HOLINESS AND HARDNESS

These are citizens of entirely different realms. They are never found in the same human heart. No man can look holiness in the face and truly say: “Thou art an hard man.” Holiness softens, tenders, sweetens. It is “kind, tender-hearted,” “easy to be entreated, full of mercy;” it “reproves, rebukes, exhorts with all song suffering,” holiness greatly increases the sensitiveness of the soul to the enormity of sin and its antipathy and abhorrence of it, but at the same time it renders more full of pity for the sinner and more tender and gentle the dealing him. It has absolutely no Compromise to make with sin, but it has infinite patience and longsuffering with the sinner. It has learned the wonderful secret of discriminating between the sin and the sinner, and not deal harshness to the sinner, when measuring his sins. hatred of sin and love for the sinner, condemnation unsparing for the wrong, and patience long drawn out for the wrong-doer, dealing with the debauchee in love for his rescue, and disgust and abhorrence for the habits and vice which have wrecked him—this will be found a version of the life and spirit of Christ which is reproduced in the life and labors of the holy.

There is great danger of mistake here. It is very easy to be trended over the edge of the precipice here. Front this augmented and intensified opposition and disgust with sin the step is almost imperceptible to hardness toward the offending before we are aware. The moment with sin the step is almost imperceptible to hardness this augmented and intensified opposition and disgust.

Finally the lady principal was sent for to come to the office. The president told her frankly of his unrest and asked why the school should not to do some reformation or salvation work in a case of this sort—if the offending girl did not need help as much as the mutilated discipline needed defense? She readily acceded to these propositions, but argued that it was impracticable—that the girls had boycotted her and had turned from her in meeting in contempt, and she was sure they would resent anything like retaining her and attempting her reformation. She was instructed to have rung the assembly bell and to send the girl in question to the room of the president’s wife. He faced the assembly girls and began to talk in altruistic lines, quoting the sweet old poem: “Deal gently with the erring one.” He sited the case of the girl in question and showed what an opportunity it offered f doing some real Christian work of helpfulness in seeking to restore her in a spirit of meekness. He had not talked long before they were all crying until they unanimously agreed to do all in their power to help her. It was agreed and some instructions were given as to practical methods.

There were no more scornful turnings of heads or cuttings of the guilty girl or sighs of any kind. The girl was. loved out of her wrong and from that day forward was as straight as the straightest. Years afterward she became the wife of a preacher and made a useful woman in time family and the church. That President trembles when he sees what was the issue of the course of tenderness and love and what might have been the course of hardness, law and rigidity.

THE POWER OF THE WORD

The real power of the Word of God as revealed in the Bible is too little considered. There is real intrinsic power in the Bible. Its absence is always followed by ignorance, superstition and general deterioration in any people. Its dissemination freely among a people is enlightening, refining and elevating in its influence. These propositions are so unerring and uniform in all history that the conclusion is inevitable that they bear the relation of cause and effect.

The most conspicuous illustration of this influence of the Bible is the fact that it was its intrinsic power which accomplished the great Reformation in the sixteenth century in Germany, Switzerland, and England. The great reformers did a marvelous work for which the world in all coming ages will owe a boundless debt of gratitude. Yet these reformers themselves knew and acknowledged that it was this Word which accomplished the wonderful work of reform in these countries. This was necessarily true for two reasons. It was about the Bible that the great warfare was waged. The papacy had banished the Bible from the public and to read it was a crime. The pope was the fountain of authority and he was to grant pardon and to be the solitary oracle by whose edicts men were to live, be judged and condemned or approved. The pope had usurped the place and prerogatives of God. The very moment a few earnest souls had the once in the whole to read this Holy Book, as did Luther the Bible in the dark convent, they were amazed and transported to find salvation to be by grace through faith, and not the result of penances,
Severities and works prescribed by some priest for money consideration.

THEN REALIZING the absolute necessity of this blessed Book to open the eyes of the people and free them from the insolent and debauching domination of the papacy, the reformers quickly sought to get the Bible in the tongue of the People so they could read it for themselves, the deadliest blows to Romanism and the determining influences in the reformation, were the translation of the Bible into German by Luther, into English by Wycliffe, and later by Tyndale, and the New Testament into Greek and Latin by Erasmus. The movement under Hss, a hundred years earlier, was accelerated and strengthened by his revision of an old translation of the Bible by an unknown writer of the fourteenth century. From these blows Romanism never recovered and has not and never will recover. Today the open Bible is Rome’s greatest enemy. She never enslaves a people where there is an Open Bible. The Bible is the friend and patron and creator of intelligence and progress, and Rome is the nontal foe to all these. Where she is compelled to do so, she poses as friendly to these, but where she has the sway, as universal history shows, she destroys liberty, produces ignorance and superstition and degradation.

ANOTHER REASON for this tremendous influence of the revealed Word in these thrilling times of the Reformation was the fact that this Book was gladly received as the very and sole and authoritative Will and Word of God, and that it was so regarded and recognized unquestioningly by everybody. It was not discredited by an infidel spirit of criticism. It was not carved into scraps and most of it dumped into the junk heap by the lordly self-appointed oracular critics. There was a beautiful, humble, submissive faith in its divine, supernatural inspiration and in its genuineness, authenticity and divine authority. Thus the Word was unfettered and the faith of the people not destroyed in it by their trusted but traitorous brethren of the schools and halls of learning.

JUST HERE is the most discouraging feature of the great reformation God is inaugurating in this our day. We must rely on the Word to reassert and reintroduce the great vital doctrines and the fundamental experiences of our Holy Bible. The difficulty and delicacy of our situation is that while we have a Bible not interdicted by any papal authority, we have a Bible discredited by the leaders in the Protestant pulpits and colleges and universities. This has gone to that extent that the popular belief in this book is very largely destroyed. We are therefore to begin lower down than the reformers of the sixteenth century. We must reproclaim and restore the Bible to the faith of the popular mind and heart. We must have it to reassume its commanding position as the only ad

SINS OF OMISSION

FTER all, is it not true that sins of omission, as they are called, are of greater danger, result in greater tragedy in the aggregate, and bring greater condemnation than sins of commission? Failing to do the right is easier and more widespread than doing the overtly wrong. “Ye will not come unto me” is somehow a sadder refrain than even “ye workers of iniquity.” The first class of sinners, guilty of sins of omission, are often a very excellent class of persons. Often persons of elevated and moral character, of noble and philanthropic impulses, belong to this class. As to outward moral life, many of this class are not excelled by the really saved and Christian people. We have thought the rich man in the parable was of this class. The record furnishes us no crimes or outward sins which blackened his life. He seems rather to have been of the highly respectable order socially and kindly disposed. He was generous to Lazarus. Lying at the rich man’s gate or “lodge” was not a bad place to lie and to be fed with the crumbs from his table was doubtless very elegant fare. These “crumbs” were the “leavings” from his table. From a table of opulence this meant many an untouched dish of tempting viands. No rich man of a heartless indifference to suffering would have allowed his “lodge” disfigured by the presence of such an object. The appeal to Abraham by Dives to send this same Lazarus to his relief shows he felt he had same claim on Lazarus for former kindnesses. This rich man was of that class who are too well circumstanced and too well satisfied in this world to believe there is anything better in another. They just do believe. They will be damned for what they do not and not for what they do.

“He THAT believeth not shall be damned.” “Believing not” is a sin calling for damnation. Not gross wickedness, not extreme immorality or shameless degradation is required to bring final and eternal penalty. Simply because “ye will not come unto me” I must pronounce your condemnation. Unbelief is a generic sin, containing the essence or potency of any and all sins. It is the rejection of mercy. It is the denial of Christ. It is the refusal of God’s plan. It is a renunciation of the spiritual for the material. It is the enthronement of self and the degradation of God. It is the preference of the sensual to the spiritual—the carnal to the Christly. It is the substitution of morality for atonement, making boasting possible instead of blood necessary.

SIN IS MONSTROUS anywhere, of any phase or degree or complexion or name. All or any of it strikes at God, insults Christ, offends heaven, no less but even more that which seeks a palliation of itself than that which is more patent and gross to human eyes. The great condemnation of Christ in depicting the final judgment was “inasmuch as ye did it not.”
Thanksgiving

Thy hand, our God, hath fatness drop
On field and mart and home. New want is near; content abides
In benizens that come. O wouldst again, incarnate,
Thou Approach to grace this board,
That mime the hands In gratitude
Should serve Thee, Jesus, Lord!

Lo now, gaunt-eyed and shivering,
With palm outstretched stands there,
Before my door the guest besought—
God’s answer to my prayer.

—C. A. McConnell.

Heresy With More Enterprise Than Scruples

The public is perhaps growing weary of Russell and Russellism. It is still well at times to call attention to the resorts and schemes by which this clerical schemer manages to keep himself before the footlights and to ply his trade. Oftentimes has been exposed, one of the most recent being by Rev. W. T. Ellis, Editor Afield of the Continent. Now comes the case of Dr. L. W. Marsh, of Warren, Pa., who furnishes us information of the method by which he detected “Pastor” Russell in very unscrupulous methods.

Dr. Marsh, reading a copy of the “People’s Pulpit of Brooklyn Tabernacle,” which had been left on his veranda, found quotations a number of ministers of different denominations as favoring the views of Mr. Russell. Doubting the correctness of these quotations, he wrote to them and received answers from four or five which showed they had not been fairly quoted.

For instance, one of the preachers who was quoted wrote in answer to Dr. Marsh: “The quotation was substantially correct as it goes, but it does not go far enough to express the view than there is which is beyond the view than there is which is

stream of atoning mercy and grace are unseen and unfathomable, but any child can see and admire the wonderful displays of this great power on men and women. There is vastly more of this power in the very harvest of eternity which Mr. Russell failed to get rid of for them.

The Hidden Sources

The real sources of holiness are hidden. The hiding of its power is remote from vision. While its fruits are public and beautiful to beholders, any tree is a transforming power and in their influence upon individuals and society, the springs from which these fruits flow are hidden from human view. “For ye are dead and your life is hid with Christ in God.” “The secret of the Lord is with them that fear the Lord, and He will show them His covenant.” The divine power and mind whence come the streams of atoning mercy and grace are unseen and unfathomable, but any child can see and admire the wonderful displays of this great power on men and women. There is vastly more of this power in the very harvest of eternity which is beyond the view than which is visible to the eye.

This is true notwithstanding the fact that the most beautiful thing in the world is that perfect love wrought in the character by the sanctifying power of the Spirit. Says the Wesleyan Methodist.

Holiness never does anything just to be seen of men. It has nothing of which to be ashamed, and hence nothing to conceal; but it never makes a display of itself when it can be avoided. It can not be entirely hidden, but as far as possible it lives its life out of sight. It vaunts not itself. Any life which is worth living contains more of that which is invisible than it does of the part which is visible. All of this points strongly to the necessity for cultivating carefully the real life. In the natural world the tree which has a great spreading top, but whose roots are confined in a narrow circle and lay mostly on the surface, will suffer from the terrible shock of the tempest and probably be blown over, while the tree which has more underground roots than it has top above ground may be broken off, but the roots will not be torn up from the ground. It is important that the Inner life shall be very much stronger and more vigorous than the outer life.

The Radical Defect

We will repeat here what we have so often said that sin question is the question of all questions. A correct notion of sin is absolutely essential to a scriptural or even rational theory or view of the atonement. We cannot understand Christ, His life, His passion, His death, His resurrection, with inadequate or defective views of sin. Sin is God’s only defense for the death of Christ. If sin be not dire, deadly, and tragic ancient or modern, and if it be not also indescribably horrible as willful violations of God’s law in life, and if it be not also eternally tragic and awful in its consequences, the sacrifices of Jesus was uncalled for; and God is justly chargeable with monstrous barbarity Christ with pitiful insanity and the atonement as a stupendous folly.

J. Y. Ewart says in the Herald and Presbyter: “The effect of sin in a human life is often like the effect of terrible tempest. Sin blights, ruins human character. It saddens and darkens human hearts; it destroys everything men hold dear. “When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death.” We must understand Bin before we can understand salvation. “The sin question,” says Dr. Charles B. Williams, of Fort Worth, Texas. “It is back of one’s theology.” One can not hold a scriptural view of God and the plan of salvation without having a scriptural view of sin. One can not pro-claim a true theory of society until he sees the heinousness of sin and its relation to all social IIs and disorders. No man can be a successful New Testament evangelist, publishing in gospel as the power of God unto salvation, until he has an adequate conception of the enormity of sin.”

In St. Paul’s writings we have the fullest treatment of the doctrine of sin to be found in all the literature of the world.” He calls sin a principle, an act, a fact.” To t. Paul sin is not a negation, or a dream, or a sentiment. It is a great, sad, black crime, a fatal disease. It is not “good in the making,” as the modern evolutionist would call It. It is a step downward. It is defiance of God. It is guilt in His sight. It is the consequence of sin and under condemnation, makes him “liable to all the miseries of this life and to the pains of hell forever.”

Hastening to Ruin

It would seem that the natural and inevitable methods for retiring the race from the earth are numerous and rapid enough. To these, however, the depravity of man has added many abnormal methods, one of the chief of which and the most. certainly destructive and needless and absurd is the cigarette habit. Despite the legislation against this infamous and the wrong done by the home, the pulpit and reform movements, the manufacture of these diminutive engines of insanity, deterioration and death is constantly on the increase. The pulpit must redouble its work against this deadly enemy upon the moral foundations of society. The legislation against this in all its forms is inoperative. The pulpit and the home hold the only remedy, and the pulpit must arouse and keep alive the home on the question. The legislators to whom we are indebted for enactments against this evil are generally tobacco-soaked men, and often worse. There is no
moral consistency in men by statute legislating against an evil of which they are guilty in the same or other forms. Besides, no law enforces itself. There must be a strong, healthy public sentiment against the thing against which we legislate to secure enforcement. Our only remedy is in an aroused interest in our pulpit and our homes. The appalling statistics on the subject show that the number of cigarettes manufactured in this country now make an average of a hundred cigarettes for every human being on this planet. Not one boy in a thousand reforms after smoking cigarettes a year, and after a year’s use the boy is dead to all future prospects and usefulness to society. Yet against the enforcement of laws against this infamous are arrayed the influence of social, political and financial, of enormous corporation and trust interest owned and operated largely by church members and controlling many hundred of millions of money. The Saturday Evening Post furnishes the following statistics of the increase of this gigantic evil:

If you examined the statute books you would probably conclude that important headway had been made in reducing the use of tobacco in this form; but, in fact, one reason for the present boom in tobacco sales is found in the enormously increased consumption of cigarettes. In the fiscal year 1910 less than eight billion paper pipes were burned. During the next year the number rose to nine and a quarter billions. Last year the total turn was nearly twelve billions, and for the current fiscal year tobacco men figure on an output of fifteen billions.”

The Skeptic’s Honest Hour

The skeptic has a hard road to travel. Fight it as lie may, there are honest and serious hours that came upon him when he is confronted with great questions which will not be down. Under some somber cloud, in the hour of sickness or bereavement, in the still hour of some quiet night while alone with his thoughts and conscience—in some of these conditions the Spirit of God gets his attention and puts to him these great questions o him—man destiny and of the claims of Christ, and he finds he must face them. Many a skeptic has surrendered in such critical moments as these. An exchange relates an incident which befell a young man in one of our high schools, and showed the result does not specifically state that he made his peace with God, we are authorized to believe he did from the poem he wrote during his struggle with the great question and left on his desk before he died:

A skeptic, who had spent his life in justifying his rejection of the Bible, and, especially, in objecting to the words and works and mission of the Lord Jesus, came face to face with the great question, “Who think ye that I the Son of God?” He could not answer it, till he had rejected the Bible, and, especially, in 

Immortality of Influence

It is the immortality of influence which gives to it. This makes it a splendid or terrible thing to life. It can not be too often said that influence has a persistence of life which cannot not be properly characterized short of denominating it immortal. This influence is not confined to that which is voluntarily exerted. Not alone when and as I try to influence others to certain courses of action am I influencing. Confling influence to this voluntary effort and it would swirl to a comparatively small affair. I am ever—unceasingly— influencing for good or evil others whether I so will or not, whether I sleep or wake, whether I am alive or dead. A writer in one of our exchanged tells of once meeting a man who had been a student in his laboratory, amid the most delicate odors, and became saturated with the exquisite fragrance. He carried sweet perfume wherever he went, though him- self entirely unconscious of the fact. I-low like that influence which ever exudes from our character, wherever we go, we being unconscious of the power thus going out from us how careful should we be that that influence— be always sweet and helpful to others, trending them upward toward better and holier things. American Messenger says:

When does a person die? Not when the earth is heaped in a little mound over his lifeless body. A person lives as long as his influence molds the characters of others. A mother, by the memory of her personality, often speaks to her son or daughter twenty years after her death. If an atheist writes or argues. Last year the total turn was nearly twelve billions, and for the current fiscal year tobacco men figure on an output of fifteen billions.”

Romish Lawlessness

Romanism is essentially un-American and can never be brought to anything like a genuine acquiescence with American ideas and institutions. Insofar as she yields seeming obedience to omit’ laws it is from mere policy and necessity. Often where there is local Romish influence or Protestant indifference or ignorance to warrant it, Rome shows—its natural and traditional spirit of intolerance and anarchy, amid perpetuates outrages for which the Romish institution should be exiled forever from such community. The case we quote below where the teacher of a public school was prevented from using the Lord’s prayer by the noise and outlawry of a few Romish pupils at the instigation of the Romish bishop, is an instance where was needed some vigor of treatment. The very least thing that should have been done was the temporary permanent expulsion of every Romish pupil from the school. An exchange relates the case as follows:

In a Country school the teacher has been opening the school with the Lord’s prayer. It would seem that no one could object to this but savages. The Roman Catholic bishop, however, gave the children orders that whenever the teacher begins the Lord’s prayer they shall begin to recite the “Hail Mary,” or prayer to the Virgin Mary. This is, of course, in the name of his personal notion; not to say contempt for religious things. What shall the teacher do? The school board authorized her to open the school in this way. The Romish bishop of a handful of his pupils has compelled them to break down the law by order of the school. Which shall rule? Shall Rome trample on freedom and religion, and then rowdily shout that the public schools are god-less? This is not an imaginary case. It occurred this fall, not a hundred miles from this city. Romanists should describe the writing of this note as an intolerance. If things go on as they are going much longer, we shall not be permitted to even remonstrate against such high-handed effrontery and persecuting lawlessness.

Prevention Better than Cure

Personal work is sadly neglected. Many Christians live in daily neglect of this sacred duty. How this neglect must impress their friends or companions. We profess to believe in the immortality of the soul, in an eternal hell, in the glories of an endless heaven, in the willingness amid eagerness of the blessed Christ to save instantaneously any and all who turn to him. Our associates know these beliefs of ours and yet to pass them daily, perhaps to live with them in the same home or to do business with them in the same house for years without ever speaking to them in the interest of their souls is certainly a poor evidence to them of the genuineness of our beliefs or of our salvation, or equally poor evidence to their minds of the truth of these religious verities. Worse still is it to think of the very many who are finally lost through failure of such personal work, and the immense losses to the army of Christians in the reflex blessing and strength and grace which would come to them by such personal work faithfully performed. The Congregationalist stresses this truth in the following:

There are many Christians who seem to carry it in their lips to have an experience to speak to a wicked man about his sins. Why should they? The law does not so consider it. The law does more than speak to thieves and forgers and murderers. It lays heavy hands on them. It hales them to court to prison and to death with the threat of long sentences. To save a man from becoming a thief or a drunkard is far better than to incarcerate him. Prevention is always better than cure, Realization of this truth is like a plant of which the growth has been show, but its blossoms and fruitage are the joy of the present hour, Reform schools, juvenile courts, probation systems are fruits on the prevention, plant. ‘Tis far better to make a beneficent citizen out of an escaped convict from the French galley ships at Toulon than to track him, arrest him and return him to the gallies. Victor Hugo immortalized a hero of life in fiction of the story of Jean Valjean.

Minuteness of Judgment

Men sometimes are disposed to cry out against the minuteness of judgment of the Father, and feel it is unduly severe. The fact is, however, that it can be worse than thus minute, taking cognizance of our words and thoughts. To be fair, full and impartial, judgment must be all comprehensive, including all the details of life which entered into the exerting of influence and covering all the time of its exercise. It is admitted that this presents a fearful conception of judgment.
Debasement

Women do not cook in silk dresses. Golden urns studded with precious gems are not the vessels placed in the sty from which swine are to eat their swill. We shudder at the ghastly scene of a king drinking wine from the skull of a rival whom he has inhumanly beheaded. We protest against such debasement or prostitution in the name of propriety, of decency and of every sound instinct of morality. Yet, many men who would hold up their hands in horror at such scene or thoughts are doing something which more violently contradicts every rule of propriety and right and even decency. What are meant making of their bodies with their marvelous capabilities? Mere machines for making money and gratifying their carnal appetites. Is not this the prostitution of the loftiest, the debasement of the divinest, the pollution of the holiest? Instead of apprehending and enjoying the divine, the holy, and the infinite here pointed out the all-sufficiency of the Scriptures when he quoted these words: “they have Moses and the prophets” (Old Testament). Again, Jesus said, “Search the Scriptures; for these are they that testify of me” - i.e., if you want to learn about me, don’t wait for a revelation from the heavens. In my Word you have a divine revelation. “Thy word is a lamp unto my feet and a light unto my path.” If we want to travel through this dark world we must use the divine lamp. “Thy word have I hid in my heart that I might not sin against thee.” “Study to show thyself approved unto God.” . . . Rightly dividing the word of truth.”

I call the attention of our readers to Binney’s Compend, Pg. 14, secs. 1,2,3: 1. “Human opinions are not a sufficient guide. . . . for they are various and contradictory. 2. human reason is insufficient, for by it some worship God, some no God, etc. 3. The law of God which is the only sufficient rule, can be perfectly known by revelation.”

A careful perusal of the pages here will disclose to one and all that the revelation spoken of here and called on page 13 “divine revelation,” refers to the book of revelation, or the Bible (see page 18, line 7 from top). Those guided by impressions can not fail to be pharisaical, proud, and egotistical, but those who confess a dependence upon God for illumination and help in the perusal of His book.

Keep the Kneen Edge

W.E. SHEPARD

The barber, before he attempts to shave the man in his chair, puts his razor on the stool to get a keen edge. The butcher is about to cut off a steak, but first gives his long blade a few strokes on the steel.
The old-time farmer could often be seen as he mowed his grain with the scythe, stop and apply the stone to keen up the edge. How often, as a boy, we made the old grindstone hum, and wondered if father would ever get through with putting the edge on the ax!

Where is there an instrument calculated to cut, that the owner does not see the importance of keeping with a keen edge if it is to be at its best?

When the sons of the prophets were felling trees, the axhead of one of them fell into the water (Kings 6th chapter). He had the good sense not to try to chop with the handle, but rather - to cry for help in his predicament. Without his axhead he was utterly incapacitated for successful service. Our axhead is our God—given grace and power in Christian experience. Without that our work is a failure. As well expect to chop down trees with an ax-handle, as to succeed in Christian service without a real, heaven-born experience. One of the sad features of this cold, backslidden age is the attempt to perform gospel work with no gospel axhead. Another sad feature is allowing one’s axhead to get dull. If the barber, or butcher, or farmer sees the necessity of keeping his instrument with keen edge, how much more should the Christian feel the importance of keeping that with which he does execution in the best of shape.

Let us examine some of the points upon which we should always keep a keen edge:

1. A clean, clear experience. There are so many rough sides of life, so many knotty problems in existence, so many hard places to go through, that if one not constantly on the lookout lie will find the fine, keen edge worn off. How it must delight the devil to see a professor trying to plod along with a blunted experience accomplishing very little as compared with his possibilities, because he has not constantly kept a keen edge on his experience. When one gets the consent of his mind to give a lower place than former, when he has practically got the consent of his mind to become a backslider. The “dull finish” seems to be a sad in some times for the present day, and it looks much as if Satan was introducing it fast in the spiritual realm.

2. Conscience. That “somewhat or other within us, that pronounces upon the sins of the truth” (Gal. 4:13). For conscience service without a keen edge, how much more should the Christian feel the importance of keeping that with which he does execution in the best of shape.

How to Raise Money

T. S. MASHBURN.

“Freely ye have received; freely give.”

One of the most striking rubbings that was ever heard by the writer came from a converted cowboy at the suggestion of a dear old saint of God, known and much loved by all who knew her as Grandma. It came about in this way: There was a sale of farm products and other goods for the purpose of raising money for the spread of the gospel, and of course different parties in charge of different booths, were making suggestions as to how the most money could be made to appear scriptural and plausible, that sanctified. Spiritual saint, even though he may not be keen-minded enough to detect the error, will feel a spiritual shrinking in heart. He has a keen edge and the Holy Spirit in his clean heart draws back from the error. If the old man resides within, the tendency is to gulp down the heresy for heresy is the offspring of carnality. There is so much of the insidious, slimy, slippery teaching of Satan these days that it stands one well in hand to keep the keen edge in doctrine.

4. Fear. Keep the keen edge on fear. Not the fear which hath torment, but a godly fear. Fear to do wrong. Fear to grieve God. Fear to lose your prized experience. Fear the awfulness of hell. A healthy hell-scare on their hearts is of no little moment. If more people would keep the keen edge of hell-scare on their hearts they would be less liable to grow careless in service and prayer. They would watch the courses better and see to it that they were constantly living up to their best light and opportunity.

Lord, keep us all with a good, keen edge always.

E.R.ALD OF HOLINESS

Herald of Holiness

1,000 B. C. — For the building of Solomon’s temple: “Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king’s work, offered willingly, and they gave for the service of the house of God. Then the people rejoiced for that they offered ‘willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.” — I Chron. 29: 6-9.

A. D., 1912: Then the parishioners came together to consult how they were to get money to carry on the work of the church. These people would not offer willingly so they consulted together and determined to have bazaars, and sales of work, with all kinds of amusements, such as wax works, Punch and Judy, tableaux, raffles (which are illegal), fortune telling, lucky tubs, shooting galleries, and other such things; also whist drives, dancing, etc. Then the people rejoiced that they had made some money by these means, and they paid it into the bank and were happy when they read the account of their doings.

Truly the world moves on. But when we contemplate some of the modern ways in which the cause of the church is advanced, one cannot but remark, “God moves in a mysterious way, his wonders to perform.” The writer, with all other holiness people, does rejoice in a salvation that saves and cleanses out all base desire, and fills the heart so completely with God the Holy Ghost, that it is one of our greatest joys to give freely, not only our tenth, but ‘as much more as we possibly can as a free-will offering; and we do not need any such worldly stuff to tempt, or coach us on to give.

Steps to a Revival

E. G. THEUS

(John 11:39)

God has given man a part in the great plan of salvation for a lost world. He raised tip a Moses to redeem Israel from Egyptian bondage, a Paul to carry the gospel to the Gentiles, a Luther and a Wesley to bring about great reformatory. There must be someone to pray down a revival if we ever have one. There must be some folks in town who know Jesus. Not necessarily some prominent one. Mary and Martha were just. Two humble daughters of Bethany, very poorly placed and of no account by the select high society; but they knew Jesus. And Matthew 18: 19 says that “If two of you shall agree on earth as touching anything that they shall ask, it shall be done o. them of my Father which is in heaven.” - So Mary and Martha were enough to claim this promise. But mind you, Mary and Martha came to a realization of their need of Jesus for a specific purpose before He came. And somebody must become burdened with a special need if He sends us a revival. You notice that it was Mary’s and Martha’s own loved one for whom they were so burdened. It is no more
There must be obedience to His command. There can be no revoking His command. It stands today as a gospel to every creature. He has never given up His commission to go and preach the gospel to every creature and every detail He will take care of the results, and every one around them, the prayer missionary can reach many fields. Such a person’s prayers God would not answer any more than he would answers Jonah’s to save the Ninevehites when he refuses to go himself to them.

God has put this great question upon the writer’s heart, and as I write this my heart bleeds for the 650,000,000 who never heard of Jesus, and I know God calls me to give my life my time and my money to help save their souls, and to lift up Jesus in their midst. As I work in the coal-mines (for I am a coal-miner), I cry and pray to God to hasten the time when I may go.

Second, as long as there remains one soul unsaved, or one who has never heard of the remedy for sin, it is our duty to take or send the news of great joy. We who love God with all our heart and mind and our neighbor as our self, can not expect to sit unemployed, while multitudes are drifting out into eternity as fast as time can take them. Yet today we find people who wolfishly cry, Am I my brother’s keeper,” or ask ignorantly, “Who is my neighbor?”

Third, Christ is depending upon us to take or in some manner send the news of His love, mercy, sacrifice and death to the souls who have never heard. He has made no other arrangements, no other plans, for He is counting on us. If we fail, millions upon millions will remain in darkness and die without Christ. May God put it upon our hearts, may the vision of the multitudes that are stretching out their hands to us for help be photographed upon our hearts outlines of fire; may their dying cry to us for help ring in our ears night and day until we awake to our responsibility to them and use all the means in our power to send them the gospel.

If we can’t not go, out chances to help the heathen are not vanished, for each of us can pray, and nothing is ever successfully accomplished for God without prayer. While missionaries upon the field can only each people around them, the prayer missionary can reach many fields. Those of us who set aside ourselves as prayer-missionaries must be sure we are not doing it to excuse ourselves for becoming workers in some field. Such a person’s prayers God would not answer any more than he would answers Jonah’s to save the Ninevehites when he refuses to go himself to them.

God has put this great question upon the writer’s heart, and as I write this my heart bleeds for the 650,000,000 who never heard of Jesus, and I know God calls me to give my life my time and my money to help save their souls, and to lift up Jesus in their midst. As I work in the coal-mines (for I am a coal-miner), I cry and pray to God to hasten the time when I may go.

FAIRVIEW, ILL.

**Foreknowledge of God**

To what extent is God’s foreknowledge? Did God foreknow that man would fail? Those who believe He did quote Acts 15:18: “Known unto God are all his works,” when Peter refers to the salvation of Gentiles as well as Jews. He works here also might apply to His creative power. “The heavens declare the glory of God.” Etc. The writer can not believe, neither can he find any evidence in the Scriptures than God knew that man would fall into sin, else why did it “repent God” --- i.e., “change his mind” on “account of regret” when he saw the wickedness of man? Had he seen this from the beginning, He would not have made man, for when He did see (not at the beginning) it repented Him.

Again, if God created man to defeat Satan in the “war of the ages,” in the less of the multitude and the salvation of only a few, thus adding to the multitudes already fallen, multiplied millions of souls, the loss is too great for the victory won in the salvation of the few to be consistent with the wisdom and justice of God, thereby making multitudes of infidels, as already made by a misunderstanding of God’s wisdom in out creation. The writer could not serve a God of that kind. What the writer does see, and thereby believe is the crowning make-up of our being, what is left, is our free agency, created as free moral agents. We will say of the first pair, free moral agents, in order that the agency might act. Necessarily there must be something to choose from, and in so doing could yield to temptation and fall into sin. Hence the forewarning.

“Known unto God are all his works;” know the rest should it so happen, therefore provision must be made conditionally, “before the foundation of the world,” that man could be reinstated in the midst of the conflict, the “war of the ages.”

The writer believes not only so, but in a final triumphant victory, now, in this age, (or end of the ages) or dispensation of the executive ability and power of the Holy Ghost to give the “heathen for His inheritance and the uttermost part of the earth for His possession,” i.e., “as by one man’s disobedience many were made sinners, by the obedience of one shall many be made righteous,” and that number will outnumber the lost. Hallelujah! Amen! Did not John see and “innumerable company,” which “no many could number?” Men do number the starry company somewhat, but no mathematician has tried to number the sands of the seashore. Was not God’s promise to Abraham that his seed (not physical, but spiritual) should not only be as the starry heavens, but as the sands of the seashore innumerable? The physical sand can be numbered, but not the spiritual. Innumerable are they to be who are born of faith, so that no pessimist can number. Come, brother, let us “arise and shine;” be “luminous,” though “gross darkness cover the earth.” Keep on the Israel (the true Israel) side of the cloud and God will see to it that they will come from afar; “your sons and daughters shall call me ‘aliens;’ “kings see the brightness;” “fly like doves to your windows.” Hallelujah! Amen!

ALEMEDA, CAL.
PAGE EIGHT

A Boy I Know

REBECCA B. FORSMAN

I know a boy who has a watch, but never uses it. When he went on his first journey, he told me he was going to arrange his time as he pleased. And when he ought to be on time on, he's always just behind time.

And when he has a task to do, he says, "Wait till tomorrow"; and when he can not find his things, he simply says, "I'll borrow.

That boy may make a business man— I know he ants to do it— But he must mend his careless ways Or he will live to rue it.

That boy must do his work today, and plan work for tomorrow; Good habits, everybody knows, Are something boys can’t borrow.

A Dog With a Bank Book

ADELE E. THOMPSON

And when you have heard the story of Billy, for that is his name, I think you will all agree that he deserves to have a bank book.

A handsome collie is Billy, with a kind, intelligent face, a white undercoat and white points, and when he earned his bank book with his master, he was in the cold and frozen North, in Alaska. And not only were they in Alaska, but Billy, and Billy’s master, and a friend of the master’s, had been going over the mountains, where there are no roads or even trails, and in the darkness of the night and bitter cold and storm they had lost their way. That is, the two men had, for Bill, had his keen dog instinct to guide him, and he was doing his dog best to pilot them back to their cabin.

"He isn’t right, I know he isn’t, and that he’s taking us the wrong way," urged the other man when Billy whined and wagged his tail, and started into the very teeth of the storm. "You may do as you choose, but I’ll not follow any fool dog," and giving pool Billy a vicious kick that made him cry with pain, the other man turned in a different direction.

But Billy and his master were old friends and had confidence in each other. "I’ll trust you, old fellow," the latter said. "Go ahead, I’ll follow," So lie followed over the mountain, and, thanks to Billy, reached home safely.

And do you think that Billy lay down then and took the rest he had well earned? Not at all! He had been able to talk he might have said: "I’ve done my whole duty! I’ve saved my master. The other man kicked me when I was trying to do him a favor, now he may take care of himself the best way he can.

Nor; instead Billy showed a nobleness of nature, a forgiving spirit, that we might well imitate, As he passed a bookshop she caught sight of a

Wonderful Wallpaper

"My walls are very dirty: I must have new paper," said a Japanese cakeseller to herself, as she looked around her shop before starting on an errand.

The little woman went on her way, carefully considering the markets. She was not very wise, and wondered how small a sum she could make her walls look fresh and bright, so that the cakeshop might become more attractive.

As she passed a bookshop she caught sight of a sheet of paper, which had been thrown aside.

"The very thing for my shop!" said Mrs. Uno, "and I need not spend my money." With care she collected the pile, carried it home, and sorted it out. Then she discovered that there was a book with scattered leaves, but nearly all were so clean that she decided they would be the most suitable covering for the walls of the cake-shop.

So, with great patience, Mrs. Uno decorated her walls with them, and, when it was done, she felt that her labor had not been in vain, for had not those white, printed pages made her shop look more attractive than ever before?

Yes, certainly the walls did look fresher and brighter, but the old woman could not see half their brightness. The very light of heaven reflected there, for the leaves she had used were from a Bible, and the walls of the little shop were proclaiming wonderful things.

One evening the old lady’s grandson came in, and, having a little time on his hands, he began to read the printing on the wallpaper.

Mrs. Uno listened with astonishment as the boy read, for, having never heard anything so wonderful or beautiful before,

Tell the Other Boys

One of the most terrible warnings against cigarette smoking was given by a cherisher

boy in one of the Brooklyn churches, who died in great agony at St. John’s hospital.

Almost his last words were: “Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another in his mouth.” He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother, and worked in a chandelier factory.

Here is his story as he told it to his nurse: “To me he confessed that his trouble had originated from cigarette smoking. Some days he said he smoked twenty cigarettes; at first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not break off; and it began to affect his constitution.

“So, why didn’t you stop when you saw what it was bringing you to?”

“Oh, I could not,” he replied. ‘If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might suspect Inc., I would work extra hours Instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all at once.”

After his death, his grandmother sold the factory where he worked, and put all the money into a savings bank. She did not know her grandson ever smoked cigarettes; she only knew that he was a good boy.

And when you have heard the story of Billy, for that is his name, I think you will all agree that he

TEACHING JOHNNY

Johnny came to Sabbath school for the first time.

He was only four. When the teacher saw him, so eager but so little, she regretted that the lesson was one of the most missionary journeys. But she put her vivacious personality into the story, and, to her delight, Johnny’s eyes were riveted upon her face throughout.

Afterwards she thought, “it’s not so much “that you tell as how you tell it.”

That week Johnny’s mother assured him that Johnny loved Sabbath school. He listened so well she knew he remembered the story,” said the teacher.

“Oh, no!” the mother laughed. “He said he watched you talk to see your shiny, yellow tooth!”

When the mother spoke of how very much Johnny feared the dark, the teacher went away thinking, “I have been a failure.”

The following week the mother announced delightedly: “Johnny is getting a good deal from the Sabbath school lessons. A boy named Paul moved into the neighborhood, and Johnny said, ‘I got acquainted with a Paul in Sabbath school.’

“Could what he tell about Paul?” the teacher asked, expectantly.

“Oh, nothing at all!” the mother replied. “He just remembered the name. But that’s something.”

Then she spoke again of how very much Johnny still feared the dark, and the teacher went away thinking, “I have not begun to teach Johnny yet.”

The very next Sabbath school time teacher told about a man who went far away from his home, and when night came, and the sky was his only roof, he supposed himself quite alone, till in a dream a voice said, “I am with thee,” and he found that God was near, even though it was dark and he was separated from his mother and his home.

On the following Sabbath, a little girl retold the story, she could not remember the unfamiliar name, “Jacob,” but the teacher did not care, for she knew he had every incident, and finished the recital thus:

“And God said, ‘Don’t you be afraid, I’m keeping care of you.”

Johnny spoke then. “Last night I waked up,” he said. “I was awful scared. And then I thought ‘Pooh! You needn’t be afraid. The heavenly Father’s taking care.’ And then I isn’t.”

As the teacher walked home “that day she said to herself, ‘I am just beginning to teach Johnny.’” —Exchange.

DOGS BRAVE AND WISE

One of the heroes recently to receive a medal is "Bum," a yellow dog at the Mulberry Street police station. Four years ago, on Fourth of July, a frightened little girl ran into the station, with a package of firecrackers tied to his tail. He was relieved of the burning crackers, his wounds were dressed and then he refused to leave, insisting on snaking hi home ‘with his new-found friends. Since then he has been regarded as one of the force and has performed some noble deeds.

Once he pulled a little girl out from a bonfire, tore off her blazing clothing and saved her life. Again he discovered a fire km a tenement house and was the means of directing, the patrolman to the vitae.

HERALD OF HOLINESS

Finding she was not, he took her to a church, where she heard the message from the wallpaper more fully explained. She became a Christian, and more not only do the walls of the cake-shop tell of the things of the kingdom, but the old woman carefully puts a tract into every bag of cakes, so that all her customers may share in the good news which first came to her soul from the wallpaper.—Exchange.

Dogs brave and wise

One of the heroes recently to receive a medal is "Bum," a yellow dog at the Mulberry Street police station. Four years ago, on Fourth of July, a frightened little girl ran into the station, with a package of firecrackers tied to his tail. He was relieved of the burning crackers, his wounds were dressed and then he refused to leave, insisting on snaking hi home ‘with his new-found friends. Since then he has been regarded as one of the force and has performed some noble deeds.

Once he pulled a little girl out from a bonfire, tore off her blazing clothing and saved her life. Again he discovered a fire km a tenement house and was the means of directing, the patrolman to the vitae.

HERALD OF HOLINESS

Finding she was not, he took her to a church, where she heard the message from the wallpaper more fully explained. She became a Christian, and more not only do the walls of the cake-shop tell of the things of the kingdom, but the old woman carefully puts a tract into every bag of cakes, so that all her customers may share in the good news which first came to her soul from the wallpaper.—Exchange.
In the little wooden chapel, two or three weeks after the event, the colonists assembled one bright day in the long, dim chamber to make the thing official and feel the weight of it. The font was a little stranger. The font was the family silver wash ever, amid the sponsor was Governor White himself, the baby’s grandfather. Thereafter she was Known as Virginia Dare, a sweet and appealing little girl, like a daffodil flower that “bloomed all alone ems that desolate coast.”

Little Virginia was the first born of English parents in America, and she was the only white baby born before December 31, 1587, to have reached the coast of North Carolina. She was Known as Virginia Dare, a sweet and appealing little girl, like a daffodil flower that “bloomed all alone ems that desolate coast.”

Putting a Stop to Tantrums

“Your child never Indulges in tantrums, as many children do,” remarked a woman to her neighbour. “I used to hear her cry for a thing when told that she could not have it, and I have wondered at it, too, for few children yield a point readily, in this age.”

“Mine wouldn’t, either, if I encouraged tantrums as so many mothers do,” was the quick reply.

“Encouraged” rejoined the childless woman. “I didn’t suppose parents ever really encouraged such outbursts of temper as we so frequently see.”

“Oh, they don’t intentionally, but—well, I will say no reason to regret it, until one day, after I had refused Mildred something I thought it unwise for her to have, to my amazement she threw herself flat on her back amid began to kick and scream.

“It was as funny as it was ridiculous, for it was plain to be seen that the child was acting an unfamiliar part, and she did it awkwardly, too. But it isn’t acting a part, I assure you, when, without a word, I rained slaps on the kicker until she sprang to her feet indignantly, crying: ‘What makes you slap me so, mamma?’ ”

“My child never indulges in tantrums, as your child does,” I answered back.

“Why, why,” she sobbed. “Dick always does that way when he wants anything, and he gets it, too!”

“He doesn’t!” I replied. “He has not your mother to deal with. Every time you act this way you will get what I have just given you, and nothing else!”

“And did she never try it again, little mother?” was the laughing query, as the speaker paused for breath.

“Never!” was the emphatic reply, “for I gave the child such a spanking as she had not had before, and, naughty as she is in many ways, she never again tried to work me by a tantrum of any sort. And now do you not understand why I am of the opinion that parents who yield to children who, like Dick, try to gain their point by tantrums, are by their blind indulgence encouraging what is so harmful to all concerned?”

The father was ready rejoinder. “And now one thing more. Why is it that, young as you are, you are wiser in this respect than most mothers of my acquaintance?”

“If I am,” was the hesitating reply, “it is because I have so recently been a toddler myself when a child. But I blush to confess to my childish misdoings, even now, and I seldom refer to those early days because I do not like seemingly to cast reflections on my mother. In justice to all concerned, however, I must make it clear that I was a weekly child until I was about five years old, and because of that I was indulged and spoiled. If I wanted anything short of...
the moon, all I had to do was to scream for it, and then, if I failed to gain my point, hold my breath until mother would cry.

Oh, she must have it! She is getting so black in the face that I’m afraid she will strangle!

“When I became robust the mischief was already done. To tell the truth I was a small terror, and never shall I forget the tantrum habit, and had to be humbled by being carried screaming to my room more than once. This mode of punishment, however, was so effective that my tantrums soon became a thing of the past, and, thanks to my grandmother’s combined firmness and good sense, I continued to improve until even the one who had brought about the reformation admitted that her efforts in my behalf had been worth while.

“I remained with my wise old grandmother until I was married,” continued the story teller, after a pause, “and I think it is needless to add that when I became a mother, my childhood ever fresh in mind. I resolved that my daughter should never have the slightest encouragement to become such a terror as I once was.”—HELEN H. THOMAS, in The Continent
our cabin, we caught sight of the land we had so longed to see. We can not tell how happy we felt as we knew that year of hopes and prayers were being realized and answered; for which we praised God. As we looked out upon India for the first time, we prayed that God would make us a blessing to, the people—and that is our prayer today.

We kept sailing along until about four ‘o’clock in the afternoon, when we anchored. Who did we see ashore to meet us but our Nazarene missionary, some of our workers, and a number of our girls and boys from Hope School! As some one has said, we cried because we wanted to; our hearts were full. We waved, and they waved. They came aboard to meet us, and you can imagine the meeting that as usual takes place among the Nazarenes, and this was away in heathen lands, making it a little out of the ordinary.

Most of our first day was spent at Hallelujah Village; the next day at Hope School. Our beloved Mrs. Baranjee, with the rest of the dear ones out there, had everything in readiness for our coming. The welcome was swung over the gate, the girls were lined up on the veranda, and of course all who knew said “Nomuskari!” (“Good morning!”) and those who didn’t, know said “Praise the Lord!” We then had a beautiful service, both in Bengali and English. It was indeed a blessed time to us.

We are quite well in body at this writing, amid are abundantly satisfied in the Lord. How glad we are that we left all to follow Him! How we love Him today!

We are studying Bengali now, and trust you will pray that we may be able soon to help this poor people in this dark heathen land. There is at this time going on in the streets an ancient heathen custom (Mahoram, it is called) in commemoration of a battle in which two of Mohammedan’s sons were killed. Thousands of people are in the streets, making great displays of flue-works, playing bands, carrying shields, hay-lings all kinds of sham battles and doing all sorts of heathenish things. We felt that they might know God even as a nation, if not as individuals! But alas! They know Him not.

Brother and Sister Brandyberry and others as workers.
A. F. MOSELEY, Sec. of Board.
104 East South Street, Kewanee, Ill.

A STATEMENT

We wish to state that we believe the doctrine of a baptism of fire subsequent to the baptism of the Holy Ghost, marital purity, and a system known as demoniac possession are unscriptural and fanatical, that we not only repudiate them but have no fellowship with those who believe and propagate them. We are consolidating our orphanage work with the orphanage and rescue work at Pilot Point, merging our paper, God’s Messenger, into the Pentecostal Church of the Nazarene. We wish to state that we believe the doctrine of a baptism of fire subsequent to the baptism of the Holy Ghost, marital purity, and a system known as demoniac possession are unscriptural and fanatical, that we not only repudiate them but have no fellowship with those who believe and propagate them. We are consolidating our orphanage work with the orphanage and rescue work at Pilot Point, merging our paper, God’s Messenger, into the Pentecostal Church of the Nazarene. We wish to state that we believe the doctrine of a baptism of fire subsequent to the baptism of the Holy Ghost, marital purity, and a system known as demoniac possession are unscriptural and fanatical, that we not only repudiate them but have no fellowship with those who believe and propagate them. We are consolidating our orphanage work with the orphanage and rescue work at Pilot Point, merging our paper, God’s Messenger, into the Pentecostal Church of the Nazarene.

Brother L. D. Peavey, of Maiden, Mass., one of our Board of Publication, recently read paper at the annual meeting of the American Statistical Association. Brother Peavey also participated In a discussion of currency reform at the annual meeting of the American Economic Association.

NOTICE

The preachers’ monthly, meeting of the Pentecostal Church of the Nazarene, Northwest District, will be held in our church in McMiniville, Ore., corner 5th and D streets, February 4, 1913. A hearty invitation is given to every body. In the morning service, 10:00 a.m., Rev. C. Howard Davis, pastor Portland First Church, will bring before us the subject of “The Pentecostal Church of the Nazarenes; Its Origin, Its Object.” Lunch will be served at noon. Preaching at 2:30 p.m., by Rev. Aaron Wells, and again at 7:30 p.m., by Rev. C. Howard Davis. Free entertainment to all. Plan to come.

J. W. FRAZIER, Pastor.

MARRIED

Rev. Wm. M. Irwin and Alice F. Williams were united in marriage at the home of the bride, Sawyer, N. D., January 1st, 1913.

LYMAN BROUCh.

NOTICE

All members or churches of the Iowa District, who are planning camp meetings for this year, in order that dates might not conflict, please write the secretary of the camp meeting board. Two district camp meetings were appointed for this year, one to be at Marshalltown, Iowa, and the other at Stockton, Ill. All others should give place to these two camps. Before this board was elected and approved by the district assembly at Bloomfield, Iowa, the camp at Chariton, Iowa, the time and workers had been agreed upon.

Time, August 8-17, 1913, with Rev. B. T. Flaney, district superintendent, and Revs.
Sunday School Orders

Quite a number of our Sunday schools were late in getting their supplies because they did not send in their orders. All Sunday school orders have to be renewed at the same time. In the year before the year was out we sent to every customer an order blank together with a notice that orders should be renewed. We can do nearly everything for you except to order your supplies. If we were to do that we might overstock you. Please don’t blame the Publishing House for your own negligence or mistakes. We have enough such things of our own to answer for. We also notice that quite a few have started to send their orders to Los Angeles. Our literature has not been published in Los Angeles since early last year. We trust that pastors will take pains to see that their Sunday school officers are informed. See that every teacher and officer of your Sunday school is a subscriber to the Herald of Holiness, so they can be well informed about such matters.

Course of Study Prices

Several have written us about the book, “Practical English.” The experience in a state where it is published is stamped on the cover of the book. At the first the book cost us more than that price, and we had to pay time carriage from the publishers and again to the customer. We listed the book at 80 cents, from which we gave 10 per cent for cash. We can now secure the book for less than formerly, and have changed the price to 60 cents, postpaid, with the 10 per cent off for cash when three or more books are ordered together. The price stamped on the book is 45 cents, from which we gave direct to the publishers, they are free to do so. The publishers will furnish the book for 45 cents, plus the postage. We can not afford to handle the book at a loss.

You will also note that we have changed the price of “Hidden Manna.” It was formerly sold by time publishers at 75 cents, but has been changed to $1.00. By mistake we got it listed at 75 cents.

The Christmas Number

A number of pastors have written us about the Christmas number, and without exception have highly commended it. It was gotten out at considerable cost of money and labor, and it is gratifying to know that our people are pleased with it. We have a higher aim than to simply please you. We want every issue of the Herald of Holiness, and especially our special numbers, to produce practical results in building up the kingdom of God. No doubt some of our preachers and workers have by this time had opportunity to notice, if not to order, the book which we have accomplished by the Christmas number. We would especially like to hear from such ones. We are planning another special number for Easter, and would be glad to gather Information relative to the new number. We will send you special numbers, for which we have paid the publishers and again to the customer. We are your servants, and it is our pleasure to serve you intelligently and effectually. To do this we need your constant cooperation.

NEW BEDFORD, MASS.

New Bedford church is marching on victoriously. We are glad to be able to report an increase on all lines. The spirit of the meetings are the best, and the attendance largest, and finances better than ever since the beginning of the church. We are getting hold of several new people, especially men. This has been a church without men, but thank God they are coming. Our dear teacher in prayer meeting Thursday night ten were men. One man was saved Sunday night for the first time. We begin revival meetings the 23rd inst. with Brother and Sister Roberts as workers. We are expecting a good turnout. We have some excellent people who are very anxious to have a permanent church building, although it is not, yet finished. We opened our Sunday school last Sunday, December 22nd, with the class at Port Townsend and had a very good time, although the turnout was small. We have some excellent people there who are very anxious to have a permanent building in that sin-cursed town. God grant that they may, we have had some seekers, and there is conviction on others. Please remember the Puget Sound country in your prayers.

A. F. Moseley, Pastor.

SEQUIM, WASH.

My wife and I have been holding our place in the line of battle in this northwest corner of the United States for about two months, and are able to report that God is with us. We have a small class here, but are expecting better things. We are blessed by having a new church building, although it is not, yet finished. We opened our Sunday school last Sunday, January 5th, with twenty present. I spent Sunday, December 22nd, with the class at Port Townsend and had a very good time, although the turnout was small. We have some excellent people there who are very anxious to have a permanent building in that sin-cursed town. God grant that they may, we have had some seekers, and there is conviction on others. Please remember the Puget Sound country in your prayers.

R. J. PLUMB, Pastor.

The Nazarene Rescue Home

The Nazarene Rescue Home is located five miles west from the city limits of Oklahoma City, on the El Reno interurban electric car line, in a beautiful oak grove, on twelve acres of land set apart for that purpose.

This Institution has two splendid concrete buildings. Time main building has twenty-two rooms and is wired for electric lights, heated with a good furnace, and has hot and cold water, with sewerage connections.

We have three acres in orchard and berries, four acres for garden, a nice pasture and a good barn; and, of all, an abundant supply of soft water at fifty feet.

The hospital building has nine rooms, and is also of concrete. These buildings are surrounded with good lawns and walks, some nice shrubbery, and a beautiful flower garden.

The first work was done on these buildings in July; 1909. Since that time 247 girls have been cared for in this Home and 152 babies have been born. Eighteen babies have died (all born diseased), and one girl died, who came to us fearfully diseased; and one girl died whom we had to take to the city hospital for an operation. She was diseased when she came to us.

There have been 357 girls born, with great salvation or sanctification in the services in the Home. We have two services each week: on Wednesday evening and Sunday afternoon. The triple parlor are always full on days when the weather will permit, with visitors and friends of the Home.

The running expenses for the Home last year were $4,000. This includes some needed improvements.

Four-fifths of all the girls coming to us make good, and go out of the Home reformed, to live clean lives. Many of them marry, others are reconciled to their parents, while some of them are placed in good homes.

Truly our God has been good to us along all lines, and kept us from the hand of death, not a girl of all this number having died in childbirth.

Recently we had the misfortune to lose two horses in a week with a malignant type of stags. This leaves us with two horses to pay for and no money. We ask our friends to pray for us, that God may move on the hearts of the people to buy us a team.

There have been 507 girls born, with great salvation or sanctification in the services in the Home. We have two services each week: on Wednesday evening and Sunday afternoon. The triple parlors are always full on days when the weather will permit, with visitors and friends of the Home.

The running expenses for the Home last year were $4,000. This includes some needed improvements.

Four-fifths of all the girls coming to us make good, and go out of the Home reformed, to live clean lives. Many of them marry, others are reconciled to their parents, while some of them are placed in good homes.

Truly our God has been good to us along all lines, and kept us from the hand of death, not a girl of all this number having died in childbirth.

Recently we had the misfortune to lose two horses in a week with a malignant type of stags. This leaves us with two horses to pay for and no money. We ask our friends to pray for us, that God may move on the hearts of the people to buy us a team.

There have been 507 girls born, with great salvation or sanctification in the services in the Home. We have two services each week: on Wednesday evening and Sunday afternoon. The triple parlors are always full on days when the weather will permit, with visitors and friends of the Home.
New York District

I preached in time Bedford Pentecostal Church of the Nazarene, and had the pleasure of receiving Rev. E. F. Miller and wife into church membership. They conic from the Free Baptists, and are excellent people. Brother Miller is pastor of our Bedford church, and it taking hold of the work well. We expect to have good reports from this church.

J. A. WARD, Dist. Supt.

Alabama District

Had great day yesterday at the Pentecostal Church of the Nazarene in Jasper, Dr. W. B. Godfrey was with us and all enjoyed his good sermon and we expect to see many results to the Lord Godfrey. Our school and church work is moving along well. We are planning some good meetings in time district this year. We need sonic good evangelists to move here and help us evangelize this country. We now have a school on foot where our people may send their children to a holiness school. We are going to give Satan trouble. If any evangelist feels the Lord would have him move into this country, write me, Address Box 311, Jasper, Ala.

C. H. LANCASTER, Dist. Supt.

Chicago Central District

Our church at Danville, Ill., is doing well. Brother A. A. Teggart, the pastor, held four week’s revival in which a number of souls got into the kingdom. The Spirit fell upon the saints the Sunday night that I was there. A young man giving his name to be Stanley Hearlbut, claimed to be saved at Danville. He apparently ran for a while, than disappeared leaving unpaid debts, and taking with him quite a sum of borrowed money and the preacher’s license of our good Brother C. N. Huddleston. So if any one presents himself to any of our congregations representing himself to the Rev. C. W. Huddleston and Is not six-foot- two or three inches can sing as well or better than any body you ever heard, and has a heart in him as big as any man you ever saw; set him down as Hearlbut and not the “Simon Pure” Huddleston. Good reports conic in from all over the district. Churches are being added and the teaching and souls are being converted and sanctified.

Pittsburg District

At Dayton, Ohio, was our first field of labor after appointment as superintendent of the Pittsburg District. We found time church with a few struggling saints; the pastor having resigned some time before we arrived on the work, the church was without a leader. We had few to begin with, but as the days passed they brought added interest and larger crowds. The church was revived, souls prayed for, and the glory filled the place. The second Sunday was a great day. We had a salvation time, a bread-breaking love feast, and closed the day with fourteen new members in our church. The church has called Rev. James V. Short as pastor, and he has accepted. We predict a great future for our Dayton church. A camp meeting is being planned for Dayton this coming summer. Brothers Bud Robinson, C. F. Weigle and Sister Mattey are to be the workers. For information addres N. J. L. Kennett, 28 Louis block, Dayton, Ohio. Letters are coming in from our over district telling of revival fires burning brightly at our regular church services. Why riot? A Pentecostal church has a steady growth in spirituality and an increase in numbers; “daily such as should be saved.” Amen!

N. B. HERREL, Dist. Supt.

NEW ENGLAND DEACONESS MEETING

The New England District Deaconess Association held the second meeting for this assembly year in Maiden, Mass., January 7. Time meeting was given up to prayers and devotional exercises. The Local was blessed and we had a gracious sit-together. At two o’clock we opened with devotional exercises, and after the business session we had a paper by Sister Emma Had- ley, of Lynn, the subject being “Part I, Hurst Church History.” It was a splendid paper and opened the way for a profitable discussion on this interesting subject. Many took part. We were glad to have some of the pastors present and take part in the meeting. In the evening each deaconess talked for two or three minutes on her work, and Sister Alice M. Robinson, of Lowell, preached to an appreciative audience, closing with a blessed altar service. We went to our homes feeling it was a day well spent and that it would be an inspiration to better service in the future. Our next meeting will be February 5th In Emmanuel Church, Providence, R. I. Let all the deaconesses be present.

OLIVE M. GOULD, District Deaconess.

PATCHOGUE, N. Y.

We have a very fine church building, which, with the lot is worth $3,500, and not a cent of debt on it. We have erected an outbuilding, have coal in the cellar, paid for, and have added more members to the church this year than during the last year. We held an all-day’s meeting New Year’s Day, with Brother Beebe, of Mt. Vernon, In charge. One young lady, a member of the Sunday school, has been witnessing ever since. Yet the crowds do not come our way. While many are witnessing the Scriptures to their own destruction, I am glad for the fellowship of the Pentecostal Nazarenes who teach the Bible as Jesus taught it. We had Brother Goldberg and wife, from Maine, with us new year’s day.

I. L. GORDON.

DETRICH, IDAHO

The break in our meeting has come at last. Seven were in the altar last night, and three were converted. There were three converted the night before. My wife, and Brothers Tate and Watkins, of Mountain, and one helper. Prospects are good for a big meeting. Pray much for us, and look for a Nazarene church here.

CLYDE T. DELLEY.

LOS ANGELES, CAL.

We spent the Sabbath with Bro. C. Howard Davis, before we took the boat, and preached for him at night. The Lord gave us a precious service. There we met Sister Martha E. Curry, an evangelist well known to Herald readers, who is doing a great work for the Lord. Brother Davis has a large and loyal membership, to whom it is a delight to preach. On our way, we stopped over Sunday at San Francisco. We worshipped at First Church, where Rev. Thomas Murrish is pastor. We enjoyed the hospitality of the pastor and his family at their home. We arrived at Los Angeles Tuesday noon, and are now in the battle with our beloved inch, tallest, brother C. V. LaFontaine, and Avenue Church. We never worked with a more congenial man. The tide is rising, and some are getting through to victory. We go next to Walla Walla, Wash. for a great meeting. Pray for us. Our wonderful missionary, Bro. Peter J. McFate, at our home address, Peniel, Texas.

J. B. MCBRIDE.

DARBY, PA.

The Lord is blessing us in this place. Last Sunday, January 5th, was a great victory; morning, afternoon, and evening, In
the morning service five were received into church membership, after which Bro. J. T. Maybury, in behalf of the members of this church, presented the writer 11th a beautiful and excellently bound India paper Bible, as a token of their appreciation of his labors. The Lord bless those dear ones, the sheep of the Lord’s field. The recipient made a few remarks on this appreciation and gratitude to the donors. Brother Maybury then brought the message, which in the power and demonstration of the Spirit. The communion service which followed was a time of refreshing. In the evening one more was received into church fellowship, after which the pastor preached, and when the invitation was given two souls came and bowed at the altar; the one was gloriously sanctified and the other blissfully saved. 

DILMAN H. GOTTSHALK, Pastor.

HARRINGTON, DEL.

We are pressing unto victory on this charge. Congregations are increasing, and unity is now prevailing among the members. Yesterday God visited our meetings with a wave from glory. We are a people who have been saved. In spite of bad weather that has been prevailing for some time, we have had good blessing and encouragement are coming to the faithful. We are expecting “greater things than these” as the tide is constantly rising. Praise the Lord! 

J. W. HENRY, Pastor.

LITTLE ROCK, ARK.

Our services are growing in interest and deepening in spiritual power. Last Thursday two were held, and yesterday, the 12th, one was saved. In spite of bad weather that has prevailed for some time, we have had good crowds. The heavens are opened and every blessing and encouragement are coming to the faithful. We are expecting “greater things than these” as the tide is constantly rising. Praise the Lord! 

J. W. HENRY, Pastor.

TEXARKANA, TEXAS

Yesterday was a good day. Precipitous seasons of grace at morning service. In the afternoon God gave us a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.

The Christmas vacation is over and the students are back. They all report a very pleasant time while at home. Some are testifying to special blessing at Christmas time. Those who remained at the university also had a very pleasant as well as profitable time. Several different trips were taken to points of interest. On New Year’s night a large bonfire was built in front of the girls’ dormitory, and each person was furnished with a long stick on the end of which to roast bacon, apples and marshmallows. After an hour of social enjoyment, all gathered around the bonfire and spent some time in praising the Lord and expressing their purpose for the New Year, and closed with a season of earnest prayer.

Rev. W. E. Shepherd held a few days’ special meetings the first week after vacation, preaching every night. The results were excellent in the definite salvation of a number, and the commencement of the school. Bretheren Shepherd is a fine evangelist, an unctuous preacher, both gentle and firm.

Tuesday morning the chapel service was extended to an hour and one-half, and a special feature of the service was the presence of members of the National Soldier’s quartette, held service in the National Soldier’s administration building so that the small boys are directly reached. Some of them have come quite a distance, but are good ones, who show that they mean business.

REV. W. E. SHEPHERD.
Died at the Front

We are in receipt of a letter written by Brother L. S. Tracy, December 20th, five days after his arrival In Buldana, India, In which he states that upon arriving they were met by the sad news of the death of Miss Pearl Simmons, from smallpox in Jammer, to which station she and sister Olive Nelson had gone upon the work. She died two days before he arrived.

Sister Simmons was sent out independently, about four years ago, by Rev. T. Upchurch and the folks of the Arlington Home, Texas, and came among us study the language, and being a personal friend of Sister Olive Nelson, has worked along with her In our mission. We feel very sad, as this is the first death any missionary in any way connected with our work In West India.

Rev. J. T. Upchurch, of the Berachah Home, Arlington, Texas, states:

"The cablegram announcing the death of Sister Pearl Simmons struck us like a shock, for we did not know of her illness. We had recently received a letter from her telling of her victorious faith and abiding trust in God."

"Sister Pearl Simmons was left mother less while an infant, then her father died and she was an orphan. Cast upon the world, helpless and defenseless, she became a prey to the great social evil and found herself adrift upon the stormy sea of life, robbed and spoiled, friendless, penniless, with nowhere to go. Then was Berachah offered assistance, and came to her rescue. She entered the Home despondent and rejected by society, but was tenderly pointed to Him who came to seek and save that which was lost. She listened, longed for, sought and found the friend of sinners. He pardoned her sins, sanctified her, and called her to work for Him in far away India."

In a letter written to Brother Upchurch October 30, 1912, Sister Simmons states:

"Notwithstanding difficulties, peculiar trials and temptations which I am surrounded with In this dark heathen land, when I get a glimpse of His face then the clouds disappear and mists roll away. In the brightness of His presence feel encouraged to go on and am more determined to work among these people and try to lead them to Him, by His grace, than ever before."

The question, "Does rescue work pay?" is well answered.

H. F. REYNOLDS, General Missionary Secretary.

MANCHESTER N. H.

For the past two months the Lord has been working in a wonderful manner. He has answered prayer on many lines, both financially and spiritually. The past week has been one of real, divine power, and heart-searching. Some who have been professing sanctification for years have found out that they were not sanctified. They have confessed, and have been making restitution. Yesterday was a glorious day of victory. Last night God spake to hearts through our pastor, Miss B. M. Jsdey. Conviction was on sinners and a real burden on God's children. Several were at the altar. One backslider, after kneeling at the altar for some time, got up and started for the door without praying. Before she reached the door she fell to the floor unconscious, under the power of God. She came through with victory at midnight. We are believing for still greater things.

E. M. S.

PENIEL, TEXAS

God is blessing here. Souls are finding God at these regular services. Some twenty or more were at the altar Sunday night. Quite a few prayed through. I leave tomorrow for Fort Scott, Cal., for a meeting with Brother Cornell. Will have time for one more meeting in the west, it needed. My faith claims victory through the blood of Jesus.

W. F. DALLAS.

VILONIA, ARK.

The Lord is putting His blessings on the work here in a great way. Our altar is never empty; the Lord is giving continual victory. Hardly a service without a good visitor and mixer among his people, which He is doing in a wonderful manner. We have had thirty souls got through to blessed victory. There have been ten additions to the church since Christmas. We are praising God for the faithful people we have here. They have been very faithful to the prisoners in jail. They now have family prayer in the old jail. We are glad to know that God can save the boys behind the bars.

A. W. WELLIS, Pastor.

MARSHTOWN, IOWA

The fire still burns at Marshalltown, Iowa. There has not been a Lord’s Day for a long time but that there have been seekers at the church. Our people are praying much. The spirit of love and unity prevails. Truly the sanctification makes one body out of true believers; this is manifest here. Let one member of the church suffer and they all suffer and rally to his aid. New members are joining right along. We took in six more last night. Since coming here a little over a year ago the membership has more than doubled, for which we humbly thank God and take courage. We have had twenty-three unite with the church since the assembly. One has withdrawn and two transferred, which leaves us a present membership of 146. Some of these are nonresident who will be the nucleus for Nazarene churches where they reside. Pray for us; we are a part of you all.

E. J. THOMAS, Pastor.

WOODWARD, OKLA.

We are in a hard battle against sin and the devil. The enemy is strong, but God is giving victory. Several have found the Lord. We expected to close last night but conviction is on and we are going In for another week or two. We must havethe victory fully. We will do our best for our paper. This is a hard, field. Pray for us, and assure yourself you have our prayers.

D. J. WAGGONER.

BALLINGER, TEXAS

God is giving continual victory. Hardly a service but we have seekers at the altar. Just closed a very successful meeting with Brother Smith. About forty souls got through to blessed victory. There have been ten additions to the church since Christmas. We are praising God for the faithful people we have here. They have been very faithful to the prisoners in jail. They now have family prayer in the old jail. We are glad to know that God can save the boys behind the bars.

E. W. WELLIS, Pastor.

W. F. DALLAS.

MARSHTOWN, IOWA

The fire still burns at Marshalltown, Iowa. There has not been a Lord’s Day for a long time but that there have been seekers at the church. Our people are praying much. The spirit of love and unity prevails. Truly the sanctification makes one body out of true believers; this is manifest here. Let one member of the church suffer and they all suffer and rally to his aid. New members are joining right along. We took in six more last night. Since coming here a little over a year ago the membership has more than doubled, for which we humbly thank God and take courage. We have had twenty-three unite with the church since the assembly. One has withdrawn and two transferred, which leaves us a present membership of 146. Some of these are nonresident who will be the nucleus for Nazarene churches where they reside. Pray for us; we are a part of you all.

E. J. THOMAS, Pastor.

WOODWARD, OKLA.

We are in a hard battle against sin and the devil. The enemy is strong, but God is giving victory. Several have found the Lord. We expected to close last night but conviction is on and we are going In for another week or two. We must havethe victory fully. We will do our best for our paper. This is a hard, field. Pray for us, and assure yourself you have our prayers.

D. J. WAGGONER.

BALLINGER, TEXAS

God is giving continual victory. Hardly a service but we have seekers at the altar. Just closed a very successful meeting with Brother Smith. About forty souls got through to blessed victory. There have been ten additions to the church since Christmas. We are praising God for the faithful people we have here. They have been very faithful to the prisoners in jail. They now have family prayer in the old jail. We are glad to know that God can save the boys behind the bars.

E. W. WELLIS, Pastor.

MIAMI, Fla.

We began a meeting at Bradgocia, Mo., December 10, 1912, and continued two weeks, having five professions. Conviction was deep, and as we could not stay longer, Brother J. H. Chilton continued the meeting. We arrived in Miami, Fla., December 27, 1912, and began a meeting in Lemon City, four miles from Miami. There were three professions and interest is good. The meeting will continue a week yet, then we will pitch out tent in Miami for a two months’ battle. If any Nazarenes are coming this way for the winter, call and help us. We are entertained in the home of Brother and Sister B. H. Kunkel, who are true blue and are helping push the battle.

DR. A. O’BANNON AND WIFE.

BLACKWELL, OKLA.

Our pastor, Rev. C. A. Imhoff, of Pennsylvania, is now installed in his new home and field of labor. We hardly realize yet how we can secure such a valuable pastor as our brother. There is a mutual love between pastor and church, home and country. His sermons are with unction and power; the expositions of the Word being clear, concise, convincing and convicting, as well as edifying. The 5th class of six persons was taken into the church. January 12th three souls bowed at the altar in the evening service. Brother Imhoff is getting the church on a solid business footing, proving a good visitor and mixer among his people, and others. As we feel we are moving on the upward trend. Praise the Lord! We ask God’s people to help us pray the fire down, and shout the victory.

CHARLES W. FISHER.

LICENSE BLANKS

PARCHERS—EXHORTERS—DEACONESSES

¶We have just printed a supply of blanks for use of church boards in giving preachers, exhorters deaconesses license.

3 cents each; 2 for 5 cents; 5 for 10 cents

¶Orders will be assorted to suit your needs.

PUBLISHING House of

THE PENTECOSTAL CHURCH OF THE NAZARENE

C. J. Kinne, Agent

2109 TROOST. AVE. KANSAS CITY, MO.
MORRISVILLE, VT. The people of the Pentecostal Church of the Nazarene of this place met noon day's day at the home of their faithful pastor and wife, Rev. and Mrs. Harry M. Peavey, giving the former a complete surprise. A beautiful dinner was furnished and served by the guests. The remaining time was filled up with a meeting of praise and prayer service, followed by a short business session, afterwards the good will and fellowship of those present was manifested in leaving a useful present and a sum of money. The recipients in a feeling response acknowledged the gifts in direct answer to prayer. Men of loyal Nazarenes, who made us feel perfectly at home, and with whom we enjoy sweet Christian fellowship. We preached one Sunday in this church, and at the close two young men wanted to be prayed for, one of whom came forward at the altar call. The first Sunday in the New Year we preached in the Presbyterian church at Moss Beach, Cal. Here we met our dear Sister Ciprico and family, who are truly God's own dear children. The odds and one young woman sought salvation. At this writing we are in Alameda where we have conducted two prayer meetings which we enjoyed as did all others who attended.

T. S. MASHBURN.

CHURCH AND PAPER WITH A MISSION

I am a subscriber to and a reader of five holiness papers. There are good things in all of them. Each has it place and its peculiarities. The Herald of Holiness has a field all its own as the official organ of the Pentecostal Church of the Nazarene. We are dedicated to the doctrine of entire sanctification as a second work of grace wrought in the hearts of children by the Holy Spirit. We find pleasure and profit perusing the clean, bright pages of the Herald of Holiness.

The following list of chapter heads will give some Idea of the scope of the book. The Preparatory for Jesus Preaching; The East of His Audience on His Preaching; The Themes of His Preaching; The Discourse Material of His Preaching; The Rhetorical Form of His Preaching; The Psychological Elements of the Delivery of His Preaching; The Powers of His Preaching; The Miracles Related to His Preaching; The Gentleness of His Preaching; the Personality of His Preaching; The Authority of His Preaching; The Discourse Material of His Preaching; The Dramatic Elements of His Preaching; The Verbal Element of His Preaching; The Progress of Method in His Preaching; The Success of His Preaching; The Everlasting Value of His Preaching.

JOHN F. GIBSON.

GENERAL SUPERINTENDENTS

P. F. BREESE ...... Los Angeles, Cal.
H. F. REYNOLDS Oklahoma City, Okla.

P. O. Box 117 January 16, will be Oklahoma City, Okla. BUFFALO, N. Y.

E. F. WALKER ...... Glendale, Cal.

DISTRICT SUPERINTENDENTS

ARKANSAS

G. E. WADDELL ...... Biscoe, Ark.

ALBERTA (Canada) MISSION

W. B. TAIT ...... Room 413 Grain Exchange, Calgary, Alberta.

ALABAMA


CHICAGO CENTRAL

J. M. WINSOR, 224 Nelson St., Indianapolis, Ind. 
CHICAGO, Ill. 

R. M. Davis; of Waltham, are doing the preaching and singing of the gospel. Evangelist Eugene Pauth, of Waltham, and Brother Davis; also of Waltham, are doing the preaching and singing. The writer is doing his best singing the gospel. Pray for us. Victory! Address us at Raleigh, N. C.

JOHN F. GIBSON.

RALEIGH, N. C.

We are having wonderful meetings here on the streets, souls kneeling on the sidewalk asking for pardon. The people all seem glad to hear about old time religion. There are three of us in the pulpit and every day we hold street meetings. Can't close the meetings. People standing for nearly three hours at a time to hear the preaching and singing of the gospel. Evangelist Eugene Pauth, of Waltham, and Brother Davis; also of Waltham, are doing the preaching and singing. The writer is doing his best singing the gospel. Pray for us. Victory! Address us at Raleigh, N. C.

JOHN F. GIBSON.

MRS. H. M. PEAVEY.

SUNNYSIDE, CAL.

SILAS W. SHELTON.

Silvis, Il., of getting at people. It you would win men you have only an evangelistic meeting. We are having wonderful meetings here on the streets; souls kneeling on the sidewalk asking for pardon. The people all seem glad to hear about old time religion. There are three of us in the pulpit and every day we hold street meetings. Can't close the meetings. People standing for nearly three hours at a time to hear the preaching and singing of the gospel. Evangelist Eugene Pauth, of Waltham, and Brother Davis; also of Waltham, are doing the preaching and singing. The writer is doing his best singing the gospel. Pray for us. Victory! Address us at Raleigh, N. C.

JOHN F. GIBSON.

AND LAST AFTER THE MEETING IS OVER.

God honored the people. Eight were added to the church. The people were fed and blessed. One old sinner wept over his lost condition. Our next stop was at Oakland, Cal. With our dear Brother Isaac and his noble flock of loyal Nazarenes, who made us feel perfectly at home, and with whom we enjoy sweet Christian fellowship. We preached one Sunday in this church, and at the close two young men wanted to be prayed for, one of whom came forward at the altar call. The first Sunday in the New Year we preached in the Presbyterian church at Moss Beach, Cal. Here we met our dear Sister Ciprico and family, who are truly God's own dear children. The odds and one young woman sought salvation. At this writing we are in Alameda where we have conducted two prayer meetings which we enjoyed as did all others who attended.

T. S. MASHBURN.

SUNNYSIDE, CAL.

Sometimes churches advertise a revival and have only an evangelistic meeting. We advertised a meeting and had a revival. Thank the Lord for it. This was a small place, mostly fields, but God who notes the sparrow's fall did not overlook it and gave us a gracious meeting. Brother St. Clair was with us about five days. Good results attended, as God's children fall did not overlook it and gave us a gracious meeting. Brother St. Clair was with us about five days. Good results attended, as God's children

and people did not need much urging to seek the Lord. Miss Nellie Greene sang the gospel. Sister Brewer was with us throughout the meeting and helped pray the fire down. Brother St. Clair goes from here to Latin. We thank God for sending him to us.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

MRS. H. M. PEAVEY.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

MRS. H. M. PEAVEY.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.

SUNNYSIDE, CAL.

WILLIAM BREWER FRED J. SHIELDS.