THE APPEAL IS IN THUNDERTONES.

IT IS either simple insanity or hopeless ignorance which can lead one to deprecate or doubt the propriety of the most desperate earnestness of preachers and evangelists in pushing the circulation of the church paper. When we view the field we wonder how any preacher or evangelist can sleep at night or have the courage to preach on Sunday if he has not been actively and aggressively pushing the circulation of the church paper. We can hardly see how he can expect God to bless his labors in the ministry when he has neglected this duty of circulating the church paper when he belongs to the only class of people in the wide world by whom the paper is to be pushed into the millions of homes and hands where the multitudes are perishing for lack of its help.

This is a very serious business. You may think you have succeeded in your church because you have erected a new church building or have helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage. Your people may love you and admire your preaching. In a thousand ways you may have made good, helped build a college or found an orphanage.

This APPEAL we make is justified and accentuated by the fact that in New York City alone in a single year the Society for the Suppression of Vice seized 63,139 pounds of obscene books, 836,096 obscene pictures, 1,577,411 obscene circulars, songs, etc., and arrested over two hundred persons engaged in one way or another in this infernal business of distributing such stuff. They also seized the names and addresses of over a million persons to whom this stuff was to be mailed. Men and women with large funds and with splendid organized methods for work are engaged in the business of preparing this debasing literature and procuring the names of your people—men, women and children—to whom to send it.

IT MUST BE remembered that the church papers ALONE are to counteract this corrupting literature. Not the daily or weekly papers, not the home monthlies or the numerous magazines can be trusted. God has given us only the church papers for this great work, and the pastors and evangelists are the ones chiefly called to this word of circulating these papers.

SHALL we not begin an aggressive campaign of counteracting this nefarious business by the widespread introduction of a pure, clean paper in all the homes of our land, regardless of church affiliation or whether the people are in any church? The people and the children who belong to no church need and must have protection against these harpies of hell hide their work of destruction. Let the Pentecostal Church of the Nazarene lead in this glorious work!!! God help us!!

* * * * *

THE ROMISH MASS.

THE Lord’s Supper, with Romanists, is called “The Mass.” The Mass is time very soul of Romish worship, and is its chief engine for holding its millions of members in superstitious bondage to the hierarchy. The significance of this rite in that church is too little considered by Protestants. It is marvelous that a simple and beautiful ceremony instituted by Christ for our observance should have become a means of worship which in the Romish church is the baldest idolatry, superstition, blasphemy and pagan absurdity.

WITH us it is simply a memorial of the death and suffering of our Lord to be observed in commemoration of that great event, and by it our gratitude and reverence and faith and love are fostered and developed. With Rome it is a “Sacrifice”—a ceremony in which the priest claims to offer for both the living and the dead, a repetition of the atoning sacrifice of Christ made on Calvary. It is claimed that the officiating priest, by his words of consecration of the elements, actually changes the bread and wine into the real body and blood of Christ, this process being called “transubstantiation.” Of all Rome’s superstitious follies this is the most puerile and ruinous, and yet it is the most powerful in her hands for her work of enslavement of the human mind and conscience. It simply means that the priest can create God, and that he does it every time mass is celebrated. After thus creating Him, the priest can and, it is claimed, does offer Him as a sacrifice for souls. Thus the means of salvation are placed directly and exclusively in the hands of the priest who dispenses it as he will. Here is the root principle of the marvelous power of the Romish priesthood over men in all ages. Get people to believe in this superstition and the priest’s way is paved for absolute sway and arrogant control over men and women. There being no salvation aside from this priestly power of making God and giving Him out of salvation as the priest wills, it is easy to create a superstitious fear and dread of the priest, and this prepares people to accept any and all other absurdities he and his system may impose upon the credulity of people.

AFTER THUS making God and prescribing the cost and conditions on which they will dispense this man-made God for salvation, the next monstrous feature of the system is that they do not land their dupes in heaven for this phenomenal self-stultifying act of credulity and the payment of the required cost, but they only land him in purgatory, where he must suffer the purgatorial fires until delivered by more masses upon payment of further fees. Thus the whole system yields admirably to a meet successful means of fleecing the flock instead of feeding the flock, as commanded by our Lord.

THE INIQUITOUS doctrine of the mass denies the sufficiency
of the sacrifice of Christ for atonement. Thus the Mass directly contradicts and sets aside the plainest teachings of Scripture. No wonder they are opposed to the Bible for the people. It is simply because their entire system is unbiblical and anti-Christian, and would fall to pieces under the light of the Lord Heb. 9:28 says: “So Christ was once [not many times to be] offered to bear the sins of many.” Again in Heb. 10:10 it is said: “By the which [God’s] will we are sanctified through the offering of the body of Jesus Christ once for all.” (Not repeatedly by priestly creation.) These and numerous passages teach plainly the finality, the finished character and the all-sufficiency of this sacrifice of Christ once made for us all. See also Heb. 9:12; 10:12, 14; 10:15; 10:17, 18.

CHRIST WAS ONCE made a curse for us, and is not, as Rome says, still a curse. He is now at the right hand of God as our faithful and sufficient High Priest, making intercession for His people, and needs not and can not be crucified afresh a million times weekly by so-called earthly priests. There is no need of any earthly priesthood and there is none authorized of heaven, and all so claiming are impostors and usurpers. Jesus has fulfilled the ancient biblical priesthood which foreshadowed and typified Him. Hence, we never once hear Paul or Peter or any one of the apostles called a priest, but only hear Christ declared to be our High Priest in the Bible.

THE MASS misrepresents the nature of the elements in the Lord’s Supper. In John, 6th chapter, where the Savior says: “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him,” Rome says He means His literal flesh and His literal blood, and the same claim is made in other passages where, His flesh and blood is spoken of. Nothing could be more absurd. Jesus says, “I am the vine.” Does He mean He is a literal vine? He called Herod “that fox.” Did He mean to say Herod was a quadruped known as a fox? Is it not plain what the Savior meant by the beautiful metaphor when He called Himself “bread”? He is the source of our strength—our nourishment, our life. It is needless to pursue these plain and self-evident meanings further.

WE CHARGE that by this stupendous farce of the Mass, Rome is holding millions of dupes in bondage who need to be undeceived. It insults Christ and puts Turn to open shame. The Mass being in diametrical opposition to Christ, those who accept this idolatrous and superstitious substitute for the atonement shut out from themselves all the blessings of the Gospel, save as God may come to them on the same plane on which He comes to those heathen who, though they have not the law, “do by nature the things contained in the law,” “which show the work of the law written in their hearts.” The Mass is pagan and paganizes its devotees and believers and they come under the same principles of divine administration as all other pagans.

The MASS is a veritable scourge in the hands of Rome which has used in all ages; with it she terrorizes the consciences of millions. It is needless to pursue these plain and self-evident meanings further.

We need men and women who, if providence thrust them in the midst of older and unsettled conditions where the incrustations of materialism render our ground difficult of cultivation, will enter upon their world with zest and fearlessness. If royal sins are to be met, if church sins confront them, if false gods are worshipped, if sin be ensconced behind wealth and position and regal splendor, the needed preacher of the day will do his duty. From his knees, refined, refreshed, reanimated, humbled, sweetened, deepened by long lingering at the mercy seat, to the sacred desk he will carry not only desperate earnestness and courage, John Baptist-heroism and a martyr’s spirit, but also the meekness of the lamb, the Wisdom of the serpent, the harmlessness of the dove, the tactfulness of the veteran and the gentleness of the Christ.

THE PENTECOSTAL CHURCH of the Nazarene has the evangel, has committed to it the gospel which includes the fire, the truth, the conscience, the promise, by which alone such a ministry is made. We are committed as a church by our origin, by our experience, by our gospel, by all our traditions to the sending forth such a ministry. We are, we trust, doing this. We are only jealous to see no exceptions. Let our ministry be distinguished by the marks above enumerated as a body and as individuals. With such a ministry the church will be invincible. God will not forsake such a ministry. There will be fruits following the ministrations of such preachers.

MODERN JOHN BAPTISTS.

THIS is just what the modern preacher must be. No other kind can or will be heard amid the din and confusion of this rushing, materialistic age. Not scholarship is essential in our pulpits, though we would be glad to see all our preachers scholars. Not philosophy, not scientific distinctions or metaphysics or logic is needed. We have no objection to the broadest culture of which the preacher is capable of being possessed. It is not oratory we need in the pulpit, though oratorical gifts can be made useful in the pulpit under proper control. It is CONSCIENCEs we need to stand behind the pulpits today. It is CONSCIENCEs—vocal, alarmed, on fire, fearless, dreadfully desperate in earnestness—this is what we need and must have to meet the urgency of the need. We need John Baptists, Martin Luthers, John Knoxes, John Wyleses, Charles G. Finnyes—men on fire for God and souls, dead to the world and all worldly allurements or menaces or rewards—men with the pioneer spirit and devotion, who have a holy aspiration not to build upon other men’s foundations, but seek the out of the way places, the by-ways and hedges, where the preacher’s voice is unfamiliar and the pay is small and exceedingly uncertain, but where there is virgin soil, where souls will hear and where salvation is so much needed.

We need men and women who, if providence thrust them in the midst of older and unsettled conditions where the incrustations of materialism render our ground difficult of cultivation, will enter upon their world with zest and fearlessness. If royal sins are to be met, if church sins confront them, if false gods are worshipped, if sin be ensconced behind wealth and position and regal splendor, the needed preacher of the day will do his duty. From his knees, refined, refreshed, reanimated, humbled, sweetened, deepened by long lingering at the mercy seat, to the sacred desk he will carry not only desperate earnestness and courage, John Baptist-heroism and a martyr’s spirit, but also the meekness of the lamb, the Wisdom of the serpent, the harmlessness of the dove, the tactfulness of the veteran and the gentleness of the Christ.

THE VALUE OF HUMAN LIFE.

HUMAN life is the gift of God. No person or government has the right to take that life, whether it be that of a man or of the unborn fetus, except in accordance with the will or the commandments of Him who is its giver. The command, “Thou shalt not kill,” forbade the subjective murder in the heart which the Savior declared to come into existence where hate has dominion, and demanded a proper estimate of God’s best work on earth—a human life. Our country compares well in this respect with pagan Rome, where suicide was applauded by the Stoics, and the butchery of men in the gladiatorial arena was defended by Cicero; we compare favorably with heathen China where the father has the right, which he often exercises, to take the life of his children; but do we as a Christian nation put a proper estimate upon human life?

We REGRET that the negative of this question is so clearly indicated and we see signs of continual depreciation of life. One evidence of this is the increased number of suicides—not of the desperate and afflicted and insane, but of those who are of the best families, and who have control of their mental faculties. The daily papers contain so many notices of suicides that we hardly stop to consider the egregious sin of thrusting one’s self unbidden into the presence of God.

IT CAN NOT be successfully contended now that only demented persons kill themselves. The evidence is too clear that men deliberately, while in possession of themselves, take their own lives.
Loyalty
MARGARET E. SANGSTER

Whatever you did in the years that are gone, Be true and dare for the right, my friend, And think how slow preachers are to see and perform this duty. The Pentecostal Church permitted an opportunity to pass without making an appeal that would raise the Father's good pleasure to display— to wait the Father's good pleasure to display—
in either his sight or in his ear. How foolish religion can be, looking at any form of religious worship. Is it to be thought that the human hand and the religious papers and multiplies his power by surrounding himself with good and the remedy, if there be any. A return to preaching on hell would help matters greatly.

THE EDITOR'S SURVEY

The Child of a King

From how low to how sublime a position does our God raise us by grace! It is like our God. The dignity and honor with which He crowns the least and lowest of His true children are described in no language short of Royalty. We become really children of a King. And it is marvelous the contentment and glorious satisfaction which comes with this elevation to sonship with the King. In this noble relation earthly conditions lose largely their hold upon us. We are so taken up with God our Father—so enrobed of our royal sonship, the greater glory awaiting us a little ahead—that earthly losses or lacks or hardships affect us but slightly. We are rich in our Father, and the fortune awaiting us is so illimitable and so grand that we are content to wait his heavenly bounties, good pleasure to display— to the full realization of the vastness and glory and infinitude of our inheritance, which is undefined and which fadeth not away. It is of a gold which can not melt, in a treasure which moth can not destroy, and in a bank of a gold which can not melt, in a treasure is undefiled and which fadeth not away. It is glory and infinitude of our inheritance, which might not have been won but for this supplemental work he arranged to have done after his departure through the paper he left among them to preach in his absence. No preacher's work is complete with any people, either as pastor or as evangelist, until he has succeeded in reaching their consciences and placed a spiritual paper in the hands of the people, it is frighful to think how slow preachers are to see and perform this duty. The Pentecostal Church of the Nazarene must be a peculiar church in this respect. We must not think for a moment of being content with having an average of one copy of our paper to every family of a charge. What about the out-lying multitudes of the unsaved whom you desire to reach? Why have we not been in reaching? Scattered the paper by the thousand among these other people, and be astounded how it will multiply the fruits of your ministry! Let us signalize this new year, and vindicate our right to be as a church by doing what no other denomination is doing—scatter our denominational paper by the tens of thousands all over the territory in which we labor. This will astonish you and the world, and will rejoice the heart of Christ, and mayhap provoke unto good works other churches. J. A. Hermick, in addressing a Baptist convention, urged the aid of the church paper in the temperance reform in the following words, which gave us a text for this broader appeal:

Liquor License to Be Tested

The treasurer of a county in South Dakota refused to issue a license on the ground that the law authorizing the issuing of license was unconstitutional. The question is before the Supreme Court of the state, and of course will go to the highest tribunal for final decision. We look forward to this final decision with the keenest interest. We can not see how any decision can be reached save one favoring the contention of the treasurer of unconstitutionality. It seems to us to be a perfectly safe and sound principle of law and one which should prevail, that

John Wesley, the father of Methodism, spent not less than half of his life energy writing tracts, books, magazines and papers. He required his preachers to circulate them, and his people to buy them and read them. They were filled with saving and sanctifying power; were living水中s and lights of evangelical power which set the whole generation afire with revival enthusiasm. From then until now Methodism has pushed the religious newspaper. Liquor men buy columns of newspaper articles to popularize the business. The modern issue of the army canteen is a notorious instance of the subsidizing of the press and its correspondence. Through editorials and the temperance columns of the religious press are kindled the flames of public sentiment that blaze up in our legislative halls and in the hearts and consciences of the friends of temperance. The religious press is a tool for the reformer. His step is short, but it is the engine that lengthens his stride and quickens it. His bow is a hammer stroke, but it is the trip hammer that multiplies his might. So the religious press in a day carries the message of the reformer into every corner of the earth and multiplies his power a thousand times. Each preacher andyglass and master strengthens himself with a cabinet. Wise indeed is the friend of temperance who multiplies his helpers and advisers by surrounding himself with good and the remedy, if there be any. A return to preaching on hell would help matters greatly.
state has the right for revenue to authorize the destruction of tile property and lives of its citizens. Any court that would plant itself upon this principle would be, we believe, upon an impregnable fortress, and would be supported by the public sentiment of the nation. The nation cannot desire -the suicide of the state of nation legislated by our courts. Rather let it be outlawed. Quincy Lee Morrow, secretary prohibition state committee, Brookings, South Dakota, says:

The case is in such form as to admit of appeal to the Supreme Court of the United States. So that, no it be that any of us will not listen to that voice of ever knocked at the door of human habitation? Can

Do you know that it is your privilege to welcome dignities such as alone our great Father is able to put to death in the same way. This case is of vital concern to the temperance forces in every state of the Union, yet up to this time the en- tire expense has not been borne by the Prohibition state committee of South Dakota. The expense In the Supreme Court will be heavy, and be- cause of a crop failure in this state a year ago, and the consequent financial embarrass- ment, most of our committee from which we have not yet recovered, the committee is not In a position to carry the fight through without out- side assistance. It would be a disaster if this splendid case should- be handcapped or crippled in the very hour of its consummation for lack of funds to meet the costs. In this emergency I appeal to the enemies of the liquor traffic everywhere to come to my assistance with the largest cash donation you feel justified in investing in this great legal fight. Do your best, whether it be one dollar or one hundred dollars. Make all remittances payable to G. H. Brown, treasurer, and mail to me.

Kingly Honor

As children of a King we receive honors and dignities such as alone our great Father is able to bestow. When he first appeared to the Israelites He said: "And let the heavenly Stranger in."

Robertson in an exchange:

This truth is strikingly set forth in the following incident of Ruskin related by John Robertson in an exchange:

"The heavens declare the glory of God and- the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." We see and confess that there is not a tree which shows not His being, not a river which sings not His praise. Not a star twinkles but shines forth His power, or a sun system which proclaims not His majesty. The pencilings of every flower, the quivering of every leaf, the sigh of every zephyr and the sweep of every snoon, the crash of every tempest and the ravage of every earthquake, but speak each its appropriate phrase of Him who spake all things into being. In none of these things do we see the highest exhibitions of His manifold power and great glory. In the realm of His moral admin-

Where God Shines Most

We say it reverently and crave God's pardon if we say too much in the declaration that God shines most gloriously in His redeeming work among men. "The heavens declare the glory of God and- the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." We see and confess that there is not a tree which shows not His being, not a river which sings not His praise. Not a star twinkles but shines forth His power, or a sun system which proclaims not His majesty. The pencilings of every flower, the quivering of every leaf, the sigh of every zephyr and the sweep of every snoon, the crash of every tempest and the ravage of every earthquake, but speak each its appropriate phrase of Him who spake all things into being. In none of these things do we see the highest exhibitions of His manifold power and great glory. In the realm of His moral admin-
A Little While

A little while, with tides of dark and night,
The moon shall fill;
Glad summer's glow be changed to shrouding
And winter's chill.

A little while shall tender, winsome flowers
In beauty blow;
And ceaselessly, through shade and sunny hours,
Death's harvest grow.

A little while shall tranquil planets speed
Round central flame;
A little while shall tender, winsome flowers
And lapse from fame.

A little while shall cold star tapers burn
Through time's brief night;
Then shall my soul's beloved One return
With dayspring bright.

How oft in golden dreams I see Him stand,
I list His voice,
As, winning largess from His lifted hand,
The poor rejoice.

But waking bears that vision dear away,
My better part.
And leaves in me this pale and empty day,
This longing heart.

I can not see Thee, but I love Thee! Oh,
Thine eyes that read
The deepest secrets of the spirit, know
Tis love Indeed.

A little while; but, ah! how long it seems!
My Jesus come!
Surpass the rapture of my sweetest dreams,
And take me home! —Unidentified.

Spiritual Backbone

L. B. TROWBRIDGE

Many professing Christians have only a wishbone where their backbone ought to be. There is a tendency to smooth things over, to seek popularity, and compromise to be like other people. Where are the men who dare to assert their individuality, to live their real lives undaunted before the world? A new and better rendering of the old proverb, “When in Rome do as the Romans do,” is, “When in Rome do as you do at home.”

Young people in these days need to study biography. Scripture biography shows that the saints of God, men and women whose names have become immortal, had backbone; courage was their predominant characteristic. See Noah building his ark on dry ground.

Noah, naked and enticed by the wife of Potiphar, he clings to his integrity; imprisoned he maintains a faithful spirit; exalted to power, he keeps his head and remains humble.

See Moses, turning his back upon the grandeur, the ease and title honor of the Egyptian court, he “chooses rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.”

The Open Parliament

The Christianity of today calls for heroism. A self-satisfied, complacent, easy-going religion is no religion at all. Christianity is a life, not a creed; a war-fare, not-a picnic. Phillips Brooks once said: “Let us do something for which the mere monotony of complacent hiving which seems to be forever saying that there is no such thing as sin, that to live is light, easy work.” Upon another occasion, he said: “No cause ever really takes possession of the world unless it puts on a heroic aspect, unless it shows itself capable of inspiring heroism.” Concerning a once-despised sect in America, someone said: “We can not afford to persecute the Quakers: their religion may be wrong, but the people who cling to an idea are the only people we need. If we make persecute, let us persecute the complacent.”

George Muller of Bristol, England, said of himself: “There was a day when I died, utterly died; died to George Muller, his opinions, preferences, tastes and will—died to the world, its approval or censure—died to the approval or blame of my brethren or friends—and since then I have studied only to show myself approved unto God.”

It is easy to espouse a cause when it is popular, to fall in with the procession when drums are beating and banners flying, but to stand alone or to join with an unpopular, despised movement requires courage. The easiest thing in the world is to float down stream, but effort is required to go against the current. The church of Jesus Christ or any institution which beats His name will never become a saving Power until it enlists members and workers who have the fighting spirit, who do not fear the faces of men, who are appointed with the Holy Ghost and with power and who live only to please God.

Then to side with truth is noble When we share her wretched crust. Ere her cause bring fame and profit, And its prosperous to be just. Then it is a brave man chooses, Whose back is stung with thorns. It takes a little courage And a little self-control And some grim determination If you want to reach the goal, It takes a deal of striv ing, And a firm and stern set chin, No matter what the battle, If you’re really out to win. There’s no easy path to glory, There’s no rosy road to fame, Life, however we may view it, Is a battle and a struggle. But its prizes call for fighting, For endurance and for grit, For a rugged disposition And a “don’t-know-when-to-quit.” You must take a blow or give one Your only chance of jou mping, And expect that in the struggle You will suffer from a bruise. But you mustn’t wince or tatter, If a fight you once begin, Be a man and face the battle— That’s the only way to win. It is said of John Wesley that “Into dead formalities he put life. The statements of Scripture and creed, to which men gave drowsy assent, or explained away as metaphorical, he accepted as literally, vitally true.” The doctrines which
he taught were only those which the Church of England had always professed and theoretically accepted but had allowed to become a trifle ({\textit{...}})

It was once said by Coleridge that “our greatest mission is to rescue admitted truths from the neglect caused by their universal admission.”

All the churches admit and have incorporated in their denominational standards the scriptural doctrine of holiness, but few of them in these days dare or care to call this truth to mind or to dig it up from the grave of oblivion in which it has so long been buried. Until they do their pulpit will remain lifeless, unattractive and unfruitful.

God, in His mercy has raised up the Pentecostal Church of the Nazarene to revive this truth. In so far as we keep this doctrine alive our people will stay on the firing line, souls will be saved, believers sanctified, the church will be militant, its members true solos reformed with spiritual life, power in prayer, victory over sin, manliness, courage and spiritual backbone which will conquer the world.

The Care of Our Poor

I. G. MARTIN

It is not a sin to be poor. God expects His people to render and care for His poor. A dinner on Thanksgiving Day and at Christmas time may ease your conscience somewhat, but it does not relieve you of your obligation to them for the other 363 days in the year. We read in God’s Word that Whoso reproved with poor, reproacheth the Maker.” “Blessed is he that considereth the poor; the Lord shall deliver him in time of trouble.” “He shall stand at the might hand of the poor.” We would say in the language of that great preacher Thomas Guthrie:

"Let honest Poverty lift up its head next to infants, those unblown buds which the Lord has plucked to open out their beauties on His bosom in heaven, no class is so fully represented in the general assembly of the first-born as the poor. They not only form the largest class on earth, but by much the largest in that kingdom where there are few rich. He hath filled the hungry with good things, and the rich he hath sent empty away.” Dr. Guthrie says further, “In dealing with the poor we are not, however, to put all over into one boat—huddling together the good and bad, virtue and vice, decent age and hoary sin in our plans, as is done in our poorhouses. There is no line of separation between peer and peasant so broad as divides the good from the bad. There are God’s poor, whose cause I chiefly plead. These reduced to want, brought to suffering by no fault of theirs, have the strongest, at any rate the first, claim on our compassion. There are the poor of providence; and a much more numerous class, the poor of improvidence—the devil’s poor, who, reaping as they have sowed, and drinking as they have brewed, are suffering under these righteous laws: “He becometh poor that dealeth with a slack hand;” “If any will work, neither should he eat,” “He that loveth pleasure shall be a poor man.” None are, in some respects, I admit, greater objects of compassion than these. It is pitiable to see the wrecks of comfort, and decency, and humanity that go drifting about our streets.

Confession of Carnality

L. S. TRACY

In seeking the blessing of a clean heart it is a healthy thing to honestly recognize the evidences and traits of carnality in the personal life. The frequent absence of this recognition of condition is a fruitful cause of the shallow holiness professions so frequently made. Recognition of the carnal condition both a subtraction amid an addition—eradication of the carnal nature and filling with the Holy Ghost—it is necessary to identify the thing to be subtracted. 4s confession of committed sin is essential to regeneration. And proof of the recognition and identification of carnality is necessary to sanctification. This is very essential. It is the negative, unpleasant part; but how can one groan to be rid of that which he is unwilling to admit, or at best apologetically admits? Carnality can not be consecrated. It is a traitor and must be pointed out and delivered up for crucifixion. Our legitimate being, such as talents, means, time, etc., are to be conces- crated. The illegitimate with all his brood must die.

Let the seeker for the blessed and enduring experience of God in his own soul recognize, name and deplore the traits of the old man in his own life. Let him spare not the traitor and not many prayer seasons will pass before the Holy Ghost will give him a revelation of the depths of his personal depravity that will be sufficient incentive to continue daily praying. At the same time let him intelligently and thoroughly consecrate his legitimate being and power to God and the fire will soon fall.

These two steps, confession of carnality and consecration, clearly characterized the experiences of the saints in the early part of the holiness movement. A like insistence on the former will, we are persuaded, produce similarly clean, sound amid stablish experiences.

Choose Today

Heb. 11:24, 25

F. M. LEHMAN

When Adam and Eve were placed in the garden of Eden they were given the right of choice between good and evil. The winter hold-ups, thug-reign and general wickedness in Kansas City evidence that our parents chose evil. Cain’s chocking nail in the smoke of his rejected sacrifice mingled with the heart-breaking cry of Eve as she pressed to her bosom the murdered Abel just outside the angel-barred gates of Eden—the tragic aftermath of their evil choice. Since then the muffled tombs of conscience have beat slow-time to the sin-sogged lag of remorse in the sinner’s inner self. Today millions are in the sad procession—from choice.

When two ancient found the country too small for their increasing herds, out of the goodness of his heart Abraham offered Lot the choice between the hill country and the plain. Greed chose the well-watered plain. Lot’s wife, turned into a pillar of salt, and the smoking ruins of Sodom and Gomorrah climax the sad choice. With bowed head, bent form, and tottering steps, supported on either side by an almost sacrificed daughter, we see the ruined man shamble toward Zoar.

Solomon made a wise choice, for which he not only received God’s commendation, but the convenience of riches thrown in for good measure. Later he traded his choice for seven hundred wives and three hundred concubines. Sacred history records that Solomon “loved many strange women,” and again that “his wives turned away his heart,” and concludes by inscribing on hi tombstone these two steps, confession of carnality and consecration, clearly characterized the experiences of the saints in the early part of the holiness movement. A like insistence on the former will, we are persuaded, produce similarly clean, sound amid stablish experiences.
tions, the expostulations and the prayers of father and mother—of to hold high orgie with ill-chosen companions on the city street.

The jury had returned to the box. A gray-haired father—amid mother, hollow-eyed and anguish-crushed, sat near the prisoner in the dock. The career of thuggery had been abruptly cut short by arrest and conviction. The wild oats, so recklessly sown, were bringing harvest in a court room. The victim, found murdered in an out of the way place, had lived long enough to pencil a description of his assailant, and now the gray haired judge had pronounced sentence. With a cry that cuts heart-strings as nothing else can, the mother fell forward, and they carried her from the room. The father, a man suddenly grown old, with the tremble of death in his knees, doddered out after the white-faced form.

It is yet early morning. A key creaks raucously in the lock and a number of men enter the death-cell. "Get ready!" is the curt-spoken command. The man-ached youth is assisted down time long prison corridor, limp and leathery-faced, forehead sweat-beaded, clammy-skinned and numb. Before an instrument of modern design and use the silent procession halts. Upon a significant motion the pale-faced lad lurches forward into the chair. The attendants adjust the contacts, quickly, silently. The pale semi-gleam of flickering lights makes ghostly the legal tragedy. A pause. Above the process halts. Upon a significant procession halts. Upon a significant motion the pale-faced lad lurches forward into the chair. The attendants adjust the contacts, quickly, silently. The pale semi-gleam of flickering lights makes ghostly the legal tragedy. A pause. Above the pulse-pounding comes the fevered, catches breath of time condemned. A switch closes instantly, noiselessly, and—the next moment the soul meets God on the wings of the lightning. O, what a sad, sad choice! From a tiny ark of bulrushes Miss Pharaoh's maid lads lifted a crying Hebrew boy. Royalty adopted the decree-escaped infant, hired the God-guided mother-nurse, and reared the child in the lap of luxury. If the Hebrew slaveling had ambitions, such could easily be gratified in tender raptities of care. The throne was not an impossibility. Strange man. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:24.)

I notice, occasionally, articles printed in certain papers of which quite a number of our church members are subscribers) Speaking very strongly against denominational national holiness and rather slurring new holiness church, and giving out the idea that only interdenominational holiness can win out. I think we should be very careful, both as pastors and members, about supporting a paper or an evangelist, who would slurring about Earth's wounding maledictions; choose the foot-pad's crime track, amid ride to eternity on the volt-chariots of lightning: but let inc coop the maim whose mortality waits the resurrection on lonely Nebo.

A Warning to the Pastors and Members of the Pentecostal Church of the Nazarene

C. G. CURRY,
Pastor at Farmington, Iowa

Our church belongs to us with its many pastors and members, about supporting a paper which would favor them and at the same time slurring denominational holiness and holiness church which God has so graciously raised up not a day too soon. I can fountain send forth both bitter and sweet water I—low can two walk together except they be agreed I! The thing we sup-port we are a part of. We are also responsible for its acts in the measure in which we support it. Now I wish to warn every Nazarene pastor to be on his guard, as these creeps are continually and quietly creeping upon us. Be on your guard, encourage our people to read our own paper. Our church belongs to us with its many enterprises, for which we thank God. Our church belongs to us with its many enterprises, for which we thank God. We should also love our officials—the editors of our paper, our general and district superintendents, as well as every pastor and church official throughout. We love them all. God bless them. Let us all push the HERALD OF HOLINESS; if possible get it into every home. I say away with literature which is antagonistic to our church! Away with it!

T

HE loose religious thought of the day is illustrated in the sentence below which is taken from one of the most influential, and supposedly religious publications of the country. It is this: "The fall was the best thing that ever happened to Adam, for it made him work." Of course work is a blessing, or rather, the instrument of blessing, but it was sin that put a degradation upon labor. The harm contained in the false teaching of the above quotation, is that sin was, and is, not only an unavoidable evil, but really the source of good. How we need men of clear perception and stout hearts to proclaim the exceeding sinfulness of sin. Woe unto the nation that calls evil good!
**When I've Been Bad**

“When I’ve been bad, my mother says, "All right, son! Just you wait!"

And when night comes we listen
For my father at the gate
And hear the footstep that he first,
I run to let him in,
And tell him all about it
For mother can begin
And sometimes when I’ve finished
He looks down at me and grins,
And says it reminds him
Of his own boyhood sins.
Then he leads me in to mother,
And he says, "Poor little lad!
I really don't think, sweetheart,
That he's been so very bad."

But last night, by the window,
While I watched the shadows creep,
My eyes got very heavy,
And before I knew it I was asleep.
I could have told him easy
Just why I screamed and kicked;
But mother was ahead of me—
And that time I got licked!
—Anna May Cooper, in St. Nicholas.

**Bright Homes**

We try to make our homes bright. For this purpose we make use of artificial light. Modern ways of lighting homes add much to the cheerfulness of theplace. Electricity lights shining through ingenious designs in glass fill the house with a burst of glory. Unpretentious houses are lighted so as to look like a fairy’s palace.

We brighten our homes with music, with pictures, with books, papers and magazines, with company and festivities. We want the brightest music, the brightest pictures, the brightest literature and the brightest company in the home. It is natural to try to shut out the darkness and bring in the light.

There is something more radiant than the brightest electric light, the brightest music, the brightest books. The radiant Christian character will make the home much brighter than anything else. If every member of the home were illuminated by the Spirit of our Lord, what beautiful homes we would see. This brightness will endure. A father whose soul is radiant with love and sympathy and goodness will leave a light in the home in which he departs. That light will linger as long as the home shall continue to exist.

Let the prayers in the home be bright. Let the conversation be brightened, not only by literary and scientific discussions, but also by the light which is kindled from above. A truly bright home, bright with love, bright with peace, bright with happiness, is a type of that home, bright with love, bright with peace, which is kindled from above. A truly bright home.

**Scrooged Up Close**

The comfort that often comes from contact, even wordless, with one’s own human kind, is touchingly illustrated in a little story told by a western publisher:

In the car boy sat cuddled close to the woman in gray that he truly thought belonged to her. So when he unconsciously dug his muddy shoe into the broadcloth skirt of his left-hand neighbor she leaned over and said:

"Pardon me, madam; will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray Hushed a little and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine.

The boy squirmed uneasily. He was such a little fellow that he could not begin to touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on and looked at them deprecatingly.

"I’m sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice took a short cut to the woman’s heart, and she smiled upon him kindly.

"Oh, it doesn’t matter," she said. Then as his eyes were still fastened on her, she added: "Going uptown alone?

"Yes, ma’am," he said. "I always go alone.

There isn’t anybody to go with me. Father’s dead. I live with Aunt Anna. It is over in Belmar. But she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to go to rest, she gets ready up, she packs me off over there to stay with Aunt Anna. I’m going over there now. Sometimes I don’t find Aunt Anna at home, but I know she is there today, because it looks like it is going to rain, and I don’t like to hang around In the streets in the rain.

The woman felt something move inside her throat. "You are a very little boy," she said, rather unsteadily, "to be knocked about in this pesky weather."

"Oh, I don’t mind," he replied, "I never get lost. But I get lonesome sometimes on these long trips, and when I see anybody I think I’d like to belong to. I scrooged up close to her so I wouldn’t be lost, But I get lonesome sometimes on these long trips, and when I see anybody I think I’d like to belong to."

The boy squirmed uneasily. He was such a little fellow that he could not begin to touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on and looked at them deprecatingly.

"Don’t have to go at all. I will not go home any more."

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What Did God Through a Half-Idiot Boy

During a recent personal talk on work, Dr. Broughton staid that he was very much impressed upon him, the audience, and which will doubtless lead to far-reaching results in their home churches. One time, said Dr. Broughton, I remember gathering in an old conservative church in one of the most conservative towns of the south. A large crowd had gathered to hear my first sermon. It was not a conservative church in one of the most conservative towns of the south. A large crowd had gathered to hear my first sermon. It was not a conservative church in one of the most conservative towns of the south. A large crowd had gathered to hear my first sermon. It was not a conservative church in one of the most conservative towns of the south. A large crowd had gathered to hear my first sermon. It was not a conservative church in one of the most conservative towns of the south. A large crowd had gathered to hear my first sermon. 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Some Crosses and a Crown

W. H. JUDKINS

When I first met her she startled me by her likeness to my mother, not in physical form or feature, but in the quiet, forceful look in her eyes. She was a person who had assumed some secret force of God, and stored it in themselves, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. She took me under her wing at once, so full were they of gentle strength and quiet confidence. 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The World’s Need

How shall we picture the world’s need? How shall we reproduce that spectacle that is going on every moment as this old world turns on its axis before heaven in a pall of darkness, and its cry goes up to heaven out of the darkness like the cry of Sodom and Gomorrah? How can we imagine that cry? They cry—up yonder, “How long, O Lord, how long!”

Take Out the Sabbath day from your life, take Out the Christian home; take Out the social stations you inhabit, take Out the love of God in him? “And if any man seeth his brother have need, let him take it all out of your life and then you will have a picture of your brother’s need.”

And then add to this the poverty of heathenism, the direct result of their degradation, the famished millions who have toiled and tilled for millions of lives every year because they have not had the touch of our Christian civilization. Add the curse of womanhood, the blight of childhood, the immorality, the opium curse with its forty million victims, the child widows of India, thirty million more, the nameless shame of the temple girls of India, the victims of the witch doctor of Africa, and ten thousand other touchstones of our Christian civilization. And, if you have a little picture of your brother’s need, “And if any man seeth his brother have need, let him shunt up his bowels of compassion and love for the one who has no mother, it is Jack!” What a meeting that was on the shore, for it was his brother he had saved. God—give your brother’s need. And we read how a little lad, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he labored, went to the idol and prayed for an hour. There is a heart, and you know He can heal, but they have never been told. And that is your sister’s need.

And, oh, how pitiful that picture from China of the tramp, tramp, tramp, of the millions to the shrines up the long in- dines and steep stairs, measuring their length head over heels every few steps on the ground until at last they reached the lofty shrine and there with shining faces and souls aglow with inner earnestness, made - their offerings and poured out their hearts and asked for bread and the devil gave them a stone. That is your brother’s need.

The course of events has been giving us some pictures of our brother’s need. The ink is scarcely dry from the awful exposure of the Congo atrocities, mutilated men and women, dismembered bodies, hands and feet cut off simply because they had not brought their taskmasters the full supply of rubber demanded from these helpless slaves. And within two months that awful tale has been duplicated by the yet darker one from the Putumayo Indians of the Upper Amazon under the cruelties of foreign traders, and even from British traders. Poor slaves, beaten and lacerated because they had not brought the tale of rubber. And, oh, how pitiful that picture that Sir Roger Casement has given in his books of the Congo, ever forget the story of that Congo lad, twelve years old, who was made—his mother asked her it she thought that that creature could heal her boy. “No,” she said, “I knew he could not, but I felt that back of him was a mother, it Is Jack!” What a meeting that was on the shore, for it was his brother he had saved. God—give your brother’s need. And we read how a little lad, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal. He passed on and a cripple, with one useless leg with which he hobbled around the streets, saw that appeal.

God has met these conditions. God has given you this order. You have the gospel of the Lord Jesus Christ, take Out the Sabbath day from your life, take Out the Christian home, take Out the social stations you inhabit, take Out the love of God in him? “And if any man seeth his brother have need, let him take it all out of your life and then you will have a picture of your brother’s need.”

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The Work and the Workers

District News and Announcements

NOTICE
I have an open date, January 26th to February 9th, I would like to give to some one on the Pacific coast. Address me at Whittier, Cal.

J. E. GAAR.

NOTICE: ABILENE DISTRICT
We urge all our churches that pledged by their delegates or pastors for the publication of the assembly minutes to please send their remittance at once to me, as we are unable to get our minutes printed until the pledges are paid. Trusting to hear from all, I am your servant,

W. F. RUTHERFORD, Dist. Secy.

ANNOUNCEMENT
A list of the official appointments of the Abilene District Assembly, are on file in the office of the "Clergy Bureau," and upon application our evangelists and pastors can secure their permits for 113.

W. F. RUTHERFIRD Diet. Secy.

NOTICE
Any one wanting a soloist or song leader can obtain same by corresponding with Oscar Oliver, of Olivet, Ill., a student in the Illinois Holiness University, who is taking special training for this line of work.

STATISTICAL REPORT OF THE PENTE-
COSTAL CHURCH OF THE NAZARENE
As the year has come to a close, it is time for the 1912 statistics. As seven districts statistical secretaries “are enjoying perfect liberty,” and so felt free to ignore the request made of them to end in their statistics at the close of the assembly session, I have given last year’s figures their case. The gain of them is to end in their statistics at the expiration of time.

NEW ENGLAND DISTRICT, NOTICE
I shall be away from my district for a few weeks. I plan to be back in time to visit all the churches before the assembly. I know I am in the will of the Lord. I desire your prayers. You will see by the Herald where I am to be. If you have any word for me, please send it to these points:


- Newly arrived in Colorado, I shall be away from my district for a few weeks. I plan to be back in time to visit all the churches before the assembly. I know I am in the will of the Lord. I desire your prayers. You will see by the Herald where I am to be. If you have any word for me, please send it to these points:

1. Revolution with suggestions of Rev. DeLance Wallace, district superintendent of the Northwest District, the approval of his advisory board and the consent of Brother Creighton, and we trust, the arrangement is approved of all the parties concerned, and greatly blessed of God.

If the writer should have made a more public statement of the above transaction, than has appeared in our church organ, he began the pardon of all who may have been in any way hindered or embarrassed in their work for the Lord.

H. F. REYNOLDS, General Superintendent.

New England District
We are here in the 24th Street M. E, Church, New York City, and God Is giving us a very gracious meeting. The fire falls on every service. Last night a doctor was sanctified and his son converted. The tide is rising. We had a splendid meeting at Augusta, Me.; sixty-four seekers, and some of them got blessed good. They have a fine lot of folks there; enough of the right kind to make a strong Pentecostal Church of the Nazarene if they could all think alike. Several of them want to organize a church and I believe the rest will soon. Several of them are going to take the Herald of Holiness. That will help them much, I am sure.

There was a new church organized at Wolcott, Vt., December 17th. I could not get there myself, so Rev. C. A. Reney, our pastor at Johnson, Vt., did it for me. They have purchased a property and have a nice little home; will double their last and will press the battle hot. My soul is full of glory, and I am on the victory side.

L. N. FOOG.

Iowa District
God is giving us victory over the Iowa District. At Mason church we had some clear salvation work done, from January 30 to February 8, 1913.

This report has been delayed by sickness In the superintendent, with his headquarters at 1702 North 12th street, Boise, Idaho.

This action was taken in harmony with suggestions of Rev. DeLance Wallace, district superintendent of the Northwest District, the approval of his advisory board and the consent of Brother Creighton, and we trust, the arrangement is approved of all the parties concerned, and greatly blessed of God.

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HOLINESS CONVENTION
A ten days’ convention will be held at the Pentecostal Church of the Nazarene, Hastings, Neb., from January 30 to February 8, 1913. Dr. J. W. GILLIES, Gen. Statis. Secy.

EXPIRATION OF TIME —Subscriptions outl099k for the expected crowd grew very gloomy. The attendance was fine and kept increasing. But on dedication Sunday we had about one half the number we had expected. But we went right on and carried out the program we had arranged for the day, and the result was a great surprise for the shaky ones. Several united with the church, including a brother ninety years of age. More than enough money in cash and small subscriptions to pay all outstanding obligations was quickly raised, and we left the church in high spirits.

Too much credit cannot go to Bro. V. T. Taylor, the pastor, for the successful and solid manner in which the work has been established at Delmar. Two years ago he got salvation, and was certified shortly afterward; his wife (now deceased) also got the blessing. He carried it to his parents, and she carried it to hers. An evangelist was called, a successful meeting held and a Pentecostal Church of the Nazarene was organized. Brother Taylor felt the call to preach; sold out his possessions and went to Kingswood College. He also looked after the little flock of Nazarenes at Delmar. When school closed he took up the work in earnest and in about five months the church building was planned, erected and paid for. We have about fifty members at the place and the outlook is most promising. At the last election fifteen petitions votes were polled in that precinct, and since, the entire county has voted daily for the cause of brotherhood and in the Nazarenes, and they gladly admit that they all did their part to bring about such a result.

Thank God for the Pentecostal Church of the Nazarene! This report has been delayed by sickness In our home, and also the moving of our place of residence to another part of the I have moved to 2214 Cedar street. The work is moving forward at Louisville, Ky. Four at the altar Sunday; salvation right along. A good watch-night meeting, a year of perfect harmony, and a band of holy, happy, united people to push the battle down through the new year. We are about to establish the third mission in this old wicked city. Let the good work go on! Amen.

HOWARD ECKEL.

Missouri District
We are in an old-fashioned Holy Ghost revival at Mill Springs, Mo., in the Nazarene Church. Formal professors sit as critics, but sin is being uncovered. The altar is lined with seekers, and the house is too small to hold the overflow audiences. The saints are going up the hill for great things.

MARK WHITNEY, Diet. Supvt.

The present address of Rev. D. Rand Pierce is 26 Tenth Ave., East, Vancouver, B. C.

Will Rev. H. F. Bernstorf please send us his address, as we have a letter addressed to him at this office.

Good, substantial persons to come into the church, Brother Milby is doing good work.

The Sunday school is fine, too. I go on to Virginia tonight for a service, then on to Kewanee, Ill., for a few days; then to Botna, Iowa, January 10th-26th, 1913.

B. T. FLANERY.

Kentucky District
Church Dedicated
On November 15th we went to Delmar, Ky., and held a Pentecostal Church of the Nazarene service. Heading up to Sunday the 24th, the day set for the dedication of our church building. The weather had been ideal up to that time, when a sudden drop in temperature came, the people got muddy and the outlook for the expected crowd grew very gloomy. The attendance was fine and kept increasing. But on dedication Sunday we had about one half the number we had expected. But we went right on and carried out the program we had arranged for the day, and the result was a great surprise for the shaky ones. Several united with the church, including a brother ninety years of age. More than enough money in cash and small subscriptions to pay all outstanding obligations was quickly raised, and we left the church in high spirits.

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HOWARD ECKEL.
General Church News

KANSAS CITY, MO.

January 5th marks the day of our new church opening, the first morning service being conducted by Dr. B. F. Haynes. Satan thinks he has a mortage on Kansas City. We are justifying the Lord. However, since God may still be reached by immediate wireless, and answers prayer, we hope to pull through with victory. We have announced a more than normal morning meeting. Rev. E. L. Harding, but the majority-vote of the board decided not to have an evangelist at this time, hence we carry on the special services as best we may with home talent.

F. M. LEHMAN.

ANNIVERSARY

On Sunday, December 29th, special services were held in the Wesleyan Pentecostal Church of the Nazarene, Washington, D. C., in observance of the tenth anniversary of the pastorate of Rev. H. B. Hosley. The church was beautifully decorated with flowers and evergreens. Congregational and special singing and the preaching of the Word in the demonstration and power of the Spirit made it a day of great blessing to all present. The attendance was large at each of the three services and at the close of the last two souls sought and claimed salvation.

And many announcements were made at the morning service, Brother Ballc arose and in behalf of the church presented to the pastor a beautifully engraved and framed resolution expressing the love and esteem of the congregation.

H. B. HOSLEY.

WOODBINE, KAS.

On Sunday, December 22, 1912, the 'new church building at this place was dedicated. District Superintendent A. S. Cochran, who was with us December 20th--26th, did the preaching. Johnnie Douglas, of Kingston, Okla., had charge of the singing. Both won their way to the hearts of the people. This church was organized July 28, 1912, with twenty-one members. Immediately we began to make plans for building. The structure, with five lots, has cost about $1,200. Of this over $1,000 had been paid. It is a two-story building. The interior is very pleasing with the plan, heating, lighting, etc. Some day we want to put a picture in the paper and tell all about it. Despite prejudice and Christmas time we had very good attendance during the week and at the dedication service the church was filled. Brother Cochran spoke of some of the things that holiness people are looking for. We have a soul saved at the last four months. Rev. Arnold G. Hodgin and wife are the pastors. Our finances are coming up nicely, and we hope to go to the assembly with every obligation met. Praise the Lord for what He is doing for us!

C. H. MONTGOMERY.

JASPER, ALA.

Our Sunday school has a full force of new teachers and officers to begin the new year. Our literary school, with Prof. W. N. Andrews and wife as teachers, is now in session for its second term, and promises to do much good work in this district, Bro. W. B. Godbey, of Cincinnatti, will be with the Pentecostal Church of the Nazarene at this place on January 11th and 12th. We expect a great time.

C. C. BUTLER.

FARMINGTON, IOWA

Being pastor of the Farmington charge has been a blessed privilege and great blessing to me. Our people are written down to the old-fashioned Bible holiness, and God is blessing us at every service. Much prejudice has been broken down through the mighty power of God, and last Sabbath we had a soul saved at the battle for four weeks, have gone to take up the work at Alamo. Bro. J. E. Gaar has now been with us, and is this commencement on his last week's meeting with us. How marvelously God has been pouring out the truth through him! Clean, sweet, humble, deep, and entirely abandoned to God and His Word, God mightily clothes him with power.

M. R. DUTTON.

SANTA ANA, CAL.

On the 12th of January, 1913, the little band of Pentecostal Nazarenes of this church expect to dedicate their new church, which God has marvelously enabled us to erect. For the last six and a half years we have been without our own church home; and part of that time without pastor or regular services. But since our reorganization last May, things have been moving. The Lord gave us a pastor who seems especially gifted for this church building. We expect Dr. Breece and W. C. Wilson, our district superintendent, to be with us on dedication day, and we are looking forward to a great time. Last Sunday evening another church—four by letter and seven on profession of faith. The latter were all young people. Most of our recruits are coming from the ranks of the young people, and the entertainment we have to attract and hold them is that which comes down from the skies. Four seekers at last midweek prayer meeting; one a young lady who had never before been to a prayer meeting in her life before. She came through with a shout that was good to hear, and a shine on her face that was good to see. Almost every class in Sunday School and department of our church have been 

MRS. FLORENCE W. CROCKETT.

SEATTLE, WASH.

The revival fire is burning brightly at the First Pentecostal Church of the Nazarene. God is giving us a great number of our own people, and a great number of blessings of holiness. Our finances are up and we hope to go to the assembly with every obligation met. Praise the Lord for what He is doing for us.

C. H. MONTGOMERY.
singing, pray victory down from the skies and to testify to the blessed work of entire sanctification which God has wrought in their hearts, and their daily walk and Christian lives would gale any church. Our older people are real old soldiers of the cross, who have been victorious in many a battle, and are real pillars in the church. They are always ready to work anywhere that they can do good. Praise God for raising up holiness churches to help save the lost world.

C. G. CURRY.

WILLOW CREEK, PA.

The little church at this place is prospering. Last Sunday was a good day with us. Our Sunday school rendered an excellent program. Last Friday we held our quarterly meeting, Rev. Will H. Nerry, of Warren, Pa., and Bro. Frank Skuze, of Olean, were with us and preached the Word. God honored each service with precious souls at the altar. Two brethren were also taken into church fellowship. We feel encouraged and expect to go on.

JENNIE JACOBSON.

DARBY, PA.

Bethel Pentecostal Church of the Nazarene began revival meetings Sunday evening, December 1, 1912, with Rev. J. C. Crippen, from Herndon, Va., as our evangelist. The attendance wasn't large, but the meetings were very spiritual. On Wednesday we had an all-day meeting which was well attended and the spirit was very high. Lord was in His presence and bowed at the altar, some to be saved and some to be sanctified wholly. Several prayed through to victory that night. The meetings were continued for three weeks, although Bro. Crippen had to leave us after the first Friday evening. Souls kept coming until thirteen had bowed at the altar and ten were right and gloriously saved or sanctified.

DILMEN H. GOTTSHALK, Pastor.

LOWELL, MAss.

Sunday, December 29th, was a great day with us at Lowell. Revival fire is on us in our regular work. Seekers were at the altar. During an epidemic that has been raging throughout the city, a good congregation came out. Brother and Sister C. B. Roberts and Sister Taylor gave us a great meeting that last Sunday evening. About 150 remained to see the old year go out, and the best of all, there were two seekers at the altar yesterday night. Both of these were one. Two of these was a young lady who 'some time ago was betrayed by a man who ran off and left her. Many advised her to destroy her unborn child, but she refused to do so. After the babe was born some advised her to give it away, but she clung to it. Some people directed her to the Nazarene pastor, and when we told them about our people, they responded with an offering of $10.00. The Young People's Society adopted the child, i.e., will pay for its raising; the deaconess opened her home for the mother and babe to stay as long as they please; and both of all the mother and child were saved and deep conviction and much interest. Our congregations were not large but very attentive. The meeting was held in the Nazarene church. We gave out quite a number of copies of the Herald. I hope to secure some subscriptions soon.

V. A. WALKER.

WARREN, PA.

The Lord gave us a day of real victory on Sunday, December 29th. Rev. T. J. Adams, of East Liverpool, Ohio, was with us and preached morning, afternoon and evening, till the power of the Spirit. The saints rejoiced and seekers prayed through in the afternoon and evening services. At the conclusion of the evening service we took our Christmas-time offering; sixteen hundred and fifty dollars were paid towards our church debt. Bless the Lord. Last year at Christmas time we raised eleven hundred and fifty dollars and paid it. We feel confident that next Christmas every cent of the debt will be paid, for we are moving up "by little and little." WILL H. NRRY, Pastor.

PORTLAND, ORE.

The First Pentecostal Church of the Nazarene in this city is still in the field, pushing holiness of heart and life and praising God for the two experiences of salvation. Recently the writer helped our pastorate have a good meeting with blessed results. We have some of the best people in that church, and they are full of faith and the Holy Ghost. Brother Little is doing a great work, and the Lord is with him in a wonderful way. Our district superintendent, Brother Wallace supplied for us Sunday and the evening of the second; and evangelist Harry Elliott the second Sunday morning. The Spirit of the Lord is manifestly present, and the saints are marching on to greater victories. The Herald of Holiness is all right; God bless it, our editor and publisher.

C. HOWARD DAVIS.

BLOOMINGTON, IOWA

The Lord is blessing the work here, and the saints are expecting Him to give great victory in the battle against sin and anti- holiness. We expect to have Rev. J. W. Dibbens, of Winfield, Kas., with us for a special meeting beginning next Monday night and continuing for three weeks. This lecture course will be of untold value to our pastors, evangelists and Christian workers. All pastors and ministers within reach should avail themselves of this wonderful course. This lecture course is designed to strengthen the minister's spiritual strength may be renewed, his knowledge of the Scriptures broadened, and his mind inspired to make higher intellectual attainments. The church, or churches, that will arrange for this course, will not only confer a favor upon the pastor, but will be laying the foundation for the renewal of their own spiritual strength, and preparing the way for a greater field of usefulness. No doubt your own spiritual strength may be renewed, his opportunity. This lecture course is given that the Scriptures be understood, and his minister's spiritual strength may be renewed, his knowledge of the Scriptures broadened, and his mind inspired to make higher intellectual attainments. Our district superintendent, Brother Wallace supplied for us Sunday and the evening of the second; and evangelist Harry Elliott the second Sunday morning. The Spirit of the Lord is manifestly present, and the saints are marching on to greater victories. The Herald of Holiness is all right; God bless it, our editor and publisher.

C. HOWARD DAVIS.

HOWARD, KAS.

We began our work here after our district assembly at Sylvia. Brother Cochran was with us a few days, and, as he always does, encouraged us. We are in our second meeting on our second county point since here and God is working for us. Six proselytes came in our first meeting. There were two saved Sunday night, two Monday night and two Tuesday afternoon at prayer meeting. One was a Catholic and one a Quaker. The meetings have been very splendid. They are seeking, all have received victory but one, and all but two are heads of families. Conviction is still on the people and from eight to ten have raised their hands for prayers. While we only have a few substantial members here, yet we know God is with us and for us and we are taking new ground.

CLINTON AND MARY CALHOUN, Pastors.

FULLERTON, CAL.

We continued the meeting at Olinda one week after the time set, on account of the interest manifested by the people. Sixty or more persons were at the altar for salvation and sanctification. Quite a number of them prayed through to victory. We had eleven additions to the church. Brother James Elliott is our pastor. We feel that if we will be able to accomplish much good in this place.

JAMES WRIGHT.

LAWRENCE, KAS.

I just closed a good three weeks meeting at Knowledge Hill. Bro. J. L. Austin, one of our licensed preachers, rendered valuable assistance in prayer and personal work and also filling my appointments when I was away. After one week of hard battle the break came, and seven young men came to the altar and then they kept coming until twenty-nine were
saved and eight sanctified. Two years ago at this place a man ninety-one years old was saved, who had never been before, and is now a member of the church. One woman was saved in this last meeting past fifty years of age; truly these are "fire-brands from the eternal burning." I commence a meeting Sunday, January 6, at Mound, fifteen miles from Lawrence. This place has only three professors of religion; truly it is a needy field.

IRA STEVENS, Pastor.

THE C. N. U. MIDWINTER COURSE

I notice in the Herald of Holiness that Rev. Andrew Johnson, of Wilmore, Ky., has been engaged to conduct the course of Bible study and lectures on the Bible in the winter course at Central Nazarene University. The managers of C. N. U. could not have secured the services of a better man anywhere. Let me urge the preachers of the Abilene District to do their best to attend that five weeks' term. You will not regret the time and money you spend for it. Brother Johnson will teach you more about the Bible in five weeks than you will dig out by yourself in twelve months, and many things you never would be able to get. I hope and trust that all will avail themselves of this opportunity of help.

THOS. D. DUNN.

EAST LIVERPOOL, OHIO

We are closing the old year with victory. The two last Sundays fourteen were blessed and the church is coming to the front. Owing to the age of my mother and the cold climate I am obliged to return my family to Ozark, Ark., and return to the evangelistic field after May. I have some open dates for next summer camps as I had canceled all in the south. I preached last Sunday three times at Warren, Pa., Nazarene church, Rev. Will H. Nerry, pastor. He and his good wife are a team. They have a fine church. In the three services there were ten or twelve blessed. Every member, nearly, takes the Herald of Holiness. This is a fine home for a church. I wonder what would be the result it all our churches did that.

T. J. ADAMS.

PROVIDENCE, R. I.

The last Sunday of 1912 was a good day with us. Our Sunday school gave $40.40 for our publishing house fund. In the evening there were several seekers at the altar. We had a good watch-night service. Rev. Arthur Myers and wife and R. H. Whitman conducted the service. As a church we have entered the new year with great expectations.

A. K. BRYANT, Pastor.

MEHKAR, BERAR, INDIA

Mrs. Campbell and I with our three children came to this station the 15th of October. I have been in company with my native helpers touring the surrounding villages. As there are no horses or bullocks in this station, I am having to take it asf. We have had some interesting meetings. Many confess to the truth of what we say, but in their hearts reject the gospel. We aim in a few days to pitch our tent in another part of the surrounding villages. As there are no horses or bullocks for next summer camps as I had canceled all in the south. I preached last Sunday three times at Warren, Pa., Nazarene church, Rev. Will H. Nerry, pastor. He and his good wife are a team. They have a fine church. In the three services there were ten or twelve blessed. Every member, nearly, takes the Herald of Holiness. This is a fine home for a church. I wonder what would be the result it all our churches did that.

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L. A. CAMPBELL.

CLIFTONDALE, MASS

Our three day convention under the leadership of Professor Angel was a great blessing to the church; some seekers at the altar seemed to get help. The church is forging ahead in every way.

C. H. STRONG.

ON THE WING

The recent battle In Croydon, Pa., brought many defeats to the enemy. Signal victories characterized the meeting. The station agent was sanctified and two young men spent their night in their lodges. The night at Warren was greatly enjoyed. What a host those Nazarenes are!

WILL O. JONES.

WEST LIVERPOOL, OHIO

Snow, rain and wind prevented many from attending. What a host those Nazarenes are!

G. ARNOLD HODGIN.

SEATTLE, WASH.

We are having constant victory and souls every Sunday. Praise the Lord!

G. ARNOLD HODGIN.

SPOKANE, WASH.

Yesterday was a very stormy day in Spokane. Snow, rain and wind prevented many from getting out to church, yet quite a few met, and the Lord was there and one woman, a backslider, was blessedly reclaimed. At night she brought her husband and he was converted along with another man. We have not had a Sabbath for many weeks, yea months, without from two to a dozen seekers, and many of our prayer meetings are great times of salvation, when souls pray through to God. We are to commence meetings with Bad Robinson watch-night, which will continue for the 19th, and we are looking for a real Pentecostal time. Pray for us. Since we reported last one of our number, Sister Tripplett, of Hillyard, has gone to be with Jesus. She had been a Christian for years and lived a beautiful sanctified life, and in the triumphs of faith, leaving a beautiful testimony to the saving and keeping power of Christ. She was one of the standbys of the Hillyard work and that work will greatly miss her.

A. O. HENRICKS.

SLOAN, IOWA

Just closed at Onawa, Iowa. Twelve prosessed conversion and sanctification. Had

BRENTWOOD, ORE.

The Thanksgiving service was the first held in the Brentwood church. The power of God was manifest in a wonderful way. We reviewed what marvelous things the Lord had done for us in two short years. Where there was nothing there now stands a nice little church, paid for with a membership of about seventy, with brotherly love. Subscriptions were taken to the amount of $3000, of our new parsonage, now almost completed. The blessing of the Lord rested on this part of the meeting. The evening services are great times of salvation, when souls dedicated the parson- age to the Lord. Brother Davis of First Church, with Sister Whitesides, his deaconess, with some of the members were present. Also Brother and Sister Tanner of Sellwood with Sister Kohnenberger, their deaconess, of their members. The parsonage is a six-room house nicely furnished. When plumbing is completed it will have cost something over $500. Brother Wells, our pastor, has built it practically alone, thereby saving a considerable amount of money for the church.

CLARA HILLIS, Deaconess.

ON THE GO

It was the writer’s privilege to meet District Superintendent Cochran and several preachers and evangelists of his district, with other preachers and evangelists, in the two days’ midwinter convention in the Hutchinson Bible School. The Lord brought about a precious revival Interest, and the writer, assisting the pastor, carried the meeting on over Sunday, January 6th. This was a day of victory; the church grew, and, In the triumphs of faith, leaving a beautiful testimony to the saving and keeping power of Christ. She was one of the standbys of the Hillyard work and that work will greatly miss her.

H. F. REYNOLDS, General Missionary Secretary.
some fine street meetings Some came down from Sloan and Whitney. Rev. H. E. Truesdel, the pastor, has a good praying hand and has done a good work. Mrs. R. D. Welsh, an Indian woman, did the singing, and Miss Galvillier played the organ. I go to Newport, Neb., January 19th.

O. WENDELL.

OLIVE HILL, KY.

W. F. Vandersall will commence a revival January 25, 1913. Will you pray for that meeting?

J. P. ZIMMERMAN, Pastor.

GREAT BEND, KAS

Through the providence of God I have been called to this place to help establish a mission. The holy fire is on and is greatly needed. We should have a house we can get reasonably; we need means to provide seats, lights, and for other expenses. There is not a place in this city where holiness is preached or where one can hear a gospel sermon. Many poor people feel that a strong church can be established later on.

CLARA R. PENCE.

HOMER, TEXAS

Since the assembly at Grand Saline I have had two meetings. The first was at Reynolds, where we had a good start, but the "tongues" folks broke in, and as there were no sanctified people there to help, I thought best to quit. The next meeting was here where we have just begun our work. At first our people did not seem to know how to meet the enemy at Christmas time, but after a while they got in dead earnest and two wicked boys were saved, and joined the church, and have gone to work.

S. W. GREGORY.

RIVERA, CAL.

Since I took charge of the little Nazarene church at Rivera, Cal., about three months ago, God has given us a constant wave of glory and revival fire. Our congregation has been more than doubled and souls are finding Jesus in the good old way. The Sunday school is growing rapidly. We have a good superintendent, good teachers and good folks to teach. Just before Christmas Brother W. W. Strother consented to preach for us a few days; as a result nine souls got through to blessed victory. Brother Strother is on fire for God, and a good preacher. We need more of his kind.

W. A. WELCH.

SAG HARBOR, N. Y.

The work here is in a good, healthy condition in every way. We are laying the foundation for a strong church once more in this place. Our Sunday services are increasing In Interest and Blessing. Our Christmas exercises were a success. Besides many pastor, we have a strong church once more in this place. Our Sunday school room is occupied as the First Baptist Church of this city. The building is in good condition, will seat about 300 in the main auditorium and 150 in the Sunday school room. Besides there is a fine pastor’s study and three class rooms. The church has also a baptistery and a furnace. It is in a fine residence district and altogether we feel that God has worked in our behalf. We have remodeled the platform and put down a good carpet and are now ready for business. We expect to dedicate on February 29th, at 2:30 p.m. P. F. Breee and our district superintendent, Brother W. C. Wilson, will be with us. Preceding the dedication we plan to have a week’s revival meetings with different ministers and workers as our help. Pray that God may give us a mighty outpouring of His Spirit. The work in the past here has been hard but the tide is turning somewhat and we are encouraged to press the battle for God and souls.

HARRISBURG, NEB., January 21, 1913.

J. D. POFF.

DEMINO, N. MEX.

Last July the Lord, by His providence, led us here and opened an effectual work among the Mexicans. His blessing and presence have been manifest from the very first. We have had no mighty revival outpourings so far; but a few people have sought the presence of God and have been greatly blessed. All who have had the privilege of this new life they have enjoyed the experience; others seeing that they could not serve two masters, have quit worldliness an sin, while still others have become offended and quit coming.

BETHA LILLENAS, Pastors.

S. W. GREGORY.

Herald of holiness

POMONA, CAL.

Since we wrote last we have had good attendance and a good degree of victory in our services. We have purchased and moved into a good brick building, formerly occupied as the First Baptist Church of this city. The building is in good condition, will seat about 300 in the main auditorium and 150 in the Sunday school room. Besides there is a fine pastor’s study and three class rooms. The church has also a baptistery and a furnace. It is in a fine residence district and altogether we feel that God has worked in our behalf. We have remodeled the platform and put down a good carpet and are now ready for business. We expect to dedicate on February 29th, at 2:30 p.m. P. F. Breee and our district superintendent, Brother W. C. Wilson, will be with us. Preceding the dedication we plan to have a week’s revival meetings with different ministers and workers as our help. Pray that God may give us a mighty outpouring of His Spirit. The work in the past here has been hard but the tide is turning somewhat and we are encouraged to press the battle for God and souls.

H. E. TRUESDEL.