FALSE USE OF HOLINESS

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

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

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

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

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

LESSONS FROM THE REFORMATION

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

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

Those divine energies, which had thus lain dormant under Rome's blighting curse since the first ages of Christianity, awoke from their long slumber in the sixteenth century; and this awakening not only revived the fundamental doctrines and experiences of vital godliness among men, such as justification by faith, conscious regeneration and sanctification and the witness of the Spirit and such truths, but here was as distinct a revival of literature, science, morality, liberty and industry. The awakening was universal in all the domains of thought, activity and endeavor. With the rescue of freedom in religion from the slavery and debasement and lordship of Romanism there was likewise a renewal of civil liberty which since the sixteenth century has steadily marched onward in a
growing spirit of democracy. There was also an emancipation of the human intellect, and free thought and inquiry has stimulated to the most marvelous advance in the sciences, the arts and discoveries.

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

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

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

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

MATERIALIZING THE GOSPEL

THAT the Church and Christian people should feel and exhibit the most acute and active interest in the physical needs and distresses of humanity goes without saying. Benevolent and eleemosynary work is a cardinal obligation of the disciples of the Nazarene who “went about doing good.” The point of importance and the one on which mistake can be made is one of method and agency. Service of the needy world is God's call to His child; but he must become a child before he can do a child's service. The unsaved can do philanthropic work, but they are not doing the service due by the children of God. Service of humanity is not, never was intended to be and can not, without manifest absurdity, be made the basis of appeal to sinners to become Christians. Sinners are not to be besought to become servants of human need, to turn philanthropists, in order to become children of God. The divine act of making them His children by the great Father, ipso facto, makes them benevolent and philanthropic. The basis of appeal is twofold. Lastness and love—their sinful state and exposure to its direful consequences and the unspeakable love and mercy of God in Jesus Christ—is this the basis of appeal, scriptural and tested for ages in millions of cases, and which has wrought mightily under the favor and blessing of God.

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

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

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

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

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

Page Two

Herald of Holiness
Many people who call themselves Christians, including some preachers, seem to think that the chief end of the gospel itself is to improve the material conditions of life. They would keep the Saviour constantly multiplying loaves and fishes for the hungry, if they could; and they would advise Him that salvation is more a matter of good diet than of the forgiveness of sins and the regeneration of the heart. There are, however, a few who call 'applied Christian-ity,' as if Christianity could never be applied to anything more than the amelioration of physical ills. It was fundamental with Christ that "the life is more than meat," and that it "consisteth not in the abundance of the things a man hath."

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

The Stoop of Sin

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

When Sir Walter Scott was a child he suffered from the paralysis of one leg. A kind uncle determined to raise him to the use of that defective limb by holding before his eyes some pretty toy and drawing it away, thus encouraging the child to crawl after him with the hope of securing it. This process, kept up for many weeks, finally brought the desired result. In some such fashion the lure of the good and the beautiful is employed by God to awaken and intensifying human purpose. It would seem natural for a creature made in God's image to look aloft. It is only the abnormal and morally tainted man who, like Manmon in Milton's picture, keeps his eyes fastened upon the earth. God made man up right. Sin has constrained him to stoop. God intended him to be an heroic figure, his head among the stars, his feet trampling evil into the dust. Sin has beaten him down and compelled him to crawl in the mire. Thoughtless persons sometimes make merry over the serpent story of Eden; but it conveys in pictorial form one of the profoundest truths of worldwide human experience. The beast, which is more subtle than all his fellows of the field, is represented to slither lengthwise upon the earth, and, like the loathsome serpent, it bears the baneful result of the world.

A Place for the Religious Paper

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

Another reason why the church paper should find a permanent place on your library tables is that it belongs to a distinctly religious and Christian class of current literature. And because it is of a distinctly religious class, its presence is needed to offset the unwelcome effects of much of our current literature that is secular or even partially religious. Take the daily newspaper; and while we can not well get along without a knowledge of the daily news, yet it remains to be said that there is much that appears in the daily newspaper that might be well kept out of the library of children and young people. There are murder accounts and divorce cases and liquor advertisements and prize fights and political quar-
rels that appear in the daily press that might for their own good be kept out of the notice of children. Take many of the current magazines in out. But there is another use of things in print that have a deleterious influence upon childhood. An adult that reads only the daily newspaper is liable to become distorted in his views. He must see the news as he needs, as well as the child, is to neutralize distorted conceptions. He needs a stream of religious thought to run counter to the streams of pollution and pessimism that run too large in the secular press. A religious paper continually exalts examples of the good. Its mission is to publish the things that are for the upbuilding of character and the kingdom of God.

She Went Home on a Promise

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

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

"Called—held—kept—used," she whispered."

"Well, I will just go home on that."

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

"Another Gospel"

Paul uses the phrase "another gospel," which is very significant. There are other gospels besides the true one. There is a false one, however, only one absolutely and truly divinely authorized and essential gospel. This is revealed of the Word of God, the Holy Bible, wherein we find that the blood of Jesus Christ was shed for us. In that Gospel, find themselves unable to obtain a hearing by their Sunday evening gatherings and their Sunday gatherings. They are the devil's counterfeit given us for surrendering the true. This is a strange and forbidden alliance of the temporal and the spiritual. The devil knows that there is no surer way to dim the substance of the Gospel than by this fusion with the material. "My kingdom is not of this world." Only the spiritual can be hurt by this admixture. Israel sought Egyptian and Assyrian alliances always at the severest cost. Shall this not be a lesson to us? The Leinard, in the Wesleyan Methodist, says:

"This is a materialistic age; it is seeking spiritual help in earthly things. People are depending on the works of men's hands for soul relief. Intense human effort is being put into new inventions and new industrial and commercial developments, to what is called the better moral conditions, to the extraordinary intellectual acquisitions, to the many efforts put forth to make better and better, etc. But will these do? "It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit." If we seek first the kingdom of God and His righteousness every needed earthly blessing will naturally follow. It is the grace of God that assures us
The above is the subject of an address recently given in Park Street Church, Boston, by Prof. Henry C. Kendall, D.D., of Crozer Theological Seminary. It was delivered under the auspices of the Evangelical Alliance of Greater Boston to a good sized audience in which there were probably one hundred or more pastors, preachers and evangelists present.

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

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

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

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

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

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

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

Jesus was a poet; Paul was a logician.

3. In His concepts and precepts concerning the kingdom of God, Jesus is sociological; Paul is legislative. Jesus speaks of the prodigal son, of Lazarus, of Mary and Martha, of the home; Paul speaks of the master and the slave, the general and the soldier, the arena and the battlefield. Jesus is tender, kind, loving and forgiving; Paul is cold and logical, exacting and severe.

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

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

Be Still
F. H. Mendel

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

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

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

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

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

Equal grace to all would invalidate the election. The formulated system of Augustine and Calvin as based on the words of Paul is irrefutable. The clergy should therefore have been more consistent in their treatment of this doctrine, accepting election, barring reprobation. Paul taught that some were reprobated to eternal damnation. Paul preached a gospel for the few.

Christ preached a gospel for all. Paul's views of conversion or the salvation of a soul as the essence of religious work or the evangelistic idea of the gospel is now being relegated to the regions of bygones, and the Christ idea of the life we live and social service we render in a fast changing world for the future is a very small gospel compared with the latter. The revolt against Paul, therefore, is only a revival of the original gospel. The intuition and intelligence of the world today revolts against the Pauline dogmatism.

The people of the church will turn from Paul with regret, nevertheless when they fully understand this truth they will turn from him without hesitation.

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

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

The entire address from start to finish is only a special form of destructive higher criticism. It is, however, one of the newest fails in the realms of "higher criticism." Most of the destructive critics have heretofore leveled their canons of criticism on Moses and the Old Testament. Possibly they presume that they have already demolished the "great jurist of the desert" and are now training their new candidate for the name of "Paul the Gentile." They will discover, however, that it will take more than the published pegs of criticism to destroy the canonical claim and inspirational authority of the New Testament.

Tom Payne, in his "Age of Reason" picked Paul as the special target for his pivotal shafts of criticism, denominating the apostle as a "Manufacturer of Doubles." He, no doubt, would have led the revolt against St. Paul; yet with his own admission he was more consistent from Professor Kendall, for blinding infidelity is always more consistent and honorable than baptized infidelity, even
though they are both represented in the same revolt. This revolt against St. Paul, while comparatively modern in the church, is very ancient, having essentially begun during the life of the apostle.

The following is the latest revolt: Hymenaeus, Alexander, Eb- mas the sorcerer, Demas the backsider, the Gallatian Judaizers and the Roman emperor Nero. The Nicolaites, the Gnostics, the Arians and Socinians falling in line, and filling up the empty opposition to Paul and his great controversy.

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

These "destructive critics" can always concoct some plan, invent some method or hatch out some excuse for getting rid of any Bible character for whom they happen to acquire a distaste. They remind us of the intoxicated man, who, on approaching home late in the evening, finding a big empty footstool, stated his intention to be sitting up and waiting for him. He was going to give her a whipping; and if she had no more respect for him than to have retired, he would have given her a whipping also. A whipping if she waited, a whipping if she did not wait. The intoxicated critics are the same way with Paul. If he differs from Christ they are going to eliminate him, and if he does not differ from Christ they are going to eliminate him. As the corseted woman is said to be, "I shall eat or I shall fast; get money. Get it honestly if you can; if not, get it anyway you can—whatever you do, get money." So with the covetous critics, "Get rid of Paul, logically if you can; if not, get rid of him anyway you can—whatever you do, get Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rush Paul once the way you can rushes
The same kind of sophistry which Dr. Kedder uses to inveigh against Christ would set Matthew, Mark, Luke and John at variance among themselves. A parallelism could be drawn between Matthew and Mark with about as many particulars in favor of Paul and Christ. For instance, Matthew writes for the Jew, while Mark writes for the Roman. Matthew mentions the visit of the Magi; Mark does not. Matthew gives the genealogy of Jesus. Mark omits it. The Parable of the Sower is "kings' and "servants," used 44 times in his gospel. The leading word with Mark is "forthwith," "straightway," or "immediately"; used 40 times in his gospel. Matthew's gospel is a royal, kingly gospel—he sees Jesus as the King. Mark's gospel is a gospel of service; he views Christ as the Servant. The ideas of royalty and service would lead to theories "which in the end could not be held together." One or the other will appear the more important and will receive the necessary corrections for the future.

Therefore let us inaugurate a revolt from Matthew. It may be said that Matthew's kingdom is the sociological kingdom of service and is identical with Mark's idea of service. That is, true in a certain sense; yet the theories constructed from the "contrariety" between the two will in the end be irreconcilable, so on with the revolt against Matthew. This would be just as reasonable as the "revolt from Paul." The Unitarian hypothesis is a compromise between Christ and God, and hence they revolt from the deity of Christ in favor of The Deity of the Father.

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

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

When Jesus, by a miraculous increase of the food supply, fed the vast multitude in the desert, He saw that He was becoming too sociological, and standing on the prow of a boat He said to those who followed him for the "loaves and fishes," to those who merely regarded Him as benevolent, philanthropic and socialistic, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

Is there anything in all the writings of Paul more mystical, "speculative" and doctrinal than this? No wonder many of the "sociological" followers said "this is an hard saying, which no man can hear it." And yet that is just what many of his disciples went back and said to Paul more with him.

(John 6:60, 66) We fancy that Dr. Kedder's kind, confronted with this stunning statement of the Master, would consider it "an hard saying" and revolt from it. Or if perseverance they were strong enough to take this "heavenly mansions" of the divine life, they would henceforth have no more trouble to masticate, digest and assimilate the technical truths and doctrinal tenets of St. Paul.

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

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

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

Who that has studied his words in Romans 8:16, Gal. 4:6 and Eph. 3:14-21 can say that he did not emphasize the fatherhood of God? Who can follow him in his "perils by land and sea," and see him beaten with many stripes, and hear him boldly declare, "I am crucified with Christ," and "for me to live is Christ" and "God forbid that I should glory save in the cross of our Lord Jesus Christ," and "I have fought a good fight. I have finished my course, I have kept the faith," who can view his whole career from the time he fell on the Damascus road till the time his head rolled on the yellow sands of the Ostian way, and have the heartless criticism to place him in juxtaposition rather than in juxtaposition to Christ?

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

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

The Paul of the epistles taught that the gospel is the power of God unto salvation to every one that believeth. He considered himself debtor both to the Jew and the Greek, realizing that there is no difference between the Jew and the Greek: for the same Lord is rich unto all that call upon him. He said, "His name shall be saved.

This real Paul of the Bible believed in a universal atonement (2 Cor. 5:11-17), he believed in "practizing education, in ethicalizing society, in christianizing humanity, in spiritualizing the church, and in evangelizing the world."

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

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

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

Wes Simpkins' Foolishness

BY J. H. LARDMORE

Wesely Simpkins ez a neighbor Can't be beat where'er you go; Kicks beb'z the whole street, But he's allays grumbling so.

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

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

Kicks beb'z this an' that thing Hull blamed world is goin' wrong; Allays harrpin' on his troubles, Hain't no time for smile or song.

Now sometimes I lose my patience At just thinking in the same light; Scold him fer his cranky notions, An' point out his foolishness.

'Tears to me th' Lord let us make Known set just what he wuz about; Though he can't quite understand it, Per his way's past findin' out.

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

Westerville, Ohio.

“Sunny Bobbie”

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

“Mother,” said he one Sunday night, as he leaned against her chair, “teacher talked a lot to us today about foolish things that make other folks happy. She said there were always things we could find to do, if we tried, to brighten some life or make glad some sad heart. I have wondered what I could do. You know, I cannot give money, and there are no big things I can do, such as help a shut-in, and so on. I can help my sister, of course, by counting on big things when I am a man, but I want to do something now.

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

“Why, mother, I just naturally love to whistle,” he said. “But I never thought of its helping anybody, and I am surely glad if it helps you, dear mother, as you seem to want it long.”

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

“Surely,” you say, “the way to pass the shop of a blacksmith, whose heart and conscience had become hardened and seared with callousness, was to sing hating Protestants, singing—“How Firm a Foundation,” and as the blacksmith was not busy just then, he listened. When they had finished, he told his moth- er’s favorite song, and tender memories began to stir in his hard old heart, and that deep, low, song trooping to soften the hard crust formed by selfish- ness and indifference. How often he had heard his mother’s voice mingling with the congregation in singing this grand old hymn in the country church near his boy-

The Boy Who Refused the Queen’s Pardon

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

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

Those were days of national unrest, and naturally so, for Queen Mary was factional in her Roman Catholicism. No Moham- medan would have hated Christianity more than this Quaker who hated Protestantism. With the help of Bishop Bonner she burned three hundred of Britain’s choicest subjects at the stake. Every executioner will never forget the queen who commanded seventy of their sons and daughters to the flames. This lad was sent from Brentwood, and he carried his Bible master one day in London. “If you stay here we shall both get into trouble, and perhaps he burned by Queen Mary.”

What was the crime whereof Willie was found guilty? It was that he read his Bible, engaged in prayer, drew his own con- clusions as to the meaning of the Bible, and expressed his view to his neighbors. That was all; but that “all” meant much in those days, when the Roman Church desired such conduct worthy of capital punishment.

For no other offense than this William Hunter had to give up his apprenticeship and return home to Brentwood. How he went do we not know. Slow carriages were, in those days, called “dying horses.” The “stage coach” was the most popular way of travel- ing, but such men as Dick Turpin, the East-country highwayman, kept travelers in terror of their lives. The very poor people often journeyed in merchandise wagons, seated carpet. Certainly the Brentwood tour- ney was not as quick or as comfortable as the modern railway train, which now does the same distance in less than half an hour.

William Hunter was not destined to stay long in the protection of his father’s home. Highwaymen, keeping travelers in terror, learning him the Bible in the local chapel. For this he was put in the stocks for twenty-four hours, called “dying horses.” He continued his devotions, the result of which was that the Brentwood justices or- dered him to be put to death at the stake in London town. The fact that William was not nineteen years of age at the time speaks of the problem which had come up.

The Roman Catholic Bishop undertook to deal with him, trying with arguments and promises of his forgiveness were of any avail. William’s legs were locked in the stocks for forty-eight hours, but this ended in failure. The Bishop was of the opinion that the crust and water placed before him for use. The Bishop then adopted other meth- ods, but to no avail. Having having failed, he told him to prepare to die.

Not long afterwards the sheriff, under the Bishop’s orders, took charge of the execution of William, with a cheerfully supported by his brother and a serv- ant. Crowds looked on with mingled feel- ing of abhorrence and pity. The one most deeply was his dear old father, who said, with tears in his eyes, “God be with thee, my dear William!” William’s last words were, “God be with you, good father, and be of good comfort, for I hope we shall meet again, when we shall joy unbroken.”

On arriving at the place of burning Wil- liam Hunter had the honor to receive a letter from Queen Mary herself if he would recant. Then the heroic spirit appeared. Strengthening his back against this staking—this plan of the ropes, he said, “I will not recant.” Soon the tongues of flame overtopped each other, and from the stake the laud was seen to give his Psalm book to his brother, who urged him not to fear death. “I am not afraid,” the lad said, “for the Lord is with me,” was the last prayer that the bystanders heard as the martyr boy sank helpless to the earth. He died on March 26, 1555, there went up from Brentwood into the “Holy City” a chosen spirit and joined those Christians who died for their faith.

If I were back now and not middle- aged man, I think I should like to be a student in the grammar school at Brent- wood, stung with the same old eld tree said to mark the spot where this boy martyr died. At the top of High Street is a little monument with an inscription. Often I feel I would like to stand and look at the elm and the monument that is there and think of the hero, as well as William Hunter—Bombay Guardian.

His Discovery

Dramatic in the extreme was the heroic rescue of a child from death, witnessed by the pedestrians on Main Street, Hamilton, Ohio. Two young boys were walking together when one of the children slipped in front of an approaching car. Wil- liam Simpkins, the older of the two, had his little one’s attention, and at the risk of his own life dragged it from the rail. As he held it in his arms he almost gal- loped when the tire cut, “O Papa!” Not until the little one had thus recognized its
DECEMBER TWENTY-FIFTH

EXPERIENCE

Religious Experience of Jerry McAuley

Truly in the dispensations of grace and glory God is not respecter of persons. He works with and upon the lowest as well as the highest, the least promising, and the most gifted. Jerry McAuley belonged, very especially impressed him. And one sentence, a verse from the Bible, after long and weary struggles could he given no attention whatever, that he might come, till he be engaged with and upon the lowest. He saw the Christ uplifted on the cross for his transgressions. He was thrilled through with a warmer feeling in their hearts because you did so.

He will be glad that you have met with a hearty deal to make you happy, which have come to you, never dodging out of them, but turning them all to the best possible account.—Presbyterian.

How a Black Bear Fishes

The little black bear that I'm going to tell you about was a first-rate fisherman, or, rather, a fish-eating bear, and was catching fish for his supper. He made a fine picture as he lay face down in the stream. He was catching baby trout and another bright-sided fish with his open paw. He made a fine picture as he lay face down. He then ate and enjoyed all alone. But the third time he brought up without any fish in his grip, and raising his head, looked from side to side. He saw no one, but must have gotten the dreaded human scent, for with a shuffle he backed from his log, and trotted away to the forest, to where his mother was. Oh, Christian Advocate.

Music as a Lure

The death dealing cougar is passionately fond of music. It seems through this that its capture is often accomplished. The men in India who can effect the capture of this savage cat require the possession of a markable skill or their lives are the forfeit. An exchange says: When a cougar takes up its abode in the neighborhood of a farm house, it is customary to send for the professional snake charmers. One of them strikes up a tune near the place where the cougar is supposed to reside. No matter what the creature may be doing, it is at once attracted by the sound of music. It seems to be soothed by the piping song and strikes an attitude in front of the performer. There it is kept engaged with the music while the other man creeps up with a handful of dust. At a convenient moment, when the cougar is standing motionless, this man suddenly throws the dust over the head of the animal. The cougar is then seized by the tail, which is lassoed, and the bear is secured in a cage. The bear gets up on its hind legs and walks with a limp. It is often taken to market in this manner. Another method is to throw a rope over its neck and round the arm of its captor; but to no purpose, for it cannot turn its head and bite the rope. The sheriff, who is usually the captor presses his thumb on the throat of the bear and thus compels it to open its jaws. This is called "squeezing". With a movement of pins. If, however, he wishes to keep the bear intact for the present he can only do it by allowing it to unwind the coils and place the body in a basket all but the head, which is firmly held, and the bear is made to drink. This is one of the greatest secrets for preventing the cougar from escaping, and suddenly the captor thrusts the head in and hangs the lid.

A very expert performer can capture the snake single handed, though it is highly dangerous. While playing with one hand he throws the dust sideways with the other and captures the snake with the same hand. The whole action must be like a flash of lightning; for the instant a cloud bursts, the bear is unwound and the body is placed in a basket all but the head, which is firmly held in the jaws, and the bear is made to drink. This is one of the greatest secrets for preventing the cougar from escaping, and suddenly the captor thrusts the head in and hangs the lid.

I was thirsty, and so was the bear, and I was thirsty, and so was the bear, and I was thirsty, and so was the bear.

Man with his transgressions. He was thrilled through with a warmer feeling in their hearts because you did so.

He will be glad that you have met with a hearty deal to make you happy, which have come to you, never dodging out of them, but turning them all to the best possible account.—Presbyterian.
directly in honest men by alcohol as a burn is caused by falling into the fire.

"Now do you know," said the minister. "Some day I may need help in turn, and then you may remember me. My old mother used to say, 'To do a kind deed wherever you can, is good for bird and beast and man.'"

Then Trusty went back to mind his master sheep, and Mrs. Crane frowed to her new and fed and tended her crane babies.

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

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally hopped out. "Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered about. "I shall ever reward you for saving my life!"

"Did you not save mine first?" said Mrs. Crab, "Shake your bad claws, trusty! I have only learned your mother's lesson, which you taught me, that 'To do a kind deed wherever you can, is good for bird and beast and man.'"

An Old Fable

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

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

Now Trusty, the sheep dog, was in the next field and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it in pieces.

The dog returned to the nest, and found the little young ones, m'ama, and good luck to you all.

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

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

"Ah, my friend," I replied, "you are thinking of the event without thinking of that which caused it. You are not connecting it with him who did. Let me tell you a little story I once heard: There was a little girl whose hands were feared. For a number of years her little daughter had been accustomed to wash them with her mother's hands so deftly that she could not look upon them except with a feeling of ab­

A Skeptic Answered

By J. IRWIN BLACKBURN

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

"What has happened to your mouth, your nose, your hair, but these dear hands, I love them best." So we should think of Christ's death. Even his death on Calvary."—Exchange.

District News of General Interest to All Herald Readers

New England District Missionary Offering

Received during November

Beverly, Mass. $ 1 00 5 90
Cambridge, Mass. 14 00
Dartmouth, Mass. 2 00
Fitchburg, Mass. 4 00 12 49
Haverhill, Mass. 5 99
Keene, New Hampshire 2 00
Lowell, Mass. 10 00 41 60
Lynn, Mass. 4 60 18 40
Manchester, N. H. 2 98 6 28
Merriamville, Vt. 4 12

Total $ 24 30 120 88

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

TOM M. BROWN, Treasurer.
LOWELL, MASS.

Chicago Central District

Friday night, while at Falmouth, Mich., we took a five-mile roundtrip walk to the homes of Sister Amanda Knap, who enjoyed an instructive and helpful Bible reading. On Saturday we came to our new church at Harriettsville, Mich. Brother Hawks has been here as pastors only six or seven weeks, but they are taking hold of the work of the Lord and preaching on Saturday night at our church here.

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

There is no regard for the Sabbath day here by the majority of the population. They work and do business just like they do on any other day. However, we have a faithful few who are true as steel, and will give their lives for salvation and holiness. We have victorious services during the closing nights at Harriettsville. Brother and Sister Hawks were going to continue the meeting.

At Grand Rapids, Mich., we found Rev. H. M. Spaan and his Sister Amanda Spaan, who are three men, and doing it well, too. He preaches on Tuesday nights at Lansing and has a very large attendance. His meetings will be held on Tuesday nights this week. On Saturday he will be the guest speaker at Grand Rapids.

On Thursday nights he preaches at some suburban town or school house. On Friday nights he teaches a Bible class in the church. The Sunday services draw full houses, and are growing rapidly at Grand Rapids. In a short time we will have one of the strongest churches in the district. At almost every service there are seekers, and about twenty have joined the church since the assembly.

At Mansfield, Ill., our pastor, Miss Martha Howe, is holding a most successful revival at La­
tie Wines as evangelist. The fire is burning, and the saints are believing and shouting. Three were saved forth the assurance.

The church building at Mansfield is one of the prettiest in the district.
Northwest District

We will soon be able to announce the date of the dedication of our new Scandinavian Nazarene Church, soon to be completed, at 541 Garfield Avenue (between Skidmore and Going Streets) Portland, Oregon. This is the first Scandinavian Nazarene Church in the world. A large crowd of people are saying that it may be an occasion this world will never hear the last of. They are now conducting services every Sunday at 11 a.m. and 8 p.m. Rev. Carl Erskine, 383 East 16th Street North, is supplying at present.

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

At Covert, Oregon, the dedication of our church (Wash.) church, the State of the Superintendent is North West District has been changed from that appearing in the paper.

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

Oklahoma District

Since last report we have visited six of our churches: Woodward, Pleasant View, Escol Valley, Center, Wichita Valley and Plainville, all are in fine condition, and doing good work for the Lord. The pastors are: Bros. DeBoard, Collina, Moorehead and Findley. There is said to be the right persons in the right places, and each one doing fine work for the Lord. We are very much encouraged with the outlook.

S. H. OWENS, Dist. Sup't.

Kansas District

There seems to be a spirit of revival in most parts of the district. The preachers are in the Spirit, and preaching full time. The plain circuit is in difficult places, there seems to be an improvement for which I praise the Lord. Brother and Sister Brelsford seem to be in good spirits. At Covert I found Brother Oldring assisted by Rev. King in a good revival at a new point in the country, with fine preachers. Brother Kiemel and family, the new pastor at Plainville, had taken possession of the parsonage, and the hearts of the people. Souls are bowing at the altar in the regular services. Rev. Frank Mayhew the pastor of the Plainville church, is in a vigorous campaign for this winter, and I expect to hear good tidings from there. At Suddleby, we found our pastor, I found things in fine condition in spite of the short-\n\nIowa District

We just closed a good meeting in Ottumwa, Iowa; about 20 people were converted, reclaimed or sanctified. We made arrangements for regular preaching services and prayer meetings, and left Brother and Sister Overholser to carry on the work. I am now in a vigorous meeting with Brother Clark at Mason Church on the Chariton charge. The house is packed at night and conviction is deepening. One saved Sunday night before I arrived. Rev. B. D. Sutton and wife have charge of the music. Brother Clark is a splendid preacher and a fine man to work with. I will be there till December 22nd, and start for home Jan. 3d.

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

B. T. FLANERY

Colorado District

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

C. B. WIDMYER, Dist. Sup't.

Missouri District

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

Oklahoma District


The Work and the Workers

SOUTH PORTLAND, ME.

Sunday, December 8, was a victorious day in our church. The regular prayer service, the power fell upon the saints; some laughed, some wept and others shouted for joy. God’s blessing was manifest throughout the entire day. I found things in fine condition in numbers and interest. The offering for our publishing house was ten dollars and twenty-five cents. The interest in missions is on the increase among our people. The work in the West end is in good progress.

A. W. BROWN.

HASTINGS, NEBR.

We closed a series of meetings last Sunday with real victory. A number were saved, souls are bowing at the altar. We are under conviction. We did not deem it wise to continue the meetings at this time but three were saved this week in our regular services. Rev. Chauncey Norris of Sherburn, Minn., gave us valuable assistance for several weeks by his uncotic sermons and earnest prayers, and we are planning to hold another meeting with him on his own field some time in February. The prospects for our work were never brighter and we are looking for great things.

Q. A. DECK, Pastor.

BAKERSFIELD, CAL.

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

C. W. WEILS, Pastor.

TEXARKANA, TEXAS

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

H. B. WALLIN, Pastor.

GRAND RAPIDS, MICH.

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

J. W. LAWRENCE.

PROVIDENCE, R. I.

God is surely making here my mighty arm in our beloved providence Church. December 1st Evangelist R. H. Whitman was with us and gave an interesting account of our work in Nova Scotia, where he has been holding revival services.

A. K. BRYANT, Pastor.

NEW BEDFORD, MASS.

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

F. W. DOMINA, Pastor.
Announcements

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

—N. B. HERRELL, Dist. Supt.

Notice—After January 1, 1915, I will be open for calls to hold evangelistic meetings, as I am giving up the pastoral work. Address me at 221 East Eighth street, Dallas, Texas.—B. FREELAND.

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

Chicago, Ill.—First church will hold a great holiday holiness convention, from December 29th to January 6th. Dr. E. F. Walker, C. W. Ruth, Lewis Matthews and other prominent workers will be present and have part in the services.—J. L. MARTIN, Pastor.

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

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

Notice! Five and one-half months in college for only $40 to $57—for board, washing, heat, lights, encumbrance fees and tuition—from now till June. A fund donated enables us to make this special offer. For particulars address, MERRIDIAN MALE COLLEGE, Meridian, Miss.

Assembly Pictures.—Anyone desiring a picture of the assembly held in Lowell, Mass., can send the order to E. W. LONG, 19 Bealford street, Salem, Mass. There are three pictures: one of the ministers, one of the deaconesses, and one of the assembly. Forty cents each; three for $1.00.

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

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

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

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

McMINNVILLE, ORE.

We just closed a nearly three weeks’ revival meeting with Rev. J. B. McIride, evangelist, his wife and daughter also assisted in the meeting. Congregations were good; some re- clammations and sanctifications. We have a few new members. Any church wanting an evangelist anywhere west of the Rockies would make a wise choice to get our Brother McIride. J. W. FRAZIER, Pastor.

BROOKLYN, N. Y.

The Bedford Pentecostal Tabernacle of 233 Anslie street, Brooklyn, N. Y., will hold its Eighteenth Annual Anniversary, February 22. All-day meeting. Brother Ainslie street, Brooklyn, N. Y., will hold its Eleventh Annual Anniversary, February 22.

W. H. Dfstrfct—Please send $1.00 to E. F. Beckford, Hamlin, Texas, as she may open. My address at present is 301 Ainslie street, Brooklyn, N. Y.

HARRINGTON, OREGON.

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

WHITLEY CITY, KY.

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

JESSEE A. MACE, Evangelist.

STOCKTON, CAL.

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

J. T. UPCHURCH.

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

A. J. NEUFELD, Pastor.

ALLISON, KANSAS.

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

ELVA M. CHARLES.

LITTLE ROCK, ARK.

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

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

L. E. BURGER, Pastor.

FULLERTON, CAL.

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

AMOS WRIGHT.

KENSSAW, NEB.

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

MINNIE AND THO. LUDWIG.

DILL CITY, OKLA.

We are in a meeting in the M. P. church. Quite a number interested. One man said last night was a victorious service. Faith claims many souls for God the next assembly year.

D. J. WAGGONER.

BETHANY, OKLA.

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

E. JAY JORD, Pastor.

PASADENA, CAL.

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

C. V. LA PONTAINE.

DANBURY, CONN.

God is blessing and leading this people in a blessed way. They are a small body, but clean, loyal, true people and have a knowledge of the abiding presence of the Holy Spirit. More Souls are saved. There is unbroken unity among the members. In September we opened the "Emmanuel Private School" with a registration of sixty-four pupils. We follow the courses of studies adopted by the public schools, with the addition of Bible studies. In this, our first year, we have the grades including the first and the ninth year and the next year we expect to have the full high school course, and will be prepared to accommodate a large number of pupils. The Emmanuel Church is conducting a mission in Florence, Cal., which is young but promising.

A partial report of the work of the church for the month of November is as follows: A number came to the meetings; fourteen received into church fellowship; an offering taken for the Emmanuel School—$1,175.60; Missionary envelope offering—$38.35.

LUCY P. KNOTT, Pastor.

MILTON, CAL.

We closed here Sunday night. The Lord gave precious victory. Pastor Bancroft is a blessed man of prayer and much loved by his people. All of the members of the church, including Mrs. Bancroft, were at the altar in Sanford, Cal., December 8-23; Whittier, January 5.

J. E. GAAR.

WALDEN, CAL.

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

GREELY, COLO.

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

LYNN, MASS.

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

JOHN GOULD.

ALIX, ARK.

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

RUBIE HOPKINS, Deaconess.

WEST SOMERVILLE, MASS.

Have been with the Grace Pentecostal Church in a series of meetings. Brother Archibald of the P. C. I. was present and preached for us three times on the first Sunday. Rev. Andrew Johnson came down from Lynn on Monday and stayed till Sunday night. God blessed him in his preaching, and the saints were stirred.
I spent a few days with the saints at Walla Walla. Evangelist Panth and his wife, who have opened a mission here, are being used by God in the salvation of souls and the sanctification of believers. There is a good outlook for a Pentecostal Church of the Nazarene.

JOHN F. GIBSON.

FRESNO, CAL.

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

L. A. SPROWL.

ELEFTHERIUS.

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

MRS. L. FGG, Pastor.

ELYSIAN HEIGHTS, LOS ANGELES, CAL.

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

ELLA B. HOUSE.

Last Sabbath was the best day we had had to date. At the evening service six seekers were at the altar, and others under conviction. From twenty to twenty-five attended the mid-week-prayer meetings, and such praying and crying to God, and times of blessing are truly refreshing. It is common to see two or three men walking the floor at the same time, and all praising God. The saints of this church are now seeing the end of their faith in the salvation of people at the regular church services. The Sunday school is growing every Sabbath, and the expenses are being provided for. A Christmas service of song, praise service and treat for the Sunday school is in the program for Christmas. We open the first of the year for a month of special meetings. I am still unable to walk much, but I have made eighty pastoral visits in the six weeks that I have been here. T. H. AGNEW, Pastor, Maplewood, 2622 Margaret Ave. Mo.

SALEM, MASS.

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

MRS. T. W. DE LONG.

McMINNVILLE, ORE.

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

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

HAYEVILLE, MASS.

One week of our evangelistic campaign is past. Bro. I. W. Hanson preached Sunday afternoon, and two seekers responded. The pastor preached in the evening, four more came to the altar. On the following day, nearly $100 was given as a thank offering, and $50 pledged toward our indebtedness.

W. G. SCHURMAN.

HARTFORD, ARK.

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

W. P. JAY.

CORSICA, TEXAS

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

EUGENE HEDNALL.

NORTH GULCH, TEXAS

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

J. P. SPARKS and WIFE.

NASHUA, MONTANA

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

L. N. NELSON.

BOISE, IDAHO

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

J. B. CREIGHTON.

CAROT, ARKANSAS

Since the assembly we have taken in cash and pledges for foreign missions, $402. We have paid $100 toward rescue work. $157.60 for the
hollines schools, and $155.50 to the pastor's salary. A few men with the blessing can do wonders.

J. W. PIERCE.

MERIDIAN, TEXAS.

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

J. W. BOST.

PIKE VIEW, COLO.

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

GEORGE J. BECKMAN.

JOHNSON, VT.

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

C. A. RENY.

SURREY, N. D.

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

R. J. KUNZE, Pastor.

SAN DIEGO, CAL.

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

ALPIN M. BOWES, Pastor.

BAKERSFIELD, CAL.

Yesterday, December 15th, was a good day at our church. Though the congregations were not large, there was a good attendance, and the people made up for the lack of numbers. Brother E. A. Givin, of Los Angeles, preached in the morning on the Holy Spirit, God blessed the preacher and people, and some prayed through. In the evening Rev. R. S. Marshall preached about the operations of the Holy Spirit and we bowed at the altar. Besides the regular collection an offering of $82 for incidentals was given. We are expecting to begin special meetings the first week in January. The results are good for a revival of old-time religion.

C. W. WELTS, Pastor.

UPLAND, CAL.

We rejoice today because God hath done great things for us. Just closed a four-day convention with Brother Williams. How we thank the Lord for such privileges! Sunday was a day of victory, Dr. Breece preached in the morning on "I shall come to you in the fullness of the blessing," it was a marvelous sermon, and the anointing was upon him. Many wept and shouted aloud for joy. Brother Wilson was with us in the afternoon. Much of the time was spent with the Lord at the altar, and the fire fell on those around him. Dr. Breece again preached at night to a full house. Many of us received enlarged visions, and were not at all surprised by the keeping the divine glory on our souls. Our faith claims greater things for these coming days. Our Sunday school raised $25 a week and we opened the Public School, thus raising a grand total of $150 from this little flock for this great plant of ours. The school is growing, and in order to take care of the children the board has decided to build some rooms on the east side of the lot. We are recently come into the church to help push the battle. We are looking up and pressing forward.

O. F. GOETTEL.

WARREN, PA.

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

WILL J. HERR, Pastor.

BENTONVILLE, OHIO

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

LEIGHTON, PA.

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

H. N. HAAS, Pastor.

SIOUX CITY, I A.

The church in this wicked city is taking advanced ground, notwithstanding we have been passing through some severe tests. Souls are praying through and getting victory. One woman got down to solid rock at our Tuesday evening cottage prayer meeting. There is a shine on her face and a victorious ring in her testimony. We are meeting the apportionments well. Have sent during the quarter: $155.50 to the Pastor's Fund, and $17 to the Publishing House. Besides paying our pastor, we gave him and his new wife a little token—of our esteem and love—a nice rocker.

S. M. DABRILL.

HAYERVILLE, M N.

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

W. G. SCHURMAN.

MINOT, N. D.

Closed a victorious meeting at Warren, Minn., December 2nd. We brought the Lord for salvation or holiness. Among the number were three preachers. This was our first meeting in this place. Preached Thursday evening, December 12th, in Minot, N. D. Organized a Nazarene mission and took eight members into our church. We are getting a good start in this place. Rev. Oldham is in charge. He is the man for this place.

LYMAN BROUGH, Dist. Sup.

EAST PAL ASTEME, OHIO

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

E. E. WOOD.
built by those who moved here for the advantage of such a school. Others are looking on and are waiting, as it were, for the world to be of service to us; it is not for those who do so that we are waiting. The atmosphere is almost holy, as well as to education.

We have one good store, kept by a holy man and his wife, and this also have the post office, and co-operate with the school. There is a general intellectual and moral and spiritual health. Holiness everywhere, that is, all letters for our committee. The atmosphere is one of the general intellectual and moral and spiritual health of holiness everywhere, and all who love the holy cause should in every encouragement and help forward such enterprises.

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

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

I am hopeful that the Lord may put it into the hands of some of His consecrated people to give largely of their ability to endow our work, that it may be more and better.

For several days Rev. W. F. Dallas has been conducting revival services in the college auditorium. His messages have been strong and forceful. Each sermon has been advertising to the school and citizens.

Sunday morning Brother Dallas preached on the text, "Now are the sons of God." In the evening he preached on the text, "Thine." Both sermons were splendid. The revival services will continue several days. At present the trustees are spending about a thousand dollars in concrete walks. All of the board walks have been removed from the campus and have been replaced by walks that are permanent. Some money is being spent to enlarge our laboratory equipment. Arrangements are being made for a large number of shade trees on the school grounds to take up the place of the trees that will be removed during the current year. In every way we are endeavoring to thoroughly equip the school from a material standpoint for comfort and profit of our pupils. The class work has been exceptionally good this year. Every teacher seems to be giving satisfaction. So many of the officials are well-manned with strong, competent and progressive men and women. Furthermore, the school is doing its best to embody and promote those high ideals held by the holiness people throughout the land. In athletics, in class work, religious services, in social life, in the formation of manhood and womanhood, the school is endeavoring to do all for the best things. We are now adding a new department to the school: a Correspondence Study Department, for the benefit of preachers and Christian workers who can not become resident students. This department, from all indications, will be liberally supported by the friends of the school.

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

Superintendents' Directory

GENERAL SUPERINTENDENTS

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

DISTRICT SUPERINTENDENTS

ABILENE
I. M. Ellis, Box 175, Hamlin, Texas, December 27
T. M, Brown, 2013 Phillips Ave, Fort Worth, Tex., December 28
J. T. Chappell, Red Rock, December 29
C. F. Hileman, 2316 Beardsley Rd, San Francisco, January 1
P. C. Roper, Pounds Chapel, January 2
J. R. Koop, 1111 E 15th St, Oklahoma City, January 4
B. F. Slotterback, 2011 N. Holly Rd, Oklahoma City, January 7
M. H. Bay, 3021 N. Maine Ave, Oklahoma City, January 14
Y. Hansen, 500 North Siegle, Oklahoma City, January 15

ARKANSAS
G. E. Waddle, St. Beebe, Ark.
W. Albert, Room 413 Grant Exchange, Caldwell.

ALABAMA

CHICAGO CENTRAL
J. M. Wisse, 724 Nelson St., Indianapolis, Ind., December 3
C. G. Greenfield, 1623 Downer Ave, Madison, Wis., December 7
D. F. Williams, 302 F. O. Wayne Ave, Chicago, December 9
R. D. F. St. John, 716 Mulberry St, Little Rock, January 5
A. R. Herrin, 2013 E 15th St, Oklahoma City, January 11
H. H. Klock, 4500 Kankakee Ave, Chicago, III., January 20
M. E. Reardon, 2400 B. St, Hammond, Ind., 811 S. Holman St, January 25

CLARKSVILLE
J. R. Reed, Tiverton, Tenn.

COLORADO

DAROTAS AND MONTANA
Lyman Bruch, 725 S. Darrow, Butte, N. D. Havre, Mont. December 1

IDAHO
J. R. Creighton, Boise, Idaho

DALLAS
W. N. Peterson, Dallas, Texas
B. T. Flanary, 803 Oliver, Ill., Decatur, III., December 23

TULLA, III.
Dec. 30-31

Tulsa, Okla., 304 S. 3rd St, Jan. 1

Oklahoma City, Okla., January 1

Dec. 17-18

Holt, Okla., January 17-18

KANSAS
A. B. Cochran, 3446 Wayne Ave, Kansas City, Mo.
Woodman, Kans., December 26-28
Hutchinson, Kans., December 30-January 1
McPherson, Kans., January 2

KANSAS CITY, Mo.

KENTUCKY
Howard Ekel, 2503 Madison St, Louisville, Ky.

MISSOURI
Mark Whitney, Irondale, Mo.

NEW ENGLAND
L. N. Fogg, R. D. P., Sanbornville, N. H.

NEW YORK
J. A. Waald, 1700 Dean St, Brooklyn, N. Y.

NORTHWEST
Deake Wallace, Box 304, Walla Walla, Wash.
Barrow, Oregon, December 29
McIntyre, Oregon, December 31
Northern, Washington, January 2

OAHOMA
S. H. Owens, Altus, Okla.
Bakoba and J硃bery, January 3

Oklahoma City, January 7

Mayer and Antlers, January 13

Tush, January 13

Dunant and Codd, January 21

Tuscaloosa, January 22-23

PITTSBURG
C. A. Emluff,	Clanton, Pa.

SAN FRANCISCO
E. M. Issac, 1020 12th St, Oakland, Cal.

SOUTHERN CALIFORNIA
C. W. Wilson, 561 N. Orange Ave, Pasadena, Cal.
Pasadena, Cal., December 28
San Antonio, Cal., January 6, 1914

SOUTHEASTERN
W. H. Hanson, Greenville, Ga.

SOUTHERN TERRITORIES
S. W. McEachern, R. F. D. No. 3, Santa Fe, N. Mex.

WASHINGTON-PHILADELPHIA
H. B. Hester, 367 9th St, Washington, D. C.