

HERALD of HOLINESS

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A Fearful Alternative

Christ living within the believer; our bodies becoming the temple of the Holy Ghost; a man becoming "a habitation of God through the Spirit"; our becoming "partakers of the divine nature"; our being "dead and our life hid with Christ in God"; our being crucified with Christ; our being "cleansed from all unrighteousness"; our being "filled with the Spirit"—what can and do all these expressions mean, if we eliminate the thought and the fact of holiness—of personal holiness as an actual experience—from the Bible and from individual religious life? What are we to do with such declarations if holiness be not true? What are we to do with the Bible if it be not true, and yet these expressions remain in it to be accounted for? These are serious questions. Are we to be reduced to the necessity of thus reflecting on the integrity of the Word? Will people or churches opposing holiness, as a possible personal experience, please inform us how they can defend the Bible from purposely misleading us if they be right in denying sanctification?

Here are metaphors and similes and types which can have no other meaning under heaven but the privilege and possibility and the duty of holiness before the Lord. Here and there throughout the Bible abound expressions which command holiness, or offer holiness, or promise holiness, or enjoin holiness, or which express the conditions of obtaining holiness, all of which harmonize beautifully with the states so often mentioned of holiness, of perfect love, or the life more abundant. These commands to holiness, and these descriptions of states or conditions, harmonize and agree in their teaching of the necessity and obligation of holiness as God's expectation and demand and provision for us. These two lines of Scripture are seriously misleading if holiness be not true, as taught by the holiness people as an experience obtainable here and now.

In perfect agreement with these two lines of Scripture verbiage, are other facts which we must consider. God is holy, and He made man holy, originally. From this state man fell by transgression, and God undertook man's restoration. Either God could not complete the restoration of man, or He was willing to leave him in a state below his original state, from which state he would be eternally barred in this and the next world. We cannot conceive the first position as a possible fact, for God was and is able to do anything not wrong or contrary to Himself. It would not have been wrong for Him to have provided in the atonement for the complete holiness of man, and it would certainly have been like Him to have done so.

We cannot conceive God to have been willing for man to have remained helpless in a state lower than holiness, in which he was first made. We cannot think of God as for a moment being able to elevate him thus, and failing or refusing to do so, and thus leave him helpless forever on a partially restored platform. For to have failed to include the complete work in the atonement would have barred man forever from holiness in all worlds. The name of Jesus is declared to be the only name by which man can be saved. There is no future Savior beyond the grave. There is no second chance. There is no purgatory in which, by a second process, man can be purified and made holy. This work must be done here and now, or it can never be done at all.

So, by denying holiness, we not only discredit and reflect upon Scripture, and destroy its reliability by invalidating it on so important a point, but we also discredit God, and show

Him to be unequal to the task of human redemption, by having devised and granted us an incomplete system of recovery. We destroy the atonement, because, if it is not adequate to our needs, how can we insist upon men giving adhesion and credence to it at all? They can and will answer that if we propose for their hurt a healing which is slight, and which goes not to the root of their malady, they will turn in their bewildering search for another and a fuller remedy, and wait to consider ours until they are forced back to it as a *dernier resort*. Thus we abolish the whole scheme of redemption, and blot out the only stars which shine in man's moral firmament, calling him and assuring him of help, and we turn his day into night—his hope into despair, this proffered remedy into a mockery of his needs.

Are opposers ready to accept so serious an alternative as this? There is no other for them to take. Sanctification is either true or false. The Scriptures either teach it or they do not. If the negative side be argued, then we are driven into the monstrous positions outlined above, and there is no way out of them. Is this not more than sane men and women are willing to accept? Can they be willing to unseat God from His throne, and vitiate the atonement altogether for the benefit of their opposition to an experience of holiness by human beings?

Fruits of a False Premise

A sermon preached recently in Kansas City was a grotesque illustration of the shocking fruits which often come of a false premise. The preacher said: "If it is true that the church is changing into an instrument wholly social and educational, let it change. The hearts of men will not lose their hold on eternity. It is the purpose of the church to make itself unnecessary; it is only the agent for the production of the kingdom of God on earth. It is a John the Baptist crying 'He must increase, but I must decrease.' To the extent that the church is weaving itself into the fabric of society, until its identity shall be lost in the larger fullness of life, which is worship through work, just so far will it have attained its mission. To that extent, it will have served the reason for which it was created."

We have seldom seen as much error and absurdity packed into so small a compass as is the case in these utterances. Not a single statement contains one scintilla of truth. The whole of the statements are based upon and proceed from a totally false and unscriptural idea or conception of the church. It is a bit of the vapid philosophy that has debauched the modern pulpit, until it has lost the respect of real thinkers of the world as well as of the church. Conscious of this defeat, the preachers seek cover by such concessions as the above.

The author of these words quoted has the conception that the church is a society organized or "created" back in the past by somebody, perhaps by Christ, to serve as a means for the social and educational development of society or folks up to the point of some ideal state of justice between man and man. This state, he calls the "kingdom of God on earth." He makes the church an evanescent, ephemeral something which is to be merged into a somewhat that is "a larger fullness of life, which is worship through work." This he distinctly and clearly declares to be the nature and mission of the church. In fact, this is about the only point on which he is clear. In the main, he rivals Mrs. Eddy in the muddiness and incomprehensibilities of his statements.

The church is not a society organized by some one with any such merely social or educational mission, as is assumed. The church is "the ecclesia"—"the called out" of the Lord. They are a people whom the Lord is calling out for Himself, and they are to be found, in greater or less numbers, in every ecclesiastical body here and there, and in no denomination sometimes. They are a spiritual people because Spirit-filled, and they constitute the Bride of the Lord Jesus, awaiting His coming to receive them as His Bride. This "church" is a permanent and a divinely destined people. They are not for any simply social purpose or mission. Their work is distinctly and emphatically spiritual and preparatory for their Lord, who has gone away for a season, and is to return for them. This church is never to lose its identity, or have its charter revoked, or merge itself into any fuller or larger life which "is worship through work."

This church knows and admits no worship through work. It knows only one kind of worship, and that is the kind of which the Christ Himself spoke when He said that "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

This whole business of "worship through work" is absolutely unknown in the Bible, but this boots nothing with these modern heresiarchs. They proceed upon a totally false conception, that the church is a kind of organized society, with the promise and prospect of gradual spread, until finally it is to overspread the world. To make plausible, what every truth of Scripture and every fact of history and current life contradict, they must strike a compromise, and lower the standard of the Gospel to the level of a merely social reformatory institution and an economic scheme which is to prevail, and this they denominate the kingdom of God on earth. They think it easier to reform than to get people fully saved. The Master has distinctly declared that His kingdom was not of this world. It is not social or economic or earthly in any sense. It is to come from heaven, and is divine and spiritual, and not human and social.

This church was not "created" or organized, but was established by Jesus Christ, and the promise was distinctly made that it was not to give place to any "larger fullness of life which is worship through work," whether this dire thrust at its nature and mission should come from the devil, or from misguided preachers wearing the livery of this "ecclesia." With these preachers it matters nothing what Scripture says or teaches about the true worship of God. They have found some "larger" truth somewhere by which they are running, and they spurn Bible teaching. They have the most convenient methods of getting rid of the inconveniences of this Bible when it contradicts their absurdities and heresies. They simply brush it aside as legendary and outgrown and untrustworthy. They find congenial companionship with the school of destructive higher critics, who thrust aside the whole thing, first and last, and make way for any new fad or cult or ism which men may wish to foist upon the unthinking public. They always find a daily press ready to blare forth any heresy, however absurd, so it serves the sensational ends of helping along the sale of their papers. An infidel can stand in any modern pulpit and assail the very citadel of divine truth by the most blatant and absurd attacks, and these papers will find room in their pages for the whole tissue of blasphemies. A number of faithful ministers can stand from Sunday to Sunday fired and filled with the true altruistic spirit of the Gospel, and proclaim the truth as it is in Jesus Christ, and as He has authorized it, and which alone is the great conservator of society and business, as well as the only hope of personal salvation, and these papers never find out anything about such proclamations, so far as their news or reportorial columns indicate.

Few of us can be learned or great, as the world esteems greatness, or shine with the blandishing accomplishments which make men stare and applaud. With most of us the path is prosy and obscure and commonplace. Yet there is one distinction privileged to the least and obscurest of us, and that is the privilege of being holy. *Holiness!! Like God!!!* Think of it! Whose heart would not swell with pride if it were to be said that he was like Abraham Lincoln? Who would not feel highly honored if he were said to be like Napoleon? Who would not feel marvelous gratification to be declared

like Florence Nightingale? Yet millions of us who can never be like any one of these, can be like One, to resemble whom is an honor ten thousand times more distinguished. We can be made like God. O, what an honor to be conferred on a mortal man! Covet this; seek this; pray for this; pay the price for it, and you shall have it, as sure as the Word of God is true.

George
White-
field

It was on December 16, 1714, that this marvelous preacher first saw the light of day. For two hundred years the world has known of the advent into the world of this great man. His memory is dear to lovers of sacred oratory and unselfish devotion to the good of others, which so signally marked the wonderful career of this saintly man of God. His father was the keeper of an old-fashioned inn, and the son had to serve drinks to customers as the helper of his father, and, after the death of his father, had to prosecute this work more fully than ever. Serving drinks over the bar was never to his tastes, and it grew more disagreeable as he read the Bible at night in his humble quarters. Of this practice he grew more and more fond, and the more he read the more he grew restless and hungry for God.

What a trophy this man became to the power of this wonderful book of God, is a matter of history. He grew to long for God, and became earnestly a seeker after God. He was fortunately, later, thrown into the most favorable association for help religiously by becoming the companion of the Wesley brothers, at Oxford, and as a member of the "Holy Club" at that institution, he fell into relation to light that finally was wonderfully helpful in bringing him to Christ.

Whitefield was characterized by several attributes which render him a man of the widest interest and most helpful to study. He was a flame of holy eloquence, and attracted twenty thousand, and sometimes more, people to his preaching. Denied, finally, the churches in which to proclaim the Gospel, with his matchless eloquence he preached in the open fields, to which places flocked the phenomenal crowds, which hung on his words and were led to surrender to Christ in multitudes. His was a deathless passion for souls, and his was a mighty faith in God, and a tremendous belief in the fact of sin and the lost estate of the sinner, and the truth and necessity of a personal salvation of the sinner by the power of the living Christ.

He had a degree of earnestness which was truly remarkable. His biographers say he literally preached himself to death. If this be possible, he doubtless did so. He preached with more frequency than perhaps any other man that ever lived, except John Wesley. Three sermons a day was common, and often five times on Sunday. He would preach often two hours or more. He loved men, and spent his life and strength in efforts for their salvation. He crossed the sea thirteen times, and in America he labored as assiduously as in his native country, and finally died here, and here his dust is buried. He was in other labors abundant, as well as in preaching. Orphans, and almost all forms of human need, felt the impress and potent results of his great heart.

He was, perhaps, the most successful evangelist that ever lived. As an organizer, and even as an exegete, he was surpassed by John Wesley. As a flaming evangelist, he was surpassed by no other man of history. Not even Charles G. Finney was his equal, in many respects. Finney never attracted so many hearers, and was not so eloquent as Whitefield. Finney was as spiritual, and as mighty in the personal influence of his messages upon the people. He never, however, had the immense crowds that flocked to hear Whitefield.

Whitefield's case illustrates the truth that it pays to be true to God, and he that serves his race best and most faithfully, will live longest and most affectionately in the hearts and memory of Christendom. Today Whitefield is a household word, in most parts of the world. He lives in the affections of enlightened Christians, in all parts of the Christian world, because he felt himself to be servant to all—debtor both to Jew and Gentile, bond and free, and all the lost of a sin-cursed world. Today the same world, for the salvation of which he preached himself to death, is doing him homage and reverence with grateful memory.

Whitefield is a rich legacy of the church, and the young should be induced to read of him, and to revere his memory. He, being dead, yet speaketh to us in the aroma of a life of abundant labors, and a character rich in the graces of the Christian faith.

T H E E D I T O R ' S S U R V E Y

News and Notes

Would that every young reader of books, or other literature found to be injurious, would do as did Jean Paul Richter. On discovering once that the book he was reading was doing him harm, he thrust it from him into the stream beside which he was reclining, saying as he did so, "This will not do." No, indeed; the reading of no book which does not elevate the reader's mental and moral taste, will do. Let it be cast aside as the vilest poison. If this rule be rigidly and wisely complied with, most all the popular magazines will remain unread, and go into bankruptcy, where they belong, and so will many of the books being pushed into the hands of our people.

There is profound pathos in the fact, as stated on the authority of the National Child Labor Committee, that there are no less than two million children under the age of fifteen years employed in manual work. It is simply tragic that these children could not have remained at school longer, so as to be the better prepared intellectually for life's struggle.

And now Canada steps into line with frowns on the rum traffic. This is but her beginning. It is small, but ominous of something to come far more stringent. Sir Rodmond Roblin has announced that the Manitoba government had decided to take drastic action for curtailing the liquor traffic during the war period. Every nation in the world is waking up, after a long and guilty sleep of ages on this question, and ere long this traffic will be swept into eternal oblivion, where it should have been from the day of its birth.

A series of international events in recent years, it is claimed, has produced a peculiar state of dissatisfaction on the part of Chinese leaders with their religion, and a consequent unusual opening of the great walled cities of China. This opening is said to be most favorable, and there are now seventeen hundred walled cities, with thousands of smaller cities actually calling missionaries to enter for missionary work. This is a marvelous providential call, and the China Cities Evangelization Plan is projected by the Presbyterian church for a specially vigorous system of evangelistic work in these cities. Other churches will, of course, join in the movement.

The *Christian Work* advocates strongly an increase of our national defense, and its call is for that which is of the most impregnable character. The editor wants us to arm mightily and with "character, which is the greatest defense of a nation as it is of a man. Let us put all our energy not on upbuilding our army, but on upbuilding our character. Let this character be so positive, so outstanding, so radiant, that it burns unsuspected before all the world—a character which stands for justice to our own people and all others, which believes in righteousness as a national as well as individual asset, a character which spurns intrigue and lies of any sort, a character so honorable that it holds treaties as holy bonds, which men of any sense would rather perish than break." This is the kind of armament on which we insist.

And another blow for the liquor traffic is at hand. Let the blows come thick and fast, for they are all deserved. Recently the National Congress on Industrial Safety, in session in

Chicago, said by resolution: "Whereas, It is recognized that drinking of alcoholic stimulants is productive of a heavy per cent of the accidents and diseases affecting the safety and efficiency of working men; be it resolved, That it is the sense of this organization to go on record in favor of eliminating the use of intoxicants in the industries of the nation." This was a wise action, and ought to be able to accomplish great results in the industries of the country.

Secretary Bryan authorizes the statement, on German authority, that "the German government is doing everything possible to help the suffering population of Belgium, and will welcome any assistance by Americans." This is proper, for this suffering was caused by Germany.

The forty-first annual session of the National Women's Christian Temperance Union, held in the great Broughton Tabernacle, Atlanta, Ga., was said to be the most largely attended and enthusiastic convention ever held in the history of this great body. Miss Anna Gordon was the president. A banker of Atlanta, whose wife was a friend of Miss Willard, presented Miss Gordon with an automobile in recognition, he said, of her masterly handling of the great throng of women. Mrs. Sam Jones, one of whose daughters was pianist throughout the convention, was presented to the convention. Her husband was a life-long and most ardent friend and admirer of the W. C. T. U.

President Wilson, in a letter to Secretary McAdoo, prophesies great prosperity for this country. He lays much stress on the system of regional banks which he was able to have launched in the country.

General Wotherspoon, who retired recently as United States Army Chief, is of the opinion that the United States needs a very much larger standing army if she is to maintain her position in case of an attack by a first class power.

Some men think and then act, while others act first and think afterward. This latter class are those who are constantly making breaks. Of many such, it could be written often: Such an one suicided yesterday by an overdose of impulse. Think always *before* acting, is the finest advice.

Commission form of city government is growing rapidly in favor, and is now adopted by more than three hundred cities, Buffalo, N. Y., being the last city of great size to adopt it. Something is needed to remedy the colossal corruption with which our municipal governments reek.

Thomas Adams said with truth: "All our pride, O Lord, is from want of knowing Thee." Knowing God is certainly fatal to human pride. His knowledge humbleth.

The elections in Cuba, it is said, will be set aside on the ground of gross fraud practised. There was a total vote of 1,200,000, whereas the total population is only 3,000,000. This, of course, proves immense fraud, and perhaps the election ought to be set aside. We fail to see, however, why all such flagrantly fraudulent elections which occur in "the States" are not likewise set aside, on account of the same character of fraud. Fraud is fraud whether in Cuba or the United States.

Some of the great dailies are giving us some strong and wise editorials on the folly and danger of so much premature agitation of the necessity of preparation for war with somebody by this country. It is dangerous to precipitate such agitation, and it should be discouraged, and that vigorously, by the press of the country.

The report is current that Mr. Bryan is to retire from Mr. Wilson's Cabinet, and the reason assigned is that his having come out so strongly in favor of national prohibition has embarrassed Mr. Wilson's administration. If there be truth in this, and Mr. Wilson is retiring Mr. Bryan for the reason assigned, it will be a boomerang for Mr. Wilson. He may gain favor with the liquor lords, but his action will give the greatest impetus to national prohibition it has yet had from any source.

That was an unusual thing done by Mr. Robert A. Barnes, who, some twenty years ago, gave to the Southern Methodist Church about a million dollars for the erection of a hospital in St. Louis. The trustees of the fund held, in invested form, this sum until it reached the sum of \$2,150,000. They have now erected six buildings for hospital and medical school purposes, at a cost of \$1,200,000. This leaves an endowment of nearly one million dollars. Mr. Barnes was not a Methodist, but believed in the business ability of the Methodist people, and made this great gift to that church instead of his own.

The New York Peace Society has arranged for another series of lectures for this winter. Instead of having them all delivered by one speaker, as was the case with the last four lectures delivered by ex-President Taft, the forthcoming ones will be by four separate speakers: Dr. John Bassett Moore, Senator Theodore E. Burton, William Jennings Bryan, and Professor Franklin H. Giddings.

Plymouth Church and Brooklyn are receiving the congratulations of the press on the erection of the Beecher Memorial Buildings, which were made possible by the gifts of the Arbuckles. Dr. Charles L. Goodell was one of the speakers on the dedication occasion. One of his utterances was so fine, we give it here. He said: "Beecher was one great heart; a man who gave himself without reserve to the tasks God laid upon him. There are many men in our age who think in crystals, and keep a cold bath for every fervor. When they are carried out for their burial sad-eyed angels will carve their epitaph, 'He died of too much self-control.' Henry Ward Beecher was of another temper. Who so hearty and informal as he? All that Mr. Beecher said and did was so spontaneous that you could not imagine anything as done professionally or for effect. We were told in our youth that Demosthenes practised his speeches with pebbles in his mouth that he might have great proficiency when he came to the Agora. It has even been darkly hinted that bishops have been known to practice tone and gesture before a mirror. You could no more imagine Beecher practising before a mirror than you could imagine the father practising beforehand the best way to fall on the neck of the Prodigal Son."

The state of Kansas, though not naturally richer than some other states, has fewer farms with mortgages upon them, and larger bank

deposits per capita, than any state of the liquor territory. Reason: Kansas is under rigid prohibition law.

Gratitude Forgotten

Surely that gratitude due to the Holy Bible, is too much forgotten. For everything good in government, in civilization, in state, in church, in family, in social life—everywhere one turns the eye—all that greets him of a desirable or useful or helpful nature, is due directly more to the Bible than to any or all other agencies. How little men seem to remember this. How the Bible can be sneered at, as a Jewish Rabbi did in Kansas City, recently, is strange to us. How any Protestant minister can say or do aught that would in any degree discredit this precious Book in the public estimation, is passing our comprehension. The late Bishop Joyce wrote, before his death, a tribute to the Bible, which was never printed until lately, when it appeared in the *Central Christian Advocate*:

It was the Bible that formed the basis of that meeting in the Mayflower when the foundations of New England were laid. About that Bible the migrating company were gathered when they signed that immortal compact of independent self-government, the first of its sort in the new world, and the one whose influence permeates today the entire civilization of the Western Hemisphere. It was this same Bible that Elder Brewster used, and from which he read, as he ministered to the sick and dying of the little company that landed at Plymouth, half of whom died and were buried in unmarked graves during that first awful winter. No wonder that there are marks, ear-stains, on these wonderful pages—for it was this Book that gave inspiration to those wonderful men and women who broke, with bleeding feet, a pathway through the ice, that others might find a place and opportunity where they could worship God according to the dictates of their own consciences.

As with the Pilgrims, so with the Puritans. The Bible was their guide, their counsellor and friend. The Bible, the peerless English Bible, was the foundation upon which they established their social, civil and religious customs. The family, the school, the church, the state, so far as constitutions and laws were concerned, were closely related to the models found in the Holy Scriptures.

These things being so, it is well in this tumultuous time in which we live to see if they acted wisely and well, and if it be wise to follow their example. This vital question may be best answered if we take the opinions of some of the wisest and best men, who have left their testimony on record.

Poets, philosophers, statesmen, scientists of the highest ranks, and clergymen known the world over, indorse the Bible and approve its teachings and commend its careful and prayerful reading. These men are men of culture, men of character and men of wide experience and observation.

Well would it be for all our people, especially our young men and women, if they would devote a part of every day to the careful and prayerful reading and study of the Word of God.

Hurting Business Indeed!!

Whisky men claim that to destroy the liquor business would hurt business. What business, we ask? It would only hurt the business of soul destruction, and the business of body-debauching. It would hurt the business of pauper-making and lunacy-making. It would hurt the business of murder, and all sorts of crimes and devilry. We admit that there would be a very serious injury to all these lines of industry, but who would be the worse off for this damage? No; this cry of injury to business, in the lips of the saloonists, is a falsehood and a sham. They do not believe themselves what they say, and try to make others believe. An exchange very tersely puts the facts, when it says:

Instead of "hurting business," the nationwide abolition of the liquor traffic would help business. The statement is made—and it is not overdrawn—that to "divide the money now spent in saloons among the twenty leading necessities of life would require to manufacture them \$400,000,000 more raw material than is now used in the manufacture of drink, and would give employment to 1,000,347 men.

The Exalting Grace

A few nights ago, at our prayer meeting, a very devout and earnest brother, in his testimony, expressed a longing desire to be more humble, saying that he was satisfied if we were more humble God could and would use us more widely in the work of soul-winning. This brother was right, and we agreed fully with his beautiful utterances. We need more humility, and this is the grace which exalts us to the lofty plane of successful soul-winners. Pride goeth before destruction, and humility goeth before successful work for the Master. Liddon said, with truth and with force:

The Toy

My little son, who looked from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkind—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For on a table drawn beside his head
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach.
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there
With careful art,
To comfort his sad heart.
So when that night I prayed
To God, I wept, and said:
"Ah, when at last we lie with tranced breath,
Not vexing thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then fatherly not less
Than I whom thou hast molded from the clay,
Thou'lt leave thy wrath, and say,
'I will be sorry for their childishness.'"
—Coventry Patmore.

"No man ever went to heaven without learning humility on this side of the grave. Without humility, a contrite heart and a prevailing prayer for pardon are impossible. Only when the proud heart is broken does a man cast himself at the feet of our crucified Savior. Without humility, religious progress is impossible. When it reigns in the soul it bids us hallow our work by doing it as a matter of principle. It bids us use simple prayers. Without humility no soul that has turned to God is for a moment safe. The whole life of the living soul is the work of divine grace; and while pride claims merit for self and therefore goes before a fall, humility confesses, day by day, 'by the grace of God I am what I am.' For humility is the condition and guarantee of grace."

Ministers in Murder

It is a bald way of putting it, but it is about the state of the case to say of preachers who go into a war to shoot down their brethren, whom God has sent them to save, that they are engaged in murdering instead of saving their fellow men. The sad fact stares us in the face that hundreds of ministers of the Gospel are actually engaged in the great war of Europe today, and some have been slain and

others have slain their men. The *Christian Herald* has the following well chosen words to say on this subject, which we endorse fully:

"It is reported that two hundred and fifty Protestant ministers of France are serving on battlefields, and that nearly all the Methodist ministers in Germany are under arms. On October 1, news came that the Rev. Frederick Roesch, a missionary to Algiers, representing the First Methodist Episcopal Church of Montclair, N. J., had been slain in battle. John R. Mott had said of him that he was one of the most promising missionaries of his acquaintance. The young pastor of a Presbyterian church in New Jersey resigned his pastorate to join an Australian regiment in which he was an officer, and is now fighting on the continent. Salvation Army officers of one nation are aiming rifles at brother officers of other nations with whom they have labored, side by side, for the conversion of souls.

"In these facts the horrors of war appear at their blackest. Men whose souls are equipped with divine power for turning the people to righteousness, men whose minds are trained to teach spiritual truths, snatched from their sacred work and forced to become murderers of their brethren. Those who serve voluntarily do so from a high sense of duty, but, it seems to us, a mistaken sense. They can make vastly greater contribution to the world's welfare by continuing their works of soul-winning and spiritual instruction, and by insistently preaching brotherhood and peace, than by helping to slay their brethren of other lands. Those whom the hand of the law has thrust into this hated task merit our pity and our prayers. God grant that these days of battle may be brief, and that people and pastors alike may soon return to the sweet tasks of peace!"

Falsehoods in Liquor's Interest

The licensed liquor interest lives by lies and seeks to perpetuate its life alone by the basest of falsehoods. These are killed every time they are used, but they come forth next morning fresh and brazen, as if entirely new, to be again killed. We have never been able to ascertain just how many lives these falsehoods have, but they are certainly numberless. One of these is that the country could not afford the commercial shock to business which would ensue if this dirty and ruinous business were abolished. This is intended to frighten away the timid business men, who often will tolerate any kind of an infamy rather than jeopardize their business interests. The fact is, however, that this liquor business is a parasite and not a legitimate business. It lives by reducing and injuring every other kind of business. If it were any kind of a business, with claims to commercial dignity or legitimacy, it is so small that it could not possibly be felt in its abolition. The following from *Wesleyan Methodist* shows up this fact in fine form:

It is stated that at the time of the Civil War the slave interests of the South represented one-seventh of the entire wealth of the country. Slavery was abolished with a prohibition that prohibits, and an enormous war debt was piled up. Yet the nation grew and prospered, advancing to the front as a world power by leaps and bounds. Today its name is a synonym the world over for wealth and opportunity, for material and moral greatness.

The entire wealth of the United States at this time is computed at \$140,000,000,000. The capital used in liquor manufacture is \$831,802,000, or about one hundred and sixty-eighth part of this sum. A comparison of these figures shows that while slavery represented \$1.00 in every \$7.00 of the country's wealth, the liquor interests represent only about eighty-three cents in every \$140.00. Or, to put it in another way, slavery represented some fifteen cents in a dollar; the liquor interests represent only about one-half cent in a dollar. The traffic of "intoxicating liquors for beverage purposes may be forever prohibited in the United States and all territory subject to the jurisdiction thereof"—quoting the Shepherd-Hobson amendment—without causing the tiniest panic in the business world, much less a crisis in national finances. Think about this.

Open Parliament

Holiness and the Prayer Life

Open Parliament

B

Y the term "holiness," as used in this topic, we refer to the experience that takes place in the heart subsequent to our regeneration. The application of the blood of Jesus to the heart that is

hungering after and seeking for inward purity, or freedom from the carnal mind, cleanses the heart from sin. This produces the state of holiness. The heart is filled with perfect love to God and man, and, "the Holy Spirit, coming in, bringing His own light, certifies it." The heart has now found its natural element — is at home.

This being the normal, healthy condition of the Christian, then we ought to be most careful to maintain it. As an illustration, a healthy person who appreciates his health is careful to keep that condition by proper nourishment, fresh air, hard work, and rest. Now, what these are to the physical, the prayer life is to the spiritual. The relationship to God formed in that crisis when the heart and life are given in utter abandonment to God, cannot be maintained without a life of prayer.

This sweet and sacred relation produces an ever-increasing relish and desire for prayer; and the life of prayer will be more effectual because of a holy heart. So that they are inseparable.

Our prayer life begins when we are born into the family of God; but the heart possessed by the Holy Ghost will find an ever-widening field of usefulness and blessing right along this line. We don't need to plead an inefficiency in our prayer life, for in Rom. 8:26 we read, "The Spirit itself maketh intercession for us with groanings which cannot be uttered." And this life of intercession will please the Lord, for if we pray in the Spirit, it will be according to His will. Rom. 8:27. "Because He maketh intercession for the saints according to the will of God."

The men and women who, in all ages, have left an indelible impression on this sin-cursed world for God and holiness, were those who have learned the secret of prayer; and, according to the demands made upon their time by their duties, their hours of waiting on God were lengthened out. What an example of these we have in the early church! When their numbers were being constantly multiplied, the apostles called a business meeting and said (Acts 6:3-5), "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may

Paper read at the Cincinnati Convention by

MISS M. A. WHITE

appoint over this business; but we will give ourselves continually to prayer and the study of the Word."

Jesus' words of reproof to our good sister, Martha, ought to open our eyes to the danger of letting the many legitimate things of our lives crowd out our seasons of prayer. And how great is the danger in this age! And at what a ruinous speed things move in these days! The spirit of the twentieth century is one of feverish haste; if we escape being caught in its whirl, we shall need that poise of soul that only the prayer life produces. Only as we sustain this attitude can we get vision of the sin-enslaved lives about us, and carry the burden of their need to our closet.

God desires to reveal His secrets to His people today, even as He did to His friend Abraham. In Gen. 18:17-33 we have the record of God letting Abraham into the secret of the destruction of Sodom. Abraham drew near and made his request, and God answered him; but he pressed the request for five succeeding times. What an example of untiring intercession! Another example of a man of vision and passion was Moses, pleading for the idolatrous multitude, in Ex. 28:31-32. What agony of soul uttered here, and what unuttered agony of the pause in His prayer!

Perhaps we ask the question, "How are we to pray effectually?" Heb. 11:6 reads, "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him," and Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." God will meet us everywhere. 1 Tim. 2:8 reads, "I will that men pray everywhere." We are not presuming in thus drawing near to God (Heb. 10:19-22) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart in full assurance of faith."

God waits to hear us pray, (Ps. 34:15) "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." And He will answer so quickly, (Isa. 65:24) "And it shall come to pass, that before they call I shall

Wouldst thou bring the world to God? Then live near Him thyself. — L. M. Child.

answer; and while they are yet speaking I will hear."

After Jeremiah had stood the test of faith, God answered Him thus: (Jer. 33:3) "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."

The life of prayer is not carried on in ease; but if we get our range of vision from Calvary's standpoint, we will find our hearts burning with a passion for the salvation of the lost, the planting of the banner of holiness everywhere. It will be such a privilege to "strive together in prayers" with those on the firing line; and to carry out the command of our Lord, (Matt. 9:38) "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

Shall we not expect the Holy Ghost to work in answer to prayer as in apostolic days? Acts 13:2-4 reads, "As they ministered to the Lord, and fasted the Holy Ghost said, Separate Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed." And may we not say that Barnabas and Saul will depart today to the far East and the West?

The secret of getting our petitions through is found in John 14:14, "If ye ask anything in my name I will do it." This is getting the proper endorsement on our checks. Don't you think the Father is pleased to endorse a larger check quite often? — perhaps a revival in your church or mission, or school, or the building of a rescue home, etc. Heaven will always pay attention to the petition with the Son's endorsement. Hallelujah!

The prayer life also consists of seasons of *waiting* at the mercy seat. The psalmist said in Ps. 62:5, "My soul, wait thou only upon God, for my expectation is from him"; and the prophet said, (Isa. 40:31) "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Thank God! He has some eagle saints who live so near the sun they know how to ride above the clouds and mists that hang near the world.

Some of these days we will have had the last opportunity of interceding for the spread of the work of holiness; and the voice of prayer will be changed for that of the "new song," (Rev. 5:9-13) "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb who was slain, and has redeemed us to God by his blood."

Religious Weakness and Impotency

Written by B. F. HILL

WHAT is the cause of the weakness and impotency of the church at large, and its inability to spread the Gospel of salvation, and disciple the nations as commanded by the Lord?

We would say the first cause is carnal-mindedness, double-mindedness. Jesus said, "If thine eye be single thy whole body shall be full of light." A double vision is very distressing, as well as uncertain and deceptive; incapacitating the person as an observer, and rendering his descriptive powers quite, if not entirely unreliable.

The Apostle Paul develops this thought in his letter to the Ephesians, in which he says, "Not with eye service as men pleasers, but in singleness of heart as unto Christ." The double

motive is what Jesus and the apostle are driving at. Many in the ministry, while they have a desire to please God, have a greater desire to please men. They compromise the strong, practical, saving Bible truths, and doctrines, that should be incorporated in Christian life and conduct; leaving out almost altogether the "Thus saith the Lord," "Thou shalt," and "Thou shalt not," they seek to gain to themselves the esteem of men as of greater value than the presence and divine approbation of God. No man can have the esteem of the world, and the favor of God, for Jesus said, "That which is highly esteemed among men is an abomination to God."

The only hope of a successful ministry in saving souls is to be true to the divine message, and true to the souls of men, courteously, lovingly, and unctuously delivering the whole counsel of God. A great responsibility is resting upon the one called of God to deliver a divinely given message to eternity-bound souls. Such persons are not called to please themselves, nor to please men, but to take up a cross, endure hardness as a good soldier and suffer with Christ to win souls — not to himself, nor simply to the church, but to Christ. There is but one passion allowable to the ministry, that is a passion for souls, souls for Christ.

Another cause of impotency in soul-winning is of ecclesiastical pride. Men become so en-

amored of their ecclesiastical positions and relationships that they seem to forget the purpose of their calling. The great ambition of such persons is to get joiners, to increase the roll of membership, neglecting or ignoring the spiritual life of their communicants, aspiring to superintendency, to general management of church affairs, reaching out for the highest salaried pulpits, supposing that gain is godliness. God looks on.

First He pities, then endures, and then rejects. But the saddest is, their loss no one suspects.

Paul said, "If I yet please men, then is the offence of the cross ceased." Jesus said, "Take up thy cross and follow me." The great attempt of many these days is to profess and proclaim a Christianity without the cross; without crucifixion of self and sin; without self-denial that exalts Christ alone as Lord of all.

Another source of weakness in soul-saving is in socializing the church instead of spiritualizing it.

Sociability, with a godly motive back of it, seeking to lift men and women to a higher and nobler life, is legitimate, and in divine order; but if engaged in simply for play, and the gratifying of fleshly appetites, amusements, and pleasures, is not conducive to spiritual life or noble purpose. It is a deplorable fact that social functions are fast taking the place of happy, spiritual prayer meetings, where people enjoy God and religion. Good religion does not need the world, the flesh and the devil to help it out or to satisfy. Salvation such as Jesus gives is the only source of true and lasting happiness, filling the heart and mind with "peace that passeth all understanding," and "joy unspeakable and full of glory." When a church has to resort to social functions to get and hold its members and sustain its life, rather than spiritual, unctuous Gospel preaching and teaching, it has lost its grip on God, its divine relationship with Him, and its usefulness in the world.

Such conditions block the way to revivals and spiritual awakenings. When a church is rocked to sleep in the cradle of pleasure, the world, the flesh, and sin hold high carnival and smile at the impotency of the church, which should be so endowed with the Holy Ghost and power that the devil would be in mourning, and the world put to fear of the impending judgment of Almighty God.

Another cause of weakness and impotency is the substitution of other things for the Bible doctrines of conviction, repentance, restitution, regeneration, justification, and sanctification by faith, the deity of Jesus Christ, the power and indwelling of the Holy Spirit in personal life and experience, the removal of actual and hereditary sin.

The modern pulpit is given these days to discoursing on evolution, science, philosophy, history, biography, patriotism, statesmanship, and a host of things not relative to salvation which is the dying sinner's need.

The substitution of the sensational may please and entertain the world, but will not convict, convert, nor save a poor sinner's soul. The man who has been endowed with a mind productive of wit and humor, using his God-given endowment to make merchandise of the people, may fill the pews of a church, but not with the meek and lowly followers of the Christ.

The substitutionists boast of their belief in the "development of our nature." A splendid education, with an abundance of the grace of God is the very best asset that any one can

possess, but education without the grace of God will never save a soul. Culture can never take the place of Christ.

Because of the absence of strong doctrinal preaching; the dilution and mutilation of the Gospel message; no certain line of Christian conduct, character, and life that can be grasped and appropriated to the individual heart, iniquity abounds and the love of many is waxing cold. Intellectual entertainment will not feed

the soul; the child of God must feed on the Bread of Life, and that Bread must be broken in the churches.

The divine plan for the church in the world is that it shall sweep on in continuous revival and salvation until Jesus comes. It has no other business but to save souls, and plan for their growth and development in the divine nature, fitting them to dwell in the presence of God forever.

Old-Time Religion vs. New-Time Religion

Written by REV. O. F. GOETTEL

MAN in changeable; God is not. Man's fashions and customs change. He smiles on this today, and on that tomorrow. Man today is running after new theology, new philosophies, new beliefs, new religions, new methods of running the church, new methods of getting up revivals. But while man is so fickle and changeable, God remains the same yesterday, today, and forever. While a great many sneer at the old-time religion, and call it "old fogeyism," God looks down from His throne upon all this foolishness and says, "Ask for the old paths, where is the good way, and walk therein."

Even though the customs of man change, the heart does not. We all need the same God our forefathers worshipped, the same Christ to lift us out of the pit into which we had fallen, the same Holy Spirit to enlighten our pathway and to witness to our souls.

Let the worldly minded professor cry for his new religion, but give me the old-time religion; it's good enough for me. Oh, that every one who reads these lines would cry aloud to God for the old paths, for the old-time religion! It requires courage to walk in the old paths nowadays, when preachers and men would rather be popular with man than God, and bow down to the world. God's path is the path of holiness. Praise God for it. Isaiah gives us light on it by saying, "And an highway shall be there and a way, and it shall be called The way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools shall not err therein." Oh, Isaiah knew that the way of holiness was a good way, and God says, "Ask for the old paths, where is the good way, and walk therein."

The old-time religion brings revival fire to the heart which will keep us on fire for God and send us after dying souls. The modern so-called new methods of having a revival are directly opposed to the old way. The new is worked up by human effort; the old is sent down from the skies. The new way is more concerned about large choirs, a national evangelist, and a fine display of lights and thickness of sawdust and number of seats, fancy singers and a big show to the world; but the old way is more concerned about the one essential thing, the falling fire of the Holy Ghost. You may make all kinds of preparation, but all is a blank failure, unless you wait on God and get the fire on your souls. Why, God is not so much concerned about a fine hall, beautiful carpets, fine pews, and choirs, and worldly singers, and great numbers, as some people think. He used to fill the old log meeting houses of our forefathers with His glory, and He is in the same business today. He will go where invited, and loves to bless those who are putting Him above all these trivial things.

The new religionists are more concerned about counting the number of the so-called converts; but the old-fashioned are more concerned about the quality. The new-fashioned converts of the new way get their names on

a slip of paper and even sometimes on the church roll; but the old way got their names registered in the Book of Life and then on the church roll. Those of the new way preach to amuse men; those of the old way preach to rescue them and save their souls. The new way revivalists fear to preach the whole plain Gospel, for fear it might hit some monied man, who is covering up his sins, or hurt some sinner's feelings; the revivalists of the old way preach the whole Gospel, the terrors of the law, the doom of the lost, the depravity of the soul, the witness to our conversion, and sanctification of the believers. The new kind of religion will freeze up its worshippers spiritually, so that there will not only be a six-foot icicle in the pulpit, but also icicles in the pews; the old-time religion melts hearts, all coldness disappears, and instead of being stiff and cold and frozen up, we are free in the Holy Ghost. "He whom the Son makes free is free indeed." Hallelujah! for this freedom in God.

This new kind will cover up sin and smooth it over, but the old kind will uncover and expose. The new kind will make us imitators of men, but the old-fashioned kind will make us like God. The new kind of religion will sink the soul down in hell; but the old-time religion will give us an abundant entrance into heaven. Oh, that God would make us so sick of these new-fangled, twentieth-century, Christ-rejecting, holiness-fighting, God-hating religions, that we would forever turn our backs on them and lose all appetite for them and seek God and Him alone and His free and full salvation. Let the voice of each true Christian unite with the Triune God of Sinai, Calvary, and Pentecost, in a cry for a sin-consuming, heart-cleansing, soul-filling, old-time revival of religion.

The Bible Standard of Regeneration

Written by REV. W. EVANS BURNETT

THIS is an age of counterfeit and superficial religions. With a godly jealousy for Zion's sake, no true Christian, whether minister or layman, should hold his peace, but lift up the standard of Bible regeneration as high as the Bible allows.

Too few people who profess religion these days know anything about a change of heart, and so fail to manifest to the worldly minded people about them a life that shows that anything has transpired to bring about a change, thus making skeptics instead of believers.

Notwithstanding what folks say contrary to a change of heart and life, or how professed Christians and church members conduct themselves, there is such a thing as getting so powerfully and radically regenerated as to shut the mouths of gainsayers. Let us notice some things Bible regeneration really does for a person:

First, Regenerated souls do not commit sin. They may, and do at times, feel the secret

stirrings of impatience, pride, fear, lust, envy, unbelief, etc., shut up in their hearts, but the very thought of yielding is so repulsive to them that, by the Spirit's help, they overcome the temptation. "Whosoever abideth in him sinneth not." "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin."

Second, They are saved from the love of the world, such as a desire for wealth, fashionable dress, worldly notoriety, associates and amusements. "Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world." "If a man love the world the love of the Father is not in him."

Third, They have victory over depraved appetites and habits; such as the use of liquor, morphine, opium, and tobacco, unbridled passions, etc. "They that are Christ's have crucified the flesh with the affections (passions) and lusts." "If the Son therefore shall make you free, ye shall be free indeed."

Fourth, They are saved from unholy and unprofitable conversation; such as obscene and foolish stories, jesting, joking and gossiping; engaging in or sanctioning that which does not edify or minister grace to the hearers.

Fifth, They are saved from hatred, ill-will, and revenge; such as evil speaking, backbiting, scolding, fault-finding, etc. "Love your enemies, do good to them which hate you." "If any man among you seem to be religious, and

bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Sixth, They are saved from dishonesty; such as cheating, driving close bargains, taking advantage of others, evading the truth, exaggeration, carelessly leaving bills unpaid, etc. "As ye would that men should do to you, do ye also to them likewise."

Seventh, Not the peace (relief) that comes from rejected light or a stifled conscience, but peace that "passeth all understanding."

Eighth, They love to read the Bible and pray in secret. They look forward with pleasure to the prayer and class meetings. They do not say, "Please excuse me," when called on to testify or pray in public. They may do neither as well as many others, but they will put forth an effort.

Ninth, They have the witness of the Spirit; have the assurance that all the past is forgiven and under the blood. "The Spirit Himself beareth witness with our spirit that we are the children of God."

Tenth, They are consecrated to God; their time, talents, money, reputation, friends, etc. In fact, they are walking in every ray of light. They live in touch with God. Such souls are fit candidates to seek holiness. Many who have this experience think they have holiness. In many instances holiness professors do not measure up to this. "Examine yourselves whether ye be in the faith; prove your own selves." SHREVEPORT, LOUISIANA.

preacher may do these things, and still win souls, but such demonstrations do not make him a stronger preacher. It is not a sign nor a result of spiritual power, but comes from a natural disposition, or a false conception of truth. Loud preaching and wild gestures are not an index of great spirituality. High jumpers are not always high livers.

Demonstrations are right, and are always found among Spirit-filled people, but a great deal of it is wholly put on by those who are trying to imitate some one else. A great number have been led astray and have fallen into grievous error to their lasting detriment and hurt of the cause by getting their eyes on certain demonstrations. If the enemy can persuade us to believe that such is a sign of spiritual power he will easily make us believe that none have power unless they act as we do. And that is a dangerous delusion. All are wanting power, and if jumping or speaking in tongues and other demonstrations will bring it, plenty of candidates can be found. Power is more popular than purity. Power, real spiritual power, is not found in nor fostered by these things.

"It is not by might nor by power but by my Spirit saith the Lord." "Ye shall receive the power of the Holy Ghost," not the power of popularity, pomp or certain kinds of demonstrations. It is not the fuss it makes nor the looks of the "engine," but the steam it has in it, that gives power. It is not the price and beauty of the temple, the popularity of the preacher nor the lovely singing of the choir, but the "endowment of power from on high," that makes the church march forth "as terrible as an army with banners."

Nothing but the indwelling of the Holy Spirit can give us power. All else is a farce and a failure. Fine churches without the shekinah of His presence are but monuments of departed glory. Preaching "without power from on high" is but as children "piping in the market place" or playing church in the barn. All of our demonstrations, without the "demonstration of the Spirit and of power," are as farcical as the acting of a theatre troupe or the mockery of a lodge room.

Burrs and Burrs Opened

C. A. MCCONNELL

Every tear that we shed for a sinner God catches up and throws back into our hearts as hallelujahs.

O soul in the desert, hard and bare and cheerless, bear patiently thy teaching alone with God, content that He hath chosen thee. Forth from such a lot came even the herald of the Messiah.

Don't be afraid of letting religion get into your head. The religion of Jesus is but God's thoughts; it may help your head to think them.

A thousand times I said No to my Lord; then once I said Yes. He has forgotten the thousand and remembers only the one.

A refusal to choose is a choice of evil. The great mass of humanity is drifting, drifting, out into darkness and everlasting despair, not really expecting to be finally lost, vaguely thinking some will outside of their own will bring their deliverance from hell. Drifting, drifting. God sounds the trumpet blast, "Choose ye this day," but today we are busy. We see the open grave across our path, and assent to the statement that all men must die; but somehow we think that does not mean us, and we put off the inconvenient choosing of Christ until tomorrow. Oh! foolish ones; the place of everlasting woe is full of souls who in failing to choose God and holiness, made their choice of death and despair.

Some Mistakes About Power

Written by JOS. N. SPEAKS

SOME people hold very strange and erroneous ideas of spiritual power and many of these ideas are not only erroneous, but dangerous. They are calculated to turn people from the truth and sidetrack them. The devil not only seeks to keep us from believing the truth, but to have us get wrong conceptions of the truth. Many who really have the truth in their faith have such glaring misconceptions of it that it is about equal to not knowing it at all. And the devil has tampered about as much with our belief regarding power as most anything else in our faith. It is a vital issue with him as well as with the church, and it is to his advantage to divert our minds as much as possible.

1. Popularity. With countless numbers popularity is counted as power. To make a great name and win a great following is synonymous with spiritual might. And many preachers are called spiritual giants because they get immense crowds and are popular with the masses, and especially with the favored classes. This is more sought after and desired than any other boon that life affords. Yet a popular church or preacher is not always, nor often, a power against sin. But the opposite is much more frequently true.

Power with God may not make one popular with men. The greatest crowds do not argue greatest power. More souls are really born of God in the smaller churches than in the larger ones. Many preachers who are comparatively unknown, possessing little education and few natural gifts, are winning far more souls than others with great popularity. Power is not to be measured wholly by the following or name, but by the work done in turning men to righteousness, and otherwise extending and establishing God's cause. Numbers may be gotten into some denomination and yet no real spiritual power be manifested. Getting joiners is not always synonymous with getting people saved. A man may draw great congregations and add thousands to his and other

churches and still be utterly devoid of spiritual power.

The popular church of today is a powerless church. Persecutions and power are often found together. When the church was poor and persecuted it was pure and powerful. A popular preacher is often a powerless preacher.

2. A dead church is very fond of pomp and show. When we lose inward glory and power we begin to put on and strut. Ritual, robes and religion seldom keep company. Fashionable choirs train few to sing the "Song of Moses and the Lamb." Operatic stars in the church will never put stars in the preacher's crown. Costly temples, paid choirs, and long rituals are not the paths to power. A preacher in Arkansas said this year to his members that if the church was newly painted and new pews put in he believed more members could be gotten. His ideas are an index to those held by every backslidden church in the land. Churches are striving to out-do each other in the erection of fine buildings and in the securing of fine choirs so as to gain prestige and followers.

Brass buttons and blue clothes do not make a soldier. It is what we are and not what we put on that makes us puny or powerful. Power is not external, but internal. No amount or quantity of clothes will put life in a corpse. The most expensive clothes people ever wear are after they are dead. Dead things usually swell up, and make a bigger show than when alive. But there is a great deal of difference between pomp and power. Strut and strength are no kin.

3. Demonstrations. A number of people with otherwise sensible ideas about spiritual things have the silly notion that physical demonstration is the sign of spiritual power. The preacher who jumps the highest and makes the biggest fuss is the greatest preacher. If he can kick up his heels, stick his head under benches, get on top of the pulpit and cut "monkey-shines" in general, there is a crowd ready to say at once, "he's a power." Well, a

MOTHER AND LITTLE ONES

A Boy's Sacrifice

It was during my Indian service—stirring times, too; ripe with mutiny and murder.

At that time I had in my regiment a little bugler. I had often noticed him as being too fragile and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action, and his mother had just drooped and died six months later.

She was the daughter of a Scripture reader, a delicate, refined looking creature, and had brought up the boy strictly, according to her light. In spite of her chapel going propensities, she was generally liked and respected, and the boy was her image; but, as he liked better going to prayer meetings with her than joining the horse play of the other boys, he was not popular, and suffered from many a coarse taunt and mocking gibe.

After his mother died—I heard all this afterwards—his life was made a misery to him by the scoffing sneers and jokes of the men whose butt he was.

About two years later, when Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, thinking him too delicate for such work—the ground was swampy and unhealthy—but my sergeant-major begged hard to “take him along.”

“There is mischief in the air, Colonel,” he said; “and, rough as they treat the lad—and they do lead him a life—his pluck and patience tells on ‘em, for the boy is a saint, sir, he is, indeed.”

I had a rough lot of recruits just then, and before we had been out a fortnight, several acts of insubordination had been brought to my notice—those were ticklish times—and I had sworn to make an example of the very next offense, by having the culprit flogged.

One morning it was reported to me that, during the night, the butts, or targets, had been thrown down and otherwise mutilated, and the usual practice could not take place. This was serious, indeed, and on investigation, the rascally act was traced to a man or men in the very tent where Willie Holt was billeted, two of them being the worst characters in the regiment. The whole lot were instantly put under arrest to be tried by courtmartial, when enough evidence was produced to prove conclusively that one or more of the prisoners were guilty of the crime. In vain were they appealed to to produce the men, and at last I spoke:

“We have all heard the evidence that proves the perpetrator of last night’s dastardly act to be one of the men before us”—then, turning to the prisoners, I added:

“If any one of you who slept in No. 4 tent last night will come forward and take his punishment like a man, the rest will get off free; but, if not, there remains no alternative but to punish you all, each man in turn to receive ten strokes of the cat.”

For the space of a couple of minutes dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

He advanced to within a couple of yards from where I sat, his face was very pale, a fixed intensity of purpose stamped on every line of it, and his steadfast, shining eyes met mine, clear and full.

“Colonel,” said he, “you have passed your word that if any one of those who slept in No. 4 tent last night comes forward to take his punishment, the rest shall get off scot free. I am ready, sir; and, please, may I take it now?”

For a moment I was speechless, so utterly was I taken by surprise; then, in a fury of anger and disgust, turned upon the prisoners:

“Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? for that he is guiltless you know as well as I.” But sullen and silent they stood, with never a word.

Then I turned to the boy, whose patient, pleading eyes were fixed on my face, and never in all my life have I found myself so painfully situated. I knew my word must stand, and

the lad knew it, too; as he repeated once more: “I am ready, sir.”

Sick at heart, I gave the order, and he was led away for punishment.

Bravely he stood, with back bared, as one—two—three strokes descended. At the fourth a faint moan escaped his white lips, but ere the fifth fell a hoarse cry burst from the group of prisoners who had been forced to witness the scene, and with one bound, Jim Sykes, the black sheep of the regiment, seized the cat as with choking, gasping utterance he shouted:

“Stop it, Colonel, stop it! and tie me up instead. He never did it, but I did,” and, with convulsed and anguished face, he flung his arms around the boy.

Fainting and almost speechless, Willie lifted his eyes to the man’s face and smiled—such a smile—“No, Jim,” he whispered, “you are safe now; the Colonel’s word will stand.” His head fell forward—he had fainted.

The next day as I was making for the hospital tent where the boy lay, I met the doctor. “How is the lad?” I asked. “Sinking, Colonel,” he said quietly. “What!” I ejaculated, horrified and startled past words.

“Yes, the shock of yesterday was too much for his feeble strength.—I have known for some months it was only a question of time,” he added; “the affair has only hastened matters”—then gruffly—“he is more fit for heaven than earth;” and, with suspicious moisture in his kind old eyes, he stood aside while I passed into the tent.

The dying lad lay propped up on the pillows, and, half kneeling, half crouching at his side, was Jim Sykes. The change in the boy’s face startled me; it was deathly white, but his great eyes were shining with a wonderful light, strangely sweet. The kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly:

Wood in a Storm

Louisa M. Alcott tells the following story of her kind-hearted and benevolent father and mother:

“One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

“My father said, ‘Give half our stock and trust Providence; the weather will moderate, or wood will come.’

“Mother laughed and answered in her cheery way, ‘Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.’

“So a generous half went to the poor neighbor, and a little later in the evening, while the storm still raged, and we were about to cover our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying anxiously:

“‘I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn’t you like to have me drop the wood here? It would accommodate me, and you needn’t hurry about paying for it.’

“‘Yes,’ said father; and as the man went off he turned to mother with a look that much impressed us children with his gift as a seer, ‘Didn’t I tell you wood would come if the weather did not moderate?’

“My mother’s motto was, ‘Hope and keep busy;’ and one of her sayings was, ‘Cast thy bread upon the waters, and after many days it will come back buttered.’”—The Christian.

*Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor, day by day,
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.*

“Why did ye do it, lad? Why did ye do it?”

“Because I wanted to take it for you, Jim.” Willie’s weak voice answered tenderly. “I thought if I did it might help you to understand a little bit why Christ died for you.

“Yes, He died for you because He loved you, as I do, Jim; only Christ loves you much more. I only suffered for one sin, but Christ took the punishment of all the sins you have ever committed. The punishment of all your sins was death, Jim, and Christ died for you.”

“Christ has naught to do with such as me, lad; I am one of the bad ‘uns, you ought to know that.”

“But He died to save the bad ones, just them. He says: ‘I came not to call the righteous, but sinners.’ ‘Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool.’ Dear Jim,” the earnest voice pleaded passionately, “shall thy Lord have died in vain? Listen: He is calling you. He has poured out His precious life-blood for you. He is knocking at the door of your heart. Won’t you let Him in? Oh! you must; and then we shall meet again.”

The lad’s voice faltered him, but he laid his hand gently on the man’s bowed head.

A choking sob was the only answer, and for a few minutes there was silence.

Standing there in the shadow, I felt my own heart strangely stirred. I had heard such things once, long ago. Thoughts of the mother I had idolized came floating back out of the dead past, and the words seemed a faint echo of her own.

How long I stood there I know not, but I was roused by a hoarse cry from the man, and then I saw that Willie had fallen back on his pillow, fainting. I thought he was gone, but a few drops of cordial from the table at his side revived him. He opened his eyes, but they were dim and sightless. “Sing to me, mother,” he whispered, “‘The Gates of Pearl’; I am so tired.” In a flash the words came back to me, I had heard them often in the shadowy past, and I found myself repeating them softly to the dying boy:

“Though the day be never so long
It ringeth at length to evensong,
And the weary worker goes to his rest
With words of peace and pardon blest.
Though the path be never so steep,
And rough to walk on and hard to keep,
It will lead, when the weary road is trod,
To the Gates of Pearl—the City of God.”

“Thank you, Colonel,” he whispered, “I shall soon be there.”

His tone of glad confidence seemed so strange to me, I said, involuntarily, “Where?”

“Why, heaven, Colonel. The roll call has sounded for me; the gates are open, the price is paid.” Then softly, dreamily, he repeated, as if to himself:

“Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God—I come.”

Then, once more he lifted his eyes to mine; “You will help him, sir?” he breathed, laying his hand feebly on the head of the man still crouching at his side; “you will show him the way to—the Gates—of—Pearl.”

As each word fell haltingly, fainter and yet fainter came the breath from between his parted lips. Suddenly a glorious light flashed into his dying eyes, and, with a radiant, happy cry, he flung out his arms as if in welcome: “Mother—mother!”

His voice rang out, thrilling the heart of every man who heard it. Then, gradually the weak arms dropped, the light faded from the shining eyes, and the brave spirit of the martyred boy fled to God.

“But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all” (Isa 52:5-6).—Way of Holiness.

THE WORK AND THE WORKERS

TO THOSE WHO PRAY

Brethren, Greeting:

The battle is on in Kansas City. Our hearts are greatly burdened for the work in this place, and all over the world. Will you not help us just now in your prayers to bear the burden that has come upon us at this place? We must have victory.

PASTOR AND MEMBERS,

First Pentecostal Church of the Nazarene, Kansas City, Mo.

Announcements

EVANGELISTIC—I have been in the evangelistic work for about eight years, and will answer calls for spring and summer meetings. If you wish an old-time holiness meeting, let me hear from you.—**BERTHA GILBERT CROW.**

HOLINESS MEETING—Rev. J. W. Oliver, of Oklahoma City, Okla., and Rev. Verge McCantles, of Bethany, Okla., will begin a revival in Waurika, Okla., January 1st to 15th. Let the saints pray, and those close enough attend these meetings.

NOTICE—An aged couple (both sanctified) who do not want to break up housekeeping, desire to find some good woman or girl to keep house for them. No washing or out-door work. Reasonable wages will be paid the right party. Any one wishing to answer this may write M. V. DILLINGHAM, Pastor in Charge, Pentecostal Church of the Nazarene, Altus, Okla.

NOTICE—All the dear girls that answered my notice in the HERALD of HOLINESS of November 11th, and have received no reply, will be glad to learn that the Lord has enabled me to select the one in the greatest need of a home. My heart goes up to God for you all. May He wonderfully bless you!—**EDITH MAY WARREN, Murillo, Ark.**

District News

ALABAMA DISTRICT

Things are moving along nicely over here. We have moved to Cullman, Ala., and Mrs. Lancaster has taken charge of Shiloh Nazarene church. We have had some excellent services. The membership of this church is small, but we have some people who are going to do business for God.

Sister Hall writes me from Florence that her work is doing nicely. We are expecting our work there to push right out and come to the front.

I am in Birmingham today, on my way to Andalusia to organize a new Nazarene church. We have an urgent call from some good people there.

We expect to have a Christmas meeting at Shiloh church, near Cullman. We hope to have a real slaving time.

I expect to make my first round to the churches through January and February. Let our pastors plan for a good meeting on the various charges.

Let those who write me hereafter address me at Cullman, Ala., R. F. D. No. 5.

C. H. LANCASTER, Dist. Supt.

TENNESSEE

Since the Assembly, in October, we had to move, and before we were settled I had to go about 100 miles from Murfreesboro to hold a meeting.

The Lord gave us a gracious time at our Assembly, and we all felt it was good to be there. But the soldiers who sit at home around the comfortable fireside with loved ones are not the ones who can shout the victory when the smoke of battle clears away; so we have all returned to the battle, and battle it is indeed. Let us keep our courage up, and, if Jesus tarries, I believe we shall come up with greater shouts of victory to our next Assembly than this year.

I was called to Centerville, Tenn., to help Brother M. S. Cooper in a revival, with the organization of the holiness people in view. We did not see as great results in the revival as we desired, but the Lord blessed His children, and several were sanctified. A band of twenty-two were organized into a Pentecostal Church of the Nazarene. They have called their pastor for this year, and are going to work to spread holiness in an organized way that we believe will bring greater results in the Lord's work. We had several blessed missionary services, which the people enjoyed, and which also seemed to help them to realize more deeply their responsibility to the "other sheep."

God wonderfully helped us to raise our apportionment of \$550 last year, and I am sure we can raise our apportionment of \$1,000 just as easily, and more so, if we will do as was suggested at the Assembly. Let each pastor urge his people to put something—at least ten cents—each month, in the envelope. Let these envelopes be turned into the

church secretary-treasurer, and they in turn send these offerings monthly to Mr. R. B. Mitchum, 315 Printers Alley, Nashville, Tenn. Brother Mitchum is our District Treasurer, who will forward the money to our General Treasurer. If our churches are to prosper we must be a missionary church. Are you desirous of seeing a revival the year around?—pray and give liberally to foreign missions. Are you troubled over the finances of your church?—remember Jesus said, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Pastors, urge your flock to monthly offerings to foreign missions, and your church will prosper.

Pray for me, beloved co-laborers, that health and strength, grace and wisdom may be given me this year for the multiplied duties.

J. A. CHENAULT, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

Seeking souls are at the altar in our New Bedford, Mass., church, under the labors of Sister Curry.

Evangelist Mary Ellis, of Philadelphia, did good work at Pastor Norberry's church. If the title of "D. D." means "devil-driver," our sister well deserves this title.

Evangelist L. B. Greenwood, that business-man's evangelist, writes us that God gave them victory in a battle at Waterloo, Iowa.

Mr. Harry Messenger, of Chicago, son of our Brother F. M. Messenger, made a pleasant call on Pastor Norberry.

We desire to congratulate Brother Messenger and family on joining our Pentecostal-Nazarene church at Chicago. We congratulate our Chicago church in getting this blessed family to unite with them.

Evangelist Mary Ellis, of Philadelphia, Pa., has begun a series of meetings with our Lowell church.

Sister Curry is doing work on this District. At present she is holding services at our Haverhill church. Seeking souls are at the altar.

It was a pleasure to the writer to meet our old-time friend and brother, Charles Weigle, in Boston the other day. Brother Weigle had a gracious meeting with Pastor Borders and his people.

Pastor Norberry had the privilege of spending some days in Lowell, Mass., during the extra-meetings, and preached for those saints on Friday night and Sunday morning. Seekers got to God.

Pastor Goldberg, of our South Manchester, Conn., church, writes us that God gave his people the best series of meetings ever enjoyed there, under Evangelists Lewis and Matthews.

WIFE OF DISTRICT SUPERINTENDENT CASSLER DEPARTED

Yesterday afternoon, December 6th, at 1:30 o'clock, my precious wife, Melvina A. Cassler, slipped away to be with Jesus. I am crushed as I have never been. I cannot tell my grief. We walked together forty-five years; now she has gone on before, but she is awaiting my coming. I was 300 miles away, on my District, when she went above. She died in great peace. Oh, how shall I bear this trial? He giveth more grace, thank God!

L. F. CASSLER.

Valley, Okla.

Pastor Norberry has resigned his pastorate of the Church of Emmanuel, to take effect January 1st, but will keep his home indefinitely in the city of Providence, R. I.

Thanks to our friend and brother of many years standing, Rev. John N. Short, for his kind words of encouragement to us to organize another Pentecostal-Nazarene church in Providence, R. I., which city has a population of about 250,000.

"KEEP ON BELIEVING."

WESTERN OKLAHOMA DISTRICT ASSEMBLY

The Western Oklahoma District had one of the best Assemblies ever held in the state. Our beloved General Superintendent, P. F. Bresee, was at his best physically and spiritually, and his wise counsel, his excellent talks on Isaiah, and the glory that shone round about him was an inspiration to the young preachers of the District, and to all in attendance. His sermons were wonderful to listen to. Western Oklahoma now has forty-one churches. This was the first Assembly held since dividing the District, and the increase in membership cannot be given, but the two Districts increased 618.

The rallies, Educational, Rescue, and Publishing House, were feasts for the soul.

The District is coming up the road on missions, having raised last year over \$100 more than had been assigned her, and this year expects to be able to go ahead again. The young people of the two Districts are paying the expenses of Peter Keihn, in China, and they are much interested in missions.

The Holiness College, at Bethany, is having its best year as a school. This year the faculty is strengthened by having Brother and Sister Widmyer, and with Brother E. J. Lord for teacher of theology the school cannot help but grow and prosper.

There was no election of delegates to the General Assembly, which meets at Portland, Ore., as the General Superintendents were asked to hold another Assembly next year, before the General Assembly meets.

Following is the District arrangements for the ensuing year:

S. H. OWENS, District Superintendent, Bethany, Oklahoma.

A. C. SMITH, District Secretary, Ponca City, Oklahoma.

Altus—M. V. Dillingham, Altus, Okla.

Bethany—E. J. Lord, Bethany, Okla.

Blackwell—E. V. Potter, Blackwell, Okla.

Bethel and Ryan—To be supplied.

Hollis and Brownlow—T. M. Cornelius, Dodsonville, Texas.

Chanute, Erick, and Granite—R. R. Ritchie, Erick, Okla.

Center, Eschot Valley, and Glendale—H. P. Huffman, Roosevelt, Okla.

Delhi—F. O. Short, Erick, Okla.

Centerview, Hester, and Mangum—C. A. Nicholson, Tipton, Okla.

Duncan, Marlow, and Oak Grove—Charlie Robinson, Marlow, Okla.

Edmond—C. B. Widmyer, Bethany, Okla.

Eagle City, Isabella, and Longdale—M. I. Barnum, Isabella, Okla.

Fairbank and Pleasant View—O. Stevenson, Gage, Okla.

Harmon and Olive Hill—J. H. Gray, Parkman, Oklahoma.

Knowles—Lee Everhart, Knowles, Okla.

Liberty and Moran—E. A. Copeland, Comanche, Oklahoma.

Lone Grove and Springer—To be supplied.

A. C. SMITH, Secretary.

DALLAS DISTRICT

Our new Assembly year is on. Pastors and people are entering into the work with a zeal that becometh holiness. All seem to be well pleased with their part of the District arrangements.

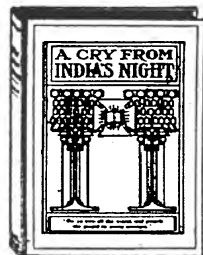
Pastor Guthrie reports a good service at Bonham on his first visit since the Assembly. Several new members, and plans for a church building soon.

Pastor H. R. Lee begins well with his work at Howe and Independence. He reports good interest at both places.

Rev. Virgil Fisher was enthusiastically received by the church at Alba, as pastor for another year. We are expecting great things there this year.

A Cry From India's Night

By JULIA R. GIBSON



This interesting and helpful missionary book is written by one who has spent several years in India, and writes from a personal knowledge of its people, their customs, religions, and needs. She gives a remarkably clear picture of India. It is just the book to select as a gift for young or old.

Illustrated with twenty-four half-tone reproductions of photographs taken in India.

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Pastor B. F. Pritchett has organized a Sunday school of eighty members and received nine new members into the church at Sherman since Assembly. He will have Evangelist A. G. Jeffries with him for a meeting there which will be in progress when this goes to press.

Evangelist R. T. Williams spends the month of December in revival work in Oklahoma.

Rev. J. E. Bates, pastor of Peniel church, is in North Dakota, closing out some evangelistic engagements he had arranged before accepting the pastorate at Peniel. He reports a great meeting at Minot. He will be at home for his pastoral work January 1st.

Evangelist Waggoner, of Vilonia, Ark., held a very successful meeting at Whitesboro recently.

My visits to the churches on the District have been encouraging so far. It was my privilege to preach at Peniel, Sunday, November 15th. The spiritual tone of the school and community is fine.

At Blossom, November 22d, we had services that were rich in grace and encouragement. Pastor Moores had not gotten to his work there, but the saints had a nice house provided for him, and were ready to receive him with gladness when he comes.

Going to Cedar Hill for a Thanksgiving service, wife and I spent Wednesday night in Dallas, and had a very precious service with Pastor Wallin and his faithful church in their regular prayer meeting. At Cedar Hill we were rained out for two days, but had good services on Sunday. Pastor Nelson was sick with fever all the time we were there, which was a grief to us all. We found his church in excellent working order, with a most interesting Sunday school. Brother Cox is proving himself an excellent superintendent.

We spent two days with Brother Daniels in the Dallas City Mission; preached for them at night. He is doing a great work for the poor and homeless.

My next stop was at Milano, for a few hours. We had a rich service with the saints there. Pastor Gregory begins the year with deep interest on the part of both pastor and people. They have started in for victory; some have already been definitely blessed, and some new members added.

I have just arrived at Chesterville. Pastor C. H. White has been well received by these faithful people, and starts the work with good indications for a profitable year's work. He is now engaged in special revival effort, and the blessing of the Lord is on the meeting. Brother E. L. Greenfield is assisting as organist and singer. He is a full-team in this line of work.

We are planning to spend the most of the winter season in this part of the country. The Gulf Coast is largely a neglected field, mostly due to the fact that it is difficult field. But God has put this work on our hearts, so we propose to brave the difficulties and push the battle against sin, and plant some centers of holy fire in this new, but fast developing country. It will take a consecration to the death of self-interest and personal comfort to succeed here, but we have some preachers and workers of that type, who, we believe, will stand by us in this work. We are praying the Lord to lay some of this pioneer work on other hearts.

P. L. PERCE, *Dist. Supt.*

KANSAS DISTRICT

We are in need of four good men for the Kansas District, who have financial faith and courage to face a difficult situation. Some fine opportunities await the right men.

While in Leavenworth, Kas., my heart burned within me at the largeness of the opportunity, and the greatness of the need. A large City Mission hall is at our disposal, well equipped, and at a very low rental. I made many calls in homes and investigated the situation there thoroughly. Sister Jennie Elliott, of Kansas City, has been doing good service here, as she has had opportunity.

Will our dear people generally pray for our work at St. Joseph, Mo.? We have no pastor at present at this place, but our little band are holding on to God and keeping up services as best they can.

Coffey, Mo., is now in a revival, in which Brother Mark Whitney is assisting the pastor, Charles W. Davis. We are expecting precious victory at this place.

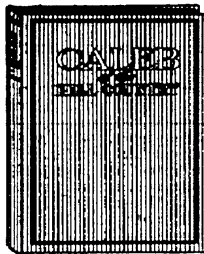
I enjoyed two night services at Kansas City, one the regular church prayer meeting—an inspiring meeting, largely attended—the other at Rosedale, on Orchard Street, where there is a promising mission, and Brother W. C. Stone now preaches. The Kansas City church and its City Mission activities promise much. It means a great deal to have so well manned a church in a place like Kansas City. Brother Matthews and his band are to be congratulated.

At Iola, matters are coming on nicely. A practically new building, 28 x 36 feet, with pulpit alcove, was being pushed to completion, so as to be ready for the revival campaign. This began December 3d, with Brother W. R. Cain assisting Brother and Sister Calhoun. God is blessing, and will bless more in this place.

We had two good services at Chanute, in the little mission. Our loyal few here are determined and prayerful, but are feeling the need of, and asking God for, a pastor.

At Buffalo we received three into the church; others said they would apply for letters and join us, and still others are prayerfully considering uniting with us.

A subscription list is being circulated at Lafontaine for a building, which will properly shelter our work. Brother Wilson and our people are



Caleb of the Hill Country

By
Charles
Allen
McConnell

This remarkable book should be in every home. It is an excellent book to select as a Christmas gift to young or old. Those who have read it found it a blessing to them.

Illustrated with ten original drawings. Neatly bound in full cloth, with gilt stamp.

Price, 50 cents, *postpaid.*

Paper, 25 cents.

"MAKE YOU THINK"

I have just finished reading Brother C. A. McConnell's book, and can truly say "Caleb of the Hill Country" tells the sweet old story in a masterly way. It's the old story, set in a new frame. It will make you think, weep, pray, trust and shout. If you want your soul stirred up to a white heat, read "Caleb of the Hill Country."—N. B. Herrell.

A SOUL-BLESSING BOOK

"Caleb of the Hill Country" was received by me this morning. As soon as I had time I began its reading and kept at it at one sitting, greatly enjoying the book. It should have a wide circulation and do much good. It is well written; the story is well told, and the teaching it sets forth is Wesleyan and biblical. May God's blessing rest upon it! and may other souls be blessed and enriched by it as mine has been.—E. R. Kelley.

A REVIEW FROM "THE HILL COUNTRY"

"Caleb of the Hill Country" is fiction built upon facts. When I read the manuscript as my father wrote it, chapter by chapter, it was to me like reading a fascinating story with every page illustrated by real photographs.

In my young boyhood I knew Caleb. One of the terrors of life in those days was when Old Man Mason "came to town," and I can yet hear Bud Slavin's fat, chuckling laugh as the fun began. I knew of the unusual trade of Slavin with Mason for the latter's farm.

Time after time I knew of the attempts on the life of Caleb, as he waged his righteous war on the "giants."

The "Dorman" peach (known by another name in the market) can be purchased in the fruit stalls of Kansas City, leading the market after all these years.

I can just remember how folks used to talk of and speculate as to Pastor Miller's peculiar notions as to a "second blessing"—how he left, and how Elder Kirkland came—he with no second blessing inclinations whatever.

Then came the greatest excitement of Crockett City's history. George Farris had gone to a neighboring town and "joined the holiness," and these people came and began a meeting in the hall. There followed a veritable revolution. The events are faithfully described in the book. I was standing near enough to Elder Kirkland to have touched him when he fell while making his speech—but I did not touch him.

I was in the hall when Old Man Mason was saved.

When they set fire to Caleb's printing office, I witnessed a little side scene that is not described in the book: I saw a young, weeping mother clasp to her bosom a baby and cry, "Oh, God, they are taking the very bread and butter from these little ones."

I remember the day when Caleb stepped out in front of the mob and stopped the lynching—only, the truth is, he didn't wait for a revolver, but stood empty-handed.

The night of the storm, when Colonel Porterfield was drowned in Big Sandy with the whiskey bottle clasped in his hand; the awful scourge of spinal meningitis; Caleb's nursing in the home of his enemy, Slavin; the sanctification of the Cumberlands; Presbyterian preacher, John Mansfield; the organization of the "church" in the old hall—all these events made lasting impression on me.

Just a short time before Old Man Mason went to his reward, he was talking with me, and he said: "Well, son, whether the time is long or short does not make much difference. Praise the Lord! I am waiting and ready."

I suppose that I am not a competent critic of this book—the scenes and events are living in my memory and to me make the book live. But there is nothing overdrawn; there is nothing exaggerated. It may make it more real to the readers to know that the happenings really happened.—Will T. McConnell.

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hopeful and expectant. God blessed us in the meetings, and encouraged all our hearts.

Brother Bivins and wife are abundant in labor at Howard and Highland. Revival meetings will soon be held at Howard, and some extra services have already been held at Highland. Help us to pray that old-time power may come to this circuit, and many may be swept into the kingdom.

The spirit of progress and conquest delights my heart, as I find it generally prevalent over the District, and yet we are but fairly started. "Much land ahead to be possessed. Thank God! we're going on."

H. M. CHAMBERS, *Dist. Supt.*

NEW MEXICO DISTRICT ASSEMBLY

The first District Assembly of New Mexico District convened in Artesia, N. M., November 25th, at 9:30 a. m., in the Pentecostal Church of the Nazarene, with Gen. Supt. H. F. Reynolds in charge.

The previous evening devotional exercises were conducted by Brother S. D. Athans.

The attendance was not so large as might have been, owing to the great distance between this city and the churches comprising this District, but the local attendance and spiritual tide rose higher and higher toward the close of the Assembly.

The business sessions of the Assembly were somewhat heavy, but a sweet spirit and perfect harmony prevailed, and all the work was well done. All were pleased and profited by the manner in which our beloved Doctor Reynolds conducted everything. He certainly has the patience of Job added to his executive ability.

Friday morning, Rev. and Mrs. J. P. Roberts, of Pilot Point, Texas, were introduced to the Assembly. Mrs. Roberts spoke in the evening service on the Rescue and Orphanage work, stirring the hearts of the people with her message. It was indeed a great delight to all to have with us little Gertrude Roberts, the seven-year-old singing evangelist, and the two orphan girls from the Home. Their songs were enjoyed by many, and it was a great uplift to the services.

Rev. J. Walter Hall was introduced to the Assembly, representing the Hamlin University. He spoke at the Educational anniversary, and preached a strong and helpful sermon.

Sunday was a missionary rally day. In the morning service Doctor Reynolds preached a great missionary sermon. God blessed the messenger, and the message, as well as the people, kindling in the hearts of His children a new blaze of missionary fire.

Sunday afternoon was our missionary anniversary, at which Rev. S. D. Athans, in charge of our Mexican work in El Paso, spoke on Mexico and the work the Lord is doing in his field of labor.

All our preachers in New Mexico seem to be of the battle-scarred type, self-sacrificing, Spirit-filled men and women, who take walled cities by storm. Great possibilities ahead for New Mexico District!

The arrangements for the Assembly year are as follows:

District Superintendent—R. E. DUNHAM.
Artesia—Supplied by J. Walter Hall.
Caosey—To be supplied.
Clayton—J. S. Collins.
Deming—To be supplied.
Deming (Mexican church)—J. H. Estes.
La Lande—Supplied by H. N. Norris.
Murphy's Chapel—Supplied by Dudley Lotspeich.
Montoya Circuit (Montoya, Bethany, West)—L. P. Fretwell.
Reserve Circuit (Reserve and Alma)—To be supplied.
Roswell—To be supplied.

S. D. ATHANS, *Reporter.*

HAMLIN DISTRICT

To the saints of the Hamlin District: greeting. With a feeling of deep gratitude in my heart to God for all His past blessings, for the way he has led us so far, I have come to you with a few suggestions for the coming year.

First of all, let us start out in the year just like it was the last year we were going to live—it may be for aught we know. May we linger in the presence of God until our own hearts are mellowed up and fired with the love and grace of God, until we feel the weight of a lost world upon us, and feeling that what we do must be done quickly.

Dear pastor, as you enter upon your new work, may you go feeling that you must not only have a revival during the year, but that you must have the continual presence of God at your regular services, and an increase in the attendance at your regular appointments. I believe that if you will get down to your studies and betake yourself to your knees in secret prayer, that God will hear you and help you through. So may it be.

I trust that you will feel the importance of the Sunday school work, and will co-operate with your superintendent in getting some good literature on ways and methods, having, as far as possible, your regular teachers' meeting, attending as many Sunday school conventions as you can, thereby getting new ideas and inspiration.

Encourage your local, licensed preachers, not only in the pursuit of their studies, but in getting out and preaching.

Let us push our church paper, with as many other good papers and holiness books as we can get our people to take, thereby encouraging them to read.

Let us push the cause of missions, not forgetting all the other institutions of the church. Let pastor and stewards commence early in the year to raise the finances of the church. Let the stewards feel that their first duty is to their pastor, and may they do their duty, and not be guilty at the judgment. God bless them!

And now may God bless you with all your duties and burdens, and reward you for every effort and every sacrifice that you may make during the year. May we come up to the Assembly with the best experience and best report on all lines that we have ever had.

I will get around to your work as soon as I can. Write me often, remembering that I am your friend, and want to be of helpful service to you if I can.

Craving an interest in your prayers and patience, I beg to remain,

Your servant in the Lord,
J. C. HENSON, Dist. Supt.

NEW ENGLAND DISTRICT

We have visited our churches in Nova Scotia and found them on the victory side.

At Yarmouth we held a ten days' meeting, assisting the pastor, Rev. Alfred Cole. We had a good meeting, with several seekers at the altar.

At Oxford we found Rev. Ross Schurman in charge of the work. Brother Schurman returned from Calgary, Canada, last spring, and has been a blessing to the people in being able to take the pastorate of his home church. The weather was stormy most of the time, but we had a good attendance on the Sabbath. The church was disappointed in our not being able to remain longer.

We called at Old Town, Maine, and heard good reports of the labors of Rev. Isaac Hanson, of Haverhill, Mass., who was with our church for a few weeks.

At Milo we held two cottage meetings with the holiness band, who are awaiting the time when it seems advisable to organize them into a Pentecostal Church of the Nazarene.

We held a meeting at Litchfield, with an independent society; and also at Richmond. We had seekers at the altar in both places, and believe seed was sown that will bring forth more fruit later.

Holiness is spreading in the Pine Tree State, as it will wherever it is clearly and definitely preached.

The work is going well on the District, and our churches are well-manned. Rev. A. W. Morrell, one of our commissioned evangelists, has taken the church of Saco, Maine, and Rev. I. P. Plumsted has returned to Dennisport, Mass. Brother Plumsted served this church a few months last year, but was obliged to retire for a time on account of illness.

Let us thank God for national peace, and all unite in a mighty war against the devil and sin, until "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

N. H. WASHBURN, Dist. Supt.

General Church News

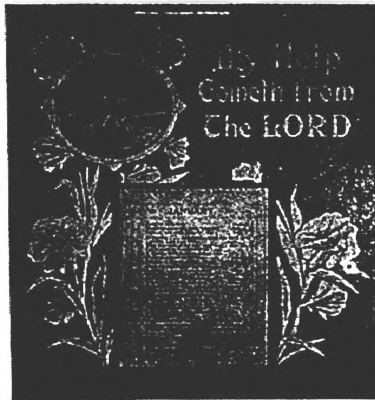
MARSHALLTOWN, IA.

We are making steady progress in our Nazarene church here. We accepted a unanimous call of the board and those interested in our work here, and at the District Assembly were returned for another year. Since the Assembly there have been many seekers at our altar who have found what they sought. Some have attended our services here who have driven forty miles on Sunday to be in a holiness meeting. A brother recently walked eleven miles to attend one service in our holiness church. For a long time our people have been praying that we might get the little five-room cottage just west of our church for a parsonage. The owner finally consented to take \$1,600 for it. A good friend had \$500 to give us toward it. There was a mortgage of \$500 on it, which we have to carry for a year or so; \$600 was loaned us for a few days, and in a few hours we had the deed. We have \$500 to raise by January 1st, and we will get it by the Lord's help; \$100 of the \$600 was given by one of our brethren. Last night, December 1st, we dedicated the parsonage to the Lord. Over sixty of our members and friends were present. The good things that were brought in would amount to dollars and dollars, but most to be appreciated were the loyal, true hearts that were back of these gifts. Singing, shouting, praising God, praying, and a solemn dedication of the whole parsonage, people, and all to God, marked the close of the good time we all had. Rev. James W. Short, our pastor at Dayton, Ohio, assisted by his wife and daughter, will begin a special revival here December 23d.—J. M. WINES, Pastor.

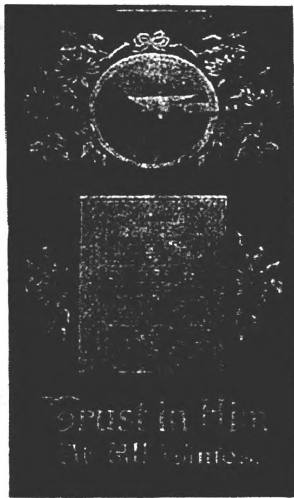
POMONA, CAL.

We have just closed a three weeks' revival in our church, conducted by Rev. C. E. Roberts, of Texas, with his wife and Miss Leanoire Taylor as gospel singers. This was, beyond question, the best revival the church has ever had. The preaching was strong and clear, and the singing the best I ever heard. These workers would be a blessing to any church in the country. They just pray until victory comes, and they leave the church in better condition in every way. We paid them more than we ever paid any evangelist, and still had more money left in the church treasury; also raised \$400

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POINSETTIA—6 1/2 x 12

Both the *Sweet Pea* and *Poinsettia* calendars are embossed designs, on velvet-finish board. The calendar has a Scripture verse for every day of the year. When the calendar pad has been used it may be removed and underneath will be found a Scripture text, so that there is a complete wall motto of equal value as when the calendar is new. Price, postpaid,

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Now is the time to get calendars. Our stock is selling rapidly. Quite a number of Sunday schools are ordering them in quantities. ORDER YOURS NOW.

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PENTECOSTAL CHURCH OF THE NAZARENE
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to improve a parsonage, which we bought during the revival. We purchased a nice eight-room parsonage on a lot adjoining the church, which gives us a splendid church property worth nearly \$10,000. Brother Sherman, of Los Angeles, gave us \$500 on the parsonage. We received a nice class of new members at the close of the meeting.—J. D. SCOTT, Pastor.

ALLIANCE, OHIO

We are still shouting victory, and God is with us in every service. We are holding services in a rented church, which we are permitted to use only on Sabbath afternoons and one evening each alternate week. We have been graciously remembered by our Heavenly Father, who has supplied our pulpit with a Spirit-filled man who preached in the power and demonstration of the Holy Ghost each Sabbath. There has been from one to four seekers at each service, some receiving pardon, others sanctification. We hold cottage prayer meetings twice a week, at which time God pours His Spirit upon His children. We would like to get in communication with some minister within a reasonable distance, who is doing supply work.—GEORGE L. PAYNE, Church Clerk, 716 South Liberty Avenue, Alliance, Ohio.

NEW GALILEE, PA.

The churches of our town united in Thanksgiving service. The pastor who was to deliver the sermon was called away to bury his mother, and the writer was delegated to deliver the message. God blessed him in so doing. We now have arranged for a union week of prayer services. Thank God for every open avenue to tell the sweet story of eradication from all sin through the atoning blood. Hope the Sunday schools have met our Publishing House debt. God is blessing, and our congregations are increasing somewhat.—JAMES M. DAVIDSON.

A NEW RESCUE WORK

It will be of interest to our readers and workers to know there has been established in northern New York a rescue work, situated on the New York Central railway, in the Black River valley, a beautiful spot, in a productive country. This purpose is to be an open door for erring girls and out-cast children—a Door of Hope Mission and camp-meeting to spread scriptural holiness. A mission has already been located on the third floor of a large brick block, with access to several rooms for the Home. We also have a plain and comfortable home property, valued at \$2,500, all paid for. God has provided us with a large gospel tent and several small ones, and a new automobile to use in carrying on the work through this north land, and getting into neglected fields to spread the gospel of full salvation. We want \$1,600 to purchase a rescue home farm, with a grove, for our camp, and a support to the work. It is not very much, and surely God has some one or more who could easily buy the same. We solicit your counsel, prayers, and faith. Anything along the line of furniture, beds, bedding, dishes, barrels of clothing, etc., will be thankfully received. Send all small gifts by parcel post mail, and merchandise by freight or American express, prepaid.—MR. AND MRS. F. E. MILLER.

FROM EVANGELIST J. E. BATES

For nine years I have been engaged in evangelistic labors, preaching in twenty-eight states, and thought to continue in that service, but much to my surprise, and without solicitation on my part, I was unanimously called to the pastorate of the College church at Peniel, Texas. After earnest prayer, I accepted the call, the church allowing me to fill some of my appointments for meetings slated for the month of December, on Brother Lyman Brough's work in North Dakota. The first of these, at Minot, has just closed. It was one of the best little meetings of my life. The class is small, but alive, and great things are theirs for the future. Sinners were converted, backsliders reclaimed, and believers sanctified. I am now beginning at Sawyer—a very encouraging first service; God's presence was manifest. I expect to be at home January 1st to take up the pastorate in earnest. We are planning a great mid-winter campaign for the school and church with Dr. H. C. Morrison.

KANSAS CITY, MO.

Elijah's God is still answering by fire at the Kansas City church. The great city is beginning to realize that the sect of the Nazarenes has come hither also, and the church is full at nearly every service with eager, interested listeners to the proclamation that "the blood of Jesus Christ His Son cleanseth from all sin." On prayer meeting night, there are as many present as at a usual Sunday service. A Presbyterian lady testified, "This is the first time I have come, but it will not be the last, and if I can get in, I want to join with you folks." A fine young business man testified, "You have the goods over here." I know, for I got saved at that bench Sunday night." Seekers were sanctified at both services Sunday. Folks will come where the fire burns, and there is freedom in the Holy Ghost. Holy joy is catching. Our pastor, Doctor Matthews, has been preaching some great sermons on spiritual counterfeits; clear instruction in the Word, which is much needed in this city where all kinds of spurious holiness abounds. God is with us, and we are waging victorious war in the hill country.—REPORTER.

ATOKA, OKLA.

We began a holiness meeting five miles west, on the 20th. We have stoves in our tent, and it is very comfortable. We are having large crowds, and are expecting a great time from the Lord. We had a great meeting at Mt. Harmony; some of the worst men in the country got to God. Brother Mason is faithful in proclaiming the Word. We go to Caddo, Okla., from here. We will have the help of Miss Nellie Hoesley as organist. We have some open dates which we can give to any desiring our services. Address the undersigned at Kingston, Okla.—LUM JONES.

FROM EVANGELIST J. B. McBRIDE

We closed at Garfield in a high tide. There were good crowds and fine interest. Many prayed through to victory, and the church was left in good condition. There were great manifestations of divine power at times. Sister Rudd, of Chelan, Wash., led the song service, and was greatly used in personal work. Brother Fowler, the good pastor, and his wife are on the victory side, and fine workers in a hard battle. They are well liked by their church and the outside people. They are backed by saints who are on the firing line. Our next battle will be at Colfax, with Rev. C. U. Fowler, who also pastors that church. The field is white unto the harvest; millions are dying without Christ; and an effectual door is open to the Church of the Nazarene.—Pasadena, Cal., R. F. D. No. 1, Box 225.

HARTFORD, ARK.

Brother Morgan, pastor of the Church of the Nazarene, has just closed a three weeks' meeting at this place. His searching sermons will bring results. He preaches holiness straight. We are moving up. Three joined the church on the last night. Brother Brantly and wife led the singing, with Sister Clyde Lawrence at the organ. We are still praying for a great outpouring of the Spirit upon this place.—MRS. J. A. McCONNELL.

EDMOND, OKLA.

We are glad to report that the Lord is blessing the church at Edmond. We have been there two Sabbaths and Thanksgiving day, since the Assembly when we took the pastorate. Some souls are being saved and others sanctified. A good interest is manifested. We are praying that this shall be the best year of the work. We are having good crowds. "Victory now and victory ahead!"—C. B. WIDMEYER, Pastor.

ATLANTA, GA.

The writer came up from Barnesville for a few days to hear Bud Robinson and also try and get him for a meeting. I have read of, and after, this old hero of the cross, but was not prepared for what I have heard since coming. Like most holiness preachers, he leaves off the flowers, but he never gets dry. He holds the attention of saint and sinner alike, and he brings the great truth and doctrine to us in such a plain, every-day garb that any of us can understand. He preached for over an hour, but no one seemed to tire. The life of this man, and the good he is doing, shows forth the power of God in a life fully given over to Him. M. E. South, Free Methodists, Baptists, and Presbyterians are all at work in the meeting. Attendance has been good and interest fine. There have been several at the altar; some getting through at each service. The disorganized condition of the holiness movement in this large city brings to our mind the question: What will become of the dear people converted and sanctified when the meeting closes? How much we need a Nazarene church here, with a Spirit-filled pastor to direct! God grant that this may catch the eye of such an one, and may he be led to take the matter up at once with our District Superintendent, Rev. W. R. Hanson, Glenville, Ga.—F. A. GENNETT.

PONCA CITY, OKLA.

The new year with the Ponca City church is beginning with the ring of victory. This is our third year as pastor. Our congregations are large—the largest, on an average, of any church in the city, during our entire pastorate. Our Sunday school is fine, and the young people's society is taking on new life. The deaconess work and the work of the missionary ladies is moving on with great success. Truly, God is with us. We have had our battles to fight, but God has given us victory. We are planning a holiness rally during the Christmas holidays, with C. B. Widmeyer as the preacher, with several other workers, after which we will continue the winter revival meeting with the four evangelist girls, Misses Osborn, Dilbeck, and the two Salee girls. A great meeting is expected by the church. Help us pray for it!—J. I. HILL, Pastor.

GREAT REVIVAL IN MALDEN, MASS.

These are glorious days in the history of our church and city. We have just closed the greatest revival meeting ever known in our church, or in Malden. Perhaps one hundred and fifty came to the altar during the services. Night after night, the church was packed with earnest, eager listeners. On Sunday nights, the prayer meeting doors were thrown open, with every available space packed, and scores standing. The last Sunday night, it was estimated that between three and four hundred people were turned away.

Rev. Charlie Weigle was the evangelist in charge. How our brother did preach, plead, sing,

NOTES FROM OLIVET

The Illinois Holiness University is now in the midst of the most successful year of its history. The enrollment is largest, the scholarship is strongest, and the spirituality is deepest.

We have just closed a week of special meetings under the leadership of Rev. I. G. Martin. The work went deep and the tide rose high. At the close it was found that every girl in the school was a Christian, and only four or five boys left unsaved. After the meeting the glory holds and the tide rises higher.

Rev. George Ward, of East Palestine, Ohio, has been secured as dean of men, and Mrs. Mary Ward as assistant dean of women and study-hall monitor. Brother and Sister Ward have spent five years in pastoral work, and are well prepared for their new position.

The winter time has somewhat abated the work of house building. This summer's building record is eleven new houses. Every house in town that is ready for occupancy is now taken, and there are families waiting to move into those not yet completed, just as soon as they are ready. The sale of lots still continues, several are figuring on houses, and a number will no doubt be begun in the early spring. Olivet is in no sense a boom town, but everything is on the rapid upgrade.

Among those who have recently located at Olivet are: Rev. DeWeerd, a returned missionary from Africa, who has two children to educate; Rev. Kuntz, an evangelist from Dakota; Rev. J. F. Harvey, who has resigned from the pastorate to enter the evangelistic field; Brother Floyd, from Kentucky; Brother Charles Bridgewater, from Kansas; Brother Burger, from Colorado; Brother Sharp and Sister Eastman, from Michigan; Brother Lyle, (two families), from Iowa; and Rev. Charles Brown, from Indiana. Brother Keeler, from Kansas, has purchased six of our lots along the Big Four railroad, and expects to build a grain elevator and have it in operation for next fall's trade.

Our student body this year comes to us from nineteen states and one foreign country.

Last Sunday was a great day at Olivet. Immediately after breakfast the voice of prayer was heard. A band of young men soon gathered in one of the Bible rooms, and prevailed with God for the services of the day. At 9:30 the Sunday school opened, and soon nearly every room in our large Administration building was occupied by a class. While the orchestra played the school marched from the opening exercises in the chapel to the class rooms, many singing or praising the Lord as they went.

The morning preaching service began at 10:45. After singing, prayer and Bible reading, Doctor Ellyson preached with much unction from Col. 2:1-3. He emphasized the need of the complete mastery of Christ over the animal-human nature in the sanctified. Holiness people do not backslide on account of carnality, for if they are holy, carnality has been destroyed; but they fall because of unrestrained human powers.

At 2:30 p. m. a good crowd gathered in the chapel, and for an hour and a half enjoyed a great praise meeting. The tide ran high, and the fire fell. At 6:30 p. m. the Rev. N. B. Herrell preached, with splendid effect. Some came to the altar and prayed through.

REPORTER.

and press the battle in general! Service after service he would come burdened under the weight of his message, and hundreds would tremble under his burning ministry. Brother Weigle is one of the strongest evangelists I ever saw. He is distinctively an evangelist. He never rants or tries to do smart things, but sticks earnestly, prayerfully and passionately to the needs of the church and of perishing souls.

Scores and scores of the representative people in Malden came to the services and would stay clear through. Many would go away smiting their breasts, saying, "Truly God is with that man." The meeting was the talk of the city, on the streets and in the business houses. Everywhere you could hear people saying kind things about the great work going on at the Pentecostal Church of the Nazarene. I consider this in many respects the most genuine and far-reaching revival that I have ever seen in my ministry. Every holiness church should secure the services of this gifted singer and

preacher, and prayerful, earnest, soul-loving man of God. We took in a good class of members the last night of the meeting, among them being Brother Weigle. Our brother felt the Lord wanted him to make Malden his home church, and of course our people were happy to receive him. We expect a great campaign in March, with Rev. Bud Robinson, and another great meeting with Dr. Henry Clay Morrison next October. We are laying plans to repair our church extensively at once, expending perhaps \$1,500 or \$2,000. A number of friends who helped us substantially on our mortgage are rising up and saying, "Go ahead; we will help you."—M. EDWARD BORDERS, Pastor.

TOPEKA, KAS.

We are delighted with the work in the capital city. There is seldom a Sabbath passes without seekers at the altar. We are holding three services each Sunday, and God is blessing in every meeting. In addition to our regular services we are holding cottage prayer meetings in the different parts of the city, and I am preaching for the City Mission people occasionally. The work is growing each week. Our people here have faith in it, and they are putting their means and time into it. There are no drones in the Topeka church, and no fanatics, and we are guarding the door very carefully to see that none enter. We want to keep a clean, live, working force, and by so doing give the Lord a real chance to reach the needy souls of this place. With others who knelt at the altar Sunday morning was an elderly lady of the Presbyterian Church. She threw aside the "death tray of sanctification" and opened her heart, praying earnestly to the Lord, who soon answered her prayer by filling her with His Spirit. Pray for greater things for this work; for we believe it to be the will of the Lord for thousands of souls to be blessed through this organization in this city where true holiness has been hindered by extreme movements. I love God more each day, and thank Him for leading me into the Pentecostal Church of the Nazarene. There are no attractions behind, no desire to get back with the organization out of which I stepped a few months ago.—JAMES J. BALLINGER.

BERKELEY, CAL.

A revival campaign is getting well started at Berkeley. Rev. M. L. Baltezare, of Walla Walla, known as the "Blacksmith Evangelist," is giving forth the Word with no uncertain sound. Some have sought and found. The fire is getting hotter. There are several "irons in the fire"—conviction is on not a few. The breezes from heaven fan the flame. Some are shoveling coal. God is helping our brother to "strike the iron when it is hot." Prophecy a great "welding" ere this meeting closes.—GEORGE J. FRANKLIN.

LOS ANGELES, CAL.

YOUNG PEOPLE'S MEETING, FIRST CHURCH

We are glad to report that the young people of First Church, Los Angeles, are having a delightful time serving the Lord. We are out on the firing line, in the battle for souls. How our hearts were melted and our souls inspired last Sunday! as we listened to the messages from four of our youngest young people—two boys and two girls. The oldest, hardly past fifteen, had charge of the meeting. We have charge of the meeting at the Nazarene Mission every Tuesday night, helping Brother and Sister Sanders. On the second Thursday of every month we go to the Hill Crest Rescue Home, and hold an all-day meeting. In both these places God blesses us, and gives us precious souls. We have a mighty God, a wonderful salvation, and have purposed in our hearts to go through. We are praying for a mighty revival.—EARLE F. WILDE, Pres.

MISSIONARIES TO JAPAN

Mr. and Mrs. Staples, with Heroshi Kitagawa and Joe Hasegawa, our two Japanese preachers, sail from San Francisco on the 19th of December, for their work in Japan. They will hold about twelve missionary services in our churches here before the 14th, when they will go to San Francisco and hold some services there before sailing.—LESLIE F. GAY.

LISBON, OHIO

We have just closed our revival meetings at the West Point charge. Rev. Will H. Hafer and Rev. O. E. Garner were with us, and were used of the Lord in preaching a full Gospel. The Lord gave victory. Quite a number were converted, some sanctified, and some backsliders reclaimed. The saints were greatly blessed. The interest still continues and we are looking to God for greater things.—MRS. EUNICE DONNELLY.

WOODWARD, OKLA.

I am entering on the work as pastor at Woodward, Okla., having as charge, Woodward church and Prairie Glen schoolhouse. I spent my first Sunday, November 30th, with the church in town, and Sunday, December 6th, with the church at Prairie Glen. We had blessed services at both places.—REV. J. F. HALL.

EVERETT, MASS.

Sunday, December 6th, was a grand day with us in the People's church. One hundred dollars was raised in a few minutes to pay the balance due on the repairs that have been made on the church. Our prayer now is for a real, old-time revival.—A. K. BRYANT, Pastor.

VENICE, CAL.

We have just closed a two weeks' revival meeting in the Brooks Avenue church. The preaching was done by Rev. O. B. Ong. The first service brought eleven to the altar, and from that time on the shout of victory was heard. If the reader should happen around some Thursday night he should think that a real revival was in progress. Brother Fred S. Converse is leading us on from one victory to another. He is preaching the truth, helped by his wife, and backed with the most Spirit-filled people I have ever seen; willing to pray and testify, or go into their pockets for the work.—C. L. LOWREY.

SOUTH MANCHESTER, CONN.

E. A. Lewis, of Chicago, and E. S. Matthews, of Possil, Ore., two sensible and capable evangelists, filed with the Holy Ghost, conducted one of the most successful series of revival meetings ever held here. The stirring singing and earnest preaching of these men of God drew large numbers to the church each evening. Several times extra chairs had to be used to accommodate the people. Many who were never inside of the Pentecostal Church of the Nazarene came and heard full salvation preached for the first time in their lives. At least a score and a half of seekers were at the altar during the meeting, for pardon or cleansing. A pleasant feature of the meeting was the number of new seekers. A lady from a neighboring state, who was visiting her sister here, came to our meeting and was pardoned and sanctified. She has laid aside her diamond ring and abandoned her fancy gowns. A brother to this lady was at the meeting the last evening, but before it was entirely over slipped out and went home. He felt so wretched and unhappy that he was compelled to return to the meeting at a late hour, and was converted. The revival meetings were a great inspiration to the membership of the church, and to the pastor. We feel that the revival has only started. We are hoping that God will open the way for Brothers Lewis and Matthews to return for another meeting in the near future. Nearly all of the new converts were present at the mid-week prayer meeting last evening, and gave testimony to what God had done for them. It was a gracious meeting, at the close of which three persons bowed at the altar for cleansing. Two of these were seekers for pardon during the revival meetings, and the other was another new case.—A. C. GOLDBERG, Pastor.

SHERMAN, TEXAS

The blessings of God are upon us. Our Sunday school is growing; eighty enrolled the second Sunday. We received nine into the church on the third Sunday after organizing, making forty-nine in all. Rev. A. G. Jeffries is now with us in a revival. The first service was fruitful; seekers in the altar. Our hall is 112, west side of the square.—B. F. PRITCHETT.

PILOT POINT, TEXAS

The Lord has graciously poured out His blessing upon us. We have sheltered, during the past year, fifty-one girls in Rest Cottage, and forty children in the Orphanage. We wish to thank you one and all for the interest that you have shown in this great work, and especially for the many encouraging letters, with your offerings and your prayers. Our God has marvelously undertaken for us, for which we do praise Him. Sister Minnie Rattenburg, our trained nurse, and Sister Minnie Kurtz, one of our young ladies, have been in charge of Rest Cottage the past two months. They know how to pray things through. We have some fine girls, really in touch with the skies, going after the Lord. We are praying daily for the Lord to touch some one some where, who really has a call to come this way and be a "mother" to these dear unfortunate ones. Christmas will soon be here, and many will be the sad hearts, when they think of bygone days they once enjoyed, with friends and loved ones at home. It is our purpose, as is our custom, to make glad every heart in the two Homes on Christmas day. Dear reader, please join us in prayer that every need may be supplied, according to His riches in glory by Christ Jesus our Lord. We wish for you a merry Christmas and a happy and prosperous New Year!—J. P. AND MINNIE ROBERTS.

MALDEN, MASS.

Brother Weigle's meeting is now a thing of the past, and still it lingers with us; and will always linger. We prolonged it one week longer than expected, and there was some talk of running it still longer, as the last Sunday night our church was jammed full—chairs brought in, people sitting on the altar railing, standing all around the walls, and many turned away. His Y. M. C. A. secretary, a royal fellow, threw his influence on our side, and was present on the platform. Other important business men of the city, not members of our church, supported us by money and influence. The last night the president of the Board of Trade, being a Christian friend of ours, was seated on the platform. What a night we had! Brother Weigle preached the glorious Gospel; many were seeking Jesus, and thirteen united with the church, including Brother Weigle himself. Yes, he liked us so well and we liked him so well that he has cast in his lot with us. We are going to pray for him when he comes to our city next summer. He will be well.—W. E. PLAZEY.

IDAHO HOLINESS SCHOOL

These are days of radical changes and new institutions throughout the world. New impulses, new visions with new possibilities are becoming revealed to the people commercially, politically, and religiously.

Particularly are HERALD of HOLINESS readers glad to realize the new impetus and remarkable fervor with which the church is advancing in all its departments; the enthusiastic support accorded its special missionary, educational, and publishing campaigns, and the general cognizance of its respective interests.

The Idaho Holiness School is among the new educational institutions of the Church, and has enjoyed an excellent growth as a young school. This year has proven beyond doubt its necessity; divine approbation has rested upon it, and many are praising God for it. A number of new people are becoming materially interested in the school; eight new families have moved here this fall, for its advantages, and the enrollment has reached almost sixty to date.

If only a very small per cent of the men and money being put into armies and navies were invested in holiness schools, literature, and missions, the world could soon be evangelized.

The local church is enjoying a continuous revival spirit. Calls come in for prayer meetings from different parts of the town and adjoining communities. One evening recently, while a cottage prayer service was being conducted here in town, Brothers Emerson, Ludlow, and Parsons all took loads in their machines to a called meeting a few miles in the country.

Sundays are special days of victory and advancement. A good class of thirteen new members was recently received into the church, and the congregation continues to increase. The Lord is leading, and we will follow.

Superintendent Hays has just completed a tour of this District; dedicated a new \$2,000 church free of debt; located two good pastors at other points; finds all the churches prosperous, and with increased enthusiasm for the school. Most of the churches are represented by students in the school this year.

LOWELL H. COATE, Principal.

Nampa, Idaho.

FROM PITTSBURGH

We are pushing on to victory. The congregation has fully doubled in attendance. The mid-week prayer service has increased from twelve or fifteen to forty-five last week, and God was truly with us. Several have been received into the church, and there are more to unite soon. We need and covet the united prayers of the church for this work.—J. N. HAMPE, Pastor.

JOHNSON, VT.

Thursday, December 3d, we held an all-day meeting. Preachers of the day were Sister Custance and Sister Allen, pastors of our church at Morrisville. It was a day of feasting and rich blessings to our souls. Sister Custance preached morning and evening, encouraging our hearts. The message of the morning was on prayer. We purpose, by His grace, to become intercessors as never before. Sister Allen brought the afternoon message, and again the saints were fed from God's own Word. The above workers were formerly members of the writer's church, while she was pastor at Saco, Maine. Sister Prentiss and Sister Hutcherson, from Saco, were also present, and we felt God had given us a foretaste of that great day which is to come, when parted saints shall meet once more. God is blessing our ministry here, souls are being stirred, and congregations are on the increase. We are holding on to God for a wave of salvation to sweep over this section of the country.—J. J. BURNS-SULSTON.

CABOT, ARK.

I am just home from a fine meeting in Burr Oak, Kas., in which more than fifty souls were definitely saved or sanctified. We were called there by Rev. M. F. Lienard and wife, who have charge of the work. Sister Lienard, as pastor, and Brother Lienard as evangelist. They had run the meeting into the third week, with the assistance of Brother Ellis and wife, of Longmont, Colo., and Rev. G. W. Kearns, of Bridgeport, Kas., with good results. On arriving Friday, I found the battle on in earnest. Quite a number had been saved, and they had had a high tide over Thanksgiving. Friday night we preached on "The One Thing Needful," and had five good cases of salvation. The tide rose higher and higher to the close. Sunday, the last day, was truly the "great day of the feast." It was no unusual thing for the power of God to come on the

people, reminding one of what the critics said on the day of Pentecost, when they mocked, "They are full of new wine." Brother J. A. Stansbury and wife, of the Wesleyan church, rendered good service at the altar and otherwise. We had the privilege of taking seventeen into the church of the Nazarene. God led Brother and Sister Lienard to Burr Oak about a year ago, after which the church was organized, and they now have a membership of 112 as fine people as could be found anywhere. The doctrine of holiness is being established in that country in a marvelous way, and the God of all grace is blessing pastors and people in a special manner, by owning the word and answering prayer in the salvation of the people and the sanctification of the church.—G. E. WADDLE.

FAIRMOUNT, ILL.

We closed a revival meeting here December 2d, with Rev. M. T. Brandyberry as evangelist. The Lord was with us, and a number were definitely blessed and helped. We were also permitted to have Sister Brandyberry with us a part of the time, and as she and Brother Brandyberry sang together, the Lord blessed and the public greatly enjoyed their singing. Sister Brandyberry preached one evening on "The Two Baptisms," and the message was owned of the Lord. Another feature was the all-day meeting on Thanksgiving. Surely the presence and power of Jehovah was on the service, and wave after wave of glory swept over the place as the saints wept and shouted and praised the Lord. We are encouraged to press the battle for God and souls in this section. We received two new members Sunday night, and one woman was at the altar seeking the Lord.—MISS LAURA TRUEBLOOD, Pastor.

MARYSVILLE, WASH.

Last September, Brother Hadley, pastor of the Seattle church, was with us for two weeks, and the effect of his service amongst us still lingers. Our carpenter-preacher has put a new shingle roof on the church, built a nice new porch, which was very much needed in this rainy climate, and made some very necessary repairs, so that not only are the church members and pastor in sweet fellowship and unity, but the building is in good shape all through.—CHURCH REPORTER.

SAG HARBOR, L. I.

By the grace of God five precious souls, all recent converts, were received into the church Sunday, November 29th, on probation; four of whom first received the sacrament of baptism. Rev. C. A. Reby, of Patchogue, officiated.—A. COLUMBIA SCHNABEL, Evangelist.

FITCHBURG, MASS.

Constant manifestations of heavenly blessing here. A little more pushing will bring us up to the 100 mark in Sunday school. Four adults were received on probation on Sunday last. Class meetings and prayer meetings having best attendance yet, in new church.—C. P. LANFIER.

INDIANAPOLIS, IND.

Our church has been favored of the Lord with a most gracious revival, which closed on Thanksgiving evening. Bud Robinson and W. R. Cain were the evangelists. The meeting opened on November 1st, and continued to the 26th. It was one of the greatest meetings that has been held in this city for years; 230 seekers at the altar. Forty joined our church. It was not one of those revivals where the evangelists take all of the interest away with them; sixteen were at the altar on Sunday after the revival had closed. During these meetings two healing services were held, in which thirty-five or forty people were anointed, and some definite cases of healing were wrought. "Are the days of revivals past?" is not a question with the people who attended these meetings. While we believe this meeting came in answer to prayer, yet no time or means were spared in plans for a great meeting. More than \$30 were spent in advertising the meeting. A large theater was secured down in the center of the city, which seated 1,500 people. Three big services were held there. As for crowds, we had more than we could take care of during the entire meeting. This city will be without excuse in the day of judgment. For 30 years or more such men as Inskip, McDonald, and others, down to the present date, have visited this place. During the past week the writer has had the privilege of sitting at the feet of Rev. H. C. Morrison, in a convention brought about through the preachers of this city who believe in holiness.—U. E. HARDING, Pastor.

NORTH YAKIMA, WASH.

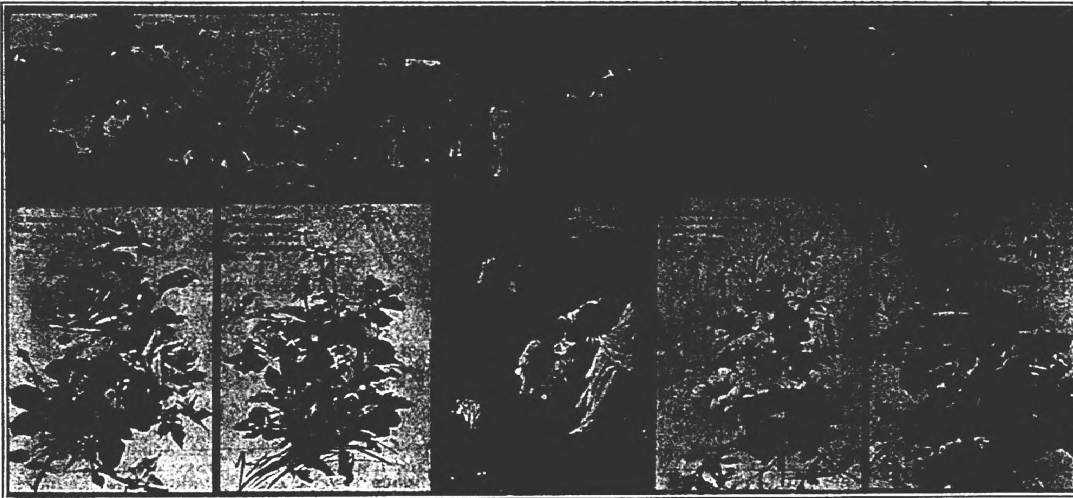
We have been having special meetings for two weeks. Our pastor, Brother Hunt, is doing most of the preaching, pouring out the truth to increasing crowds, and souls are getting saved and sanctified. The spiritual tide is running high. Folks pray through to victory for pardon and purity. Conviction is upon sinners. Their cry when they get through is, "Why did I not find this sooner?" We will never cease praising God for sending us Brother and Sister Hunt. He is a mighty man of God, and his wife is great in prayer. We are camped to stay until God says quit. Work is laid aside, mostly, and we are out for victory. The street meetings are a success; interested listeners hear the message and are touched. In the jail meetings two weeks ago, a poor, repenting sinner, knelt upon the floor and found Jesus as his Savior.—VEST ANGLIN, Church Secretary.

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MANSFIELD, ILL.

We are in the midst of an old-fashioned Holy Ghost revival, with Rev. B. T. Flanery as evangelist. He is doing some tremendous preaching; definite, clear, unctuous. The saints are mightily blessed of the Lord. Have had some clear cases of salvation. Sinners are finding pardon, backsliders are being reclaimed, and believers sanctified. Prejudice is giving way. The crowds are coming, and much conviction is on the people. God is in the camp, and we're expecting mighty victory in the days to come.—MARTHA HOWE.

KEENE, N. H.

We are in the battle here yet. Thank the Lord for victory! Two souls Sunday night. The Sunday school raised \$25 for the Publishing House; this is very good for Keene. We just put out twenty-five mite boxes for the P. C. I. We are coming up the road in all departments of the church.—H. REES JONES, *Pastor*.

GALLATIN, TENN.

We just closed a good meeting at Cedar Grove. It ran two weeks, and God was with us in power. There were somewhere between twenty and thirty people saved, sanctified, or reclaimed. Brother Claud Myers was with us the second week, and did the singing, and some of the preaching. Old men broke down and prayed through to God; one night there were three men above fifty years of age at the altar. Cedar Grove is two and one-half miles from Gallatin. I made my home with Mr. and Mrs. Brown, one of the finest young couples I ever saw. They say the revival must not stop. Prayer meetings and Sunday school is the life of any community or church, and they have both in fine shape.—G. E. MCGHEE.

COLUMBUS, OHIO

We are glad to report victory in Jesus' name. I have been near Plain City, Ohio, helping Brother Appleman in a revival. Had old-time convictions, with several at the altar who prayed through. There is a Sunday school of thirty scholars, and they want a church organized. They have a schoolhouse fitted up for a church. It is a splendid location for a Nazarene church. Arrangements for regular preaching services are being made.—A. R. WELCH.

COLUMBUS, OHIO

God manifested His presence here yesterday in the King Avenue Nazarene church. Eight souls were at the altar in the evening service, and nearly all claimed victory. Five united with the church. Rev. Robert M. Kell has cancelled his evangelistic engagements and become pastor here, and as a result souls are getting saved and sanctified. Heaven seems to be smiling on the church and we are expecting many scores of precious souls to find deliverance in the next few months.—THOMAS E. POOL, *Secretary*.

GRIFFITH, COLO.

We just closed a glorious revival at this place. A number were at the altar, sinners were converted, backsliders reclaimed, and believers sanctified. We organized a Pentecostal Church of the Nazarene. The meeting closed in a blaze of glory. We had Rev. C. A. Compton as a co-laborer in this work. This is a new field for our church.—T. D. SAFFELL, *Evangelist*, Farmington, N. M.

CEDAR RAPIDS, IOWA

We are a small band of loyal Nazarenes, doing our best to promote holiness in this large city, and looking for a great time in our revival meetings which will begin in January. In this city there are 27,000 who are not church members. Isn't this a great field to work in? It seems that we have all we can do. Let us hoist our flag up over the sea

level, and let folks know we are bombarding the forts of the devil. We have got to have prayers in these days, with feet and hands to them, and go out and do the will of God, instead of sitting down and talking about doing it. We have only been here about a month, and are trying our best to follow out this. Our pastor, Rev. B. D. Sutton, is doing fine, pushing the work of holiness.—G. E. WAITE, *Secretary*.

VIRGINIA, ILL.

Brother George M. Eades, of Petersburg, came to us for an old-time revival. God blessed from the beginning. After we run two weeks Brother Gilmore came to us, and he proved a blessing to the church and town. A large number prayed through to victory, and several were sanctified. The \$700 debt on the church was provided for. The church called Rev. Eades as pastor. We went right into the battle at Oak Dale, and had the greatest meeting we ever conducted. We saw whole families saved. The school-teacher was saved, and a large number were sanctified. The church extended a call to the writer as pastor. Brother Eades and myself are spreading scriptural holiness over this part of Illinois. Thank God some are taking the way! We have a good Sunday school at both places.—REV. GEORGE W. BOYD.

MANSFIELD, ILLS.

The battle is on here, and some are getting victory. Others are asking for prayers. The meetings will run for some days yet. From here we go to Sidney, Ill., to assist Rev. B. B. Sapp.—B. F. FLANERY.

OLINDA, CAL.

On the first Sunday of November three new members were received into the church. The prayer meetings are seasons of real blessing and power. The cottage prayer meeting on the St. Helen's lease is growing, and the saints in this part of the District are taking a new hold on God. The Bible readings on Friday evening, by the pastor, are a source of real inspiration and growth in grace. Thank God for the Bible! The work at Placencia is also being carried on from this place. Meetings are held on Wednesday evening and Sunday afternoon. These services are well attended and a goodly interest manifested. The Olinda church has engaged Evangelist Harry J. Elliott, of Portland, Ore., for a revival during the month of January. A great time is expected. Evangelist Elliott's address until April will be Fullerton, Cal., R. F. D. No. 2, care Rev. James Elliott.—MARGIE COOPER.

FROM BUD ROBINSON

The Lord in His goodness and love and mercy has just given Brother W. R. Cain and this scribe another revival together. We were in First Church of the Nazarene, Indianapolis, for four Sundays, and nearly 300 were at the altar. I would judge that at least 150 were either converted or sanctified. We had taken thirty or more into the church before I left. They ran over two days after I had to leave them. Brother U. E. Harding is the pastor, and he is a great success. He is building up a great work in that beautiful city. They now have a lovely church on Washington Street, in one of the best locations in the city. Tens of thousands of people pass right by the church daily, and there is generally something going on in town with the Nazarenes. I look on Brother Harding as one of our most successful pastors. He has a bright outlook. The battle was great! Old Cain is a great yoke-fellow. We have had two meetings together, and in those two meetings we had over 600 at the altar. I say, Glory to the blessed Christ! Doctor Fowler says, "Hold steady," and Doctor Breese, "Get the glory down," and C. E. Cornell says, "All hands lift," John Norberry says, "Keep on

believing," H. C. Morrison says, "On with the revival," Will Huff says, "Rockribs under your feet," Seth C. Rees says, "O, sir, if you could feel what I am feeling!" Bless God, it is great! Still in the battle, and just the same old Bud.

FROM EVANGELIST JOHN ROBERTS AND WIFE

The blessings of the Lord are upon our unworthy hearts. Had a good meeting in the Nazarene church at Ballinger. Some prayed through good. The San Antonio District Assembly opened at the close of the meeting. The attendance was fine for a new District. Our dear Doctor Reynolds presided. We thank God he was spared and brought back to the homeland in safety. At the close of the Assembly we took Sadie and Ola, two of the girls from the Pilot Point Orphanage, and are making a tour of this western country in behalf of the Pilot Point work. We attended the Assembly at Artesia, N. Mex. The Assembly was good; attendance was small, but God was there to bless. Doctor Reynolds presided over this Assembly also. We met some of our old friends. Brother L. P. Fretwell and wife, who drove 200 miles to attend the Assembly. We had street services as we went to Artesia, and are making towns as we go back. We intend to work on the San Antonio District a great deal this winter. Blessings on the HERALD OF HOLINESS readers!

WAYNE, OKLA.

We are in the midst of a revival at this place, and I do believe that God wants a Nazarene church here. We are in the fight to stay. Praise God for victory!—J. A. COLLIER.

SEYMOUR, IND.

The past two weeks we have been waging a battle against sin in our church. Thirty-five different persons bowed at the altar as definite seekers. Brother J. G. Nickerson, our Louisville pastor, was with us. He is a fine preacher. God blessed his message to all.—C. H. STRONG.

FROM EVANGELIST T. S. MASHBURN

We spent ten days in Tucson, Ariz., and, as there did not seem to be an open door, we preached on the street several times. Two men were prayed for publicly at their own request. At present we are in Yuma, and by invitation preached Sunday morning at the Baptist church, and at night at the Methodist church six miles out in the country. God came upon the people in convicting power, and six persons prayed through to victory. O that God would speak to some of His financial stewards and reveal to them this great, needy field!

WORCESTER, MASS.

During part of the month of October, we had with us, in the Lakeview Methodist Episcopal church, Worcester, Mass., Rev. Guy L. Wilson, evangelist, of Chicago. I wish to express a few words of praise and appreciation for his faithful work here. He is a man of sweet, Christian spirit, and of pure Gospel preaching. I have never in my church life met an evangelist who fills the requirements as does Brother Wilson. May God bless his faithful labors for the kingdom!—J. H. HALL, *Pastor*.

MT. BEULAH, IND.

At the request of our pastor, Rev. J. C. Cassidy, Rev. U. E. Harding, of Indianapolis, came down and met at Brother Martin's and organized a Pentecostal Church of the Nazarene, with twenty-three charter members. Several have joined since. Our pastor and his little flock began at once to build a church, and we hope to hold services in it before the new year. It is built of concrete blocks. We are going through on the faith line, and ask your prayers with ours.—GRANDMA LANDIS.

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LOS ANGELES, CAL.

Sister Cunningham and myself left home October 20th. The following night it was our privilege to be with the saints at Bakersfield, and to bring to them the "good news." We had a good meeting, and one brother gave clear evidence of being sanctified wholly. October 25th found us in the midst of a battle in the Fresno Nazarene church, which lasted twenty-one days. We had a few souls at the altar, for which we praise God. Last Sunday night we preached for the Highland Park Nazarenes, and the Lord was pleased to give us a good, profitable service. Please address us, 6105 Pasadena Avenue.—REV. LAURA A. HORTON.

QUADRATE, LA.

Our pastor, Rev. S. D. Slocum, has just closed a five days' meeting at this place. The services were blessed with a number of souls at the altar each time, seeking pardon or purity. The church here is gaining ground. Our Friday night prayer meetings are well attended and are seasons of refreshing. The spirit of prayer is increasing, and each service grows better. We have a fine Sunday school. We thank God there is a little bunch of folks at Quadrate who have the real thing; who really have been lifted out of the pit and bog, and placed on the Rock.—MRS. JOHN WALDING, Secretary.

HOPE, MICH.

I have just returned from a two weeks' battle at Harrietta, Mich., with Brother and Sister Banks, pastors at that place. In the beginning it was hard to preach or pray, but we held our ground and kept firing and shouting victory until the awful spell was broken. After the first four services we could see that conviction was settling on some. Sunday was a blessed day. At the evening service about 100 were present, and God was with us in convicting power. This place has been flooded with Unitarianism, Mormonism, and ungodly societies, until it is hard to convince people of real Holy Ghost salvation. A man who stands out for God and holiness is looked upon as a heretic. But, thank God, there are few who are not ashamed of the Gospel of Jesus Christ. Brother and Sister Hanks have done a great work in the surrounding districts, and have gone through hardships to get the Gospel to them. I expect to hold a week's meeting at the Log School District, commencing December 3d; then will go up in Asanac county. A dear old couple have been praying for a revival there for two years. This place is six miles from any other service. There is a church building there, but the doors have been closed for two years. There are many places in this north country where people are hungry for salvation.—A. H. LEVELY.

PLEASANT HILL, KAS.

We began our meeting November 30th, with Rev. H. M. Bassett, evangelist, of Hutchinson, Kas. He did some excellent preaching. Rev. Allie Erick and wife, from Pilot Point, Texas, came to us on December 4th, and took charge of the meeting, preaching with great power, and the fire fell, and souls were convicted. A solemn awe settled down upon

Takes twenty-five days to count one million dollar bills. And forty days to count one million silver dollars.—Reynolds.

A Japanese said: "A man takes a drink, then the drink takes a drink, and next the drink takes the man.—Rogers.

There are two hundred million more heathen today than there were one hundred years ago. Is the world being converted?—Lee.

People say the church is dead, and then proceed to fight a corpse. You look awfully small fighting a corpse.—Bud Robinson.

Fellowship means, two fellows in the ship.

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Bethany, Okla. Dec. 21-25
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the audience, and soon the altar was lined with earnest and victorious seekers for both works of grace. Brother and Sister Erick are giants in the pulpit; big-hearted, happy, and free, a terror to the devil. We have a loyal band of workers, who know how to pray, and work around an altar. Sister Erick gave a lecture, Sunday, at 3 p. m., on the "White Slave Traffic," and the rescue work at Pilot Point, Texas, in the hands of Rev. J. P. Roberts and wife. There was a hearty response when the free-will offering was taken by her, which resulted in \$14 cash. The meeting closed Tuesday, in a sweep of glory. At the last service the altar was nearly full, and all prayed through except three. There were twenty-six saved and eight sanctified wholly. We hope to meet these evangelists again, and be in another battle next September. The total amount raised during this meeting was \$227.50. It was a great success. Many petty grievances were fixed up, and more of a unity prevails. We have been here two and one-half months, and wife and I have visited and prayed in most all the homes.—W. U. FUGATE, Pastor.

GORE, OKLA.

I have just closed a good meeting at our school-house. Thank God for the old-time power!—J. R. GARRISON.

BROTHER GILLIES ILL

On the advice of two physicians, our pastor, Rev. J. W. Gillies, was yesterday, December 8th, ordered to bed for three weeks of absolute quiet—no callers, no reading. He has been suffering of late with heart trouble and the doctors say he is completely run down and must have a good long rest, with absolutely no care, and that this should be followed by an ocean trip. Brother Gillies requests the prayers of all God's people.—LOIS J. PALMER, Clerk, Bath, Maine.

MONROE, WASH.

This church just closed a splendid meeting with Evangelist Will O. Jones. We had about thirty seekers for pardon, reclamation, and purity, and nearly all of them got through bright and clear. Several tons of heavenly dynamite were exploded in the camp, and now we are clearing away the debris and preparing to sail on with a clean deck. We began an all-night meeting Saturday night, but by 1:30 Sunday morning most everyone had prayed through, confessions were made, old scores were wiped out, misunderstandings were fixed up, and old Brother Carnality met his "Waterloo." Glory to God! We closed Sunday night with five at the altar, two getting through bright and clear, and we confidently expect the others will later. The outlook is very encouraging

for this church, which has had a hard fight for existence for a number of years past.—D. L. RICE, Pastor.

NORTH YAKIMA, WASH.

Five months ago we came to the pastorate of the Pentecostal Church of the Nazarene in this city. There had been no pastor for some weeks previous to our coming. The local workers (we have a large number of good ones) kept the services going as well as could be expected, but the finances were running behind and a pastor who could give all his time to pastoral visitations and the care of the church was needed. The people gave us a hearty welcome on our arrival. God put His seal of approval on the work from the beginning. Conversions, reclamations, and sanctifications were frequently witnessed in the regular services. Some who had gotten more or less on the background came to the parsonage and prayed through to victory. At an early meeting of the Board, after our arrival, an invitation was sent to our District evangelists, Lewis and Matthews, to come to us for a meeting in November. On account of their visit to the East, they had to decline our call. The Board then decided not to employ any outside help. Much prayer was ascending to God for an outpouring of His Spirit. The pastor's wife started a Saturday afternoon prayer meeting, which has become a source of great power and a channel of blessing between the church and the people. We kept watching the index-finger of God for the psychological moment for opening revival meetings. On Sunday, November 15th, we felt that moment had come. The first Monday evening saw three seekers at the altar, two of whom prayed through to victory. These two have since received the cleansing baptism of Pentecost. Up to the present there have been sixteen or eighteen definite cases. Some of them really remarkable. One night it was 2 a. m. before we left the church. One young woman, whose father had taken her out of the high school when he had learned that her childhood's faith was being wrecked by the skeptical insinuations of the teachers, had a fearful struggle to get to God; but, after several days, she came to the parsonage and got complete victory. A few hours afterwards she was clearly sanctified and is one of the brightest cases we have seen for years. All glory to our King! We are more than ever convinced of the wisdom of Mr. Wesley's suggestion, that "as soon as any get converted, urge them to go on unto perfection." The special services are being continued for the fourth week. Besides these spiritual blessings, there have been some material improvements as well. Both church and parsonage were given a fresh coat of paint during the summer, and an addition made to the parsonage at a cost of about \$75.—G. S. HUNT, Pastor.

NAVE'S TOPICAL BIBLE

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By Orville J. Nave, A. M., D. D., LL. D.

Author of

The Students' Bible and The Home Series

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