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## EDITORIAL

But give me, Lord, eyes to behold the truth;  
A seeing sense that knows the eternal right;  
A heart with pity filled, and gentlest truth;  
A manly faith that makes all darkness light;  
Give me the power to labor for mankind;  
Make me the mouth of such as can not speak;  
Eyes let me be to groping man and blind;  
A conscience to the base; and to the weak  
Let me be hands and feet; and to the foolish, mind;  
And lead still farther on such as Thy Kingdom seek.

—Theodore Parker.

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### SOME NEGATIVE ASPECTS

**H**OLINESS is not a license for any sort of exaggerations, whether of belief, or act, or deportment or what not. True holiness is the friend of order, propriety and runs strictly within the limits of revealed truth. It is not a release from obedience to all laws, natural, social and divine. This fosters health, courtesy, morality and spirituality. Holiness is not a presumption upon God's power to exert omnipotence for unauthorized or indiscreet claims or attempted exploits on the part of those professing it. It is not a substitute for judgment or discriminating taste and discretion in all matters of life. It is positively opposed to a spirit of recklessness. It is not a bar to just censure or condemnation for lack of the most scrupulous and exact care in meeting every kind and degree of objection. Claims to sainthood will never satisfy debts. It is not a justification of failing to be as discriminating in paying our respects as we are in paying our debts: In our eyes a vile person will be contemned but we will honor them that fear the Lord. Differences in station, influence or incidental elevations of any kind whatsoever will never rule or modify our awards of respect. Only the moral measure will sway here.

HOLINESS IS common sense in action, conscience on the throne, influence breathing, a heart cleansed, illumined, guided, subdued, exalted, in communion with heaven, docile, hungering ever for more and more of the divine and the heavenly, and impelled by only one solitary quest and question—how, where and whence may I find more—learn more—drink deeper into the fullness of Him who filleth all who WILL with the infinite fulness of the blessing of the gospel of peace.

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### A PERSISTENT ERROR

**O**NE OF THE most fruitful sources of unhappiness is a mistaken pursuit of happiness, or its pursuit on a mistaken notion as to where it is to be found. Happiness comes from character not from condition or surroundings. Some men are miserable unless in the blaze and noise of company and its exciting surroundings. Other men are happy and contented alone, with the companionship of good books and the contents of well-stored minds, and the tastes which give an appreciation of the great minds of all the ages with whom they delight to commune through the treasures of their books.

WITH MANY nothing is a sorer trial and greater grief than poverty and the consequent limitations imposed. Hence the mad strife and rush for money with which to supply the demands, the luxuries, the physical comforts of life considered so essential to happiness. Other people, poor as to pecuniary

possessions, are yet contented in their lot because they have found the secret of happiness to be not in such possessions but in a heart and spirit of contentment and in the pleasures of mind and heart arising not only from literary resources within, but also from the greater resources of a faith which has brought in as the abiding Guest the Savior with all the wealth of His nature and work.

THE GREAT and fatal blunder of the world is the mistaken supposition that money is the great source of contentment and happiness by the diversity of comforts and pleasures it puts within our reach. This is practically the universal belief and it has fanned the fires of materialism until it is well nigh burning out and burning up our civilization. Letters, refinements, the arts and sciences and all the nobler traits and powers of man are retired to the rear, to say nothing of the claims of religion, and stern, brutal mammonism is to the fore with all the coarseness and deterioration essentially resulting. The very rich are extremely sensual and offensive in their vulgar displays of indulgence and extravagance. Solomon's experience and testimony fails to warn them, and yet Solomon is corroborated by the notable of the world, similarly circumstanced in all ages.

WE WERE IMPRESSED with the case of the greatest of the Mahometan caliphs who reigned more than fifty years in marvelous splendor. Twenty-five years and above three millions sterling were employed in erecting and adorning his city, palace and gardens. His liberal taste called for the artists of Constantinople, the most skillful sculptors and architects of the age. The buildings were adorned with twelve hundred columns of Spanish and African, of Greek and Italian marble. The hall of audience was incrustated with gold and pearls in profusion, and a great central fountain was surrounded with curious and costly figures of birds and quadrupeds. His seraglio of wives, concubines and eunuchs amounted of 6,300 persons, and he was attended in the field by a guard of twelve hundred horse, whose belts and cimeters were studded with gold. Such prodigal wealth and glory back in the eighth century dazzles and staggers the mind. Yet, despite this, he had to pay the final debt due by all of us. He had to die. After his death an authentic memorial was found in one of his closets written and left by the caliph. It is a voice out from the Dark Ages to Christian (?) America warning us of the fatal error of apotheosizing wealth. Read his words:

"I have now reigned above fifty years in victory or peace; beloved of my subjects, dreaded by my enemies, and respected by my allies. Riches, honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to FOURTEEN:—O man! place not thy confidence in this present world."

HEAR THIS JUDGMENT, ye worshippers of Mammon, and put beside it the experience of a greater even than this Mahometan prince. Solomon gave himself to wine and mirth though blessed with greater wisdom than all other men. Let the king himself speak:

I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

CONSIDER this scene of magnificence, glory and bitter disappointment!! Learn we that happiness, true, genuine and solid, is found alone in that peace within, the result of a trusting heart and a surrendered life.

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#### METHOD VERSUS SPIRIT

**M**ETHODS are now stressed as never before. Experts for this and experts for that are produced and everybody must fall into line and be taught. Even in the matter of salvation experts have suddenly sprung into being and are sent forth to teach us how to save the world in a specified time. They have even figured the thing down to a fine point and can tell you just how many years it will require to save everybody if the methods of the experts only be rigidly adhered to.

ORDER AND SYSTEM are well enough in everything, but we humbly submit that this matter of system is not something suddenly discovered within the last few years and is now held in fee simple as a monopoly by a few "expert" discoverers. No. In all ages very many have systematized their ministerial work so as to economize time and have wrought wonderfully in the past. As much as we need to be reminded of the importance of order and system in all our ministerial and personal work, and we will always need to be reminded on this line, we certainly demur to this matter being projected now as something wholly new in the universe and as known only to an esoteric few who are needed to go abroad and enlighten the preachers of the world. We still more seriously object to its being paraded as an evangel—as a means of merit with saving power. Organization will never save anybody. Method has no intrinsic merit for saving. System can never save from sin. These are things which can, judiciously employed, be made simply helpful in economizing time and strength, but must not be heralded as efficacious. Really we think we have seen revivals organized to death. We have seen the drill-work, and the mustering and the planning carried to a point where the spirit was allowed no place or freedom or spontaneity. We must not so exalt the place and work of man as to leave God no chance. Neither must we so trammel the heart and mind of man as to cramp his individuality in mechanical molds and make of him simply one little machine of use only as directed by the guiding genius and skill of some noted "expert."

STONEWALL JACKSON found that it was important to get his army across the Shenandoah river one night in his famous Virginia campaign. He gave orders to his engineers to make a way for his artillery and wagons to go over. He also instructed his wagon master who was a blacksmith to get the train over just as soon as possible. The engineers proceeded at once in their expert methods to draw plans for a bridge. The blacksmith in his artlessness and earnestness, gathered up some men and with fence rails, logs and rocks improvised a bridge. Between midnight and day he came and awakened the general and informed him: "We've got all the wagons and artillery across." Greatly astonished, Jackson asked, "How did you do it?" The blacksmith replied: "I had some men pile up rocks in the middle of the stream and we got some

logs which we laid on the bank and on the rocks in the stream, and put rails across and drove over." The General asked: "Where are the engineers?" "They are up in the tents yonder making pictures."

WE FEAR much of the "expert" talk and work is simply "making pictures" and that real gospel work is left for the Spirit-filled ministers here and there by any and all methods available and by no methods sometimes, to effectually persuade men to be reconciled to God and lead them to conscious personal salvation from all sin.

THIS WHOLE "expert" business has too much of a commercial odor about it. It is something foreign to the Christ spirit and the apostolic method to figure up exactly the dollars and cents it will require to save a soul and the amount it will require to evangelize heathendom and to see a class of modern ecclesiastical "modistes" rigging up some up-to-date uniforms in which we can all effectually bring men to Christ on the most approved methods and in platoons. The trouble is, we see none of these platoons being brought to Christ nor even individuals by these "experts." Really upon the teachings of these "experts" we see no special need for salvation at all, as one of the first things they do is to inform us their work is not to tell people about hell or to frighten them about such things. In the same breath with which they slur this truth of hell they discard and deny instantaneous conversion. Their whole work so far as we have observed, is of a semi-religio-economic sort. They talk of labor and capital, of improved economic conditions and such things which earnest and intelligent preachers in all the past have done at judicious times. We have never, however, held up righteous economic conditions or right views and practices respecting them as salvation. We have always insisted on a personal experience of conscious salvation from sin as a prerequisite and a producer of right views and practices on this and all other matters of practical godliness.

THE KINGDOM of Christ is not to be brought about by figuring and scheming and organizing and ecclesiastical statesmanship. It is not to come with observation. It is not earthly or the result of the planning or plotting of men. It is not in word, but in power. It is "righteousness, and peace, and joy in the Holy Ghost."

AT THE preacher's meeting on Monday a brother rises with dignity and reads a carefully prepared paper on "How to reach the masses." The precious brother never had reached them and knows nothing under heaven about it; but while he was preparing his paper, a Sam Hadley or a William Booth was reaching them right down where they are. It is the spirit we need more than method. It is the spirit of earnestness and sacrifice which comes of the Spirit of cleansing and power within, which will usually carve its own methods. Nothing is so inventive as love, and a heart filled with love divine—with a passion for souls—will find a quick and a direct way to the souls needing salvation. The young man in love will find the way to the home and heart of the girl of his choice if it be possible for him to win her, and he will need no "experts" to teach him the best methods of winning and wooing the object of his affections.

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THE GERMAN sculptor Dannecker, finishing a statue of Christ, called in a little child and asked her "Who is that?" She replied that it was a great man. The artist turned away disheartened at his failure. Two years more he spent on the statue and then calling in the little girl asked her the same question. Deeply studying it for some time she burst into tears, and said: "Suffer little children to come unto me." The heart of the artist bounded with joy for he had succeeded. He said himself that he had during these two years had a vision of the Christ in his vigils and this accounted for the difference.

# The Editor's Survey

## The Daily Life

I asked the Lord to let me do  
Some mighty work for Him;  
To fight amid His battle host,  
Then sing the victor's hymn.  
I longed my ardent love to show,  
But Jesus would not have it so.

He placed me in a quiet home  
Whose life was calm and still,  
And gave me little things to do,  
My daily round to fill.  
I could not think it good to be  
Just put aside so silently.

Small duties gathered round my way  
That seemed of earth alone;  
I, who had longed for conquest bright,  
To lay before His throne  
Had common things to do and bear,  
To watch and strive with daily care.

So then I thought my prayer unheard,  
And asked the Lord once more  
That He would give me work for Him  
And open wide the door,  
Forgetting that the Master knew  
Just what was best for me to do.

Then quietly the answer came:  
"My child, I hear thee cry;  
Think not that mighty deeds alone  
Will bring the victory.  
The battle has been planned by me:  
Let daily life thy conquest be."

—Selected.

## American Monarchs

Two weeks ago we gave our readers a message on "Crownless Sovereigns." There can scarcely be a word of more importance uttered for Americans than such warning. We would emphasize it as much as possible, for we have convictions on this subject. We believe that this is the country and we Anglo-Saxons are the people through whom God is allowing the final experiment for free religion and free government to be made. We confess we are not boiling over with exuberantly sanguine expectations as to the outcome. We are waiting to see if Americans care enough for America to try to carry out God's divine programme for America. Our country stands unique among the nations of history and of the world as to origin, governmental genius and providential destiny. A nation of monarchs we stand with a possible colossal wreck and tragedy transcending the sickening recitals of the fall and ruin of the mightiest nations of history. Our individual dignity and exaltation under our peculiar form of government it is difficult to get men to grasp. We are monarchs in our own rights, and the lineal succession is in our every family. Think of it and tremble, ye Americans, and then arise and shake off this lethargy which threatens your crowns and those of your children. On the very line of the message of two weeks ago we quote the following paragraph from the *Christian Advocate*:

A great monarch sits in his cabinet. He is the autocrat of millions. His head and his

brow are furrowed with thought. He is pondering great questions of national policy. With a scratch of his pen he can stimulate trade and manufactures or paralyze them; make his dominions blossom as the rose or transform gardens into deserts; elevate the millions or degrade them; lift their burdens or crush them to the dust with added loads; help fill their homes with song and hope or with wails and despair; enslave millions or emancipate them; let loose the bloody hell hounds of war or fill the land with the dulcet notes of peace. Which will he do? Well might such a one fall prone before Christ and plead for political wisdom and virtue, that he might be but as the hand of Jesus, as far as possible, penning decrees and shaping national policies. Is the matter changed where not one king, but many perform those tasks? Ought not each citizen king to rule justly and in the fear of the Lord? When King Demos, like Napoleon, puts the crown on his own head, he holds that crown subject to the King of kings. As Dr. Fairbairn says, "The sovereign people must not be sovereignless. But their only sovereign is God, the Lord of the conscience." Or, in the words of John Milton, "A nation ought to be as one huge Christian personage, one mighty growth or stature of an honest man, as big and compact in virtue as in body." This ideal of the Christian State it is the business of the church, and, therefore, emphatically of the preacher, to help embody in the actual.

## "Tin-Horning the Gospel"

The above is a striking characterization of the debasement of the modern pulpit to which it has descended under the pastorate of many preachers. We take the term from an article from the pen of Brother George Ward, of New Philadelphia, Ohio, which appeared in a paper. It is sad to think of this pulpit debasement of today. Truly the Savior is wounded in the house of His friends—at least of His professing friends. Below we give Brother Ward's words:

What's the matter with the church—to paraphrase the famous cry of William Allen White, the Kansan—that it adopts such strange and flamboyant methods. Is there not potency in the old ways and the old type of ministers? Not long ago, a clergyman at Atlantic City touched, perhaps, by the outlaw spirit of the place, had services on Sunday afternoon which were practically religious smoking concerts. His congregation sat in easy chairs on the lawn and then were told to bring their cigars and pipes and "smoke up." That was the only way, he said, that he could get the men to church. And now comes a New York divine who is proud of the fact that he has hit on a new idea. This, he should be told, is new only in the place he utilizes it. 'Tis the method of the "speiler" and the "barker" at fairs and open air shows, for he has installed a man on the pavement in front of his church to blow a horn and tell people that this is a "Salvation Shop." There is no doubt that the church—and this applies to no particular denomination but is aimed at all—needs new blood and a general livening up. It has grown too set in its ways; is not sufficiently alert and progressive. But the cure is not an external one; to be applied in lawn poultices and horn

stimulation. An internal remedy is needed. The pulpit is the seat of the ill. There is no need for spectacular methods there; no call for things clamorous and unseemly; no need to turn the place of preaching into a political platform or one of social propaganda. The eternal truths of the Bible, more needed today when the forces of materialism are so militant, will do the work if handled in the right spirit and with the proper eloquence. The clergyman of today who can be a Beecher, a Spurgeon, or a Phillips Brooks will not need to go outside of the Bible for his themes. If he preaches the goodness of God, the value of prayer, the worth of godly living and thinking, in the right way—and that is with eloquence and conviction—he will succeed.

## Away With The Musty

Some writers have such a dread of tradition we can't see how they manage to sleep without hideous dreams of the hobgoblins of the misty past rising up to trouble them. It has become a fine way to advertise one's progressiveness and for publishing his breadth and intellectuality to deprecate and warn against the mouldy traditions of the past and contend for the advanced ideas in theology. These dear brethren seem to forget, if they have really stopped in their flight from the terrors of tradition long enough to find out, that this stuff labelled higher criticism and new theology is as old, much of it, as the obsolete fancies of pantheism and heathen systems of forgotten ages. They are close cousins of Eddyism and kindred fads which are but revamped Hindu philosophy christened with Christian names and thus sailing under false colors. An exchange quotes and answers the *Methodist Recorder* as follows:

The Methodist Recorder says that "no church which carries with it the odors of the musty past can meet the requirements of the living church of today." We suppose that this is true. We want no musty odors, either of the past or present; but let us not assume that things are musty because some one says they are. The theology of the Ten Commandments and the Sermon on the Mount, and atonement and resurrection, of Bethlehem and Calvary and Bethany, is not musty, but as fresh and true as it always has been, while a good deal of what some call new theology is as musty as an Egyptian mummy or the pantheism of ancient India.

## Strong Testimony

We are most profoundly concerned for the question of our church literature. We believe that upon this solitary point we are to dominate and vindicate our right to be an ecclesiasticism. We believe the Pentecostal Church of the Nazarene a necessity—is here to do a work the old churches have failed or refused to do. We believe we have a signal opportunity unparalleled in human history save in the rise of Methodism under Wesley. That church has failed. Shall we do the work now assigned us? The matter of our church publications is of primary and original importance. If God can safely trust us with this He will trust us further. If not, then we believe He will not. That is the whole matter. The matter of the religious press was one of the earliest and most important of Mr. Wesley's concerns which he strove patiently and perseveringly to get on the hearts of his preachers and people, and he never stopped until he had aroused them. This, too, became the right arm of the great Wesleyan

movement that enswathed the globe with its beneficent power. Shall we as a young church show our loyalty to God by fidelity to this publishing trust He has so graciously and providentially put within our hands? This is the question of the hour. Dr. Parkhurst, editor of *Zion's Herald*, a strong Methodist paper, says:

We can not at this writing discuss the ominous and fateful prophesy for Methodism in the decrease of the circulation of our weekly papers. It is the most harmful trend and fact in the history of the denomination, the deepest fall from grace. It was not always so. Indeed, we have ever been noted for a strenuous and loyal effort to circulate our papers. When the editor entered the pastorate, it was laid upon him by the bishop and presiding elder that it was almost as much his duty to circulate *Zion's Herald* as to preach the gospel, and just this he did. This was Wesley's peremptory injunction to his preachers. No great religious founder ever insisted upon this obligation for his ministers so imperatively. He said: "It is impossible for a people to grow in grace unless they give themselves to reading. A reading people will always be a knowing people." And to his preachers he said in conference assembled: "Press this upon them (their people) with your whole might." This is the only way to create normal, adhering, and propagating Methodists. The minister, in the last analysis, must be held responsible in the matter; for there is not a man of God in our entire connection but can, if he has the burden and passion on him, increase the present circulation of his church paper at least two-fold, and nothing that he can do will so greatly aid him in his own ministry or become so potential and far-reaching into the future.

### A Good Witness

It is scarcely necessary for us to repeat that what John Wesley believed, taught or professed as to holiness as a second work of grace can settle only one thing authoritatively on the subject, and that is what John Wesley believed, taught or professed as to holiness. It has no authority in settling the real authority of the matter. Scripture alone can settle that. It yet remains quite proper that we respect the facts of history on the matter of Mr. Wesley's views in the premises. It is often denied that Mr. Wesley professed the blessing of entire sanctification. We wish to introduce a witness who can speak from the most disinterested standpoint—one who has never made a profession of this grace, but believes in it from the force of Scripture testimony. We refer to Dr. Buckley, so long the editor of the *New York Christian Advocate*, the leading paper of the Methodist Church. Dr. Daniel Steele furnishes this testimony from Dr. Buckley:

This question reappears from time to time as though of great importance. We know of no record of his explicitly professing or saying in so many words, "I am entirely sanctified"; no record of uttering words to that effect. But we no more doubt that he professed it than that he professed conversion. The relation John Wesley sustained to his followers and to this doctrine makes it certain that he professed it, and almost certain that there would be no special record of it. 1. All Wesley's followers assumed him to be what he urged them to be. Before they were in a situation to make records his position was so fixed that to record his descriptions of his state would have been unthought of. 2. He preached entire sanctification, and urged it upon his followers. 3. He defended its attainableness in many public controversies. 4. He urged

and defended the possession of it, under certain conditions and safeguards; made lists of professors; told them they had lost it because they did not profess it; and said and did so many things only to be explained upon the assumption that he professed to enjoy the blessing that no other opinion can find support." We will add that this voluminous Journal is a record, not only of his inward life, like that of David Brainerd, but of his outward activities. Hence no valid argument against Wesley's profession of holiness can be based on its omission from his Journal." We think that Dr. Buckley's argument is a piece of unanswerable moral reasoning.

### Mother Love

The very strongest and most beautiful type of all earthly love is that of the mother for her child. Amid all imaginable undeservings, despite dissipation and base ingratitude, with the most dire and most hideous physical or moral deformity, the mother-love flows on and ever in a smooth, unruffled, unceasing stream for the child. The boy never grows unworthy of her love to the mother. Others wonder and criticise and strongly advise against such infinite patience and omnipotence of love. They may chide with the charge that it is a waste of love and the wrong way to bring the bad boy to his senses, but you had as well talk to the moon. That mother just can't help loving her own. It is engraven deep in her nature and she will love on and on until death. She is right, too, and you are wrong with your philosophies. Love is the mightiest force for bringing back the erring. God knows this, and this is just why He loves the unlovely and the unloving as He does. It is written "*God so loved the world that He gave.*" Among the many gems we have heard Sam Jones utter, this is one of the sweetest which he used in the peroration to one of his sermons:

An angel was sent down from heaven one day to bring back the most beautiful thing on earth. He hunted long and carefully, saw a bed of full-blown American Beauty roses, lovely beyond compare, and he gathered an armful and started to return to his home above. As he soared into the air he saw a baby's smile and filled with rapturous admiration at the sight, returned to take it too. By its side he discovered a mother's love, and with all three in his arms, he mounted to the place beyond the skies. Just outside the pearly gates the spirit paused for a moment, and lo! the roses had withered and were dead, and the baby's smile had vanished, but, strong as ever, the mother's love remained; and he cast the others aside and took this and laid it at the Master's feet as the most lovely and lasting thing on earth.

### The Divine Paradox

Suffering and joy—persecution and shouts—such is the New Testament presentation of the schedule of the saints. Truly it is a paradox. Just herein is the peculiar glory of our religion. Anybody can shout in the sunshine when crops are fine and prices high, and health is good and all things move along prosperously. There would be no credit due religion for shouts and rejoicings under such conditions. But when the shout comes and the rejoicing is heard under reverses, when health is gone and sorrow becomes our lot, then it is recognized as a triumph in a religion which can bring

this result about. Dr. Jowett in the *Congregationalist* thus touches this point:

Well, in the presence of all these antagonisms what were these early saints to do? "Rejoice and be exceeding glad." They were to be cheerful and radiant. And their joy was to be of the dancing kind, buoyant and irrepressible. "Skip," says old Trapp in his paraphrase, "skip, leap for joy as wantoning young cattle in the spring." And why should they rejoice? Because theirs is the inheritance of blessedness, "theirs is the Kingdom of heaven." They are related to a glorious citizenship. The King is theirs. In the friendship of the King, kingly character will be theirs. They are destined by His grace to wear the habits of dignity, buoyancy and serenity. A goodly fellowship is theirs. "So persecuted they the prophets which were before you." They are linked with the heroic and blessed souls of all time. We do not recount our spiritual relationships as we ought in the time of combat and crises. David Hill, of blessed memory in the missions of China, was struck upon the head with a club, and he lifted his hand to his brow, and on withdrawing it found it wet with blood. He gloried in his fellowship with those who had been counted worthy to suffer for Christ. He numbered himself in the fellowship of the "cloud of witnesses," and "the joy of the Lord was his strength."

### Put Liberal Men in Charge

It is a great mistake to put illiberal, close men in charge of fixing and collecting the pastor's salary. In these positions there should be only the broadest and most liberal men. We have known the church to be held back to small and mean things for years and preachers to suffer in consequence of such mistakes. We need such men not only to set an example of liberality in giving, but also of liberality in fixing the salary of pastors. No church can hope to reach the noble plane of real brotherliness and Christian propriety in this matter with the official board composed of the narrow, stingy and close. Remember, too, that these are often the richest men in your churches. This is a matter of greatest importance. Perhaps the reader's memory now furnishes him with numerous illustrations of the truth of what is here written. One case in point we find in the *Presbyterian Banner*:

When a man had become a Christian and joined the church, a steward came to him and told him that the board of stewards had assessed him \$12.50.

"For how long a time?" he asked.

"For the whole year."

"Why, I often spent more than that in a single night when I was out serving the devil."

He talked the matter over with his wife. They began to read the Bible, their new guide, to try to learn how much they ought to pay. They marked all passages bearing on the question.

"But this is what settled it," he said to his friend—"Malachi, third chapter, verses eight to ten. That is so plain there is no mistaking its meaning."

So they began paying a tenth of what they made. During the first six months of last year," said the man to whom he had told his experience, "this man gave \$328."—more than twenty-five times as much as the steward asked for the whole twelve months. The Lord's estimate of what the man ought to do to help Him win the world was more than fifty times the estimate of the steward. God wanted him to have a man's share in the glorious work

# The Open Parliament

## Fruit-Bearing Reasonable

J. M. BEECHER, JR.

God's law of spiritual fruit-bearing is reasonable also because of the satisfaction it brings to all concerned. Let us trace its operation, using the figure of the vineyard as in Isaiah 5:1-7: "My well-beloved hath a vineyard in a very fruitful hill." This presents the state of a regenerated heart, as shown by the plain statement that the vineyard is the house of Israel, the people of God. Again, it is shown by the fact that "My well-beloved" (Christ) *hath* it. People whom Christ *hath* are not sinners. Furthermore, they were in a very fruitful hill. Sinners are not on high ground, not in a hill; least of all a fruitful one. No, the fruitful hill represents the grace of God, rich and full. This an excellent picture of a clearly justified soul; but God did something more for this vineyard. He already had a title to it but had not taken full possession of it. Justification, (through repentance and faith) gives God a title to your heart but does not put Him into full possession of it. His enemy, the "old man," must first be cast out.

"And he fenced it, and gathered out the stones thereof," etc. He now gets full possession, and *fences it*. All the animals, which hitherto had roamed and burrowed and bred there, were now *shut out*. Then all the stones were thrown out. Then the choicest vine was planted. Then a watchtower was built for the watchman. Then a winepress for the disposition of the expected fruit. All this is a type of what God does in the second work of grace as soon as we, by our complete consecration, give Him full possession of His vineyard. He immediately purifies the heart. How He fences out the whole menagerie of anger, envy, strife, etc.; unclean, pestiferous animals who would prey upon the vines. How He clears out the whole quarry of selfishness, pride, ambition, etc.; stones that would prevent the roots of the vine from striking down to the living water. Then, when all is safe and clean and mellow, He plants the choicest vine of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control. Then the Holy Ghost takes His place in the watch-tower of the cleansed conscience to guard us from the approaches of the adversary. Not until all this had been done was any preparation made for the caring for fruit. We conclude, therefore, that God considers all this as simply *preparatory* to fruitage.

What a satisfaction it is to the soul when God is given the title to it through repentance and it finds itself in the fruitful hill of His grace! But when, through a complete consecration to God, He is given actual possession, what a glorious and perfect satisfaction it is to have the animals fenced out; the stones gathered out; the choicest vine (Jesus) planted; the tower and winepress built. How this satisfaction absorbs and magnifies and completes the first! Thank God for the "second blessing, properly so-called."

Now fruitage is the natural result of these conditions. No anxiety, no strain, no friction. Budding, blooming, fruiting, all as naturally as God intends.

One more figure to impress this point of satisfaction. The figure of marriage, so often mentioned in the Bible. The normal order in coming to the wedding day is introduction, friendship, courtship, engagement, marriage. There is a striking similarity in approaching to the spiritual nuptials. Introduced to Jesus by the Holy Ghost in conviction. Friendship and courtship in repentance and faith, progressing into the engagement in conversion. Now this engagement contracted in conversion is a solemn covenant to become the bride of Christ when He shall set the day. Lastly, the fulfillment of this covenant in marriage when the soul is made one with Christ in entire sanctification.

How happily the engagement period passes as we plan and save and labor, as we deny ourselves and study each other's wishes and conform to the standard of the loved one. How everything is focussed in the coming wedding day! The engagement day was satisfactory and a great day in our lives, but the coming *wedding* day! How the thought thrills us! In my case I know that all these previous steps were taken with a view to coming to a wedding day. I did not expect to stop unnecessarily long at any intermediate point. That wedding day was my objective point. My engagement day was the best day I had seen up to that time, but there came a day that swallowed up, overshadowed, and outshone my engagement day. That was my wedding day. No one expects to remain in an engaged state all their lives. Engaged for forty years? Excuse me, no; one-tenth of that time will satisfy me.

In engagement the woman restricts the freedom of her intercourse with men other than her lover. She is pledged to him, and reserves her best, herself for him. She separates herself from the others that she may devote herself to preparations for the wedding day. In marriage she passes into possession of her lover, becomes one with him. She merges her identity into his. She loses even her name and takes his. Engagement is a separation from others; marriage is a union, a unity with the one.

When the wedding hour arrives some solemn things have to be done. The master of ceremonies asks some searching questions; questions that probe hearts and discover thoughts and intentions involving a lifetime. For the woman, everything centers in the lover. It is to *him*, not to his house or meals or clothes, she gives herself. Her consecration is definitely and completely made *to him*. When all this is satisfactorily arranged, the ceremony is performed, the certificate signed, the blessing pronounced, and the twain now made one are left to each other and to a lifetime of joy and peace and fruitfulness.

Similarly is the spiritual engagement and marriage. In conversion we pledge

ourselves to Jesus and separate ourselves from other suitors. How happily the days pass in preparation as Jesus comes and goes (He does not yet *abide*). How we plan and anticipate and prepare. How we study the wishes of Christ and conform to His standard. No one expects to stop in the justified state, that is, no one who is enlightened as to his privilege of being *married* to Christ. As great a blessing and experience as the new birth is, the properly instructed child of God looks forward with joy and of purpose to a better experience and that better name that Isaiah and Hosea tell about. "Even unto them will I give \* \* \* a place and a name better than of sons and of daughters. Thou shalt call me my husband" (margin) (Isa. 56:5 and Hosea 2:16).

Then when the wedding day rolls round some solemn things must be done. The Holy Ghost asks some searching questions that pierce and probe to the bottom of things; that discern the thoughts and intents of the heart, involving issues of time and eternity. Consenting to the demands of God's Word as revealed by the Holy Ghost is consecration; consecration to Jesus, the waiting Bridegroom. This consecration must be complete and definite and *to him*, for all now centers in Jesus the lover of the soul. No earthly lover would marry a bride who came to him with reluctance or reservations. Neither will our Lover from the skies. An indefinite consecration simply delays the marriage ceremony. "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health, and forsaking all others, keep thee only unto him, so long as ye both shall live?" How definite that is! "This man," and "To be *thy wedded husband*." How exclusive and restrictive! "Keep thee *only* unto *him*." Not a single soul in this but *you two*. If you hesitate here in your consecration the marriage can not take place. This is the crisis. Consecrate to Jesus, not to the mission field. To be *His wife, His only, His forever!* Say yes, and let the marriage proceed.

The determined, loving soul says yes, an eternal yes, and the consecration is completed. The Holy Ghost then pronounces the twain *one*, delivers the certificate (the witness of the Spirit) to the bride, pours out the overflowing second blessing, and the sanctified soul is launched upon a life of unity with Christ, of joy and peace and fruitfulness which will abundantly satisfy all concerned. The day of conversion is now swallowed up, overshadowed, outshone and overtopped by this day of entire sanctification.

The bride on her wedding becomes as strong as her husband. All his strength is hers. She becomes as rich as he. All his wealth is hers. So the wholly sanctified soul is strong in her bridegroom and in the power of *his* might. She can do all things through him who loved her and gave himself for her that he might present her to himself a glorious bride, not having spot or wrinkle or any such thing. Oh, the satisfaction of being strong and rich and clean! But this is only preparatory to fruit-bearing. This is the last step of preparation for fruitfulness as laid down by God. This is the *beginning*

of real, full, supernatural, Bible salvation. This is the state to which, and to which only, the biggest, richest, sweetest, hottest, strongest and most glorious promises of God apply. This is God's purpose, provision, calling, command and reasonable expectation.

Now think of the satisfaction of actual fruit-bearing. The bride presenting her husband with their first-born child! "A woman, when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:20-24). Compare this reference with our text (John 15:16) and you will see that both contain the same truth, the Father's willingness to give to His fruit-bearing bride every desire of her heart.

So our text begins with God choosing and ordaining, and ends with God giving us our heart's desire. Fruit-bearing fits in between as the condition of God blessing us that we may bless the world by passing on what we receive from Him. The bride of Christ a fountain of blessing, distributing heavenly bounties according to her riches in glory by Christ Jesus. This is the true law and philosophy of fruit-bearing. Amen!

## "We Have Found the Messiah!"

F. M. LEHMAN

The world has made many friends, but none so rich as Jesus. The wise men poured their treasures of gold, frankincense and myrrh at the Babe's feet and went home "another way." Folks who meet Jesus always do. The old ways have lost their charm; the new way scintillates with heavenly attractions.

Spain hung garlands and crosses on Columbus when she saw his savages bedecked with glittering gold from the new world. Greed leered lecherously across the watery waste and pressed the point of her sword against the Indian's breast demanding gold. That lust is still unsatisfied.

Mines of fabulous wealth have been accidentally stumbled upon. Immediately wit met wit, cunning met cunning, until capital crushed labor to earth and the gleaming shekels trickled from crusher into the steel (steal) vaults of monopoly. A few were benefited (?), but the many lay cursing in the coffles of slavery.

The bleak winds of Alaska blew news of fabulous finds there. At once men set their teeth and faced old Boreas' blast. Some returned with leathern belts full of shining sand, but many returned empty handed, hollow chested, white faced, leathery and lean, to regain their shattered health on the sunny slopes of civilization. Hundreds lie beneath the frozen clods and wind-swept snows who will never come back until Gabriel blows his horn. They died for a bit of yellow sand.

Discoveries have been made that set the nerves of this old world tingling. Wheels, sprockets, shafts, cranks, wires, current, waves, have revolutionized things. Soon we need but to press the button, and they will do the rest. Science has produced vegetable milk containing all the constituent parts of cow milk. It has produced an egg (the hen has not yet been invented that can hatch it), and now, since they have trained the monkey to speak, they

tell us that they will soon make life itself. It seems time to turn back the leaves of history to the tower of Babel.

We come now to a find that towers above all others; viz., Jesus the Messiah. The world has not found Him. The wise and prudent are busy discovering Scripture-discrepancies, measuring centuries and star-distances. Their spade clanks among the rocks and their bi-focals read the world's ages in the seams and ribs of their unearthings. Their learned dignitaries ridicule the Man's claims. These buzzards roost high in the tree of knowledge—their foul brood damning the world.

But the babes and sucklings have found Him. Crushed beneath the iron heel of greed, robbed by the ruthless hand of oppression, they have turned in their extremity to their only Opportunity—and now, "December's as pleasant as May."

When bleak winds blow, the Everlasting Arms encircle. When Poverty leers from the mists of uncertainty, He abides still and richly supplies all our need. When Greed, bull-jawed and low-jowled, ruthlessly tramples the fair flowers of our heart-fields, He gives us songs in the nighttime. Hallelujah!

When Panic walks down the broad boulevards of Capital and pulls down the thieves' dens, cattle-pens and pigeon-cotes, we are undisturbed; when they pull their hair at their losses, we sing: "O think of the home over there," or "A tent or a cottage, why should I care; they're building a palace for me over there?" We have found Him.

And then the dying. Since we have found the Messiah, death holds no terror. When the swollen face of King Capital takes the hue of the clod and the nerveless fingers twitch weakly as the last ill-gotten shekel drops into the undertaker's hand for a shroud, he would give all his time-locked possessions then for a passport to glory. The yellow sand, the water-marked bonds, the perishable holdings may mean a lead casket, a burglar-proof grave, an endowed chair, a public library, a perpetual poor-fund, but these can not close the gates of hell. They have not found Him.

The road to heaven is not by way of Wall Street. It lies in obscurity where walked lowly the Nazarene; where they took Him, nailed Him to a tree; where three crosses stand against an angry sky and faithful Marys softly sob. In the world's vocabulary, it is the way of obscurity. Thank God, we have found Him!

## The Eternal Word

E. M. ISAAC

I.

"In the beginning was the word." That is John's starting point—if there be such a point. At least, he went as far as he could and became lost in the infinitude of the theme and the Person. He is unlike all the other writers, for which we are thankful. This is no reflection on the others, but it is much in John's favor. He wrote last, and it would have been an easy matter for him to plagiarize as he no doubt had read the other gospels. But there was no temptation for him to do so. He came last, like a great, new revelation or dispensation which eclipsed all that had gone before. The others are full of living truth, and essential, just as time

is essential for probation and redemption, but this last writer ushers us into eternity itself to behold the unknown known, and to sit in adoring wonder at the living Word in the chambers of the Infinite.

The other writers had told the little details concerning the birth of Jesus, the story of the wise men from the east, the shepherds who heard the angels sing, the mother, the manger, and all those little things which are of eternal interest to us, had been told by them. But this writer pushed back beyond the visitation of the angel with Joseph, beyond the voices of the singing prophets, robed priests, and bleeding lambs; still back beyond the old patriarchs of ancient time, and on, back of any being in the early morn of creation, and far beyond the memory of any archangel that stands before the burning Throne of His glory, yea, still back, beyond all the silent centuries which have sunk into the unknown eternity from whence they came, there in the presence of the infinite Three-in-One this Apostle of love and life leads us until we are bewildered and dazed as we endeavor to think.

There is evidence that John had dwelt long and thoughtfully upon the first chapter of Genesis. It had moved him. He saw there a loftiness that the average thinker does not see. That first verse is colossal. In the beginning God. That is enough to know if we desire to answer all the unbelievers of the ages. That accounts for all we see and do not see. In the beginning God created the heavens and the earth. What more was there to create? Where can we go to find anything outside of the heavens and the earth? The verse is all inclusive, it sweeps all time and space, nothing is left out. John had a mind that could ponder just such a verse as that. It had enough of eternity in it to suit him, enough of God to mystify him, enough of everything to satisfy him. It made a lasting impression upon him. The very language had fixed itself upon his mind and heart. But John did not try to define God. What a presumption for any one to undertake such a task! How can the thing created define the One who created it? No, John will not do that, but he will not fail to notice that the term as written in the Hebrew (Elohim) is plural rather than singular. The mystery may be beyond him, but nevertheless it is there. It had never been grasped, it stood alone as a lofty mountain whose summit had never been scaled. Yet there had been some marvelous manifestations to the fathers. The angel of the Lord had appeared more than once and declared the Word of God. The revelation was mysterious but always accompanied with the supernatural. There had been no attempt at explanation, but it was known that God had spoken.

But the time came when John was to make an announcement to the world that it had never before heard. Much of the Mystery was to be cleared up through One who came to reveal God to a lost world. This Person had come, had spoken as never man spake, had worked as never man worked, loved as never man loved, and yet He was rejected, despised, killed. He had not been understood for one moment while here. His words but angered them, his miracles only astonished them, and at times so filled them with envy that they would kill Him if possible. The

very work He came to do met with bitter opposition from the very first. Every claim He made concerning Himself was disbelieved, and He was looked upon as an imposter and malefactor.

But strange to say His death but increased the number of His followers, and did more to establish His life work than He had been able to do while living among men. He had not written a word to commemorate His work and mission, but after His death men seemed to be aflame with a desire to speak and write, and His disciples multiplied by the thousand. Such a thing could not fail to attract attention among those who made any pretensions at being religious. But the most astonished of all were those who had been the means of slaying Him. They little dreamed that His crucifixion was going to defeat the very cause they were supporting, and eventually wipe out their nation and city, and open the door for all the Gentiles of the world to come in and sit at the gospel table until at last all heathen shrines would crumble to dust before the onward march of His triumphant armies. In this very One whom they rejected and killed John saw ultimate triumph and complete victory.

## Bread of the Face

ANNA L. LINDBURG

The table for the shew bread, the process of making, the time of placing and anointing, and the time for its renewal, were all given in explicit direction by God to Moses. It was an everlasting covenant with the children of Israel.

The table itself, was of desert wood, acacia, symbol of our common humanity; overlaid with pure gold, symbolic of the glory of God.

The bread was to be of fine flour, ground, beaten, sifted to proper fineness. An equal portion was to be measured into the making of each of the twelve loaves.

It must then be anointed with frankincense that must be burned when the week-old bread was removed to be replaced by a fresh baking, each Sabbath day.

In the simple and rather meagre accounts of the shew bread, we find a beautiful, deep, spiritual lesson. All phases of spiritual life may be found in type and symbol in the tabernacle, and its equipment; outer life, inner life, and secret heart life, as well.

Shew bread was also called, and means, "Bread of the Face," indicating the outer life—that which others look upon. Remembering the construction of the table, we know that our life foundations must be both human and divine, nor are they fitted for a place in the temple until so covered with the glory of God that the human is hidden. Wheat grown in the field of human experience, threshed with the flail of tribulation, mayhap by the merciless feet of enemies; ground between the stones of affliction, beaten in the mortar of circumstances, with the pestle of humiliation, broken, crushed, sifted over and over, no semblance now remains of wheat kernels, this is the fine flour to be used in the making of shew bread. This alone is the kind God puts upon exhibition before the people.

The shine of the face, the dignity of our poise, the gentleness of our tones, the strength of our purposes, the firmness of

our conviction, the flexibility of our wills, are all wrought out in God's "fining" process. Twelve loaves, of equal size, consistency in the personal attributes. The testimony must not outweigh the life; the high sounding notes of praise must not detract from the sweet chords of humility; works must not overbalance faith, nor must the scale show a preponderance of egotism. There must be nicely-adjusted equality which produces the admired, and much-to-be-coveted sympathy of "the perfect man."

## The Hour of Death

\* \*

Leaves have their time to fall,  
And flowers to wither at the north wind's  
breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, oh!  
Death.

Day is for mortal care,  
Eve for glad meetings round the joyous hearth,  
Night for the dreams of sleep, the voice of  
prayer—  
But all for thee, thou mightiest of earth.

The banquet hath its hour,  
Its feverish hour of mirth, and song, and  
wine;  
There comes a day of grief's overwhelming  
power,  
A time for softer tears—but all are thine.

Youth and the opening rose  
May look like things too glorious for decay.  
And smile at thee—but thou art not of those  
That wait the ripened bloom to seize their  
prey.

Leaves have their time to fall,  
And flowers to wither at the north wind's  
breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, oh!  
Death.

We know when moons shall wane,  
When summer birds from far shall cross the  
sea,  
When autumn's hue shall tinge the golden  
grain—  
But who shall teach us when to look for thee?

Is it when spring's first gale  
Comes forth to whisper where the violets lie?  
Is it when roses in our paths grow pale?—  
They have one season—all are ours to die!

Thou art where billows foam,  
Thou art where music melts upon the air,  
Thou art around us in our peaceful home,  
And the world calls us forth—and thou art  
there.

Thou art where friend meets friend,  
Beneath the shadow of the elm to rest—  
Thou art where foe meets foe, and trumpets  
rend  
The skies, and swords beat down the princely  
crest.

Leaves have their time to fall,  
And flowers to wither at the north wind's  
breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, oh!  
Death.

Felicia Hemans.

Why anointed with frankincense? Why not myrrh or olive oil? Frankincense is a resinous gum obtained by an incision into a tree, which when burned produces a clear, bright light. Are there not—yes, often—things that cut deeply into the very heart of our lives? From this hurt there must exude that precious ointment which when lighted by the fires of God's altar, will arise in fragrant incense unto Him. The "sweet smelling savor"

of our lives must come from the very things that cut and hurt us worst. Shew bread must be kept fresh. Each Sabbath day the old must be replaced by the fresh. This would certainly seem to indicate that God intends us to have renewed, refreshed experiences not less frequently than once a week. Our week old experiences must be passed on to be food for others, "the communication of our faith becomes effectual."

Now over to Mal. 1:7: "Ye offer polluted bread upon mine altars." A charge against the children of Israel. Musty, old, testimonies, stale lives, rusty old pocket-books, dust-covered Bibles, hackneyed phrases, time worn platitudes, stereotyped, worn-out expressions. Do you not suppose that God Almighty is as tired of them as folks are? When our friends visit us and we wish to exhibit what a good baker we patronize, do we buy stale bread? No! That sells seventeen loaves for a quarter for chicken feed. It isn't supposed to be fit for human consumption. God means for us to be as wise, as just in spiritual things as temporal. To have delightfully fresh experiences on display before a hungry world. A living, glowing, "meaty" testimony that shall ring with invitation to the unsatisfied hearts about us, to partake of the riches of God's grace, this is our privilege.

Let us never again "offer polluted bread" upon His altars.

## "The Situation"

F. J. THOMAS

We are confronted with a situation that challenges our faith and that call for heroism like unto that of our fathers—when Jesus tabernacled in the flesh and dwelt among men, He said, "Say not there are three months and then cometh the harvest, but lift up your eyes upon the fields, they are white unto harvest." The seed of the centuries had been sown. The Hebrew was indoctrinated in all the things of God; the fields were ripe; laborers are still needed—not to reap—the fields are not white unto harvest; there has not been much sowing (only in patches) of good seed for many years. "Higher Criticism," "Millennial Dawnism," "Eddyism," "Tongues," etc., the weeds of the twentieth century have choked out the good grain. "Laborers" are needed to plow under, break up, root out and plant. God is calling. What is needed is not so much men who feel or who want to preach, as men who have such a passion for souls as will set them to work, preaching, crying, groaning, working—heroes, those who are loyal to God and the needs of the hour that the "Here am I, Lord, send me!" sign is always on the door; the "Please state your terms." or Peter's cry, "What shall we receive, therefore," have been removed. The vision is clear; the enlistment is made not for ninety days, but for during the war. We are able to possess the land, and we must do it. As we go, "Preach"—sow the seeds of truth by scattering holiness tracts, papers and books; they will be the Aaron's rod that will consume the serpents of Pharaoh's magicians. There is no time to be lost. Let there be a regular advance along the line. Every preacher, every member, every friend do more than has ever been done hitherto!

MARSHALLTOWN, IOWA.

# The Hidden Life

EPH.  
3:17-19

## Sometime, Somewhere

Unanswered yet, the prayers your lips have pleaded,

In agony of heart these many years?  
Does faith begin to fail, is hope departing,  
And think you all in vain these falling tears?  
Say not, the Father has not heard your prayer;  
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,  
It seemed you could not wait the time of asking,

So urgent was your heart to make it known,  
Though years have passed since then, do not despair;

The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted.

Perhaps your part is not yet wholly done.  
The work began when first your prayer was uttered,

And God will finish what He has begun.  
If you will keep your incense burning there,  
His glory you shall see, sometime somewhere.

Unanswered yet? Faith can not be unanswered,

Her feet were firmly planted on the rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
He knows Omnipotence hath heard her prayer,  
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

## More Abundant

A good many people have life, but that is all; they haven't this living water in abundance. They are satisfied with their present attainment, and the water doesn't flow out. They are not fruit-bearing Christians at all; they have very little power. The poor Samaritan woman drank deeper than Nicodemus of the water of life. She turned her whole town upside down—no, right side up. Nicodemus got a pitcher of living water, but this woman got a whole well full. But in the seventh chapter of John's gospel we have the highest type. If the Church of God in America lived in this seventh chapter it would be revolutionized.

When I was a boy I used to carry water up the hill when the old well at mother's used to get dry. When I went back there to live, I remember how I used to have to tug the two pails of water, so I found a spring on the mountain side and laid pipes. Now I didn't have to carry water to my house: I sit there and let it run. The first few years in my Christian life I was all the time tugging and carrying water; but now I have a river that carries me. Christ came that we might have life more abundantly; and He wants to give us this living water, that it may flow in upon us and through us. God isn't stingy. He doesn't want us to live, as we say, "at this poor, dying rate." Living rate is what we want! If this water is so free and abundant, you can have it if you will.—Moody.

## A Song in the Night

Seven men were buried beneath thousands of tons of rock which fell without a moment's warning in a Cornish tin mine. Willing hands soon began the work of rescue, though all despaired of finding any one alive. Their worst fears were not quite realized.

After two days the men who were at work, having been greatly encouraged by finding one man alive, called very loudly to ascertain whether others were alive and could speak. One man answered. He was an active Christian, a Sunday-school superintendent.

"Are you alone?" asked some one?

"No; Christ is with me," was the answer.

"Are you injured?" was the next question.

"Yes," replied the imprisoned man; "my legs are held fast by something." Then in a feeble voice he sang:

"Abide with me! Fast falls the eventide.

The darkness deepens—Lord, with me abide!

When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me."

They heard no more from him. Two days later they found him with his legs crushed by a huge rock which rested on them, but it was known from his life and last words that he had gone to be "forever with the Lord."

When he was buried his funeral was attended by hundreds of people. According to a local custom, they carried the casket through the streets with their hands; and on the way to the cemetery and also at the graveside his favorite hymns were sung. All were weeping as they finally sang the hymn which was last upon his lips, "Abide with me;" and many felt the desire of their hearts expressed in the words, "In life, in death, O Lord, abide with me."—Selected.

## My Heart Needs Thee

My heart needs thee, O Lord, my heart needs thee! No part of my being needs thee like my heart. All else within me can be filled by thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air; but no breeze can cleanse a spirit. This world has not provided for my heart! Provide thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often drawn it into the mire. Be thou the strength of my heart! Be thou the fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its heart; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins! I can not rule this heart of mine; keep it under the shadow of thine own wings!—George Matheson.

## Prayers and Pains

"Don't you think, John, the time has come to recognize the claims of Jesus Christ?" An old schoolmaster, looking into the bright, expectant face of his favorite pupil, asked the question earnestly, and then wisely left the lad to his own thoughts. The fierce battle, the rebellion, and the final yielding to the call of God's Spirit—no story has ever been written telling of these, but a few years later the lad, John Eliot, went out from the school-room to his mission to the American Indian. After his death, upon the flyleaf of the Indian grammar

which he had made, was found written: "Prayer and pains through faith in Jesus Christ, can do anything." The years passed—his work seemingly left unfinished.

"I do not seem to have found any corner," said David Brainerd. "I—I do not believe God can use me!" And the fine, sensitive face of the young man quivered with disappointed pain as he spoke to his friend, Jonathan Edwards. "I don't know about that, David," replied his friend. "Have you ever seen this little book?"—taking from a shelf John Eliot's grammar in which was written, "Prayer and pains through faith in Jesus Christ can do anything," and handing it to him. "Look it over, together with a copy of the Life of John Eliot, and let me know what you think of it." And after looking it over David said to his friend: "Oh! I know what I shall do; I'll take up John Eliot's work where he left it." And David Brainerd became the successor of John Eliot. Two years he worked and then fell sick and died.

Jonathan Edwards, with tender, sympathetic touch, told the story in the Life and Letters of David Brainerd, and one day a copy fell into the hands of a schoolmaster cobbler in England. The cobbler became oppressed with the darkness of heathenism the world over; he interested his neighbors; he became a preacher; and at last he, William Carey, became the founder of the modern missionary movement.

But the mission of the Life and Letters of David Brainerd did not end there. Another copy found its way into the hands of a godly young woman, and finding the book inspiring reading, she sent a copy to her brother at Cambridge. He opened the book in the early evening. It was two in the morning when he turned the last page. It was gray dawn when he rose from his knees. And Henry Martyn followed in the footsteps of William Carey.—Nashville Christian Advocate.

## Shut Thy Door

A man was standing in a telephone booth trying to receive an important message, but he had great difficulty in hearing. He kept saying, "I can't hear." The man at the other end of the line said, after a while, "If you will shut the door you can hear." When the door had been shut all the noises from the street and from the office were shut out. Many a Christian is going through life with spiritual weakness and worry because he does not more frequently shut the door that silences for a time the noises and din of the world. The "shut door" is one condition of the peculiar blessing of God.—Selected.

## Sanctified Tongue

My tongue must be sanctified. I shall not talk too much if I am sanctified. I shall weigh the words I utter. I shall be backward in speaking praisefully of myself. I shall not be harsh in my criticism of others. I shall be more ready to commend the good than to find fault with the evil in the people around me. I shall not exaggerate for the sake of making an impression. I shall never promise what I do not intend fully to perform. I shall guard against an irritable tone of voice; an angry word will never escape from my tongue. Deceitful, impure, and even irreverent words will never drop from my lips.—Selected.

## Lesson in Humility

"As long ez I was po," said Brother Williams, at a revival. "I wuz humble enough to be thankful for what I wuz 'bout to receive. But one day I found \$10 in de big road. After dat I went about holdin' my head so high dat I couldn't see what wuz befo' me, an' I fell in a dry well, an' staid dar three days, hollerin' fer folks ter pull me out. Satan hisself wuz once an angel in heaven, but he couldn't stand prosperity, an' look whar he is now!"—Sel.



## Mother and Little Ones

Little Miss Smile and Master Frown  
Went off for a ramble out of town.  
The sky was blue and the blossoms gay,  
And the birds were singing along the way.

"How clear and sweet they sing," said she.  
"But it makes my head ache," grumbled he.  
"Oh, look!" she cried, "at those roses red!"  
"But they prick my fingers so," he said.

"See the bees in clover!"—"But bees have stings,  
And these dandelions are common things!"  
Then, scolding and scowling Master Frown  
Empty-handed went back to town.

But little Miss Smile, along the way,  
Had gathered a bunch of the blossoms gay,  
And she laughed and jumped and sang for glee.  
Now, which of the two would you rather be?  
—Children's Magazine.

## Generous Sacrifice

GRACE CRAIG

Faire sat in her room on the eventful morning, counting out the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keepsakes for the home people."

"One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly. "Dearie me! What gorgeous things I can buy!"

Just then the door, which Faire had left unlocked, opened and the small chamber-maid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Teresita?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresita spoke very fair English, but for a moment she did not answer. Then she said with a little catch in her voice: "I am unhappy, very unhappy!"

"I am so sorry," and Faire clasped her hands before her in a way she had when she felt deeply. "I noticed how sad you looked the first day you were here. What is the trouble? Can I help you?"

\* \* \* \* \*

Then the story all came out. Teresita was the eldest of seven children and her widowed mother was very poor. The girl had been in school in all about six weeks, and had she stayed on until the end of the term would have received what she called a "certificate," and then might easily have obtained a good

position in a shop. But the mother had been ill for several weeks in the winter and unable to do her regular laundry work for the hotel, and the household funds were consequently so low that when Teresita's gown and shoes became too badly worn to appear at school, new ones were out of the question.

"And so," the little maid finished, "I did give it all up, and came here. The hotel people furneech the clothes, but I shall never get here enough wage to help the mother, while if I might have had a poseetion in a shop I should have earned as much as twenty francs a week. I was so disappointed."

Faire looked at pretty, sorrowful Teresita, and then looked at her silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresita said sadly. "And I shall never earn here so much until I am too old for school."

Faire rose and walked around the chair when the little Italian had dropped down, and suddenly something glittered on Teresita's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it."

"It is mine," Faire said. "Mother gave it to me for a coral necklace, but I would far rather have you use it, Teresita."

For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresita's little rounded, already stooped form in its uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek.—St. Nicholas.

## How Eddie Preached

"When I get big enough I'm going to be a preacher," said Eddie, one day.

"What is a preacher?" said grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells the people what the Bible means. And he says, 'Firstly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy.

"Yes; really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he 'splains it. I can't do that."

"Oh, yes, you can!" said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"A good text, though, for my little preacher's first sermon. I should like to hear him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for a week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would—the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either;" and he hurried home from school.

"It's not kind to mamma, when I don't do

errands promptly," he said; and he did quickly and well whatever he was bid.

Every day he thought about what was kind, and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—Mayflower.

## A Pause in the Prayer

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee; "If I should die 'fore I wake"—

"I pray," prompted a gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambled to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked away in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'. 'If I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

## Get the Habit of Succeeding

A girl in a high school class in geometry was sent to the board to demonstrate an original proposition. Several members of the class had tried it, and their instructor had promptly found a flaw in their reasoning. This girl gave a neat, correct demonstration, and was cordially commended.

The effect was unexpected. The student in question was far from brilliant. How she had chanced on that demonstration was a mystery no one could fathom. She walked to her seat tingling with a sensation novel in her experience. She was tasting the joys of success. That night she applied herself to her work as she had never done before in the course of her school life. By the end of the year she was acknowledged the most promising student in her class, and her record more than fulfills the promise of those early days.

It is hard work to get up ambition enough to carry you on through a humdrum routine, but as soon as you have done anything splendidly, your pride and satisfaction will supply the energy you need for duplicating your achievement. Get the habit of succeeding. Make your work easy by making it good.—Selected.

## Nothing Really Wrong

If today is gloomy and cheerless, remember the past days that were glorious in their brightness! Let their splendor strike through today's clouds. In the old psalm we read, "This is the day which Jehovah hath made." That is true of every other day—not only of the rare days of June, so marvelous in their splendor, but just as really of the somber days of November and the wintry days of January. The aspect of the dreary days is only a thin veil, behind which always are blue heavens, glorious sunshine. God made the days, and He made every one of them beautiful. If today is dark and misty, it has divine beauty in it nevertheless. If things seem adverse, God is still God, our Father, still love, and nothing is really going wrong.—J. R. Miller.

# The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined

## India

"Ask of me and I will give thee the heathen for thine inheritance."

No doubt you will be much surprised, when you learn the decision of the missionary board, which has just convened at Chicago, in reference to sending the "Eaton family" to India.

It is imperative to the work at Calcutta, in the building up of "Hallelujah Village," that our precious Brother Jacques have help, and since my husband is somewhat of a builder and I myself have had a vision of the plan the Father hath willed for the "little widows" and He hath rolled this great burden upon my soul, until for their sakes, I can not rest until He himself will make Hallelujah Village a glorious reality and a praise in the earth.

With joyful hearts we expect to sail on the "Chingo Maru" leaving San Francisco Saturday, Nov. 15. A very short time to prepare for so long a journey, but true soldiers are ready for marching orders at any time.

During my absence, Mrs. E. M. Tanner, of 574 Spokane Ave., Portland, Ore., has been chosen by the missionary board as the "American Mother," so I take the liberty of urging all friends of this great work, and especially supporters of children in Hope School, to see to it that your contributions and support reach her, either through your district treasurer or by sending it to her direct. She will see that your loving gifts reach us safely and we ourselves will carefully look after your dear little widows, orphans, Bible women, teachers and preachers. We shall endeavor to write you personal letters and send you little notes and pictures of interest, according as we shall have time and means.

Now, dear friends, do not fail us. If we are willing to go to the battle's front and blaze out the way for future missionaries, lay the foundation of a prosperous work in the establishing of homes and schools in Hallelujah Village, where hundreds can be trained for God and holiness, we must have your prayers and hearty support. Bishop Thoburn says, "The greatest discouragement in the mission field is to be forgotten by the home-land." Do not "forget" us, friends. Call upon God often in your secret devotions and also write us occasionally. We will appreciate some word from the home land. There is of course a strong pull on the heart strings, leaving our loved ones, even for a short time, for we know not what a day may bring forth, but this we know, "As thy day, so shall thy strength be."

Should you desire to send some little gift to your "children" or workers for Christmas (we will arrive there at that time), quickly forward same to 953 Denver St., Pasadena.

The girls are pleased with any thing pertaining to sewing boxes, for we teach them how to sew. Then cards, especially pictures of Jesus, are very attractive to them. They also are so fond of a photo of their American fathers or mothers, who so kindly support them. They kiss them, hug them, weep over them, and last but not least, pray over them. Their appreciation, dear friends, can not be told. It is indeed touching to see. A little extra money can be used nicely in the purchase of a new "sari" (dress) for Christmas. We will gladly take any gift you may care to send.

Thanking you in anticipation of having your loyal support and loving sympathy in the great work of rescuing these most degraded and distressed ones, the little widows and orphans of dark India, I am yours, all for Jesus.

MRS. E. G. EATON.

## Cheering Reports From Some of Our Workers in the "Regions Beyond"

### Africa

PENIEL MISSION STATION, SWAZI-  
LAND, SOUTH AFRICA

The past week has been one of much blessing, as we have seen the working of God in our midst. Last Sunday we had a good congregation at the church, and several expressed their desire to become Christians. One crippled boy crawled five miles upon his hands and knees to be with us two days. Kindly pray for this boy that he may be a shining light for Jesus.

I am still going from hut to hut and preaching the Word, and God is surely blessing His Word.

At present the heat is intense and everything is dying for the want of rain; it seems that we are on the verge of a famine; corn, which is the staple cereal here, is \$6.25 a sack, which is extremely high priced.

I visit Grace Mission Station almost every week, to take classes; the work there is going forward splendidly, praise the Lord.

We get the new paper, the Herald of Holiness, every week, and truly it is a feast of good things. Upon its arrival we can hardly stop reading until we have read it through.

Kindly remember us in prayer for victory at Peniel Station.

H. F. SCHMELZENBACH.

### Japan

KYOTO

Last Sunday was a busy but a victorious day. In addition to the two regular preaching services, both of which were fruitful, five Sunday schools were conducted here in Kyoto, two new ones were organized, one with a membership of fifty-two, the other with a membership of thirty. The Bible class, Sunday afternoons, larger than ever and keen interest shown.

Saturday evening at the Old Testament study class several new ones were present, among the number were five young Buddhist priests. The Japanese are a very studious people, so we find the regular and systematic Bible study a source of blessing to them; at nearly every service there are earnest seekers, an encouraging number give clear testimony to full salvation, and are really bearing fruit.

Dear ones in the home land, remember that this is the work of our beloved Nazarene Church, and though far away, is easily and powerfully reached by the throne. Listen for God's voice when you pray for this work, and let Him tell you what He would have you do. Seven dollars will run a Sunday school for a year, thus instilling into the young hearts the eternal truths of God that will bear fruit bountifully.

Yours in His service,

CORA G. SNIDER.

#### NEWS FROM JAPAN

"Not unto us, O Lord, not unto us, but unto thy name give glory," for one more town in this heathen land has a Christian mission station. It was with joy that three of us started one afternoon on an eighteen mile journey to Kemeoka, a town of eight thousand souls, to open a new work. The October day was perfect and the scenery truly beautiful. The pine-clad hills, the roaring mountain torrent, and the ripening

rice fields never seemed so beautiful. In going to a new place there is always more or less of uncertainty as to the first few services, and we were prepared to meet whatever might come of trial or victory. Though we have but a bare room with no pulpit, table, organ or chairs, yet we were confident of the Spirit's presence to help and to give victory in His own way. The first service was a Sunday school. Forty-four children came in and sat down and nearly as many stood in the open door (a whole side of a Japanese house). I never before heard children sing as they did. By the time the first song was half finished, they all joined in heartily. When songs, prayers and lessons were over, each child was given a St. Matthew's Gospel and a Sunday school card, and sent home to invite their parents to the evening service. Shortly after seven the main room was full to overflowing and as many more stood in the hallway and open door. The Lord helped the writer to once more tell the old, old story while the crowd remained standing. Scarcely any left until the service was over. A number of Testaments were distributed to those who wished to become Christians. When we returned last Sunday a number of the children met us at the train. The Sunday school increased to eighty-four with a good number of young and old who stood outside and listened. A larger company than the previous Sunday came to the preaching service in the evening, and we felt the Lord was really working, although there were no definite seekers. Let the people in the home land pray earnestly for this new field; and as you pray, remember that we have no organ, pulpit, or chairs. It is very difficult to sing without the aid of an instrument—especially in a new place where the people do not know the hymns—and then to preach. It is also very fatiguing to have no chairs in which to rest during the hours of waiting. Yet we gladly endure hardness in order that the gospel may reach this people. We know that as soon as the people in the home land know of the need here they will count it a great privilege to help.

The total cost of supporting this work for one month is \$12.00, or \$144.00 will provide a year's support for a Nazarene Mission in a town of eight thousand souls. What an opportunity for investment for eternity!

The past week in Kyoto has been one of blessing. Nearly every service results in seekers, some of whom are praying through to real victory. The Bible classes are increasing in attendance and interest as are also the Sunday schools. The total attendance at the latter last Sunday was three hundred. Does it pay to have these schools when that number can be touched and taught the Word? Not long since, in making up certain statistics in Japan, it was found that of the Christians of this land, forty per cent were trained in the Sunday schools. Knowing this, shall we fail to do all we can to store the minds of the children with the Word, and lead to Jesus in early youth as many as possible? To support one Sunday school for a year costs on an average \$7.00. Who will lay up treasure in heaven by investing in this heavenly business? Five of our Sunday schools as yet have no support. We are trusting the Lord to care for them.

Yours of the blood-washed,

CORA G. SNIDER.

P. S.—Christmas is near at hand and we hope to be able, through the thoughtfulness of those who know so well what the day means to a child, to make it a day long to be remembered by our little ones here. Sunday school cards will be thankfully received.

C. S.

# Districts and District Assemblies

## ABILENE DISTRICT ASSEMBLY

Saturday, Nov. 16, 1912.

The fourth assembly of the Abilene District is now in session at Hamlin, Texas, Nov. 13-17, 1912, with Rev. H. F. Reynolds, general superintendent, in the chair. His blessed amens are refreshing to the battle-scarred pilgrims that have gathered in from the east, west, north and south.

The assembly opened with a blaze of glory, with the blessing of God shining in the faces of the preachers and delegates. The first service held at the C. N. U. Tuesday night, conducted by our dear old father in Israel, Rev. T. C. Eason, was a real feast to the soul. We very much appreciated the address of welcome delivered by the mayor of the city, Mr. A. D. McGlothlin; also his expression of the interest taken by the people of Hamlin in the C. N. U. The response was given by Rev. Allie Irick; his words of encouragement made us feel like going on.

Wednesday morning Brother Stanfield gave us a stirring message of encouragement that made us feel that we had pulled out from the coaling station with a fresh supply of grace. At night Brother Upchurch made us want to draw nearer to the great sympathizing heart of our Master, by his message on consecration. God grant that our experiences of consecration may grow deeper as we come in contact with sin and the enemy of souls. These happy Nazarenes are delighted as the C. N. U. choir brings the music from time to time conducted by Prof. Marvin Paylor, master of music at the Central Nazarene University. Waves of glory swept over the congregation as the Beracha singers and Roberts choir rendered the blessed gospel in song.

Thursday morning the session opened with a rousing devotional service and a fine representation of the district. Preaching at 11 o'clock by Bro. S. H. Owens, district superintendent of the Oklahoma District. His soul-stirring sermon on the people of God being co-workers together in the greatest business in the world, that of soul-saving, was greeted by the congregation with loud applause. He brings to us greetings from the Oklahoma District. We appreciate the same and extend to them special greetings. We were glad to have the pleasure of introducing the pastor of the Presbyterian church of the city to this body of Nazarenes. His expression was, "I feel warm toward this assembly of Nazarenes." We are so glad to welcome those transferred from other districts. Their words of greeting were refreshing and were received by our district with hearty amens.

Brother Fisher, our former district superintendent, gave us an instructive message on old-time religion.

The educational anniversary was a blessing to every heart. We so much appreciate having Prof. J. E. L. Moore, superintendent of our C. N. U., his word his hand shake, and even expression, is permeated with the presence of God.

Friday night brought us the rescue rally with a special song from Brother Dallas, "Over the Walls of Jericho." The congregation gave an enthusiastic wave offering. The songs rendered by the orphan children from Rest Cottage left their imprint on the heart of the people. Brother J. P. Roberts gave the report of Rest Cottage, which shows the work on the up grade, for which we praise God. We praise the Lord for the much-appreciated address given us by Rev. J. T. Upchurch.

Brother Allie Irick gave us a stirring address from the thought "Rescue Work Finished," when Jesus died on the hill lone and gray, after which he took an offering of \$825 in cash and pledges, for which we praise God.

Saturday morning's session opened with an unctious devotional service. The greater portion of the morning was taken up in an offering for the Central Nazarene University, which amounted to \$4,924 in cash and pledges, \$650 worth of property and a piano, two cows and some quilts.

Sunday, the last day of the assembly, was indeed a Feast of Tabernacles to our hearts. At 11 o'clock Dr. H. F. Reynolds delivered a practical sermon on missions: "Give and it shall be given you," stressing the point YOU. Give first, and God will give back in the same measure. The night service was a special missionary rally. The songs were soul inspiring, waves of glory rolled and the people shouted. Rev. Allie Irick gave us his vision of the field while passing around the world. Sister Lula Williams, our returned missionary from Japan, gave us some of her experiences on the field; the difficulties and blessings. She said altar calls are easy in the foreign field. When they hear of Jesus they want His presence, which brings peace to the soul. Central Nazarene University pledged her support for 1913. J. A. Cummings donated to her one organ, for which we humbly praise God. A box of clothing was also donated. The missionary collection was: cash \$66.30, pledges \$433.70.

The ordination service Sunday afternoon was the most impressive of the day. As nine God-called preachers kneeled at the altar a halo of glory encircled pulpit and pews, and new inspiration to do God's will was expressed in every face.

The memorial service followed. God is so good to promote His children from this world of sin and sorrow and transplant them in the celestial city. Sister Cagle, Rev. Allie Irick and Rev. J. P. Roberts gave us words of encouragement from the life of our dear Brother Guy, whom God has called away. You will find him inside the eastern gate. His life is an inspiration to our young preachers. We trust his mantle will fall on us so that after we are promoted our lives may live on and bless the world. God give us more such mothers as Sister J. D. Scott—whom God has translated to the celestial city—who will teach their children about Jesus, and sacrifice their lives for others. The consecration manifested in the life and death of Sister Edna (Grear) Rector was something wonderful. God, inspire us with the same sacrificing spirit. Sister L. E. Etta (Rogers) Lewis has done lasting service in the interest of rescue and mission work in this district. We all regret her loss, but our loss is heaven's gain. Quite a number of others have slipped away to be with Jesus—Rev. E. A. Ferguson, of Mt. Vernon, Ill.; S. R. Taylor, Mrs. S. Cleo Franklin; two sons of Brother Tyler, Brother Milo Wayland, and Grandma Lagrone. Let us be true.

Rev. I. M. Ellis was elected district superintendent for 1913. May God's richest blessings rest upon him and his family.

This has been the most spiritual assembly held in the Abilene District. Approximately \$7,000 was raised for all purposes. The people seemed to have their pocketbooks consecrated, and could truly sing, "I surrender all." The delegation was about two hundred and fifty strong. Praise God! Our last session was favored with a very beneficial lecture from Dr. H. F. Reynolds about the cheerful discharge of our duty to God. Our hearts are encouraged. We feel like going on. Praise the great Head of our church for His careful watchcare and precious blessings the last year. Let us keep under the shadow of the Almighty in the secret place of the Most High. We say, Glory!

REV. ALLIE IRICK.  
MRS. ETTA MULANAX.

### ARRANGEMENTS

District Superintendent ..... I. M. Ellis  
Hamlin, Roby and Mount  
Zion ..... M. V. Dillingham  
Waco, Hillsboro and Lakenon .. Thos. Dunn  
Bowie and Pleasant Ridge .... P. R. Jarrell  
Dublin, Bethel and Beatty .. Etta Mulanax  
Assistant pastor ..... T. L. Mulanax  
Dodsonville, Wellington, Memphis,  
Claude and Childress .. W. E. Ellis  
Pearl and County Line .... T. J. Carpenter  
Abilene, Bangs, Trickham and  
Buffalo Gap ..... H. G. Land

Ballinger, Coleman, Glen Cove... E. W. Wells  
Mountain, Hico and Parker .... J. W. Bost  
Lubbock and Plainview ..... T. C. Eason  
Germany ..... L. S. Wood  
Bunyon ..... Rufus Parks  
Wichita Falls and Murry .. B. R. Golightly  
Compere ..... S. W. H. Busbee  
Dewey ..... John McGee  
Shannon Station ..... S. E. Moore  
Artesia, N. Mex. .... R. E. Dunham  
Causey, N. Mex. .... D. Z. Little  
Deming, N. Mex. .... David Sanford  
Yoakum ..... G. L. Neely  
Bitter Creek ..... H. B. White  
Pilot Point ..... C. P. Roberts  
Red Rock, Litton Springs, Pounds  
Chapel, and Creedmore .. C. R. Blevins

Cisco, Mingus, Gordon and  
Eula ..... G. W. McClusky  
San Antonio ..... W. E. Fisher  
Red Creek ..... I. W. McDonald  
Other churches to be supplied.

## OKLAHOMA ASSEMBLY

The district assembly of this large and populous and busy state was recently held at Bethany, near Oklahoma City.

The attendance was good. So large a company of licensed preachers I have seen nowhere else. Besides, there were a large number of elders and deaconesses, Sunday school superintendents and delegates in attendance from all over the state—the largest attendance on the whole that I have seen at any assembly.

Generally the reports were interesting, though I was pained to hear of a number of "back door revivals," and felt that probably there may be an extreme zeal for discipline in ridding the church of members who do not measure up as they should. Certainly the door of entrance should be carefully guarded, and so should the way out. It is necessary sometimes to get rid of those who have gone away from truth and holiness and God; but the Bible speaks something about receiving those who are "weak in the faith," and "restoring those who have been overtaken in faults." We do well to consider such teachings. If we keep the "front door revivals" on we may not have so much occasion for "back door revivals." The Lord continues to add to the church in Pentecostal condition "those that are being saved."

There were, as usual, some difficulties to be adjusted, and some things not so pleasant to consider; but on the whole the spirit of the assembly was Christly and loving. Good altar services followed each preaching service.

At Bethany is the Oklahoma Holiness College. At present Dr. A. M. Hills is acting as president. He, with other members of the faculty and students, helped much in the interest of the assembly meetings. One night, in a few minutes, \$6,500 were raised to help on the college work in whatever way the money may be needed.

The assembly shows good missionary spirit, and is loyal to the denomination. Notwithstanding several years of drouth, contributions for the support of our benevolences and ministers were good. The people seem liberal according to ability.

These Oklahomans have real energy and go in them, and will surely make things move for holiness and God.

E. F. WALKER.

### A RESOLUTION BY OKLAHOMA ASSEMBLY

We feel like expressing through the papers, our appreciation of the work of faith and labors of love of Rev. C. B. Jernigan, our former district superintendent, who, when he came to the Oklahoma district four years ago, found only six small churches; but now, through his untiring efforts, we have sixty-four churches, a Rescue Home, a college, and one of the largest assemblies in the connection. The first year he held revival meetings and established churches and paid his expenses

by taking photographs. The many hardships that came into his life as he went over the district in establishing this work strongly reminds us of the experience of Paul as found in 2 Cor. 26-28. Surely we as a district will never cease to thank God for the coming of our brother and sister into the state of Oklahoma, and we thank them for their zeal and life of consecration which has been an inspiration to all. May rich blessings from the great Head of the Church rest upon our brother and his family.

W. P. OLIN, Chairman,  
MRS. H. F. REYNOLDS,  
E. J. LORD, Committee.

#### ARKANSAS DISTRICT ASSEMBLY

The fifth annual assembly of the Arkansas District, Pentecostal Church of the Nazarene, was held at Mansfield, Ark., Oct. 30-Nov. 3, 1912. Our senior general superintendent, Dr. P. F. Bresee, presided. We were rejoiced to have Dr. Bresee and his dear wife with us, and, although they have been away from home four months, and "in labors more abundant," they did not seem the least travel worn. The patient, Christ-like spirit which Dr. Bresee manifested in the business sessions, and his wise and godly counsel, made a lasting impression upon the assembly. He did most of the preaching, which was full of unction, power and glory. The assembly was the best of any held in previous years. The attendance was large; about one hundred and fifty delegates, preachers and visitors from a distance, besides the people of the town and surrounding community who attended.

Arkansas District is ahead, and we are making good on all lines. We came out ahead on our missionary apportionment besides giving to India two of our dear girls, who sailed October 19th.

We have forty-four churches with a membership of about twelve hundred, and all the churches supplied except one. We have some as good evangelists as the best, and they are truly "God's flying artillery," making a success in this line of work.

Our district superintendent, Rev. G. E. Waddle, is the right man in the right place. He is a man of God, sensible, level-headed, filled with the Holy Ghost and working at his job. The membership of the district love him so much that they unanimously re-elected him district superintendent. A college president (member of another church) who attended the assembly, said he was forcibly impressed with the unity, brotherly love and aggressiveness so very manifest among the membership. Throughout the entire assembly, there was not a jar, sarcastic remark nor cutting utterance made. There was no place-seeking nor wire pulling, and the glory of the shekina was on the people from the opening service until the close, on Sabbath night, when Dr. Bresee preached that masterly sermon from the text "The path of the just is as the shining light that shineth more and more unto the perfect day." He took us right up to heaven, "The perfect day," and the flood gates opened and glory came down. Hallelujah!

We had four great anniversaries: missionary, publishing interests, rescue and educational.

The next meeting of the assembly is to be at Little Rock, Ark., with Rev. J. N. Speakes, pastor. We invite you to come and see how we do things in Arkansas.

(MRS.) E. J. SHEEKS, Dist. Sec.

Beebe, Ark.

#### DALLAS DISTRICT ASSEMBLY

The fourth annual assembly of the Dallas District convened at Grand Saline, Nov. 6-10. General Superintendent H. F. Reynolds was present and called the assembly to order at 9 o'clock sharp Tuesday morning. The assembly was opened by Rev. S. C. Brilhart, of Peniel, with a very inspiring lesson on prayer. From the very beginning the presence of God was manifest, and continued throughout the assembly. At the 11 o'clock preaching service Rev. P. L. Pierce delivered a splendid message on 2 Tim. 4:2, "Preach the word." At the night service Brother Reynolds warmed us all up with a fiery sermon from Isa. 33:14, "Who among

us shall dwell with the devouring fire," and by substantial references showed that this does not refer to hell fire, but to our God who is a consuming fire.

On Thursday morning Rev. J. B. Chapman, dean of Peniel University, preached on the subject of the conditions of discipleship. The presence of God was manifested all through the service, and finally he became so filled himself that he began to shout, then the windows of heaven were opened, as it were, and the whole house began to shout, and he was unable to finish his sermon. Rev. J. E. Gaar preached at night on obedience; two came to the altar and professed sanctification. On Friday a special order of the day was the election of district superintendent. Rev. W. M. Nelson was re-elected by a large majority, and by a vote taken by the secretary his election was made unanimous, and after which he and his wife made a speech in which they both expressed their gratitude for the hearty co-operation of the members of the district during the year. They also expressed their love and fellowship and their purpose to fight harder this coming year for God and the cause. During the afternoon session Bro. C. J. Kinne ably represented our church paper, Herald of Holiness, making clear the misconceived ideas relative to the publication of preachers' reports, and the financial condition of the Publishing House.

On Saturday the members of the assembly gave in their reports verbally, and testified what God had been doing for them during the year, and it was a day of blessings. The assembly closed Sunday with some of our preachers filling the pulpits of the Presbyterian, Baptist, and Methodist churches. It was beyond doubt an eye-opener to the people of that section of the country as to what God is doing for the cause of holiness.

J. E. LEWIS, Assembly Press Reporter

#### KANSAS DISTRICT

It has been a long time since I have reported any thing in regard to the Kansas District through your paper. The lack of interest has not been the cause, but just not doing it. At the close of the district assembly I went home to rest up for a time as I was at the point of a breakdown, but the pressure of work crowded me out in a few days. The first place visited was St. Joseph, Mo., in hopes of gathering together the scattered forces. I found a few true and loyal people who intend to stand for the oldtime gospel, and pull together. They want a good pastor, and will do the best they can for him. I think the right man has been found for the place.

Kansas City church was next looked after, as I had not spent much time with this church since early in the last year, and my family thought they had some claim on my time as well as the district. Rev. F. M. Lehman is doing a splendid work in that city. He is in the midst of building a new church. While at home I ran over into Kansas City, Kas., and organized a small church where Rev. F. Covert had been holding some meetings, and preparing the way. He was selected as pastor. The prospects are bright for a good work there.

At Lawrence and Knowledge Hill we found Rev. Ira Stevens doing well. There seemed to be quite an improvement since my last visit, especially at the last named place. On my way to Bentley I stopped off to see Rev. I. K. Mayberry about the work in Topeka. If only the right man can be found a strong church can be built up in that capital city. It is a difficult proposition, but a great white field. Where is the man who will undertake great things for God? Brother and Sister King are taking hold with strong hands of the work at Bentley. The prospects are brightening at that point.

Rev. F. H. Mendell and family were well settled in the parsonage at Newton with the best prospect they have ever had. New people are coming in and filling the church so much that they are in need of more room to accommodate the congregations.

Monday night I met the advisory board at Hutchinson to make plans for the year.

Among other things we prepared a good program for the holiday convention. From there we went to Wichita to meet the rescue board and look after the interests of the home. The home is a Christly work, as are the other ones, and should have a larger interest shown by the churches in the district. Five of the girls were at the altar, and seemed to pray through while we were there. Rev. Estes, our new pastor at Wichita, and his excellent wife, are taking hold of the situation and expect a blessed work from the Lord. An old-time revival of religion is greatly needed in that wicked city this fall or early winter.

The next place visited was Howard, where I found Rev. Clinton Calhoun and his wife, the new pastors, on the field, hopeful and cheerful. I predict a marked change in that charge before the next assembly.

Now at Chanute with Brother and Sister Fluke. They are laying siege to the place, and intend to stand by the guns until a great victory is won. Now I am to go home to attend to some things before the winter fully sets in; intend to stay only four days, when I will start on a trip to take until the middle of January.

A. S. COCHRAN, Dist. Supt.

#### IOWA DISTRICT

I have visited some of the churches since I last wrote to your columns, and God has given us victory at most every place, some being converted, reclaimed or sanctified, for which we praise God and take fresh courage for the battle over the district. I am going into the battle here in Ottumwa, Iowa, with Brother O. A. Overhosler in an old-time battle for God and souls. There at the close of the meeting I mean to organize a Pentecostal Church of the Nazarene.

I have had several letters of late asking where to send the home and foreign missionary money. To all of these and to all others in the district, I will say that Rev. O. A. Overhosler, 902 N. Jefferson St., Ottumwa, Iowa, is our district missionary treasurer, and all missionary money is to be sent direct to him, both home and foreign. Will every pastor take note of this and use your envelopes for your offerings every first Sunday in the month and send the money at once to Bro. Overhosler and he will send it to the general treasurer and it will go on to the workers in the fields—i. e., the foreign missionary money.

Every pastor will soon receive his minutes, and in them he will find what he is expected to raise for home and foreign missions, so let us go to work now to raise every dollar in full, and to have an old time revival in every church, and the revival fires burning all the year with the people getting salvation at our altars, in the regular services. Amen!

New places are opening up and God is working and we are on the go for Him, with victory in our soul, and a determination to plant a Pentecostal Church of the Nazarene in every place where God opens the way.

B. T. FLANERY, Dist. Supt.

#### PENIEL UNIVERSITY

Since our last report to the Herald of Holiness our work has made steady and satisfactory progress along all lines. The Lord's blessings have been upon us continually and our religious services have been a blessing to both the pupils and the citizens of our town. A week ago last Sunday President Williams preached at 11 o'clock and Rev. J. E. Gaar at night. The Lord graciously blessed both services and many expressed themselves as being delighted with the spirit of unity and power that attended the services. The subject of the morning service was "Peace." In the evening Brother Gaar preached to backsliders. Three or four found the Lord in conversion or reclamation. Last Sunday was also a good day. Prof. J. W. Stokes preached at 11 o'clock on missions, this being our regular missionary Sunday. Rev. J. T. Upchurch preached in the evening. Both sermons were strong and to the point. Several came to the altar in the evening service.

For several weeks our chapel services have been a very prominent feature in our school. Professor Stokes gave the students a series of talks on the life of David, which was strong and greatly appreciated. President Williams made a series of talks on the essentials of real success and is now making a series of talks on the twelve apostles. The students seem to be very enthusiastic over the intellectual and spiritual stimulus they are getting from these services. Our holiness leagues have been well attended and the regular students' conference services are being well supported by the pupils. In all of our religious work God is continually blessing us.

Quite a number of our leading college officials, students and prominent citizens attended the Dallas District Assembly of the Pentecostal Church of the Nazarene last week, held at Grand Saline. All report a good assembly and a pleasant time. Rev. J. T. Upchurch and wife came directly from the assembly to Peniel to visit their daughters who are attending this institution.

Several new students have enrolled within the last week. The prospects for a great many new students at Christmas are very bright.

Subscription money to the endowment fund is being received almost every day. We appreciate the promptness, the support and the good will of our friends throughout the nation.

Rev. W. F. Dallas and family who have lately moved from Vilonia, Ark., to Peniel, have received a hearty welcome from our people here. They seem to be well satisfied. Sister Dallas and the children are attending school. Brother Dallas is busy in the evangelistic field. We are always glad to receive such men here.

Rev. J. E. Bates is home for a short visit from the field.

Rev. A. G. Jeffries is spending a few days with his family.

Brothers Clark and Phillips from Eddy, Texas, have moved to Peniel for the purpose of educating their children in the Peniel University. Brother Bates also is moving to Peniel from the same community. Brothers Bates and Phillips are going to build at an early date. Brother Fisher from The Grove, Texas, moved to Peniel last week

and it is reported that he is going to buy a farm adjoining the corporate limits of Peniel.

Brother Franklin, a former missionary to Mexico, has bought property here. He and his wife are going to remain in school quite a while to better prepare themselves for the work of the foreign field. We rejoice over the fact that more substantial people have moved to Peniel this fall than at any other time of equal length in the history of the school.

**Correspondence Course**

During the district assembly that convened at Grand Saline last week it was clearly seen that the preachers of the district taking the course of study prescribed by the church needed correspondence work in some first-class institution. Eighteen of them agreed to take correspondence work if such a course could be given by this school. We are planning to offer a correspondence course in Theology, Homiletics, Bible, Logic, Church History, Psychology and English. Interest in this work is increasing and we believe that we can provide a means to greatly aid those preachers who can not possibly leave their work to become resident pupils in our school.

**Prepare for the Winter Term**

The fall term of school will soon be over. Many young people could not register in the beginning of this term because they were in financial straits and were forced to gather their crops before going away to college. There is no reason why many who are not in school now should not register for the winter term. During the winter months there is little work to be done at home. Time spent in a school is never lost. Make your arrangements now to spend six months in Peniel University. Remember that the winter term will cost you only forty-seven dollars. There is no way that you can invest forty-seven dollars to greater profit. From Christmas till June, the winter and spring terms, will cost ninety-four dollars. We shall be glad to hear from any parent interested in education, or from any prospective students. We shall be glad to send you one of our latest catalogues, also to answer any questions concerning our work here.

Rev. Allie Irick has recently held meetings at Deport, Texas, and Bradford, Ark.

An all-day meeting will be held at our Malden, Mass., church, Friday, Dec. 6. Workers, J. M. and M. J. Harris, Andrew Johnson and Guy Wilson.

**Announcements**

**EVANGELISTIC**

I will be ready to enter the evangelistic field permanently by Jan. 1, 1913. I have evangelistic commission from the Dallas District Assembly of the Pentecostal Church of the Nazarene, and will have clergy permit also. Any one wishing to correspond with me, address me at Rosebud, Tex. References furnished on application.

E. L. GREENFIELD,

ROSEBUD, TEXAS.

**TO ALL MEMBERS OF THE NORTHWEST DISTRICT:**

The minutes of our last district assembly are now in the hands of our district secretary, D. L. Rice, 11 E. 9th street, Portland, Ore., and will be mailed on receipt of ten cents per copy. Each member of the church should have a copy, read every thing in it, remember that our chosen representatives are responsible for what has been ordered and adopted and we promised faithfully, when taken into the church, not to inveigh against its usages and doctrines. I have carefully read everything in it, have many paragraphs marked for special attention and prayer. The reports of committees should each one be carefully read and we wish to especially emphasize the three words in capitals in the report of committee on our church paper, "Do It Now" (page 33). Members of other districts or even other churches may, but we must.

De LANCE WALLACE

**NEW DISTRICT**

At the recent meeting of the general superintendents, the Idaho District was formed, which takes in the state of Idaho with some possibility from territory along the Snake river in the state of Oregon. Rev. J. B. Creighton, pastor at Boise, Idaho, has been appointed district superintendent.

E. F. WALKER.

**ANNOUNCEMENT**

I wish to invite correspondence with any one wishing to engage the services of a lady evangelist any time during the winter.—Mrs. Henrietta Richards, 221 E. Eighth street, Station A, Dallas, Texas.

**NOTICE FROM STATISTICAL SECRETARY**

To the statistical secretaries of our various assemblies: As there are a number of secretaries that have not sent in their statistical reports yet I trust that they will soon be forthcoming. After Nov. 26, my address will be 194 North street, Bath, Me., instead of West Somerville, Mass.

J. W. GILLIES, Gen. Statis. Sec.

**THE NAZARENE RESCUE HOME—CHANGE IN FINANCIAL AGENTS**

M. O. Harper, who has been the financial agent for the Nazarene Rescue Home at Bethany Station, Oklahoma City, Okla., has resigned and is now in no way connected with the Home nor is the Home in any way responsible for his actions, nor for a certain pencil contest that he is engaged in. We put ourselves on record that we are opposed to any and all prize contests. All money must be sent direct to the superintendent in the future.

C. B. JERNIGAN,  
President Board of Directors.  
MRS. JOHNNY JERNIGAN,  
Superintendent.  
Bethany Station, Oklahoma City, Okla.

**The Work and the Workers**

**Notes and Personals**

Evangelist L. Milton Williams was a visitor at Publishing House Friday. He was on a sad journey, accompanying the body of his mother from his home in Oskaloosa, Iowa, where she died, to the family burying ground, at Britton, Okla. The prayers of our people go up for him in his sorrow.

Rev. W. F. Dallas has moved from Vilonia, Ark., to Peniel, Texas, and his correspondents will please notice this change in his address.

Rev. J. B. Creighton, 2109 North 12th street, Boise, is superintendent of the Idaho District, recently created by the board of general superintendents.

Rev. John Frazier is now pastor at McMinnville, Ore. Sister Fraser (Gussie) is better known on the district than her husband, having lived at Portland before their marriage. What is Kansas' loss is gain to the Northwest, in their transfer.

Roy W. Mason is now pastor at Pleasant Prairie, Wash. His address is care David Brinnon, R. F. D. No. 11, Hillyard, Wash.

A class has been organized at Port Townsend, Wash., as a result of a meeting held there by Rev. J. C. Scott, assisted by Brother and Sister G. W. Edwards

Rev. J. G. Rogers has returned to California, and his address will be Long Beach for a time.

Rev. G. A. Hodgin, pastor at Seattle, and wife are now permanently located for the winter at 4210 Aurora Ave., Fremont.

R. J. Plumb is supplying the work at Sequim, Wash.

The first monthly meeting of the Puget Sound Nazarene Ministerial Association meets at Monroe, Nov. 15th. We now have three of these associations on the Northwest District, which are of great benefit to the preachers and people.

Evangelist Harry Elliott is in meetings with Bro. O. A. Marti, at Osborn School House (Walla Walla), after which they will be in Huntsville, Wash.

Dr. Carradine's daughter has been run down by an automobile in St. Louis, and was badly hurt.

Rev. Arthur Ingler is to hold a meeting for our people at Cundy's Harbor, Me.

Rev. J. W. Gillies, General Secretary of our church, is to take the pastorate of our new church at Bath, Me.

Rev. L. N. Fogg of New England District, has recently held a meeting at Jefferson, N. H., in conjunction with Rev. C. J. Fowler. Bro. Fogg goes to Waterbury, Conn., next.

NOTICE

Have decided to locate in Marion, Ohio, for the winter, and do evangelistic work, singing and preaching, as the Lord may lead and open the way. Address 318 Chestnut St., Marion, Ohio.  
H. C. BAKER.

ADDRESS

I wish my friends who have urgent business with me to address me at Cisco, Texas, from Nov. 20 to Dec. 1; from Dec. 6 to 16, at 1407 McGee St., Kansas City, Mo, and from Dec. 17 to 29, 2947 Morgan street, St. Louis, Mo. Permanent address, Peniel, Texas.

A. G. JEFFRIES.

NEW ENGLAND DISTRICT PREACHERS' MEETING

The preachers' meeting of the New England District was held at Fitchbury, Mass., Wednesday, Nov. 6th. It was a time of power and blessing; truly God met with the dear saints. Brother W. G. Schurman, vice-president, gave a very helpful talk in the morning session, followed by a Holy Ghost prayer meeting. In the afternoon session Brother John Gould of Lynn, Mass., read an excellent paper on "Helpful Ideas Along the Line of General Church Work." Brother Schurman preached a powerful sermon in the evening, his topic being, "The Sin Against the Holy Ghost." God wonderfully helped our brother in delivering the message. One seeker forward. Brother and Sister Lanpher and other co-workers are marching on to certain victory. We thoroughly appreciate the way we were entertained while there.  
H. R. JONES, Sec. pro. tem.

LITTLE ROCK, ARK.

I am very busy at the present preparing to move to my new work. Truly the Lord is good to me, to let me labor among such good people the past three years; there has been one constant victory and now as I go to my new field of labor, I feel encouraged to press on. My work this year is at Vilonia, Ark. That is where our Arkansas holiness school is located, and truly there is as fine people there as you will find on earth. The school is beyond description, for the students are finding God. Bro. C. L. Hawkins is president, and he is loved by all the student body, which means the right man for the right place. I am to give them two Sundays a month, and the remainder of the time I will give to the evangelistic work. I have several meetings already. My address will be Vilonia, Ark.  
B. H. HAYNIE.

BROOKLYN, N. Y.

We are now located in comfortable quarters in the city of churches, at 177 Ainsley street, and engaged in rescue and gospel work at 233 Ainsley street. Began our work here last September 27th. Bedford Avenue Pentecostal Tabernacle, the grandmother of the Nazarene churches of the New York District, is putting on new strength and dressing in the old-fashioned pilgrim style, and will soon be ahead of her grandchildren here in the city if they don't keep blessed and stripped for the race. We are not ashamed of our crowd and the Captain of our great salvation that saves from sin. The Lord willing we hope to open a Door of Hope Mission and possibly will have another gospel mission to look after. We are expecting great things the coming winter.

REV. and MRS. F. E. MILLER.

Pastor Bedford Ave. Pentecostal Tabernacle, 233 Ainsley St., Brooklyn, N. Y.

HARRIETTA, MICH.

After enjoying a feast of good things at the great assembly at Chicago we took the train for northern Michigan, where we met a class of real loyal Nazarenes. They had a house furnished for us, and plenty to eat in the house so we are certainly at home, and we are glad

to be with a crowd that believes in full salvation and the whole gospel of Jesus Christ. When we came here we only had one place to preach, that was to our own people; now we have a full circuit. Had the privilege of preaching three times last Sunday. They all want meetings in the country at their school houses, and we delight in telling them about Jesus and His power to save. We are praying and believing for great things in this neglected country. We have been having a protracted prayer meeting every night this week, with much interest.

CHARLES and MYRTLE HANKS, Pastors.

**FIRST CHURCH (CHICAGO)**  
**DEDICATION**  
\* \* \*  
CHICAGO, Ill., Nov. 17, 1912  
HERALD OF HOLINESS:  
Great day! Big crowds! Altar lined with seekers! More than Ten Thousand Dollars in the great offering! Drs. Walker and Cornell were at their best, preaching two great sermons.  
I. G. MARTIN.

BAKERSFIELD, CAL.

We have just returned from holding special meetings at Waukena, a country appointment surrounded by a fine farming community. There have been a few holiness people in that place for some years and upon their invitation we for two weeks by the help of the Lord preached second-blessing holiness with all our might. The second evening the fire fell and seven came to the altar and we had victory from then to the finish. We could not secure the church longer, so organized about twenty of the finest of the wheat into a Pentecostal Church of the Nazarene. The new church unanimously called Rev. R. B. Coons to be their pastor and are now worshipping in a school house and have a good Sunday school and young people's society. Our church here in Bakersfield has a constant revival and there are not many Sundays pass without souls at the altar.  
C. W. WELTS, Pastor.

OXFORD, N. S.

The Lord is blessing the work here. Bro. S. M. Shedd, evangelist, from the United States, who was traveling in Canada all summer visiting and praying with the sick, holding open air meetings and preaching in halls, mis-

sions and churches, has been in Oxford for the past three weeks assisting Sister H. A. Adams in the Pentecostal church where God has smiled upon the work. We have had good attendance and many seekers at the altar for pardon and some for sanctification; also some backsliders have been reclaimed and the saints have been built up. Brother Shedd goes from here to Spring Hill, where he will commence services in the Pentecostal Church of the Nazarene there. Pray that God will bless his labors in that place and that people will see their need of a Savior. Brother Shedd is a man of faith, not afraid to step out on God's promise and trust Him.

C. C. McCORMACK, Clerk.

ONSET, MASS.

We find the Herald of Holiness a welcome visitor to many homes in New England. The Lord is certainly making its weekly visits to the people a great blessing. The meeting at South Manchester was owned and blessed of the Lord. Had splendid crowds for New England, especially on Sundays. There was not a good break in the meetings, but some prayed through to victory. The meetings at the Cheney Silk Mills where five or six thousand people work, were well attended and fruit seemed to come out of them. Brother Charles Washburn, the pastor, is doing a splendid work among his people. This is his first charge for him, but he is making good. We were most comfortably entertained in the parsonage.

The meeting at Cliftondale was a great victory from the first service. There were not more than two services but that some one was seeking. One special feature about the seekers was that they would hang on until they got the "real thing." The prayer meeting at nine a. m. each day was the power house for the meeting. There are some wonderful saints at this place, that know how to hold on for the meetings. The offerings were easy. We were told that more than twice as much money was raised in this meeting as in any former meeting. All expenses were settled and some back bills on the church were paid off. Lots of restitution was made in the meeting. Some bills of twenty years were settled. One bill of restitution amounted to \$35, and another one to more than \$100. Brother Charles H. Strong, the pastor, is being strongly felt in Cliftondale. He is a splendid fellow to work with. The interest was so great that we thought it not advisable to close when our time was up, so ran on for the third week with good results. The last night was a great break.

The fire has fallen from the first here in Onset. Big crowds. About ten got through yesterday. We continue here all through November.  
C. EDWARD ROBERTS and WIFE.

C. EDWARD ROBERTS and WIFE.

McMINNVILLE, ORE.

Yesterday was our third Sabbath here. We have a small, new church building here, not completed on the inside, mostly in debt for it, and four members, with much opposition. Satan has almost monopolized things, but a few faithful ones have stood by the work and we believe God will give us victory. We have started in this week for prayer and fasting. Tuesday especially is set apart for that purpose. Our services were attended better yesterday than since we came and some on the outside. We expect Brother McBride with us soon for a revival. Pray with and for us.

J. W. FRAZIER, Pastor.

IRWIN HEIGHTS, SANTA MONICA, CAL.

Truly God is with us here, and is constantly showing His power in the salvation of souls. It is marvelous also, how He has brought things to pass in a material way. In spite of a membership of only nineteen, including several children, with but four male members, and these day wage earners, God has inspired the church with a holy zeal and they have

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

C. J. Kinne, Agent

2100 Troost Avenue, Kansas City, Mo.

built a nice parsonage with six commodious rooms and bath room; not all clear of debt, but we are getting there. The pastor's salary is fully paid to date; good results are being reached along the line of support for missions and our apportionment for our district superintendent's salary is being provided for. Last Friday evening at about 7 o'clock a back-slidden man whom the drink demon had dragged down, came to the parsonage and upon being welcomed told us his soul's salvation had to be settled that night. How God's Spirit did strive with the man and after much prayer and pleading, light broke over the fellow's soul and shone from his face as he exclaimed in thankfulness to God, "O God, I praise thee for giving me the victory once more." Before we had got through praising God for such deliverance, about sixty friends came walking in, all bearing a smile of accomplishment as they laid their gifts upon the dining table and took possession of the parsonage. A most enjoyable evening was spent in singing, prayer and praise, and closed with a soul's expressing his desire to be prayed for. Last night (Nov. 3) the wife of the aforementioned backslider came to the altar and of course God did not turn her away empty. He never does an honest heart. We are expecting to enter into a series of special evangelistic services in the right near future. We have a noonday prayer circle in good healthful condition, cottage prayer meetings established, besides the regular weekly services. We are trusting God for great things at Irwin Heights and keeping in the shadow of Him who said, "Follow me and I will make you fishers of men." Amen! The saints have a burden of prayer upon them and quite a number of souls have expressed a desire for and determination to obtain salvation, either in forgiveness or sanctification.

FRED B. GREEN.

GRAND RAPIDS, MICH.

Please announce my address, 125 Ransom street, Grand Rapids, Mich., or 1118 Kalamazoo street, Lansing, Mich. Glad to report enlarging victory at Grand Rapids. This is a royal crowd of saints. They know God and things are happening all along. We are expecting a great year. We must have one good Nazarene church in Michigan right away and Grand Rapids is the place. If we can win out here the whole of Michigan is ripe for us to organize a score of Nazarene churches very soon. This is greatly upon our hearts and we would like the whole family to pray for us in Michigan. In the capital city of Lansing the writer preaches every Tuesday evening. We have a band of holiness people who have ravenous appetites for the "meat." They come out every meeting from one to three hundred strong, and most of them are like wandering sheep hunting for pasture and there is move in the way of a church. May the Lord give us victory in planting a Nazarene church in this great capital city of Michigan! O, ye Nazarenes; ye simple, chaste virgin, aflame with holy zeal; know this thy day of power and opportunity.

JAMES W. LAWRENCE.

DEDICATION

About two years ago a Pentecostal Church of the Nazarene was organized at Virginia, Ill. Rev. G. W. Boyd was chosen pastor and he has served them since. On Nov. 11, 1911, a cyclone unroofed their church and otherwise damaged it. This they soon repaired. The following spring a livery barn burned and fire communicated to the church and it was destroyed. With indomitable courage Brother Boyd set about to secure the erection of a new building. The dedication was held Nov. 3, and conducted by the writer. Brethren came in from the surrounding country, quite a number coming by train the day previous. Rev. C. A. Bartell of Smithfield, Ill., and Pastor L. G. Milby of the Tallula charge were present. The other churches of the town dismissed their regular preaching services and attended. Revs.

Simmons, French and Wilson, pastors of these churches were present and took part in the exercises. At 11 o'clock the house was well filled and the service opened with song, prayer and Scripture reading. The writer preached on "God's Design in the Church," using Ex. 29: 43 last clause, and Ezek. 36:27 first clause. A subscription of about \$600 was taken. Owing to the lateness of the hour and a funeral service in town that afternoon, the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was formally presented to God. How God blessed and how the saints shouted! The writer then preached from Rom. 1:16. There was one seeker for holiness. The new building is 26x44 feet, heated by a furnace and lighted with electricity, is commodious and well-arranged. The full house in the morning and the packed house at night were fitting evidences of the high esteem in which this pastor is held who serves the church without any remuneration and carries Uncle Sam's mail on a rural route to support himself and family. Brother Bartell remained to conduct a series of revival meetings.

E. J. FLEMING.

BILLINGS, MICH.

We started here last Sunday evening. The ice broke Tuesday evening. Prospects are good for a Nazarene society. The writer had a camp meeting two miles north from this place last summer, where a number of souls were converted. There is much land to be taken in northern Michigan for the Nazarenes. Dr. Bresee speaks about men going out under the stars, and that's all it needs here, is men who can trust God and venture out. No nests are feathered here, but if you will hustle and sweat you can come to the northern regions and dig up some fine fields of labor. The writer entered the ministry about twelve years ago and my first field of labor was in Midland and Gladwin counties. I was then a member of the Evangelical conference and wanted to pioneer for them in this northern section, but somehow the way didn't open up. Served a few years in the thumb of Michigan and in the southern part of the state, but never was satisfied, as I felt definitely called to labor in the newer parts and seemingly much neglected. Some seem to think that the country north of the central counties is nothing but pine stumps and white sand, but such is not the case. There are many places in central and southern Michigan that can be taken if we had the men and means. Well, keep on praying and believing and may we push out into the regions beyond. I hope we will have a Michigan District in a year or two. The writer conducted four camp meetings last summer in Gladwin and Midland counties and thank God souls are still being saved as the result of the camps. We organized a class at Hope, Midland county, Michigan, last week. Rev. William Flock, a Baptist minister who has pioneered much in the country for a good many years, will unite this week. He is eighty-two years old, but will make some of us younger lads hustle. Bro. Clark of North Billings who is a preacher, expects to be a Nazarene. We ought to scatter the truth everywhere—the one that explains what the Pentecostal Church of the Nazarene is, and also the Herald of Holiness and the Sunday school literature. When you evangelists pass through Grand Rapids, come preach a sermon or two on Buxton Heights, corner Buchanan and Greggs.

VALENTINE BUXTON.

DEDICATION AT UHRICHSVILLE, OHIO

The members of the Pentecostal Church of the Nazarene had a great day yesterday at the dedication of their new church. District Superintendent C. A. Imhoff was engaged for the day, but he recalled his appointment on account of the illness of his wife, and the Lord opened the way at a very late date for our be-

loved General Superintendent E. F. Walker to be present with us and officiate. God has richly blessed the congregation here by giving them a nice brick church in which to worship. It is located on one of the main streets, almost in the heart of the town. The church has been beautifully finished inside, and also on the outside; also neatly furnished, and an up-to-date heating system installed. The women of the church made it a present of a beautiful Brussels carpet. The women got the carpet without a sound of the rattling of dishes or the smell of an oyster stew. Praise the Lord! There was \$700 raised during the day, which left the church free of all indebtedness. Dr. Walker preached three powerful sermons. He presented his forcible arguments on sanctification and made the truth clear. The people were blessed by his inspired preaching.

Rev. C. B. Tuttle, former pastor, now in charge of our work at Lisbon, Ohio, was present, as also Rev. George Ward, pastor of our church at New Philadelphia, Ohio. Both of these brethren assisted in the services of the day. There was a good delegation from our church at New Philadelphia, Ohio. The church was filled to its capacity at all the services, several at the altar seeking pardon or purity, and the day closed with a shout of victory and Praise the Lord!

WILL H. HAFER, Pastor.

OWENSBORO, KY.

We have just closed our special revival meeting with victory for the Master. Rev. J. Stewart Martin, of Chicago, did the preaching. The Lord gave him power to preach in the old time way. Rev. W. L. Shell, of Marion, Ky., was our song leader and soloist. The Lord is giving Bro. Shell victory. The Lord was certainly with us. People would come to our meeting out of curiosity from various denominations, but somehow the Lord would get hold of them. The Lord saved and sanctified many people. We are so pleased with the tent meeting that we are going to the court house to hold a two weeks' meeting there with Revs. Martin and Shell.

J. C. CRAWFORD.

WHETSTONE AND LACY'S CHAPEL

The work is moving on nicely; the dear Lord is good to our churches; they have the fire continually and people get blessed in the "good old fashioned way." We have closed our meeting at Crocus where about one hundred people were in the altar, many of whom threw away their tobacco, pipes and snuff and made restitution and prayed through to real living victory. We are now in Glensfork, a fine little town. Several have been in the altar; two have prayed through to definite victory. We expect victory.

L. T. WELLS AND WIFE.

CABOT, ARK.

There are some doubtless who will be glad to see a line from me after so long a delay. This has been the year of testings, in my life. To begin with, my wife has not been well all the year, and our boy we named for Bud Robinson has been down with rheumatism for months and can scarcely walk, and can't attend school. Then Fred, my thirteen-year-old boy, has some serious lung trouble, and I felt anxious about him. Then the devil don't like me on account of the fact that I have not got any more sense than to preach against secret societies, tobacco, base ball and basket ball, and dominoes and flinch and attending any kind of entertainment in opera houses, which, by the way, is the devil's playhouse, and shows of all kinds, moving picture shows, with all the rest. Fact is, I am preach it exactly as I did ten and twelve years ago. There is holiness and there is "holiness." When a man can go to any place and preach ten days without anybody objecting I say he is not preaching the gospel of Jesus. Marvel not, my brethren, if the world hate you. I am called back to Cabot for my entire time. I will

preach two Sundays here, and do evangelistic or missionary work the other two. But this church finds me places to preach and controls my time.  
J. W. PIERCE.

## NORTH EAST, MD.

The Lord is wonderfully blessing us, marching right to victory. Sunday school reopened and in a flourishing condition. The fire is still burning. Pray for our revival soon to start.

JOHN H. DEAN.

## EVANSVILLE, IND.

I am glad to report victory through the blood this morning. Hallelujah! After our district assembly at Chicago, which was indeed a feast of good things, and in which our souls were lifted up and strengthened, we returned to our field of labor here to take up the battle for God and lost humanity, and true to His blessed promise He has not left us nor forsaken us, bless His most matchless name forever and ever. During our absence we left the work in the hands of people, particularly Brothers Flemming, Pennell, Browning, Hewlette and Bright who had charge of the services. May the dear Lord God richly reward these faithful brethren for their labors. God gave them souls during the time. On our return we began anew the campaign for our church building, and we are earnestly praying that God may make it possible for us to own the little brick church on the corner of 7th and Walnut streets. Since our organization we have occupied this building paying rent at the rate of \$25 per month up till the last two months, when we were given a reduction of \$5 on the month. So our brethren and sisters of the Herald of Holiness family will see that we have paid out over \$700 for rent and have nothing practically to show for it. So looking facts in the face as we do we think it would be to God's glory and to the salvation of souls to purchase the property. Our membership, which numbers about seventy-one, has about thribled in the nearly two years of our existence as a church. However none of our people are blessed with very much of this world's goods, but are simply poor, honest, hard-working people. But thanks be unto our Father in heaven, He has seen us through so far and we know He will keep His promise.

I might say here that the church, which is as fine a location as we could find, being centrally located, was once owned by the Christian people, but is now owned by a company of men who have bought it for speculation. It will cost us \$5,000, but it is well worth the money. The only thing in our way, of course, is that it is going to be a struggle for our little congregation to get together that much money, but we are looking to the Lord to bring something out of the ordinary to pass.

We are in the midst of a revival which has been going ever since the first day of the month; will close on the evening of the 17th. D. V. Bro. Guy L. Wilson who is with us and who is doing the preaching is doing valiant service. He in the name of the "God of battles" is putting the old gospel plow down to the beam, and is letting it pull out the stones, stumps, scrap irons, old cross ties, etc., of sin, and as a result, though the battle be hard, yet the break came and last Saturday evening there were a number at the altar, all but one finding the Lord true to His trust. Yesterady (Sunday) was a good day, with good crowds at all three services; at night we had a full house, and after a stirring message on the awfulness of losing the soul, the altar was filled with seekers, some praying through to victory. Praise the Lord! Brother Wilson is as forceful a preacher as we most commonly meet. He is a blessed young man; may God bless him and make him a great blessing to this world reeling in sin. Thank the Lord for men who are fearless in preaching the truth.

We are urging on our people the great need of taking our church paper. Pray for us.  
Yours under the blood,

CHARLES A. BROWN, Pastor.

## The Sunday School Lesson

December 24

The Lunatic Boy

Mark 9:14-29

## NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

"Smart" men of religious pretense are ever ready for dispute with the humble followers of Jesus. (v. 14.)

It was the "common people" as a rule who were awed by the presence of Jesus, and who showed Him respectful deference. They heard Him gladly and were deeply interested in and reverent of His personality. (v. 15.)

The Master is ever ready to take the part of His feeble friends. He is our Big Brother. (v. 16.)

The most important thing for us to do for our children is to bring them to Jesus, whose work for them and with them is the matter of supreme importance for them. (v. 17.)

Evil spirits take fiendish delight in "tearing" those whom they possess. (v. 18)

How often do the disciples of Christ fail to fulfill the proposition of their Master. (v. 18)

Our failures as well as the general sorrows of the race burden the One who came to bear our griefs and carry our sorrows. Still He carries us all. (v. 19)

The human race as a whole is devoid of real, living, working faith in God. (v. 19)

The sight of the Redeemer stirs up His enemies and ours. Wherever Jesus goes the devil shows that he too is around. (v. 20)

So afflictions come upon men for which they personally are not to be blamed, but pitied. (v. 21)

Demons would destroy those who are under their spell. Hell knows no pity. (v. 22)

Appeal to the compassion of God always moves the God of compassion. (v. 22)

Nothing is "beyond the range of possibility" to true faith. (v. 23)

Believing is active exercise of mind, will and heart. (v. 24)

Even where faith is in exercise there may be lingering, latent unbelief against which we should protest and pray. (v. 24)

Christ's cures are always most radical. He says to our foes who would hold on to us, "Come out, and stay out." (v. 25)

Deliverance from spiritual foes often is accompanied by a fierce conflict that leaves the delivered one in a mental and physical plight most pitiful. (v. 26)

Jesus' work of salvation is both destructive and constructive. He destructs that which is wrong, and constructs that which is right. He casts out and lifts up. (v. 27)

Those whom Christ lifts are at the same time conscious of personal co-operation. They arise. (v. 27)

Jesus is a private as well as public Teacher. (v. 28)

There are "kinds" of evil spirits, and some are more difficult to get rid of than are others. (v. 2)

"In this miracle, as in nearly if not absolutely all Christ's miracles of healing, the student may easily trace a parable of redemption. The soul is under the bondage of Satan; it is deaf, ignorant of the glories of the divine kingdom; dumb, unable to speak God's praise; no human help is able to ransom, no minister, no priest; the disease is in the soul, as in the race, from its infancy; a deliverance is possible through faith to every one that believeth; even the unbelieving may have help in their unbelief; the first approach of Christ to the soul often seems to aggravate the evil; the command of Christ leaves the soul dead as to the world; but the love of Christ raises it from the dead to newness of life in Him" (Abbott).

## SPIRITUAL LIGHTS

REV. J. N. SHORT

If we realize anything of the truth and power of the gospel in our lives we can never be weary of contemplating what is embraced in "Faith in God." For all who have general intelligence and an open Bible, there are four words in the gospel that one might take for a motto, or a rule of life. If he would do this, and ever use it in the present, in every circumstance and emergency of life, it would be more wonderful in its practical effects than the fabled Aladdin's lamp.

It would be a rule which could ever be brought into play, and be ever operative in every circumstance and phase of life. It would afford instant help in every possible dilemma, in every temptation, testing and trial. Would not such a rule, if it were so simple and practical that every one, high and low, rich and poor, bond and free, could possess and apply it, be worth more than thousands of gold and silver?

But some at this point would be incredulous, and think there was some catch about it; that there is not such a simple rule, and so practical at man's disposal—that it would assist in solving every problem, give immediate relief in time of temptation, trial, trouble and discouragement, in the face of every dilemma, and also be equally helpful in time of great temporal blessings and prosperity.

But let me say, I was never more in earnest, and never, from my standpoint, said anything more sane and reasonable than the thing I have in mind for every one who has an open Bible, and which I am sure will prove a perfect "Open Sesame" every time, everywhere. What is it? The four words Jesus uttered: "Have faith in God."

I am sorry now, if, having let out the secret, any, under whose eyes this may come, should feel a sense of disgust and say, "O, I have often heard that! I supposed it was going to be something new, something that would be of real practical help in every-day life."

But, my dear friend, if you think so little of this simple command of Jesus, you never have given it any particular thought; you have never taken it in to understand what is embraced in it; what it would mean to you in every stage and emergency of life.

When you are tempted to depart in any degree from the revealed will of God, "Have faith in God." When you are perplexed as to the right and wrong of any proposition, lean not on your own understanding, but "Have faith in God." When everything seems to press upon you, and you do not know which way to turn, "Have faith in God."

"Oh," but you say, that is all very well to talk! But sometimes you are up against it, and something must be done, and you do not know what to do; then what are you going to do?" Very good. Was there ever a time when it seemed that circumstances so hemmed them in that they could not retreat, and they could not advance for certain reasons? They were "up against it." What then? Moses said, Stand still, and see the salvation of God!

My friend, have you ever thought as a moral being, that when you do not know what to do, you are then and there to trust God, and not do anything until you know what to do? Of course you say, "that is not practical." But is it practical or sane for a man to do anything when he does not know what to do?

The disciples could not cast the evil spirit out of this child. The father in despair said to Jesus, "If thou canst do anything, have compassion on us, and help us." But Jesus replied, "If thou canst!" As if astonished that he should question His power. He then said, "All things are possible to him that believeth."