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EDITORIAL

HOLINESS AND DEVELOPMENT

DEVELOPMENT is the aim and the law of life. It is the great condition on which is suspended our attainment of life's real aim and purpose. Normal life implies continuous progress. Arrested development is followed either by the penalty of death or by the failure to reach the legitimate and the intended fruits or end of life. Hence it is that this growth is not a mere privilege to Christians, not a mere extended opportunity of usefulness. It is all this, it is true, but it is more. Development is necessary to the maintenance of normal life itself, to life in its integrity and full significance. In a very real sense, therefore, ceasing to grow is ceasing to live. Existence may remain but not life in its splendor, in its real powers, in its divine significance and possibilities.

PETER exhorts us to "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Paul says: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The word "perfecting" here means: "fulfilling further," which carries the thought of development.

THE DIVINE ACT of sanctification admits us to a life of holiness which life must be continuously a life of progress. Arrested development from any cause in a holy life, if it results not in its death, will prove at least the paralysis of all its high-born powers and prerogatives. This same law of progress rests on the regenerated man and obedience to it impels him to "leave the principles of the doctrine of Christ," and to "go on unto perfection." It is just this arrested development which has created the pitiable spectacle which we behold in the great churches of today. They have disobeyed the heavenly injunction, and settled down to ease in Zion, and are shorn of their strength and stand confounded and helpless in the face of the enemy.

WE MUST remember that God does not lead us into the experience of holiness simply for our increased enjoyment. This is one of the glorious results of it, but is in no sense its purpose. He sanctifies His people "that they all may be one; . . . that the world may believe." This world is led to believe by seeing grace and peace multiplied unto the holy and dispensed in ever-increasing radiance and glory by the holy. Let it be graven upon our very hearts that holiness must thus grow or die—must develop or lose its luster, its aroma, its charm and its power.

THE PREACHER of the day invited to dinner by the leading church official, was introduced to the hostess who had entered the parlor with her baby in her arms to invite the guests to the dining room. The preacher, after speaking to the hostess, leaned forward and spoke tenderly to the child in her arms, patting him on the cheek caressingly and asking the age of the baby. The lady flushed with anger and speedily quitted the room. Overwhelmed with confusion the guest apologized profusely to his host, protesting utter ignorance of the nature of his offense and politely inquired the trouble. He was informed that the child in the lady's arms was some eighteen years of age, but had never grown since he was two years old and was as utterly helpless and dependent as an infant. The

mother was extremely sensitive on the subject, hence her anger and resentment. This is just the condition of vast multitudes in the churches of the day. They are helpless, dependent babies, sixteen, twenty, forty and fifty years of age, being carried in the arms of doting, super-sensitive ecclesiastical mothers. Instead of being stalwart men and women, valiant soldiers of the cross, they absorb the time and attention of these mothers in being fed with milk from spoons and petted and patted and rocked and coddled, while teaming millions of earth go on in sin and to hell whom God intended to be saved through the instrumentality of this helpless army of babies in our ecclesiastical nurseries.

"HOLINESS becometh thine house, O Lord, forever." Holiness is necessary to give spiritual tone and nerve, perseverance and aggressiveness, a charm and a flavor to its votaries. By its normal development it gives that conquering zeal and tireless, invincible courage so necessary to equip God's army for the conquest of this world to our Redeemer's kingdom.

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A GREAT LOSS

THE CITY problem has become one of the most serious which confronts our civilization. From an economic point of view this is very manifest. In the city are centered all the perilous forces which threaten the stability of our government. Foreignism, Romanism, pauperism, crime, illiteracy, the liquor traffic, anarchy—indeed every phase and element of weakness, strain, burden and peril is found aggregated in the cities. Besides, these cities are increasing in population much more rapidly than the ratio of increase of the population of the country at large. So that these evils, frightful as they are already, are becoming more and more threatening every day. The drift from the country to the city has thus been steady and steadily increasing with the years, until the American city has become the problem most difficult to solve in the question as to the perpetuity of our American government and institutions. This is a large and fruitful subject for study, as interesting as it is important. We have not space to enter upon it here. We call attention briefly to an individual loss in those finer aspects of character as to sentiment, taste, soulfulness and self-control, so essential in manhood and in the highest form of citizenship. The loss of the opportunity of communion with nature, of fellowship with running brooks, warbling birds, grazing flocks, sunny skies, forests, flowers, glens and dells, craggy mountains and quiet valleys, is a cost which humanity can ill afford to pay for the privilege of city life. Nature's silences and solitudes possess music for the soul and uplift and strength for the spirit unknown in the din and strife and turmoil of the city. These rural scenes and associations tend to the broadening and deepening of nature rendering it more amenable to the influences of patriotism and religion, while urban life with its irksome commercial demands, the absorption of its leisure hours with vain pleasures and amusements, tends to dwarf and narrow the soul and to circumscribe life with the commercial, the mechanical and the artificial. God started the race in a garden and somehow we feel that He has the best chance at us when He is allowed to approach us through the sweet forces and kindly ministries of Nature as well as Revelation. There

is an instinctive cry of the heart for communion with nature. True to this instinct the child from the city flat when carried to a green sward with trees and flowers skips and gambols with delight like a lamb, almost beside itself with joy. On holidays the surging crowds hunt the woods. All who are able establish country homes far removed from the business centers, where they live with their families.

THE SUM total of loss to the race from this urban evil is incalculable. The loss is physical, moral and spiritual. While the great social and political evils are being concentrated in our cities which are proving such a strain and peril to our institutions, the citizens are being deteriorated by urban life, and rendered less able to cope with the evils, and solve the perplexing social problems which confront them.

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SALVATION BY FAITH ALONE

A READER of the New Testament is impressed with the prominent place occupied in the teachings of Jesus and His apostles by faith. It is made perfectly clear that faith is the central, solitary and all-essential condition on which God suspends the whole question of personal, conscious salvation and the achievements and conquests of His collective church. In proportion as men and churches have recognized this principle of the royalty of simple faith in the Redeemer's kingdom has real spiritual success crowned their efforts.

NOT ONLY is faith as the solitary condition of God's bequeathment of spiritual power and grace to individuals and churches, seen to have the firmest basis and evidence throughout Scripture, but reason likewise forbids that anything else should either substitute faith or accompany it and share with it as a condition of salvation. As salvation comes and can come alone from God, faith alone can be the condition of receiving its benefits because faith looks to God only and gives Him all the credit and glory. Anything else substituted for faith would exalt man instead of God and recognize salvation as coming from man instead of God. Any other human condition supposed to act conjointly with faith as the condition of saving grace, would divide the credit of salvation between God and man, thus unduly exalting man and in the same measure degrading God.

SALVATION considered as coming from man has been the prolific source and the creative principle of every error and abuse which has marred or disgraced church history in all the ages. The evils flowing from this fundamental error led to the great Reformation of the sixteenth century. The insistence upon and heroic proclamation of, the contrary principle of salvation by grace through faith alone gave success to this great epochal movement and all its benign consequences.

NOT ONLY is it important, however, to accord to faith its scriptural place of solitariness, but we must give it its true scriptural meaning. According to St. Paul, faith is the means by which the whole understanding, heart and will enters into, and appropriates the salvation purchased for, him by the incarnation and death of the Son of God. Thus faith apprehends Jesus Christ and He becomes from that hour the believer's all in all. He communicates a divine life to the heart and thus renewed, man is freed from the chains of sin and from his new affections and new life thus received, performs new works. As the theologians would say: "Faith is the subjective appropriation of the objective work of Christ." Herein is faith's simplicity, strength, majesty. The largeness and grandeur of states and achievements accompanying or following faith's operation all relate to God, not to faith. Faith is the simple child-like trust in God; the changes wrought within the believer, the great things done for Him and through Him, alone are marvelous, momentous and majestic.

IT MUST NOT be misunderstood, however, that this simplicity of faith reduces it to a simple act of the understanding. Infinitely beyond this is the import of faith. "With the heart man believeth unto righteousness." This simple gospel faith includes and involves and is the act of the entire nature of man. It was just this debasement of faith to a simple act of the understanding which opened the flood-gates to all the abuses which necessitated the great Reformation. As a mere act of the understanding it was simply submission to a superior authority. Thus it became mere subjection to priestly domination. Such submission to mere human authority was exalted to the place of real gospel faith, and upon its exercise was conferred by the same mere priestly authority, the saving graces and benefits and blessings of which the priesthood had robbed God. It were easy to trace logically and historically the long train of evils which naturally grew out of this misconception as their parent source.

THERE ARE tendencies today in the great Protestant churches of the land greatly to be deplored. The tendency to emphasize works and retire to the rear the necessity of inward, spiritual renovation is manifest in many quarters. The so-called New Evangelism so much heralded of late, slurs instantaneous conversion, which is the initial crowning work of saving faith, and substitutes therefor the appeal that men simply enlist for active Christian service along economic lines for the betterment of men. What is this but substituting works for faith? It is the merest artificial reformation. No man can practice religion until he has it. It is a sad commentary on the doctrinal and spiritual status of our great city churches and of our great denominational leaders that such an evangelism is recognized and encouraged.

THE ABOLITION of the old altar service now so prevalent in most of the great denominations is a tendency in the same direction. The preachers are offering a substitute for conscious personal experience of grace as the result of faith's surrender. This is mere membership in the church, with or without the merest mental assent to the truth of the Bible. It is putting the church in the place of Jesus Christ as the Redeemer of men. This is but a modification of the same ghastly error which had grown to colossal proportions when Martin Luther leveled his thunderbolts against it in the sixteenth century.

VIEWED from any angle of vision we are more and more impressed that all this return to formalism, prelaticism, exaltation of works and ecclesiasticism with the correspondent retirement of the distinctly spiritual, conscious and divine in personal religion, only intensifies the great need of a church which is true to the Bible. The world needs a church that stands for the whole Bible, for a faith Pauline in its simplicity and power, for a conscious experience of full salvation from all sin. The Pentecostal Church of the Nazarene has come to the kingdom for such a time as this. God help us to be true to our high and holy trust!

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DANIEL would be considered a consummate pessimist in the judgment of today. But God had a different judgment. He knew and heard and answered Daniel in the return of near fifty thousand of the people to rebuild Jerusalem. Honest confession combined with earnest prayer was the route by which Daniel found God. This is a safer road than self-sufficiency combined with prayer.

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MANY ARE disheartened at the felt meagerness of their ability to help as they face the piteous sights and scenes of spiritual need around them. They forget that God only requires such as we have, and if this be only five loaves He can multiply them and accomplish His will.

The Editor's Survey

Today

We shall do so much in the years to come,
But what have we done today?
We shall give out gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed today?

—Nixon Watermann.

Doctrinal Preaching

We insist that the wide-spread decline in doctrinal preaching is exceedingly unfortunate. The great fundamental verities of the Bible, the divinity of Jesus Christ, the doctrine of the Holy Spirit—His personality, power and offices in salvation—the eternity of hell and heaven, the necessity of repentance, faith, regeneration and sanctification—the presentation of these great fundamental doctrines of the Bible, wisely, tactfully, and with the warm loving sympathy of an earnest heart, we believe to be absolutely essential to genuine fruits in ministerial labor. Such preaching is necessary to produce intelligent, sound conversions and for the development of intelligent, zealous Christian workers of the laity. It is a fact that the greatest preachers in history and the preacher's with the greatest results, have been and still are the doctrinal preachers. In the nature of the case it must ever be so. The difference between doctrinal preaching and that which is not doctrinal is a difference between vagueness and indefiniteness on the one hand, and definiteness and solidity on the other. The difference in results or fruits is the difference between sentimental and real converts; between ephemeral, ill-formed converts blown about with every wind of doctrine, and often with even a very short name to live, and stalwart, intelligent, sound converts, far more likely to stand and grow into strong men and women in Christ Jesus. Rev. R. E. Neighbor, in *Herald and Presbyterian*, insisting upon doctrinal preaching, says:

Now, I do not say that a pastor is to go into his pulpit and present a given doctrine as a professor in a theological seminary might present it in his class room. Not at all. No wise and tactful man would do that. Scholastic terminologies are not suited to popular audiences. The beauty of gospel truths is that they can be made understandable to a child, and therefore can be presented in language suitable to even the childish mind, as Herder long since told us. The point I urge is that, in our preaching, doctrine is to be taught and not discarded; that what our times need, quite

as much as has ever been needed, is the intelligent discussion in the pulpit of those great truths which are of the very essence of our Christianity, to the end that the common people may have clear and definite understanding of what Christianity is and what it is not, and so have an intellectual, as well as a moral anchorage, and be saved from the many various fads that parade themselves in the name of "religion." You say that the average man is not interested in these things. Well, that may be your fault rather than his. Some time ago it was discovered, much to some persons' surprise, that when the fundamental doctrines of the evangelical faith were to be discussed by such men as President Patton, of Princeton, even at the noon hour in Chicago on the days between Sundays, busy men, immersed in their commercial enterprises and their money-making, filled the hall to listen to him.

A Crisis and the Need

We have more than once called attention to the fact that a crisis confronts the church of today. This is the consensus of opinion of the thoughtful students of the times throughout the world. Rev. Andrew Murray distinguished as such a student, discussing the present crisis, calls attention to the fact that the recent World Missionary Conference has brought matters to a head by the emphasis with which it declared its belief that the church in its present state is wholly unprepared for the work which confronts it. S. E. Wishard calls attention to many things imperatively needed by the church in order to fit her for meeting the demands of this crisis. Among them he stresses the need of a change in the preaching of the day, saying:

Several things are imperatively demanded in order to meet the crisis upon God's people. Prominent among the remedies for our failures must come a great change in our preaching. Positive preaching of the gospel must take the place of that questioning and doubtful teaching that is so widespread in the work of the pulpit. Positive preaching must lovingly enforce the truth, the whole truth which brought conviction to our guilty souls when we were in sin; the truth that revealed to us the sinners' Friend, and made us new creatures—"a new creature in Christ Jesus." The message from the pulpit that is busied in raising doubts, that is made up of bewildering interrogation points, kills instead of curing. The wild gourds shredded into the pottage for the young prophets soon raised the cry, "There is death in the pot." The interrogation points, picked by learned critics from a "wild vine," are still poison, as in the olden time.

Losing the Talent

Many think it an hard saying and as hard an act in the Lord when in the parable of the talents He commanded that the talent should be taken away from the one who had failed to improve it and given to the one who had ten talents, adding: "For unto every one that hath shall be given, and he shall have abundance:

but from him that hath not shall be taken away even that which he hath." There is no ground for crying out against the injustice of this divine procedure. It is a law that operates in all realms. The unused talent is lost. The unexercised arm finally loses its muscular elasticity and power and lies palsied at the side. The unused eyes lose the power of vision and finally cease to be. The fish in the Mammoth Cave are said to have no eyes. Propagated for long ages in the darkness, the organ of vision, from disuse, ceases even to reappear in the species. The improved opportunity brings other opportunities with increased deftness in service. The unused opportunity passes forever and becomes some one else's chance of blessing and being blessed. *Herald and Presbyterian* thus illustrates this truth:

There were two young men at college. One was a brilliant student when he applied himself, eloquent when he prepared himself to speak, and able to make a fine impression when he tried. But he was negligent and careless and inattentive. He failed to study, took a low grade, became unsatisfactory to himself and his preceptors, developed a surly and unhappy strain, and made a failure of himself in college and in after life. He had more than one talent to start with, but he lost them all. The other one was a young man of ordinary ability, but he used all that he had with enterprise and conscientiousness, graduated with credit, became pastor of some fine churches and president of a college. During his college life he was trying to be useful and did all he could in teaching and superintending in small Sabbath schools, making religious addresses, and in other ways showed that he was a lofty-minded and sweet-spirited Christian young man. A short time ago we met the man who failed. He was surly, and as he spoke of the college president, he said: "I knew him in college, and I thought then that he did more business on less capital than any one I ever met." But he did the business and he increased his capital. About the same time we met the college president. He was sweet at heart and winning as ever, and as he spoke of the man who failed, he said: "I am sorry. He had ability. But, although he gave much promise, he was indolent, and, of course, he could not succeed." He did not improve his talents and so he had to lose even what he seemed to have.

The Source of Faith

Too many treat faith as a mystical something. They think that it is something to be strained after, something to be miraculously bestowed like a physical substance, or some achievement reached by a long and tedious process by seeking and praying and striving. These things all miss the truth. The Bible tells us: "Faith cometh by hearing, and hearing by the word of God." Study of the Word is faith-producing as well as faith-fostering. It is in this wonderful Bible that we find unfolded most impressively the great Object of faith, the marvelous fruits of faith, the matchless examples of mighty faith and everything calculated to stimulate and encourage faith. An exchange says with force:

"Belief cometh of hearing, and hearing by the word of Christ." The way to get faith is not merely to wish for it, and to pray for it; these are in vain unless one studies the word of God. The Bible is a record of the heroes of faith. Examine their evidence, and be convinced. The "cloud of witnesses," of which the twelfth chapter of Hebrews speaks, is not meant, as often interpreted, for the vast array of beholders in heaven and earth; the "cloud

of witnesses" are the great company of testifiers—witnesses to the excellence of faith—some of whom had been enumerated in the preceding chapter. The proposition of the sacred writer is clear and logical. We are to undertake the life of faith—he calls it running a race; therefore let us examine the testimony and example of those who have gone before. By their inspiration we shall be fired; from their experience we may learn how. In times of fear and doubt and intellectual stress, let us turn to a study of the Scriptures for help.

Suffering for Christ

In all ages some men and women are called to suffer in defence of the faith of the gospel. Indeed we may change that statement and say that in all ages everywhere, in one form or another, believers have been and are called to suffer for Christ. Not everywhere nor all the time is it a dungeon or a rack or a guillotine that makes up the price of fidelity. The law of the land forbids this in most cases. But this world remains unfriendly to grace and still imposes its price for fidelity on believing Christians. It may be boycott in business, loss of friendship, decline of patronage, abandonment by relatives, social ostracism—in these or in some other ways we may be sure we will have to pay the price of persevering faith. This truth is put by W. T. Ellis in the *Continent* as follows:

Because most of us think only in small units we miss the sweep and vastness of Christianity. Survey the whole world at any given time, and you will find communities where men and women and little children are dying for the faith which is called Christianity. At the present hour the sword of persecution is unsheathed in Korea, in the Balkans, among the mountains of Kurdistan and in the land which we call holy because the Founder of our faith walked there during the days of His flesh. In all these regions, and in others not named, the followers of Christ are called upon to suffer because they hold the faith for which uncounted thousands have died during the centuries. For no other one cause have so many persons cheerfully faced death as for the Christian religion.

The Power of the Word

More and more are we convinced of the absolute need of the nutriment afforded the soul from a study of the Word of God. The best development of spiritual character can never be reached without an intimate acquaintance with the holy Bible. It must be the man of our counsel, the water of life, a lamp to our feet, the very bread of life. God's Spirit indited this Word, and we are commanded by God to hear and obey the Word, to teach it to our children, and to cherish it as our heart's best treasure. It is indeed and in truth soul-food, absolutely essential to enlighten the saints, and to develop strong, stalwart character. Its commands challenge our obedience, its threatenings restrain us, its promises allure and encourage us; its histories inform us, its prophecies illumine and interpret life and history and its whole trend and spirit is refining, uplifting to the mind and soul. S. E. Wishard says truly:

This assimilation of the Word of God into the heart and life clears the vision and prepares the soul for the revelation which God desires to make of Himself. What God's people need for a larger and stronger life is a vision of Him who is our life. That comes

to the soul through the illumination of the Holy Spirit, using the words of God. He is to take the things of Christ which are revealed in His word, His life, His love, His teaching and sacrificial death, and show them to us. The Holy Spirit can so illuminate the Word of God as to discover to us Him "in whom are hid all the treasures of wisdom and knowledge," "the fairest among ten thousand, the One altogether lovely." They who feed upon the royal fare of the sure word of God are satisfied with what He has spread for them. Blessed are they that have an appetite, they that hunger and thirst after the righteousness that the Word of God sets before us, for they shall be filled. His Word appropriated satisfies all the hunger of the soul.

No Victory in Compromise

During the last fifty years the church has confronted numerous enemies to her faith and to the integrity of the Bible which is her great charter. These enemies have put an interrogation point before every vital tenet which the church holds dear and before the very authority, authenticity and inspiration of the Scriptures. The insolent demand is made that all these sacred and divine truths must be subject to rational proof and philosophic tests. Instead of boldly meeting these infidel demands with denial and courageous challenge, the church has shown pitiful cowardice by a compromising spirit. She has foolishly sought a reconciliation between things wholly unreconcilable. She has vainly sought to placate rationalism by needless and unauthorized concessions. We are today reaping a sad harvest from this practical surrender. This great mistake of the church is expressed with great force by Rev. John Woods:

There are many influences at work in our modern life that are hostile to evangelical religion. The skeptical and rationalizing temper, the materialistic philosophy which believes in nothing that can not be examined with a microscope or tested in a chemical retort, the growth of the secular spirit, the craze for wealth and luxury, the tyranny of fashion, the thirst for amusement, the impatience of authority, the contempt for law, human and divine—these are powerful influences in the present age, and they are in direct antagonism to the teachings of the New Testament. Instead of opposing these tendencies, the church too often yields to them, and thinks to win by smooth words and mild and pleasant platitudes. She conforms to the maxims and ways of the world, falters in her testimony of the truth, and betrays the Son of Man with a kiss. She needs to learn the great lesson that the world is not to be won to Christ by compromising with it. The church's message is given to her by her Lord, and her duty is to deliver it with fidelity and in love. The Word of God carries its own credentials. It needs no man's indorsement. It will vindicate itself by manifold beneficent effects upon human society, as the wisdom of God and the power of God unto salvation. The world, in its pride and arrogance, thinks to judge the Word of God, and put a new appraisal upon it. Not so. It is the Word which tests men, and laws, and institutions. It will test our modern society, and by that Word we shall stand or fall.

Duty a Seed of Light

Duty is presented to us under many phases. As helpful to growth, as means of grace, as successive stages or degrees in the development of moral and spiritual character duties whether painful or pleasant are often presented. It is a new conception entirely which J. R. Miller

presents when he suggests duty as a seed of light. The point, however, is well taken. Duty faithfully performed, however unwelcome and arduous, is really a producer of spiritual light and inspiration. It operates like a seed. Mr. Miller says:

Every duty, however unwelcome, is a seed of light. To evade it or neglect it is to miss a blessing; to do it is to have the rough seed burst into beauty in the heart and life of the doer. We are continually coming up to stern and severe things, and often we are tempted to decline doing them. If we yield to such temptations we shall reap no joy from God's sowing of light for us; but if we take up the hard task, whatever it is, and do it cheerfully, we shall find blessing. Our duties are seeds of light.

With a Millennial Look

Much of the so-called philanthropy of the very rich of this age amounts to very little. We never had much sympathy with Mr. Carnegie's library endowments. Multiplied millions given to college endowments is worse than a useless waste of funds for these millions only foster institutions many of which are doing positively pernicious work. These rich men seem absolutely oblivious of individual need, of personal distress, of the starving and freezing suffering multitudes of individual fellow human beings all over our country. They pass these by in contemptuous silence and bestow their money in great sums in such shape as to bring dignity and publicity to themselves, and perpetuate their names or members of their family with some sort of a pseudo benefaction. They neglect the very kind of people whose rights were outraged and whose poverty was necessitated through the very processes by which these vast accumulations of wealth were accomplished. The commonest instincts of gratitude and humanity should prompt the appropriation of these colossal and guilty surpluses of wealth to the direct relief and help of these needy, distressed and suffering millions of the victims of these unrighteous accumulations. It is refreshing to come across one extremely lonesome individual who had an eye to see and a heart to respond to this plea of common humanity. The *Christian Worker and Evangelist* tells us of the case:

This reads like a fairy tale, but truth is sometimes stranger than fiction. Philadelphia has just buried one of her citizens who tried to prove that, to him, brotherly love should be practical, even if landlords called him crazy. The will of William Hawkins, a manufacturer who died in 1910 at the age of ninety-eight years, was not offered for probate until a few days ago. For two years the tenants of eighteen houses in Germantown have been sending their rent to the agent of the dead manufacturer, only to have it returned with a courteous note saying no rent was due. The will bequeathes the houses, valued at \$4,000 each, to the tenants. Mr. Hawkins also bequeathed \$30,000 to the American Baptist Publication Society, and ordered the cancellation of a mortgage for \$10,000 held by him on the property of the New Britain Baptist Church. One of his hobbies was to ferret out isolated persons in need of assistance and render it without letting any person know the identity of the donor.

In the kingdom of Christ there will be an aristocracy, but it will be nobility of service; there will be superiority, but it will be priority of humility.—Charles Edward Locke.

The Open Parliament

The Manly Man

The world has room for the manly man, with
the spirit of manly cheer;
The world delights in the man who smiles
when his eyes keep back the tear;
It loves the man who, when things go wrong,
can take his place and stand
With his face to the fight and his eyes to the
light, and toil with a willing hand;
The manly man is the country's need, and the
moment's need, forsooth.
With a heart that beats to the pulsing tread
of the allied leagues of truth;
The world is his and waits for him, and it
leaps to hear the ring
Of the blow he strikes and the wheels he turns
and the hammers he dares to swing;
It likes the forward look in his face, the poise
of his noble head,
And the onward lunge of his tireless will and
the sweep of his dauntless tread!
Hurrah for the manly man who comes with
sunlight on his face,
And the strength to do and the will to dare,
and the courage to find his place!
The world delights in the manly man, and the
weak and evil flee,
When the manly man goes forth to hold his
own on land and sea.

—American Israelite.

Our Own Responsibilities

C. J. KINNE

I feel constrained to preach a little sermon through the columns of the HERALD OF HOLINESS. The thoughts here represented will apply to many members of the Pentecostal Church of the Nazarene, and to read them will not be likely to harm any of us. A text is not always essential to this sort of a sermon, but if one must be attached to it, probably the most fitting would be 1 Tim. 5:8. "But if any provide not for his own . . . he hath denied the faith and is worse than an infidel."

So many preachers and members of our church write or speak of the Publishing House as though it were an outside institution. At least by inference they say so in as many words. There has been a number of propositions on which our people were asked to unite in an effort to raise the funds necessary to establish the Publishing House. It is quite a common thing to get a letter from a pastor or layman in one of our churches saying, "We did not take a part in the special effort because our own responsibilities and obligations were such that we could not do so." If any church really can not do anything to support the general work of the church we have no complaint to make. However, we doubt if there is a single church in the connection which really *can* not do anything on this line.

What we do object to is for any in so responsible a position as that of holding a pastorate in one of our churches, being so thoughtless or ignorant as to infer that the Publishing House is not one of *their* own obligations and responsibilities. If it is not yours, *whose is it?* In whose interest is it being established and maintained? Is it to build up the Presbyterian, the Adventist or the Catholic Church? Does it foster the institutions of Eddyism or the tongues fanaticism? What institutions are the recipients of its benefits? Who created such an institution?

If you are not a member of the Pente-

costal Church of the Nazarene, this institution has no claim to your support. If you are a member of the Pentecostal Church of the Nazarene you are under obligation to do your full share (according to your ability) in founding this institution. As long as you are a member of this church, there is no way to secure release from such obligation except by loyally doing your part.

If any church or pastor has a notion that they are not *definitely and directly* under obligation to bear their share of the expense of establishing our church Publishing House, they are requested to look into the facts of the case and thus stand corrected.

There is but one other institution (now in operation) in the Pentecostal Church of the Nazarene for which the whole church is responsible. The missionary society is a general institution of the church and the church as a whole supports it. Do any of you write to the missionary headquarters and say *our own* obligations are such that we can not take any missionary offerings? You say, "That is different, that is real gospel work which Jesus commanded us to do."

It is not "different," only in the sense that it is a different department of the same great work. Our missions exist for the purpose of spreading the gospel and saving souls. Wherein does the mission of the Publishing House differ? Only in the fact that it is broader in its scope, and if any different in importance, its work is more vital to our existence as a church. It is a necessary adjunct to every department of our church life: missions, schools, rescue homes, and local church organizations.

In nearly every district of the church our people are able to be enthused mightily at a missionary rally or for a local college or rescue home. And although they have recently said that "Our own obligations are such that we can not do anything for the Publishing House," they bring forth the dollars by the hundreds and sometimes by the thousands.

We would not for a moment disparage any of these worthy and necessary institutions, but we do say, "These ye ought to have done, and *not to leave the other undone.*"

Why I Believe That There is A Hell

D. S. REED

Good people of all ages have believed that there was a place of future rewards and punishments. Bad people have tried to deny the existence of a hell. Believing that there is no hell always tends to make people bad morally. No man by being an infidel, skeptic or unbeliever was ever made better, wiser or holier.

When I was a sinner I cared little for heaven, hell or eternity, but when God convicted me of my sins, I saw to my horror and dismay that I was "as vile as a sinner could be," and that there was a hell inside of me, that tormented me night and day so that I could neither eat or sleep.

At this stage I began to see the need of a Savior and what an awful doom awaited me if I failed to reach Him, and at that time I felt and believed that Christ's great love would have come from heaven and caused Him to die for me alone to save me from the torments of the damned.

The Old Testament Scriptures taught me that there was a separate place for the wicked in eternity. In Psa. 9:17 I read the wicked shall be turned into hell and all the nations that forget God. It was plain to see that this did not mean the grave for it was for the wicked; and the righteous as well as the wicked are turned into the grave, but in this Scripture, the wicked and all the nations that forget God were turned into hell.

Again in Daniel 12:2 the prophet talked about the resurrection and said some should be resurrected to everlasting life and others to shame and everlasting contempt and here it was plain to see that the righteous and the wicked had different places and treatment in eternity. The righteous were resurrected to everlasting life and is not this life joy and peace in the presence of God and His holiness? and the shame and contempt, was it not also in the presence of God's holiness and were they not both alike everlasting?

The New Testament saints taught that there was a hell of fire and brimstone. Moreover so closely do the descriptions of heaven and hell stand side by side and the words that call heaven everlasting, are also used to call hell everlasting. The same words that tell how long God is to live tell us how long heaven and hell are to last.

Jesus said in Matt. 25:41 that the wicked should depart into everlasting fire prepared for the devil and his angels. Again in this same chapter and the 48th verse, the Lord said the wicked shall go away into everlasting punishment and the righteous into life eternal. Jesus had just said the punishment should be in everlasting fire.

If the life is eternal, the punishment is also. Jesus often spoke of hell fire and said that it was better for a man to pluck out his right eye or cut off his right limb than to have both limbs and both eyes to be cast into hell where the fire is not quenched and the worm dieth not, and as I read I felt that Jesus wanted to let me know that anything was better than going to hell.

Again, when I read that the dead small and great should stand before God and every one of us should give an account of himself to God I saw that there was no escape from meeting God at the judgment. As I read in Luke 16 about the rich man in hell and the poor man in Abraham's bosom, it sent such terror to my soul as I saw there, the last false hope that I had clung to torn away, for Abraham said there is a great gulf fixed that the poor Lazarus could not go to the place of the rich man and the rich man could not cross to the poor man, and the gulf was fixed, and when God fixes a thing it stays. The devil seems mad at these Scriptures and has men about like errand boys peddling Millennial Dawn (Russellism) all over the country, trying to persuade men that they will have another chance, when Jesus said that there is a gulf fixed in eternity. I will not throw away my soul like the rich man to cry for water forever and never get it.

Listen! The men who try to get us to believe that there is a chance to get right hereafter are thieves and robbers, for they have to climb up some other way than Jesus has furnished, for He has furnished a true and living way through His blood, and all future punishment or future cleansing theories do away with the need of Jesus' blood; but God says that without the shedding of blood there is no remission of sins.

All men-made substitutes and all devil-made substitutes for the blood are no good, and the blood is only available here in this present world, and any one claiming that future punishment can cleanse the soul is claiming for it as great power as for the blood.

Personally I have never had to watch a man for a week that tried to make believe that there was hell, to find why he tried to believe so, for there was always something rotten in his life somewhere; he was an unbeliever because he wanted to sin.

OAKDALE, CAL.

Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

Helpful Antithesis in Scripture or Lessons from the Word "Nevertheless."

According to Webster, an antithesis is "a figure of speech in which strongly contrasted words, phrases or sentiments are balanced against each other. The word "Nevertheless" is often used as a conjunction which binds together strong phrases and most helpful contrasts. A feast of good things awaits this word as used in the Bible.

1. The word shows that God's grace is greater than difficulties.

(a) Lazarus was dead. Humanly speaking, his case was hopeless. Nevertheless, Christ went to Bethany and raised him from the dead: John 11:15.

(b) Paul was greatly afflicted. Without were fightings, within were fears. Nevertheless God comforted him: 2. Cor. 7:5-6.

(c) Nehemiah was beset all round about with enemies. They conspired against him to hinder his work for God. Nevertheless he made his prayer unto his God, set a watch and the conspirators were defeated: Neh. 4:7-9.

(d) Elisha prayed for a hard thing—a double portion of Elijah's spirit. Nevertheless it was granted because he met the conditions: 2 Kings 2:10.

2. The Word shows that God's power is greater than human strength.

(a) Paul felt his own weakness and inability to serve God as he ought, but he said, "Nevertheless I live; yet not I, but Christ liveth in me:" Gal. 2:20.

(b) Paul was suffering much persecution and reproach, yet he said, "Nevertheless I am not ashamed: for I know whom I have believed:" 2 Tim. 1:12.

3. God's love and mercy are greater than our temptations.

(a) The Psalmist felt in his heart that the divine favor was cut off from him. Nevertheless God heard the voice of his supplication when he cried: Ps. 31:22.

(b) David's feet were in slipping places, his steps were well-nigh slipped,

but he said, "Nevertheless I am continually with thee; thou hast holden me by thy right hand:" Ps. 73:23.

(c) When Jesus was about to leave His disciples to return to the Father, He said, "Sorrow hath filled your heart; nevertheless it is expedient for you that I go away:" John 16:7.

4. It is possible to obey God's will in spite of human inclinations.

(a) Jesus prayed, "If it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt": Matt. 26:39.

(b) Peter felt discouraged and disinclined to let down his net again, but he said, "Nevertheless, at thy word, I will let down the net": Luke 5:5.

(c) Paul questioned if he had not the right to receive pay in his ministry the same as did others, but he said, "Nevertheless we have not used this power": 1 Cor. 9:12.

Another good study is to use the word "Yet." "Though he slay me, yet will I trust Him": Job 13:15; "Yet will I rejoice in the Lord": Hab. 3:17-18. "He that believeth in me, though he were dead, yet shall he live": John 11:25.

Reader, study these out for yourself.

William Dyer—Quaker

WILL O. JONES

I was surprised and pleased to see in a recent issue of HERALD OF HOLINESS quotations from the writings of William Dyer. I notice it was taken from Brother Rees's *Journal*. I am happy to state I possess the ancient volume from which this was taken. The book is called "Christ's Famous Titles," and the subject matter from a chapter called "The Elect Precious." I Peter 2:6. The author wrote his preface in 1665. I found by going to a public library that William Dyer was only a Quaker by choice. He was in reality and training an Anglican priest. I am surprised than hardly any mention is made of this great man, especially in the several biographies of George Fox. He evidently lived during the time of the sad visitation, meaning the scourge of cholera. I am sending some more of the quotations made in "Elect Precious."

"Fiery trials make golden Christians; Sin hath brought many a believer under suffering, and suffering hath kept many a believer from sinning. They that here be crossed for well-living, shall hereafter be crowned for well-dying. The losing of our heads makes way for receiving of our crowns. God will season our vessels with waters of affliction before He pours in the wine of glory. By this you see, beloved, that the reproaches of Christ are precious. It is better to be preserved in brine than to rot in honey. Jesus Christ is always precious to believers; He is more precious to them than a thousand worlds, because He is always with them in all their trials and in all their troubles, and in all their straits, and in all their afflictions. In all their afflictions He was afflicted. O sirs, who would not suffer with such a companion as this? (Isa. 43:2.) Do you see, Christians, He is with you in the fire, in the water, in the prison, in all places and at all times. (Heb. 13:5.) He beds and boards with you. He is called a friend, and indeed He is our best friend. (Cant. 5:16.) This is my Beloved and this is my Friend, O ye daughters of Jerusalem!"

The Gospel of Repentance

G. W. BUGH

The churches that teach holiness as a distinct blessing of grace are about the only convocations of the day which clearly teach the work of repentance. They tell us, in the words of the wisest of sages, what it fully implies. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

The truth of gospel repentance is made ineffectual where there is no forsaking of sinful practices; and mercy is nowhere promised to people lawless in their habits. We are not redeemed from moral restraint or law. Our redemption is from the penalty of justice, and so past sins are absorbed, but never are we licensed to commit sins. It requires faith upon quitting the practice of sin for the remission of sins; and "the just shall live by faith." (Rom. 1:17.) But there is no promise of God for a practice in sins by faith.

We will follow this, quoting the substance of the teaching of some preachers and compare it with the truth. A preacher of note in the Christian Church has this to say: "All Christians by weakness commit daily sins, but our church teaches repentance, that men carry a godly sorrow every day." This would make religion a sorry thing. No, brother, you do not teach gospel repentance. The whole edifice of your church must topple for want of a true basis. The Lord's purpose with repentance is "to present you holy and unblamable and unreprouvable in his sight." Col. 1:22. Let us keep in mind that without gospel repentance, a change of mind, implying a change of moral practices, there can be no saving faith, no regeneration of soul and no purification of the heart. There is no difference, as to heart character, between a nominal Christian and a professional sinner, so long as both are lawless sinners. The theory of a Baptist is, "Everybody more or less commits sins. We confess our deviations, but the holiness people do not. To sin is forbidden, therefore we should live up to all we can." This is a bold confession of living a sinful life, and as if it were impossible to obey God in all things. Justification and holiness are not compatible with a sinful life. A sinful life is a life of shame. Brother, you confess to this life of shame, and you have no sorrow for it. When a holy man becomes conscious of a mistake, or a moral wrong, he not only is sorry for the wrong, but mends the wrong and trusting "the blood of sprinkling," gets it righted before God. However, the Lord being his keeper, he goes on living the life of faith. But Christians do not live a continual life of sorrow: "The disciples were filled with joy and with the Holy Ghost." Acts. 13:52. It is the devil's tactics to first get professing Christians to commit sins and then to get them to drag along a life of shame with heads hanging down in sorrow.

We turn to a Methodist preacher: "There is no Christian perfect." Says another, "All unrighteousness is sin, and no man is perfectly righteous." To this there are two sides for consideration. All people confess moral weakness; they know that they are fallible mortals, that life on earth has its defects and mistakes. But the Bible teaches of a Chris-

tian perfection, a perfection in love, and perfection of grace. Let St. John teach us. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John 1:1-8. Here we also learn that a child of grace and hope purifies himself, "even as God is pure." Now all this can not take place without a radical forsaking of sin. And therefore gospel repentance must embrace a basis which stands as true and radical as God's nature, will and practice. A perfect peace can not admit of any degree of sin. Saving faith, if it has any power, must be able to take sin away, and keep it away. The fight against holiness is the same against regeneration and gospel repentance. Let us "contend for the faith which was once delivered unto the saints." Jude 2:3.

BEEBE, ARK.

Entire Sanctification an Old Doctrine

B. T. FLANERY

In our work we often meet with the statement that "Entire sanctification is a new doctrine." Let us see. It is a question of history.

Turning to the Methodist standards I give you a few statements from the pen of John Wesley. Six years before his death he wrote to Rev. Freeborn Garretson, in 1785: "It will be well, as soon as any of them find peace with God to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after *entire sanctification* as attainable now by simple faith, the more the whole work of God will prosper." Now subtract 1,785 from 1912 and we have a statement from Mr. Wesley 127 years old.

As some Methodist preachers are saying that Mr. Wesley quietly gave up the teaching of entire sanctification twelve or fourteen years before he died, I will give you another of his statements, only four days before his death (See Steven's History of Methodism, vol. 2, page 371). Wesley died on March 2, 1791, and on Feb. 27th he said: "*We must be justified by faith and then go on to full sanctification.*"

Next I will give you a few statements from the first Baptist Manual published (London, England, 1689), chapter 13, section I, we quote the following: "Of sanctification—They who are united to Christ, effectually called, having a new heart and a new spirit created within them, through the virtue of Christ's death and resurrection, are also further sanctified really and personally through the same virtue. Hence sanctification is that work of divine grace by which those that are called and justified, are renewed after the image of God."

Their foot note comments as given in part show how they understood the confession: "Holiness is the health of the soul . . . the beauty of a rational creature . . . the bright ornament in the church of God . . . a capital promise, and a distinguished blessing or covenant of grace . . . a precious fruit of the redemption by the blood of Jesus . . . and absolutely necessary to glorification."

I call your attention to a few statements in the above quotations. First, I see that the sanctification spoken of is for those who are united to Christ. Second, I see

it is a work of divine grace. Third, I see it is a distinguished blessing, not a growth in grace. And, fourth I see that it is absolutely necessary to glorification.

Now subtract 1689 (the time when the above was given) from 1912 and we have a statement from the old Baptist church 223 years old, which is clear and strong on the great question of entire sanctification.

And last I will give you some very strong statements from God's word. So turn if you please to 1 Thess. 5: 23 and read: "The very God of peace sanctify you wholly." To see that this church was regenerated you need but to turn to the first chapter and you will find that they were in God the Father and in Jesus Christ, they had a work of faith, a labor of love, and patience of hope; then they were elected of God, they had much assurance, etc.

The above text was given A. D. 54, so subtract 54 from 1912 and we have a text 1858 years old; glory to God!

And if this is not old enough, turn with me to Isaiah 35:8 and read: "And an highway shall be there and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools, shall not err therein." There are two facts brought out in this text, the highway of regeneration clear out above the commission of all known sin (1 John 3:9) and the way which is called the way of holiness, where the unclean do not pass, but the fool may go, praise God! Now if time has been kept correctly, this text was given 713 years before the birth of the infant Savior, so if you please, add 1912 years to 713 and we have a text 2,625 years old.

If this is not old enough for you turn with me if you please to Job 1:1, and read: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil" (not chewed tobacco). Well, if he was perfect he was sanctified, because I read in Heb. 10:14: "For by one offering he hath perfected them that are sanctified." Now Job was tested in many ways, but when his property was gone he said, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." And when he was covered with boils he said, "Though he slay me, yet will I trust him."

Job had the blessing, and his address was in the land of Uz, however, he was moved, and if you get any mail to him you will have to send it to the New Jerusalem. Job 1:1 was given 1520 years before the birth of Christ, so if you please add 1,520 to 1,912 and we have a text 3,432 years old, bless God!

If you still want an older text, turn with me to Gen. 17:1 and read: "I am the Almighty God; walk before me and be thou perfect." And if you will study this chapter you will see that in it Abram's name was changed in its spelling, from Abram to Abraham. Now we do not know why the change was made and the extra "h" put in unless it is the "h" stands for holiness, and he got the blessing; then you will see that his wife's name was changed in its spelling, from Sari to Sarah. Now I do not know why the "i" was taken out of her name and the "h" put in, unless it was because "i" stands for inbred sin and "h" stands for

holiness, and she got inbred sin taken out of her heart and holiness put in. Gen. 1:1 was given 1911 years before the birth of Jesus, so if you will add 1911 to 1912, you will have a text 3,823 years old.

Well, perhaps that is not old enough for you, so if it is not, turn with me if you please to Gen. 6:9 and read: "Noah was a just man and perfect in his generation, and Noah walked with God." Now this text was given 2,448 years before the angelic annunciation of the Babe in the manger; to this please add 1912 and we have a text 4,360 years old.

This may not be old enough for some of our readers, so will you please turn to Gen. 5:22-24 and read about Enoch, the man who walked with God for 300 years, and was not, for God took him; but some one may say that does not say he was holy. True, but it says he walked with God, and does not the Lord say "how can two walk together except they be agreed?" and if you will read 1 Pet. 1:16 you will find this language, "Because it is written, Be ye holy; for I am holy." Now if God is holy and two cannot walk together unless they be agreed, and Enoch agreed with Him well enough to walk with Him 300 years, then Enoch was holy. Gen. 5:22-24 was given B. C. 3,769 years; to this add 1,912 years and we have a text 5,681 years old, and I am of the opinion that this is further back than most any of us can remember.

But if any one cares to go back before this, let me say to you go back to the morning of creation, the time when Adam fell from the plastic hand of his Maker, and hear the Lord pronounce him very good, or if you please, turn to Eph. 1:4, and hear the Lord say: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." So you see that before the morning stars ever sang together or the sons of God shouted for joy, God had made arrangements for us to be holy. So I feel like closing and asking you to sing "This is the old-time religion."

Now if the other churches had stuck to these old landmarks, there would have been no need of the Pentecostal Church of the Nazarene, but it is a sad fact that they have not done so, and we are here to sing and preach holiness until Jesus comes. We love everybody and want everybody to love us, but we have our work to do and brethren, let us keep at our job, with the fire of God prayed down upon us, and doing our best to get sinners convicted, mourners converted, backsliders reclaimed, and believers wholly sanctified, with our banners unfurled to the winds on which is this language: "We ask no quarters of our enemy (sin and the devil) and we give none," and by and by we will see our Savior coming on the clouds of His glory and we will be caught up to meet him in the air and ascend to the marriage supper of the Lamb, while heaven's arch and dome will resound with the praises given to Him who has washed us in His own priceless blood!

Let your home love be Christ love—the kind that never faileth. Wherever else, far or near, you pour the bright beams of love, be sure you brighten your own dear home. No goodness and gentleness outside will atone for unlovingness inside the precious circle of home.—Continued.

Mother and Little Ones

The Peacemakers

Sweet Maggie May and Peter Jay were playing in the street.

Said Maggie May to Peter Jay, I think that you're a cheat.

Said Peter Jay to Maggie May, You've freckles on your face.

Said Maggie May to Peter Jay, I'm going to leave this place.

I hate you, Peter, and you can't play with me.

I hate you, Maggie, you're as mean as you can be.

And so they ran to tell their woes to sympathetic ears.

And vowed they'd never speak again in quite a hundred years.

But Peter's mamma took a cake to little Maggie May.

And Maggie's mamma sent a pie to little Peter Jay.

Said Peter's mamma, Peter's just as sorry as can be.

Said Maggie's mamma, Maggie, too, a naughty girl was she.

Oh! please, dear Peter, oh! come and play with me.

Oh! yes, dear Maggie, how happy we will be.

And now the mothers quarreled too, and vowed they would not speak.

And they had kept this awful vow for just a single week.

When once again these children were out playing in the street,

Their rich, mud pies, to childish thought, were just about complete.

I wish my mamma would let me play with you,

And I, too, Maggie; whatever shall we do?

As if a sudden thought arose with each curly pate,

Each child walked carefully away holding a tiny plate.

Said Maggie May to Mrs. Jay, I've brought a little pie;

My mamma's sorry, won't you please come over by and by?

Said Peter Jay to Mrs. May, I've baked a pie for you.

My mamma's sorry, for she knows that she was naughty too.

Behold two mammas now ashamed as they can be,

But their two small children are a happy pair to see.

—Rose M. Wade, in Mich. Chr. Advocate.

Dovetailing as a Social Art

ALEEN CLEVELAND HIGGINS

"Will you go downstairs, Mary, and entertain Mrs. Ruggles for a little while, until I can leave these preserves?" Mrs. Coburn came hurriedly to the door of the workshop where Mary was watching "Uncle Bob," the old cabinet maker of the village, make her broken desk look like new.

"Mrs. Ruggles!" exclaimed Mary in consternation. "Why, mother, I can't think of anything to say to her—"

"You seemed to find plenty to say to Louise Baird this morning," said her mother quizzically.

"Yes, but Louise is my own age and goes to the same boarding school. Mrs. Ruggles is so old—and difficult."

"That shouldn't prevent your talking to her—do the best you can."

Mrs. Coburn hurried back to the kitchen, while Mary reluctantly descended from her seat on a dry goods box.

"If you understood dovetailing you wouldn't have any trouble gettin' along and chattin' easy with Mrs. Ruggles," commented Uncle Bob.

Mary looked puzzled. She had just been watching him do a bit of dovetailing. He had laid out two pieces of wood, marked one by the other, sawed down the sides, then chiseled one by the other, sawed down the sides, then chiseled out the spaces. Very carefully he had worked to get the wood smooth, guaging each piece to fit exactly the space made for it. Now the two pieces were ready and Uncle Bob was fitting them into a perfect dovetailed joint for her desk. She understood what dovetailing was, but how could such knowledge help her talk to Mrs. Ruggles?

Uncle Bob's eyes twinkled as he noted her perplexity.

"I don't mean dovetailin' that's done with tools like these—saws and chisels and planes," he explained, "but the sort o' tools people have to use if they get on with one another. There's no excuse for a body's not fittin' in just anywheres. The great trouble with most people is they're too selfish to smooth off the rough corners—they don't even try to fit.

"Just chisel the big 'I's' out of your talk and you'll be s'prised to find other people

know some interestin' things, too. You'll have sympathy with things that are mebbe a little for'n to school and ribbons and parties. You'll not rob yourself by takin' the time to learn about things that int'rest other people—you'll be richer by a good deal. The bigger variety you have of real talkin' acquaintances, the richer you'll be. You'll diskiver that everyone has somethin' worth while tucked up his sleeve. Learn how to handle tools sech as sympathy, patience and somethin' they call tact, along with consid'erable studyin' by way of prep'ration to understand other people—and you won't have trouble dovetailin' with anyone that comes along."

Mary laughed, but her eyes brightened with enlightenment.

"I'll try—it sounds worth while."

As she reached the door Uncle Bob called out a parting bit of advice.

"I almost forgot the handfest tool of the whole kit—I call it 'makin' 'em laugh." If you can make a body laugh the rest of the dovetailin' is easy. You have a good laugh together and in a minute you get along 'thout a mite of trouble. It rubs the scratchiness off—the standoffishness that keeps people from bein' good comrades."

Mary remembered to use this tool when she greeted Mrs. Ruggles and found her uncomfortably constrained and conscious of her bad grammar in the presence of a girl just home from boarding school. Mary told about the antics of her pet kitten which came bounding into the room with her, and Mrs. Ruggles listened in high amusement. In a few moments they were chatting like old friends. Mrs. Ruggles took out her tating and Mary discovered that her mother's queer old visitor knew all sorts of entertaining legends concerning the invention of laces. When Mrs. Coburn came in with excuses for her delay, Mrs. Ruggles patted Mary on the arm and said brightly:

"Your daughter here has kept me entertained first rate. She has the knack of drawin' a person out. She made me forget all about everythin' exceptin' my lace."

Mary's first lesson in dovetailing led her to other experiments. She found out that the ash man knew wonderful things about ants. The little Norwegian maid interested her in the ways of girls of other nations. Imado, the old curio dealer, initiated her

into the wonders of clionsonne and pottery.

Dovetailing proved an education in itself to Mary, and above all it awakened her to her obligation to those about her. Being in the world began to mean something vital to her. Her life was bound by sympathy to the life of everyone about her. Besides acquiring the grace of always having something pleasant and entertaining to say, she learned to understand peoples' hearts. She developed a sense of proportion which made it as important for her to speak the fitting word to the ash man as to the celebrity at dinner. Living in harmony with people meant more than mere absence of strife and discord. She achieved active harmony by doing her part of "fitting in."

"It's just as if I'd been blindfolded, now I've found all sorts of interesting things that I never before knew existed," Mary said gratefully to Uncle Bob. "Dovetailing is the best way in the world to get on with other people, and it keeps me so busy doing my part that I haven't time to be selfish any more."

Protect the Girls

A young girl from a small town in Illinois recently came to Chicago to obtain work. She was pretty and unsuspecting. As she expected to board in a place recommended by some friends, she had intended to go there straight from the station. Dragging her heavy suitcase, she started off, stopping at the first street corner to inquire the way. She fished out the slip of paper and looked around to see whom she could ask about it. A pleasant-faced young man was standing near. Politely she begged his pardon, but could he show her the nearest car-line to this address? The man was equally courteous. After telling her that she must take the elevated railway he hesitated, and then said that as he was going there, too, he would be glad to carry her suitcase for her. The girl thought men in Chicago must be wonderfully nice to strangers, and she went happily along.

The Polite Stranger Too Fully Trusted

It was several blocks to the elevated and on the way she told him that she had come to the city to find work and that she hoped to find it quickly. The man appeared struck by a sudden thought; perhaps he could help her! It was a most fortunate coincidence that he had a friend, a society woman, who needed a secretary to care for her correspondence—one who could live in the house with her. It was so lucky that the girl was a stenographer and wanted such a place. The lady was in a hurry, too. Wouldn't it be possible to check her baggage where she could send for it at any time, and then call for an interview at once? The girl, flushed with the splendid luck of it all, assented to all arrangements and took the car to the house of the "friend," with a note from the man to introduce her. Then the man telephoned as he had promised, but it was to tell his "friend" that there was on the way not a secretary, but another inmate—oh, the horror of the fact—for her disreputable resort.—Heloise Arnold in The Continent.

How to Prosper in Business

In the first place, make up your mind to accomplish whatever you undertake; decide upon some particular employment, and persevere in it. All difficulties are overcome by diligence and assiduity. Attend to your own business and never trust it to another. "A pot that belongs to many is ill-stirred and worse boiled." Be frugal. "That which will not make a pot will make a pot lid." Be temperate. "Who dainties love shall beggars prove." Rise early. "The sleeping fox catches no poultry." Treat everyone with respect and civility. "Everything is gained and nothing lost by courtesy." "Good manners insure success." Never anticipate wealth from any other source than labor. "He who waits for dead men's shoes may have to go a long time bare foot." And above all things, "Nill desperandum," for "Heaven helps those who help themselves."—Herald of Light.

A Crutch That Blossomed

ANNA BURNHAM BRYANT

"Aaron's rod was nothing but a stick, but it blossomed."

The door was shut very, very softly, and mother went out. But the Thought stayed.

Mother always went out when she had said something very important that she wanted the girls to think of. Her way was the very opposite of nagging. She knew well that this was one of those little seed-thoughts that need silence and darkness and letting alone, and nobody poking and pushing about in the mold to see if they are "rooting."

It was dark enough in the room mother had left, if that was all. Carol wanted it dark. Then she could not see the hateful thing that lay close to her hand, and if she were a stock or a stone or a piece of furniture—she need not feel it, either. If she had to move about, why, then, she must reach for her crutch.

That was the trouble—a crutch. A stick—what was that mother had said about blossoming? Just an answer to her bitter, muttering speech about the "stick." Well!

That "Well!" came out of Carol's heart, and was just like it—hot, bitter and resentful.

"Miss Caroline! Miss Caroline!"

The "girl" was calling from the front hallway, then from the porch, then from outside, as if she were running down the walk—a loud, frightened cry, a cry for help.

Carol began to be frightened herself. Where was mother? Why did nobody answer? What had happened? An eager hand went out for the despised stick, and Carol hopped over to the window which she flung wide, pushing back the closed blinds so as to lean out and get a view of the walk leading down to the open garden gate. A bicycle lay flat on the sidewalk just outside the gate, and Myra, "the girl," was awkwardly dragging a limp-looking burden up the graveled walk toward the porch screaming pantedly, "Miss Caroline! Miss Caroline!"

Even as she went painfully over the stairs Carol wondered why they called her, and not her mother, who was always at everybody's beck and call. Myra was a little thing, and not so strong. The poor girl who had fallen from the bicycle was no feather weight. Myra gladly welcomed the tall, strong girl, even though she was a crippled one—who came to her relief. Between them they got their burden to the porch, and into the big "Cape Cod" hammock, and then Carol summoned a doctor.

Two weeks later Carol and her mother sat in her room talking over the future of the pale little shop girl who lay helpless in the next room—just where she had lain ever since the accident.

"If you had been here, mother, perhaps you could have helped her quicker, or better, or something!" groaned Carol, remorsefully. "Myra is so little and I was so awkward with—this!" indicating the crutch which was now her constant companion.

Her mother's gaze rested almost lovingly for an instant on the symbol of Carol's life-long trouble.

"I think it was meant that I shouldn't be here, dear," she answered, gently. "I had just gone down to the pasture for some ripe berries for you, and so I didn't hear any one calling, but you did all that any one could have done—between you. And you have been taking care of her ever since."

"I haven't been able to do much yet," said Carol. "But Mother"—

"Well, dear?" her mother prompted, noticing the wistfulness of the suspended appeal.

"Why couldn't we—yes, I!" she added boldly. "She's going to be another one just like me!" she almost whispered, touching the crutch lightly, as if that told everything. "Only with this difference: that she is poor and I am rich, and she has nobody belonging to her, and I have you and father and the boys and Myra and everybody. Don't you think I ought to be good to her? Why, mother, what is the need of her ever going away from here? Couldn't I sort of adopt her—for a sister, you know? When she gets up, you know what the doctor says.

She will never walk again—perhaps not even as well as I do. Just to think of it! But I could make her happy, it seems to me. May I try? Tell me just what you think, mother!"

"I think," said her mother, laying a hand over the one that was absently caressing the crutch, "I think I have seen a crutch that blossomed? A good heart and God's blessing will do that for any stick, even the knobbyest and unruliest."—Zion's Herald.

The Coal Man's Thoughtfulness

"There, that'll save you a quarter!"

And a smile of such cordial good-will illumined the begrimed face of the man on the coal cart that the anxious watcher, at the window of his little daughter's sickroom, felt a song in his heart and a cheer in the room that overcame the chill of the winter day and the loneliness of quarantine.

Only a trifle? Yet was it a fine thing to do, for it expressed sympathy, delicate and genuine. Skill and time were required to back that cart up to the opening to the coal bin. Indeed, former teamsters had not tried, so difficult was the approach, and the load had been basketed from the street at an extra charge. But this man had seen the yellow card upon the house for several weeks, and knew that the family were

The Truly Brave

* *

Who is the truly brave?

The boy with self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?

The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?

The boy whose daily walk
Is always honest, pure and bright,
Who can not and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?

The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrade's taunt or jeer,
If he hath peace within. —Ex.

strangers in the community, and, out of his kind heart, such as he had he gave.

His cart unloaded, he entered the basement to close the window for the mistress, expressing to her his sorrow for the "hard luck" which over-shadowed her home. Thus twice did he give the refreshment of the cup of cold water, doubly precious to strangers in a shunned house.

The father, quarantined with his daughter away from the family, mused upon the unconscious act of fellowship, and queried: "Will that coal-heaver's face shine so winsomely after he washes?"

Weeks after the coal merchant heard the story with pleasure, and said at once that the driver in question was one of his best men, diligent, strong, honest and careful of the horses; "and," he added, with a smile, "a genuine, everyday Christian."—W. G. P., in *Congregationalist*.

Let Him Try

Many will say, "I can find God without the help of the Bible, or church or minister." Very, well, do so if you can. The Ferry Company would feel no jealousy of a man who should prefer to swim to New York. Let him do so, if he is able, and we will talk about it on the other shore; but, probably trying to swim would be the thing

that would bring him quicker to the boat. So God would have no jealousy of a man's going to heaven without the aid of the Bible or church or minister; but let him try to do so, and it will be the surest way to bring him back to them for assistance.—Beecher.

A Safe Path

A little child of three or four years was taken down into the heart of a great city one day, by a relative who was on a shopping expedition. The thronged sidewalks and especially the crowded streets, with their stream of traffic—cars, automobiles and horses pressing upon each other continually—greatly interested the baby, and she told of it on her return.

"Weren't you afraid to go across among all those things?" she was asked.

"No," she answered serenely. The big policeman just held up his hand, and all the folks and horses waited while Charlotte went over."

To her childish thought it was all for Charlotte—just a moment of enforced quiet that one little girl might pass safely. It was all she needed to know, and practically it was true. We older ones, bewildered and often sore troubled by all the whirl of life about us, the cares and problems of the world that press us on every hand, might learn a lesson of comfort from the little one's faith and confidence. However alarming and hopeless the outlook may seem, things are never beyond the control of the Power that keeps watch over all. For the soul that trusts in Him, God will make a safe path, day by day, amid all the turmoil and perplexities, a quiet place where we may walk unafraid.

"Among so many, can He care?"

Can special love be everywhere?"

I asked. My soul bethought of this:

"In just that very place of his
Where he hath put and keepeth you,
God hath not other things to do."

—Kind Words.

The Lonesome Dollies

One morning Isabel didn't want to go to kindergarten.

"I know my dollies are so lonesome without me," she whined.

"Don't you think they can get along better without you than the little kindergarten girls and boys can? They will miss you in their pretty games."

That was what mamma said.

Isabel shook her head. "My dollies want me to stay with them," she insisted.

"All right," mamma told her, "you may stay at home today, and see how you like it."

At four o'clock in the afternoon Isabel's dearest friend, Constance, came to ask if she was sick.

"No," laughed Isabel, "my dollies were lonesome, so mamma let me stay at home with them."

"Oh! you ought to have gone!" cried Constance. "Teacher taught us a lovely new game. We all stood up in a row, and teacher dropped candy into our mouths."

"Oh! oh!" gasped Isabel.

"We all had our eyes shut," Constance went on; "and we had to guess what the candy was flavored with. It was splendid candy. I had lemon and chocolate and saffras."

"Oh!" said Isabel, "I'm going tomorrow."

"But what will your dollies do?" mamma asked, smiling.

"I—guess—they won't mind—much," answered Isabel, hanging her head.

The next morning Isabel trotted off to kindergarten with Constance; but there was no candy game that day, or the next, or the next. In fact, it was a long week before the new game was tried again. Then Isabel enjoyed it as much as anybody.

"I'm not going to stay at home from kindergarten any more," she said.

"Even if the dollies are lonesome?" laughed her brother.

"I guess I wanted my dollies more than they wanted me," confessed Isabel, shyly.—Emma C. Dowd, in *The Child's Hour*.

A Tribute

An address delivered at the reception tendered Dr. and Mrs. Bresee at First church, Los Angeles, November 8, 1912

Mr. Chairman, Brethren and Sisters:

E. A. GIRVIN

* *

I have been asked by my brethren of the First Church to give expression to their love for Doctor and Mrs. Bresee, to voice their deep appreciation of their character and career, and to proclaim their heartfelt gratitude for their unselfish labors and loving ministries in their behalf.

Words are weak for portraying a great personality. Life, character, disposition, motive, are subtle things, which largely defy analysis. Our beloved general superintendent is one of the greatest men who have arisen in the church of Christ through all the ages; and great men are seen from so many view-points, and looked at from so many angles, that to adequately depict them as they really are is impossible.

There is a strength which is coarse and incapable of feeling the finer things of life, or seeing the invisible beauties and glories which ever envelop us. But God made Phineas F. Bresee big and brave and strong, and yet with a soul as delicately poised and as sensitive to environment as an aspen leaf.

In fitting him for his work the Lord endowed him in a high degree with five mental traits which are thus combined in one individual only a few times in a century. These are retentive memory, vivid imagination, keen analysis, marked synthetic ability, and the power of analogy. As a result of these rich gifts, we discover in our brother that threefold personality of poet, orator and philosopher, which has characterized every great preacher of ancient and modern times. Seldom, indeed, is the possessor of these endowments also practical and sagacious; but Phineas F. Bresee is a strong executive and man of affairs, knowing how to manage men, master difficult situations, and thus bring things to pass for the glory of God. None can fly higher than he or soar longer in the vast altitudes of vision, thought and rapturous personal experience; but he is also at home on the ground. His judgment is safe and sane. He rises into the upper regions at his own volition, but is never swept off his feet by any sudden gust of passion, or wind of doctrine. All these mental powers, however, would avail nothing in God's service without a corresponding moral equipment.

His most conspicuous moral qualities may be summed up thus: Unswerving loyalty to God and men; fidelity to friends; simplicity of nature; appreciation of love and kindness; sympathy with those who fail; utter absence of envy; magnanimity; admiration of his brethren in the ministry; humility; breadth of feeling; charity; self-sacrifice; fearlessness; determination; devotion to duty.

He was born of noble Christian parents in the lovely glen through which the river Ouleout runs, at Franklin, Delaware county, New York. His birth-place was a log house. He worked on the farm, learned what he could at the district school and the academy, and grew into a sturdy youth. He was converted at seventeen, and at once began Christian work. In his own words: "My soul was filled with great intensity to do the work of the Lord." From his earliest childhood he felt called to preach, and was surprised that everybody did not know it. When eighteen years old he went out as a circuit preacher in Iowa, and has been preaching ever since. He took for his first text: "The bird hath escaped out of the snare of the fowler;" and in that sermon he told all he knew of God, the Bible, salvation and the universe. It was undoubtedly the greatest effort of his life.

The Lord helped him, and the history of his successive pastorates in Methodist churches in Iowa, is a narrative of revivals. During the Civil War he and his faithful wife endured dire poverty and many privations.

While others earthly wealth and honor sought,
His quest was souls, as trophies for his Lord;
While other men with carnal weapons fought,
He served his Captain with the Spirit's sword.

During this period he was sent to Galesburg, a circuit which was made up of the tail ends of several others, away out on the prairie, without church buildings or a parsonage. With their new-born babe, Ernest, they had to live in one room, and pass through a room occupied by another family to gain access to their little bed-chamber. The situation was desperate, and of this crisis in his life Dr. Bresee says: "There came over me an awful determination that, if there was anything in the country, it should move, and I would win. I don't know whether it was so much a matter of inspiration of the Spirit, or the result of my deep indignation at the kind of appointment which I had been given. It reminds me of the fellow who met the bear, and told the Lord that, if He did not help either him or the bear, he would witness one of the finest fights He ever saw. I had that kind of feeling. It should go. Live or die, it should go. I thought that the Lord would help me, but, if He didn't help me, it should go any way."

As a result of his faith and works, and the blessing of God, a great revival broke

out in the circuit, and God gave him the country.

Later he came into the experience of sanctification, and the Lord honored him as a flaming evangel of this great doctrine and experience. Through all these years of evangelism and revival, God had been preparing him for the glorious work of promoting and pushing organized holiness. You all know how he came to California about twenty-nine years ago, and how in 1895, he organized this church and became its pastor.

At last God called him in a wondrous way
To follow Jesus as the Nazarene,
And organize God's people for the fray
With sin and Satan and the hosts unclean.

A hundred other holy heroes knelt
Around him on that great, momentous day,
And formed a band in which the Savior dwelt,
And mightily His power did display.

By voice and pen and constant sacrifice,
This man of God the holy battle waged,
While sympathy he gave and counsel wise
To those who with him in the war engaged.

The movement spread, prospered by power divine
From California to the Atlantic's shore,
And multitudes of saints sprang into line,
Both north and south, and all the country o'er.

But in the thickest of the fight I see this man,
And hear his clarion voice denouncing sin,
While looking heavenward, he leads the van,
And trusts in God the victory to win.

During these seventeen years his association has been closer with the members of this First Church than with any other company or regiment in the great Nazarene army. We have prayed and planned and wept and suffered together. We have toiled and triumphed hand in hand. Most close and tender has been our relationship. He has been the spiritual father of many of us. He has been our faithful and wise friend and counselor. He has sympathized with us in our sorrows, and rejoiced with us in our happiness. He has fed us with the strong meat of the Scriptures, and led up into the deep things of God. He has baptized our children. He has united our sons and daughters in holy wedlock. He has buried our dead.

We love him as a man. We love him as a friend. We love him as a Christian. We love him as our pastor. We love him as a mighty herald of holiness. We love him as the prime mover in the great educational and publishing interests of our church. We love him as the God-appointed leader of the blood-washed who are rallying under the banner of full salvation to evangelize the world before Jesus comes, and whose steady tramp can now be heard, not only from shore to shore of this broad continent, but all around the world.

NOTES FROM THE NAZARENE UNIVERSITY

The Nazarene University is having a steady forward movement. The registration is now 285, and the students are doing most excellent work. The result of the first test showed splendid grades, which was most gratifying to the teachers. There is still a fine spiritual tide on. The students pray heaven open on the chapel and other devotional services. Occasionally there are outbursts of spiritual manifestation in testimony, song, etc., so that there is no room for a special chapel address.

Saturday night, November 9th, the students and teachers held a reception in honor of the return of Dr. and Mrs. Bresee from their long journey in the interest of the church. The parlors of the administration building were thrown together and beautifully decorated with palm leaves, roses and

chrysanthemums. President Ellyson presided and two short programs were rendered during the evening. In the early part Dean Wiley gave an address of welcome, responded to by Dr. Bresee. Later in the evening Professor Mesch gave three readings. The Male Quartet rendered two selections and the Men's Glee Club gave several during the evening. At the close refreshments were served, consisting of ice cream and cake, and after an earnest prayer the company dispersed. Dr. Bresee preached at the college chapel service Sunday morning to an appreciative audience.

Sunday night was the farewell meeting

to Mr. and Mrs. Eaton and their daughter Thaletta, who go to India for a time to take charge of our mission work at Hope school. It was a time of much spiritual power. With the Eatons on the platform were twenty-seven of our students who have been definitely called to the foreign mission work, and are here in preparation. At the close the altar was well filled with those who were praying relative to their call for special work. We believe God is going to send out a host of faithful workers from this university. Friday night the Eatons left for San Francisco, from which city they sailed for India. A crowd of Nazarenes, among whom were many of the pupils, went to the depot to bid them farewell. For fifteen minutes we sang, shouted and cried. As the train pulled out there was a cry of victory.

The Work and the Workers

CISCO, TEXAS

The fire is falling here; God is in the camp. The saints are shouting and the crowds are coming. The church is being packed to its utmost capacity and many are turned away. We have to place the children flat on the floor in the aisles to make room for grown people. The altar can not accommodate the seekers, and we let them kneel at the ends of the pews. I preached yesterday (Sunday) on "The Signs of the Times, and the Second Coming of Christ." For one hour and thirty-five minutes the Holy Ghost gripped the congregation and held it in a death-like silence, save an occasional storm of shouting from over-joyed saints. The meeting will continue all this week. Brother Charley Robison and wife are leading the singing. Bro. G. W. McClusky, the new pastor is here in the revival preaching some and getting acquainted with the people. I congratulate this charge on getting so godly a man. A. G. JEFFRIES.

LATER

The tide is still high here. Altar full day and night. Souls getting to God every service. The work is deep; I am preaching it straight and God is setting His seal to the Word. More later. A. G. J.

POMONA, CAL.

Our work in this place moves forward with marked increase on all lines. Our Sabbath services are times of refreshing. Sunday a week ago, seven seekers knelt at the altar during the day. Our prayer meetings are increasing in attendance and spiritual power. We are greatly favored in having with us Sister Jennie Wilson, recently of Kentucky, who has charge of cottage prayer meetings every Friday afternoon. These prayer meetings are proving a great blessing to the church. The pastors were agreeably surprised the other night by having a large body of friends file into the parsonage, each one bringing some token of their esteem in the way of necessities of life. A very pleasant evening was spent and all felt that it is good and pleasant for brethren to dwell together in unity. The services yesterday were good, one soul praying through to heart purity during the day. BERTHA MAE LILLENAS.

LEICESTER, VT.

Sunday was a good day. Brother Jerome Cole of Brandon, Vt., spoke from Heb. 10:14-15. Glory filled the temple. It was one of the best meetings we have had since coming here. The pastor spoke at 7:00 p. m., from Luke 13:7-8. Great conviction rested upon those who felt they were cumberers of the ground. Sunday school is marching up the road, and the society is doing better than they have for years. They have bought a parsonage upon which there is only \$200 indebtedness and the sisters are doing well in providing some things to keep the pastor and wife warm this winter. We received a 'phone the other day to come down to Brandon to Brother Jerome Coler, who is a great friend of the work and pastor. He is a member of the Methodist church, a sanctified barber, and through their efforts we received a nice arm chair for the parsonage, also a nice new spring suit. Praise God for brotherly love. We are believing for a work in Brandon, Vt., and for a general old-time revival, a sin-killing revival. We are delighted with the Herald of Holiness and hope to have some take it soon. Don't see how any one can get along without it. We look for it just the same as we look for one of our meals. Faith is the victory. ARTHUR J. MYERS, Pastor.

HERALD of HOLINESS

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

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Announcements

NOTICE—ARKANSAS DISTRICT

On Sunday, November 10th, the home of Rev. J. E. Linza, Jonesboro, Ark., was destroyed by fire. Very little of the contents of the home was saved. Brother Linza and wife are among our best pastors, and deserve the sympathy of our people everywhere. Let each pastor in the Arkansas district take an offering and forward the same to Brother Linza, and thus help this man of God in his hour of need.

G. E. WADDLE, Dist. Supt.

NOTICE!

There will be a rousing all-day meeting in the Malden Pentecostal Church of the Nazarene, Friday, December 6th. Services at 2:30 and 7:30 p. m. Workers: Rev. Andrew Johnson, of Wilmore, Ky.; Rev. Guy Wilson, of Pasadena, Cal.; Rev. J. M. Harris and wife, of Evanston, Ill. This is the first time Mr. and Mrs. Harris have been East. This will be your opportunity of hearing these great singers from the west. Lunch will be provided for those coming from a distance.

M. E. BORDERS, Pastor.

EVANGELISTIC

The writer is now ready to accept calls for evangelistic services. To any who require personal reference we mention Dr. P. F. Bresee, Rev. W. C. Wilson and Rev. C. E. Cornell.

T. S. MASHBURN.

R. F. D. No. 3, Box 3, Fullerton, Cal.

MEETINGS IN THE WEST

I am to hold a meeting in Los Angeles, Cal., from the fourth Sunday in January to the second Sunday in February. I would be glad to have one or two more meetings while there. If desired, can hold one before and one following the above date. W. F. DALLAS.

Peniel, Texas.

WANTED: A PASTORAL WORK.

I have been in the evangelistic work, and feel that God would have me take a charge. I am thirty-six years old, and have a wife and two little girls, wife being in the field with me. For reference write Rev. J. W. Hughes, Kingswood, Ky., or Rev. Howard Eckel, 2303 West Madison Ave., Louisville, Ky. Kingswood, Ky. C. W. DUGGINS.

MEXICAN PRINTING PLANT

It is my desire that all money subscribed for the Mexican printing plant fund be sent direct to the treasurer, Elmer G. Anderson, 6356 Eggleston Ave., Chicago. S. M. STAFFORD.

NOTICE

A great holiness convention will be held at Caribou, Maine, December 8th to 22d. Workers: Rev. M. Edward Borders, of Malden, Mass.; Rev. Andrew Johnson, of Wilmore, Ky.; Rev. Guy Wilson, of Pasadena, Cal., and Rev. J. M. and M. J. Harris, of Evanston, Ill. The Robic Holiness Association and the Caribou Holiness Association will join forces in this meeting. They have secured the opera house for the entire meeting, and a great time of holiness is expected.

WANTED

For the historical record of the Pentecostal Church of the Nazarene, the Nazarene Messenger of February 8, 1912, and July 6, 1911. Any one who can supply a copy of either of these dates will confer a great favor by mailing to LESLIE F. GAY, 2889 Idell St., Los Angeles, Cal.

HUNTSVILLE, WASH.

We just closed a ten-day meeting at Dry Creek. The power of the Lord was manifested from start to finish. Evangelist Harry Elliott of Portland was in charge and preached mightily in the Holy Ghost. Five precious souls were saved, three were sanctified. Three united with the church Sunday morning. The whole church was mightily revived. We open a special battle here at Huntsville the 21st of this month with Brother Elliott in charge. The saints here are expecting great victory.

OSCAR A. MARTI, Pastor.

MEXICAN MISSION, EL PASO, TEXAS

Since our last report the Lord has blessed us with all spiritual blessings. There have been several seekers at the altar in the last two or three weeks, some of them prayed to God in earnest, and got through to victory. One Thursday morning, as we happened to be in the mission, a Mexican, who was at the time under the influence of drink, stood at the door and asked us to give him some portion of the Word of God for his wife. He said that he was so far gone himself that Jesus couldn't save him, but we finally persuaded him to come to the mission, then after a few words of exhortation, he came to the altar, fell at Jesus' feet, and began to call mightily upon God to save his poor soul. God wonderfully blessed him, and we trust He will make him a monument of saving grace. I went to Deming, New Mexico, last week, and spent a few days with our Mexican church. They are growing in grace and in the knowledge of our Lord Jesus. They hope to be able to soon

DR. HAYNES is the author of BEAUTY FOR ASHES. Enough said. Send in your order.

rise and build on their lots. We hope to soon organize our El Paso Mission into a church. Some new ones have expressed their desire to join us. Our classes in English are growing in interest and numbers. We will soon have sixty students. Most of them are intelligent and well educated young people, and we covet your earnest prayers that God may help us to win them for Christ.

S. D. ATHANS, Supt. North'n Mex. Dist.
815 S. El Paso St.

FITCHBURG, MASS.

The work in Fitchburg is doing well. Our special services with Brother W. G. Schurman were times of great blessing and salvation. We feel that lasting good has been done, inasmuch as our financial deficiency was cleared away with good resolutions to keep out of such difficulties in the future, with the Lord's help. The church was encouraged and helped much; and a number of young people came into an experience which we trust they will never lose. Our monthly missionary meetings are proving to be very interesting and helpful. Last night (Thursday, 21st) was much enjoyed by all. Burmah, Tibet and Korea were briefly presented; the needs and progress of the missionary work in those countries being touched upon. It is indeed marvelous to note the rapid progress of the gospel in some countries where it has only been preached a few

some of the sisters hold prayer services with the sick and needy, both among our own people and among the strangers, who welcome us. Preceding our Sunday night service, a half-hour is devoted to prayer in one of the side rooms. Our branch mission is proving a blessing in another very needy portion of the city, in gathering the children into the Sabbath school on Sunday afternoon. A preaching service is also held there each Friday evening. One sister was reclaimed in last Friday's service and was found at the church on Sunday, praising God. Our gospel wagon has done some very effectual work on the streets the past summer. Strangers coming to the services frequently testify to the sweet spirit of freedom and blessing which they feel here. We humbly praise God for this. We feel that His smile is upon us and we are expecting a year of victory and advancement for His church in this place. F. M. SIMS, Church Sec.

SOUTH PORTLAND, ME.

God is blessing the work in this part of His vineyard. We have had the pleasure of seeing

We have been holding open air meetings all summer under the leadership of our Brother Chestnut that has been a blessing to the church and community. Our people are standing nobly by us and we feel much encouraged. Praise the Lord. O. L. W. BROWN.

KEWANEE, ILL.

The attendance at the regular church services is good, and the presence and power of our God is manifest in every service. Eleven have recently been taken into full membership. A holiness prayer band was organized at Wataga with Dr. W. Nelson Giles as president, and Mr. Charley Huston as secretary. The pastor at Kewanee goes down for a meeting every Tuesday. We begin special evangelistic services Dec. 1st, with Mrs. Edna Wells, of Nashville, Tenn., as evangelist; and Mrs. Grace Edwards, of Nashville, will assist as singer in the meetings. We are praying and expecting a gracious out-pouring of the Holy Spirit.

A. F. MOSELEY, Pastor.

THE SEIGE OF TROY

Like unto the seige of the Bulgars on Constantinople, so in Ohio we are on Troy. Progress has been slow; the defence of the enemy has been stubborn and strong. But as we may not possibly see its overthrow in these few days and make a triumphant entry, that they will finally surrender and be controlled by the victors. This situation is appalling; city in-

NEWS FROM THE FRONT!

SAN DIEGO, CAL.,
December 1, 1912

HERALD OF HOLINESS:

San Diego church is having its greatest revival! L. Milton Williams is preaching with great power and is stirring things. The crowds are coming and the altars filled. Thursday night the service ran until three o'clock. Tonight the meeting was a glorious scene, when thirty seekers prayed through to victory—and we have two weeks yet before us.

A. M. BOWES.

Reception to Dr. Bresee

* *

On Friday evening, November 8th, the First Pentecostal Church of the Nazarene in Los Angeles, tendered Dr. P. F. Bresee a reception at the church, which was beautifully decorated with large and small American flags, palm leaves, and red, white and blue streamers, tastefully festooned in all directions. There were about six hundred present. The program was as follows:

PROGRAM

1. Rev. W. C. Wilson, District Superintendent of Southern California District, Pentecostal Church of the Nazarene, Presiding.
2. Song by the Congregation.
3. Prayer Rev. C. V. LaFontaine
4. Opening Address ... Rev. W. C. Wilson
5. Duet.....Prof. W. L. Jones, F. C. Epperson
6. Address Rev. E. P. Elyson
7. SongFirst Church Choir
8. Address Rev. J. W. Goodwin
9. Quartette..Prof. W. L. Jones, Esther Kirk, Glenell P. Young, F. C. Epperson
10. Address Rev. W. W. Danner
11. MusicUniversity Glee Club
12. Address Rev. E. A. Girvin
13. Song by Congregation
14. Address Rev. P. F. Bresee, D. D.

Dr. Bresee made an appropriate address, told of his extended tour of the churches, and stated that the movement was marching on to glorious victory, and greatly prospered by the Lord. Mrs. Bresee made a few appropriate remarks, after which there was a time of hand-shaking and greeting.

years, and stirs our souls to renewed efforts in behalf of those who have not yet heard the "good news." Personally, I never enjoyed a sweeter and more glorious experience than just now. Glory to His precious name! My own soul was blessed and greatly helped in Brother Schurman's meetings with us, and I never felt so much like going through. I have heard the call to "go;" answered "yes" with all my heart, and received His smile and richest blessing as a seal to the covenant between us. Praise His name! I rejoice greatly in the thought of being chosen to work in the Master's vineyard. RUTH M. WHITE.

INDIANAPOLIS, IND.

The church at Indianapolis is moving forward and expecting to conquer in the name of our God. In October the church board extended a call to Rev. C. W. Ruth to become pastor, which he accepted, and arrived to take charge Nov. 1st. Both pastor and people feel that the coming of Brother Ruth among us is in divine order, and are working and praying together for the advancement of holiness in this city. The church numbers about 106 members, and others are thinking of joining our ranks soon. We have a beautiful frame church in which to worship, and plenty of room to build as we find it necessary. Besides our regular Sunday services during the week, Wednesday evening is our regular prayer meeting at the church, which is usually a time of refreshing and victory. Tuesday and Friday afternoons

some of our young people saved and others sanctified. We have also received four into the church in full membership, five on probation and baptized three, one of the number being a good Quaker brother. Our finances have very much increased and our people are much encouraged. The attendance at our class and prayer meetings has doubled and we have some blessed times of refreshing. Praise God! A spirit of love prevails among our people. Brother Fogg was recently with us a part of one Sunday and gave us a message of encouragement. Our work in Portland is on the up grade. We have recently moved into the old West End Methodist church that has been closed for about four years. Our precious brother, Alfred Cole, who is a member of our church, is helping us carry on the work, and we hope to organize a church in the near future. We were recently invited out to supper and upon our return home just before prayer meeting we found to our great surprise that our people had visited the parsonage during our absence and left us a bountiful supply of good things to eat, besides a sum of money. And as we went into the vestry we found over forty happy sanctified people awaiting us for our regular prayer meeting.

NEWS FROM THE FRONT!

LOS ANGELES, CAL.
December 2, 1912

HERALD OF HOLINESS:

A great day Sunday! Large congregations and deep interest. A score of seekers and old-time salvation! We are on the up-grade! Want FIVE THOUSAND copies of the Christmas number of the HERALD OF HOLINESS! We are expecting a wonderful revival! Glory! Hallelujah! Count on us to push and pull!

C. E. CORNELL.

fested with sin; distilleries and tobacco factories abound; churches are nearly dead. But God has put a little Nazarene church in this local optionized city, headed by Bro. L. W. Miller, and they are a fine people. Our meeting, however, is in the city mission, controlled and represented by members of all churches. Much good can not be done until great care is used in selection of preachers, as is the case in many undenominational missions. Charles Rowe, one of our own men, a splendid Bible teacher, is chairman of the board and is doing fine in promoting work. This mission can do worlds of good when solid men can be engaged for meetings. Pray for this work. The meeting in Lithopolis was good and some found God. God is blessing His saints. They are surely going through the fire, but God is on their side. They are in need of a good pastor. Thank God for the Herald of Holiness. We go from here to Corydon, Pa. Pray for your Welch brother, ever on the wing.

WILL O. JONES.

A HAPPY WEDDING

We had the pleasure on Nov. 12, of uniting E. L. Gates and Miss Alma Orrin in holy wedlock, both being members of the First Pentecostal Church of the Nazarene of Pasadena. Bro. Gates is cashier in one of the large banks of Pasadena, a fine business man, and clearly sanctified. Miss Orrin is a graduate from our

Bible school, is a beautiful Christian, exemplifying the life of perfect love. The marriage was at the home of the bride's mother in Pasadena, in the presence of a company of friends and relatives. With the blessing of God upon them and the love and respect of the purified, this happy couple take sailing on the same boat, for the voyage of life.

W. C. WILSON, Dist. Supt.

CALVIN, OKLA.

I spent the month of October in Tennessee. Had some great meetings; many souls found the Lord. I came home to our Arkansas District Assembly at Mansfield, Oct. 31 to Nov. 3. The assembly was great and grand because God was with us in such marvelous power; grand because of the unity and harmony that was among the saints. From the assembly I came to Allen, Okla. Spent ten days preaching in the Baptist church in this town. God blessed every service; some found the Lord. Found some true saints there. This is the home of Brother Will Aycock, a sanctified merchant. We were glad to be with him in another battle for the Lord. This is on Brother Searcy's work. He is pastor of the Methodist church and stood faithfully by us. I understand later that he has come into the Nazarene church. May God bless and use him. I am now near Calvin, a nice new school house, in the opening of what promises to be

NEWS FROM THE FRONT!

SPOKANE, WASH.,

December 2, 1912

HERALD OF HOLINESS:

Glorious day Sunday! Eleven seekers at the altar! Raised over three hundred dollars for current expenses! Our church orders ONE THOUSAND Christmas papers!

A. O. HENRICKS.

a great meeting. I go home from here Dec. 4th for a few days, then to Texas for some meetings. May the Lord bless the Herald of Holiness.

LEE L. HAMRIC.

PASADENA, CAL.

We attended the opening of the Japanese Mission in Los Angeles, Cal., Sunday, Nov. 24th, Sister Staples in the lead. A fine company of sanctified Japanese young men, full of fire entering the work enthusiastically to reach their own people. What has been and is being accomplished by Sister Staples among these people is a modern miracle of missions.

W. C. WILSON, Dist. Supt.

McMINNVILLE, ORE.

We closed our meeting at Centralia, Wash., with but little results. Could not get the people to attend. The general election and the local option election that was on in the little city took the people's minds off from religion, but God saved a boy and sanctified him and reclaimed a man and sanctified another man of splendid talent and gifts and I am claiming two preachers of full salvation out of the little meeting. Some good saints there who treated us kindly. We began here four nights ago, and victory is in the air; one reclaimed and one sanctified already. We are open for calls on the coast during the winter. Address us at Ridgefield, Wash., or Peniel, Texas, our home address.

J. B. McBRIDE.

SHREVEPORT, LA.

Am here in what bids fair to be a good meeting; an awfully wicked town, but our God is able. This is my second meeting here this year. We now have a Pentecostal Church of the Nazarene here and mean to push on. Will send you some subscribers for the paper. These folks like it, and so do I. On with the war against sin and the devil.

W. F. DALIAS.

NEW PHILADELPHIA, OHIO

Our God is with us. At our cottage prayer-meeting Saturday evening, three bowed at the altar of prayer, one for pardon and two for holiness. All claimed to get their heart's desire. On Sabbath morning at the close of the sermon, a man eighty years old came to the altar and prayed through; how he rejoiced in the Lord, and with the help of the saints, made the building resound with the praises of our God. After the service, when entering his home, he again began to praise the Lord, and his wife remarked that she never saw him act

The Herald of Holiness

Charles V. LaFontaine

Into the front of the battle advance;
Lift up your banner. Unfurl!
Send out your message. Give each one a chance;
Your tidings now spread o'er the world.

At the head of the line in armor array,
With a full, happy message take stand.
Hold well to the front, your place ne'er give way
Till your triumph is heard o'er the land.

Keep your eye on the mark, with a vision so clear,
No worldly prize shall ever dim;
Look up, straight ahead, without tremor or fear;
Your work is to glorify Him.

He is all that you need your pages to fill,
Tell about Him and what He can do;
Give out to the world His plan and His will.
His salvation to save through and through.

Thousands of hearts your coming will bless,
Homes all around filled with grief and distress
Your message will help save from sin.

Into the front of the battle advance;
At the head of the line march away;
Keep your eye straight ahead, to the side not a glance,
That He may save many, we pray.
LOS ANGELES, CAL.

like that before. At the night service three more came for prayers. One was sanctified and two reclaimed. Thank God for answered prayer. We have the victory just now. Glory to Jesus. "The Lord God Omnipotent reigneth."

MARY F. WARD.

FROM BUD ROBINSON

Since I wrote you last I have had a fifteen days' battle at Johnstown, Pa. I think that I have worked nowhere with a finer and cleaner set of holiness folks than we have at Johnstown; but the work there is on a deadlock, and I could not move it at all. I think during the two weeks that we had only seven at the altar. Six of them got the victory, but one poor fellow did not make it through. The demon of drink had him down and had put its heel on his poor heart and life.

Our meeting was held in one of the Evangelical churches of which Brother L. E. Haviland is pastor. I found a very dear brother in the love and fellowship of our blessed Christ. He is straight on the doctrine and experience

of holiness. We had with us the presiding elder of the Evangelical church. He is a very fine holiness man and a strong preacher. Several of the pastors of that part of the country were with us and seemed to be clear in the experience of holiness as a second work of grace. I found them to be level-headed and sweet spirited and warm hearted.

At the close of the meeting I started for the west and had arranged with Brother Thomas, at Marshalltown, Iowa, to stop off and give them two or three days. The Lord was on hand to bless the Word. During the three days we had the house packed and twenty-three were at the altar. As well as I could keep count there were twenty converted or sanctified. The Nazarene church at Marshalltown, Iowa, is one of the life-saving stations of that state. They have a splendid church there; it cost them about five thousand dollars, and they have paid it all out but seven hundred and fifty dollars and they are making their arrangements to pay that all off by the 4th of July, and on that day burn their mortgage and have the hottest time that was ever in the city.

Readers of Herald of Holiness will remember that our beloved brother, E. P. Ellyson, now the president of our University at Pasadena, used to run a Bible school at Marshalltown, and when I looked over the beautiful city and saw the great country there and the many fine people, my heart leaped and I said, "Well, this city ought to have a private Nazarene school

NEWS FROM THE FRONT!

WALLA WALLA, WASH.,

December 2, 1912

HERALD OF HOLINESS:

Yesterday was a great in-gathering day for the Sunday school, after Hustle Week! Other services glorious! Our district superintendent preached at evening service; eighteen seekers at the altar! One thousand copies Thanksgiving number received, and are excellent. Send us FOUR HUNDRED copies of the Christmas number!

MRS. DELANCE WALLACE.

like the one that Brother Bowes has at San Diego, Cal. I spoke of it to Brother Thomas, and to my surprise they all had the same impression on their hearts and were feeling that they must rise and start them a private school and put their own children in it and save them from the awful tide of ungodliness that is sweeping over the other schools. The Nazarenes are going to train their children for God and holiness and heaven; and every Nazarene church with as many as fifty members should in the next year or two have them a sanctified teacher, and if they are not able to build a separate school house, should use their little church and gather in the lambs for God and keep them out of the flock of wolves. There is no telling just what we could do if we were to try right hard. We could surprise the devil for the next hundred years, and make every angel in the city of the skies shout for joy.

WASHINGTON, D. C.

Grace Pentecostal Church of the Nazarene has closed a two weeks' meeting with glorious results. Some conversions, sanctifications and accessions to the church. The saints were much edified and strengthened. The pastor was ably assisted by Rev. J. M. Belt of Washington and Rev. G. B. Smith of Chicago. The special Thanksgiving service Thursday night was a time of great rejoicing, the saints weeping, laughing and shouting the praises of God.

Dedication of First Church, Chicago

Reported by A. G. Crockett



BUILDING OF FIRST PENTECOSTAL CHURCH OF THE NAZARENE, CHICAGO

Sunday, November 17th, according to the evidence at our altar and to the best of our recollection, was the greatest day in the history of First Church, Rev. C. E. Cornell, for a week prior to this date, held special evangelistic services in the \$50,000 edifice which God has built for us.

At 9:30 Sunday school assembled in the basement and at 10:30 the great crowds assembled for the first time in the beautiful auditorium and galleries. While the people were adjusting themselves, some saint started the chorus, "It is truly wonderful what the Lord has done." Several choruses were sung, after which P. P. Bilhorn and Bro. O. H. Creel took charge of the song service, followed in prayer by Sister Mattie Wines. Brother Martin at the very beginning caused to evaporate from any mind any possible thought of a cut and dried program or formalities. And the Holy Spirit had the right of way. Dr. E. F. Walker preached a wonderful sermon followed with a great altar service.

At 2:30 the people rallied for the afternoon service. This opened with a number of choruses and the Lord blessed His people. After prayer by Brother Moore, Brother Cornell spoke in terms befitting the occasion of the way God has blessed the efforts of First Church, and asked the people to silently pray for a number of minutes, thanking God for His past blessings, and asking for a continuation, also for each saint to ask God what He would have him or her to place in the basket in the great march to follow in a few minutes. After

the approximately 1,200 people had marched the offering was counted amounting to \$10,717.23. Then the people shouted, sang and prayed, after which Brother Walker took the service, dedicating the edifice to God. The dedicatory service was most beautiful, for the spirit was of the Lord. Brother Walker then as apparently none, guest or otherwise, had ever seen before, beautifully charged Pastor Martin as to the great responsibility resting upon him as shepherd over such a flock and great work. Then he (Brother Walker), addressing the president of the board of trustees, then the official board, and then the members of the church, as to their duties and responsibilities. The Lord wonderfully blessed Brother Walker, pastor and people.

At 6:30 usual march and street meeting, many strangers following the return to the church.

The seating capacity of the main auditorium and balcony clear around the building was exhausted some time prior to the hour for opening the evening service. Familiar choruses were sung, after which Brother Creel took the service. Brother Martin passed out a few cards and received an additional offering of \$425, making a total for the two services of \$10,602.23. Praise the Lord.

The very atmosphere was fragrant with His presence. Brother Cornell preached; God filled the house; men, women and children saw their need of a Savior and at the close about thirty fell at Jesus' feet. Praise His name for ever and for ever.

Grace Church is a well united, clean living, ready, praying, self-sacrificing band, and God is blessing and leading on to yet greater victories. We ask all lovers of true holiness to join us in prayer that the nation's capital may soon have a strong, united, holy Pentecostal Church of the Nazarene that shall be free from the carnal prejudices and selfish methods that in past years have discounted holiness and scattered the sheep. For this are we here and ready to make any sacrifice. All glory to God.

H. G. TRUMBAUER.

SPOKANE, WASH.

Yesterday was a glorious day here in Spokane. In the morning half a dozen were at the altar and a great season of prayer followed during which time some were wonderfully blessed. Five united with the church in

full membership. In the afternoon we had a good meeting at Hillyard and raised \$150.00 toward paying for the new church just erected here. There only remains \$100.00 to finish paying for this nice little church, and enable us to dedicate it free from debt. At night after a good song service and a short sermon on 1 Kings 18:24 another half dozen came to the altar and some were gloriously saved and others sanctified. A number of our people are getting down to real prayer as never before and the Lord is sending the fire, and by the time Bud Robinson gets here the first of the year we expect to be in a glorious condition for a revival.

A. O. HENRICKS, Pastor.

POST FALLS, IDAHO

God has raised up a class of twenty-four

members in this place. When we came to Post Falls, we found three members of our church, and the dear Lord helped us to get the old school house to hold a meeting in. Gave us a good revival; saved and sanctified many; twenty-one united with the church. Then they bought the school building, 24 x 40 feet. We left there Monday to hold a series of meetings in Coeur d'Alene, Brother Pontius from North Yakima coming and taking charge of the Post Falls class.

M. E. FERDINAND.

PUBLISHER'S NOTES

THE CHRISTMAS NUMBER

It affords us great pleasure to announce that we are already assured of orders for the Christmas number for well on toward ten thousand copies. Come on, friends! Let us take advantage of this opportunity to stir up missionary zeal all over the church and among its friends! To give away this special paper in your community will put new life and interest into your work. A word to the wise is sufficient.

MISSIONARY MONEY

Send your missionary offerings to your district missionary treasurer or to Elmer G. Anderson, 6356 Eggleston Ave., Chicago, Ill. Don't send them to the Publishing House.

THE SUNDAY SCHOOL AND THE PUBLISHING HOUSE

Many Sunday schools are reporting that they have or will comply with the request of the general superintendents and devote the Sunday school offering of one Sunday to the building fund of the Publishing House.

To all schools where the announcement is made one week ahead that the next Sunday's offering will be for the building fund, and where public prayer is offered for the success of the institution, we will send enough copies of a beautiful souvenir wall motto to supply the school.

If you have not already done so, make the announcement and send us a postal card asking for the number of cards you will need. You will know about what your average attendance is. Don't fail to state the number wanted.

BEAUTY FOR ASHES

To those who read Dr. Haynes' editorials the simple announcement that he is the author of a book on holiness with the above title is enough to secure an order.

It is a marvelous book and is especially designed to give an idea of what holiness is. We have made the price low so that it can be freely used to give away to friends in whom you are interested. Send in your order at once. You will be delighted with it. Stamps will be accepted. Paper cover, 10c.; Muslin lined cover, 15c.

SPECIAL TRACT ORDERS

We are receiving many orders for the tract, "The Pentecostal Church of the Nazarene—What is it?" Those who are familiar with printing will know that the price we make on these with the local church card included is a very low price. We could not make them at the prices quoted except that we print them in gangs and must have several orders at a time.

For this reason we can not guarantee immediate delivery. Those wanting tracts for a special occasion should so state in the order and if we can not meet your date we will notify you.

C. J. KINNE, Agent

LOWELL, MASS.

Sunday, Nov. 23d, was a day of blessing and victory with us at Lowell. Good congregations were present at the services in spite of the rain. In the evening a half a dozen seekers pressed out and sought God. Two of these were young men. It is encouraging to see young people, with so many possibilities in God, respond to the light of full salvation. Brother Riggs, our venerable leader, stands out staunch and strong in the fight. The spiritual tide rolls in constantly upon the church. The mountains melt at the burning presence of the mighty Holy Ghost. Blessed be God. We begin special meetings Dec. 1st with Bro. C. E. Roberts and wife, of Pilot Point, Texas, also Miss Taylor, singer; continuing until Dec. 15. We are looking up for a gracious revival time. Amen. "Washed in the blood of the Lamb." E. E. MARTIN.

NEW BEDFORD, MASS.

Our New Bedford church is going on in spiritual triumph. The glory and power fell on the morning service Sunday. It was surely a refreshing from the presence of the Lord, long to be remembered. Powerful conviction was on some who left the church in tears. One backslider was reclaimed in the afternoon meeting. Tuesday night's meeting was a real camp meeting service, with shouts of victory, tears of joy and acclamations of praise.

F. W. DOMINA.

CHANUTE, KAS.

We have no evil reports to make, but good ones, for this has been a year of victory. We have been very busy for God and souls. Have held meetings in Kentucky, Tennessee, Indiana, Alabama, Texas and Kansas this assembly year, and have seen some seven hundred find the Lord in the old-fashioned way. It was our privilege to attend the Dallas and Abilene District Assemblies and truly the Lord was present to bless. We are now at Chanute, Kan., in the Nazarene church. Rev. W. H. Fluke, the pastor, called us here. He and his faithful wife are holding the fort here in Chanute. They have a beautiful brick church and a nice location. We are expecting a revival. We have some open dates and would be glad to give them to some pastors. Any one desiring our labors may address us at Pilot Point, Texas.

JOHN AND GRACE ROBERTS.

INDIANAPOLIS, IND.

The Lord is blessing us good; some in the fountain almost every service; seven accessions yesterday. The Sabbath was full of blessing. The tides of interest and power are rising. Begin special revival services Dec. 1st. Pray for us. On the victory side. Hallelujah! All for Jesus, C. W. RUTH.

PEABODY, MASS.

The Lord is blessing us here. The glory is upon us in every service. The members and friends of the church called at the parsonage a few nights ago, completely taking us by surprise. They presented the pastor and wife with a bag containing a goodly sum of money. We had a blessed time together. We felt inspired and encouraged to go on in the work of the Lord; and when we parted we realized that new oneness of sympathy and love had been discovered; and that we understood and loved each other better.

WILLIAM BRECKENRIDGE, Pastor.

SPOKANE, WASH.

The work in and around Spokane is going on to victory. Sabbath was a glorious day. Six at the altar during the day. Three at Hillyard where we are holding special revival meetings every night and three at First Church. Two more strangers, one a Catholic woman and the other one had never been converted before, were gloriously saved on Wednesday night at prayer meeting.

Special Christmas Number of the HERALD of HOLINESS

¶ Our Christmas number will contain special features which will make it valuable for distribution in every congregation. Every church should order a good supply and give them away among families friendly to our work, which you desire to reach.

¶ The matter contained in this number will be of a nature to warm and bless the heart of every lover of our church; and also will interest them in the particular work in which we are engaged.

¶ We have made the price so low that the special number will be cheaper than any other form of advertising.

¶ Among the many excellent features of this number will be

¶ TWENTIETH CENTURY ACTS OF THE APOSTLES

—An account of the missionary tour of Japan of the Rev. Mrs. Minnie Staples. This graphic description of this remarkable tour brings back the days of the apostles, as the Holy Ghost was so wonderfully manifest in the conversion and sanctification of many who never before had heard of Jesus.

¶ THE OUTLOOK FOR OUR MISSIONS

—A special missionary article written by our general missionary secretary, Rev. H. F. Reynolds.

¶ THE MISSION OF THE PENTECOSTAL CHURCH OF THE NAZARENE

—This article is written by our senior general superintendent, Dr. P. F. Bresee, than whom no one has a clearer conception concerning the world-wide mission of our church.

¶ We expect a number of other special articles, the titles of which are not yet definitely known, but they will cover the range of our work as a church and any one of them will be well worth the price of the paper.

¶ This number will contain sixteen pages *and* cover, twenty pages in all.

Single copies, 5 cents; three for 10 cents

Mailed to same or separate addresses

\$2.00 per hundred; \$17.50 per thousand

SEND IN YOUR ORDER AT ONCE!

Publishing House of the Pentecostal Church of the Nazarene

C. J. Kinne, Agent 2109 Troost Ave., Kansas City, Mo.

VICTORIA, B. C.



Below find a clipping from a Victoria newspaper, announcing opening of our new church. Had a successful opening. The free will offering at dedication service nearly \$500.00. Brother and Sister Pierce continued evangelistic services each evening with good prospects. Our little company is increasing. God is blessing and we are rejoicing.

G. L. HUNT.

A NEW CHURCH

Nazarenes Will Worship in This City
—Opening Services Sunday

For the past eight or nine months a small body of people called Nazarenes have been quietly working in a rather obscure corner of the city. Their efforts have been so far successful, and the interest and numbers so increased that feeling the need of larger and more convenient quarters, they have just completed a very neat building on the corner of Fisguard and Chambers streets, and next Sunday will witness the opening of a new church in the city, called the Pentecostal Church of the Nazarene. Rev. D. Rand Pierce, of Vancouver, will preach the dedication sermon at 10:30 a. m. Services will be held also at 2:30 and 7:30 p. m., when Mr. Pierce will be assisted by evangelists John Douglas and wife, of Vancouver, and the local pastor of the new church, Rev. G. S. Hunt.

During the last decade the Nazarene church has made very rapid growth in the United States, and for several years a few societies have existed in the Maritime Provinces, but it is only within the last year that the denomination has made its appearance in the Canadian west.

The Nazarenes are a company of people who believe in the "old Book" without any intermixture of German Rationalism or Tom Paineism. They practice a simple form of worship and are free from fads.

The work in this city has heretofore been known as the Bethel Holiness Mission, and the services have been held in the Lee Building, corner of Johnson and Broad streets, from which they are now removed to the new church.

Evangelistic services will be held nightly at eight o'clock during the week following the opening, to be conducted by Rev. Pierce and wife, Mr. and Mrs. Douglas and the local workers. The public are cordially invited to these meetings, not only on the Sabbath, but throughout the week.

Rev. M. E. Ferdinand and wife are having a glorious meeting at Post Falls, Idaho. The last report was twenty-one converted, thirteen sanctified and fifteen united with the church. They have purchased a school building 24x40 feet and will use it for their church. The revival is still in progress with increased glory and victory, and no telling where it will stop. "The end is not yet, praise the Lord." The work at the Foothills under Dr. Mason and at Lincoln Heights under Fred J. Rice, is also marching ahead. Rev. Bud Robinson is to be with us from December 31st to January 19th, and no telling what will happen then. Join us in prayer for a marvelous outpouring of the Holy Ghost on Spokane and vicinity.

A. O. HENRICKS, Pastor.

MILTON, CAL.

Rev. J. E. Gaar of Peniel, Texas, has arrived in Milton and is doing some powerful preaching under the direction and help of the Holy Spirit. Conviction is getting a tremendous hold upon the people and we are looking for a mighty tide of salvation. I consider it especially fortunate that we were enabled to secure the labor of this precious man of God, for such he is. There has been some definite work accomplished from the very first service, and the tide is coming up and the congregations are increasing most every night.

C. O. BANCROFT.

CHICAMUXEN, MD.

We preached our farewell sermon on this circuit yesterday, Nov. 24, and the Lord visited us with power. There was a time of weeping and a time of rejoicing. One wandering boy returned to Father's house, and six new members were received into full membership at

Pisgah, Md. It was truly a great day. These dear people were very kind to us while we remained on this charge. It is a needy field and we pray God will bless the coming pastor. We leave for Harrington, Del., Wednesday, Nov. 27th, where we will take charge of that work. Pray for God's blessing to be on us in this new field of labor.

REV. J. W. HENRY.

WALLA WALLA, WASH.

Sunday was another good day for our church at Walla Walla. Great conviction rested upon the people Sunday night and after the sermon by the pastor from Gen. 3:9: "Where art thou?"; fourteen souls knelt at the altar and most of them prayed through to victory. Our Wednesday night prayer meetings are times of real feasting. Four were at the altar Wednesday night and one woman was gloriously sanctified. We give God all the glory.

IDA IRWIN, Deaconess.

MONTOYA, N. MEX.

I come telling you of the great need of holiness preaching in New Mexico; a great need of Holy Ghost preachers. Brother Cain of McCloud held us a two weeks' meeting, but had to leave too soon; had to go to the assembly. He did some good preaching. If there are any preachers coming this way we would be glad if they would stop off and preach for us, or if there are any who want to come this way, we would gladly welcome you as we would like to get a work built up at this place, and a church organized. There are seven or eight Nazarenes at this place. We are twenty-one miles west of Tucumcari on the E. P. & S. W. Your sister in Christ, DORA BROWN.

SUPERINTENDENTS' DIRECTORY

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- H. F. REYNOLDS .. Oklahoma City, Okla.
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Roy C. Millen Dec. 7-22

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- A. S. Cochran 3446 Wayne Ave., .. Kansas City, Mo.
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- Shelbyville, Tenn., Dec. 18-19
- Water Valley, Tenn., Dec. 22

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- J. M. Wines, 724 Nelson St., Indianapolis, Ind.
Grand Rapids, Mich., 1400 Turner Ave Dec. 5-8
- Chicago, Ill., 6459 Eggleston Ave., Dec. 9
- Mansfield, Ill. Dec. 10-16
- Olivet, Ill. Dec. 17-18
- Georgetown, Ill. Dec. 19-20
- Danville, Ill., 1023 Chandler St Dec. 21-22
- Greenfield, Ind., R. F. D. No. 9 Dec. 23-Jan 2

- OKLAHOMA
- S. H. Owens Altus, Okla.
Eschol Valley, Okla. Dec. 7-8
- Center Church, Okla., Dec. 9-11
- Roosevelt, Okla Dec. 12
- Wichita Valley, Okla., Dec. 16-18

- DAKOTAS AND MONTANA
- Lyman Brough, Surrey, N. D.
Warren, Minn., Nov. 25-Dec. 8
- Havre, Mont., Dec. 13-Jan 1

A Missionary Week in the Texas Pan-handle



REV. H. F. REYNOLDS,
General Missionary Secretary

In harmony with the desire of the General Missionary Board, the writer visiting as many of our churches as possible in the interest of our missionary work aside from the work of the general superintendency. As pastor W. E. Ellis, of the Dodsonville Circuit, desired me to visit his churches as soon as possible after the close of the Abilene District Assembly, I postponed the much-desired visit with my family, and much-needed rest, and met Brother Ellis at Wellington, November 23d, and held three meetings at that point; then drove sixteen miles for an afternoon and night service at Dodsonville, November 24th. On Monday we returned to Wellington and took auto stage to Memphis, thirty miles, across some of the roughest country I ever rode over, making the distance in an hour and forty minutes—and had victory in the night service. On Tuesday we had two powerful services at Childress. At this place our pastor received the Rev. George Hare, D. D., and Mrs. Hare; Mrs. Wallin (mother of the Rev. H. B. Wallin, who was with us), and Evangelist T. L. Taylor into our church. On November 27th we were welcomed at Claude, near Amarillo, Tex., by the Rev. J. W. Hall, an evangelist from Hamlin, and the Rev. G. W. Dorris, of Claude, who are holding a siege meeting at this point. We shared in a blessed street meeting and had a good service at night. Our people worship at Cedar, some fifteen miles south; but owing to the cold wave and the steam threshing outfit, they could not come, but were represented. Here Brother Ellis received Sister Dorris into membership, making five new members on the trip.

Dodsonville Circuit and its energetic pastor are looking for great things in the name of the Lord this assembly year. Not only are they setting the pace for foreign missions, by planning to make their minimum offering average about \$1.50 per member for the entire circuit, but they also are planning to purchase, equip and man a tabernacle and keep it going all the workable season. They are planning to raise a home mission fund sufficient to meet the expenses of the campaign. They expect to organize two or three new churches in the bounds of the circuit, and to erect two or more church houses. Shall we not thank God for this pastor and people, and take courage and enquire of the Lord, "What wilt thou have me to do?"

On Thursday we held two services with our church in Wichita Falls, Tex., with good attendance, and at the close of the day they also put themselves on record as being in favor of a dollar and a half per member as the minimum for foreign missions this assembly year. This church and the five churches on the Dodsonville Circuit have an organized Church Missionary Board, and they are planning to work the envelope system every month, as recommended by the last General Assembly. [See Manual, 1911.]

Sister Lula Williams, our missionary who is to sail for Japan in January, 1913, was at the Wichita Falls service, and did much to inspire the church to rally to the support of the envelope system for raising money for foreign missions.

Our pastor and people are planning to erect a parsonage building, and also purpose to make this a great evangelistic year in and about this railroad center. Brother Belew has four preaching places from ten to twenty miles in each direction from the city, where he expects to keep the revival fires burning.