in the guise of an angel of light. Are we alive to his tactics? He can not get at Christ, so he is trying to destroy the testimony of Christ's children to the completeness of salvation as it is in Jesus.

Let us remember that God's Word is true: "Without holiness no man shall see the Lord," and God has made provision that if we walk in the light the blood will cleanse us from all sin. Let us then, forgetting the things that are past, press to-

wards the mark of the prize of the high calling in Christ Jesus.

RIVERSIDE, CAL.

Nebuchadnezzar Surprised

F. M. LEHMAN

(DAN. 3:25)

Poor old Nebuchadnezzar undertook a big thing when he tried to rid himself of the three holiness preachers, Shadrach, Meshach and Abed-nego. Through the influence of the wire-laying and wire-pulling officials of the Chaldean church the heads of the heaven-credentialed three were to come off. Nebuchadnezzar had unwittingly played the strings into the hands of his corrupt officials. This got him into no end of trouble. But he learned something.

The Chaldean "had it in for the Jew"—God's man. It took considerable scheming to formulate a plan for the Jews' destruction, but carnality at last succeeded, or thought it had. The thing to do first was to keep Nebuchadnezzar from suspecting the plot. They had observed that he set considerable store by one Daniel, the dream-interpreter, hence they withdrew into secret conclave. Result, an instrument for the king's signature that even Blackstone could not have suspected. Done.

The choir-leader stands with raised baton. Suddenly an instrument-medley of music from cornet, lute, sackbut, psaltery and dulcimer breaks the stillness. Down on their faces fall the assembled worshippers in compliance with the royal edict—all but three. Three persistent Jews, with a quiet defiance and a strange sheen of glory playing on their brow, stand erect. Not a quiver of the rope strands dangling from their wrists, not a tremor of the eyelash, not a quake in the heart, not a thought of compromise have these three. Carnality might worship and coerce others to do likewise, but perfect love would never bow the neck to a golden image.

White with hate, the Chaldean church-officials gather before the imperious monarch. The decree (O, that dear and handy decree!) of the king had been ignored. The golden image (and carnality) had been insulted. They see the storm gather on the monarch's brow. Ha! it works. The right wires had been laid. Old Vanity bestirs itself. How dare these three Hebrew slavelings defy the king's edict? Heat the furnace—heat it seven times multiplied. A significant, demon-dazzle glance of understanding, secret exultation and ill-concealed malignity passes between the plotters as they hurry from the throne-room to business.

The harsh snarl and crackle of flame is the afterlude to the Chaldean sackbut concert. Hate is about to have her feast. Is all ready? Yea, and here are the victims. "Is it true," asks Nebuchadnezzar, "that you defy my edict? that you refuse to bow down to my image?" "It is," reply the dauntless three. "Once again, and last," cries the purple-faced monarch, "when the music strikes up to the time-baton of authority, if you refuse to bow down to my image, the oven shall be your portion."

Look! over the low battlements of heaven lean interested spectators. Nebuchadnezzar and his snare-men see them not. But Meshach nudges Shadrach and Abed-nego and they catch the upper-sky

scene. The courage of dying martyrs leaps in their veins, and they shout: "O Nebuchadnezzar, we don't care! Our God is able to deliver us, and you are going to be defeated! But if God does not deliver us, we will not serve your gods!"

Such holy defiance struck the proud monarch in the face like a wet rag. What daring! Hither, ye mighty men; ye oven-men, lay hold! Into the furnace with this unconquerable trio—coats, hosen, hats and all! Stretchers are brought into requisition upon which the dead oven-tenders are carried away. The sickening sight of three holiness preachers falling down helpless to the furnace flame-floor makes men stand aghast, demons chuckle and angels weep. Bold Self breathes victory—too soon.

A Chaldean monarch stands with hand-shaded eyes peering into the flame-swept furnace. His purple face has gone white. His vaunt has given place to knocking knees. Wetting his lips with his tongue he turns in query to his tricksters, saying: "We cast three into that furnace, but I see four!" The white-faced cowards answer: "True, O Nebuchadnezzar." "Strange, very strange," is the monarch's monologue. "Three, only three, did I cast in, and now there are four! and"—he bows forward, draws his hand closer over the eye, then exclaims: "and the form of the Fourth is like the Son of God!"

Query. When, where and how had Nebuchadnezzar ever met the Son of God? He had never been to heaven, was a million miles from it yet, nor had Jesus ever sat at his feast-table. How did he know the Son of God? No one stood by announcing the fact through a megaphone. No blazing score-board stood there announcing the "outs" of hell and the "ins" of heaven to the assembled worshippers that day. No wires hummed results nor flashed a life-size photograph of Jesus on monster screen for the populace to see. What made this Chaldean monarch cry out: "The form of the Fourth is like the Son of God"? The same thing that will make sinners cry to the mountains and rocks in the judgment, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." They will know Him.

Sequel? Nebuchadnezzar called Shadrach, Meshach and Abed-nego out of the flame, confessed his helplessness, acknowledged the ability of their God, promoted them, and then passed an edict that all must henceforth worship the trio's God. We hear no more of the disgruntled would-be leaders. They had had their inning, but had made no score. That day the devil got nothing but a "goose-egg." All they could do was to slink away and mutter secret petitions to the disgraced image on the hill. The broken-stringed lute, dinted sackbut and dropped baton lay untouched since the Hebrew's "God-is-able" song, learned in the dear Judean hills of the homeland, rang high C over Chaldean rag-time.

Hell

B. T. FLANERY

In this day of blatant infidelity on every hand, both in the outside world and what is commonly called the church, men are doubting this and denying that plain doctrine of God's Word till we have but little left, if we accept their putting. But some of us still believe the whole Word of

God, and believing it we so teach men.

A few years ago Mr. Ingersol and his collaborators were blasting away at the Old Book, but the colonel is dead and the Book still lives. Now the devil has changed his tactics and comes to us professing to believe the Book in part, but reserving the right to cut out that which does not suit his cause, and in this way is laboring very hard to eradicate many of the doctrines on which our Christianity rests.

In an especial manner he is trying to so cover the hell of the Bible from the minds and hearts of men, as to keep them in sin down through life, and land them in the hell which they have been made to believe did not exist. The man who accepts this throws down the fence to all manner of crime, and invites his own children to become criminals. I know a neighbor of my boyhood days who did this, and four of his boys, to my personal knowledge, have spent one or two terms in the state prison for crime.

But we are sometimes told that men are not moved to serve God by fear. Let's see what the Book says on that line. Turn, if you please, to Prov. 19:23: "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. 14:26,27: "In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death." Prov. 9:10: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

We are told that hell only means the grave, that it comes from the Hebrew word *sheol* in the Old Testament and the word *hades* in the New Testament, taken from the Greek language. But this is not always so, as the Greek word *gehenna* is found a number of times, and in the English it is *hell*, which never means the grave, but always the future punishment of the wicked. Then the words *sheol* and *hades* do not always mean the grave, but only in a few places, as in most places they mean the place of the abode of the departed spirits, and in a number of places the place of the departed spirits of the lost; as in Ps. 9:17: "The wicked shall be turned into hell and all the nations that forget God." *Sheol* here does not mean the grave nor merely place of departed spirits, as those who are not wicked, and those who do not forget God go to the grave and to the place of departed spirits, so it is a separate place in this Scripture for the wicked and those that forget God. Then in Luke 16:23 we read, "In hell he lifted up his eyes being in torments." *Hades* in this Scripture means neither the grave nor the mere place of departed spirits, but a separate place for those who die without salvation, as men do not lift up their eyes in the grave as this man did after he was dead and buried. All men are not where he was as the poor man was in another place.

I will now notice a few more plain statements from God's Word on this question of the future punishment of the wicked. See Matt. 13:49,50: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. there shall be wailing and gnashing of teeth." Here is

a clear statement made by the Master that there will be a separation at the end of the world and that the wicked will be cast into the furnace of fire.

In Matt. 25:41 I read, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is at the final judgment when the human family are to be separated and the wicked cast into everlasting fire.

In Rev. 14:10,11 I read: "The same shall drink of the wine of wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone . . . And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." This is for any man who worships the beast or his image, and you see that the smoke of their torment ascendeth up forever and ever.

Rev. 20:15: "And whosoever was not found written in the book of life was cast into the lake of fire." The revelator was cast upon the Isle of Patmos for the Word of God, and there he was permitted to take up the telescope of inspiration and look through the coming years to the coming judgment when the human family will be divided, and as he looked on the scene he said that those who failed to have their names on the book of life would have their part in the lake of fire.

Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Here you see several classes of people named who are to have their part in the lake which burneth with fire and brimstone.

Mark 16:15,16: "Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Here we are told by the Master that it takes faith and being baptised to be saved, now it is the same thing that believeth that is baptised; and in Rom. 10:10 we read, "With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." So we see here that it is the heart that believeth and it is the heart that is baptised by the mighty Baptism of the Holy Ghost. But we see in the last text that he that believeth not shall be damned. Universalists would like to read it, "He that believeth not shall be saved anyway," but it does not so read, and I believe the Book. So he who fails to have faith shall be damned. In 2 Thess 3:2 we read: "For all men have not faith."

St. John 5:28,29: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here is the final resurrection spoken of by Jesus Christ and He says that one class will come forth to the resurrection of damnation.

Dan 12:2 we read: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here we see clearly that the same word is used to tell the length of the life of the right-

eous and the length of the contempt of the other. But as this was written in the Hebrew language I will use the Hebrew lexicon a little, and I find that the word in Hebrew is *olam*, which means "never-ending," or "lasting forever." Now let's see a few other places in the Old Testament where this word is used; so turn to Isa. 63:12: "To make him an everlasting name" (*olam* name); Ps. 139:24: "Lead me in the way everlasting" (way *olam*); Ps. 24:7: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in" (*olam* doors); Jer. 10:10: "The Lord is the true God, he is the living God, and an everlasting king" (*olam* king); Isa. 40:28: "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (*olam* God); Matt. 25:46: "And these shall go away into everlasting punishment: but the righteous into life eternal." This was written in the Greek language, so I will use the Greek lexicon a little, and I find that the word rendered everlasting in the English is *aionion*, derived from *aion*, and its meaning is "always being" or "being forever." Now I will notice a few other places where it is used in the New Testament. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (*aion* life); Rom. 6:22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life" (life *aion*).

Now if everlasting punishment does not mean that the wicked are to be punished forever then the term everlasting name in Isa. 63:12 does not mean that the name of God is to last forever; and if everlasting punishment does not mean that the wicked are to be punished forever, the term everlasting doors does not mean that the doors of heaven are to last forever; and if the term everlasting punishment does not mean that the wicked are to be punished forever, then the term everlasting life in John 3:16 does not mean that the righteous are to live forever; and if the term everlasting punishment does not mean that the wicked are to be punished forever, then the term everlasting God, in Isa. 40:28 does not mean that God is to exist forever. Yea, if the term everlasting punishment does not mean that the wicked are to be punished forever, then there is not a word in the Hebrew, Greek or English language which means duration without end. Every argument which would do away with future punishment of the wicked would do away with the future reward of the righteous and the future existence of God.

The everlasting punishment of the wicked, the everlasting happiness of the righteous, and the eternity of God, as far as the Bible is concerned, form the same building. The no-hellite has placed his shoulders against the foundation, and if he succeeds the whole building will fall; but he and his adherents may toil and sweat till they leave their bones to rot in the cellar, but God lives on, the righteous shout on, and the lost groan on throughout eternity.

"Sin demands its sacrifices as well as godliness. What the Christian gives up for his religion is small compared with that which the sinner gives up for his sin."

Mother and Little Ones

A Mother's Choice

Yes, I know there are stains on my carpet,
The traces of small, muddy boots;
And I see your fair tapestry glowing
All spotless with blossoms and fruits!

And I know that my parlor is littered
With many odd treasures and toys,
While your own is in daintiest order,
Unharm'd by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day,
While you sit in your own unmolested,
And dream the soft quiet away.

Yes, I know there are four little bedsides
Where I must stand watchful each night,
While you may go out in your carriage,
And flash in your dresses so bright!

Now I think I'm a neat little woman,
I like my house orderly, too,
And I am fond of all dainty belongings;
Yet I would not change places with you!

No! keep your fair home with its order,
Its freedom from bother and noise!
And keep your own fanciful leisure;
But give me my four splendid boys!

—Selected.

Love Deferred

"I'm so sorry the Crosbys are going to move away!" said Mrs. Ashton.

"So am I," agreed Mrs. Bates, heartily. "It makes me quite sad to think this is the last call we'll ever make on Mrs. Crosby. I think she's lovely, and do you know, Mary, when she first came to town I didn't like her a bit! She seemed almost forward. She went round speaking so frankly to every one, just as if she liked every one and felt sure every one liked her.

"I resented it at first, but now I realize that it was her breezy way, and, do you know, I've come to like it! Our meetings aren't nearly so stiff and formal as they used to be, and the winters don't seem half so long as they used to, there are so many little social affairs. People thought that if Mrs. Crosby, not very strong and having no maid, could give such charming, simple little parties, they could."

"I always liked her," said little Mrs. Ashton. "She attracted me from the first. But I'm inclined to be shy, and I didn't want her to think I was running after her, so I never called very often."

As she spoke, the two women reached the Crosby gate; and half an hour later, their call ended, they stepped decorously out into the flower-laden air. Moved by a sudden, unaccountable impulse, Mrs. Bates turned back and held out both hands to her hostess.

"I can't let you leave us," she said, "without telling you how much we shall miss you here. I want you to know how much we all love you, and what an inspiration you have been to this whole village."

She stopped, half frightened by her own temerity and by the strange conduct of her hostess. Without a word, Mrs. Crosby hurried back into the little parlor and buried her face in the sofa pillows. Her two callers followed her and stood by in awkward silence, until she smiled up at them through her tears.

"Why didn't you tell me before?" she asked, vehemently. "Don said he had an offer to go West, and asked me if we should go, and I said yes, though I love it here for many reasons. I'll tell you now what I've never told any one—least of all Don or my home people. They would not understand: Don, because he has always lived here, and my home people because they have never lived here.

"I have been miserably unhappy and homesick in this pretty village! I came from a small city where every one enter-

tains and welcomes a bride, and I lived here four years and a half before I was even invited out to tea! I'm not frivolous, but it hurts to be neglected. I can never cease to think gratefully of the woman who gave me my first invitation.

"It was six years before Don's best friends, the Englishes, of whom he had talked so much, asked us there to spend the evening—and then it was a casual invitation given to Don instead of to me. I can't help laughing—but a mirthless laugh—when I think of the days I set at home here, waiting for callers who never came. I thought it was because you did not like Don's wife—and yet some of you had never met her!"

"Oh, but we did like you!" interrupted little Mrs. Ashton, with her own eyes full of tears. "We thought you were lovely, but we Eastonites are slow about making friends. But when we have once made them, they are friends for life!"

"Yes," said Alice Crosby as she kissed them good by. "I believe that you are and always will be my loyal friends, but oh, don't wait so long again! Life is so short at best!"—Youth's Companion.

"Better Pick Them Now"

A young girl visiting the country was following the farmer's wife along a winding, half-overgrown path amid a winding tangle of wild flowers. The young visitor exclaimed, at their variety and beauty. "I mean to gather all I can carry when we come back and have a little more time," she said. "Better pick them now if you want them," said the elder woman; "it isn't likely we'll come back this way."

It was one of those simple incidents which sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightness and blessings that we so often push aside, but mean to find leisure to enjoy some time—we must take them day by day as they come, or we shall lose them altogether; we can never turn back to find them.—Exchange.

"Uncle Remus" on Housecleaning

As the season for the fall housecleaning draws near the editor is reminded of a delightful letter on the subject which the late Joel Chandler Harris, beloved of children and known to them as "Uncle Remus," wrote his daughter "Tommy" on the subject. That he referred to "spring cleaning" makes little difference, since housecleaning is always much the same, regardless of season.

"Dear Tommy," the letter runs, "your letter full of busses was received, and you must imagine that mine has twice as many, though I do not make the places. Toodlum Boo and Chubby were here today; Stewart is smart and boisterous, while Chandler is sweet, and quiet, and fat. . . .

"J. C. had seven more little bantams to hatch yesterday, and they are behaving very well for such young children. They have already learned to wipe their mouths, using blages of grass as napkins, and, young as they are, they return thanks every time they take a drink of water. I wish that little hen would show people how to train their children as well as she has trained hers! Of course I don't mean my children—especially my girls—but other folks' children. . . .

"Mamma continues to have general spring housecleaning twice a week, and I heard her say today that she was only waiting for good weather to have a 'genuine' spring cleaning. I don't know where I'll go or what I'll do. If I were a housekeeper I

wouldn't live in a house that had to be turned upside down every day to get the dirt out of it.

"A 'genuine' spring cleaning means that Chloe, and Johnson, and John, and Lizzie, and Rufus, and Banks, and Calvin are to come in to the tune of one of Sousa's marches, played on the piano by Essie, tear up the carpets, knock down the plastering, break the clocks, and drop a stove in the back porch.

"Mamma has made no attempt as yet to sun the bathtub, but I'm expecting it every day. When it happens I'm going to have the chimneys taken down and dusted. When this is done I'll have the woodpile cleaned and polished with that perfumed stuff they use on the stoves. And then I'm going to have all the dirt swept out of the garden. I think a clean garden—a garden with no dirt at all in it—is one of the loveliest sights on earth.

"Well, this is all for this time.

"Your loving

"DADDY."

Preparing for Sunday

"It is so hard to get ready for church on Sabbath morning at our house!" exclaimed "one of the best mothers in Israel"—or so at least Mrs. Dixon was rated in the neighborhood.

"Tell me some of your hindrances," said her visitor, who was of a generation older than the little woman who was sincerely regretting her own irregular attendance at church.

"In the first place, breakfast is very late," "Mistake number one!" said Mrs. Sutherland. "Breakfast at eight would allow a Catholic maid her early mass; which, by the way, is a reflection on your church-going, is it not?"

"Yes, it is," allowed Mrs. Dixon, with flushing face. "If a Roman Catholic maid can not have her ten o'clock mass, she will cheerfully go at seven or six o'clock, and we can not get ready to go at the eleventh hour! I never thought of this so directly before."

"Well, my dear, Norah has shown you how cheerfully one may give up the Sabbath morning sleep. A little extra rest is quite sensible, but if church-going were as interesting or as important to us as business or sight-seeing or shopping, you could manage it; don't you think so?"

"Oh, dear Mrs. Sutherland! You make me feel positively ashamed. But breakfast is not all that hinders. One or two of the family, or more must have their bath."

"Not must have on Sabbath, unless it is a daily custom!"

"Why, yes, to change underwear," Mrs. Dixon explained.

"But why not before retiring on Saturday night or before dressing on Sabbath morning, by some good-natured arrangement between Mr. Dixon and your sons?"

"I suppose they might," said Mrs. Dixon, sighing, "but they don't."

"Certainly, 'cleanliness is' only 'next to godliness'—or, as I should render it, one form of godliness—and church-going another form; but as the bath can be taken any night or any other morning, I should advise my dear ones to do without it, if there were not time for it on Sabbath before ten o'clock."

O dear, you make it seem absurd; you must reason with papa and the boys. While they were little fellows, we always went to morning service!"

"They all have Saturday afternoon free from business, I think?" queried the earnest old lady.

"Certainly; but they go elsewhere—they must have some recreation."

"I see! But must the recreation always be such as prevents Saturday from being the 'Preparation Day'? If the recreation is of so fatiguing a nature as to make it necessary to spend Sabbath morning, up to a late hour, in rest, is not such recreation itself a form of Sabbath-breaking?"

"Give the boys that idea! But there are other things that turn up almost wilfully, one might say—a spot to be cleaned from somebody's suit; a button comes off a glove.

Henry says those things are akin to the beast in the ditch; that was taken out, aunty."

"Now, if you don't mind plain speaking, Janette, I think you forgot to use Saturday as a preparation day for the first of the week."

Not a word spoke Mrs. Dixon, but she bent over her needle-work industriously.

"You may remember Saturday afternoons, when you were a girl, my dear, when you used to call for my girls—"

"No!" interrupted Mrs. Dixon. "To be honest, they used to call for me, and hurry me, sometimes help me, to go for a ride or a visit! They were always ready on time."

"Yes, Sabbath was our seventh day. No piece of work was ever begun on Saturday; by noon all household work was done, only the meals remained to be despatched. All my life my girls have had a half-holiday on Saturday afternoon; and Sabbath morning found us refreshed. Clothes were looked over, shoes and gloves put in order on Saturday morning."

"I see," said Mrs. Dixon; "I will turn over a new leaf."

"Amen," said Aunt Sutherland, "and let all the Dixons say, Amen."—Christian Work and Evangelist.

What it Means to be a Christian

Margie Lane was sauntering home from school, strangely enough, alone, her school satchel dragging at her side. She had serious matters to consider, and her dreamy, absent-minded air had driven the other girls, one after another, to seek livelier company.

"I wish I could think of some way," she thought, "to show the girls that I am a Christian and to help them take the same stand." For only the week before Margie had set her feet upon that narrow way that leadeth unto life.

"There is Carrie Morris," she went on to herself, "what a conceited prig she is, just because she happens to stand at the head of the class. And Bessie Jackson is silliness itself, always giggling about something. How I should like to interest them in better things! But somehow, there doesn't seem to be any way. If I reprove, it only makes them angry and does no good whatever."

And Margie sighed an honest, regretful little sigh for she was very much in earnest, though she had still much to learn of the Master's loving dealings with the children of men.

"If I were a missionary now, full of stories of the good things that are being done in so many places," she continued, "or a nurse in some hospital for poor little children, I might be able to make them think; but I am only a little girl, so what can I do? I shall go right home and talk it over with mamma."

But when she reached home she found that her mother had gone to see a sick neighbor, and there was no one about but Mina, the German woman, who did the ironing, and Gretchen, her cousin, a poor widow and the mother of several children. Mina gave Margie a pleasant greeting, explaining Mrs. Lane's absence, and then went on with her ironing and her conversation.

"Ach, and it's glad I am you came to me with your trouble the day," she said to Gretchen. "And is it not goot dat Missus Lane, like de kind lady she is, should haf given me mine dollar dis mornin', so at once I can gif it to you? Gladly would I gif more if I could, but diss vill keep de little ones from hunger yet a few days till ve can earn more."

"I dank you so much," said Gretchen; "and so gladly vill I pay it back ven I can." And she hurried away, longing to feed the hungry little mouths at home as speedily as possible.

"Why, Mina," said Margie, "how can you spare so much money when you need it so badly yourself?"

"She has far greater need," said Mina simply.

"But you have been saving so long to get you a new stove," said Margie. "And your other one is so rickety that you can hardly use it. I have heard you say so many a time."

"It is not so bad as de little children to be hungry," said Mina. "Ach! Miss Margie, take it not away, mine only chance to help de goot Master above. So hard must I vork, it is so little I can do for Him, but to lofe my neighbor and to gif a cup of cold water to dese little ones. I can not go to preach, I can not teach, I can not be a missionary, but one ting I can do. De Master say Himself, 'By this shall all men know that ye are my disciples, that ye have love one for another.' I can haf lof, Miss Margie; I can do goot in His name, and it is more joy, oh, yes, than the money could ever be."

It was a very sober little girl who knelt by her bed upstairs a few moments later and murmured this earnest little prayer: "O Lord, help me to be so loving and kind that people may know I am trying to follow thee."

The Story of a Pet Tree Toad

A tree toad does not seem a very likely pet, and yet a writer in *Suburban Life* tells of one to which the family were all greatly attached.

When he came to us, she says, a shy, frightened, tiny, thing, it seemed impossible he would ever know us or manifest any preference for the different members of the household; yet he soon learned to sit on the hand of those he liked, though others he refused to tarry with an instant.

We gave him the name of Mozart, because he was so musical, singing, or rather trilling, not only when calling for rain but, like the canary, whenever there is any unusual noise.

The dresser in the bedroom is his special playground. When he goes over this in the morning, any new thing like a spool or a bottle attracts his attention and he seems much excited. He hastens to the object, walks around it, and, if it be a bottle, runs to the top to explore.

Left to himself in any room with a mirror, he will soon find it, and pat the toad he sees there.

Through the day, if warm and pleasant, he sits on the window; if it is cold he seeks the table, especially if we are sitting near it. He seems pleased to be with us, and if he hears our voices, will follow us from room to room, never remaining on the floor, but on a chair or some higher object.

We confine him at night in the small fern case which is his home; but on warm nights in summer he rather objects to going to bed, and will often hide on a chair rung or on top of the portiere until the lights are out, and then we will hear him jumping from place to place until he finds us.

He takes his bath in the fern case in a small saucer, remaining in the water a long time, throwing it over his head with his hind legs. Water is of the greatest importance in the care of tree toads; without it they soon shrivel up and die.

For food he eats about twenty flies a day, fresh ones in summer and dried ones, which we store away, in spring and fall. When it comes time for the evening meal, he goes to the small box on the table in which his flies are stored, seats himself calmly on the cover and waits for the opening of his lunch box.

About once in four weeks he sheds his skin, a most curious performance. He begins by swelling out his body (as one might extend the cheeks). This cracks the skin along the lower part of the vertebrae; then with his hind legs and feet he works it off his sides, and with one fore foot he reaches up and draws the remaining skin over his head, then works it from his fore legs.

As fall approaches his appetite gradually grows less; he sleeps more, and we know he will soon prepare for his winter nap. In November he burrows backward into the moss in the fern case and we do not see or hear any more of him until March.

When the first spring rain comes dripping on the roof, we hear a muffled noise under the moss, and we know Mozart will soon be out. In a few days he drags himself out on the stick in the fern case and yawns and stretches. The second day he bathes mostly. The third day he sheds his skin. Then a

few hearty meals and he is ready for summer.

Dr. Grenfell's Advice to Boys

I was reading a letter today from a man called Tertullian. It was written to his school, and the letter is nearly eighteen hundred years old. I expect you will hardly believe it, but the school was really and truly to prepare the scholars to meet martyrdom bravely, and not to flinch at the suffering.

Here is a thing he says: "An overfed body may be good for beasts, but it no use to God."

If you are plucky and brave, and worth while when trouble comes, you must keep yourself hard and fit.

In Labrador we have no penny, blood-curdling novels and five editions of a newspaper a day. Lots of our boys can not read and write. But they can endure hardness, like good soldiers.

Last winter one boy of fifteen was left with two teams of huge wolfish Eskimo dogs, while the doctor and his men traveled off to kill some deer. He was warned not to move, or they would possibly be lost. As it happened, the men got parted by heavy snowstorms, and found a house fifty miles away on the third day after. They at once sent a gang of men to look for the boy. Do you think he had run away in all that long time, and during those dark, cold nights? Not a bit of it! He was just where they had left him.

I have had to look death in the face once or twice, and there is nothing in the world that helps you to keep cool and give him the slip like not having the skeleton of an impure life to weaken you and trouble you. The best thing in the world is not gold and silver or food and clothing—no, not by a very long way.

If I left a watchword with you, it would be: "Learn to keep your eyes open, and to see chances where you can be useful." You will have a life then and a career behind you that kings will envy.

Business Honor

"I chanced to be walking down Liberty street in New York," says an artist whom the *Detroit Free Press* quotes, "during that hard storm we had a few weeks ago. The wind struck a small newsboy about eight years old and scattered his papers right and left in the mud. As he picked up the few that were near I heard him say, 'Dat busts me!'"

"For some foolish reason I laughed, probably at the odd speech.

"Turning to me, he asked savagely, 'Wot yer laffin at?'"

"Not at you, my boy," I hastened to explain, and then to put myself right, I said, 'Here's a half a dollar to start you in business again.'

"He thanked me. 'You ain't such a bad guy,' he said, as he scooted in the direction of Park Row.

"This was not the last I saw of him. As I was hurrying to catch the ferry, I heard the patter of feet. He overtook me and asked breathlessly, 'Say, mister, do you go by dis way every night?'"

"No," I said, 'I don't live in New York. Why?'"

"'Cause,' he explained, 'I want to give you a paper every night till I squares myself wid youse.'

"Now is there a man," continued the artist, "who wouldn't like to help a boy of that sort?"—Youth's Companion.

You can't hide the unsanctified "I." It will stand straight up and mock while you testify to its funeral. I may give carnality another name, and hide it from myself, and yet it will show itself to my neighbor. The selfish Self is like a glue factory in a neighborhood—a blind man could locate it. This offspring of Satan gets up and says "Howdy" to your choicest company, when you thought you had him asleep. He is noisy, foul, and altogether devilish. He is only fit to be killed, burned up and cast out by the Holy Ghost. Are you willing?

The Work and the Workers

Announcements

Midwinter Meeting

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PENIEL, TEXAS, February 1, 1913

HERALD OF HOLINESS:

The annual midwinter revival meeting of Peniel University will be held February 13th-23rd, Rev. L. Milton Williams, evangelist, in charge. Come and hear this great man of God. All visitors will be entertained free.

R. T. WILLIAMS,
President.

CHANGE OF DATE

The New England Deaconess Association will hold their next meeting February 11th, instead of February 5th, as formerly announced. The meeting will be held in Emmanuel church. First session will be at 10:30 a. m. Deaconess' work will be discussed in the afternoon; discussion opened by the Cliftondale deaconesses. Evangelistic service in the evening. Let all deaconesses plan to come.

OLIVE M. GOULD, District Deaconess.

SAN FRANCISCO DISTRICT, NOTICE

The district assembly will convene at Stockton, Cal., May 21st, at 9 o'clock a. m., Dr. Bresee presiding. There will be a preliminary service on Tuesday evening, the 20th, at 7:30. Pastors and churches anticipating any change in pastoral relations should give not less than three months' notice of such change. Shall we not come up to the assembly with great expectations from heaven? See to it that your reports are complete and carefully prepared. The missionary offering should be pushed by all the churches. Pray much for the assembly.

E. M. ISAAC.

We ask an interest in your prayers for our oldest girl, Johnny, who is on her bed for a month or more to restore a broken limb, and dislocated hip, from which she has suffered for four years, caused by playing "whip-cracker" at school. She must lay flat of her back with a heavy weight to her heel. She suffers so much. Pray that God may restore her completely.

C. B. JERNIGAN AND WIFE.

ANNOUNCEMENT

The next deaconess' and preachers' meeting of the New England District will be held at the Emmanuel Church, Providence, R. I., February 11-12, 1913. Come on, ye loyal Pentecostal Nazarenes, and show Brother Norberry and his people your appreciation by your presence. Rev. C. E. Roberts, of Texas, will preach at 2:30 p. m. the 12th.

C. H. STRONG, Treasurer.

THE SPRING CONVENTION AND REST COTTAGE ANNIVERSARY

The Annual Spring Holiness Convention and the tenth anniversary of Rest Cottage will be held under a mammoth tent on the college campus of Pilot Point, Texas, April 18th-28th, inclusive. Let all the dear saints and friends and helpers arrange your affairs to attend this great-gospel feast. Some of the

leading pastors, evangelists and Christian workers of the land will be present to shout on the battle. Among these we could mention the six Roberts brothers and their wives, Rev. Allie Irick and wife, Rev. C. C. Cluck and wife, District Superintendent I. M. Ellis, Rev. Oscar Hudson and wife, Rev. J. O. West and wife, Rev. J. B. Chapman, C. S. Gregory and wife, Rev. J. W. Bost, Rev. W. F. Rutherford, Rev. N. E. Tyler, Rev. D. M. Spell, and a host of others, both local and from a distance will be on hand to push the holy war. The annual board meeting of Rest Cottage will meet during this convention. We request a full representation in person or by proxy.

REV. ALLIE IRICK,
REV. J. P. ROBERTS,

DISTRICT ASSEMBLY SECRETARIES: ATTENTION!

The following communication has been received by one of our general superintendents from the Rev. J. W. Gillies, 194 North St., Bath, Me., who is the general assembly's statistical secretary. It will be seen from this writing that not a few assembly secretaries have failed to give correct reports. Please note well:

"I have yet to hear from the Louisiana District before all are reported, and even then the report will not be at all correct.

"You presiding officers at the different district assemblies will have to talk to the district statistical secretaries as a father talks to his son. Only a few paid any attention to the request printed on the blank, to send immediately at close of assembly to the general statistical secretary. Some waited, and sent a page from their printed minutes, but as the headings were different on their printed page from the blanks, no correct report could be made.

"Others still only sent a page from their printed report, after repeated requests for it, so that quite a little time and money had to be wasted on correspondence. Some changed the headings, adding some, and leaving out others. Some reported general and district superintendents' support one item instead of two. Some reported for home and foreign missions one instead of two items.

"With such reports coming to me, it is im-

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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Revival is On

□ □

HAMLIN, TEX., February 3, 1913

HERALD OF HOLINESS:

The revival meeting continues in the Central Nazarene University of Hamlin, Texas, with wonderful results. Most of the students have been saved and a number sanctified. The Bible study course conducted by Rev. Andrew Johnson, of Wilmore, Ky., has opened with a large class of preachers. Brother Johnson is a great Bible teacher, and all the preachers are delighted with the course. The course continues through the entire month of February. We shall have a great holiness rally February 27th to March 2nd. If you can arrange to take a part of this course and attend the rally it would be of untold value to you.

J. E. L. MOORE,
President

W. F. RUTHERFORD,
Business Manager.

possible to give anything like a correct report. The general superintendents can help much by asking the district statistical secretaries to follow printed sheets, and by sending these in at the close of assembly."

Will all of the district assembly secretaries please, at once, fill in exactly the blanks sent by the general assembly's statistical secretary, without any changes whatever, and mail, immediately, to the address given above, in order to save trouble and perplexity, and have a correct statistical report?

EDWARD F. WALKER,
General Superintendent.

General Church News

LATIN, CAL.

A gracious victory at Latin. We are in the third week's meeting—the best in the history of our church there. I now go home for the first time in seven months, for a much needed rest. My address is now Santa Rosa, Cal.

FRED ST. CLAIR.

MARSHALLTOWN, IOWA

Our revival campaign will commence Sunday, February 2nd, with three services in charge of our district superintendent, Rev. B. T. Flanery. Tuesday we will have Rev. A. F. Moseley, and then on Thursday we begin a fifteen days' series with Mrs. Edna Wells, an ordained elder in the Pentecostal Church of the Nazarene, from Nashville, Tenn. God is surely in mercy pouring out His Spirit upon us; not a week for months without seekers. There were three seekers at mid-week prayer meeting. During the past two weeks we have been holding about seven cottage prayer meetings a week in different parts of the city. Finances are all up, pastor overpaid, coal in the cellar and fire on the altar. Glory to God!

F. J. THOMAS, Pastor.

Forward! March!

The General Assembly of the Pentecostal Church of the Nazarene authorized the Board of Publication to establish a Publishing House at a cost of \$50,000. Because of the urgent need of a central church organ and a home for the magnificent series of Sunday school literature which it was possible for the church to acquire, the Board proceeded at once to the task set before them. With faith in God and confidence in His people they have had no other thought nor have they now any other thought but that the church will stand loyally by them and furnish the funds necessary for the work.

For some reason the church has not acted as promptly as the Board has needed their support and hence the vanguard is quite a distance ahead of the main army. The question is, shall the vanguard fall back or will we bring up the main army? The answer is easy. Our faces are toward the front and the army is going forward. Let us quicken our pace a little and support the firing line.

Feeling that the momentary hesitancy on the part of our people was due to lack of information, we have endeavored to set all of the facts before them in a circular which has been prepared and sent out from the Publishing House to all of our people we could readily reach. It was mailed to all subscribers of the church paper and other copies sent to such families as we could obtain the address of. If any pastors find that some of their people did not receive this circular, we will be glad to send the necessary number upon receipt of request for same. With it we enclose the Publishing House calendar.

In addition to presenting the facts relative to the progress of our work we set forth the needs of the institution and ask for an immediate response in the way of cash and pledges. We need immediately at least ten thousand dollars in cash and twenty-five thousand dollars in subscriptions to be paid within the next fifteen months. There are enough of us to supply it if all become interested. The first response to the call made in the circular was from Dr. P. F. Bresee, one of God's noblemen who has done more work for the Pentecostal Church of the Nazarene without remuneration than any other man and who has already given more to the Publishing House fund than any other individual.

We are pleased to publish on this page his letter endorsing this plan:

Concerning the Publishing House Circular

I write to express my gratification that the Board of Publication has taken the whole church into special confidence, and sent out a circular for general distribution to the members of the church, setting forth something of its work, conditions and needs.

One thing was already apparent to all, and that was the absolute need of the church for a general Publishing House. The last General Assembly voiced that necessity, and the whole church has had some recognition of the great fact. But there evidently has been, and there is danger that it continue, that many indifferently expect somebody else to meet the needs and make the great necessities possibilities. This grows out of many roots—inertia, procrastination, feeling "I have so many things to do just now," and a kind of blind confidence that somebody will attend to it.

The circular letter sent forth, if faithfully put in the hands of the people by the pastors—as I suppose it has been—will surely lay the responsibility upon the heart of every one—according to the ability of each. My only fear is that the habit of postponement will allow conviction to wear off, and inertia again set in, and that many will not act, and they will lose the Master's "Well done!"—not having done what they could—and the work continue to suffer.

I am pleased with the circular, and if there was only a red-hot agency in every church to receive the smaller subscriptions—a dollar, more or less—and forward them, I believe that \$5,000 could come in from these smaller offerings the first month, greatly to the help of the Publishing House, and the opening up of the way for the future gifts.

I think the larger subscriptions are more likely to come. The proposition of twenty-five to give \$10 a month for a year is a small number. I believe there are fifty men and women in our church who can do this for this greatest work. I could scarce sleep until I sent my subscription and check for the first month, and I suspect half a hundred have already done likewise. If not, I hope that such pressure will be put upon those who can—even at some sacrifice—that sleep will depart from their eyelids until they have done this necessary work. Then the one hundred who can pay \$5 a month for a year, I trust will be likewise blessed; and so with \$2.50 and \$1 a month.

**I look for a great wave of response.
May it be so!**

P. F. Bresee.

How to Do It!

The Board of Publication is asking the church to raise the funds which are absolutely necessary to fully equip the Publishing House.
To do this quickly and successfully we must act promptly.

WANTED!

- 25 PERSONS TO PAY \$10.00 A MONTH FOR ONE YEAR.
- 100 PERSONS TO PAY 5.00 A MONTH FOR ONE YEAR.
- 100 PERSONS TO PAY 2.50 A MONTH FOR ONE YEAR.
- 250 PERSONS TO PAY 1.00 A MONTH FOR ONE YEAR.
- 10,000 PERSONS WHO WILL IMMEDIATELY SEND IN AN OFFERING (FROM \$1.00 to \$5.00.)

The following Pledges and Offerings have been received:

PLEDGES	
MONTHLY FOR ONE YEAR	
P. F. Bresee, Los Angeles, Cal....	\$10 00
C. J. Kinne, Kansas City, Mo....	10 00
F. A. Gray, Harrisburg, Pa.....	2 50
C. A. Dent, Washington, Ia.....	2 00
Silas Cushman, Los Angeles, Cal..	1 00
R. L. Roberts, Los Angeles, Cal...	1 00
Rev. Michael Knopf, Los Angeles..	1 00
CASH	
C. L. Rider, Los Angeles, Cal....	\$ 3 00
J. A. Sanders, Randolph, Texas....	2 50
J. M. hSelton, Columbus, Miss....	1 00
E. W. Chambers, Riddleton, Tenn..	5 00
T. G. Hendricks, La Fayette, Colo.	2 50
Mrs. Tom Akin, Chilton, Texas....	1 00
Mary E. Dorner, Centralia, Wash.	4 00
H. M. Bassett, Sylvia, Kas.....	7 00
Mary E. O'Flying, Dexter, Iowa...	3 00
H. G. Winder, Winchester, Mass...	3 00
O. F. Ross, Los Angeles, Cal.....	10 00
S. C. Brillhart, Peniel, Texas.....	5 00
Dora Brown, Montoza, N. M.....	2 50
Mr. and Mrs. H. A. Clarry, Los Angeles, Cal.	2 00
R. L. Brown, Leslie, Mo.....	5 00
Mrs. Phoebe Von Seggen, Farmington, Iowa.....	5 00
G. B. Burkholder, Detroit, Kas....	5 00
Mr. and Mrs. C. C. Beatty, Davenport, Fla.	5 00
Mr. and Mrs. A. F. Mauch, Ballard, Cal.	4 00
Mrs. Grace McFadden, Deer Park, Wash.	2 50
J. R. Parham, Toccoola, Miss....	1 00

Send offerings or pledges to A. S. COCHRAN, *Treasurer*, 2109 Troost Ave., Kansas City, Mo.
Your pastor is authorized to receive and forward money for this fund.

NEW BEDFORD, MASS.

The tide has turned, thank God! and things are coming our way at last. The church is filling up with new comers. Souls are getting through to God. We begin our special meetings the 23rd. The Roberts, our workers, were delayed in getting to us, owing to the sweeping revival interest in Cambridge. However, we pushed on alone, with the Holy Spirit leading, and God gave the victory. Six seekers on Sunday with a full church on Sunday night, and several expressed a desire to be prayed for. The Roberts reached us on Monday the 27th, and found the revival on in full swing. We are having the largest attendance in the history of the church. We expect to be overcrowded in a few days more. God is surely coming to our help as never before. Seekers are coming at every service, and are mostly new people.
F. W. DOMINA.

HAVERHILL, MASS.

The work is being blessed of the Lord in this city. Brothers Strong and Martin supplied February 12th-19th and each had fruit for their labor. We helped in revival meetings in Portsmouth, R. I., Methodist Christian and Quaker pastors uniting in extra services in the Friend's Church. February 9th-19th Brother Martin continues the meeting, which not only was productive but promised even greater results. Our hearts were strangely warmed as we heard many tell of being converted twenty-three years ago under the preaching of Evangelist J. H. Webber through whom the writer was converted to God and a bond of Christian love between their hearts and my own was made which shall not easily be broken. Brother Webber has gone to his reward, we understand, and one of his converts preaches from behind the same sacred desk and sees the children of Webber's converts weep their way to the cross. Thus the work goes on.

CONDON, OREGON

We are still in the battle for souls, having lots of hard fighting, but our God gives us much victory through our Lord Jesus Christ.

Hallelujah! We have been holding meetings almost every night since the first of the year, with no break till last night (the 27th) when two young men came to the altar, one for restoration, the other for salvation. Both cried mightily unto the Lord for help and soon got through in the good old way. Catholicism is strong here, with a large sprinkle of come-outism, which is a bad mixture to run up against. Brother Lee Davis, from Winlock, Ore., is helping us for a few days. God is blessing him. God has a small band of saints in Condon who are going through with Jesus. Remember us in your prayers.

A. H. SMITH AND WIFE.

WHITTIER, CAL.

Whittier Nazarene Church has had a real revival for the last three weeks. There have been a number of clear conversions, and several were blessedly sanctified. Evangelist J. E. Gaar, of Peniel, Texas, did noble work, not sparing himself day or night. He would be a great benediction to any needy church. Brother Hugh C. Elliott, the pastor, worked as a warrior of old. God has heard his prayers and the prayers of his faithful flock. Day after day the very heavens would open and the saints would be overflowed by the hour.

W. C. WILLIAMS.

WALLA WALLA, WASH.

Our special meeting began Friday with Brother McBride in charge. Our people have been holding cottage prayer meetings over the city, which have been a great blessing to the opening of our meeting. The house was well filled the first night and the crowds increased until Sunday night the house was packed. Seekers are getting through to the Lord. We are looking forward to the greatest week we have ever had.

IDA IRWIN, Deaconess.

GARDNER, MASS.

Sunday, January 26th, was a great day with us. President E. E. Angell, of our school in North Scituate, R. I., was with us. He preached

two masterly and spiritual sermons. God was manifestly present in our midst. In the evening service two bowed at the altar of mercy and found Jesus Christ as their personal Savior. Brother Angell presented the matter of education and an offering was taken and subscriptions pledged amounting to \$35.00. Many of our people here are poor, but they love the cause of holiness in all of its branches, and manifest it in a practical way. Let all of our churches rally to the support of our educational institutions.

E. WORDSWORTH.

PORTLAND, OREGON

The coming year has a promising outlook for the work here in Sellwood. Truly God is on our side, and has put His seal upon the efforts in this place. Souls are being saved, believers sanctified, backsliders reclaimed, saints built up, and on a stretch for God and lost souls. Our Sunday school is progressing nicely; a deep interest is being manifested throughout for home and foreign missions. The midweek prayer meeting is a time of refreshing from the presence of the Lord. Good attendance, also at the cottage prayer meeting every Friday afternoon. God is undertaking in a marvelous way for our young folks. Our hearts were made to rejoice when the altar call was given, at the close of the Sunday school hour, to see the altar filled with children, weeping and confessing their sins to God. How their faces beamed with radiant joy as they prayed through to victory, and told how the blood had cleansed their hearts from sin.

LILLIE M. KOHNENBERGER, Deaconess.

FITCHBURG, MASS.

We are seeing good times in our work in Fitchburg. Never during my pastorate here have our meetings been more unctious, and greater divine anointing been upon pastor and people than these days. Some new ones are casting in their lot with us and seem to have found their own company. For the past two months our faithful treasurer, George K. Adams, has reported a balance in the treasury above expenses, which call for \$28.00 each Sabbath, to keep us clear of debt. Our rented hall, up two flights of stairs from Main street, with a heavy rental, is a problem which we are trying to negotiate. Our people are rallying splendidly to the needs of our work, and the cry is coming more and more upon the church for a place in which to worship that they can call their own. We believe God will answer the cry of our hearts.
C. P. LANPHER.

BROWNSVILLE, OHIO

I am a subscriber to several holiness periodicals, including the Herald of Holiness, and though not a member of the Pentecostal Church of the Nazarene, wife and I are subscribers to its teachings. Long before the birth of this church I received the pentecostal baptism, and had I been associated more closely with kindred spirits during the intervening years, my possessions in Canaan would have a richer soil and their fruits a far better flavor. Be that as it may, I am standing true to the Bible and Wesleyan teachings of entire sanctification received by faith, subsequent to justification, though on my present work of four appointments and four hundred members (Methodist Protestant Church) I have failed to find one member who either has the experience of full salvation or who is in sympathy with our preaching on the subject. Salute Brother Imhoff, whom we met last year and learned to love, while district superintendent along the old Ohio river; also Brothers Tuttle and Hafer with their devoted wives, who are holding up the banner of holiness in New Lisbon and Uhrichsville, Ohio. Salute Brother H. G. Cowan, a former member of our church in Virginia, who is somewhere in the middle west doing pioneer work and shouting and shining for the Master in your denomination.

WILL O. SCOTT.

A Worthy Appeal

□ □

The spirit of Jesus Christ is that of helpfulness. He spent His life going about doing good, and every needy and worthy case always received His attention. Not only the world's need, but the individual needs of the persons with whom He came in contact, quickly appealed to Him and drew out His best in their behalf.

Those who are Christlike will be possessed of this same spirit, and according to their ability will manifest it when the need is brought to their attention. We are, of course, limited in our ability to do, and probably many more cases will come to our attention than we are able to help, but still the desire is there and we cheerfully do what we can and wish we could do more. With such persons to know is to become interested.

We wish to call attention to a matter which, to us, is most worthy, and we trust it will be information to some who can and will help. We have some very worthy young people who are now attending, or are desirous of attending, the Nazarene University, who are short of means, and unless they have help from some source they will be greatly hindered in their work. As a sample of this, there is a young woman who had started in school for a four years' course with every prospect of being able to finish it, but at the end of the first year her father died and thus her prospects were blighted. The way opened for her to start in this fall, but other reverses have fallen upon them so that it seems impossible for her to continue—but she must continue! The father during his lifetime was a liberal contributor to the holiness work in the east, and did his part nobly since coming to the coast. It seems it would not be right if, as holiness people, we should allow this man's family to be thus hindered when we have the power to help.

Another case is that of a Japanese man and his wife who have done some excellent work as helpers in the mission work in their own homeland, but have come to our school to take some special theological work, expecting in two or three years to go back to devote their lives to the conversion of their countrymen. They are bright, earnest, and deeply spiritual, and are very worthy of aid. They have been arranged for somewhat, but Mrs. Watanabe should be taking more than the present provision will allow.

The University is doing all within its power for these and other worthy young people, but there is much of just this kind of work that needs doing that we are unable to do, and we have thought that there might be some here and there who could and would be willing to help. If there are any such, we would be glad to have them correspond with President E. P. Ellyson, Nazarene University, Pasadena, Cal.

WARREN, PA.

Our young people's society collect all the Herald of Holiness after the folks have read them, and, along with our Sunday school papers, they are sent to different people in the surrounding country. We have a mailing list now of over forty names. This work is proving effective, different ones have written us, thanking us for the papers. We put our local church stamp on the outside of each wrapper, and by so doing advertise our church as well as send out good reading. Our tract committee is doing good work. About 4,000 tracts have already been distributed since they took up the work. The boys leave the tracts at each house along the city streets and also go to the adjoining villages. We commence special meetings February 9th. The glory is upon us and we are believing for great victory. Backsliders prayed through at the altar Sunday, January 26th. WILL H. NERRY, Pastor.

Southern California

This is still the land of sunshine and deliverance from cyclones, thunder storms, floods and snow-drifts; where if one stays for a time he is usually more than willing to stay during his mortal career, providing his duties and privileges of service permit him. There is no sunshine like the will of God and no climate like the sense of His presence and blessing.

Some things come to us, even here, which seem to be calamities. We are not unmindful that "All things work together for good to them that love God," yet for the time, some things are grievous, whatever they may finally work out. While we have not been having anything that compares with the flood of the Ohio river, which, according to reports, has driven such multitudes from their homes not only into the cold, but into the loss of all things, so as to entail poverty and suffering, yet I suppose for money loss the recent freeze with us, has been several times greater. While there has been great loss in many ways, the citrus fruit industry has suffered most. While it is not thought that orchards are especially hurt, the great crop of oranges and lemons is greatly injured. The weather since the freeze has been peculiarly favorable, remaining cool, with rain, which, it is said, is very helpful to the trees as well as to the fruit but, nevertheless, the loss is enormous. At first it was estimated at \$50,000,000. Afterwards at perhaps not more than half that amount, but it seems probable that the first estimate may be nearest the facts.

One who is not familiar with the conditions can have little idea of the greatness of this industry. I was told by an officer of one of the eleven associations for packing and shipping that in this—San Gabriel—valley that the lumber for the boxes to ship the fruit in would make ten carloads a day for every day of the year; and that the associations own three great saw-mill plants in the north which prepare this vast amount of lumber with which to handle the fruit.

So far as known no such freeze as this ever before occurred in this country. It seems a strange phenomenon. It is thought that the great cold of the whole country some way forced itself over the mountains, and it seemed to fall like a blanket upon the valley. Hitherto, at rare intervals, cold has broken through the passes of the mountains and settled in the lowest altitudes and there has been some frost. But parts believed to be entirely immune were frozen as badly as those thought to be more exposed.

I speak of it to say that whatever excellencies of result may be wrought out, in increased heroism and devotion, it must, seemingly, affect and delay some parts of our work in this part of the country. While it will make more difficult the carrying on of the work in our churches in general, with their various enterprises, it is likely to make especially difficult our educational work and will probably necessitate the postponement of the erection of the permanent buildings, the erecting upon which we were preparing to enter. Plans had been prepared by one of the very best architects of the state for two fine buildings costing together about \$100,000. But the men who were to provide much of the money are among the large losers in this calamity. It also may hold in abeyance provision for necessary endowments. While these are not fatalities, they are facts which call for the church's faith and devotion.

The school itself is not likely to be much affected by it, although some who are planning to enter next semester or next year may not be able to do so, and it is possible some may not be able to remain. We learn that the state university and other large institutions are already strongly feeling its influence, but we do not anticipate that our student body will be reduced in numbers, but we will probably be hindered in finance and possibly in the large expected immediate growth. The providing for the school is made much more difficult. The

present cost of running the institution is between three or four thousand dollars a year more than the income from tuitions, fees, etc., which has to be met by some provision of endowment. We have a good faculty; indeed, for the age of our institution, we think it quite remarkable. Some very capable and promising additions have been made, among whom are Professor Mesch, Professor Hills and others who are doing excellent work. While economy and prudence must be practiced, it is the determination of the board of trustees to continue to enhance the efficiency of its force of instructors for its work in all departments. We are trusting that help will spring forth from the hands of men and women not thus prevented. It surely is the time of call to those whom God has raised up and prospered for such a time as this.

We do not regard the present conditions as any real setback to southern California. It has many lines of industries and there is much wealth and large amounts of money in its banks. But our own church people are usually poor, and as of old, not many rich are called, or hear or listen to the call, to this work of holiness, and it occurs that this matter much affects us. Even \$50,000,000 would not much affect southern California. It is little, if any, more than was put into buildings the last year in the one city of Los Angeles.

But whatever occurs, our Christ is on the throne and all will be well, and He will send deliverance. He Himself knows what He will do. The general work in this district is doing remarkably well. Rev. W. C. Wilson is a model district superintendent, looking after all the interests of the church, and being an excellent preacher with fine evangelistic gifts, he is efficient in all departments of the work. I was permitted to be with him and Brother Goodwin at the dedication of the new church at Santa Ana, last Sabbath, where they have a good church and parsonage, and under the leadership of Brother Crawford are getting a good start in the work of holiness. The churches of the district are generally well manned and doing successful work. Several evangelists have been and are holding meetings in the district. L. Milton Williams held very successful meetings at San Diego and Ontario, also Brother St. Clair held a fine meeting at Sunnyside, and is now at Latin. Brother McBride, of Peniel, Texas, of whose work we hear good reports, is holding a meeting at Grand Avenue, and Brother Dallas, also of Peniel, Texas, is to begin at First Church tomorrow.

A week of special services were held at the University Church immediately following the holiday vacation at which Brother W. E. Shepard did much of the preaching, greatly to the edification and blessing of students and others. I should say in this connection that the pastor, Rev. Seth Rees, is doing a magnificent work there. The large congregations of students, professors and people call out his great preaching abilities and arouse the sympathy and tenderness of his heart. He has had a constant tide of salvation. Similar good things could be said of most of the churches. Here we raise our Ebenezer. P. F. BRESEE.

FULLERTON, CAL.

The Lord continues to bless our little church at Olinda, Cal. The Holy Spirit has the right of way. Thank God for victory all along the line. JAMES ELLIOTT.

OMAHA, NEB.

We are closing a ten days' meeting here, with the Douglas County Holiness Association. It has been a splendid meeting in every way. Good congregations, and many seekers. There are some as fine holiness people in this country as we have ever seen. We had a hard battle in our meeting at Allendale, Mich., but God gave us victory. Several were saved, and some sanctified. We start a meeting tomorrow night in the Pentecostal Church of the Nazarene at Hastings, Neb. L. N. FOGG.

Publishing House Day

Report of the Offering

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A NUMBER OF CHURCHES chose to observe a later day than we had set as Publishing House Day. For this reason we were unable to present a full report sooner. We now give a list of churches and their offerings. Having presented the matter at most of the assemblies, we felt that a majority of the pastors would be interested, and would present the matter in such a way that the people would respond liberally and make an offering which would enable us to get fairly started in this great work. For some reason there was a lack of interest on the part of a large number of our preachers and people. We feel sure that the failure to respond heartily must have been caused by a lack of information or a misconception of the purpose and need of the Board of Publication. We are loath to think that our people are indifferent toward this great work, which is so vital to the very life and mission of our church. Wherever the cause has been intelligently presented, and the people given an opportunity to express their thought, they have manifested a keen interest in the Publishing House.

However this may be, the fact remains that the response to our call for funds was entirely inadequate to meet our pressing needs. This will be plainly seen by a glance at the report of the offerings from Publishing House Day, which is presented herewith. We are neither discouraged nor defeated. We believe God has called us as a church to establish this great institution. We also believe that He will answer our prayers and provide the necessary funds. Having faith in God, and believing that He will help us gives none of us any excuse for not doing what we can in this work. The Lord will not do for us what we can do for ourselves. Let us be up and doing. In another column you will find our plan of action fully outlined.

Artesia, N. M.....	1 50	North Yakima, Wash.....	2 75
Abbyville, Kas.....	12 60	Ozark, Ark.....	4 00
Botna, Iowa.....	5 00	Plainville, Kas.....	56 00
Bentonville, Ohio.....	5 15	Patchogue, N. Y.....	1 00
Calgary, Alberta, Can.....	60 00	Portland, Ore. (Sellwood).....	10 00
Cambridge, Mass.....	150 00	Portland, Ore.....	31 80
Chicamuxen, Md.....	2 00	Peabody, Mass.....	1 00
Chicago Central Dist. Assembly	52 75	Redlands, Cal.....	7 00
Cliftondale, Mass.....	2 11	Santa Fe, Tenn.....	3 40
Chestnut Mount, Tenn.....	5 00	San Diego, Cal.....	2 25
Darby, Pa.....	1 00	San Francisco, Cal.....	4 25
East Palestine, Ohio.....	51 50	Sioux City, Iowa.....	17 00
Ford, Kas.....	16 25	Spokane, Wash.....	19 56
Fullerton, Cal.....	18 31	Sylvia, Kas.....	20 55
Garden City, Kas.....	11 50	Troy, Idaho.....	9 10
Girard, La.....	2 10	Uhrichsville, Ohio.....	12 90
Garfield, Wash.....	10 00	Upland, Cal.....	25 00
Grand Rapids, Mich.....	7 00	Venice, Cal.....	2 50
Homer, La.....	6 75	Washington, D. C. (Grace Ch.)..	5 00
Harrietta, Mich.....	2 50	Washington, Iowa.....	7 00
Hutchinson, Kas.....	13 00	Wichita, Kas.....	1 58
Kansas City, Mo.....	66 95	Waco, Texas.....	5 00
Kewanee, Ill.....	1 10	Walla Walla, Wash.....	88 50
Kenesaw, Neb.....	19 45	Windom, Kas.....	28 10
Keene, N. H.....	2 50	Wann, Okla.....	1 30
Lehighton, Pa.....	3 05	Warren, Pa.....	100 00
Lynn, Mass.....	18 00	Winlock, Ore.....	3 00
Lowell, Mass.....	115 50		
Lawrence, Kas.....	5 55	Total	\$1,316 83
La Center, Wash.....	1 25		
Malden, Mass.....	15 00		
Mansfield, Ill.....	42 00		
Milton, Cal.....	37 50		
Marshalltown, Iowa.....	5 00		
McPherson, Kas.....	2 50		
Minot, N. D.....	5 70		
Marysville, Wash.....	2 50		
Newton, Kas.....	43 12		
Newport, Ky.....	4 00		
New Galilee, Pa.....	5 50		

□ □

Pledges

Newton, Kas.....	\$ 10 25
Garden City, Kas.....	12 35
Kansas City, Mo.....	20 00
East Palestine, Ohio.....	31 00
Portland, Ore. (Sellwood).....	5 00
Walla Walla, Wash.....	35 00
Kingsdown, Kas.....	40 00

WHITTIER, CAL.

We are well into the third week at Whittier. There have been some marvelous manifestations of God's power. Quite a number have prayed through; some as fine cases as I ever saw. I go to Oakland, Cal., February 2nd.

J. E. GAAR, Evangelist.

ADA, OKLA.

The Lord is blessing us here. This is our third year. We have a fine church with ninety-

five members. Six have prayed through to victory this week. We have great crowds and good interest. God is able to make this the best year of our life, and our faith is in Him.

S. B. DAMERON.

BATH, MAINE

The church in Bath, Maine, which has been worshipping in a hall at the corner of Center and Washington streets, will in the future hold forth in the North Street church. The Free

Late News From Japan

□ □



Dear Friends in the Homeland: The Christmas season is over once more and the new year just dawning. That it brings much of victory and salvation we doubt not. The past months have seen a good number saved and many gathered into the Sunday schools and we feel sure the coming months will add many to the enrollment.

I wish I could give you a picture of the happy faces after our Christmas exercises. The scene was one to be remembered. The church was full of the little people. A few adults were able to crowd in near the door. The glad songs and Scripture texts proclaimed Jesus Christ to the listeners. Each child received a little gift, and although the night was cold, all were very happy. I am sure that once more the fact of Jesus' birth is fixed on the minds of many.

Among the great blessings of recent weeks was the visit of Brother and Sister Eaton and their daughter Frances who, on their way to India, were able to be with us two days. Only those who are cut off from fellowship with their friends can appreciate what it meant to us to greet them and mingle our voices in prayer to the One who never lends a deaf ear to the heart-cry of His children.

Sister Eaton's story of Hallelujah Village thrilled us again as when we first heard it. We would like to have kept them here, and, dare I say it? they would like to have stayed to help us. Thank God for people whose heart is big enough to take in India and Japan too. I doubt not if they were to visit Africa they would feel the burden of the lost there too. God bless them abundantly is my prayer.

How gladly we will welcome all the dear ones who come this way.

Pray for Japan. God is ready to listen.

CORA J. SNIDER.

Address, 150 Kiyomizu, Shichome, Kyoto, Japan.

Baptist society are not holding services at present and have let their fine vestry to us. It is a much better place than the hall we had, and we feel that God is good to us in this matter.

J. W. GILLIES, Pastor.

LOWELL, MASS.

The Spirit is on this church. We can not tell a definite time, or through what certain person He came, but He is here in great power. At times all are on the march, at other times all are melted and broken up. Young, aged, rich and poor alike are blest. It seems each individual has an experience of their own. Many are letting the Lord have His way. Glory!

MRS. E. E. MARTIN, Deaconess.

LYNN, MASS.

We are glad that we can report victory in connection with our work in Lynn. All the services are seasons of refreshing from the presence of the Lord and, usually, we have the joy of seeing souls at the altar definitely seeking the first or the second blessing. We had the pleasure of having with us on last Sabbath our dear old friend and yoke-fellow, Brother H. R. Beegle, of New Galilee, Pa., a sanctified business man who is equally successful in pushing his business interests and preaching the gospel of full salvation.

JOHN GOULD.

Report of the Sunday School Offering

SOME MONTHS AGO we published a letter from our General Superintendents asking our Sunday schools to devote the Sunday school offering of one Sunday to the building fund of the Publishing House. We have received letters from a number of pastors who were quite enthusiastic about it, and suggested that this be made an annual custom in our Sunday schools until the building is paid for. Surely this would be a good thing for our Sunday schools to do. Our young people should be trained to have a part in every good work to which God calls. If the church fully equips the Publishing House it will be doing a great work, and the Sunday schools ought to rejoice at having the privilege of paying for the property. We are only in the beginning of things, and within a few years we may expect to see on this lot the greatest holiness publishing house in the world.

We are submitting herewith a report of the offering made by Sunday schools in response to the call of the General Superintendents. The report speaks for itself, and thoughtful readers can get several sermons from it. The amount needed for the payment and interest for the year is \$1,660.00. The amount contributed by the 122 Sunday schools is \$652.90. We have about five

hundred Sunday schools, and if all of them had become interested in this movement, and should have done as well as the ones which reported offerings taken, there would have been enough to cover the entire amount of the payment and interest.

If your school is not on the list, or has a poor showing, you probably know the reason. Some very small schools gave a liberal offering, and some large schools a small offering.

Of course there are exceptions to most rules, but as a rule the results were according to the interest taken by the officers of the school. When the superintendent speaks of such a matter in a listless and half-hearted way (if he speaks of it at all) it is no wonder that the school takes little interest. It is impossible for us to understand how any one can fail to become enthusiastic in such a cause. We all believe in the second blessing, and if any school is dissatisfied with the results, they can have a second blessing, as some schools have already done. If the schools which have as yet neglected the matter and have not had the first blessing, desire to have a part in it, there is yet room. We were compelled to borrow the money for part of the payment, hence we need the money as much as you need the blessing.

Abilene District		Marshalltown, Iowa....	12 25			Northwest District	
Wichita Falls, Texas....	\$ 1 50	Chariton, Iowa.....	2 30		Diamond, Wash.....	\$ 3 55	
Buffalo Gap, Texas....	5 25	Stockton, Ill.....	2 50		Portland, Ore. (Brent'd)	4 00	
Bowie, Texas.....	2 20	Bloomfield, Iowa.....	2 15		Garfield, Wash.....	9 25	
San Antonio, Texas....	5 00	Botna, Iowa.....	5 00		La Center, Wash.....	4 00	
Dodsonville, Texas....	2 00	Grinnell, Iowa.....	8 20	32 40	Medical Lake, Wash....	1 57	
	\$ 15 95				Monroe, Wash.....	1 45	
Alabama District		Kansas District			Ashland, Ore.....	6 36	
Jasper, Ala.....	\$ 3 00	Kansas City, Mo.....	\$ 23 00		Seattle, Wash.....	3 75	
Thaxton, Miss.....	2 00	Newton, Kas.....	6 00		Barlow, Ore.....	2 50	
	5 00	Wichita, Kas.....	3 50		Portland, Ore.....	10 00	
Arkansas District		Plainville, Kas.....	4 22		Spokane, Wash.....	13 64	
Mansfield, Ark.....	\$ 5 00	Kenesaw, Neb.....	11 75		Everett, Wash.....	85	
Little Rock, Ark.....	8 65	Langdon, Kas.....	1 50		Marysville, Wash.....	1 50	
Mena, Ark.....	1 85	Hutchinson, Kas.....	3 50		Spokane (Lincoln Hgts.)	2 00	64 42
Beebe, Ark.....	4 60	Hoxie, Kas.....	4 00				
Waldron, Ark.....	6 35	Hastings, Neb.....	11 15		Oklahoma District		
Egger, Ark.....	1 90	Bucklin, Kas.....	9 28		Ryan, Okla.....	\$ 2 70	
Warren, Ark.....	2 00	Ford, Kas.....	2 20		Komalty, Okla.....	1 05	
Cabot, Ark.....	2 50	Abbyville, Kas.....	1 04		Oklahoma, Okla., Beth'y	2 17	
	32 85	Sylvia (Pleasant Hill),	25 00		Henryetta, Okla.....	1 47	
Calgary District		Dodge City, Kas.....	5 00		Hill, Okla.....	1 35	8 74
Calgary, Alberta.....	\$ 21 50	McPherson, Kas.....	2 65				
	21 50	Chanute, Kas.....	1 50		Pittsburgh District		
Chicago Central District		Woodbine, Kas.....	3 60	118 89	Claytonia, Pa.....	\$ 5 00	
Mansfield, Ill.....	\$ 1 73	Kentucky District			New Philadelphia, Ohio.	4 25	
Indianapolis, Ind.....	2 45	Highway, Ky.....	\$ 2 50		Lisbon, Ohio.....	3 35	
Lewistown, Ill.....	1 60	Newport, Ky.....	3 07	5 57	New Galilee, Pa.....	9 68	
Danville, Ill.....	3 45	Louisiana District			Troy, Ohio.....	7 19	
Olivet, Ill.....	5 13	Homer, La.....	\$ 3 75	3 75	Newell, W. Va.....	2 75	32 22
Georgetown, Ill.....	5 00	Missouri District					
St. David, Ill.....	90	Coffey, Mo.....	\$ 2 00		San Francisco District		
Grand Rapids, Mich....	5 00	Malden, Mo.....	3 02		Oakdale, Cal.....	\$ 3 26	
Harrietta, Mich.....	1 25	Ellington, Mo.....	1 20	6 22	Milton, Cal.....	2 70	5 96
Falmouth, Mich.....	2 30	New England District			Southern California District		
Hammond, Ind.....	5 00	New Bedford, Mass....	\$ 3 00		Upland, Cal.....	\$ 25 00	
Evansville, Ind.....	4 00	Fitchburg, Mass.....	25 70		Pasadena (University)..	13 10	
	37 81	Johnson, Vt.....	2 05		Cucamonga, Cal.....	5 57	
Clarksville District		Providence, R. I.....	10 40		Bakersfield, Cal.....	3 50	
Chestnut Mound, Tenn..	\$ 2 25	Oxford, N. S.....	2 00		Rivera, Cal.....	1 40	
	2 25	Lynn, Mass.....	10 00		Escondido, Cal.....	2 00	
Colorado District		Keene, N. H.....	1 26		Santa Monica, Cal.....	1 72	
Greeley, Colo.....	\$ 11 62	Beverly, Mass.....	2 00		Venice, Cal.....	5 00	
	11 62	Haverhill, Mass.....	5 65		Los Angeles (First Ch.)	30 00	87 29
Dallas District		Malden, Mass.....	26 00		Southeast District		
Peniel, Texas.....	\$ 10 00	Cornish Flat, N. H.....	2 00		Donaldsonville, Ga.....	\$ 6 25	6 25
Blossom, Texas.....	2 00	Morrisville, Vt.....	2 00				
	12 00	Lowell, Mass.....	10 50		Washington-Philadelphia District		
Idaho District		South Portland, Me....	10 25		Darby, Pa.....	\$ 1 20	
Boise, Idaho.....	\$ 11 00	Danielson, Conn.....	2 20		North East, Md.....	2 50	
Troy, Idaho.....	2 15	Yarmouth, N. S.....	1 35	116 86	Pomfret, Md.....	5 00	
	13 15				Philadelphia, Pa.....	4 65	13 35
Iowa District							
Decatur, Ill.....	\$ 4 00						

SANTA MARIA, CAL.

We opened battle at Lompoc, December 1st, and closed December 22nd. It was a hard fought battle, but the God of battles gave us some blessed seasons together. We found the pastor, W. C. Frazier, had been on the field since last district assembly, and had been working at his job. The Lord bless Him. We next came to this place to visit a friend, but after being here a few days got in touch with a few holiness folks, who requested us to put in a meeting here. So far, one man has definitely sought the Holy Ghost at the altar. We go from here to Orcutt for a meeting. Pray for us.

LURA A HORTON,
ELSIE N. CUNNINGHAM.

BELLINGHAM, WASH.

The Lord is blessing the work in Bellingham. Since the first of the year almost every service finds seekers at the altar, some seeking the Lord for pardon, and some for sanctification. Six new members united with us recently. We praise God for our pastor, C. B. Langdon, who has stood by the work with unwavering faith until God answered prayer, and now the work is moving ahead.

BERTRAND OSBORN.

PHILADELPHIA, PA.

January 15th we had an all-day meeting. District Superintendent J. A. Ward, of New York, was the preacher. It was a great day in the Lord; preaching clear and unctuous; the chapel was crowded to the utmost. One hundred and thirty dollars in cash and pledges was received during the day. We will spend the month of February in revival meetings. Rev. E. E. Angell assists the first week. An all-day meeting will be held February 5th. January 22nd, 23rd, the writer assisted our pastor, J. W. Henry, at Harrington, Del. This charge is reviving under our brother's ministry. There was the best attendance in six years, and souls are finding God.

J. T. MAYBURY.

EVANSVILLE, IND.

We are still on the battlefield, and God is giving us victory on many lines. Souls are praying through to victory. January 19th God gave us a victorious day. Shouts of victory were heard at each service. One soul professed salvation from sins. There were three to be sanctified at the evening service. Last Sabbath, one man came to the altar and claimed to find the Savior. Pray for us that we may keep the revival fire burning and may be used of Him to the reaching the hearts of men for His sake. CHARLES A. BROWN, Pastor.

BEDFORD PENTECOSTAL TABERNACLE,
BROOKLYN, N. Y.

I am glad to announce at this time the eighteenth annual anniversary of our Feast of Tabernacles, February 22nd at the Bedford Pentecostal Tabernacle. This is the oldest Nazarene church in the state. A feast of good things for body and soul will be provided. All the former pastors, Revs. Brown, Norberry, Noble, Caldwell and Anderson have been invited. It will be an old-time salvation, holiness camp, all-day meeting such as you have heard tell about. Come with us and we will do thee good. Bring your lunch. We are also looking forward to the assembly meeting with us in April, or about May 1st. Bedford Church is taking on new aggressiveness in slum and orphanage work, salvation, holiness, church, Sunday school, missionary, rescue and prohibition! Hallelujah!

F. E. MILLER, Pastor.

DANIELSON, CONN.

We closed our revival meetings with Brother R. H. Dixon, evangelist, Sunday night the 26th. Had a blessed two weeks of holy fire. Numbers were at the altar, and twenty prayed through

to victory. The town has been stirred as not before in twenty-five years. One minister said it was the first time he had seen tears of repentance flowing down a sinner's face. There have been old debts paid up, and restitution of all kinds made. One man who was converted said he had been talking about the pastor; he had hated him because he hit him so hard about sin, and asked to be forgiven. So glad the Lord can surprise people. A Catholic woman came to the altar one night without urging, cried to God for mercy and was gloriously converted. She asked to be taken in on probation. Her husband was converted a few nights before. A Baptist minister from a neighboring town came to the Sunday afternoon meeting and got under conviction, went to the altar and prayed and confessed to God. He was a backslider, but had kept on preaching; he went through to the bottom, was reclaimed and then began to pray to be sanctified; was so earnest about it that he got "the blessing." The churches in town fight us, but the pastors are anxious to get the converts and are writing personally to them to unite with them. W. H. RAYMOND, Pastor.

SACO, MAINE

We are still endeavoring, in this conservative northern New England city, to influence people to get saved and sanctified. Of late we have been having some good, lively meetings. A man was at our altar weeping and praying for pardon, last Sunday evening.

A. C. GOLDBERG, Pastor.

GREENFIELD, IND.

We have just returned from Greenboro, N. C. where we have been in revival work, having accepted a call to our church at Dayton, Ohio, for the remainder of this assembly year. We begin our work there February 2nd. Pray for us in our new field. Our last Sunday in North Carolina was a glorious one. We preached in the morning in our old country home church (M. E. South), where we gave our heart to the Lord. Eight or more were at the altar and some prayed through. In the afternoon we held a service for the colored people. Again in the evening at the holiness church where twelve or more sought the Lord.

JAMES SHORT.

BETHANY, OKLA.

God is greatly blessing in our week of prayer, so much so that we decided to continue the meetings over another Sunday. We have been greatly blest in having with us Rev. H. F. Reynolds, Rev. D. J. Waggoner and Rev. F. W. Johnson, to help us pray and push the battle. Their preaching has resulted in the salvation of souls. Many have been seeking God for pardon, purity and to be reclaimed. God has given us a continuous revival for the last two months.

E. J. LORD, Pastor.

REVIVAL AND DEDICATION AT BENTONVILLE, OHIO

We have closed our revival here with Rev. N. B. Herrell, our district superintendent, as evangelist. Brother Herrell is a man of God, full of faith and fire, untiring in his efforts for God and souls, standing for a straight, clean and full old-time gospel of salvation and holiness. The Holy Ghost came on the church with grace and glory. Some were blessedly saved and sanctified others retouched and re-fired, while others rejected light and conviction and turned God away; possibly some forever. The last Sabbath was dedication day and a great day it was, when our church was dedicated to the Pentecostal Church of the Nazarene. Though it is young and small, we are glad of the privilege of casting our lot and being numbered with so great a body of believers whose motto is, "Holiness unto the Lord." A good offering was taken which covered all indebtedness. Then began the dedication service, the district superintendent reading from 2nd Chron., the dedication of the temple; also from Ezra, the charge to the trustees as regarding

their duty and obligation to God and His house that it be kept and made a soul-saving station; the charge to the pastor of preaching doctrine and care of flock; to the congregation, to give heed, reverence and obedience to God's Word and truth, and to walk therein. These were deep and impressive words. Then came the prayer of blessing and dedication in which the glory came down, and all the people said Amen. Then a Spirit-filled message was given by Brother Herrell. In the afternoon service was administered the Lord's supper, and two were sanctified. There was another closing service at night, with a large congregation. At this service sixteen united with the church.

C. M. TOMLIN, Pastor.

WALLA WALLA, WASH.

We closed our meeting in Grand Avenue Church, Los Angeles, Cal., with victory. The Lord reclaimed, converted and sanctified souls. The pastor, Charles V. LaFontaine, is one of God's faithful men. The singing was conducted by him and you who know him know it was well done. His son Merrill assisted at the piano. Sister LaFontaine stands by the work and is used of the Lord to bless souls. Dr. Bresee was with us in one service, and we certainly enjoyed his words of encouragement and prayer. Rev. C. E. Cornell of First Church, attended once and helped greatly. We were privileged to conduct one service in his church and attended another service which was a delight to our soul. We fell in love with the work and workers in California. Mrs. McBride and Miss Madie, our daughter, remained in Los Angeles for a rest. We attended the opening service of the school at Pasadena, after their vacation, and it was a great treat. We met a fine student body and a fine faculty. We can not see why this school should not become one of the greatest in the land with such a man at the head of it as Dr. E. P. Ellyson. We are now in Walla Walla, Wash. Crowds are excellent; seekers and finders and shouters and workers. We look for a big service here.

J. B. McBRIDE.

Western address, Ridgefield, Wash.

STOCKTON, CAL.

We are marching on to victory in Stockton, though we are but few in number. It is not here like in so many other holiness churches where they have mostly women; we have also men. A week ago we took in two more members, and the Lord is blessing them. We will have a three days' meeting with our district superintendent, Rev. E. M. Isaac. We are expecting great things from the Lord. We are expecting to buy a lot and build a church before the district assembly, which is to be held here in May.

A. J. NEUFELD, Pastor.

NORTH HOPE, MICH.

The First Pentecostal Church of the Nazarene in this place is still in the field pushing holiness of heart and life, and praising God for salvation through the precious blood of Jesus. Last Sunday was a pentecostal day for our little band. Our morning service at 10:30 a. m. conducted by the pastor, Rev. D. C. White, was a success. Jesus was with us at 2:30 p. m. when we opened our Sunday school. In singing our opening hymn the Holy Spirit fell. We fell on our knees, and as our teachers prayed, we turned the Sunday school into a revival service. Five young converts came to the altar for sanctification; some got through. The wickedest man, I suppose, in our neighborhood, came walking slowly down the aisle and fell on his knees and cried for mercy. Oh, how my heart was filled with praise to God. Glory to His precious name forever. Our prayers had been heard and answered. He had been an opposer to our work, but today he is praising God with us. Tuesday night we had a feast at our prayer meeting. Our boy gave his heart to God, and three more requested prayers. Let us all keep the fire burning through prayers for this holiness movement.

A. H. LEVELY.

District News

Oklahoma District

The work is moving nicely in the south-east part of the district. We were with the church at Durant from the 19th to the 23rd. There were three or four converted or sanctified. Then we were at Liberty Hill on the 24th; then to Caddo, where they are bringing things to pass. They have built a new church since the assembly, and Brother Huffman, the pastor, has a great hold on the town. We received eight into the church Sunday morning, and at the night service there were three converted, and deep conviction was on the congregation. We are full of faith and courage, and pushing ahead.

S. H. OWENS,
District Superintendent.

Pittsburg District

Report of the district missionary treasurer for the month of January, 1913:

Dayton, Ohio	\$10 00
Bentonville, Ohio	8 00
East Palestine, Ohio	16 07
West Branch, Pa.	2 10
Newell, W. Va.	6 68
Mahafey (Pa.) Camp	5 51

Total \$50 36

Beloved, are we doing all we can to help carry the gospel to the dark lands? Will we feel any joy when processions from dark Africa and India enter the golden gate, because some one has given their life to carry the message of salvation, while of twenty-two churches in this district we send \$50.00 in thirty-one days to give them encouragement? Yours in the Master's service,

O. D. STONE, Dist. Treas.
18 Central Ave., Warren, Pa.

Dakota District

We have commenced a meeting at Fairmont, Minn., in the Swedish Free Mission church. Brother J. H. Clymer, from Ohio, is my collaborator, as leader in song. He is one of God's men who knows how to pray and to stick to the old truth. He will take the work at Sherburne, Minn., after March 1st. This meeting is coming on fine. On Sunday night, January 26th, nine came to the altar. We are praying for a revival where men and women will weep their way through to God.

LYMAN BROUGH,
District Superintendent.

Arkansas District Convention

The convention will be held at Beebe, Ark., February 20-23, 1913. The opening sermon, Thursday, February 20th, 7:30 p. m., J. E. Linza.

Friday, February 21st: 8:30 a. m., devotional service; 9 a. m., "The Ideal Pastor," O. H. Beasley—discussion; 10:00 a. m., "The Ideal Layman," W. F. Gibbons—discussion; 11:00 a. m., preaching.

Friday afternoon: 2:00 p. m., "Missions," J. W. Pierce; 3:00 p. m., "Rescue Work," J. T. Upchurch; 7:30, preaching.

Saturday: 8:30 a. m., devotional service; 9:00 a. m., "Tithing," G. E. Waddle; 9:45 a. m., "Relation of Pastors and Evangelist," J. N. Speakes; 10:15 a. m., "Work of the Evangelist," L. L. Hamric; 11:00 a. m., preaching.

Saturday afternoon: 2:00 p. m., "Sunday School Work," C. L. Hawkins; 3:00 p. m., "Deaconesses"; 7:30 p. m., preaching.

Sunday: Preaching, 11:00 a. m., 3:00 and 7:30 p. m.

This program is tentative, and therefore some changes may have to be made. All our pastors, evangelists, local preachers, Sunday school superintendents and deaconesses are urged to attend. Free entertainment will be provided for all. Come Thursday and stay until Monday. The convention is designed to be a great blessing to the whole district. All members of the district boards are expected to attend, as they will be called to meet during the convention.—G. E. Waddle, District Superintendent, Beebe, Ark.; J. N. Speakes, Assistant District Superintendent, Little Rock, Ark.

Superintendents' Directory

GENERAL SUPERINTENDENTS

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

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

E. F. WALKER Glendora, Cal.

DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis, Box 175, Hamlin, Texas

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.
Cabot, Ark. February 8-10
Vilonia, Ark. February 12-13
Beebe, Ark. February 20-23
ALBERTA (Canada) MISSION
W. B. Tait Room 413 Grain Exchange,
Calgary, Alberta

ALABAMA

C. H. Lancaster Jasper, Ala.

CHICAGO CENTRAL

J. M. Wines, 724 Nelson St., Indianapolis, Ind.
Connersville, Ind. February 8-9
Indianapolis, Ind. February 15-16

CLARKSVILLE

J. J. Rye Clarksville, Tenn.

COLORADO

C. B. Widmeyer 212 N. Walnut St., Colo-
rado Springs, Colo.
Boulder, Colo. February 5-10

DALLAS

W. M. Nelson Texarkana, Texas

DAKOTAS AND MONTANA

Lyman Brough Surrey, N. D.

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery, Olivet, Ill.
Grinnell, Ia., Care B. F. Shelton, February 7-23
Stockton, Ill., Care E. J. Fleming, Feb. 26-Mar. 2
Olivet, Ill. March 4-12

KANSAS

A. S. Cochran, 346 Wayne Ave., Kansas City, Mo.
St. Joseph, Mo. February 8-9
Kansas City, Mo. February 10-12
Topeka, Kas. February 13
Bucklin, Kas. February 14-16
Kismet, Kas. February 18-20
Kingsdown, Kas. February 21-23

KENTUCKY

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

LOUISIANA

T. C. Leckie Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo.
St. Louis, Mo. February 4-6
Bismarc, Mo. February 7-9
Coldwater, Mo. February 10-16
Caruthersville, Mo. February 18-March 2

NEW ENGLAND

L. N. Fogg R. F. D., Sanbournville, N. H.
New England District Assembly, Haver-
hill, Mass. May 7-11
Hastings, Neb. January 30-February 9

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y.
New York District Assembly, Bedford Pen-
tecostal Church of the Nazarene,
Brooklyn, N. Y. April 30-May 4

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. Owens, Altus, Okla.
Oklahoma City and Bethany, Okla., February 6-12
Kingston, Okla. February 13-19
Shay, Okla. February 17-18

PITTSBURG

N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Pales-
tine, Ohio May 28-June 1
New Galilee, Pa., January 30-February 7
Warren, Pa. February 9-23

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. Wilson, 607 N. Orange Grove Ave.,
Pasadena, Ca..

SOUTHEASTERN

J. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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

MALDEN, MASS.

Last Sunday was another glorious day! Large attendance and a good number of souls seeking the Lord in the evening. Regular old-fashioned revival meeting. New people coming all the time.

L. D. PEAVEY.

District News

Pittsburgh District

Bentonville, Ohio, was our next church to visit after our meeting at Dayton. It is a little inland village five miles off the Ohio river, of about four hundred people. Here we found a fine little band of Nazarenes, about thirty in number, full of faith and the Holy Ghost, led on by their efficient pastor, Rev. M. C. Tomlin. They are doing a noble work. The Lord blessed us with refreshing showers. The church was built up and some few souls prayed through. Among them was a man sixty-three years old. The last day was full of blessing. The service for healing was owned of the Lord. The dedication of the neat little church at eleven o'clock was a time of great joy in the presence of the Lord; "the fire came down from heaven," and "glory filled the place." The sacrament of the Lord's supper in the afternoon was another feast. Two souls prayed through. The day closed with a crowded house and good interest and sixteen members were received into the church.

N. B. HERRELL,
District Superintendent.

Dakotas and Montana District

After some unexpected and perhaps unavoidable delays, our minutes are now out and have been distributed to the churches. It is sincerely hoped that all the pastors and churches will see to it that their apportionments for the publication of the minutes are duly raised and forwarded to the district treasurer, William Hodges, Sawyer, N. D.

Attention is called to the recommendations of the various committees, which by adoption have become the action of the assembly, viz., the committees on education, missions, publications, pastors' and superintendents' support, state of the church and Sunday schools, and rescue work. These recommendations are important, and being in line with our work ought to be given prompt and prayerful attention by all our pastors and people.

It is important that the action of the assembly in the third day's session be remembered and heartily complied with by all interested. It is as follows:

"William Hodges was elected district treasurer, and on motion all monies for general and district superintendents are to be forwarded to him by pastors or church treasurers, an offering to be taken quarterly in each church for the district superintendent."

Our district superintendent is now on the district, visiting the churches, holding revival meetings, grubbing up new ground, and putting forth mighty efforts for the salvation of lost souls. The church should hold up his hands and provide for the many pressing needs of his family while he is laboring to build up the church.

H. G. COWAN, Secretary.

Northwest District

The Sellwood church has secured a choice lot on the corner of 9th and Spokane Avenue, and will soon move to that place.

Rev. H. J. Elliott is in a meeting at Pullman, Washington, where we hope to organize a class soon. This is the present home of Mrs. Julia Howes, formerly Julia Coleman, the first Nazarene deaconess in the northwest. Brother and Sister Howes are still loyal Nazarenes.

Rev. J. B. McBride is in a genuine revival meeting at Walla Walla.

Rev. B. W. Shaver, our pastor at View, Wash., was married at Portland, on January 24th, to Mrs. Geer, of Salem, Ore. Sister Geer has been a preacher in the Friend's Church for some time.

Rev. G. A. Hodgins, of Seattle, is in meetings with Brother J. C. Scott, our pastor at Mukilteo, Wash.

Owing to ill-health of Mrs. Holmes, Rev. A. W. Holmes has resigned the pastorate at Monroe, and gone to southern California.

D. L. WALLACE,
District Superintendent.