

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., APRIL 30, 1913

NUMBER 3

EDITORIAL

HOLINESS AS A HOBBY

AMONG the difficulties which holiness has to meet, in its onward march of progress, is the cry raised in many quarters, "Why make a hobby of holiness?" The devil knows full well that many people will have a dread of hobbies, and that anything against which this warning cry is raised will be prejudiced and hurt. By "hobby" is meant, if it has any meaning at all, the making of holiness a specialty. With this understanding of its meaning we frankly confess that we do make a specialty of holiness, and are warranted in so doing by the loftiest and the greatest authority in earth and heaven.

WHY exclude holiness alone from being made a specialty? Shall men make a specialty of farming, of merchandise, of mechanics, of medicine, of law, of invention, of railroading, of politics, of floriculture, of manufacture in some line, of banking, or any one of the ten thousand avenues of human endeavor, and yet deny God and good men the privilege of making a specialty of the only thing which will make good men out of bad men, bring peace to troubled hearts, joy to blighted homes, hope to the despairing and keep men from an eternal hell at last?

IF IT BE proper to raise corn and wheat as a special business, as food for the human body, why is it not as proper and as fitting to raise holiness where sin grows, for the enrichment and sustenance of the human spirit? It certainly is, unless we argue that the body is of more importance than the soul. If it be right to conduct merchandising in the necessary commodities of life, why is it not right for men and women to deal in holiness, seeking to get it to the hearts of people for whom God has provided it, and to whom it is absolutely essential if they would claim that crown at last which man alone can reach? If it be proper for some men to set themselves aside from all other engagements, and devote their time and strength exclusively to the specialty of medicine, as physicians, how can it be wrong for other men and women to be set aside for the exclusive business of recommending, for the maladies of the souls of men, holiness, which God has provided as the solitary remedy for the troubles? If it be considered in keeping with the proprieties of life for some men to give up their entire time, energy and gifts to the specialty of catering to the aesthetic nature of people, in the work of floriculture, why should not other men be justified in giving themselves to the cultivation and the beautifying of the souls of men, making them gardens of delight with the glory of the Rose of Sharon and the Lily of the Valley, whose presence and fragrance come alone with the planting of the exotic holiness, from the hand of the Lord, through the agency of His human workmen?

WHY NOT berate and browbeat the florist, the agriculturist and the physician for employing the only method by which they can hope to reach success in their respective endeavors, and recommend a commingling and combining of medicine, law, farming, mechanics and a dozen other avocations, with the pursuit which they now make a specialty? For the simple reason that universal experience and the dictates of ordinary reason and common sense agree in proclaiming that such a recommendation would issue in inevitable defeat and failure. No man wants a doctor for his physician who bestows eleventh-twelfths of his time on eleven pursuits and professions and onetwelfth of his time on the study and practice of medicine. Why

not prefer such an idiotic man? Simply because it is perfectly well known that concentration and consecration form the price of eminence and efficiency in any profession.

□ □ □ □ □

FETTERS WHICH IMPEDE AND FINALLY RUIN

SIN IS man's only foe, but a sleepless one, and wonderfully many-sided. Sometimes its ravages are open and public, and render its victim repulsive to observers. Sometimes it heads up in catastrophes of great crimes, like murder, or suicide, or defalcation, which shock the community. Sometimes, like a fatal soporific, it secretly drags its slimy course along with no shocking outbreak, until it eats out the vital forces and nerve of its dupe, and he drops into a debauchee's grave, and ceases to be a menace to the health and welfare of the public. In ten thousand ways it does its deadly work; fostering poverty, disease, lunacy, weakness, ignorance, crime and shame, while churches, states, municipalities and nations strive, at enormous expenditure of men and money, to grapple with the problems thrust upon them by the ruthless ravages of the monster—SIN.

It is more with personal sin we would utter a warning note here. In any form or degree, sin weakens and finally destroys. God has no compromise with sin. His war with sin is to the knife, and under a black flag. He does not condone a degree of sin, and wait until the sinner crosses a line which He prescribes within Himself, before He decrees his sin to have become a menace and a ruin. Sin may be long in reaching its culmination, but guilt is attached from its very beginning. Guilt often has held long years before sin heads up in destructive catastrophe. Unless forgiven and purged, sin is as sure to end in disaster and final ruin as the sun shines or the world exists. There is no way to avoid this save by the way of the cross.

SIN is no respecter of persons. High social standing is no bar to its tragic laws. Education and respectability give no release from its penalty. Sin, like death, rather loves a shining mark. The loftier the victim, the more highly educated and refined, the better pleased is the devil, and the more he enjoys the fall.

MULTITUDES of men and women of royal attainments and the highest gifts, are often entrapped and enchained by sin, and rendered incapable of rising to the heights their talents otherwise fitted them to reach. Some secret sin, which they have quietly indulged for years, finally rises to their chagrin and exacts its toll of public and irremediable and eternal ruin. It may be only a habit of indifference and procrastination. They are too intellectual, and theirs are projects too grave; possibly affairs of state are committed to them, and they feel they are entitled to some special dispensation in view of these things, and that they are immune from the exactions which fall to the lot of the common herd. Sooner or later they will find out differently, to their sorrow and dismay.

It is related that a bald eagle was shot in the Alleghanies. When the hunter went to secure the prize of his skill, he was surprised to find one of the eagle's claws held firmly in a strong steel trap having a chain five feet long, the body of the bird showing the marks of the blows given it by the eagle in its efforts to free himself. Although the trap and chain had not been heavy enough to prevent the bird from flying, they greatly fatigued the bird, and brought it within reach of the rifle.

THERE are forms of sin which do not at once ruin. They leave the victim able to fly—he can shine in society, can succeed in business, possibly even better by reason of his sin, can achieve fame and position, but his doom hastens apace. That sin, be it secret or small, so-called, or whatever it be, will bring him within reach of the rifle, and one day he will fall. It may be the sin was lax views of personal integrity, the want of a delicate conscience on money, an inordinate spirit of selfishness—as sure as death is to come to each of us, that sin will lead the victim sooner or later to an overt crime to gratify the intensified and accelerated evil within, which has undermined his moral constitution. It is thus that covetousness often works. It may lurk within comparatively unseen and unrecognized by the public. This very undisturbed life within the victim has fostered its more rapid and its deeper growth, until finally the poor man, helpless within its developed power, falls a prey to his inordinate greed by some huge speculation or fraud by which he hoped to satisfy his thirst for gain.

SIN is dangerous with anybody, at any time, in any size or quantity. There is absolutely no safety except in its pardon and destruction by the Lion of the Tribe of Judah.

□ □ □ □ □

TRUE SELF-DENIAL

IT IS sadly true that there is not a Christian virtue which can not be simulated or counterfeited by the devil. Take the case of self-denial. This can be made to mean simply denying appetite, withholding indulgence in innocent pleasure of which one is fond, in self-inflicted pain or torture, in denying one's self the pleasure and privilege of social contact and intercourse, and the immurement of one's self in the solitude and dreariness of the cloister, and the voluntary retirement from all life's outward activities. These are wretched perversions of the divinely imposed and sublime duty of self-denial. Some of the above distortions, such as fasting, practiced in moderation, can be made spiritually helpful, and have been so found by the saintly in all ages. This, however, is only one and that not the chief idea contained in the denial of self. The true conception of this denial is the leading of the best self into a larger life of broader usefulness. That man who best develops himself into a divine purpose and life of serving his fellows is denying himself in the best and truest sense.

IN LAYING down this great duty of self-denial as the primary condition of following Him, Jesus meant to enunciate the very principle we have stated. He meant that if any man would be one of His disciples he must cease to make his own ambitions his life-aim, his own pleasures his life-plan, his own passions the purpose and end of his living. He must make the most of himself; he must get to the very best and utmost of his powers and possibilities and possessions that he may have the more to confer upon the needs of humanity. He must make the one overruling, consuming motive and end of his entire life the benefit and help of every other human being he can reach. Instead of feeling that the world owes him a living, that the planets revolve and earth's machinery is manipulated to generate conditions and create benisons for his enjoyment, he must consider himself as a cog in this vast, complex, machinery which is run by the almighty hand for the common good of all.

FOR PROOF and illustration of this great truth we have only to look at the example of the Great Teacher. His life is the best concrete lesson of what self-denial and cross-bearing really mean. To Him they meant a ceaseless, tireless course of doing good to the needy, comforting the sorrowing, relieving the distressed, helping the helpless and forsaken. They who follow Him thus are the world's true leaders. Ministering is the road to mastership. Look at Clara Barton, Frances E. Willard or any one of scores of names of men and women who have really found the secret of true self-denial, and practiced

genuine cross-bearing, and found that these twain meant only a life consecrated to the good of others, and you will find that this made them real world-leaders. Frances Willard is felt and recognized today as a world-leader and will be for hundreds of years to come. It was just this that made Martin Luther great. It was this divine principle of unselfishness that made John Wesley great, and which renders both him and Martin Luther characters who have grown constantly greater every year since they died.

THE self-centered man is the petty man. He may be eminently successful in his business. Self-centeredness is one of the prime conditions of success. It is almost a guarantee of success. It is thus men make millions, gain great, coveted peaks of position, fame and power. After all, however, the absolute littleness and meanness of the man is not hidden by the dazzling splendor of his success, in the eyes of any except the shallow and thoughtless. There is not a more contemptible sight beheld in this republic today than multi-millionaires wallowing in prodigal luxury, and spending time and money to invent new methods for beastly self-indulgence of their useless surplus. This character is only equalled by the modern politician with mental gifts which fit him to serve his country loyally, but whose selfish instincts lead him only to barter his country's weal for pelf; to corrupt bargains with Mormonism, Romanism, the Whiskey Power and Corporate Greed, to gain or retain seats of power with their accompanying graft and usufruct.

THE NEED of the world, in both church and state, is this regal thing of self-denial. It is the gospel's mightiest achievement to deliver from self. It requires the power of the blood, the energy of the Holy Spirit, to accomplish this wonderful work. It is marvelous what God can accomplish when He is given the chance. When invited within and every door is opened, and His coming is really welcomed, and His work meets no resistance, He can and does deliver absolutely from self and the self-life, and leads us to the investment of our time, talents and affections in the interest of others. More than ever in the world's history we need such work in human hearts and lives today. Let the church pray that God may get the right of way in many such hearts, and that we may have a genuine revival of this divine altruism among men.

□ □ □ □ □

Let fashions change and styles grow old,
But love and mercy keep their hold.

□ □ □ □ □

FOR ME!!

CHRIST died for me! This thought, and fact of His substitute for us, should stir our hearts most profoundly. Not to set a sublime example of unselfish love did He suffer, though His sacrifice did this. Not as the fitting close to the grandest life ever lived on earth, though His death was this. There was purpose in His death. There was real efficacy in that death. There was necessity for that death. Only thus could our sins be atoned for and God be just and the justifier of the ungodly. We needed a daysman, a mediator to stand between us and God capable of representing both God and man in this matter of redemption. Only the God-man could do this. This He did, and most gloriously. His blood avails for us. Let us evermore remember, each personally, that *for me* He died, *for me* He bore the shameful cross and endured the curse. Let us make it a personal matter and then personally love and adore and worship Him as our Savior. Our gratitude rendered to a fellow man often exceeds that we pay to God, as an incident just after the Civil War shows:

At the close of the Civil War a man went way down South to visit the grave of the man who went as his substitute when he was drafted into the army. He was a poor man, with a family dependent on him, and they would have suffered if he had gone away. His neighbor went for him, and fell in battle. When he found the grave he wrote on the headstone: "He died for me." He bathed that sacred spot with his tears.

THE EDITOR'S SURVEY

HIS PROMISE

"My Presence shall go with thee"
In all the common days;
The consciousness that God is near
Transfigures irksome ways;
The obscure place, the trying task,
The things that chafe and gail,
The dearth of sympathy and praise,
He knows, He feels for all.

"My Presence shall go with thee"
All through life's varied scene,
Whatever arid stretch there be,
This is a heartening green.
Whatever weary journeyings,
With heartsick thirst oppressed,
There bubbles forth this freshening spring--

"My Presence shall go with thee."
This is the promise, sure,
And he who claims it for his own
Its blessings shall secure.
Man's word may prove a broken reed
Of flattery or cant;
The all-true, faithful, changeless God
Fulfills His covenant.

—Author unknown.

A WARNING VOICE FROM THE WORLD

The fight now plainly before the evangelical churches is for a whole Bible. We are more and more convinced of the ravages and havoc being done, and which has been done already, by the work of the so-called higher critics. Nothing could be more calamitous than the destruction of the faith of the people of the world and church in the divine authority and inspiration of the Holy Bible. It is far easier to subvert faith than it is to restore it. Destruction is much easier than construction. The work before us is one of exceeding difficulty and delicacy. We have no apology to make for the frequent reference to this pernicious work of these enemies of an inspired Bible. We need line upon line and precept upon precept on this subject, until there is a widespread awakening. We now come upon testimony from quite an unexpected source. The *Wall Street Journal* comes out in a strong editorial deprecating the decay of faith in the hereafter, and in the old faiths which once distinguished God's people. The editor sees in this loss of faith a deep concern to Wall Street even; and yet many so-called gospel preachers continue to retail this modern infidelity from their pulpits to the disgust even of sensible money-making sinners. Says the *Journal*:

He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant; but it is infinitely less important than what shall take place hereafter. He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary, mere delights that are given as tests of his character.

Now, it is not needful for this discussion to consider whether such faith is reasonable or not. The *Wall Street Journal* has no concern in theological discussions. If there has been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic condition of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had a faith and lost it.

The question, therefore, is of practical, immediate, and tremendous importance to Wall Street, quite as much as any other part of the world. Has there been such a decline in the faith of the future life? and, if so, to what extent is this responsible for the special phenomena of our time, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation might well be worth an investigation by a commission of government experts if it were possible for the government to enter into such an undertaking.

Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism; the growing up of a generation unrestricted as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of national disaster.

HOW IT WORKS

The old cry is still heard that prohibition does not prohibit. This is the ancient and the present cry of the opposition, as if any prohibitory law absolutely prohibited. The law against murder does not absolutely prohibit murder; nor does the law against theft or any other crime. These laws, however, register the moral sentiment of the state or nation as unalterably opposed to these crimes, and commit them to an honest effort to put a stop to them. This is all that is expected or demanded of these other prohibitory laws; but there is a class of people with a patently sinister and selfish interest who demand absolutism of the law prohibiting the liquor traffic. The benign effects of the prohibition law is proven by every state where it has been tried, despite the most determined and devilish efforts of the opposition to discredit and break down the law. The cry that the law does not prohibit is but a proclamation of anarchy—it means that the law *shall not prohibit*, and the opposition proceeds to do its worst to make good their threat. The Topeka (Kas.) *Capital* tells of a visit to that city of a former resident, who has spent much time in other states and countries, which has given him large opportunity for comparison. This rail-

road engineer, speaking of his home state which he was visiting, said:

You people who live and stay here in Kansas do not know what a blessing your prohibition law is. While I lived here I never realized the value of the law. The more time I spend in states where there are open saloons, the better pleased I am when I get back to Kansas. If there is any doubt in the minds of the people as to whether the prohibition law is a good investment, I should think half a look at the immense shops erected here by the Santa Fe railroad would dispel it. I have no doubt the prohibition law of Kansas had considerable to do with the company making this state its permanent headquarters.

GOOD CITIZENSHIP

The source of good citizenship is in the home. Many think good laws make good citizens, but legislation can not produce it. Others think something else deserves the credit. The fact is no theory is correct which ignores the home as the nursery where good citizenship is trained. Submission to authority is basic in the loyal type of citizenship, and this is learned in the home, or it is never learned at all. A parent who allows a child to have its own way is sowing seeds of present anarchy in the home and future anarchy in the state. A child that does not respect home authority will not respect the authority of the state. A child to whom home discipline is a grievous restraint will have a contempt for the laws of the state, and will feel authorized and justified in disregarding them. From this it is easily seen how close is the relation of the home to crime. Much of the business of our criminal courts is made necessary by the negligence practiced in our home life. Charles Kingsley was right in the declaration:

The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say, "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes.

LONG OR SHORT SERMONS

Very few preachers can afford to preach sermons of an hour's length. It is far better to be greeted by hearers after the sermon with a handshake and the words, "Your message was entirely too short today," than to see them hurry out in a chase for a street car or their buggy, with faces betraying an agony of uneasiness about a dinner in danger of being scorched. The Bible does not come to us as one long day. There are chapters many and days many. We are not to discharge our whole life's mission and obligation in one single sermon; there will be many sermons still to come. One or two simple, important spiritual truths aimed at the conscience and driven home with

all the force of earnestness for something like thirty to forty minutes, will prove more effective and fruitful than flailing a crowd into fatigue, impatience, and resentment. Let pastors be merciful. Prodigies of eloquence, oratory, and spiritual power can hold us an hour or an hour and a half; but prodigies are not like the stars of the heavens or the sands of the seashore for multitude. Now let it be understood that we would advise ample time being taken to make perfectly clear the thought, and to drive home truth and only warn that undue prolixity will defeat this end. Of course every man must be his own judge. We only warn the preacher against the danger of having some one to say of his message what we once heard a friend say of the sermon of a great theological professor. Being asked how he liked the sermon he said, "The last hour and a half of it was pretty fair." *The Herald and Presbyterian* says:

The tendency today is toward shorter sermons. It may not be commendable, but it is well to take it into consideration. It is better to shorten the services and have them well attended than to crowd more instruction in and have a handful present. Many a man has established for himself an unenviable reputation, and becomes unacceptable, because he persisted, in spite of all counsel and exhortation, in making long prayers and in preaching long sermons. If he had only been short he would have been in constant demand, and might have had a happy and useful ministry.

It is not necessary to try to say everything in any one sermon. There will be other times for preaching. It is not necessary to exhaust the subject in hand if, thereby, the people are exhausted and do not feel like returning. There is a rule, frequently urged, that in order to the best health, one shall leave the table while still unsatisfied. Whether it is a good rule or not, it is a good thing if the people go out from the church service feeling anxious to hear the minister the next time.

GOD'S METHOD

In that marvelous thirteenth chapter of First Corinthians Paul gives us the most exhaustive delineation of love to be found anywhere in literature. One of the most striking features of this delineation is that the apostle in it seems to conceive of the hearer or believer as occupying divers relations with reference to his fellow-man, and those relations of a trying character. The apostle treats of love in its adaptability to the Christian as occupying injured relations to his fellow, or positions of inferiority or of superiority to him, or of some other social attitudes. In one and all these supposed positions he shows how love perfectly fits its possessor to demean himself with the utmost propriety and benefit to himself and the opposite party involved. Herein is a most blessed truth. God in developing sainthood proceeds upon the plane of our social attritions. He uses these untoward social relations which are such a trial to us to develop and polish us into a holy character honoring to Him and a blessing to our fellow-man. These unpleasant personal relations and attitudes should not therefore make us restive or unhappy; but we should welcome them as God's plan for our spiritual nurture. How such a view transforms much in life which is posi-

tively forbidding into a glorious providence! How this should increase our contentment and patience! A writer in the *Alliance Weekly* says with beauty and force:

When man wishes to polish a diamond, he rubs it with a surface covered with diamond dust. When God wishes to polish a saint, it is in personal contact with others not naturally congenial, which sets our deepest character. When we are able to live in love and peace with persons much unlike ourselves we show indisputable signs of grace. It may be that many who read these lines are thrown with others who are a constant trial to them. Have we realized that this is God's method of polishing us? He wishes us to learn submission, control of our tongue, patience, forbearance, yieldness, and large-heartedness through our forced contact with these uncongenial persons. The opportunities of church life, school life, home life, and life together on the mission field are often missed because we fail to see the points. If we would cease opposing our unwelcome neighbor, cease chafing under the visitation of his presence, and would accept him as God's emery wheel to polish us, we might be finished much more quickly, and incidentally the human emery wheel would the sooner be removed, having accomplished its purpose.

"THE IMPREGNABLE ROCK OF SCRIPTURE"

Such was the designation which Gladstone gave to the Holy Bible. More and more as the Holy Book is assailed and emerges from these assaults victorious is the fitness of this designation seen. This blessed Book is an impregnable Rock indeed, and it has nobly withstood the most strenuous assaults from infidel, skeptic, higher critic and new theology teacher for the ages, and today stands the hope of countless millions, and resting upon a basis immovable as the eternal rocks. Some time ago we called attention to a book written by Dr. Kyle, of Oberlin, Ohio, entitled *THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM*. In this book the author shows how the results of archeology are coming to the vindication of the integrity and authenticity of Scripture, and his facts are marvelous and exceedingly gratifying to every devout believer in this Holy Book. *Zion's Herald*, in a recent issue, has an editorial on this book in which the editor warmly welcomes the book and exults in the corroborative evidence which the author has found in the excavations in these old Bible countries. *The Herald* says:

We are moved to write these sentences because of a volume that has just come from the pen of an American orientalist. Reading it, we have been impressed more than once with the splendid service that scholarship, especially in the field of oriental archeology, is doing for the Bible. As the monuments are uncovered, as the spade does its work, the Biblical record is corroborated, its statements are substantiated, its veracity is established—all of which is gratifying indeed. We have had so much intellectual ballooning under the guise of scholarly speculation, that it is good to get down to the solid earth of facts and find what is really true. Summed up in a word, archeology comes to the devout believer and says: "You can trust this Book. You knew that before, but I have examined the corroborative evidence of the unearthed civilizations of the days of which it speaks, and nowhere have I found the Bible false."

"*The Deciding Voice of the Monuments in Biblical Criticism*" is the result of years of pa-

tient and thorough work on the part of Dr. Melvin Grove Kyle, who is lecturer on Biblical archeology in Xenia Theological Seminary. He lays it down as a basis that all speculations concerning the Bible, all criticism of its historical statements, must finally bear the test of archeology. This is the concrete, tangible thing. When the civilizations of yesterday have been unearthed, their voices must be listened to. So when archeology says that the geography and topography of Scripture have been substantiated, when it asserts that the ethnography and chronological system of the Bible are correct, then the last word has been spoken. This is the very thing that Professor Kyle says has been done.

A CHEAP CHARGE

Error never likes to be recognized, and is never so happy as when it gets good people arrayed for its defense. This is just what occurs when we hear the charge of "pessimism" so flippantly made by otherwise very good people, when one looks beneath the veneering of our civilization and on the top of it as to that, and then dares to publicly declaim against the actual state of things. It may be unintentional, but it is an actual fact that these people who cry pessimist so glibly are aiding a bad state of things which they ought to do all in their power to better. We get fearfully tired seeing and hearing men in responsible positions who ought to know better defending the rottenness of this age with its sham and hollowness and perfidy, and in response to honest and wide-awake men who see correctly and proclaim courageously the perils of church and state, cry out "pessimist." They seem to imagine that this senseless cry is an argument, whereas it is neither an argument nor a statement of fact. It is a favorite method these days to get rid of an argument and a state of facts which can not be dispensed with by fair means, with a cry which always carries with it a degree of prejudice and discount. *The Herald and Presbyterian* says:

The antediluvian world regarded Noah as the prince of pessimistic preachers of that day and generation. The people of that old world were very much like the people of this present world; they had fields and farms, fruits and flowers, flocks and herds, harps and organs, implements of husbandry and war; in fine, all the elements of a high materialistic civilization. Noah looked beneath the surface, and saw the godlessness and wickedness of the race, and warned them of the coming judgment of Jehovah. But to his contemporaries he was only a "pessimist"—his message was incredible, and they laughed him to scorn, and the flood came and took them all away.

The civilization of the world when John the Baptist began his ministry is depicted by Dr. Garbett: "In every branch of human knowledge they have left us models for imitation; they had large and generous views of politics and laws, in every particular, with the one sole exception of the moral element; they carried human advancement to its highest point, and this civilization has never yet been excelled, perhaps never equaled." Great multitudes from this civilization went out to see and hear the wilderness prophet, and as he looked upon them he said: "Ye offspring of vipers, who warned you to flee from the wrath to come? The ax lieth at the root of the tree. There cometh One to cleanse His threshing floor, and to burn up the chaff with unquenchable fire." Not much optimism here; and in a little while John began to decrease; not long after, he was put in prison, and then beheaded. John was a true man, believed in realities, and saw life as it was and is.

THE OPEN PARLIAMENT

THE RESERVATIONS OF GOD

E. M. ISAAC

God's silence is His glory. We are always appalled before Him, for He is always astonishing us with His reservations, His silence. We are in a great school, but we know not how many grades there are, for no one has reached the last—if there be a last. We have never heard of any one graduating from God's school with a know-it-all attached to his name. There may be some who think they know nearly all if not quite all, and it may be that almost unconsciously they have taken the title, but if you examine it carefully you will discover that it has not the stamp of heaven upon it. God's University deals in no such titles. There are no graduating days in His school.

Mystery is written on everything we touch. The simplest things with which we have to do baffle us utterly. Who knows what electricity is? Who can define gravitation? Put your finger on *life* if you can! We are given to study the earth. We have classified the various branches of science. We think we know much about botany, geology and astronomy, but how much do we know? The earth is marvelous with all it contains, and yet it is no more than a little playground for the great school of God where all the issues are of eternal importance. But what would the earth amount to without the sky? Whence do flowers get their fragrance and beauty? It all comes from the sky. But what do we know about the sky? Nothing. It is always inviting us to search still deeper, to create a stronger telescope, and after ages of theorizing and constant study we are still in the dark concerning most of the mysteries of the heavens.

God is the great sky of the Bible. All its beauty comes from Him. But what do we know intellectually about God? Nothing. Then how do I know Him at all? With the spiritual faculties He has given. How do I know that flowers are fragrant? Because I have the sense of smell. How do I know that God loves me? Because I have the spiritual faculty of discerning love, a something in me that loves. It must love somebody. We are not made to love *things*, we are made to love *persons*. It must be something that is capable of responding to our love. Some love a dog, and there is a reason for it—the dog has some kind of affection, and it is so deep that dogs have been known to die of a broken heart.

It is only the ignorant that rejects because he can't understand. Who would accuse Daniel of being ignorant, that mighty seer of ancient times! He was not lacking in intelligence or piety, but Daniel said, "I heard, but understood not." He is an honest man who will not cringe from confessing the truth regarding himself. We can trust such teachers. They

are honest. Beware of the man who knows it all. Who claims the latest revelation from the skies regarding the most difficult questions of divine revelation. We may hear much but understand little. There are noises all about us that baffle us, but they are music to the one who trusts God.

I accept the Bible because I can't understand it. If I could understand it I would reject it as a guide to heaven, and an inspired volume. Its truth comes from God, and is sublime because it is divine. I am caused to wonder every step I take in this Book. Its mighty mountain peaks are lost in the infinite sky which is often darkened by strange clouds which surround them. They have never yet been scaled by archangel or seraphim. Many of our modern men could tell Daniel all about the mysteries which baffled him. They would be appalled at his lack of discernment. Daniel wanted to know, and we do not blame him. The want-to is in us all, but we are told to wait.

"Blessed is he that waiteth." But what may we know while we are waiting? "Many shall be purified, and made white, and tried." We can grasp this, and here is our knowledge—it is heart knowledge. Thank God for the "many;" it encourages us to press on. Purified! That is a charming word. We love to linger near it. It feels so safe to remain in its atmosphere. I care not for the literalist, the man who can tell all mysteries, but who can not love his neighbor. But this purity that reaches the heart, and makes it a royal throne for the King of Glory is what pleases me. The pure in heart shall see God. They may know little of the mysteries and miracles and strange tongues, but they will know the One who is the Author of all mysteries. Let us know Him and care little for the mysteries until the morning dawns.

"Dare to do right! dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then—
Scanned by Jehovah, and angels, and men."

SOME REASONS WHY I AM A MEMBER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

B. T. FLANERY

My parents united with the M. E. Church, South, when I was a small boy, hence I was raised up under her training, and when a young man I was converted and united with the church of my parents. In less than one year I was given a local preacher's license, which I held for some time, when I moved to a locality where there was no M. E. Church, South. Hence, I put my membership in with the M. E. Church, and they renewed my license. A short time after my conversion I was wholly sanctified. Praise the Lord!

I served a few years as pastor in the M. E. Church, with victory on every

charge, then as I was followed by men who fought holiness, I went into the evangelistic work for some years to try to save the work I did for God and holiness. As the years passed I saw more and more that the church of which I was a member did not stand by her old doctrine of entire sanctification, hence it was hard for me to support her, but I remembered my vow when at her altar "to attend upon her ordinances and support her institutions," and I saw that for me to fail to do so was to become a perjurer, and for me to do so I felt was a crime against my conscience, and the light of God's Word.

As I looked at the Sunday school literature published by the church, edited by a higher critic, and saw I could not teach such to my children, I said, What shall I do? I vowed that I would support her institutions, and this is one of them.

Then as I read the old *Western Christian Advocate*, and saw that its editor was a higher critic, and I could not afford to have my little children read such infidelity, what was I to do? I had vowed to support her institutions, and this was one.

Next came the support of my pastor. I knew he was a member of lodges, and I knew of him closing a revival meeting where some brethren were doing the preaching, to have all the people attend a Masonic picnic. He fought real holiness. Then my district superintendent was trying to carry water on both shoulders. When with holiness fighters he fought holiness, and when he was with holiness men he stood (?) for holiness. My conscience and my Bible told me it was not right to support them, but I had vowed to support her institutions, and here was one. I had also vowed to attend upon her ordinances, and when a holiness meeting was just as near, or a little nearer, I felt that it was my duty and privilege to attend it, but my vow was before me, so what was I to do?

I read in God's Word, "Be not unequally yoked together with unbelievers." 2 Cor. 6:14. I saw that a large majority of the church membership were unbelievers, so what was I to do? I here give an extract from a pastor's letter in one of the Iowa conferences of the M. E. Church, and let you see what he thinks of the situation: "In some ways I have a very pleasant work. We have modern churches, all nicely lighted and heated; but like the most of our people, I find them here in the same condition, in need of an old-time revival; one like the one in which the Methodist Church was born, while men of old stood out and preached the unvarnished truth of God's Word. Now we find that the black spirits of night have come in, and the white light of truth has been obscured. The family Bible has been closed; the fires on the Methodist altars have been quenched; the desire for

God has been supplemented by a desire for gold; the keen edge of public conscience has been dulled; and reverence for holy things has given way to ridicule and jest." I am not using this to throw a hard thrust at the Methodists, as all of the other older churches are in the same condition. I only use this because I have it in hand to illustrate my point.

Last, I came to the question of the support of our colleges, and as I thought the matter over, I remembered that at a late commencement at one of them one night was announced to be given a German, a dance, in plain terms, at another I saw that they had a smoker on Monday night in which over one thousand were engaged, and I know that higher criticism was running rampant in most of them. I lead a sermon in one of the great dailies of one of our cities where a leading Methodist college president said, "I never have preached the acceptance of the whole Bible; I never have preached the acceptance of the heaven and hell of the Bible." Could I support such institutions? Or must I turn and support our interdenominational holiness colleges? I confess I did the latter, and if I had to choose between the two, I would do the same again; but my church vow was upon me to support her institutions.

With these questions confronting me, to try to find relief I put my membership in the M. E. Church, South, where I was living, as her pastor was a clean, holy man of God. But I found at once that my presiding elder was not a holiness man, and that he was a lodge man, and that her colleges were in the same condition as the others. So I turned to God in humble fasting and prayer, and in a short time I felt clear that my church home was to be with the Pentecostal Church of the Nazarene, and I am glad I am one of them.

Here, as I take up our Sunday school literature, I find no taint of higher criticism, but the clear teaching of the whole Word of God, holiness and all. Praise the Lord!

And as I take up my church paper, *HERALD OF HOLINESS*, I find a clean, strong holiness paper; as I see it, the strongest in the land, with no taint of higher criticism.

Then when I come to the support of my pastor, district superintendent and general superintendent I find them all clean, Holy Ghost men: When I close a year as pastor or district superintendent, I am not uneasy as to whether my successor will be a holiness man or a holiness fighter; I know that he will be a clean, second blessing holiness man.

And when I come to the support of our colleges, I am sure that no dances, no smokers, no higher criticism are allowed among them. No president of our colleges says in his sermons, "I never have preached the acceptance of the hell and heaven of the Bible." Our Nazarene colleges teach the whole Bible, a topless heaven, a bottomless hell, an uttermost Savior, and an uttermost salvation.

Here I find that I neither have to strain my conscience or my church vows, but I

can keep my church vows and attend her services and support all of her institutions.

I have been told a number of times that I made a mistake in leaving the old church, and that I should come back at once. Now, if this be true, all of us should turn back to the old Catholic Church and work till we get her saved. But I, for one, know that we can not do that, and I know just as well that we can not save dead Protestantism, so I am going to stay where I am, and get all the people saved and sanctified that I am able, and then get all of them I can to stay saved, by giving them a church home where the whole Word of God is preached, Sunday school literature free from false doctrines, a church paper pure as gold, and colleges for our young people where the whole man, body, mind and spirit, are trained for God. Among our holiness colleges there is none cleaner than our I. H. U., at Olivet, Ill., Dr. E. F. Walker, president. We are just now seating the chapel, so I want to urge every pastor in Iowa District to take an offering and send to Dr. Walker at once to help in this good work. If you have not taken an offering for the Publishing House, do so and send it in at once.

OLIVET, ILL.

—
 "Worship or service—Which? Ah, that is best
 To which He calls us, he it toll or rest;
 To labor for Him in life's busy stir,
 Or seek His feet, a silent worshiper."
 —

PUTTING MISSIONS ON THE STAGE

I. G. MARTIN

The Missionary Opera entitled, "Pageant of Darkness and Light in Acts or Episodes," is the latest in the way of worldly churchanity. Rev. J. T. Logan, in the *Free Methodist*, says: "The staging is elaborate, varied and rich. The spotlight, the mechanical effects, including the stage thunder, stage fire, and a stage volcano, are all there. Everybody on the stage is in costume, and there is even a marching ballet, or mimic dance. The parts are to be sung in most cases by well known Chicago young people, of the various churches. Some of these young people are said to be already attending theatres in order to get pointers on costumes, acting, stage effects, etc.

"This theatrical production is ably financed by some of the leading preachers and rich laymen of Chicago. No doubt it will pay big dividends on their investment."

A special correspondent of the *Daily News*, of Baltimore, Md., says: "Baltimore has had 'a pageant of darkness and light' which has demonstrated the permanent success of missionary theatricals as a form of modern propaganda. Although the opera is called 'a pageant,' and the acts are designated as 'episodes,' yet it is as truly an opera as anything that Oscar Hammerstein ever put on the boards."

"From the foregoing the reader can readily see that 'The World in Chicago,' is nothing more than a great missionary theatrical performance.

"In the darkest days of the middle ages,

the Romish Church gave itself over to the old miracle plays, and it would appear as if this sad step back to the stage with 'missionary theatricals' was to be used of the adversary to lead the modern church back into the world's illusions, and the indulgences of the flesh, rather than leading her forward into dependence on the preaching of the cross, and the power of God and the wisdom of God. We say this in love and with regret, for we believe that many of those who are engaged in this are earnest and honest, desiring only the furtherance of the cause of Christ. May God show them His truth and save the church from disaster from this union with the methods of the world. What a strange, ominous delusion it was, whereby the promoters of this enterprise called it 'The World.'"

The Moody Church Committee has voted against being affiliated with "The World in Chicago" for the following reasons:

"The objectionable features were altogether too serious to be overlooked or condoned—such, for example, as its 'Pageant of Light and Darkness,' and outside but closely associated theatrical performance; its tableaux and playlets advertised to take place in the exposition itself; its refusal to permit any exhibits from the Latin countries of Central and South America, lest offense be given the Catholic Church; its drawing of the color line in Cincinnati; its failure to give the spiritual side of missionary effort its foremost and rightful place; the extraordinarily large amount of time and effort necessary on the part of the workers from those churches participating—these and other features were carefully considered by the committee, and although not all mentioned in its report to the executive committee, yet they had their influence in determining the committee's final attitude."

1. I see no reason why we should paganize Chicago in order to Christianize the heathen.

2. "The World in Chicago" means more worldliness in the churches.

3. We do not see how the preachers and Christian workers who are identified with this pageant can consistently oppose theatre-going in the future.

4. "The World in Chicago" exalts the stage and reflects upon the pulpit.

5. At the rate we are now going it will not be long until we will need another missionary movement for the "Christianizing of Christianity." If instead of the pageant we could gather the thousands of Christians of Chicago together for a thirty-two days convocation of prayer for a world-wide revival, what an influence it would have on this nation. What blessing it would bring to the church. What inspiration to our young people, and what consternation it would create in the ranks of the enemy.

Then again if we could have the \$100,000 that will be spent in staging this great performance to scatter among the missionaries now in the field and to send out those who are ready and waiting to go, what comfort, relief and encouragement it would bring to their hearts, and what an

impetus it would give to the missionary work in all lands.

How many of the persons in this grand pageant deceive themselves by an excitement of the imagination with reference to the condition of the mission fields. How common it is for persons to get up a great deal of feeling and hold great meetings for missions, who really do little or nothing to save souls at home. Women will spend a whole day at prayer meeting to pray for the conversion of the world, while their impenitent servant in the kitchen is not spoken to all day, and perhaps not in a month, relative to her soul.

These people will get up this great performance and talk about their great interest in the heathen, when they are making little or no direct efforts for the foreigners around them. They will show great feeling for the Chinaman in Chung-King, but show little interest in the Chinamen in Chicago. I believe with Charles G. Finney that "There is no reality in such a religion as that. If they had the real love of God for souls, and real piety, the pictures drawn by the imagination about the distant heathen would not create so much more feeling than the reality around them. Nay, take some of these very persons now so full of interest and feeling for the heathen, as they imagine, and place them among the heathen—transport them to the heart of Africa, or elsewhere, away from the fictions of imagination, and in the midst of the cold and naked reality of heathenism, and all their deep feeling is gone. They may write letters home about the abominations of the heathen and all that, but their feeling about their salvation is gone. You hear people talk about the heathen, who never led a soul to Christ at home, rely upon it, that is all imagination. If they do not promote revivals at home where they understand the language and have direct access to their neighbors, much less can they be depended upon to promote the real work of religion on heathen ground. The churches ought to understand this, and keep it in mind in selecting men to go on foreign missions. They ought to know that if the naked reality at home does not excite a person to action, the devil would only laugh at a million such missionaries."

Let us pray the Lord of the harvest to send forth laborers into His vineyard, "for the harvest truly is great but the laborers few."

CHICAGO, ILL.

"Though the road be long and dreary,
And the end be out of sight;
Foot it bravely, strong or weary—
Trust in God and do the right."

PASTORS MUST HELP

REV. C. E. CORNELL

Our Publishing House is beginning the publication of a series of very practical and helpful booklets. These booklets are typographically neat, and spiritually nourishing. They ought to have a wide sale. It rests with the pastors of our church to help circulate these booklets.

The editor of the *Christian Advocate*,

New York, has lately said, "After spending eleven months out of the regular pastorate the writer has been enabled to review his ministry of more than a quarter of a century, disentangled from the activities of that work. He will confess with all solemnity that, if he were to return to the pastorate, he would apply himself more diligently than he ever did in the circulation of books and periodicals calculated to stimulate and purify the minds of his congregation."

This is a sane and sensible view. We must bestir ourselves as pastors in this matter. There is so much other literature that is calculated to poison the minds of the people, that it behooves us to put that kind of literature in the hands of our people as shall *stimulate and purify their minds*. The literature turned out by our Publishing House will have nothing vitiating about it. It is safe, clean, cheap, desirable.

Brethren, send for a supply and sell to your people. It will help the people, and assist in establishing our Publishing House. Let 500 pastors send for a supply at once.

—
"Permit me not to place
My soul's affection on the things of earth;
But, conscious of the treasures of Thy grace,
To let them in my inmost heart, give birth
To gratitude proportioned to their worth."
—

THE IDEAL CHURCH

H. B. WALLIN

The conditions under which the church militant arose were varied and complicated. In the midst of a decaying empire, where priestly rule, social corruption and political despotism were in the ascendancy, the Lion of the Tribe of Judah arose to produce not merely a reformation, but a new revelation, a new dogma. First a Jewish church, but during the apostleship of Paul, Jerusalem was taken by Titus and completely overthrown by Hadrian, thus bridging the chasm between the Jew and the Gentile, preparing the way for an organization stronger than an army with banners.

There are some very vital elements which should and do characterize the church of which we speak. When there is no personal knowledge of the sovereign power of God there can be no vital organization known as the "called-out," hence the first characteristic of the ideal church should be regeneration, which is genuinely knowable.

Not only this, it should be a holy church. Remembering that in Eph. 5:25 the Book very clearly says that Jesus loved the church and gave Himself for it that He might sanctify it, there must have been a supreme need, and without

the fulfillment of this divine requirement there can be no ideal church.

It should be a praying church, where both pastor and laity tarry before the Lord until the fire leaps from the heavens consuming the sacrifice, and the enemy is put to flight. The church will not succeed that fails to give the proper value to the "secret place."

Of course it would be reasonable to suppose that a praying church would naturally be a paying institution, taking the divine method of giving, viz., bringing all the tithes into the storehouse.

If every Pentecostal Nazarene would adopt the method of tithing, I believe that our financial problems would largely be solved. May the time speedily come when every Nazarene shall systematically give to the support of our various institutions.

The thought of systematic giving encourages the thought of every department of the work being *thoroughly* organized, without which there can be no permanency. The Sunday school, young people's societies and all the various auxiliaries of the church must, in order to be aggressive, maintain this idea before we may entertain the ideal. We as holiness people, sometimes object to methods for fear of formalism, but God has always had a method, and by using these only as a means for a holy purpose and praying God to spiritualize them we may more nearly ascertain God's ideal for us.

After its thorough organization we may rightly expect that each member shall become an enthusiast for the promotion of the work he represents, and no one can be a promoter who does not first realize how fundamentally important it is to be punctual at every service.

The most inhumane death that any organization ever suffered was to be "dragged to death."

We now come to the purpose for which the church was born, viz., to save souls. Hence the ideal church, in order to be worthy of its name, must necessarily be an evangelistic church where souls are saved at the regular services. Why not? This would only be the normal condition, and the fulfillment of God's plan. When we cease to be evangelistic, some other movement will take our crown. One of the most necessary things to retain this spirit of evangelism is to be a disciplinary church, kindly and lovingly impressing upon our parishoners the necessity of keeping our rules. This seems to have been the original method of retaining the purity of the church. May the great Head of the church grant that we may not become lax along this line. And with the blessed Paraclete of the skies as our leader we shall succeed.

THE law of the world is get; the law of Jesus is give. That marks the vital difference between the man of the world and the Christ-man, or "Christian," as we write it. He who piles up millions that he may pile up other millions, is not the only one who gives allegiance to the law of the world rather than the law of Christ; the ignorant laborer who returns to his hovel at night with a single dollar, whose expectation reaches not beyond his dirty shirt and plug of tobacco, is the brother and companion for eternity of the grasping millionaire. How much of myself can I make for Christ? How much of myself can I give to my brother? These are the daily, hourly questions of the Christian.—C. A. McC.

Mother and Little Ones

THE OLD MAN'S DREAM

Oh, for an hour of youthful joy!
Give back my twentieth spring;
I'd rather laugh a bright-haired boy,
Than reign a gray-haired king.

Off with the wrinkled spoils of age,
Away with learning's crown;
Tear out life's wisdom-written page,
And dash its trophies down.

My listening angel heard the prayer,
And calmly smiling said:
"If I but touch thy silver hair,
Thy hasty wish hath sped.

"But is there nothing in thy track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, truest, best of woman kind,
Without thee what were life?
One bliss I can not leave behind;
I'd take—my precious—wife.

The angel took the sapphire pen,
And wrote with morning dew,
"The man would be a boy again,
And be a husband, too.

"And is there nothing left unsaid
Before the change appears?
Remember all those gifts have fled
With the revolving years."

Yes, for memory would recall
My fond parental joys;
I could not bear to leave them all;
I'll take—my girls—and boys.

The smiling angel drops his pen—
"Why, this will never do,
The man would be a boy again,
And be a father too."

And so I laughed. My laugh awoke
The household with its noise.
I wrote my dream when morning broke,
To please the gray-haired boys.
—Oliver W. Holmes.

HOW THE NUTS WERE SAVED

"Get your cap and coat," said Uncle Tom, as soon as breakfast was over. "I think the frost last night was enough to open the chestnut burrs, and I saw a big flock of blackbirds among the trees this morning; so I reckon we shall not have to shake the trees."

The birds had done the shaking very thoroughly, and many of the brown nuts were dislodged and upon the ground. But there were still some burrs which clung tight, and even the hard frost did not cause the prickly lobes to release their grasp.

"I'd like to know why they can't grow out where some one can get at them," said little Tom, in a tone of disgust, as he tried to force open a specially promising burr, but finally stopped to pick the pricklers from his finger. "The inside is so soft and velvety; why must those little slivers bother so?"

"It's mighty lucky for us that they are there, else we might not find any nuts at all now." Then, in answer to Tom's inquiring looks, Uncle Tom added: "The squirrels and bluejays and plenty other things like nuts as well as we. Suppose they were not in this prickly covering; something would be sure to eat them just as soon as the kernel is formed, and long before they are ripe. But even Mr. Squirrel is glad to let his sharp teeth rest on something softer than a chestnut burr, and wait until the nuts are opened for him."

"But hickory nuts have no pricklers," replied Tom.

"True; but they have a shell which gets hard almost as soon as the kernel commences to form. This protects them from

some enemies, though not, of course, from the squirrel, which must gnaw through always to get the meat. But supposing you try biting into a hickory nut that is still in its outer shell."

Uncle Tom looked so roughish that Tom took the hint, and bit very cautiously; but the mere taste caused him to make a very wry face. "I should say nothing would care for such a bitter dose."

"A most lucky thing for the nuts; for now they stand a good show of not being eaten until they are ripe."

"Mamma is always telling me that things are planned in the best way for my good; but I never supposed that even the nuts would be saved so neatly."

"It is not altogether for us that this protection is given, though, of course, we get the good of it. The real purpose is that the seed of the tree may be saved, and thus grow other trees. Nature has many, many ways of taking care of her babies, and this is only one of them."—Pittsburg Advocate.

THE INTELLIGENCE OF A MULE

A correspondent of the St. Louis Christian Advocate relates the following story of a mule's intelligence. He says:

Not long ago a singular incident occurred at the brickyard at Seabrook, illustrating a faculty in animals which closely approximates reason.

There are in the yard a horse and mule which are much attached to each other, the mule especially showing attachment to the horse.

After work hours they are turned loose on the high ground formed by the canal bank through the marsh, flanked on one side by marsh land which is not firm enough for them to walk over, and on the other by a deep canal with steep banks.

The other evening they were turned loose as usual. Not long after the hand who lodged in a little house by the brick kiln heard a most unearthly bray. At first he paid but little attention to it, recognizing that it was the mule's unmusical voice. Soon it was repeated even more startling than before. Leaving his supper, the colored man went to the door and looking up the bank saw the mule standing on the verge of the canal with every indication of intense alarm. He repeated the bray, and the man ran toward him. When he came near, the animal made a sound expressive of delight, but remained looking into the canal.

The cause was soon found. The horse, in grazing too near the canal, had slipped in, and with only his head out of water, was vainly struggling to climb the steep bank. With difficulty he was finally brought to a place at the bridge where he could be helped out, the mule accompanying the process with every mark of delight. Without the mule's intelligent call for help the horse, a valuable one, would have been lost. We have often heard of horse sense, but in this case the mule certainly exhibited a high degree of it.—Florida Commonwealth.

PLEASURES THAT ARE SHARED

"Not what we give, but what we share," is the way in which one of our great poets defines the giving which is truly blessed. The following instance is only one of many in which the sharing of prized possessions gave them a value not their own:

"It's my birthday tomorrow," said the boy, and his face lit up with a smile of anticipation. "I'm going to be seven. Don't you think birthday's are lots of fun?"

"It's my birthday tomorrow, too," said the old man, and he sighed. "I'll be seventy. But I'll tell you, sonny, that birthdays ain't much fun if you haven't any folks to enjoy 'em with you."

The boy's face was beginning to look anx-

ious. "If you haven't any folks," he began, "who is going to give you presents?"

The old man's laugh was not exactly pleasant. "Presents! It's been a good many years since I got a present. I guess I've lived long enough to get beyond the fun of birthdays."

The child went away silent and almost sad. The old man looked after him, an unwonted gentleness relaxing his stern face. Sympathy was not so common in his experience that he could afford to ignore that manifested by his little, flaxen-haired neighbor.

Early the next morning he was surprised by a loud knock at the door. It was not often that his callers seemed in such haste to gain an entrance. Frowning perplexedly, he hurried to answer the summons.

"Many happy returns!" shouted a shrill voice from the doorstep, and a face framed in flaxen hair smiled up into his. "I've brought you some things 'cause you haven't any folks to give you presents."

He advanced into the room and laid his offerings on the table. There were several sticks of striped candy, a mouth-organ, a tin-soldier in a splendid red uniform, and a half dozen marbles. "The birthday cake isn't baked yet," he announced, "but when it is, you're going to have a piece an' one of the candles."

After he had gone, the old man sat for a long time gazing at the miscellaneous collection on his little table, and sometimes his eyes grew blurred, so that he could not distinctly see the soldier's red uniform. But the tears which dimmed his vision were not tears of sadness. He had learned that even at seventy, childless and almost alone, he had not quite outlived the happiness of birthdays.—Selected.

THE GIRL WHO PRAYED

Once a week, if the weather was fine, it was a settled thing that Harriet should go out to her aunt, who lived five miles in the country, and on very rare occasions she took the little four-year-old brother with her. Harriet would soon be ten, and she was really very motherly, as a girl is apt to be who has a brother somewhat younger than herself. Every morning she washed his face, and brushed his hair, and buttoned his clothing. "Mother's helper," Mrs. Anderson called her.

It was one of those charming days when the open trolley car is a delight, and the children took their seats in high spirits. After a few minutes of threading the intricate city tracks, they were speeding through the wide country. What a little, little while it took to go over five miles! Harriet was always tempted to wish they were ten. Then what a good time they had at Aunt Mary's, with the barn to visit, the new calf to stroke, and the wee chickens to count. Surely nobody in all the world made such delicious cookies as Aunt Mary did!

At the end of the day Aunt Mary walked down from the slope with them, at the foot of which ran the trolley line, and let Bobby himself signal the motorman.

Going home, Bobby insisted on taking an outer seat of the open car. He was a self-willed little lad, and rather than make a scene, Harriet consented.

"Hold on tight," she whispered. Then she put her arm around him for protection, but that did not accord with Bobby's idea of manliness, and he squirmed out of it. So they whirled on and on, and were once more within the city limits, where tracks crossed and became tangled in what seemed confusion to the uninstructed.

Their car stopped to take on a passenger; then it started with a jerk, and Bobby, who had been so busy looking that he forgot to hold fast, tumbled off, rolling upon the next track, and coming down the next track was another car!

It hardly seemed that Harriet took time to realize what had happened, for with a flying leap she went after her brother. She caught his coat; she drew him into the narrow space between the tracks, and threw herself down full length on top of him, covering him with her own body, and hugging her skirts close to her side, as the threatening car passed over the spot where Bobby

had lighted and came to a standstill. Their own car stopped also.

Women turned their faces away, fearing what they might see. Men jumped off to help; but to the joyful surprise of all, the girl and the boy rose to their feet unharmed, except Bobby was crying from fright and pain and a few scratches from gravel on his hands.

"What presence of mind in a child!" "How could you do it?" "How came you to think of it?" Such words as these were showered on Harriet, as, after placing Bobby in a safe seat, she sat down again, somewhat pale, but quite composed.

"The minute I saw him fall," she said quietly, "I asked our Father to help me save him. And you know it doesn't take a second to think when you're in a real hurry, and it doesn't take a second for our Father to do it, because He can hear our thoughts."

"No," in reply to another question, "I wasn't a bit afraid—there wasn't time. Now it's over, I'm just a little afraid—not much though. Yes, I knew our Father would help. My Father can do more than any other can."

"This is our crossing." Harriet grasped Bobby's hand. The boy was subdued and submissive enough now. Several sprang to help them off safely, and more than one stalwart man wiped his eyes and went on his way, feeling that he should never forget the little girl's confident assertion, "He can hear our thoughts;" and more than one questioned if he could say it as gladly as did the small heroine of the trolley; because, to be glad our heavenly Father can hear our thoughts, depends on what kind of thoughts they are.—John Three Sixteen.

THE BRAVE FISHER GIRL

On the coast of Normandy, near Grandville, the rise and fall of the tide are very great, being about forty-four feet at spring tides. It comes in very rapidly, and in particular places may be seen making up in a great wave two or three feet high. In a book on Normandy, the following adventure is narrated of two English gentlemen:

They had been out on the sands watching the manner in which sandeels were caught, and examining the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted:

"I forgot tide, and here it comes!"

His companion, whose name was Hope, turned toward the sea and saw a stream of water running at a rapid rate, and replied quickly:

"I suppose we had better be off."

"If we can," replied Cross. "By crossing the rocks we may be in time."

They began to scramble up the rocks and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it they looked around and saw that the sand was now in narrow strips, with sheets of water here and there showed how fast it was rising. They hastened on but had not gone far when they found that the sand was now in narrow strips, with sheets of water between, but seeing a girl before them who was familiar with the beach, they cried:

"We shall do it yet," and ran forward.

The girl, however, instead of going toward the shore, was running to meet them, and almost out of breath, cried:

"The wave! the wave! It is coming! Turn—turn—run, or we are lost!"

They did turn, and saw out at sea a large wave rolling towards the shore. Out of breath as they were, they increased their speed as they retraced their steps towards the rocks they had just left. The little girl had passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rock the wave still rolled towards them, the sand becoming gradually covered. The last few steps were knee-deep in water.

"Quick! quick!" said the girl; "there is the passage to cross and if the second wave comes we shall be too late."

She ran on for a hundred yards till she came back to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice.

"We are lost!" said the girl; "I can not

cross—there is a passage to cross; it will carry me away."

"Is it deep?"

"Not very," she said; "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and though the water was up to his waist he was soon across. His companion followed, and all three stood on the rock.

"Come on, come on!" cried the girl; "we are nearly lost!" and she led the way to the highest point of the rocks, and on reaching it, cried: "We are safe now!"

All were thoughtful for a moment, as they saw the danger which God had delivered them from; looking around, the sand was one sheet of water.

"We are quite safe here," said the girl; "but we shall have to stay three or four hours before we can go to the shore."

"What made you forget the tide?" said Cross; "you must know the coast well."

"I did not forget it," she replied; "but I feared as you were strangers you would be drowned, and I ran back to tell you what to do."

"And did you risk your life to save ours?" said Hope, the tears starting to his eyes.

"I thought at any rate I should get here," she replied; "but I was very nearly too late."

Hope took the little girl in his arms, and kissed her and said: "We owe you our lives, you brave little maid."

Meanwhile the water was rapidly rising till it almost touched their feet.

"There is no fear," said the girl; "the points of the rocks are always dry."

"Cold comfort," said Hope, looking at them; "but what shall we do for our young friend?" he said to Cross.

"If we put all the money in our pockets into a handkerchief and tie it around her neck, it will warm her, I warrant, for she looks cold enough." One of them had twenty and the other seventeen francs, and binding these in a knot, Mr. Hope passed it round her neck. On receiving it she blushed with delight, kissed both their hands, and cried: "How happy mother will be!"

Just then a wave rolled past and the water began to run along the little platform they were sitting upon. They rose and mounted the rocky points and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came—the water was within six inches of their feet.

"It is terribly high tide," said the girl, "but if we hold together we shall not be washed away."

On looking toward the shore they saw a great many people clustering together on the nearest point; a faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them.

"The tide has turned," said the girl, "and they are shouting to cheer us."

She was right; in five minutes the place was dry.

They had some hours to wait before they could venture on the sand, and it was quite dark before they reached the beach; but at length, guided by the lights on shore, they gained their own home in safety, not unmindful of Him who says to the sea, "Hitherto shalt thou come and no further, and here shalt thy proud waves be stayed." The friends handsomely rewarded the little fisher-girl, whose name was Matilda, for her bravery.—Our Messenger.

IDLENESS OR INDUSTRY

"I think doing dishes is the greasiest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dishpan. "Here Anna Richards and I had planned to have the finest time, and now it will be school time before these poky old dishes are done!"

"That's nothing to what I have to do," said Robert from the doorway—"feed chickens and pick beans and run all manner of errands from morning until night. There's just no end to my work," and he heaved a self-pitying sigh.

"And I has to go to the pump 'steen times," said little Benny, "ist when I wants to play."

"It's a shame we all have to work so hard," said Mabel. "Going to school is

enough, and I don't think it's fair to make us work like this."

"I don't either," said Robert stoutly.

"And I don't neither," said little Benny.

"Come here a minute, children," called mamma from the other room, and her voice had a tone of pain in it that some way made them all ashamed of themselves. "I am sorry indeed to have you speak like that about the little tasks I have asked you to do to help me. But since that is the way you feel, you may take off your apron, Mabel, and you may all go out to play and leave the work to me."

Wasn't it strange that when they were given the play time they thought they wanted so badly, nothing seemed to be any fun? Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps swinging his fat legs disconsolately; while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone.

"I'll do and dit mamma a nice, cool drint," he said to himself, forgetting for the moment what his mother had said; and bursting into the kitchen where she was still at work on the dishes, he said: "Mamma, don't you want a nice, fresh drint?"

"Yes, indeed; but I couldn't let you get it for me," said mamma, laying down her dish bowl. "So I must go myself."

And, taking up her bucket, she went into the yard. Now it had really been Benny's delight to do this little errand—how great a delight he had never realized before—and it was a very sober little boy who looked up into mamma's face when she came back.

At noon, as the children were playing jackstones on the front porch, mamma came out with the market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am, and that I am sorry to make dinner so late."

Robert half rose to his feet, then a quick flush overspread his face, and he promptly sat down again.

That evening mamma came into the library where the children sat a full hour later than usual. "I am sorry I can not tell you a story tonight," she said, "but the chickens had to be tended to and the kitchen work to be done, and now I can only hear your lessons before bedtime."

The children sat in silence for a moment; then Mabel threw down her speller with a loud thud and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back—do take us back and let us work for you. Honestly and truly we want to!"

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery with a big, lazy boy sitting right on the porch."

"And me wants to dit you tool drints—yes, me does," said little Benny, the tears flashing into his brown eyes.

Mamma held out her arms and gathered all three children into a loving embrace. "I know you want to help me, children," she said, "and of course you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavy on some one else. You will not forget that, will you?"

"I should say we won't," said Robert.—The King's Builders.

Every day brings its message to us from God. Some days call us to energy and work. Some days call us to be patient and brave. Some days bring us a call to brotherhood, sympathy and self-denial. We can not choose the day's message. It is not always what suits our desires. But only by accepting it will we reach the fulness of life and experience that God means us to have.—Selected.

Has the Gospel Lost Its Grip on Men?

Rev. George E. Noble

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." 1 Cor. 1: 18.

There are some texts of Scripture that bring before us the thought of the power of the gospel. I will mention three or four.

Paul says in Rom. 1: 16: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile; for therein is the righteousness of God revealed from faith to faith."

Again in 1 Cor. 1: 24: "We preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Once more Isa. 55: 11: "So shall my word be which goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's Word is creative. With the utterance, the result is achieved. God's purposes fulfill themselves. They are as certain as the law of gravitation.

Going up and down the country as I have sometimes been privileged to do, I have made some observations relative to religion in its practical operation upon the masses.

First: Church attendance has degenerated from the regular, conscientious, staunch observance of the Sabbath, to an occasional, intermittent attendance, or at best a attendance once upon Sabbath services. With a faithful few, the old-fashioned habit of going to church twice a day, children in the Sabbath school, and an atmosphere of delightful duty thrown around the observance of the Lord's day, is still maintained; but once a Sabbath, is the law of church going for the great majority of professed Christians. This phenomenon is not local, but is as wide and universal as our country. There must be some cause for this as wide as the effect.

Second: The large preponderance of women in attendance upon church services. The estimate has been made that there are three women to one man. Where are the men? There are nearly the same number of men in the world as there are women. And yet men are forgetful of the moral restraints and inspirations of the gospel. Why is it? Where are the men? And we need to notice another fact in this connection, and it is related to the former fact, that women are taking the places of men in many positions that men formerly occupied as clerks, bookkeepers, responsible agents, and heads of departments. This may be the inevitable law of the survival of the fittest brought about by the fidelity inculcated by Christianity and absorbed into the life, pushing women to the front. Another fact in this same connection—one man to twelve women in the prayer meeting, but twelve men to one woman in the prison. This needs explanation.

Third: The evident loyalty of men to their man-made associations, showing that loyalty is possible for man; and yet there is a diminishing loyalty to divine organizations and religious observances. Plenty of men at the lodges—and lodges are increasing in number and character; plenty of men at the club-rooms; plenty of money to support them. Men will work for political parties with zeal and push; listen to speeches an hour or an hour and a half long; attend meetings lasting three or four hours, never complaining; spend money enough for organization and uniform and badge to pay for a seat in the church many times over, and never murmur; and yet call the church a beggar if she asks for a pittance for the support of an institution that is the light and the cheer of this dark world. Men give heed to every other consideration under the sun before they will give heed to obligations that will be best for them and their families religiously.

The gospel has lost its grip on the conscience of men and the loyalty of men. I

[The following interesting paper was read before the New England District Preachers' Meeting, April 2, 1913, by Rev. George E. Noble, of North Scituate, R. I., and is printed at their request.]

□ □

may be criticized and perhaps not kindly for this assertion, and yet facts are facts. I am sorry to make this assertion because it is so painfully true. Ought we not, in love, speak the truth about that which most deeply concerns us, and try to tell the truth and nothing but the truth about it? Has a preacher any more right to juggle with facts than any other man? Is falsehood wrong only in the open sinner? Has the preacher the right to deceive about his business, to put on a bold face and declare that he is enjoying a boom, when, as a matter of fact, he is bankrupt and his property should be in the hands of the sheriff? If we would listen to the ecclesiastical bossism—yes; if the preacher possesses common honesty—no. Before any evil can be remedied we must face the facts—all the facts. We must squarely face them without whine or apology. We are living in a century of light, knowledge, investigation, analysis—facts. Woe to that church or creed that dares to flinch beneath the searchlight of the age in which we live. That church is dead already. There is a certain kind of mind that refuses to face facts that are disagreeable. This is a narrow, sectarian spirit. If the gospel is gripping the masses, we are making progress. To contend that we are holding our own is absurd. Progress or retrogression is the inexorable law of life. Nothing that lives can merely hold its own. It must increase or decrease. A man must

"Give as the morning that flows out of heaven;
Give as the waves when their channel is riven;
Give as the free air and sunshine are given
Lavishly, utterly, carelessly give,
Give as He gave, who gave thee to live."

grow better or worse, wiser or more stupid, stronger or weaker. To stop is to die.

If the gospel has lost its grip, what is the reason? Some say that the division of Christianity into sects, denominations, little cliques, is having its inevitable consequences:

First: Confusion of mind on the part of the hearers as to which one is true.

Second: The rejection of them all, because each of them seems faulty. Where an audience hears one hundred and fifty men proclaiming a gospel, each one having something peculiar to itself, which it affirms is the Simon-pure and only real gospel, with some words of criticism for all the other one hundred and forty-nine gospels, there must result confusion of mind and indifference to all. We have about one hundred and fifty denominations of professed Christians, and each claims its own peculiar gospel as the truest truth, and all the others are wanting in some essential particular, and there is widespread confusion of mind and a general indifference. Our loved holiness movement is not exempt from this division. Instead of a mighty unit capable of subduing this world, it is broken into factions and cliques, founded on some private interpretation of some isolated passage of Scripture, men and women assuming the role of prophet or prophetess, and one must subscribe to their formula or be consigned to the regions where the blessed never come.

Our gospel ought not to be held accountable for the follies of its professed followers. For its own plain doctrine is, "there is but one way, one Name, one Lord, one faith, one baptism, and if any man preach any

other gospel, let him be accursed." This makes being a minister a serious business, and would cut off the heads even of some who profess to be holiness preachers. It leaves no excuse to men who say they do not know what to believe and what road to take. There is only one thing to believe and one road to take, and that is Jesus Christ.

Some say the criticism of the Bible is slowly undermining the foundations of religious faith. Of course when the divine authority is removed from the Scriptures, it is robbed of its power to convert. And who then is going to respond to its gracious invitation, "Come unto me and rest," if heaven and God are not back of the speaker? But the Bible suggests its own text: "Taste and see that the Lord is good." Come and rest. Does He rest you? A promise fulfilled in your own experience is the very best evidence of the truthfulness of the divine words. Others say that one trouble is a counterfeit gospel, an adulterated gospel. One of the most demoralizing things to currency is the issue of counterfeit currency. It shakes the confidence of the people in the circulating medium. One of the most dangerous methods of corrupting currency is to dig out a bulk of silver from the silver coin and fill it with lead. The face of the coin remains intact, but its heart has been taken out. Its value is lessened. We certainly have a great deal of counterfeit doctrine. The blood is ignored. The wrath of God is represented as a passing summer cloud. The phrases of Christianity are preserved, but the old time meaning has been changed. A modern theologian would dig the heart out of that gold coin of the sacrificial death of Jesus and fill it with lead. That passes current for a time, but by and by the world becomes aware that it has lost something, and the poor heart is unsupported in its griefs and struggles.

Christian Science uses our phrases, but emasculates our gospel. But the more counterfeits there are, the more closely we are to stick to the real. The real must have a value, or who would take trouble to counterfeit it? Right discloses the spurious. The scales detect the loaded coins, and our hearts must detect the real gospel. One reason why the gospel has lost its grip on the consciences of men, is that the supernatural has been eliminated from it. Somehow the thoroughness and robustness of the gospel have been retired to the rear.

The gospel has lost its grip because there has not been exercised the truth that gives grip. Even in the holiness movement there has seemed to be a strong inclination toward the emotional, rather than to the practical and the ethical. The real gospel has such muscle and fibre in it that it will grip conscience and moral nature with all its old-time force, if we will let it, strenuously advocating its practical and moral aspects. The gospel has a power that appeals to the reason of man. The primal purpose of a majority of the preachers has not been the reaching of the masses. The ethical purpose of humanity has been the uplifting and ennobling of the masses. This is precisely the purpose of Christianity: It always has been, it always will be. It is the unfailing evidence of the presence of the true church of Jesus.

Is the supreme purpose of the church of this day and generation, the saving of the dark masses of humanity? If so it is the true church of Christ. The church that does not reach the common people, and does not even try to do so, has no valid claim to the name Christian. I have no hesitation in saying that the church that does not seek to reach the masses is a humbug. It reaches nobody; it is a caricature; it is a farce; it is a swindle. The sooner such churches were razed to the ground the better; the better for the church, the better for the truth, the better for pure religion, the better for man. Such churches as social clubs for the exchange of social courtesies, are cumberers of the ground.

TO BE CONTINUED

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC

Rev. A. P. Lienard, Miltonvale, Kas., is open to calls for evangelistic work, either in revivals or tent and campmeetings. Suitable references can be given to those who may desire them.

EVANGELISTIC

James Elliott and wife, now pastors at Olin-da, Cal., will be ready to take up evangelistic work after the June assembly. Those wishing them for meetings address Fullerton, Cal., R. F. D. No. 2.

NOTICE

The address of the treasurer of the General Board of Church Extension, Rev. Joseph N. Speakes, is 2608 W. 14th St., Little Rock, Ark. It is hoped that every congregation in the entire church will take offerings for the cause this year. The time has come to act and to push this great and vital work.

JOSEPH N. SPEAKES.

REVIVAL NOTICE

Rev. A. G. Jeffries, of Peniel, is to be with us for a meeting from May 16th to June 1st. We will have a large tent, well located and lighted with electricity. We are looking for a great revival. God is able. A warm Christian welcome is extended to every Christian, preacher or layman, to attend; and we will see that you are entertained free. We want a host of real soldiers in this meeting.

A. B. CALK, Pastor.

Ozark, Ark.

NOTES AND PERSONALS

Albert J. Behner, son of Rev. F. C. Behner, of Eldon, Iowa, won second prize in the state prohibition oratorical contest, which was held at Toledo, Iowa, April 4th. He is one of the charter members of the Nazarene Church at Eldon, Iowa, and will complete his college course in June at the C. H. U., University Park, Iowa, and will join the Iowa Assembly next fall, as a preacher of the Word.

DISTRICT NEWS AND ANNOUNCEMENTS

DE RIDDER, LA.

I am in a battle at this place. We had a good day yesterday. One man claimed to receive the grace of entire sanctification at the eleven o'clock service. Two were converted at night. The crowds have been large—more than could get seats under the tents. It pays to preach a full gospel. Brother Will Bennett is with me. He is a help.

T. C. LECKIE, Dist Supt.

PITTSBURG, PA.

The Claytonia meeting was one of the hardest battles I have engaged in for years. Brother Grattan, the pastor, has staying qualities; he had worked hard to prepare the way for our coming. The break came the second Sunday morning. Twelve sought pardon or purity. The most of them got through. Three were at the altar at night. Restitution was made and forgiveness asked. It looked as though an old-fashioned revival was breaking on us. The pastor continued the meeting on a request of the people. Better days are in store for Claytonia. We arrived in Tarrentum, Pa., Monday about noon. Found Dr. Willis in a revival with our

CO-OPERATION

New York, April 28, 1913.

HERALD OF HOLINESS:

The committee on missions recommended that the Washington-Philadelphia District co-operate with the general foreign missionary board in the work the church has put upon it, accepting their basis of apportionment, which was unanimously adopted, and followed by an able address by our returned missionary, Miss Gibson, on the importance of medical missions.

April 27th was a victorious day with Bedford, John Wesley and Utica Avenue churches, and the Atlantic Avenue Mission, and our new mission, 23d and 8th Ave., New York City. John Wesley got over two hundred dollars start on their next year's missionary apportionment.

H. F. REYNOLDS.

pastor and church. The writer preached on Monday evening; two at the altar. The Lord is blessing in a special way.

N. B. HERRELL, Dist. Supt.

TO PITTSBURG DISTRICT

Let all candidates for examination at the district assembly take notice, that the board of examiners will meet them at the church for examinations in their respective studies, May 27, 1913. Please be on time. Remember, Tuesday, May 27th; place, East Palestine, Ohio.

REV. GEORGE WARD, Secy.

NEW ENGLAND DISTRICT ASSEMBLY

My brother pastor, have you spoken to your people about the expenses of the assembly? It can be met easily if every church on the district will do their part. Manchester, N. H., is the first to respond to our suggestion by sending two delegates and \$8.00. How much better that is than sending eight delegates and \$2.00. Wouldn't it be a great blessing to the assembly to have the expenses of the gathering met without an offering? Don't let us talk of dividing the New England District, but let it grow, and when we gather together each year

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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

PUBLISHED EVERY WEDNESDAY

Entered as second-class matter at Kansas, City, Missouri.

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.

CHANGE OF ADDRESS—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue, Kansas City, Mo.
C. J. Kinne, Agent

advertise to the city in which we gather that God is increasing us. Had the entertaining church at Jerusalem divided her interests at Pentecost, much would have been lost. Brethren, let us make it a great gathering. We must, we can, we will. What say you?

W. G. SCHURMAN,
Pastor of Entertaining Church.

NEW ENGLAND DISTRICT

In my recent report I spoke of ten cents per member on the district, for superintendents. This, of course, means ten cents per member per month, as voted by the assembly. Do all you can, brethren!

L. D. PEAVEY, Treas.

NOTICE

The date of the district campmeeting is changed from August 1st-10th, to May 30th to June 8th. Everybody please to come. Pray much for this campmeeting, which is held at Olivet, Ill.

J. M. WINES, Dist. Supt.

NOTICE

I am advised by our district superintendent, Rev. G. E. Waddle, to notify the preachers and workers of the Arkansas District that the district convention which was to be held at Vilonia in May, is called in, on account of so many of our preachers being too busy to attend. No doubt this will be a disappointment to some, but let each one do his best for God and the district and go to the assembly this fall. "in the fulness of the blessing of the gospel of Christ," with good reports of work done in the Master's name.

E. J. SHEEKS, Dist. Sec.

TO THE NEW ENGLAND DISTRICT

The assembly is almost here. Let all the preachers be sure and urge the people to make a large offering for the entertainment of the delegates. We ought to send at least two dollars for each delegate and then some. Remember the Golden Rule.

L. N. FOGG, Dist. Supt.

GENERAL CHURCH NEWS

MINDEN, NEB.

The battle is on here at Minden. The rainy weather this week has hindered the attendance, but God is working and dealing with souls. People are getting under conviction and we are expecting a great victory for the Lord.

THEO. LUDWIG.

SPOKANE, WASH.

The work is moving on fine. Souls are seeking the Lord every Sabbath. Some new members have recently joined. Rev. W. E. Shepard is holding meetings with our Lincoln Heights church over Sunday, and will commence in our Union Park church on Monday night. Let the people join us in prayer for these meetings.

A. O. HENRICKS.

CORNISH FLAT, N. H.

Saturday evening, April 12th, and Sunday, April 13th, were seasons of spiritual refreshing to our souls. Our district superintendent, Rev. L. N. Fogg, was with us, and his preaching was "in demonstration of the Spirit and of power." Three precious souls came to the altar. Others were under conviction, whom we expect to see come later. We are looking for victory.

MARY A. CUSTANCE and ANNIE S. ALLEN.

Missionary News and Announcements

SEEKING THE LORD IN INDIA

The services at our preaching hall have been times of great blessing lately. Sunday, March 16th, was well attended, and at the altar call two definitely sought the blessing of a clean heart. One was willing to pay the price and came through shouting. The other went away under deep conviction, and we are sure will return and find the pearl of great price. The work is progressing. Sister Banarjee has felt called to go to Europe again in the interests of Hallelujah Village. Pray for her. Brother and Sister Eaton and daughter, Sisters Mangum and Hargrove and myself are well and pressing on. Yours for the lost of India.

V. J. JACQUES.

CALCUTTA, INDIA

Our dear friends in the homeland, who have contributed to Hallelujah Village funds, also for Christmas celebration in Hope School: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2: 12).

Thank God! By your kindly help we are now in our new home, trying to realize our fondest hopes in the building up of Hallelujah Village. We have been exceedingly busy since our arrival (too busy to write much). You all know what a task it is to move, but when we move a family of over 100 souls it is a tremendous task.

Thank God, our children are all housed in Hope School, situated in the west end of our new Hallelujah Village compound. We have three buildings in this portion, containing two rooms in each building, besides a row of small rooms we call "go downs." The rooms are large and airy, and with only one exception, are very comfortable. The one difficulty is the roofs, which are galvanized corrugated iron, and therefore very hot in this extremely hot country. We are praying for funds by which we can easily remedy this matter. Two buildings are used for sleeping rooms, and the third, containing two very large rooms, will serve as dining room, and class room. The smaller "go downs" will be used as a kitchen, store room and rooms for the Bible women.

The wall around this, the girls department (but where our boys are sheltered until a separate school and home can be erected for them), is nearing completion. This wall is so large it has taken much more time to build than we at first anticipated, and has required all the services of the Bible women to watch the children from running away. The preachers were busy translating for the "Sahibs" (Eaton and Jacques) and for over a month the building of the wall reminded me of Neh. 4: 6, "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Praise God, this week we will resume our school work inside the compound, and take up our former work outside as usual.

We were too busy with "labors more abundant," moving and all, to have our Christmas festivities until February 19th. This is why you have had to wait so long for the Christmas report. Home and shelter was more necessary than the gifts, although the children longed for them, and often inquired when the great day was to come. It required several days of preparation for such a large family as ours, for each one must be remembered, and we try to treat all alike as much as possible. Some supporters remember their children with gifts, some send money with which to buy what is needful, and others send nothing at all. Then we try to even up things, and buy each girl a nice Sunday "sari," or dress, and the boys a "dhoti" and little white coat, and thus they are nicely fitted up and very happy. This year a dear lady in Los Angeles (I wish I had her name) made some sewing bags including pin cushions and thimbles. Miss Vera O'Hara, of San Diego, sent one dozen sewing bags, and these with thread and needles from a box do-

nated by Mrs. Tenny, of San Diego, and with a pair of scissors of our own purchase, were the delight of the older girls. The Compton Avenue friends had dressed a number of dolls, together with dolls found in the Oakland Sunday school box, Seattle Sunday school box, and the Walla Walla Sunday school box, contained some beauties for "some little girls who might not have dollies." Some from First Church, Los Angeles, and even a box from Germany completed the supply, the demand of which is quite marked among so many girls. What joy these little tokens of love brought to these who have no loved ones save as the Christ Child touches kind hearts in the homeland on this, His glorious birthday. We can not thank all the dear ones personally, as our time, means and strength are limited. We feel like especially thanking the children in the Sunday schools for the big boxes full of nice things, and for the dear ones in each place, Sister Almas, of Seattle, Sister Finger, of Oakland, Sisters Irwin and Wallace, of Walla Walla, and any others who interested friends and children in preparing these boxes. I wish each donor could have been present and heard the expressions of joy, in the clapping of hands. We pray God's blessing upon you all and the blessing of His Word as stated in the beginning of this article.

You must all watch for pictures of our new land, and buildings which will be published some time soon in the Herald of Holiness.

We have had some blessed meetings in our Hallelujah Village. God's presence is with us in mighty power. Sunday the 16th we were about to close the service when a dear boy of about ten years of age began weeping most bitterly on account of his sins, and one after another, until about twenty surrounded us, and began weeping and praying for pardon. It was most precious, and we trust many found the Lord. Pray that your Indian brothers and sisters will be true to the Lord.

We expect to have a special service for the reading of the letters, and giving of the pictures, and as they see your dear faces and hear your messages translated, they will again be filled with great joy in the knowledge of your love for them. They prize letters more than we can tell.

Yours for His work in India,

THE EATONS.

47-2 Garihat Rd., Calcutta, India.

CHICAGO, ILL.

At the recent meeting of the executive committee of our foreign missionary board it was ordered that the thanks and great appreciation of the general foreign missionary board be ex-

GENERAL MISSIONARY BOARD OFFICERS

- President.....Wm. Howard Hoople
277 Brooklyn Ave., Brooklyn, N. Y.
- Vice-President.....Rev. C. B. Jernigan
Oklahoma City, Okla.
- General Secretary...Rev. H. F. Reynolds
6356 Eggleston Ave., Chicago, Ill.
- Recording Secretary...Rev. Herbert Hunt
520 W. Sixty-fifth Pl., Chicago, Ill.
- General Treasurer...Elmer G. Anderson
6356 Eggleston Ave., Chicago, Ill.

□ □

DISTRICT MISSIONARY TREASURERS AND ADDRESSES

- Abilene—Mrs. W. F. Rutherford, Hamlin, Tex.
- Alabama—Mrs. Hattie Lancaster, Box 311, Jasper, Ala.
- Alberta—Mrs. T. W. Campion, 824 Fifteenth Ave., West, Calgary, Alberta, Can.
- Arkansas—Mr. O. H. Beasley, Cabot, Ark.
- Chicago Central—Rev. Herbert Hunt, 520 W. Sixty-fifth Pl. Chicago, Ill.
- Clarksville—Rev. J. J. Rye, Clarksville, Tenn.
- Colorado—Rev. L. E. Burger, 1505 Ninth St., Greeley, Colo.
- Dakota—Rev. W. M. Irwin, Surrey, N. D.
- Dallas—Rev. E. C. DeJernett, Peniel, Texas
- Idaho—
- Iowa—Rev. O. A. Overholser, 902 N. Jefferson St., Ottumwa, Iowa.
- Kansas—Thos. Keddle, Jr., Garden City, Kas.
- Kentucky—Rev. C. J. Quinan, 210 W. Seventh St., Newport, Ky.
- Missouri—Fred Geitz, Ellington, Mo.
- New England—Tom M. Brown, 32 Hampshire St., Lowell, Mass.
- Louisiana—T. C. Leckie, Supt., Homer, La.
- New York—Rev. John Caldwell, 305 Clifton Pl., Brooklyn, N. Y.
- Northwest—Mrs. E. M. Tanner, 574 Spokane Ave., Portland, Ore.
- Oklahoma—Rev. W. H. Roberts, 228 American Natl. Bank Bldg., Oklahoma City.
- Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.
- San Francisco—Mrs. Mary E. Mabee, 1333 E. Twenty-sixth St., East Oakland, Cal.
- Southern California—Leslie F. Gay, 2889 Idell St., Los Angeles, Cal.
- Southeast—Rev. L. McLendon, Box 32, Adrain, Georgia.
- Southeast Tennessee—Sara J. McGowan, Rt. 3, Santa Fe, Tenn.
- Washington-Philadelphia—Rev. J. M. Hartzell, 1605 N. Twenty-first, Philadelphia.

tended to the Herald of Holiness and its staff for the very excellent missionary bulletins that are appearing from time to time in its pages.

It was the sense of the committee that the special blessing and favor of the Lord may be constantly upon the labors of love and sacrifice of those who are laboring so earnestly through this channel to advance the kingdom of our Lord and Savior Jesus Christ upon the earth.

COLLECTION ENVELOPES

PENTECOSTAL CHURCH OF THE NAZARENE
WEEKLY OFFERING

NAME.....

DATE..... AMOUNT.....

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

1 Corinthians 16:2

We have in stock, printed envelopes for use in taking the weekly offering. We give herewith a fac-simile of the same.

Sent Postpaid for

One Hundred 25c
Five Hundred \$1.00
One Thousand 1.75

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, Agent

Kansas City, Missouri

PENTECOSTAL SUNDAY SCHOOL LITERATURE

□ □

We have a most excellent series of Sunday school literature, and we are happy to announce that its circulation is growing rapidly. We will be pleased to send samples to any who are looking for the best in Sunday school literature.

The Pentecostal Bible Teacher—A monthly journal for preachers, teachers and Bible classes, Edited by E. F. Walker, D. D., and a competent corps of department editors. 60 cts. a year, 15 cts. a quarter. In lots of 5 or more to one address: 50 cts. a year, 12½ cts. a quarter.

The Pentecostal Quarterly—For adult classes; 20 cts. a year, 5 cts. a quarter.

The Youth's Quarterly—For intermediate classes; 12 cts. a year; 3 cts. a quarter.

The Pentecostal Leaflet—8 cts. a year; 3 cts. a quarter.

The Youth's Leaflet—6 cts. a year; 1½ cts. a quarter.

The Youth's Comrade (Illustrated)—A weekly paper for young people. Every Sunday school and every home should have this paper. 60 cts. a year, 15 cts. a quarter; 5 or more to one address 50 cts. a year, 12½ cts. a quarter.

Sunshine for Little People (Illustrated Primary paper)—25 cts. a year, 6¼ cts. a quarter. In lots of 5 or more to one address, 20 cts. a year, 5 cts. a quarter.

□ □

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
2109 TROOST AVE. KANSAS CITY, MO.

While the committee was composed of a very small portion of the entire board, yet it was felt that in this expression we are voicing the heart-felt appreciation of the entire board.

Wishing you the very largest success in all your labors of love and sacrifice, we are,

Yours in His service,

H. F. REYNOLDS,
General Missionary Secretary.

INDIA

Greetings from your Indian sister in Christ. I want to tell you how glad I am and show you that I appreciate you in sending to us dear Brother and Sister Eaton and the two young lady missionaries to help in the great work in this land of darkness. They are joined heartily in the work and are helping us very much. I want to thank you all for sending them and we feel bad when we see Brother Eaton put in so much strength into this work for us. I always want you to know that after much prayer and consultation I am going to Europe again. When I was there last time I could not stay long enough to accomplish what I wanted to for the Lord. I had many invitations that I could not go to. Now I can be a little free with Brother and Sister Eaton and the two sisters with Brother Jacques. So I

am going in the name of the Lord and I ask your earnest prayers that the Lord will use me to see many precious souls saved. With this I know He will send the money needed to give us a good shelter for many hundreds of the poor child widows and orphans of this very needy land. We remember you all in our prayers and now I am closing with much Christian love to one and all.

Your Indian Christian sister,
S. BANARJEE.

Washington-Philadelphia Assembly

The sixth annual session of the Washington-Philadelphia District Assembly met in the church at Philadelphia Tuesday, April 22d.

The assembly opened with a praise service at 7:30 Tuesday evening. General Superintendent Walker was in charge of the services, General Superintendent Reynolds also being present.

Wednesday morning the devotional services were conducted by Dr. Walker, after which Superintendent Reynolds addressed the assembly. Dr. Walker then delivered an address on church government. The permanent organization was effected and the roll was called. H. N. Haas was elected secretary. The committees were appointed, and the assembly at once proceeded with the routine of business.

After a great praise service at night, General Superintendent Reynolds preached to a crowded house. His sermon was one of marked power and the audience was greatly blessed.

On Thursday morning the assembly convened in the United Evangelical church, the larger building having been very courteously offered by the sister denomination. The day was given to hearing reports of preachers and committees. A number of visitors were presented to the assembly. Another blessed praise service was held in the evening. It was difficult to close in time for the sermon. Dr. Walker preached on "Ye shall be witnesses unto me." The Spirit was manifestly present and the service closed with a great tide of glory.

On Friday morning the election of district superintendent was the order of the day. After a timely address by Superintendent Walker on the nature and importance of the office, an informal ballot was taken. On the first formal ballot Rev. H. G. Trumbauer was elected district superintendent. After a thorough discussion of the subject, the assembly decided to provide for the support of the district superintendent and requested him to give his entire time to the district.

After the evening praise service the congregation marched around and made a special offering toward the expense of the assembly. Brother C. W. Ruth then preached, to the edification of the congregation.

From the opening session the assembly was remarkable for its spirit of unity and victory. The reports were encouraging and the outlook

for the coming year is better than at any time in the history of the district.

Much interest was manifested in the educational, missionary and publishing interests.

On Saturday morning Miss Julia Gibson and General Secretary Reynolds addressed the assembly on missions. C. J. Kinne represented the Publishing House and the Herald of Holiness. The afternoon was given to reports and miscellaneous business. At night the praise meeting was followed by an impressive ordination service. D. H. Gottshalk was ordained. The Sunday services were held in a theatre. The love feast was conducted by District Superintendent Trumbauer. Dr. Walker then preached a great sermon to an appreciative congregation. At two o'clock the praise service began. Evangelist J. F. Stibson, of Haverhill, Mass., sang a special song and C. J. Kinne preached the Word. Evangelist J. F. Roberts, of Pilot Point, Texas, made the closing address. The evening devotional meeting was swept with gales of glory. Introduction to Dr. Walker's sermon on salvation was followed by an altar service.

C. J. KINNE.

General Church News

FIRST CHURCH, LOS ANGELES

Incidents worth mentioning are transpiring here. A drunken doctor of ability, but wrecked in mind and body by drink, was recently converted and is rejoicing in the wonderful change. Nearly three months have passed, and he is making progress up the shining way. Another said, "Six years ago I knelt at the altar and God sanctified me. I am still shouting and shining." Scores return to tell what great things God has done for them. It is intensely refreshing. Every Sabbath day many persons are at the altar as seekers. Some pray through speedily, while others linger, but with a host of prayers about them, finally make the landing. Some of the scenes are indescribable. Every department of the church is flourishing. There is harmony and intensity. The young people are multiplying, and First Church is no longer an "old folks" church. It belongs to both old and young. The young people's meetings are seasons of spiritual refreshings. The choir is immense. Sometimes as many as sixty voices. The volume of song lifts one heavenward. Solos, duets, quartettes, violins and cornets, organ and piano, all for the glory of our Lord. The Sabbath school is on the upgrade. Last Sabbath (April 20th) there were 437 present and over \$18.00 for an offering. May 4th will be observed as "Victory Day," commemorative of a marvelous outpouring of the Spirit many years ago. The Rev. C. H. Babcock (if he is able) will preach the morning sermon. The pastor, Brother Cornell, will preach some special sermons during the remaining Sabbaths in May. May 4th to 11th will be Nazarene visiting week. It is hoped that our people will make 10,000 calls and distribute our literature. We are moving on the enemy, and God is giving the victory. Amen!

PETTUS, TEXAS

We just closed out a glorious meeting here with about thirty-five professions. I organized a Nazarene church last night with eleven charter members. This is a new field where holiness is unknown for miles around, but we have got a start and intend to press the battle to the end.
J. S. McCONNELL, Evangelist.

KEENE, N. H.

Annual meeting recently held in our church. Can report a good spiritual condition and finances well met. All bills paid, and a good sum in the treasury for the new year. Nine have been added to the church, and all well saved. Our dear pastor, Brother H. R. Jones, will remain with us another year. First Pentecostal Church in Keene, N. H., is on the upgrade.
E. L. MATHES, Secretary.

The Pentecostal Church of the Nazarene
What Is It?

We have a four page tract with the above title. It is especially adapted for use in your local church work. On the fourth page there is space for your local church card, which we will print according to copy you may furnish and will send the tracts PREPAID at the following named prices:

1,000, \$1.75 2,000, \$2.85 5,000, \$5.75

Advertise your church! It pays!

SEND IN YOUR ORDER AT ONCE

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Avenue C. J. Kinne, Agent Kansas City, Missouri

DENNIS PORT, MASS.

Sunday was a day long to be remembered by all, especially the writer. We preached on sacrifice, from 1 Chron. 21: 24-26. Subject, Sacrifice that costs nothing. God enabled us to preach in the power and demonstration of the Spirit. The saints testified to having received a refreshing from the presence of the Lord, and came with the spirit of sacrifice in their hearts. One of the stewards, Burgess

Masset, came forward and asked for a special offering for the pastor; \$9.00 was given in one dollar offerings in the spirit of love, and other articles, which made the writer feel that the church appreciated our work among them, and that they had the spirit of sacrifice in their hearts. They have been bringing vegetables, fresh eggs, a load of dry wood, etc., previous to this. It is the same spirit that Peter and John had when the said, "Silver and gold have I none, but such as I have, give I unto thee." We would say to our sister churches who can not pay large salaries, "Go thou and do likewise." We feel this church is getting into working order, so that when the next pastor is installed, he will have a clean church through which the Holy Ghost can work, on revival lines.

MEDA CLIFFORD SMITH.

LITTLE ROCK, ARK.

We are in the closing services of a four weeks' campaign here. Began with our fifth Sunday rally and have continued the battle since with almost constant salvation results. Something like twenty-five have been blessed. Deep conviction has been on the people. Old-fashioned praying through has been the order. Definite salvation has been insisted upon. Good help has been rendered by Rev. J. S. Molar, a local preacher and carpenter. At the opening of the meeting Brothers Waddle and Pierce put in some telling blows against sin, which largely laid the foundation for the subsequent results. Brother Hanle, a former pastor, was in the city a few days at the bedside of his sick brother and was with us, rendering valuable service. A goodly number are coming to us as a result of the meeting, about all, I think, that can meet our demands, and live up to the standard we insist upon. Our building has proven entirely inadequate to accommodate the crowds, and is making enlargement imperative. Our Sunday school has increased about one third in attendance, and I have never seen the interest surpassed. God is with us, and great things are looked for. We are keeping hot and hustling.

JOSEPH N. SPEAKES, Pastor.

DANIELSON, CONN.

The Lord is continuing to bless His people at this place. The pastor has been ill for several weeks with grippe, but is now gaining so as to be able to go out each day. We are having His presence abiding with us, giving victory in every moment of pain. Continue to pray for us.

W. H. RAYMOND, Pastor.

ELWOOD, IND.

Have been in special meetings at this place for ten days, beginning April the 5th, with the Holiness Christian Church, Rev. Arthur Plunkett, pastor. Here, as in many places, even among the professedly sanctified people, the tide of spiritual life seemed very low. A faithful pastor, good preaching, and more or less activity among the professedly saved people, yet the lives of the people have little spiritual power and unction. The church seemed consecrated, self-denying, and sacrificing, with much prayer, and yet no one wanting to be saved. My church at St. Louis gave me three weeks, and at the earnest invitation of the pastor and church here I came, and have been with them ten days. I have been preaching as the Lord has helped and led me, only on the essentials of salvation, and the Holy Spirit has surely been among us. Several were blessed during the week, but yesterday morning, Sabbath, the fire fell, and a number came to the altar, and conviction came on the congregation generally. Such a time as we had for an hour! A young man that had been in his chair for a number of years, some twenty or more, paralyzed, and wholly depending on his friends to wheel him to church, was struck by deep conviction and cried out, "What must I do to be saved?" He has been a great reader of skeptical literature, and was also a spiritualist. When the people

heard him cry out for mercy it greatly moved the congregation, and conviction was everywhere. Many began to pray and some were saved in the congregation. After much praying and crying to God the audience was dismissed, but the work of salvation went on and this young man was gloriously converted, and with a loud voice praised God. Thus people were converted, reclaimed and sanctified. At night the church house would not hold the people; many standing, some women, for an hour or more. No altar service at night, but a number gave their hands for prayers and the meeting closed with much and deep conviction on the people. This week we are expecting many to be saved. The church is now much encouraged, and the faithful are seeing, and being rewarded for holding on in time of spiritual drouth. I am more and more convinced that what is needed among the sanctified people, and in the sanctified ministry, is holding to the essentials in holiness. The gifts of the Spirit, the second coming of our Lord, the healing of the body, however important, don't seem to keep the blessing of God on the people, but rather turn it away. Lord willing, I will be back at the church at Maplewood, St. Louis, by April 27th.

T. H. AGNEW.

GREENFIELD, MO.

I closed a meeting last night at Carry, Mo. Some eight professions in and away from the church. Some blessed saints there.

U. DAUGHERTY.

SALMAN, TEXAS

I am glad to report victory at Salman, Texas. Seekers have been in the altar nearly every service for two weeks. Many have plowed through to victory. We are here for three nights yet. I am again on the field. The fire burns; the glory holds. May God bless the Herald of Holiness.

N. E. TYLER.

IOTA, LA.

Am here in southern Louisiana in a battle. We have no church here, but I find some wanting the truth. Am doing my best. Backslidden church members and hard sinners are plentiful. Some interest. Hope to see a great break here. Will be here ten days yet.

W. F. DALLAS.

WICHITA FALLS, TEXAS

I will give a report of the meeting held by Rev. Marvin Kilgore with our church. His preaching was indeed the gospel, and it brought conviction, until men and women came to the altar with broken hearts and wept their way through to God, and arose with the glory in their souls and the shine on their faces. The church was revived and strengthened. There were about thirty reclaimed, saved or sanctified. Brother Threadgill will be with us, beginning May 10th. Since I came to the pastorate here twelve have been added to the church. We have built a nice parsonage and have it nearly paid out.

B. R. GOLIGHTLY, Pastor.

FROM BUD ROBINSON

Our last meeting was at the beautiful little city of Escondido, in the Escondido valley, in the northern part of San Diego county. This little city is about thirty miles back from the ocean, and almost surrounded by mountains, and in this lovely valley there are about thirteen thousand acres of as fine land as you ever put your two eyes on. The climate is something wonderful. The valley is full of beautiful little ranches, as they are called. This is a fine orange and lemon country, and a very fine country for wheat and barley and corn; in fact, everything that grows on the California soil will do well in this valley. The town has about two thousand population, and there is no finer people to be found than the people in and around the city of Escondido. Right in the heart of the city, in the most attractive place

Beauty for Ashes

By B. f. Haynes, D. D.

* *

An excellent treatise on sanctification. Many points which are commonly slighted are given especial attention in this book. It deserves a wide circulation.

Price, 10 cents

Rev. Ernest Dearn, of Calgary, Alberta, sends an order for 280 copies and with these words:

"The little book 'Beauty for Ashes, is a wonderful book. God speed its travels over the wide world, and may thousands receive light from its pages and be led into the experience of holiness. I shall scatter it broadcast over these provinces. It is just the book we have been looking for for years."

After having sold two hundred copies, Rev. C. E. Cornell, of Los Angeles, Cal., telegraphs:

"Send another hundred 'Beauty for Ashes' quickly."

* *

"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine and experience of sanctification, with this significant title, from the pen of that clear-headed and forcible writer, Rev. B. F. Haynes, Editor of the Herald of Holiness. No one who loves the old Wesleyan doctrine so plainly set forth in Methodist standards, need fear reading it. Our brother is sound. He shows clearly what this experience is, proves conclusively the existence of inbred sin in the regenerate, the very basis of this subsequent religious experience, and takes some space to show the fruits of this higher and better experience. And while the entire publication is worth while, this part needs to be read and studied by so-called 'holiness people,' for, if at one point they have limped, it is right here. It is well enough to profess that the 'blood of Jesus Christ cleanseth from all sin,' but this blessed experience of heart cleansing, set forth and obtained by seekers, proves its existence and genuineness, by holy tempers and dispositions.

"Our author shows that holiness in the heart exhibits itself in the one undivided fruit of the Spirit, mentioned in Galatians 5th chapter, and his explanations upon these several gracious fruits are very clear and forceful. The publication is worthy of a careful perusal."

"CLEMMENT C. CARY."

Atlanta, Ga., December 17, 1912.

* *

DIAGNOSIS

"Is the great need of the hour. I heard, recently, a minister of liberal education say, in a sermon, that children are born as pure as Jesus and that they remain so till they fall by their own transgression, and that acquired depravity is the only depravity.

"Brethren, diagnosis is the need of the hour. A failure at this point means failure, not only in the treatment of sin here, but failure in the final results hereafter.

"I feel constrained to recommend to you 'Beauty for Ashes,' written by Dr. B. F. Haynes. It deals with sin and its cure. It is clear, succinct and strong. The chapter on depravity is worth many times the price of the book.

"Your fellow servant,

"F. W. JOHNSON."

* *

Send Order at Once to

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
2109 TROOST AVE. KANSAS CITY, MO.

of the city is the Nazarene church, and it is one of the life saving stations of southern California. It is headquarters for fire in the city. I suppose that they give out more fire there than all the other places of religious business in town. The pastor is Rev. E. M. Hutchens; one of the finest old boys that walks the dirt. I first met him at the Friends' Bible School, in Cleveland, Ohio. He was there in Brother Walter Malone's Bible and Training School. Just after I met him there he came to California, and, if I am not mistaken, he took the Friends' Church at San Diego. He was here a few years and then united with the Nazarenes, and has become one of our most successful pastors. We organized in Escondido two years ago with only thirteen members, and Brother Hutchens was chosen pastor. He opened up in a little hall, and had, as you see, only a handful of folks, but he went to wearing out shoe leather, which is a fine thing for a man to do who is in the pastorate. Today he has about seventy members and a splendid church with two and one half lots on a fine corner, right in the heart of the city, also a beautiful parsonage. They owe but little on all of this nice property. I think that the church seats three hundred. There were two nights that people were turned away and we had the house well filled every night. I was told that when the Nazarenes went into this valley two years ago and started a revival that there had not been a revival in this valley for probably twenty-five years. I guess that Dr. P. F. Breesee held about the last revival in this valley some twenty-five years ago. It had been given over to the Seventh Day Adventists and the Spiritualists. The one life-saving station in the valley now is the Nazarene church. While they were looked on some two years ago as a gipsy outfit—that is what they called them—today the Nazarene Church has the respect of the city, and the confidence of the entire valley and the town, and the outlook for the church is as bright as the promises of God. Brother Hutchens looks more like our sainted brother Ed Ferguson than any man I ever saw, and he is a holy terror to the devil. The devil knows that Hutchens is in town. He is a fine singer, and led the singing the most of the time in our revival. The Lord bless the Herald readers, and give them the victory and keep them on fire till Jesus comes, or we go up, one or the other.

BUD ROBINSON.

GORE, OKLA.

The meeting in the country five miles from Gore closed last night with sweeping victory. Forty prayer through to victory. We organized a church with sixteen members. Also organized a good young people's society. These are blessed days of victory to my soul. Brother J. W. Terrell, the pastor, is a fine man, and did great work in the meeting. Also Rev. W. I. Deboard, the pastor at Woodward, was with us some and did some fine preaching. There are some of the best people here it has been my privilege to meet, and they have the blessing good; among them was an M. E. preacher.

A. F. DANIEL.

A TRIP TO FLORIDA

More than three years ago I became deeply interested in Florida, having bought some land in the everglade district, I was desirous to see it. I left Newton, March 6th, by way of Kansas City, Memphis and Birmingham, Atlanta and Jacksonville, Fla. I spent one day in and around the surrounding country of Jacksonville, then boarded the train of the Atlantic Coast Line at 9:30 p. m., by way of Sanford, Kissimmee, Lakeland and Tampa, I arrived at 7:00 o'clock in the morning, March 9th. Here is where I saw for the first time oranges and grapefruit hang on trees. I spent the day here, after which I headed for Ft. Myers, stopping off at four different places from one to two days each: Barto, Wauchula, Arcadia, Punta Gorda, and Fort Myers. In all of these places I saw many delightful groves and vegetable gardens, great packing houses where they were packing

oranges, grapefruit, and vegetables and shipping them by carload lots. Here are good places for holiness people to locate, although several families should go together, secure a good evangelist and set up arms against the devil. There are many professors in Florida, and some holiness people, but few real holy people. From Ft. Myers I took boat to Ft. Lauderdale by way of Caloosahatchee river, Lake Okeechobee, and North New River Canal, a distance of 154 miles. This was a delightful trip through the tropics. This canal is through the great everglades of Florida. These glades are now being drained by the state. Four large canals are being dredged clear through from the lake to the Atlantic. A contract for a fifth one has been let. The soil is a black muck, very rich; growing vegetables, sugar cane, and fruit. The climate is good. Malaria is almost unknown. People who have asthma and catarrh would do well to go to Florida, as it would leave them very soon. The mosquitoes are not so bad as some think. They are worse some places in the north. My next stop was Miami. There I met our dear Brother E. H. Kunkle, wife and their four years old daughter Ruth, also his brother and family. God is using them to build up the work there. I also went to see the Red Land district south of Miami, which no doubt is a chosen spot for holiness center in the near future. From this place I started towards home, stopping at Roseland. At this place I met Brother E. D. Perrine, wife and daughter and a few others. Roseland is a small place, and these dear saints, with the assistance of some Methodists and Baptists, are having a union Sunday school, and preaching by a Baptist minister from some other town once in a while. They are praying for a holiness evangelist. I arrived at home on the 27th of March, God's abiding presence being with me all the way. We decided to move to Miama, Fla., expecting to leave Newton, Kas., in the early part of June, 1913.

J. H. EBY.

EAST LIVERPOOL, OHIO

Sunday before last we received three new members into our church. Others have given their names to the membership committee and will be taken in soon. We had a fine attendance on the past Sabbath—ninety-five at Sunday school and still more for the morning preaching service. Our Sunday night congregations are fine. We are planning to buy a lot and begin the construction of a church building. Our people are nearly all young married people and none of them are well-to-do. They are paying \$25 a month rent on an old church building at present. In two months more we will have to raise \$50 per month if we hold it, as there is a plan on foot among other churches here to rent our present building. Our intentions to build have the hearty approval of our district superintendent, Rev. N. B. Herrell.

GILBERT E. MARTIN, Pastor.

LOS ANGELES, CAL

The dear Lord has very graciously blessed us in the past weeks. Some souls have been saved recently. A Mexican minister who had never been able to overcome the habit of smoking, came to our service and to the altar and God heard prayer for him. He returned to say that he had been completely delivered. A red-letter day in the history of our work among our Mexicans was the rendering for the close of the first semester of this year of a well-arranged program by over forty students, the which in its entirety was pronounced very fine by our many friends who filled chapel and schoolroom to overflow. Our orchestra and the violin students of Miss McConnell showed excellent training. One of our missionaries with only one month of study of the language, gave from memory the history of Queen Esther in Spanish. At the close of the program Sister Staples, with some of the Japanese boys sang for us, "I am so glad that Jesus loves me," which was taken up and sung in Spanish; then the English words were sung. Then words of praise for this wonderful love of Jesus rang

out in English, Japanese and Spanish. Words can not express our gratitude for the interest of friends who have made possible another successful school year. A Presbyterian man has sent his boys to us this second year, they having to walk about three miles twice daily. They have, however, moved to us on account of the children. Our difficulties and persecutions increase with increased blessings—and no one except those who are in like work can know the real meaning of that—but He causeth us always to triumph. Through the blood and the word of our testimony we keep the devil on the run. A nice class of young people are now gathering to us who are studying the Bible, music and English and Spanish at night, and a number of these have found salvation. The loaning to us by the University board of Mrs. Mabel Moyer, of Boulder, Colo., has been a great help and strength.

MRS. M. McREYNOLDS, Supt.

MALDEN, MASS.

The glorious work goes on. Last Sunday was a blessed day. Rev. C. J. Fowler, president of the National Holiness Association, preached one of his glorious sermons in the morning, and in the evening we had a glorious meeting with several souls at the altar. Two united in membership. We held our annual meeting this week, and found that we had had one of the best years we have ever known. In fact, we have had a great year, numerically, financially, and spiritually. Amen!

LEROY D. PEAVEY.

NORMA, N. DAK.

About March 20th, Rev. C. B. Prine, of the Nazarene Church at Velva, N. D., commenced a protracted meeting in this neighborhood. The meetings were held at farm houses and good crowds came out, though there was some prejudice against the preaching of holiness. Brother Prine preached full salvation with great unction, and in the power of the Holy Ghost. During the two weeks' meeting eight people prayed through for salvation and four put their all upon the altar, and were wholly sanctified. The field was new, so far as holiness preaching is concerned, and had it not been for the opposing stand taken by the church here, led by its pastor, the results would likely have been greater, though they were certainly very satisfactory. The interest was intense and conviction was general. The people are hungry for the full gospel and many are awaiting the promised return of Brother Prine for another series of meetings. Brother William Hodges, of Sawyer, led the singing, and was a great blessing in the meeting.

CHRIST ANDERSON.

COLORADO SPRINGS, COLO.

We desire to report that the blessing of the Lord was added to the efforts of Evangelists E. A. Lewis and E. S. Matthews in the two weeks' revival services held in our church. The church had been praying for some weeks for an outpouring of the Spirit, and God answered. About forty people sought God for reclamation, pardon or purity, most all of them getting through to definite victory. God greatly used the messages of these brethren in song and sermon. Several have united with the church, and more to follow.

C. B. and MAUD WIDMEYER, Pastors.

HOLLIS, OKLA.

I am glad to report victory here. Fifteen or twenty have been definitely pardoned or sanctified. Many others have been reclaimed. Hundreds have been coming to hear the gospel, and the meeting will continue over another week. Brother Tom Scott and Brother W. E. Ellis will continue. I have been called home on account of sickness. I will open a battle at Merkel, Texas, May 2nd. God has helped us to make hundreds of friends to holiness in this new field. God is putting His seal of approval upon the Word as we go.

J. WALTER HALL.

IN GREATER NEW YORK

New York City, April 28, 1913.

HERALD OF HOLINESS:

A Pentecostal Nazarene Mission has been opened near the heart of New York City. Sister I. M. Jump is in charge. A glorious revival is on under the leadership of C. W. Ruth. Let all your people pray for the success of this mission in America's greatest city.

C. J. KINNE.

GARDNER, MASS.

On Sabbath, April 20th, we closed a series of meetings with Rev. E. Hilton Post as evangelist. Brother Post is a clear, logical and strong preacher. He is a blessed man of God. The saints were helped, edified, strengthened and blessed under his ministry. A number bowed at the altar. Brother Lanpher and a company from Fitchburg, also Brother Jones, from Keene, N. H., gave us a good lift along the way. We have resigned our work here, our resignation to take effect on or before June 8th. We are open for calls to the pastorate. The blood covers and Jesus abides.

E. WORDSWORTH.

VILONIA, ARK.

The Lord is richly blessing us here in our church and school work. Sunday was a good day; several in the altar and four united with the church. That makes about twelve members this year. We will send in a few new subscribers to the Herald. Truly you are giving us a great paper, and I am going to do my best for it in my summer meetings. My slate is full now, for the summer. Am expecting the greatest meetings of my life. I spent a few days in Little Rock last week and had the privilege of seeing some saved while there. Rev. J. N. Speakes is pastor, and seems to be doing his best and it is telling. I have a brother who is very low; he has undergone an operation, and he is unsaved. I desire the prayers of the family for his salvation.

BEN. H. HAYNIE, Pastor.

SHELBYVILLE, TENN.

The Lord is blessing in the work here. We have a faithful little band that sticks through thick and thin. The devil and his crowd are working hard, but praise the Lord! with His help we manage to keep the old devil on the background. Brother Lige Weaver is leading the flock. He has been with us for some time. We have known him personally for two years, and he has in every respect proven to be a God-sent, Spirit-filled man, with a big heart that reaches out for lost souls. Our meeting begins the 4th of May and we are expecting great things of the Lord. We are also expecting God to send Brother Jernigan to help hold the meeting. I feel the approach of a great revival. We are hoping to have our tabernacle finished at an early date.

DEE COOPER.

SAN DIEGO, CAL.

Since my last report we have had a precious revival, conducted by Evangelists Bud Robinson and W. C. Wilson. There were about one hundred seekers for pardon or purity. One marked feature of the services was the large number of strangers attending and seeking. Another feature was the zealous revival spirit that seemed to predominate throughout the entire meeting. We have never had a revival where there was a sweeter spirit, and a more earnest, united effort for the salvation of the people. Bro. Robinson said he was never more blessed in his life in preaching, and he surely acted that way. Sometimes he fairly danced for joy, and often

laughed until he cried. We have heard him many times, but never enjoyed his wonderful messages so much as this time. This was his second meeting in San Diego. God bless our dear Brother Robinson and give him to us for years of youthful service. This was Brother Wilson's third meeting with us, and his best. He preached tremendous sermons, full of unction and power. Often his message was followed with such deep conviction that seekers hurried to the altar and others stood apparently held by the power of God. The Lord bless our dear district superintendent. We are fortunate in having such a capable and judicious man of God to lead us. The meetings came to a good climax. On the last Sunday we received an excellent class of eighteen new members into the church. Monday evening Brother Robinson related the story of his life to a congregation that crowded the large auditorium. We trust God to help us keep the revival going.

ALPIN M. BOWES.

BETHANY, OKLA.

Sunday, April 20th, was a day of victory here. Brothers Lord and Johnson preached. Brother Lord preached in demonstration of the Spirit

and power from 2 Cor. 10:5. The gist of the sermon was on imaginations, or mind-pictures. He brought out valuable truth by showing that the thought life of boys and girls affects the after life. He illustrated this by showing how indecent pictures, especially on billboards and from cigarette packages, corrupt boys' minds. Economic conditions probably are responsible in some measure for white slavery, but corrupt minds and hearts are responsible for the largest part, by far. Hence the necessity of a pure heart for a right life. Brother Johnson brought us a Spirit-filled message in the evening and emphasized the necessity of church loyalty, and in a place like this, community loyalty. The spiritual tide is rising here. O. H. C. and Bethany have been fortunate in securing such a president and pastor as Brother Lord. Parents will do well to put their children under his instruction. We were glad to renew our acquaintance with him, also to meet others who have done so much for holiness in these parts; heroes of faith, among whom we might mention Brother and Sister Jernigan, also Brothers Owens and Waggoner. There are a fine lot of young people here in college, and a larger number are expected next year. Bethany is the coming place this way and more will be heard from her later. H. WEBSTER.

Superintendents' Directory



GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.
1128 Santee Street

Stockton, Cal., San Francisco District Assembly, May 21-25
University Church, Pasadena, Cal., Southern California District Assembly June 18-22

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

Brooklyn, N. Y., Care J. A. Ward, 1710 Ainsley St., April 28-May 4
Haverhill, Mass., Care Mr. A. A. Reynolds May 5-12
East Palestine, Ohio, Pittsburg District Assembly May 28-June 1
Kansas City, Mo., Kansas District Assembly September 3-7
Kewanee, Ill., Iowa District Assembly Sept. 10-14
Ada, Okla., Oklahoma District Assembly Oct. 22-26
Newport, Ky., Kentucky District Assembly November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.
Colorado Springs, Colo., Colorado District Assembly June 12-15
Portland, Ore., Northwest District Assembly June 18-22
Boise, Ida., Idaho District Assembly June 25-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-26
Cleveland, Ind., Campmeeting Aug. 29-Sept. 5
First session of all District Assemblies at 7.30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.
Studley, Ark. April 29-30

ALBERTA (Canada) MISSION

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

ALABAMA

C. W. Lancaster Jasper, Ala.
Sargossa, Ala. July 2-12
Thaxton, Miss., August 8-17

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9, Chicago, Ill., 420 W 65th Place April 29-30
Connersville, Ind., 311 Western Ave. May 3-4
Seymour, Ind., 205 Indianapolis Ave. May 10-11

CLARKSVILLE

J. J. Eyo Clarksville, Tenn.

COLORADO

C. B. Widmeyer . . 212 N. Walnut St., Colorado Springs, Colo.
Boulder, Colo. May 3-5
Colorado District Assembly, Colorado Springs, Colo. June 12-15

DALLAS

W. M. Nelson Texarkana, Texas

DAKOTAS AND MONTANA

Lyman Brough Surrey, N. D.
Montana and Dakotas District Assembly, Sawyer, N. D., August 6-10

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery, Olivet, Ill.
Canton, Ill. April 29-30
St. David, Ill. May 1-2
Maples Mill, Ill. May 3-4
Virginia, Ill. May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Plainville Circuit, Kas. May 2-4
Ensign, Kas. May 6-11

KENTUCKY

Howard Eckel, 2308 Madison St., Louisville, Ky.

LOUISIANA

T. O. Leekle Hudson, La.

MISSOURI

Mark Whitmey Des Arc, Mo.

NEW ENGLAND

L. N. Fogg R. F. D., Sambaurnville, N. H.
New England District Assembly, Haverhill, Mass., May 7-11

NEW YORK

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

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. Owens, Altus, Okla.
Wister, Hill and Bethlehem (P. O. Wister Okla.) May 1-8
Salisbury, Flavia and Prices, (P. O., Salisbury, Okla.) May 9-18

PITTSBURG

N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Munhall Terrace, Pa. April 28-30
Pittsburgh, Pa. May 2-4
Newell, W. Va. May 5
Urichville, Ohio May 6-8
New Philadelphia, Ohio May 9-11
Lisbon, Ohio May 12-13
West Point, Ohio May 14
Troy, Ohio May 16
East Palestine, Ohio May 25-June 1

SAN FRANCISCO

E. M. Isaac. 1620 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.
Lompoc, Cal. May 8-4

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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