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## EDITORIAL

### THE CARNAL MIND

AN unavoidable infelicity of terms exists in the discussion of the "carnal mind," which has led to some confusion. "Sin in believers" is another term used interchangeably by Mr. Wesley. This term is all right, properly understood, but with so many the mention of "sin" carries the thought of guilt, and this embarrasses them. They argue that guilt is pardoned in conversion, which is what holiness people teach, and they are unable to see how any guilt can remain in a pardoned man. We do not use the term "sin," in relation to converted people, in the sense of guilt, at all. We mean by "sin," in this connection, "original sin," or "inbred sin," or the "sin principle," which is not the subject of God's pardoning grace, because not possessing guilt at all to be pardoned. We mean the "carnal mind," which is a term freer from misunderstanding than any of the terms mentioned above.

The question of the carnal mind in believers must be settled alone by an appeal to the Scriptures. In discussing the state of regenerated persons, Paul lays down the general proposition: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would." This language would have been highly inappropriate and misleading if used with reference to impenitent sinners, because in them the "lusts of the flesh" triumph, and there can not be said to prevail any such conflict as is here mentioned. With the impenitent the Spirit is quenched, resisted, and grieved. Besides this, the parties spoken of in this verse were Christians, who had been taken into fellowship with the apostle, and by him recognized as brethren in the Lord. They were living Christians, who desired to do all the good they could, of every kind, but who met this countervailing influence of the "lusts of the flesh," against which they nobly struggled. They had a spiritual life, which they were exhorted to maintain. The same apostle says to these same people: "If we live in the Spirit, let us also walk in the Spirit." "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

In addition to this, and conclusive in itself, is the fact that these people are admonished by the same apostle to press on to full salvation, on the ground that the entire removal of carnality is a duty involved in the state of remission of sins, and is indispensable to the retention of the justified relation, and to success in the religious life. Says the apostle: "They that are Christ's have crucified the flesh with the affections and lusts." As much as to say, carnality in those who truly belong to Christ is doomed, and to be in a real and vital sense Christ's, is to accept and to obey the obligation to be holy. Not to go on thus unto perfection, is an act of disobedience, which necessarily cancels our claim to sonship. In the life of the pardoned, therefore, there are two warring principles, denominated here the flesh and the Spirit. The flesh, evidently, and by superabounding proof, is what we term the carnal mind. Salvation from this destroys death, and secures the gift of eternal life.

Similar proof is furnished in the celebrated statement of Paul to the Corinthians, in the first three verses of the third chapter of his first letter, wherein he addresses them as brethren, and as babes in Christ, and yet calls them carnal. He thus emphasizes the very distinction we have pointed out above. All the Epistles assume the incompleteness of salvation, in

the different churches addressed. It is distinctly announced as the end and aim and purpose of the whole economy or machinery of the gospel, to supply this deficiency and complete the work of their salvation. It is Paul who says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints." That is, for the perfecting of holy persons, whose holiness was not yet perfect. The same apostle declares also thus to be the object of apostolic preaching: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Again, from the same great authority, we have: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The manifest implication is, that we are cleansed in part, but not entirely; that we are holy in part, but not perfectly so.

All these, and numerous other texts, support fully the scriptural hypothesis, which Mr. Wesley thoroughly taught, that one may be a true believer, a pardoned person, a Christian enjoying a regenerated state, and yet not be saved from the carnal mind—or from all sin, sin here being, of course, used not in the sense of guilt, but of that nature with which we come into the world. To accomplish the destruction of this carnal mind, is the work of God through the Holy Spirit, by the application of the cleansing blood of Christ. This is that "second rest," of which Mr. Wesley sung. This is that "rest of faith," of which some churches talk and sing. This is that full salvation, or that entire sanctification, taught by the Pentecostal Church of the Nazarene. This is the great triumph of the gospel scheme, in its application to individual men and women. This is God's great essential equipment of His church for service. This is the great object and meaning of the church, and its ministry, and its rubric, and means of grace, and its commission, and all its paraphernalia, and gifts and endowments. To miss or fail here, is to miss the real and only purpose of the church's existence in the world.

### HOLINESS AND IGNORANCE

THERE is no necessary or proper relation between holiness and ignorance. There is nothing in holiness to encourage or foster ignorance or to render any of us proud of our ignorance if we are so unfortunate as to be among that class of our fellow beings. There is certainly everything in holiness to restrain any one who enjoys the experience of holiness from speaking contemptuously of human learning. Those who allow themselves betrayed into this error are not wise and true disciples of our Lord Jesus, nor of Mr. Wesley. Mr. Wesley's admonition was: "I advise you never to use the words wisdom, reason, or knowledge, by way of reproach. On the contrary, pray that you yourselves may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so, and throw away the chaff, but not the wheat."

The natural state of mind of the truly sanctified is one of eagerness and hunger for knowledge. It is sin which dulls and benumbs the intellect and gives a disrelish for intellectual pursuits. Holiness renders keen the mental powers and gives us a greater relish for the achievements and improvements of the mind. Many a man has had his awakening from intellect-

ual torpor by the proclamation of holiness and by obtaining the great Pentecost has had a great awakening to a new and broader life not only spiritually but intellectually. This should ever be the case in the proportion of our possible intellectual aptitude. Holiness deserves all our powers and can and will subsidize for God and His kingdom all the powers of our nature, physical, intellectual, and spiritual. There is no part of us we are entitled to withhold from the altar when we are consecrating for the blessing. Let no one be deceived into the false notion that there is anything in holiness or in a profession of it under which there can be concealed sloth or intellectual indifference or laziness. We must be at our best in every department of our being for God and His cause and kingdom. He demands all and He must have all cheerfully and promptly and without compromise.

Certainly the modern holiness revival has done enough to contradict any charge or insinuation of a necessary connection of holiness and ignorance. Look a moment at the great holiness schools, colleges, and universities established over the country. In these institutions the very best and broadest culture can be obtained and that without any of the usually attendant perils which environ so many of the other institutions. Look for a moment at the holiness papers which have sprung up with this great revival which give the emphatic denial to any such slander. Look again at the avalanche of books, booklets, and tracts and literature of all kinds which issue from holiness publishing houses which are often of a high literary and intellectual order—indeed they compare favorably with such literature of other churches hundreds of years older than our own church or the interdenominational holiness movement. There is a rich supply of Sunday school literature provided for the Sunday schools of the holiness people by the Pentecostal Church of the Nazarene which receives the highest tributes from the most competent literary critics. Surely when we look at these facts which stare us in the face there is abundant proof to shield us from the slander with which enemies might seek to discount us or our work.

#### MOTHERHOOD'S DUE

**N**O crown is bright enough for the brow of motherhood. No gems are priceless enough to embellish the coronet due this divinest gift of God to humanity—a true motherhood. A Christian mother is any man's richest inheritance, compared with which money and lands and bonds and stocks and honors and emoluments and fame all dwindle into insignificance. No man born of a true and Christian mother is poor, though he be a pauper in dollars and cents. His is an inheritance which, though delayed in being realized and utilized, will surely sooner or later come to its rightful owner, and assert its power, and confer its long delayed benisons.

A Christian motherhood is the chief conservator of true piety and godliness. The prayers of godly mothers constitute a treasure whose value God alone can rightly estimate in the moral preservation of civilization, and in averting deserved divine wrath against the faithlessness and fruitlessness of His disciples here below. The intercessory work of these holy mothers constitute the chief support of mankind and their main dependence, through Christ, for blessings day by day.

Good mothers are the saving clause in the life of back-slidden churches. They are the cause of the infinite mercy of God in sparing the lives of unnumbered worthless and prayerless husbands and fathers. They are the golden link which binds countless wayward boys to holy memories and divine associations, which finally arrest mad careers, and trend repentant young men back to God and home and mother.

Good mothers put the world under incalculable debt to them for great men. Such world benefactors as St. Augustine, St. Chrysostom, John Wesley, Adam Clarke, George Washing-

ton, Thomas Jefferson, James Madison, Andrew Jackson, William Harrison, and many others are only the contribution which good and cultured mothers have made to the world. The most beautiful thing, and doubtless the strongest chord in the life and character of William McKinley was the tender and holy tie between him and his mother, and her transcendent influence over him. Like Washington, he could say, "all that I am, I owe to my mother;" and like Lincoln, "All that I am, all that I hope to be, I owe to my angel mother." Dr. Hugh Johnson, who was his pastor while he was president, tells tenderly about the death of his mother. McKinley was hastily summoned to the bedside of his dying mother. It is well remembered how a nation followed in anxiety his journey from the capital to his home in Canton, Ohio, and watched breathless with him by her bedside. When the aged pilgrim was no more, and the president returned to the White House, he told his pastor with tears, how, when he reached the old home, though he found his mother unable to speak to him, yet it was an unspeakable comfort to him that she seemed to recognize him, and returned the pressure of his hand, holding it until her own relaxed in death.

Motherhood has a due the world scarcely has ever yet been able to pay. Let us uncover our head in the presence of this great gift of a Father's love. Let us thank God for these mothers who have done so much for us, and for the world, and whose work never ceases though their forms moulder in the dust for long ages. Their works do follow them most blessedly.

#### THE PASTOR IN THE HOME

**P**ASTORAL visiting has its place in the preacher's life, and a useful place. We wish to emphasize, first of all, that the pulpit is the preacher's throne of power. No amount of visiting, or any other kind of pastoral service, can atone for laziness in pulpit preparation. This must be his first and most important work. He must give out well-beaten oil. He must study and pray, and work out his sermons with thoroughness, and deliver them with much prayer and tremendous earnestness. But there will be time and room enough for a degree of visiting from house to house, and some of that personal touch with his people which can be made so helpful in the pastor's work. There may have been rare cases where this work has been overdone. It is always overdone, if by it the preacher seeks to conceal or substitute for slovenly pulpit work, or laziness in the study, or merely gratifies a morbid social and gossiping proclivity. But aside from all this there should be a degree of social and personal contact of the pastor with his people. By it he learns much of the trials and sorrows and divers needs of his people, which he might otherwise miss entirely. He becomes also acquainted personally with his flock, and they are thereby more inclined to hear his messages from this personal contact. These visits must invariably be visits for carrying Christ into the homes of the people. It is matter of history that men can be great preachers and do this kind of pastoral work. One man said to another recently: "Everybody has forgotten all about John Hall's preaching, but his pastoral work is famous yet." It is a fact that Dr. Hall and the noted Dr. Theodore Cuyler were both noted for faithfully holding to this conception of pastoral work, and for faithfully discharging it. Let not this work be forgotten or neglected by the pastor, for he will thus lose a great opportunity for service. Go from house to house, but carry Jesus with you, and pray with and for the people, and you and your visit will not be forgotten, and the people will be greatly blessed by it.

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Some day it will dawn on our law-makers that the liquor question is our nation's biggest problem. Then there will be a rush for its settlement by tardy politicians, because the day light will have been forced upon them by an aroused people.

# THE EDITOR'S SURVEY

## GOD'S TESTINGS IN LOVE

God tests His own in love, and for their own good and greater usefulness in His cause. These seasons of testing are not pleasant, often indeed they are grievous, but must ever be received in meekness and uncomplainingly, and allowed to yield their intended fruit. God is engaged in the business of making saints and the material at hand is very crude and awkward, and needs much polishing and turning, and divers sorts of treatment to bring out the best and the richest and strongest that can possibly be made of it. Let us see to it that we are quiet and unresentful, and very patient under all His disciplines, and sooner or later the season of rejoicing will come to us over the wondrous results of His testings. This divine process was strikingly illustrated by a blacksmith as related in an exchange:

A blacksmith about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful, but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have a good time all right, for God's smile means heaven. But He wants us for service just as I want this piece of iron. And he has to put the 'temper' of Christ in us by testing us with trial. Ever since I saw this I have been saying to Him, 'Test me in any way You choose, Lord; only don't throw me in the scrap-pile.'"

## AN UNUSUAL AND UNEXPECTED VOICE

Now and then we are surprised by a statement of real truth and wisdom in relation to the church and spiritual things from some of the great dailies. The *New York Times* comes forward now with such a statement that is surprising, but true to the letter. The editor is very complimentary to the ministers, admitting their piety and intelligence and good intention, but alleges they are making some mistakes. They complain about the automobiles and the picture shows and other attractions, which they claim are emptying the churches, but the *Times* editor takes the position that the preachers are making the mistake of supposing they can arrest this trend by fine churches, and suppers,

and vainly essaying to vie with the world in mere amusements. He insists it is old-time religion the world hungers for, and is not getting in the churches, which is emptying our pews. He is convinced that a return to the proclamation of the old gospel truths will arrest this trend, and bring the people back to our pews to be fed as of yore. He concludes:

Let us tell you something: People now, as aforetime, are hungry for spiritual food. They pant for it as the hart for the water brooks. Now, as aforetime, they will go miles for spiritual uplifting, for closer contact with their Heavenly Father, for gospel peace. You will fill your church and the yard and street with eager people from all over the country, if you will feed them spiritual food, pure, simple, and unalloyed. They never tire of hearing of the love of God, the kindness and love of the gentle Jesus, the way of salvation, now and evermore. They always listen with bated breath

### KEEP SWEET

Keep sweet and you will be the stronger  
And climb the steep with steeper feet.  
You'll bear the daily burden longer,  
If you'll just keep sweet

The cold neglect that cuts so often,  
The jar and thrust we daily meet;  
The word unkindly said will soften,  
If you'll just keep sweet  
Let Satan's fierce artillery rattle,  
And sharp on shield and helmet beat  
Stand fast; you'll turn the tide of battle,  
If you'll just keep sweet

Have faith in God, and do not falter,  
For trust in Him is peace complete,  
And we can wait till fortunes alter,  
If we'll just keep sweet

Then just keep sweet  
With folks you meet,  
And things that go awry,  
And wear the while  
A sunny smile,  
And a twinkle in your eye

Exchange

and eager ears to the story of the temptation of Jesus, the baptism, the descending dove, the voice from heaven, the healing of the blind, the palsied, the lepers, the raising of the dead, the sermon on the mount. To the world-weary throng, the familiar stories of the Old Testament are always new, always inspiring, always helpful. There was much in the good old campmeeting sermons that might be copied today with good effect. We guarantee they would fill your pews, if that is what you want, and there will not be any joy riding during the hour of service. The ministers and the churches are making a vital mistake. The people are longing, hungry, eager for spiritual food and you are giving them a weak imitation of the street, of the fantan, and the cafe. Jesus was never so thronged as when He was laying down the law to the scribes and Pharisees and denouncing their worldliness, and at the same time giving simple gospel truths. Spurgeon never could get a room big enough for his audiences, and he preached the simple gospel, converting sinners and showing the way to peace, and joy, and heaven. There never was a dining room connected with his church nor a luncheon. Let us say again, the ministers are better men than the average, they are earnest and unselfish in their work, but they are on the wrong track. When people prefer joy riding and picnicking to their sermons, the fault is not with the people. They are longing for the bread of life. What are they getting?

## DR. BRESEE AT THE CHICAGO CONVENTION

We have enjoyed reading echoes from the Chicago holiness convention, but nothing has more edified and entertained us than statements from our beloved Dr. Bresee. The Doctor certainly was a leader in that assembly and did some most excellent work. He is at home anywhere among holiness people, and has such a long and varied experience, and such rare good judgment, and such a splendid spirit that he is a useful and powerful member of any assembly of Christian men where grave subjects are in hand. One among many fine statements he made at this convention was:

We have one thing to preach, that is holiness; there is not a text in the Bible that is three feet away from it.—No man preaches the gospel who don't preach holiness.—God has called me to do one thing, I can do it or die trying.—I can carry a church into holiness if I get the chance; the trouble is to get the chance. You can't get into the large churches if they know you preach holiness.—Our commission is to preach holiness.

## A CHILD'S PRAYER ANSWERED

Truly, it is often fulfilled that "a little child shall lead them." The faith of a child is so pure and simple and direct and unalloyed with doubt or speculation that it often puts adults to confusion. God often honors the faith of these little ones, while the prayer of elder, but more embarrassed ones, who are enveloped by clouds of questionings and doubts and speculations, go unanswered. It is beautiful beyond description to see faith and love and hope in their primeval beauty in childhood. The purest form of piety is seen among them. The most beautiful devotion and the loveliest faith are those of childhood. Often the mightiest intercessory work is the result of these simple prayers of innocent, trustful childhood. The *Bombay Guardian* gives a case of such answered prayer of a little child, which is very beautiful:

Lee Burris was a conductor on the Pan Handle, or Pennsylvania Railroad. After his conversion he would not consent to take a train on the Sabbath day. He was indeed a man of God, and helpful to me in my work. His wife was also a devoted worker. They had a family of six children, who received religious instructions in the home, with the earliest dawn of reason. Some readers no doubt remember that about twenty-five years ago there was a fearful wreck on the Pan Handle Road, near Steubenville, Ohio, when an entire mail train, going around a curve at too great a rate of speed, toppled over. Brother Burris was conductor of that train, and was buried under the wreckage. While there, in a terribly mangled condition, he heard some one ask, "Where is Burris?" He made a feeble response, which indicated where he was. With saws and axes they soon brought him out and laid him on the railroad track. By this time medical aid was at hand.

A surgeon looked at the terribly mangled form of Burris and said, "No use to waste time with him; he is beyond hope of recovery." On hearing the surgeon's remark, as Burris afterward told me—he asked himself, "If this is

death, are you ready?" The answer was, "Yes, the blood of Jesus Christ his Son cleanseth me from all sin." And he began to shout the praises of God. The surgeon, amazed, said, "I can not understand that." But Burris could.

A telegram was sent to the family, informing them that husband and father was fatally injured. Here was the mother and six children, and no one need wonder that there was a scene of distress and weeping. Little Lee, named after his father, and about five years of age, walked out while the sad scenes were going on in the house, knelt by a tree in the yard, and prayed. After offering a short prayer, he went into the house and patted his mamma, and said, "Don't cry. I asked God to make papa well, and God will do it."

Who can tell the estimate that God put on the prayer of faith offered by that little boy?

### A FALSE COMPROMISE

It will not do for a Christian to content himself with the exclusion of the Bible from our public schools because he still has the Bible in the home, and can use it there with his children. This is a false and cowardly compromise which we can not afford to make. The Bible must be used regularly in our public schools, and it will continue to be a blistering shame and disgrace to us as Christian people as long as Jesuitical intrigue succeeds in keeping it out of any of our public schools, in any part of our republic. We agree with S. E. Wishard in *Herald and Presbyter*:

We can not rid ourselves of responsibility by consenting that the Bible may be permitted in the family, but shut out of our public schools. Our public schools are only a larger family, where the best training for life and its duties is to be secured. They have to do legitimately with the education that will fit men and women for the professions, and all the activities that go to make up a strong and useful nation.

### DIFFICULT OF EXAGGERATION

It is difficult to exaggerate the importance of the church seeing to the salvation of the children. This work has so long remained guiltily as a secondary work with the church, that it is almost impossible to be extreme in censure of the church's blindness or as to the importance of the work of child-salvation. Romanism and the devil have never been behind in keen appreciation of this colossal and overmastering opportunity. We thought for a moment we had discovered an extreme statement in the New York *Christian Advocate* in the language of Rev. L. J. Birney, Dean of Boston University School of Theology. Upon reflection we can not get our consent to dissent from the strong statement, so dire is the need of a greater awakening on this most vital but shamefully neglected point. The writer referred to denominates the work for the children the "chief business of the church." In this we must agree with him, because if the church were true to her work and call to the childhood of the country there would be little need of her work for adults, for there would be very few found in sin. We give the remarks of our author:

One of the greatest things that Ruskin ever said, was in a letter to Alfred Tennyson. One day, after he had taken a walk in London and

saw the little children upon the streets wandering without a shepherd, he went back and wrote this to Tennyson: "The more I see of the world, the more do I believe that not the sorrow of the world is the wonder of the world, but the loss of the world is the wonder of the world. I see by every wayside perfect miracles of possibilities in the lives of the boys and girls going to waste forever without a teacher." The church is waking up to this stupendous fact, that the chief business of the church is not at all to save the lost, as we have believed for centuries. The chief business of the church of Jesus Christ is to save loss, which is immeasurably more difficult and more imperative. There is just one way to save loss, the incalculable loss that our church has sustained all along, and that is feeding lambs instead of hunting sheep. In God's name, brethren, Methodists, in God's name, if we can not do both (we can), let us keep the lambs and let the few sheep stray rather than to hunt a few sheep and let the lambs scatter, never to be found again.

### REJOICING IN TRIBULATION

It is the glory of our religion that we can rejoice, not only in our days of brightness and gladness, but likewise in our tribulations. This is peculiar to the religion of our Christ that He can make all things work for good to His disciples. Reverses, disappointments, sorrows, under His marvelously transforming power, can be made to issue in great strength and blessing to us, if we have faith. Rev. W. L. Wilkerson says:

"Let us rejoice in our tribulations; knowing that tribulation worketh patience, and patience develops tested strength, and tested strength develops the habit of hope; and hope putteth not to shame." Nay, let us look yet beyond. The stumbling-blocks become altar stairs, steps to God's throne. The burning marl leads into the golden street; the stones which bruise and gash glow into gems, and fly singing until their music blends with the eternal song. We may confidently declare that the jeweled walls of the New Jerusalem are built up with the mastered difficulties of the saints transfigured into jasper, emerald, and amethyst. Never can we believe that the struggle of life is in vain, and that its heroisms are unrequited. We fight to conquer, we conquer to reign.

### A PLACE FOR EVERYTHING

The Bible says there is a time for everything—a time to weep, and a time to laugh; a time to mourn, and a time to dance. So we may insist that there is a place for everything—a place for pardon and a place for sanctification. It is a great mistake to misplace these in our thinking or our teaching. The teaching of pardon and its conditions and accompaniments must necessarily precede the teachings of holiness or sanctification. An unconverted man is in no condition to understand instruction in these deeper things. It is like casting pearls before swine. It is a great mistake to argue with these people about holiness. They naturally misunderstand it. Live it before them, and let God get them hungry for it, and your life will make them seek it. Rev. Hubert Brooke says:

Lessons of holiness can not come before lessons of pardon and salvation. You can't begin to grow before you begin to live. It is, to use a common phrase, to "put the cart before the horse."

### WE REAP AS WE SOW

No law is truer or more inexorable than that announced by Paul that " whatsoever a man soweth that shall he also reap." Very largely we make our associates. Whether they are to be tender, gentle, kind, considerate, and pleasant depends very largely upon our own spirit and deportment, and more upon our spirit than deportment. This law is true in our children. Many of the faults we correct in them are but the results of our example before them, which they have imbibed, and are copying in life. In them we see the hideousness better than we could see it in ourselves. This fact should make us more careful to live right before them, and to be more charitable with their faults and blemishes which so disfigure them in our esteem. Many a time had they the insight which maturer years might furnish, they could say to us, when we hasten to correct their glaring faults: "Physician, heal thyself." The one who carries a sweet spirit always in his social life with others will generally find in others a sweet spirit. A boorish and critical spirit carried by us among friends will discover to us an unlovely spirit of boorishness or criticism in them. We very largely type our own friends and associations. A gossiping woman will make gossips of her friends, unless they chance to have an unusual degree of the grace of resistance. A coarse and vulgar habit in a man will be sure to bring out the worst of the coarse and vulgar in his associates. Let this consideration make people more careful to try to be what they would like to see their friends and associates be. Especially let us be extremely careful in the case of our own children. They will be what we are—not what we would wish or like for them to be. They will obey our character more than our commands. The *St. Louis Advocate* gives illustrations of this truth in the following:

Agassiz tells how, when a lad of ten, he was taken by his mother to the famous Echo Valley at Grindelwald. He began calling various epithets to the unseen boy across the valley who answered him promptly in kind. Discourteous speech like his own came back to him—and only a trifle fainter. Finally the mother, seeing the lad's lip begin to tremble, suggested to him that he change his tactics and send kindly greeting. This the boy did and was delighted to find that the boy across the valley promptly and cordially echoed the overtures of friendship.

From an obscure town in Italy John Ruskin once wrote to his friends. "The people here are charming; a word of kindness makes them as bright as if you brought them news of a friend." Another visitor might have reported these same visitors as morose, crafty, and malicious. It was only Ruskin's own genial presence and deportment in the town that gave him the truer insight. He was proving the truth of the Master's word, "Give, and it shall be given unto you."

One need not become a Quaker to learn the efficacy of non-resistance. A chastened tongue and muscles under control often defend us better than flying fists of steel. And if we count gaining a friend a greater victory than mere crushing an enemy, kindness in speech and act will not fail.

I will lift up mine eyes unto the mountains: from whence shall my help come?—Psa. 121: 1.

# THE PRAYER MEETING: A Symposium

## Importance in Church Life

REV. J. A. SMITH

A live prayer meeting is essential to the life of the church. As the interest in the prayer meetings waxes or wanes, so the life of the church rises or falls. The church can no more do without it than the individual Christian can do without secret prayer. As the individual soon loses his spiritual life when he neglects his closet, so the church loses her power as a soul-saving center when the prayer meeting is forced to a secondary place by worldliness and amusement bureaus. When this takes place it becomes a mere formal gathering, and is no longer a place of fervent waiting upon God in intercession for the outpouring of the Spirit in the conversion of sinners, and the entire sanctification of believers, through the baptism with the Holy Spirit. When this two-fold work becomes the continuous business of the church, she will have reached her normal prayer life, and will give proof that she has true faith connections with the throne.

The prayer meeting is not merely a part of the machinery of the church; it is conducted in a perfunctory way; it is not a service limited to an hour where prayers are merely said, a Scripture read, and a few songs sung. It takes more than this to make it a vital force. The Holy Spirit never displays Himself fully in a prayer service that is bound down by rules that please worldly, fashionable, and pleasure-loving church members. In a true prayer service will be found the Lord's truly anointed ones who have been weaned away from all the nonsense and foolishness of modern church life, and whose chief delight is soul-travail for a lost world. In such a service there must be a body of people—few or many—who are in full fellowship with the Spirit and with one another, under the direction of a Spirit-led leader. Such a company will be in such an adjustment to one another that they will be quick to detect when any one of their number has had a special communication from the skies, or has been put under special burden for the welfare of the church, and the salvation of the unsaved, and will freely respond to such Spirit manifestations. Such a unity of Spirit will arouse the church to new activity, and sinners will be moved to yield to God. We will then see the repetition of Pentecost in the most hardened communities. The one hundred and twenty continued steadfast in prayer for ten days. On the tenth day they were all of one accord in one place and the fire fell. In answer to united prayer they were all brought into oneness with the Father and the Son, and the Holy Spirit com-

[NOTE—In the following issue of Herald of Holiness will be discussed, upon this general subject of the prayer meeting, "Excuses for Absence," "Prayer Meeting Topics," and "How to Treat the Stranger."—Editor.]

+ +

ing upon them they went forth to convince the world of sin, of righteousness, and the judgment to come. All Jerusalem was in a spiritual upheaval, and three thousand in one day were led to Christ. When, where, and as the church follows pentecostal conditions in prayer, it is bound to see pentecostal results.

Years ago a band of women met every Wednesday afternoon for prayer at a little country church. The burden of their prayer was that the Lord would send them a holiness pastor and a holiness revival. Their prayers were duly answered. The pastor came, the revival broke out and lasted fourteen weeks, running night and day. About three hundred knelt at the altars for pardon, and one hundred or more were sanctified wholly. Three hundred dollars was raised for evangelistic help; benevolences increased seventy-five per cent, and a great advancement made on the pastor's salary. True prayer brings results on all lines.

## Object of the Prayer Meeting

PRESIDENT JAS. B. CHAPMAN

In the modern church the prayer meeting is often usurped, and used chiefly as the occasion for delivering a lecture or sermonette on some subject more or less appropriate to the occasion. The preacher may suppose that he is doing his brethren a great favor by relieving them of nearly all the responsibility of the meeting, and utilizing the opportunity for the purpose of instruction. He may suppose that because he can make a more scholarly exposition of the Scripture lesson, or a more acceptable talk on some subject of current interest, that it is therefore his duty to consume the time, and to keep the meeting well in hand. From almost every quarter comes the complaint that the people do not attend the prayer meeting as they should. We would not suggest an excuse for any who stay away from lack of interest, but it is our candid opinion that many lack interest from the fact that their presence does not seem to be an actual necessity. If they should go there would, perhaps, be no opportunity for taking active part in the services of the evening, therefore, they reason that if they should stay away they would not be seriously missed.

The prayer meeting is peculiarly the people's meeting. If the preacher leads it, it is only because he is the divinely appointed leader of the church.

The more public services of the

church are for the purpose of instruction; the prayer meeting is especially for communion. The Sabbath services are largely given to service; the prayer meeting should be chiefly given to worship. Whatever the method used in the prayer meeting, that method is best which provides a part for all in the actual worship of God. Every member of the church should feel that his part in the prayer meeting is essential not only to his soul's good, but to enable every other worshiper to get the blessing that he should have.

The church is a family. In every well ordered family there are set times to meet for consultation and encouragement with reference to the work assigned to each member of the household. The prayer meeting is such a family meeting for the church. There is no service of the church that stands for the family life of the church just as the prayer meeting does. Therefore there should be a large place in the prayer meeting for Christian testimony and exhortation. The preacher may not be able to accomplish by a well prepared sermon that which the humblest believer may accomplish by his simple testimony. There is nothing that will bring encouragement to one in great trial or distress like the simple story of another's deliverance, related by the man or woman who has himself experienced the victory. The contact of Christians in their weekly family worship will increase the strength of the bonds of love and sympathy which bind them together, and will thus give less place to the evil one in his efforts to divide the saints of God. Zealous and sincere participants in the prayer meeting have seldom been the parties to a parish quarrel. Men who are really right will not usually greatly misjudge each other, when they are meeting constantly in the prayer meeting.

The pre-eminent purpose of the prayer meeting, as its name implies, is to give opportunity for all members of the church to pray for and with each other. The importance of prayer needs to be emphasized, not less than other forms and kinds. United prayer by all the church should be urged. Peter's deliverance from prison was due, on the human side, to the fact that prayer was made without ceasing of the church unto God for him. Nothing seems more natural than that the whole church should assemble to present such special needs as should appear important to the great Head of the church in united prayer. However busy men become, there should, at least, be time for prayer, and if there is time for prayer, then there is time for the most effectual prayer, and therefore time for prayer with the assembled church. "Therefore,

let us not forsake the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

### Scope of the Prayer Meeting

C. A. IMHOFF

The midweek prayer meeting is one of the most important adjuncts of the church, and is absolutely indispensable. It should be what the name implies—a prayer meeting—not a song-, testimony-, or preaching-service, but pre-eminently a service of prayer. Now, I do not mean that there must be no singing. Of course we should sing at the prayer meeting, but not at such length as to sacrifice the time that should be spent in praying. Occasionally there can be held a short testimony service, but better have most of the testimony services on Sunday afternoon or night when those who do not attend the prayer meeting are present. If the pastor leads, and as a rule he should, he must not yield to his passion and love to preach at this service, but should give a short, pointed, unctuous talk on the subject in hand, then call the people to prayer.

Our greatest need in the Pentecostal Church of the Nazarene is intercessors. I am pleading that we make this one service, at least, of such a nature that our people may have an opportunity to become intercessors if they will. I believe many of them would, if due emphasis was laid upon it, and proper leadership and example given. Do you tell me this is too visionary?

It is possible, practicable, and essential. God give us wise, Spirit-filled, Spirit-called, and Spirit-led pastors, who are men of prayer, and who can show the people the example and necessity of being intercessors at the throne, and we will make the forces of sin and dead formalism tremble all over the world, and be a mighty revival force that nothing can stand before.

A wise leader will vary the prayer-meeting service from time to time, so as to give spice and interest and avoid the danger of becoming formal and following a fixed routine. A good way is to take different topics of vital interest to the church and make them the special subjects of the service and objects of the prayer for that meeting, e. g., "The prayer life," for one service, "Missions" for another, "Our publishing interests," "Holiness schools," "Rescue work and workers," "Evangelists and evangelism," "Our unsaved," "Our enemies," "The poor," "Our government—local and national." Pray God to keep our church clean, progressive, on fire, etc. Take one such topic for the service, let the pastor or leader give a short, pointed, unctuous talk on it, then have the people pray. What then? Why,

have the people pray. Well, what then? *Have the people pray!*

Care should be taken to help develop the weaker ones and the new converts, as well as the more gifted and older ones. Urge all to become intercessors, and if necessary push the young birds out of the nest in order to make them learn to fly. The scope of the prayer meeting is wide and freighted with tremendous opportunities and responsibilities. God help us to make it what it ought to be.

### How to Obtain Spiritual Results

FRED H. MENDELL

Among the many problems which confront a pastor, there are certain ones which predominate. One of the foremost of these is the matter of reaping definite spiritual results from the prayer meeting. In this service conditions are peculiarly unfavorable for such results. The congregation is largely made up of working people. They have brought to the service weary bodies and minds, and the physical man, reacting upon the spiritual, responds but slowly to spiritual stimuli. For this reason, in so many cases, the prayer meeting has become a place to study the Sunday school lesson, or, at least, has largely ceased to be a meeting for prayer.

To reap the richest, fullest spiritual benefit from the prayer meeting, there must be first a realization of the purpose and need of such a meeting. The whole matter hinges there.

While attending school at Peniel, a number of us boys began to realize that the quickest, easiest and best way to reach the unsaved and unsanctified was to keep the "glory" on our own hearts. Accordingly each Wednesday evening, when not providentially hindered, we went to the campground, and there before God we pleaded for His blessing upon us. He never disappointed us. Time and again our bodies and minds were rested and invigorated, while our souls were flooded with glory divine. To this same spot we went and prevailed in times of revival effort, and there we heard from heaven for one of our number, whom God kept from the knife of the operator.

Is not this the purpose of the prayer meeting? The revival church looks forward to the Sunday services expecting God to speak to the unsaved and unsanctified. The prayer meeting is our coaling station, our place of preparation for service, the place where our own souls are met, strengthened, and flooded by special manifestations of divine glory. This is the family prayer service, the place of concerted prayer, the time when we mutually present our common needs before the throne of God's eternal grace. And here mutually helped by the faith of the other, we

grasp the promise and the "glory" falls.

The rest is comparatively easy. The congregation is composed principally of the sanctified. The glory is on them. "Thou preparest a table before me \* \* \* My cup runneth over," and lo! the others are hungry. The opened altar gives an opportunity. Spirit-filled workers are ready to assist. The opposition is at a minimum, and prayer is easy.

We are not pleading for emotionalism. It is not that. I learn of my brother's need. I pray for him, forgetting my own perplexity, and we both are blessed. Not noise, but *glory*. The coming of the glory may be accompanied by demonstration, but it is the Spirit-filled atmosphere that makes decision and yielding easy.

Much more might be said. Let the singing be spiritual, the Scripture lesson and comments helpful, the prayers and testimonies Spirit-indited. Let your prayer meeting attitude be that of the song.

I have come to seek a blessing, in the house of God today,  
I have come to be a blessing, while in the house I stay.  
I have come to bow in reverence, while with lips and heart I pray:  
I have come to take a blessing from the house of God away."

### Who Should Lead the Prayer Meeting

JOHN GOULD

The subject of the prayer meeting, and the question, Who shall lead it? will be dealt with somewhat according to the angle from which it is viewed. The writer had it impressed upon him early in his Christian life that the prayer meeting was the spiritual thermometer of the church, and experience has served but to deepen the impression. In days gone by the midweek service was a very simple proposition, for it had but one aspect, that of prayer. But since the passing of the old-time class meeting, it has taken on some of the features and responsibilities of that blessed and desirable institution, so that the modern prayer meeting is a complex thing and demands as much ingenuity and resourcefulness in its leadership as any service of the church. All of us have read of, and some of us remember the penetrating directness of the old Methodist class-leader: how alert he was to detect any deviation from the faith, or evidence of weakness in the testimony of the members, and with what tender solicitude and divinely supplied wisdom he would locate the trouble and point out the way to safety, with the result that many had their eyes opened to the rocks or shoals which lay in their way, the precipice toward which they were hurrying, or the worldly entanglements into which they were drifting, and were saved ere the break occurred.

Then, too, the class-room was a great repair station where those who had fallen into sin and made shipwreck of faith could be restored to God, and have restored unto them the joys of salvation. Thus there devolves upon the prayer meeting the obligation of doing, in some measure, this phase of the class meeting's work.

Another thing which enhances the value of the prayer meeting, and makes its leadership important, is the very general carelessness in regard to the reading of God's Word by the average professor. In these days of daily papers and cheap and attractive reading of every variety, along with a multiplicity of cares and interests to which our fathers were strangers, the old Book does not get the attention in the home it once received. Nor do we get the solid and substantial quality of Christian character which invariably comes from the prayerful and prolific reading of God's Word. This fact gives additional emphasis to the prayer meeting as a sort of midweek coaling station, where we may take on fresh supplies of grace and inspiration to tide us over the remainder of the week, and bring us up to the Sabbath day full of zeal, vigor, and unabated strength. Yes, I know that it is "within us a well of water springing up unto everlasting life," and that God's grace is not dependent, absolutely, upon the midweek or any other service, but we must deal with things as we find them, and we find that habitual neglect of the prayer meeting results in spiritual decline and derangement. Again: The prayer meeting comes nearer to being a people's meeting (I do not like the expression "social service") than any other service of the week, and being open to the public and free for all to participate in, there is more apt to be embarrassing situations, due to the exploitation of strange doctrine, than in any other service. Hence, the importance of having one to whom the people look for guidance, called of God and vested with authority, in charge. There are many of our churches so exposed to visitation from a certain class of false teachers that a novice would be absolutely helpless to hold things steady, guide into the paths of sanity, sound doctrine and true spiritual freedom. There is a sense too in which the pastor comes into closer and more intimate touch with the people in the prayer meeting than is possible in a service more formal in its order of worship. God will and does give the true pastor a message for the midweek service, just as truly as for the Sabbath services. Who knows the needs of the people as does the pastor? their heart aches, heart breaks, testings and temptations, dangers and discouragements? He who lives close to God will get an appropriate message for the prayer service, not

to turn it into a preaching service, but an unctuous, tender, illuminating one of fifteen or twenty minutes length, that will give key and color to the meeting or be of such a close and intimate nature that it would be inappropriate in a service more largely attended by the public. Now it is borne home upon the mind of the writer with all the force of logic that the considerations adduced above indicate the pastor as the rightful and proper person to lead the midweek prayer service, and that so laudable and worthy a motive even, as desire to develop qualities of leadership, either in the young, old or middle-aged, should not be permitted to interfere with the arrangement.

### How to Secure Attendance

MRS. MINNIE LUDWIG

The prayer meeting is one of the most important services of the church. If conducted in the right manner and under the leadership of the Holy Ghost it will not only be the spiritual thermometer but also the dynamo from which the spiritual life and power of the church radiate.

In this day of worldly pleasure seeking the question is often asked and discussed: "How can we secure a better attendance?" I would say—

1. By impressing the importance of the prayer meeting upon the people, and by making it interesting and uplifting. Much should be made of the prayer meeting. It should be kept before the people continually through announcements and invitations, both public and private, by pastor and people. The pastor should especially emphasize the importance of regular attendance. If several minutes are taken up in announcing and urging people to attend social affairs, etc., and simply mention that the prayer meeting will be held as usual, he need not expect much interest nor a large attendance. He should speak about and invite people out to this service in his pastoral visits.

2. Preparation for the services by the people as well as the pastor. Those expecting to do all their praying at the prayer meeting will not receive a special blessing on their own soul, and not be of much help and inspiration to others. The best preparation is to be prayed up before coming to the service, then there will be a note of victory in prayer and testimony which will do much to interest people. Even sinners will notice this, and often become interested and turn to God. The pastor or leader should be thoroughly prepared by prayer and meditation to comment briefly upon a well chosen Scripture.

3. It should be made a people's meeting. Many a prayer meeting loses in interest and decreases in attendance because the leader takes much of the

time that belongs to the people. Old and young, rich and poor should be made to feel they have a part in the service. Our experience has proved, that one secret of making the prayer meeting interesting and thereby increasing the attendance, is to urge all to take part. Some of the young converts will hesitate to pray and testify because they can not pray as those older in the experience, and if they are not urged and at times called on, will get discouraged, lose interest and fail to attend. Another way to encourage the young converts is to call for sentence prayers from both old and young. The pastor should impress upon his people that each individual needs the prayer-meeting and therefore should have an active part in it. In the midst of temptations, trials, and labors where many rub elbows with the thoughtless, pleasure-seeking, nominal church member and wicked world, they need an hour in the midst of the week where they can commune together with God and those of like faith in praise, testimony, and prayer for divine guidance and strength in the battles of life, and to lift up a standard of full salvation to any hungry heart.

The key to the whole matter is to keep the church spiritual. A successful pastor said: "I have no trouble with my young people running to picture shows, theatres, etc. They have a desire for better things, and love the prayer meeting because they are deeply spiritual, and the love of the world is gone." This is, after all, the key to the situation. It is impossible to whip a carnal church with the love of the world in their hearts, in line to attend the prayer meeting. But if the church which should be composed of saved people, be fed on the Word, and led on to and in holiness, there will be no trouble along this line. Even the world soon detects what pastors are feeding their flocks. A daily paper here in commenting on what a body of ministers were discussing, namely, "How to avoid Sunday pleasure-seeking and secure larger attendance at the services," said: "These are good men, abate the average, but this time they have the wrong pig by the ear. They ought to know that the ice cream parlors can give a bigger dish of ice cream, the picture shows and theatres better amusements and entertainment than the church. Yet with these things many churches are expecting to draw crowds, and they fail. Let them give them the Word of God, preach old-time religion, salvation from sin, and men and women will come to hear." We say amen to this. Let us give dying men and women food for their souls, and not try to feed them on husks, and we will see our churches filled, not only on the Sabbath, but also at the midweek prayer meeting.

# Mother and Little Ones

## DO FOR YOURSELF

"Do for yourself; do for yourself!"  
It sounds a bit harsh, I own.  
But "do for yourself" is the very best friend  
A schoolboy has ever yet known.  
"Do for yourself" will lead all the games.  
"Do for yourself" leads the class;  
"Do for yourself" wins riches and fame,  
And a "Yes" from some dear little lass.

"Do for yourself," my dear little girl,  
Do it yourself! don't fret.  
Do it yourself, you will conquer, I know;  
Don't give up trying just yet.  
"Do it yourself" has a wonderful knack  
Of doing a deal in a day,  
Do it yourself; at night you'll be glad  
You helped your own self all the day.

"Do it yourself," young man at Life's door,  
Questioning what you should do;  
Think for yourself! Decide for yourself!  
None knows your own self well as you.  
Make of yourself the man you would be,  
Rouse all your courage and skill!  
Do for yourself! strengthen muscle and  
brain,  
And life is your own at your will.  
—Selected.

## THE MAN WITHOUT A CHARACTER

The story of the man without a character is told in an old 18th century book, in which its truth is vouched for on undisputable authority. Its lessons are obvious, and are those which many need to learn more thoroughly than they have hitherto learned them. The man without a character lived in Dublin, where he was valet to a gentleman. His early training had been bad, and his master soon found that it was impossible to suppose that he could ever be a satisfactory servant. He stayed out late at night, got up late in the morning, and at times, when his master required his services, he was found intoxicated. His master spoke to him severely on the evil of his ways, but the worst part of the whole thing was that he did not seem sorry for what he had done, but aggrieved with his master for finding fault with him. These faults would have been quite sufficient without his adding to them, but he did; he began to take things which belonged to his master, and finally, among other articles, stole his silver-mounted pistols. This was the last straw that broke the camel's back; the master dismissed his unworthy servant. Here it might well be remarked that this man was not a man without a character, but a man with a shockingly bad one; indeed to him might truly have been said what was said to an incorrigible prisoner by a certain famous judge: "I do not know which is greater, the folly of your wickedness, or the wickedness of your folly." The folly of his wickedness was certainly evident to him at this point, although he would not have called it by that name. He was cast on the world destitute, with no means of an honest livelihood, for no respectable person would employ such a man. His circumstances grew worse and worse, and he was at last driven to desperation. Not knowing what to do to save himself from starvation, he at last hit upon a queer way of finding employment. He advertised in one of the Irish journals, saying that he wanted a valet's place, that he was without a character and had many faults, but hoped to mend.

People read the notice and smiled; numbers of rascals hope to mend but never do, and the most abject scoundrels can feign repentance; but the little paragraph caught the eye of one person who thought deeply over it. This good gentleman lived in the suburbs or Dublin, and was by most people

counted eccentric. Whatever exactly is meant by such a term it is difficult to say, for so-called eccentric persons often do greater and nobler things than the generality of persons ever dream of. Men of the world might have considered the man in the Bible, who forgave both his debtors as such, and counted his action as detrimental to the good of mankind in general; certainly they might have thought the action of the gentleman at Dublin to be both rash and foolish. This is what happened. The eccentric man summoned the man without a character to his house. "You graceless dog who seem bent on starving," he said, "pray where and whom did you serve last?" The characterless man, in the grumbling, murmuring tone that had grown upon him in his destitute wandering, replied that he had been with Squire Blank of St. Stephen's Green, and added more as the sense of his wrongs grew upon him: "An ill-natured unreasonable man he was, an' please your honor, though 'tis true I gave him some small cause would you believe it, Sir, for no other reason in the world than because I loved whisky, and because he missed a pair of silver-mounted pistols and another thing or two, he sent me packing and stopped my wages." Most people would have been extremely angry with the wretch for speaking so, and justly angry, but this gentleman was eccentric, and so could realize better than most people that this fellow had possibilities; he saw clearly that he could be either a villain or an ornament to society; and he made up his mind then and there that he should be the latter. It was true that he had spoken against a long-suffering master, but he had to some extent confessed his faults, although he only faintly realized as yet, through what he had suffered, the folly of his wickedness. The old gentleman in his wise forethought, instead of ordering him to leave the house instantly, complimented him, on the contrary, on his truthfulness as regarded his own crimes. "You are the lad for my money," he said, "you have owned your faults, which I was never able before to prevail on a servant to do."

But the would-be benefactor was on his guard, too; he knew well enough that however much men need to mend, they can not do it without a strength above and beyond their own; but he would at least do all that lay in his power to keep this man from the downward path. In severe and decided tones he went on to tell the degraded creature for whom no one would speak a good word, that if he dared to commit any of his crimes in his house, he would hand him over to justice instantly. "Be with me tomorrow at nine o'clock, you idle dog," he continued; "in the meantime take these ten guineas and pay your old master for his pistols." Was there ever such kindness; the scoundrel well nigh collapsed with astonishment. His past sin was to be atoned for, as far as it could be atoned for by earthly means; he would be able to look his late master in the face again; he was to be set on his feet and trusted, and hitherto no one ever had trusted him. As there arose in him the longing to be worthy of this good man's confidence, he began to see for the first time, not only the folly of his wickedness, but also the utter wickedness of his folly. The long and short of it was this interview made a man of him; he entered the service of the eccentric gentleman the next day, and he served him faithfully until his death. Moreover his new master never regretted it. The strange, strong bonds of love that sometimes bind master and servant together grew so firm between them that he must have become almost like a son to the man who, humanly speaking, had saved him from ruin. When the master died, he left him a handsome annuity. He finally embarked in trade, and became a wealthy and respectable merchant of Dublin. The quaint old 18th century historian who tells the story abso-

lutely vouches for its truth; indeed, he states that the rich merchant (whose past most people had probably forgotten) was living and known to him at the time he wrote.

The story is one to make men think. The world is full of those who have fallen, but might rise, did their fellows only help them. We need more of the love that met the prodigal son in his rags, tatters, and degradation with the kiss of peace and the best robe. Until we can thus face the sin and sorrow of the world, we can never truly help mankind.—Miss A. Mary R. Dobson, in Progress.

## HOW SPURGEON FOUND CHRIST

(Written by himself)

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that he should do to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do?

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snow-storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a great deal of effort. It ain't lifting your foot or your finger, it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool and yet can look. A man need not be worth a thousand a year to look. Anyone can look: a child can look. But this is what the text says. Then it says, 'Look unto Me.' Ay," said he, in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God, the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' 'You have no business with that just now.' Look to Christ. It runs: 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweat-

ing great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend. I am sitting at the Father's right hand. O' look to Me; look to Me!"

When he had got about that length, and managed to spin out ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, this moment you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus 'Christ!' I did 'look'."

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him (Oh, that somebody had told me that before:

"E'er since by faith I saw the stream  
Thy wounds supplied for me,  
Redeeming love has been my theme  
And shall for ever be."

### WORDS TO YOUNG CONVERTS

Many have recently professed Christ and joined the church. To such these lines are addressed. The steps already taken in the Christian life are well, provided the good work begun is faithfully continued. "He that endureth to the end, the same shall be saved."

Do you ask, How shall I insure my continuing to the end, and thus make my "calling and election sure"? In other words, how shall I succeed in living the Christian life? Then we answer that daily secret prayer, regularity in attending the public means of grace, and taking hold and doing service in the Sunday school and among your unconverted neighbors and associates with a view to leading them to Christ—all these are essential.

But the purpose of this writing is to call your attention more especially to some things connected with, or essential to, the daily Christian life and temperament—the attitude of the heart toward its own condition and toward others.

In the first place, then, one secret of Christian living is the keeping of the heart sweet. This no one can do of himself or herself; but if there be daily communion with the Lord, and the indwelling of the Holy Spirit, the heart can but be kept in a sweet, complacent attitude toward God and man.

In the second place, the manner must be loving and gracious. In this way especially does the light of Christ shine out of His children and cause others to glorify our Father in heaven. Often it is that in the manner of the new convert the unconverted see the most convincing evidence that there is a reality in the Christian's religion. They expect to see a change for the better in new converts, and they have a right to expect it.

In the third place, there must be on your part a manifest willingness for service. The Lord has called you into His vineyard to work, not to lounge under the shade trees. There is work for every one of you to do, and He expects you, under the guidance of the Holy Spirit, to find it and do it. You are to let others see your good works, done as unto the Lord.

Now to do all this you must be under the influence of the spirit of love; that love which suffereth long and is kind—kind to the needy, the destitute, the unsaved; that love which seeketh not her own, seeketh not an easy position, worldly honor, or great riches, but the salvation of sinners, the relief of the suffering, the upbuilding of the church, and the glory of God.

This love is a spirit of patient service. They who are possessed of it do not become weary in well doing, do not become discouraged, do not stop and say, "My efforts are useless." To the contrary, they go right on doing, as opportunity permits and grace and strength will allow, leaving the consequences with Him who hath said, "All things work together for good to them that love God."

Nor is the work of love prompted by this spirit a far-off, at-arms-length affair. In doing it the worker places himself in personal contact with those he serves. He goes into their homes, lends a helping hand in time of sickness and distress, speaks personally to them of their souls' salvation, tells them of the love of Jesus and the joy to be found in His service, and thus wins them from the ways of sin to the paths of righteousness. Then, there is the work of enduring wrong or ill treatment at the hands of others. This task will come to you sometimes. Then it is that you must especially be careful and ask God to help you, so that you may by divine grace be able to "let patience have her perfect work in you." Then it is that you must be quick to pray the prayer of the Psalmist, "Set a watch, O Lord, over my mouth; keep the door of my lips," lest you speak words for which you will afterward be heartily sorry, and thereby give unbelievers cause to say that your religion is a sham. Dr. J. R. Miller has well said: "We are all human; and there are few of us who at best do not say words, or do things which give pain to those closest to us. Even true love is not always just and kind. Then it is that love must outdo love—the one who has been hurt must show love's long-suffering, overcoming evil with good"—Exchange.

### WHY MINNIE COULD NOT SLEEP

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You need not look at me, Moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it; and tonight it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were upstairs."

Her loud voice awoke the parrot. He took his head from under his wing, and cried out, "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r, pur-r-r." It was very queer; but that, too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie; and then she threw her arms around Kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie; and then—I—I—oh—I don't want to tell, but I spect I must—I shut kitty in the pantry to make you think she did it. But I'm so sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling. —*Little Men and Women.*

### CHILD COLPORTER

"Mother, will you promise me something?" asked a little boy, laying his hand on his mother's shoulder, as she sat busily sewing.

"Promise you what?" asked she.

"Will you only say 'yes,' mother?"

"That would be very rash; you do not want me to say 'yes' in the dark, do you, Eben?"

"O, but mother, you might say so now, I know," persisted the child.

"Then I'm sure you had best tell me what you want me to say 'yes' to," said the mother.

"Well, then, may I be a real colporter? May I, mother, please?" asked the boy, looking earnestly into her face.

"A real colporter, Eben?"

"Why, the other day, when I stayed at Mr. Martin's, I saw a colporter, and then we boys played at being a colporter; shall I show you how? You make believe to be a poor woman in a log cabin, mother, and I will come in."

Eben went out; his mother went on sewing, when by and by a knock was heard at the door. "Come in," said she. The door opened, and in walked the make-believe colporter, with his great coat on, his cap over his ears, and a bag of books slung over his shoulders.

"Would you not please like a good Christian book, ma'am?" said the make-believe colporter; "one that would do your heart good?"

"I do not know that I should," the old woman in the log cabin seemed to answer.

"O, I'll tell you about them, and then you'll be very thankful I've come." He took down his bag, and opened it. "Here is 'Little Henry and his Bearer,' there is hardly anything to equal it;" turning over the leaves of the little book, and thrusting them up in her face. "Little Henry was a heathen; he did not know about God; he was fretful and very naughty. Neither his mother, nor his father, nor any one told him about Jesus."

"But suppose I am too poor to buy?"

"Then you shall have it for nothing, if you will read it. It is as good as preaching; please take it;" and the make-believe colporter put the book into the hands of the make-believe woman of the log cabin.

"There, mother," Eben then exclaimed, throwing back his cap, "can not I be a real colporter? Why, mother, there are a great many folks down behind this street. The little children swear. I asked them if they had any good books, and they said no. Could I be a colporter, mother? I am not too little, am I?"

"Where can you get books, Eben?" said she.

"Why, I have some. Jane can give me a few, and Susan; perhaps you and father will help. Don't you think, mother, we can spare our books? We have read them through and through. Why, you know, we ought to try to do good with them."

The mother gave her consent. How interested Eben was in collecting and assorting his little books! This would do best, and that has the Ten Commandments in it, and another was about lying; he looked them all over, and could tell what each was about. When Saturday afternoon came, his mother thought he might forget it, for his brothers loved play, and always wanted Eben to go with them. But no.

"Good bye, Mr. Colporter," exclaimed Jane. His mother took a tender interest in all his proceedings; she did not hinder him, for she thought happily the Lord hath sent him; and when she watched him go forth so serious and so earnest, she bade him God-speed in her heart, and prayed that the gracious Savior might please to bless these humble doings.

Eben was gone a long while, and when at last he came back, he had many things to tell his mother.—Exchange.

Our God is God, not more from the greatness of His creation, than from the infinite smallness of it. As we grow more into Him, and like Him, the more shall we recognize and appreciate the little tokens of His grace—minute providences of His love.—C.A. McC.

# The Work and the Workers

BY TELEGRAM

## GREAT VICTORY AT SPOKANE!

SPOKANE, WASH.,  
January 26, 1914

HERALD OF HOLINESS:

Fifty souls at altar, and victory for all! Crowded house; standing room only Sunday night, January 25th. Revival continues at high tide. Keep on praying for us.

CHARLES V. LAFONTAINE  
Pastor-Evangelist.

## ANNOUNCEMENTS

**NEW ENGLAND PREACHERS' MEETING**—The February meeting will be held with our church at Cliffondale, Mass., Wednesday, February 4, 1914. The paper for the meeting will be brought by Rev. George E. Noble, on "Russellism and Its Evils." The Cliffondale church will be glad to welcome a strong attendance. They are good entertainers. Let us encourage them with a good representation. —C. P. LANPHER, Secy.

**HOLINESS CONVENTION**—The Eastern Kansas Holiness Association will hold a convention in the Wesleyan Methodist Church, corner East Third and Jefferson Streets, Topeka, Kas., February 6th to 16th, in charge of Evangelist J. B. McBride, of Pasadena, Cal. Lodging and breakfast free to those who attend from out of the city.—E. H. COOK, Secy., 505 East Third St., Topeka, Kas.

**HOLINESS RALLY**—There will be a Holiness Rally at Meridian, Texas, the third Sunday in February, beginning the Friday night before. Rev. Thomas D. Dunn, of Waco, will preach the opening sermon. The District Superintendent and other preachers and workers will be present and take part in the services. Free entertainment provided for all who send in their names in advance. A great time is expected. Come, and meet with us.—WILLIAM E. FISHER, Dist. Supt.

**HOLINESS RALLY**—A Holiness Rally will be held in Hugo, Okla., commencing Thursday night before the fifth Sunday in March. A number of preachers and workers will be here. A great time is expected. Free entertainment for all who come.—S. B. DAMRON, Pastor.

**DEACONESS ASSOCIATION**—The bi-monthly meeting of the New England Deaconess Association will be held at Cliffondale, Mass., February 3d, services beginning at 10:30 a. m. All deaconesses in the District are urged to attend this meeting. A profitable spiritual time is expected from the band of our God.—MRS. CORA M. HUDSON, Secy.

## DISTRICT NEWS

### DALLAS DISTRICT

Am just in from visiting four of our churches, and I am pleased with the spirit with which I find our preachers and people starting off in the new year. One church has been organized since the assembly, and there are prospects for more.

On this round I visited Texarkana, where I found Pastor Coulson and wife doing good work, and loved by their people. I visited Redwater, where I find it will be necessary to rebuild our work almost from the ground. From there I went to Vivian, La., with Brother J. W. Land, pastor. The hope of our work there is a revival, to get folks saved and sanctified and into the church, as our people have moved away until we have but few left. I shall go back there and do my best to accomplish the desired result.

I spent a Sunday with our church at Bivins. Brother Land starts off well there, and I believe will have a good year. Our church is the only one in the town, and there is a wide field to work in which we must enter or give an account for.

I am at home for a few days, then on to Ponca City, Okla., for a meeting with Brother Hill, in our church there. After this meeting I mean to return and give my entire time to the Dallas District until July, when I have

some camps to hold which I had previously arranged for.

W. F. DALLAS, Dist. Supt.

### MISSISSIPPI DISTRICT

Our district school, having been located at Millport, Ala., is near enough to the state line of Mississippi to enable us to live there and still look after our work on the district. The school site was laid off with twenty acres for campus, and fifteen residence lots on each side. There are some little farms close in around which some of our good holiness families would do well to buy as well as the lots about the campus. We expect school to open the first Monday in September. Already we are receiving calls to come and organize churches. Workers from other fields are wanting to come to us. We need some good, live workers on the district, with tents. I have worked in several sections, and I have never met a people who are more anxious for the gospel of holiness than these Mississippi people.

I. D. FARMER, Dist. Supt.

### NEW ENGLAND DISTRICT

The meeting held in Portsmouth, N. H., by Rev. L. N. Fogg and myself was blessed of God in the salvation of souls. We never entered a field for a ten days' meeting under such circumstances before. Uncalled and unknown we entered the city, hired a hall, billed the city and started our meeting with only four persons to greet us at the opening. The congregations increased until we had a respectable company to preach to. The stairway leading to our hall also led to a dance, a moving picture show and a lodge, all in session at the same time. Some seeking our room found they were astray when asked for their tickets. We did not understand these conditions when we engaged the hall, but thank God, some found the place and found the blessing. More than a score bowed at the altar for pardon and purity. While this is not a large number, we were encouraged by the fact that most of them were new seekers. At the close we found our board bill had been paid and the people gave us enough to meet the balance of our expenses.

We began again in South Elliot, Me., January 9th, where we are now laboring. The extreme cold weather has seriously affected the attendance, but God has blessed the preaching of His Word and several have sought and found the blessing of holiness. There are several persons in this place who enjoy the "second blessing" as a result of a meeting held in the Methodist church three years ago. We now are in the Advent church. The pastor, Rev. I. E. Terry, is a sanctified man and rejoices to see his people entering into the experience. Rev. D. Rand Pierce and wife, who have been spending the past two years in Vancouver, B. C., are contemplating returning east. We are glad to learn that Sister Pierce is much improved in health, and hope to see them again located among us in some church which may be able to secure them.

N. H. WASHBURN, Dist. Supt.

### NEW ENGLAND NEWS

We are glad to report progress in our work at Emmanuel Church. The church is progressing spiritually, numerically, and financially.

Pastor Schurman, of Haverhill, Mass., has kindly consented to act as chairman of the "mass meetings" while the writer is holding meetings during the month of January.

We are grateful to all the pastors and churches who have opened their doors to these "mass meetings" to help on the pressing needs of our eastern school. Let all of us have a hand in this great work.

Just a word of explanation to all our people regarding these "mass meetings;" they are not simply held to get some money for our school, but the all-day meetings, or the afternoon and night services are devoted to getting folks saved and sanctified to God, and help the pastor and church in every way. Only a little time is asked to present the needs of the school.

As each Pentecostal-Nazarene church in the east should respond to our eastern school calling for help, let us say, that, having these preachers come to you for an all-day meeting

with no charge, save board and entertainment, it makes it an easy way for each church to raise its apportionment as well as making it a great day of salvation to the church, and getting folks to God.

If any of our churches and pastors have not held one of these good, soul-stirring mass meetings as yet, please write at once to the secretary, Rev. S. W. Beers, 172 No. Water St., New Bedford, Mass.

Pastor Bryant was one of the visiting clergymen at the Providence convention.

Evangelist Greenwood sends us word that he desires the prayers of the people of God for the series of meetings he begins at Warren, R.I.

Pastor Anderson, of the Holiness Church at New Britain, Conn., made his first visit to the New England preachers' meeting, held in Maiden, January 7th.

Evangelist Beers held one of the "mass meetings" at our Keene, N. H., church, in the interest of our school. The church responded well in an offering unto the Lord.

Pastor Reaney, of Johnson, Vt., was one of the preachers at the last preachers' meeting, and made a flying visit to Providence, R. I., to see his son.

Good news comes to us of the work progressing under the pastorate of Sister Smith, at Peabody, Mass.

Pastor Hastings, of Everett church, reports God's blessing on the church there since he took up the work.

Pastor Meyers was one of the visiting preachers at the Providence convention.

Pastor Jones was one of the visiting clergymen at the midwinter convention in Providence, R. I.

The revival services at Woonsocket church closed Sunday, January 11th with seekers at the altar.

Pastor Meyers is assisting Brother Whitman, who has charge of our Woonsocket church.

Pastor Anderson was the preacher at our preachers' meeting in January. His message was well received by preachers and people.

Pastor Martin is at present helping in the Providence convention.

Sister Purdy gave an account of her call to the foreign fields at the missionary service during the Providence convention. She leaves this month for Cristobal, Canal Zone, Rep. Panama, to teach the San Blas Indians.

Sister Connor, who is in charge of the Rest Cottage at Providence, R. I., has been ill of late, one of the girls who was saved from sin and Roman Catholicism is very low in the Home, but praising God on her death bed for her great deliverance and salvation, and is ready at any moment to go and be with Jesus.

"KEEP ON BELIEVING"

### HAMLIN DISTRICT

I have lately visited Pilot Point church; found them doing well. The Rescue Home is in fine condition, doing good work for the lost and fallen of earth.

I went on to Hillsboro, where we had a fine time. The Lord blessed the preaching of the Word, and five people found the Lord.

Lakenon, Yoakum, and Parker were the next places to be visited. They are small churches, but are looking up for great things this year.

I came on to Mineral Wells, where the Lord so blessed us that the pastor did not want to close the meeting, and I phoned to Rev. I. M. Ellis, of Hamlin, to come and run it on ten days. Mingus was the next place. They are in good condition; just got their church paid for, and they think they can do more for their pastor.

I am now at Abilene. They are on the boom. Eight professions yesterday and last night. There have been seventeen taken into the church in the last month. I am here for this week. We are looking for great things this year on the Hamlin District.

B. M. KILGORE, Dist. Supt.

### ALABAMA DISTRICT

The Alabama District is moving up the line. Our district school is a certainty. The board met January 16, 1914, and decided on the location. The school is to be located at Millport, Ala., and is the property of Alabama and Mississippi Districts. Millport is a fine location for such a school. About thirty-five acres of land has been bought and cut up in lots and they are now on the market, so our holiness people may buy them. The new town is to be kept free from tobacco and other unclean things. School opens September 7, 1914. The prospects are most excellent for a good holiness

school. The grades will run to the tenth. Bible and Theology will be given, also music. Rev. C. C. Driver, who comes to the Nazarene Church from the M. E. Church, has been elected president of the new school. This school has been given to Alabama District in answer to prayer.

The great Nazarene campmeeting will be held on the college campus, August 28 to September 6, 1914. Rev. C. H. Lancaster and wife will be the evangelists. Dr. C. C. Driver, of McDavid, Fla., will assist and give Bible lessons each day. Let everybody mark this date and all who can be sure to go to the campmeeting, and be there for the opening of the school. For further particulars write Rev. C. H. Lancaster, Box 311, Jasper, Ala., or Rev. C. C. Driver, McDavid Fla.

C. H. LANCASTER, Dist. Supt.

ALABAMA DISTRICT CONVENTION

All ministers of the Alabama District of the Pentecostal Church of the Nazarene are requested to be present. The meeting will be held at Nauvoo, Ala., March 5-8, 1914. Let all licensed preachers be there, also deaconesses, so that they may get a start in the course of study. Remember the date: March 5th-8th. Rev. C. H. Lancaster, District Supt., will preach the opening sermon.

MRS. C. H. LANCASTER, Dist. Sec.

LOUISIANA DISTRICT

We have many things to praise the Lord for in Louisiana. Yesterday was a day of victory at Jonesboro. Two successful services in the new Nazarene church. Two members were received and two other were recommended for membership. Brother Slocum, the pastor, is pushing the work and the Lord is blessing. I held a very successful meeting at Ellis recently; two members received. We are believing for great victory in this district this year.

T. C. LECKIE.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS OF THE NEW ENGLAND DISTRICT

Can we not make a better showing for our district on the Sunday school offering towards the Publishing House Property Fund? Thirty churches have not yet responded. Why not do it next Sunday. Come on. A pull together will bring the load to the top of the hill. Give the schools a chance to help and see how eagerly they will respond.

W. G. SCHURMAN.

PITTSBURGH DISTRICT

After a pleasant Christmas and New Year visit with our family at Olivet, Ill., we returned to our district with renewed energy for the conflicts and problems awaiting us. We stopped off at Dayton, Ohio, for one night, where we found Pastor Short, with Evangelist Stroup, in an old-fashioned revival. One has to know the sad condition of this church one year ago to appreciate the great work God has enabled Brother Short to accomplish. It is no longer a question, "Will the Nazarene church live at Dayton, Ohio?" It is on the map to stay. Let all the people say Amen.

We hastened on to McKeesport, Pa. Our stay with Pastor Douglass and his church was pleasant. For ten days we prayed, sang, and preached our best. It was one of the deepest spiritual meetings we have enjoyed for some time. The church took on new life, and we had some visible results. Brother Douglass has a hard field to work in, and he needs our prayers. The last Sunday was a great feast day to our souls. We left with our banners flying.

Brother Miller, our pastor at Troy, Ohio, writes their church is enjoying the revival glory. Their Sunday school has grown to the full capacity of their church building. Our pastor at The Plains, Ohio, writes that one of the greatest revivals ever known in that community is now going on in his church; also that his other charge, at Logan, Ohio, is enjoying the revival glory. At present we are at Terrace, Pa. The new church building is a beauty. It speaks well for the pastor and people. The meeting starts well. We will dedicate the new church January 25th.

N. B. HERRELL, Dist. Supt.

WASHINGTON-PHILADELPHIA DISTRICT

We began the new year with an all-day meeting at Philadelphia, and an auspicious begin-

ning it was. The attendance was large, the services glorious in power and the offerings cheerful and sufficient. Under the efficient pastorate of Brother Maybury, all departments of the church are prosperous and the outlook for the year is very promising. It is always a luxury to preach to this people among whom we have friendships of many years. God bless them.

The next day found us at Bloomsburg. This church it was my privilege to organize and serve as pastor for four years. Brother Haas and good people are rejoicing in spiritual and financial prosperity. During our stay of a few days the tide rose with every service and souls prayed through at the altar. We shall long remember the great Sunday when the glory of God filled the house.

Leighton was my next place of meeting. This splendid church under the able pastorate of Brother Krapf is moving forward. Our five days here were fraught with much blessing and some clear cases of salvation. These saints know how to augment the power of preached truth and heaven comes down. Glory! We thanked God for our delightful entertainment here.

After two days with loved ones at home, we spent one night at Reading, where we found the little band of loyal Nazarenes still intact. After the meeting held in Brother Buler's home, steps were taken toward a more aggressive Nazarene work in this growing city. May great success reward their efforts.

Enroute to Bridgeville, Del., I stopped off one night with pastor Henry at Harrington. There are marked evidences of God's interest in this church and an ever brightening prospect. After ten years it was again our privilege to return to Bridgeville for a few days. Brother and Sister Mason had labored faithfully and with much self-denial for some weeks with the result that more than a score professed conversion. We organized a class with twenty-three charter members, elected officers, took steps toward the purchase of a vacant church property, and appointed Brother Mason, L. P., in pastoral charge until the assembly. There is urgent need of a Nazarene church in this town of 1,200 people and but one church which only a few attend.

Stopped off a few days at Washington with

Grace Church, engaged in a successful revival with Brother Will O. Jones as evangelist. Salvation flowed in every service. It was predicted that Grace Church could not survive the first winter, but she is passing through the second with banners flying and increasing momentum. Hallelujah!

Opened at Martinsburg, W. Va., last night. Deep conviction. Expectant of victory. Pray for us.

H. G. TRUMBAUER, Dist. Supt.

SAN ANTONIO DISTRICT

We have arranged with several bands of preachers and workers for an evangelistic campaign on this district. Whether you are Nazarenes or no, if you want a real red-hot holiness meeting in your town or community, write us, giving all information you can about spiritual conditions, etc., enclosing postage stamp for reply, and we will see what can be done for you.

Wm. E. FISHER, Dist. Supt.

GENERAL CHURCH NEWS

MINERAL WELLS, TEX.

We are in the midst of an old-time revival here. The altar was filled the second time last night. The church is packed to its utmost capacity each night, and many are turned away. We had a regular cloudburst last night. We received a phone from Hamlin, where they had a great day Sunday. Five prayed through.

I. M. ELLIS.

SYLVA, KAS.

Last Sunday was a high day in Zion for us all. Brother Whitney, our pastor, preached in the morning, using as a basis for his sermon the words "There came a lion" (1 Sam. 17:34). He preached with unction and power. Our congregations are increasing. Our cottage prayer meetings are greatly blessed of the Lord. Last Sunday afternoon the power of God fell on us while in prayer in the home of our neighbor, Jack Goforth. It was simply marvelous what our eyes beheld and what we felt in our hearts. There were seven confessions in that service. Some of us never saw it on this wise before. The God of Elijah is our God, and still answers by fire. The parsonage, barn, and henhouse will be complete in a few more days, and our pastor will move in, after which we expect to start special services.

S. SNOWBARGER.

LOWELL, MASS

When this report has found its way to the columns of the Herald we will have opened a revival campaign with our beloved General Superintendent E. F. Walker, continuing over two Sundays, January 23d to February 1st. God has blessed us as we have worked enlarging and repairing our church. Harmony of spirit has prevailed in a very gratifying way in all our arrangements. Thank God, holiness does work. We are hungering for the battle of salvation that we may rededicate with the glory of God upon us. The rededication service will be held Sunday, January 25th, at 2:30 p. m., Dr. Walker preaching the dedicatory sermon. We wish to call the attention of the New England brethren in our vicinity to these services, especially to the all-day meeting Wednesday, January 28th; services at 10:30 a. m., 2:30 and 7:00 p. m. We will try to care for all who come. The Lord gives victory in the work from week to week. We delight to do His blessed will.

E. E. MARTIN.

FROM EVANGELIST ELLIOTT

We went to Escondido, Cal., December 5th, and closed our stay there January 11th. There are some saints in Escondido who know how to pray the glory down. December 29th Brother W. C. Wilson, our district superintendent, Brother E. F. Sherman, Brother E. M. Hutchens, and Brother D. F. Grant gave us a good lift. Thank God for Holy Ghost men who will go anywhere for God. Brother Grant was called as pastor for Escondido church. They have a fine lot of young people, on fire for God and souls. We are, at this writing, helping in the mission. Brother and Sister Sanders have gone to Idaho for a short time. We begin at Hollywood January 25th. We are open for calls after February 25th. Address at 1639 Scott Ave., Los Angeles, Cal.

J. ELLIOTT and WIFE.

Wall Texts!

We have just received a stock of imported cards with gospel texts, suitable for use in churches, halls, school rooms, or business houses.

The cards are white bristol, size 8x15½ inches. The texts are beautifully lithographed in red, green, and gold.

The set consists of six texts, as follows:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"As for me and my house we will serve the Lord."

"Casting all your care upon Him . . . He careth for you."

"This is a faithful saying, Christ Jesus came into the world to save sinners."

"O Lord, I am oppressed . . . Undertake for me. Underneath are the everlasting arms."

Sold only in sets.

The set of six sent, postpaid, for

40 cents

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH OF THE NAZARENE  
2109 TROOST AVENUE  
Kansas City, Mo.

## MARLOW, OKLA.

We have been on our new work about two months, at Duncan and Marlow. We found a fine band of holiness folks at Duncan, who know how to pull the fire down, and make things go for God and the church. We found the work somewhat scattered at Marlow, but the Lord has undertaken for us. We have just closed a revival there in which God especially blessed, and a number of souls received pardon or purity. Evangelists Charley Robison and wife were with us and proved a great blessing to all. Souls are getting to God in the cottage prayer meetings, and the saints are rejoicing.

VERGE McCANLIES, Pastor.

## BRENTWOOD, ORE.

We are in the midst of an old-fashioned revival in which the power of God is being manifested. Sunday night one of our girls, who has been fighting conviction for eighteen months, ran out of the church, and when the Lord told her to go back and go to the altar she refused and He struck her down and she remained so until morning. Her parents took her home, and wife and myself went yesterday morning and prayed with her until she prayed through and got victory. Last night the power fell, and when the call was made fourteen responded, and all got the victory before they got off their knees. The altar call was made before the preacher was through with the message, but the time came for the altar and he made the call and let the message go unfinished. This Tuesday morning the teacher in our day school gave an invitation for all who wanted to be saved or sanctified to come forward and pray and there were twenty-five came, and all were converted or sanctified. There were some others in the school who had not as yet yielded and the teachers could not have school on account of the revival spirit, and so turned the school over to the Lord and let Him have His way until there was not one left who was not saved, and many of them were sanctified. We now have a school with forty-six children, and all are saved except one or two who were not there this morning. It pays to go to the trouble of the day school. Our meeting began on the fourth of the month, and during that time there have been twenty-two besides the ones at the school at the altar, and not one has come and gone away without victory. Only one of them is a member of our church and that one came for sanctification. "Our God answers prayer." We are conducting our own meeting by request of the church board.

A WELLS, Pastor.

## WALLA WALLA WASH.

These are great days in our Walla Walla church. Our congregations are splendid. Blessed unity prevails. Last Sunday was a most victorious day. God greatly helped Brother. B. L. Simmons in bringing the message to us in the morning, and a number of seekers were at the altar. In the evening Rev. Perchell, of the United Brethren church preached, and God honored the message and gave us fifteen souls at the altar. There were some clear cases of salvation. We thank the Lord and press on for greater manifestations of His power among us. Our church board thought best for us to postpone our meeting which was to have begun January 22d, on account of a union meeting of the churches here at same date. We are planning for a great time a little later. The missionary spirit continues to grow among us. Our Sunday school, under the godly influence of our superintendent, W. S. Barnett and corps of officers and teachers, is doing splendid work. Our hearts cry out with all the great family of the Pentecostal Church of the Nazarene, On with the battle!

MRS. DeL. WALLACE.

## MEXICAN CHURCH, LOS ANGELES

It is nearly a year since we were organized as a Mexican Pentecostal Church of the Nazarene, and it has been a year of victory, salvation, and addition of some very good people. Our school has prospered; there is a good class for graduation in June. Our night Bible and English classes have been large, interesting and profitable; a much larger enrollment than in any former year. Recently an educated young Mexican, who was an anarchist, has been saved. His conversion was very peculiar and definite. Two days after he heard the Word he accepted the gospel, but he soon saw, what so many of them fail to understand, the distinction between accepting the gospel and

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seeking a personal salvation through the Christ of the gospel. I am now located at Santa Ana, called to hold special services among an evangelical body of Mexicans, who have been much persecuted because of their more spiritual life and walk. God honors His word in the fearless practicing and teaching of its truths and among those who knelt at our altars were some of those who had persecuted. Brother Hutchens, pastor of our church at Santa Ana, is a large man, and has a great heart, and he and his people have been very faithful in getting their arms of love around this people and winning them. God is blessing in salvation and seems to point to organization. We covet the prayers of the church for our work and for Mexico that the heel of the tyrant be lifted and that God's peace and grace may soon be known in that priest cursed land.

LATER:—God has given us about twenty-five seekers for pardon or purity, and many have found. We organized a splendid working band of Nazarenes which we expect will soon be organized as "Mexican Pentecostal Church of the Nazarene."

MRS. M. McREYNOLDS,  
Superintendent of Mexican Work.

## GEORGETOWN, ILL.

We are in a great revival here. The windows of heaven are opening and salvation is pouring out. Many have been saved; deep conviction is on scores. Rev. E. E. Wood, evangelist, of Olivet, Ill., is our helper. He is a great preacher, and God is mightily using him here. Much prayer is being made, and strong faith is being exercised by God's children. We are believing God for great and mighty things.

J. F. HARVEY.

## ONTARIO, CAL.

Sabbath, January 4th, was a blessed day. Three united with our church in the morning service. There was no preaching at this service for God's presence was with us in such a way that it was impossible to preach. This day will not soon be forgotten. Sabbath, January 11th, was a blessed day also. Five were at the altar during the day, and all prayed through to victory.

C. W. GRIFFIN.

## SACO, MAINE

God has been with us and is richly blessing our souls. The old year closed with victory, and we are, expecting 1914 to be the best year we have ever known. Our Christmas exercises were observed in the true spirit of the season. We had a Christmas tree which was much enjoyed by young and old. The pastor was showered with kind remembrances from the most precious people on the district. I have just returned from a rest of three weeks which my people kindly saw that I was much in need of. A good Baptist brother who has recently received the blessing, has been preaching during my absence, and is being blessed of God. He has formerly been a Baptist minister, but is expecting soon to enter the ministry with the Nazarenes. This is a good field in which to

develop spiritual muscle, and no field is too hard for the Holy Ghost. We are expecting to take in a number of new members very soon.

J. J. BURNS, Pastor.

## BLACKWELL, OKLA.

The revival is on at this place in the Nazarene church. The last two weeks have been a time of great victory. Twelve or fifteen have been to the altar, and most of them have prayed through to victory; some to pardon and some to purity. We go on for another week in this battle. Sunday was a glorious day. Brother C. A. Imhoff, of Hutchinson, Kas., was with us, and dedicated our new church to the Lord. There was not a large attendance at the dedication service, but God wonderfully blessed us. In a short time the church, and friends of the work from other churches, pledged over one thousand dollars to pay off the church debt. The revival has been one that has brought confessions one to another, and men have been making restitution in paying back bills. It pays to uncover sin, and preach the Word. Recently we have added to our membership Brother Ernest Haley, from the Nazarene church at McLoud, Okla., also Rev. A. S. Doughty and his wife, from the Free Methodist Church, at Tonkawa, Okla. Rev. Doughty is a man of about sixty-five years, and was over fifteen years a pastor in the Free Methodist church. Let the saints pray for a soul-saving time this coming week.

J. H. VANCE, Pastor.

## EDMOND, OKLA.

We are on the victory side at Edmond. Since our last report we have built an addition to our church. We are not many in numbers, but we can call Central over the Royal Telephone. Thank God! Our revival started the 16th, the Misses Lulu Dillbeck and Verdie Sallee evangelists. We are expecting complete victory.

W. P. OLIN, Pastor.

## MARION, OHIO

Since last reporting through the Herald of Holiness, God has been richly blessing the work in Marion. The interest is constantly increasing, and our hall is filled to its utmost capacity on Sunday afternoons. The last two Sundays have been wonderful. A week ago Sunday two sisters were blessedly sanctified wholly, and three united with the church. Last Sunday was a glorious climax when an old man seventy-five years of age, who had been an habitual drinker, and had never been converted before, came weeping to the altar, and after much prayer and agony of the saints, he yielded to God, rose to his feet, and exclaimed, "Thank God, it is done!" There was truly some rejoicing in the camp. Our people are in a state of expectancy and are anticipating great things for Marion. Some of the preachers are up in arms, and we are severely criticised for coming to town and organizing a holiness church, and gathering in the best of the flock. But who can blame them for jumping the fence into good clover patches. Truly they do not need anyone's sympathy, do

they? Our doors are open to receive every clean man and woman in town, to help us pray, and spread scriptural holiness over the land. We have enough grace, and love in our hearts to keep sweet, mind our own business, preach full salvation, get the people hungry and leave the results with God. It is having its effect, and many are looking our way. It is only a matter of time, when we shall have a strong holiness church here. God has sent it. He is staying with it, and we are just helping Him all we can. We have a small band of devoted saints and loyal Nazarenes, and the outlook is brightening every day. We are praying earnestly for a church building, as we are greatly handicapped for room to hold a revival meeting.

E. DEARN, Pastor.

**IOLA, KAS.**

Since Brother Chambers was here and held meetings, purchased property, and organized the church, it has been remodeled and we had our Friday night service, also Sunday school there. It seemed like everything hindered but, by God's help, and the courage and zeal of a faithful few, it can be used, though not quite finished. We need the prayers of God's people. Our Sunday school is increasing and much interest is manifested in the work. We are going on with victory in our souls and God helping us will take many other souls with us through the pearly gates.

GERTRUDE HISER, Secretary.

**KISMET, KAS.**

We closed out our revival last night, January 15th. We are glad to report twenty-two professions; eleven converted and eleven sanctified. The meeting was in progress from December 25th to January 18th. Rev. H. M. Chambers, our beloved district superintendent, was with us for ten days, and brought some very inspiring messages; also Brother R. S. Ball, pastor of Bucklin, Kas., was with us for three services. The rest of the meeting the writer and wife did the preaching. We are expecting great things of the Lord in behalf of Kismet this year.

HENRY A. DUNLAP, Pastor.

**MATTEAWAN, N. Y.**

Our church in this place is taking on new life and strength. The new pastor, Rev. S. C. Kirby, has introduced a Sunday morning class meeting. Brother Mitchell, a godly, praying man, was appointed leader. We have also organized a missionary society. The first meeting was a very successful one. God's presence was manifested. After the collection we took orders for twenty-five copies of "The Other Sheep." Last Sunday evening the Lord met with His people and many of the saints gathered around the altar seeking the second blessing.

JENNIE C. FULLER,  
Secretary Missionary Society.

**INDIANAPOLIS, IND.**

Two more weeks of victory since our last report; fifteen at the altar last Sabbath a week ago, and four last Sabbath, besides several seekers during the week in the cottage prayer meetings. Our young people have divided the city into four districts and hold four cottage prayer meetings a week with different bands of workers for each meeting. There were eight seekers at the altar last Thursday night, and eleven at another place the week before. We mean to keep the revival fire burning, and have all our people evangelists. Mrs. Carry Crox spent last Sabbath with us, and preached in the power of the Spirit to the edification of all.

U. E. HARDING, Pastor.

**HENRYETTA, OKLA.**

The first annual preachers' association of the Pentecostal Church of the Nazarene, Eastern Oklahoma District, met in Durant last week, and formed a permanent organization. This was a great meeting. God was in it from the beginning to the end and blest us with His presence. There was some good preaching done by different pastors and evangelists from over the district. A number prayed through to victory in the night services. The crowd was so great the house was not large enough to contain it. Sunday, the closing day, was the best of all. We met early for an old-time love feast, which was really a feast to our souls. Then we had a good Sunday school. Following this Brother B. F. Pritchett, of Altus, Okla., brought

us the message. We had jail services at 2 p. m., which the Lord honored, then back to the church at 3 p. m. Brother Rider, of Atwood, gave a message full of fire and love. The glory came in waves; he had to stop a few times and let the folks shout. Sunday night our district superintendent, D. H. Humphrey, brought us a good message. Pastors, evangelists, and deaconesses returned home with new zeal and encouragement. The people of Durant treated us well. We had the best homes to stay in. Brother E. C. Cain, their pastor, is a fine man, full of the Holy Ghost, and all of his people love him. He was elected president of the association for the next year. G. F. Haun, of Henryetta, Okla., was elected secretary. The next meeting will be at Hugo, Okla.

G. F. HAUN, Sec.

**DEDICATION**

Our new church at Nazarene Chapel, Nauvoo, Ala., Rt. 1, will be dedicated on Sunday, March 15th. Through many difficulties they are now completing the new building. Satan has tried in many ways to defeat the Nazarene cause at this place. After about all of the material had been placed on the grounds Satan sent his agents around and burned every shingle and quite a bit of other material. But this did not stop our people; they pushed on and now have their nice new church ready for services. Let our people all turn out for the dedication service on March 15th. We expect to have a great day.

C. H. LANCASTER, Dist. Supt.

**MURPHYSBORO, ILL.**

Our meeting at Murphysboro began the 31st of December. After preaching the last Sunday night of the year for Brother Taylor in St. Louis, we came on here. The battle has been on for seventeen days. God came in power, and from the first call there was never a barren service. Conviction was deep, and the seekers prayed, cried and shouted through. More than fifty were definitely saved or sanctified in this

meeting. The church took on new life. Two men received the call to the ministry, and we hope that the Lord has given us a missionary also from this meeting. We are invited back for another meeting next summer. At the last service eleven fell at the altar, and the interest manifested by even the unsaved caused the brethren to decide to carry on the meeting over the following Sunday with aid of local help. We leave here for Galatia to join Brother A. E. Thomas in a meeting.

HOWARD W. SEETEN.

**AUBURN, ILL.**

God is still blessing here in an unusual way. We were home on a visit Christmas, and again preached for the folks at our old home church. After a short visit with U. E. Harding, of Indianapolis, we returned to find our people pushing ahead and claiming victory. We reached home on Saturday evening, and on the following day God heard prayer and gave us great victory, when eight bowed at the altar in the morning service. In the afternoon, at the children's meeting, there were three more claimed victory. The following week several claimed victory. Last Friday night at our cottage prayer meeting at a little town near here, an old man who had been a heavy drinker for years, claimed victory. Sunday in the mission he gave good testimony for the Lord. Brethren here is a needy field, there being no Protestant worship in this town of about 600, except one Methodist church, and it is reaching but few people. We have started a mission and will continue to run it as long as we are able. Pray for our coming meeting, to begin February 1st, the pastor to do the preaching.

CHAS. A. GIBSON, Pastor.

**LAWTON, MICH.**

We have just closed a glorious revival here. Souls were saved at nearly all services. We kept no count, but many found God. We could scarcely make standing room for the crowds at times.

T. J. ADAMS.

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### MUKILTEO, WASH.

On the evening of November 7th I arrived in Mukilteo to take charge of the Nazarene work here. I found a small class of some of the most loyal Nazarenes I have met. Rev. Mrs. DeLance Wallace, wife of our district superintendent, has since organized the church. We have a very nice church building and God is surely blessing us here. From the first God has put upon His people the spirit of soul travail. We have blessed times in our cottage prayer meetings and also Thursday nights at the church. Mr. Lewis came home December 22d, and December 31st we commenced our revival with a watch-night prayer service. (Brother Ernest S. Matthews was detained in east Oregon until January 16th.) At the midnight hour some were walking around shouting and praising God, others weeping, others laughing as God poured out His Spirit upon us. The meetings closed January 12th. God was with us and helped Mr. Lewis and Brother Matthews preach with unction and power. There was some very definite work done, though our hearts were sad to see a number refuse to listen to the voice of God. Since commencing this report I have stood by the bed of the mother of our organist and watched her pass on to her richly deserved reward. She was out to several of the meetings in spite of sickness, and told Mr. Lewis she loved to hear him preach so straight as she knew she had the experience of holiness. We are trusting God for great things in Mukilteo. We will press the battle till Jesus comes. Amen.

MRS. SADIE MCCOY LEWIS

### VIVIAN, LA.

Our beloved district superintendent of the Dallas District, Rev. W. F. Dallas, visited our work here last week, and preached one night at Vivian and one at Good Exchange, in Texas, and Saturday night, Sunday and Sunday night at Bivins, Texas. We had good interest at each service. Brother Dallas' sermons were a great spiritual uplift to us all. We are expecting a great year on this part of the work. We are having good services every time we meet; quite a number are seeking the Lord. We preach monthly at the churches at Vivian, La., and Bivins, Texas, also preach at five other places with good interest and a goodly number of seekers at each place. We are praying for a revival at each place, and are expecting it.

J. W. LAND, Pastor.

### DAYTON OHIO

The blessings of the Lord continue to be poured out, on the work here. The new year has started gloriously. Our special two weeks' revival with Evangelist C. F. Stroup, of Olivet, Ill., closed Sunday, January 11th, with a great day of victory and salvation. Not an evening but what somebody was at the altar, and most of the evenings a good number prayed through. Brother Stroup's messages were unctuous and convincing. The saints shouted the battle on, helped pray the glory down, and stood by the meeting in every way. Many new faces were in

the services from night to night. The new year's watch-night service was a time of thanksgiving and praise. The finances came easy. Last Sunday evening the pastor received eleven more new members into the church. The revival tide still rolls on; four were at the altar last Thursday night at our regular prayer meeting. Yesterday was a good day; four prayed through at the altar, and the Lord's people were blessed.

JAMES W. SHORT, Pastor.

### MARSHALLTOWN, IOWA

A recent communication to the Herald of Holiness from this city said that Mrs. Wines and I had been called to the pastorate of our church here. This was true, but only one answered the call, and that one was myself. Mrs.

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Wines will continue to be, what I consider, an ideal pastor's wife, and assist in the services when here. She will do some evangelistic work and will come to Marshalltown about March first as the evangelist for our special meeting at that time. We have good-sized congregations. Two were converted at the first Sunday night service, and one at a midweek cottage prayer meeting. If we are to have victory (and we will) there must be a constant, concentrated, continual bombardment of the throne for help in this time of great need. Will all who read this article please pray for Marshalltown, Iowa. Mrs. Wines, until she comes to us, will be in special meetings at Mansfield, Ill., Newell, West Va., and Columbus Ohio.

J. M. WINES, Pastor.

### GRINNELL, IOWA

Our revival meetings held January 2d-18th.

under our District Superintendent E. A. Clark, were good. He preached with power and unction, explaining the Word in a clear, forcible manner. The saints were much strengthened and built up, while awful conviction took hold on unsaved hearts. Some thirteen souls bowed at the altar during the meeting, some praying through to a good experience, while others would not pay the price. It was a very stubborn battle, but our God gave victory.

CHARLES BAUERLE, Pastor.

### REDLANDS, CAL.

A meeting was held in the Pentecostal Church of the Nazarene in Redlands, Cal., beginning December 16th, closing January 14th, with Evangelist Jeff G. Rogers. Brother Rogers was a blessing. He brought truth, with divine power, feeding the flock of God and being used to search hearts. There was one woman saved in her home during his stay in Redlands, who is worth all the effort he put forth. There were two or more at the altar the last night of the meeting.

RICHARD B. COONS

### A MEETING AT SPRING GROVE, IA

We have just closed a series of meetings at this place, six miles from Coggin, Iowa. At the place we were entertained we were in a very courteous and honest way informed that holiness was not wanted in the meetings, it being a Methodist Protestant church. We hunted up a Methodist Protestant discipline, and then informed our precious folks that we would promise not to go beyond the proper boundaries of their own church, and so we unlimbered our cannon and started to shell the woods; God gave us victory and a few souls got through. On the last night the church was filled with people and with God; seven were at the altar. We were assisted by Rev. H. H. Todd, of the Evangelicals, and Rev. Scott, of the Methodists, both holiness men. The pastor of the Wesleyan Methodist church, nine miles away, heard the sound of the going in the mulberry trees, and with a number of his people drove over to meetings. We have two more meetings in this country during March.

F. J. THOMAS

### LYNN, MASS.

The Lynn Pentecostal Church of the Nazarene is marching on to victory. The Spirit of love and unity and freedom reigns in our midst. The congregations are excellent in size and many strangers are attending our services. Best of all, souls are seeking Christ. Received six into the church last communion service, and others are soon to follow. Within a few weeks the heads of three different families have sought the Lord. One of the men is a Roman Catholic. This man and wife are not clear, as yet, in their experience, but have made a good start; the others are gloriously saved. Nearly every Sunday seekers are at the altar and we do not expect anything but victory all the time. The pastor and wife were remembered on Christmas. These saints at Lynn have always stood by their pastor, and know how to appreciate their services. We have organized our forces; got the visiting committee calling;

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a chorus to lead the singing, special singing, and hand shaking, and intend to do our best to bring the folks in and reach them for God. We are making many calls among the people and know that there is nothing that can take the place of this special service if we expect the work to prosper. Thank God for the privilege of entering into the labors of such good men as Brothers Davis, Pierce, Schurman, and Gould. One sows and the other reaps, but the sower and the reaper shall rejoice together.

THEODORE E. BEEBE.

MT. VERNON, S. D.

We have just closed a three weeks' meeting with our church six miles north of this place, Rev. Jno. Nolt, pastor. The meeting was good in many respects; the house was packed nearly every night. Some were reclaimed and some sanctified. Men gave up their lodges and said "We are going through on holiness lines." This church was organized last October. They are fine people, and like the truth preached to them. They are planning on building a church house in the spring, from which we expect holiness to go out to spread all over this country. This church has several young men who will make fine preachers of the full gospel. On the last Sunday I baptized eight, took three into the church, and administered the Lord's Supper.

LYMAN BROUGH, Dist. Supt.

COLUMBUS, MISS

We are doing good work here in the Black Creek Nazarene church. We are few in number, but we are battling for the right. Brother Farmer, our district superintendent, was with us the first of the week and preached three interesting sermons, which were enjoyed by all present.

W. W. BENSON, Secretary.

WORCESTER, MASS.

At 10 Walnut St., where the principle holiness mission is located, the work is being abundantly blessed and the fervent prayers and never-ceasing work of Mr. and Mrs. O. D. Holdin, are being answered by the Lord. Sabbath evening, January 4th, and last Sabbath evening also, two went forward each evening for prayer. Sabbath evening, January 4th, Miss Phillips, from Connecticut, had the service in charge and being much in the Spirit of the Lord we were blessed with a powerful exhortation on the Scriptures. Sabbath evening, January 11th, Brother Charles Nell had charge of the service, and we were again led by the Spirit of God into realization of the desires and requirements of God. We have, in various parts of our city, effectual cottage prayer services, many of which are blessed by results. In Lake View where Brother and Sister Hammond reside in the eastern part of the city.

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meetings are held regularly there, and the people of Lake View and the churches in that section are in a measure blessed by the presence of the holiness work in that locality. On the west side of the city at 27 Bellevue street in the home of the writer, meetings are being held every two weeks on Tuesday evening. Many times the room has been taxed to its capacity. God in all His fulness and in the power of His presence visited and does visit

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us in wonder-working ways. We have powerful leaders in our services, such as Sister Jane Reed, one of God's most blessed disciples. Other servants of full and free salvation, are such persons as Rev. Mr. Gaskin, Mr. and Mrs. Prentice, Brother F. J. Bassett and his son, who is a forceful and consecrated minister of God, Brother Chas. Lacroix, and Sister Urkhart, and Brother Samuel Grady, who gives the testimony for the Lord and the story of his being converted from the life of a bar-

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tender to the life of a disciple of the Lord. We are holding on for a revival of old-time religion in our midst, which we believe will come.  
WALTER E. STEARNS.

NEWKIRK, OKLA.

A little band of holiness people, members of different denominations living near Banner schoolhouse, six miles out from Newkirk, called Evangelist D. J. Waggoner, of Bethany, Okla., to hold a series of meetings. He arrived January 10th, preached his first sermon that night, and gave us two most excellent sermons each day until the close of the meeting, January 18th. There were seekers at the altar most every service; eight were gloriously sanctified and three converted. Brother Waggoner is a strong gospel preacher and great in expounding the doctrine of sanctification. His sermon the last Sunday on the second coming of Christ was most masterful. May the dear Lord send out more preachers who will comply with 1 Thess. 4: 18, and comfort His children with the doctrine of His coming.

A. J. DAVIS.

ANOTHER NEW CHURCH

A new church has been organized on the San Antonio District at Berghelm, Texas, with Rev. H. L. Crawford, pastor. There is a blessed revival on at San Antonio, where Evangelist Threadgill is doing some great preaching and souls are getting to God.

Wm. E. FISHER.

FROM BUD ROBINSON

Thursday morning, January 22, 1914, somewhere on the train in western Nebraska. After I had the good meeting at Whittier I went to Downey and gave them one week, and preached for Brother Livingstone. I found him a fine old boy, but in a very hard field. Downey is one of the little towns in southern California that is a problem to the man who goes there to succeed, but there is none more faithful and true than Brother Livingstone. We did not get much done, but what we did was well done. From there I went to Whittier and gave them a few more days, and we finished up in good shape. From there I went to Redlands, Cal., with the Rev. Richard B. Coons, our pastor. We had a splendid meeting; forty saved or sanctified, and three taken into the church. The Lord blessed us there in the preaching of the Word, and we had a fine hearing. Several of the nights not nearly all of the people could get into the house, and had to be turned away. The Lord bless the readers of the Herald of Holiness and give them the best year of their lives.

BUD ROBINSON.

# HERALD OF HOLINESS

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C. J. KINNE, Agent

## VICTORY CONTINUES AT THE NAZARENE UNIVERSITY

PASADENA, CALIF.  
January 27, 1914

HERALD OF HOLINESS:

Tide at University running high! Had a great day yesterday. Brother Rees stopped preaching for a short season to give room for shouting. Some stood near two hours at evening service for chance to testify.

W. A. CLBERTSON.

### SHREVEPORT, LA.

A great revival is on here. Many are in the fountain. Twenty came into the Nazarene Church last night, some of whom were of those who have been noted in the holiness work in the south. We go next to Princeton, Fla.

ALLIE IRICK and WIFE.

### MONTOYA, N. MEX.

After attending the assembly at Bowie, Tex., I returned to my church here. On Christmas Day we began preaching and holding prayer meetings. While at the assembly I engaged Brother Charlie Robison and wife to stop off here a few days as they were on their way to Captain, N. Mex., and help us out. God wonderfully blessed the work of Brother Robison and his faithful wife. They came to us on the 9th and left on the 19th. The Lord willing we will have them again in August. God has used them to build up the cause of holiness in this place. There were three saved and nine sanctified in the meeting, and seven added to the church. We have twenty-one members now, and God is setting His seal on the work. We need a church house here very much.

L. P. FRETWELL, Pastor.

### GRANNIS, ARK.

The good work goes on. Our people at Wickes seem to have taken new courage, and we are moving on nicely. We have raised something over \$50 for building purposes, and have celled our church, and painted it inside and out, and it looks like doing business for God. I believe we are going to have a good year here.

M. G. JOBE, Pastor.

### CANASTOTA, N. Y.

We had the greatest little meeting I have been in for a long time. Sunday. People wept, shouted, and groaned while we were delivering the message, until preaching was out of order.

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Northwest District Assembly, Seattle, Wash. .... May 27-31

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Residence, 3519 Paseo; Office, 2109 Troost Ave.

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Live Oak, Texas..... February 11-12  
Meridian, Texas (Holiness rally) February 13-15  
Yates, Texas..... February 16-17  
Hickory Valley, Texas..... February 18-19  
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Monoville, Tenn..... February 1  
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Chestnut Mound, Tenn..... February 6  
Brush Creek, Tenn..... February 8  
Monterey, Tenn..... February 9-10  
Sevier Home Mission..... February 14-15  
Helskell, Tenn..... February 12-13

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326 N. Franklin St.

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Racine, Wis..... January 29  
Milwaukee, Wis..... January 30  
Madison, Wis..... February 1  
Menominee, Wis..... February 4-5  
Montfort, Wis..... February 11-22  
Livingston, Wis..... February 23

and we stopped to let seekers come to the altar. Some were definitely blessed and a number of others got a new touch on their soul. Thank God for the convicting, comforting and anointing power of the Holy Ghost. District Superintendent Ward preached an unctuous and profitable sermon Tuesday night.

C. H. STRONG.

### BLAIN, PA.

Have just closed a series of meetings in Union Manassa Church. This was my first engagement as an evangelist. Eleven precious souls were definitely converted, many more are under conviction. There is no Nazarene Church in this needy field. These people need to be sought. They are as sheep having no shepherd. I am in the evangelistic work to stay. Any one desiring my services address me at 4120 12th Ave, Brooklyn, N. Y.

(MISS) A. COLUMBIA SCHNABEL.

### HAMLIN, TEXAS

The Lord is giving continued victory in our church. Sunday, January 11th, was a great day. Three bright professions and three united with the church. We have had some one saved or sanctified at every appointment since taking charge of the church here. Our seating capacity is entirely too small to accommodate

our crowds. We are praying the good Lord to hasten the day when we can complete our administration building so we may be able to accommodate the crowds that attend our services and the students that God is sending this way. The school is having its very best term. The blessing of God is being poured out on both church and school. We are looking forward to the special lecture course and revival to be held by Rev. Andrew Johnson, for a great time. I find it will be impossible for me to attend school as I had intended, and as I only give half of my time to the church here, I can hold one meeting each month anywhere that my services may be desired. Write me at Hamlin Texas.

I. M. ELLIS.

### KANSAS CITY, MO.

The Lord is blessing. A beautiful serviceable carpet has been put down upon the platform and altar space; two nice penitent-forms made, a number of new opera chairs added to seating accommodations and a fine new piano installed. Just now we are in the midst of the Fowler-Ruth-Ingler convention, and great grace and glory is upon the service. The richness of heaven is being poured out upon the people. There have been several seekers for the more excellent way, and many finders. It is expected to continue the revival with Mrs. Minnie Ludwig, of York, Neb., as evangelist.