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Rev. C. B. Widmeyer Aug 14

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Needs for a New Start

The first of a new year ought to be a time for making a new start in life. It is a fine habit for people on New Year's to begin afresh life, with new and higher resolves. At this important season it is well, therefore, to consider some of the needs for a new start in life, such as we ought to try to take.

There are certain elements entering into successful living which we cannot dispense with in any serious endeavor to make a right use of the precious days of life which are so beneficially given us.

Among those which may be mentioned, we may say that we need new and increased courage to do the best battle against the difficulties to be met in the life struggle. There is no victory to faint or timid hearts. The victories await the courageous. Battles are to be fought during the incoming year. Difficulties are to be met and surmounted. Discouragements will assail us, which will dispirit unless met bravely and overcome with a spirit of determination which will give us victory. Complexities will beset us, no doubt. These will require care and patience and perseverance to unravel and settle.

It may be, sorrows will come to us. Shadows may be in our pathway through which we will have to pass. This need not make us afraid. Christ is our burden-bearer and will be with us through all that may come to us in the way of sorrows and clouds. No darkness can be so dense as to forbid His penetration of them, and the direct impartation of His strength and succor.

There is need, also, not only of courage, but great faith as well. We must, of course, trust God the Father unceasingly, and cultivate such a spirit of trust. As the years pass, we should become more and more creatures of simple and child-like faith. Ours should be, in a true sense, lives of faith. But there is need, also, in an important sense, of faith in people. Faith is basic in all happiness or success or achievement in life. It is a great misfortune to have one's faith shaken or shocked in men. It is a sad saying when one is led to say, as we have sometimes heard, that it has gotten to the point that no faith can be put in anybody. We must not lose faith in everybody. There must be great pains taken to avoid this. As a rule, trustfulness begets and is accompanied by trustworthiness. According to this principle, he who trusts nobody cannot be trusted by anybody. To lose faith, to the point of having faith in nobody, brings us to a very serious position, if the principle mentioned is correct. If not absolutely correct, as an invariable rule, there is doubtless enough truth in it to put us on our guard. It is a very positive injury to us to lose faith in humanity. Mankind must be trusted. Domestic happiness rests upon the mutual faith of husband and wife. Business success rests upon the faith of merchant in customers, and of business men in the solidity of the currency and prosperity of the country. Public confidence, once shaken, the way is blazed for panics and ruin to commerce. It is just so with the home, the church, society, and the world at large. We want no cynics or pessimists in this warfare of life. Their work is destructive and never constructive.

Let us cultivate the habit of faith, courage and hope, and be ever on the lookout for betterment everywhere. Even when it does not come at once, we have had the pleasure of anticipation and hope. We lose nothing by looking up. It is god-like to look up and not down. The noblest animals have an

upward look. The swine and the sneaking kind of animals look downward and not upward. Those with the upward head are most noble and serviceable to mankind. God designed us to look upward. The Savior left His disciples looking upward, and with a precious promise from the angel to those with the upward gaze. Let this be, then, our constant attitude. Let us look ever for Him to return, according to the promise of the angels. Above all things, let us be ready for Him when He does come back, that we be glad to welcome Him.

"Think- eth No Evil"

Charity is a most beautiful thing. Paul delineates it in a perfectly sublime way in the thirteenth chapter of First Corinthians. We claim not to be a very high exponent or example of that charity. The best thing we can say for ourself is that we regret we are not a better type of this Pauline charity, or love, and that we are striving daily to improve. We think, however, we know the genuine article when we see it. Sometimes there are samples which come to our notice which we could not pronounce genuine if compelled to render a verdict.

For instance, a brother regards D. L. Moody as being "largely responsible for the state of things" (religious), in sections of New England, which state of things he describes as deplorably bad; and who inclines to the opinion that Mr. Moody "was responsible for sending more souls to perdition, ten times, than he has ever been instrumental in sending to heaven." This brother finds fault with Mr. Moody because he did not teach holiness in the way he thought proper. Now, we are not set for the defense of Mr. Moody. We wish he had taught holiness just as we do. We like and prefer our statement of it, and would be delighted to have everybody agree with us on these points. Yet we can not bring ourself to the point of denying claim to the doing of great good, and credit for having been instrumental in accomplishing a vast work in getting men and women to God, to a man of Mr. Moody's record for evangelistic activity and spirit.

We have met a great many people who were brought to Christ under Mr. Moody's preaching. We know he did insist upon the Word, and was a stout believer in the real inspiration and divine authority and authenticity of the Bible. We know personally a man whose father was, through Mr. Moody's preaching, brought to Christ from great wickedness, and who himself was also converted under the same influence, and who was later sanctified, and gave fifty thousand dollars to the erection and maintenance of a great mission in a city. He also gave himself to the mission work, and lives still a life of sublime self-abnegation in this blessed rescue work. This man loved and revered Mr. Moody, and would be sorely hurt in his soul to hear any one express the opinion concerning him which our dear brother holds.

We can but believe Mr. Moody was personally a devout and very pious man, and endeavored to live a right life. We remember on one occasion he was greatly tried by some one carelessly walking over his grass, which he was endeavoring to get to grow, and administered a rebuke to the man. Reflecting later upon his words, he believed he had not acted out the thirteenth chapter of First Corinthians. He at once set out to find the poor offender. After a long walk, and trudging through plowed ground for a distance, he found his man in the field, and, kneeling before him, he apologized and humbly begged him to forgive him for expressing himself

to him too harshly. This is not the spirit or the conduct of a man who is engaged in sending souls to hell, or whose example caused the devil to overrun so large a part of New England with skepticism, Unitarianism, and devilry generally.

Luke tells us of an occasion when the Master taught us all a greatly needed lesson: "John said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for he that is not against you is for you." There is a deal of real good accomplished by many men who follow not us, but if done in the Master's name, and He can afford to recognize them, we certainly should muster grace and courage enough to recognize them, too.

Losing What We Have

That is a great statement of Christ where He declares: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Mark and Matthew say, "that which he hath." This statement follows the parable of the sower, and that of the lighted candle. Both these parables teach the duty and need of our improving or utilizing for the good of others whatever of bestowment of talent the Lord may have made us. The thought is, that the only way to retain the talent or grace or blessing is to use it as He designed and desires us to do for the good of others. Thus, by using such grace, we enjoy not only the grace or talent, but also the results of such use of it in blessing to others. Refusing to so use it, we lose such enjoyment of these result of its use for others, and really lose the grace itself, for we never truly possess anything save what we employ for others' good. No man liveth to himself. We may try it, and imagine we are living, but we are only galvanized corpses -- mechanical and automatic -- not truly living and active and conscious of our higher selves and nobler possibilities and divinely intended powers and capabilities. Unless we live upon the plane of our divinely intended destiny, we are not living, but are dead, and can be said to possess nothing whatever. So that we really lose every unused grace or talent or bestowment. Inactivity or non-use of such a gift is its loss from us as truly as an arm paralyzed from long disuse is lost to us, although it may still hang by our side. Its presence is only a mockery of our loss, and is nothing worth to us whatever.

What a profound lesson this is to us! How important that we use His bestowments as He intended, for the good of the race He sent His Son to die for. What a mistake in the deluded wretch who hoards his millions, and vainly imagines himself "rich and increased with goods," when in reality he does not know that he is "wretched, and miserable, and poor, and blind, and naked." What a lesson for the man with rich intellectual endowments who merely selfishly luxuriates in them, with no thought of obligation to the less fortunate multitudes whose lot might be so elevated, and their life be so broadened by the unselfish use of learning and gifts of the more fortunate ones. God has decreed that we possess really only those gifts or bestowments which we unselfishly use for the good of others. There is a divine curse on all unused graces or gifts. We retain them by using or giving out for others. We gain our lives by losing them in and for others. We can save others -- ourselves we cannot save. We had as well learn the lesson now, as to wait for the calamities of bitter personal experience to teach us what God has so repeatedly taught and illustrated in His Word.

A Brave Utterance

Leaders in political life are beginning to see the hand-writing on the wall, and seem to be summoning courage to speak out. It has long been a pity that our leading public men were so slow to speak out on the liquor traffic's domineering over the politics and political parties of the country. Secretary Bryan is speaking out on the question, and that in no uncertain tones. He has recently made an utterance which is true and sound, but which sounds quite strange, coming from a man in his position, when we remember the tardiness of by-gone years, which such men have been accustomed to practice in testifying that they recognized this evil of liquor in and over politics. Mr. Bryan says: "The Democrats of the nation have an issue to face, and they may as well prepare for it. The liquor interests are at bay; they are on the defensive. They realize that they have but

a few more years in which to fatten upon the woes of their victims, but they are fighting desperately, and are willing to hold any party between them and the fire. Those whose support depends upon subservience to the liquor interests, disgrace the party while they are with it, and then leave it if it refuses to obey them. They are a millstone about the party's neck."

Would that party leaders had discovered, or rather admitted, this many years ago. Then we would have had prohibition long since, and the country would have been rid of its monstrous ruin and ravages. Christendom has awakened on this subject. It is true now that no party which makes terms with the liquor interests can hope to succeed. Any such party is doomed to ultimate defeat and final oblivion forever. This is what any such party or candidate deserves, and what such may expect to receive. There has arisen at last a conscience on this matter, and no longer will Christian men be led about and dictated to by any political party which receives its orders from the liquor interests. This is a fine thing for the country, and we are thankful that such a conscience has been begotten after so many long years of agitation, education and gradual legislation. The tutelage has been long and painful and costly, but it has paid the faithful members of the W. C. T. U., the members of the different churches who have been faithful in the work, and all others of any and all or no organizations, who have held steadily on through all sorts of discouragements in the warfare against legalized rum.

We congratulate all parties concerned for the marvelous advances made. It seems at last that our public men will take up the matter, and make it the great issue in the campaign for the coming national election.

The Word of God

Peter, in his first epistle, first chapter and twenty-third verse, says: "The Word of God which liveth," or, as is claimed, more literally, "the Word of God living." We do not, at first glance, get the full force of this statement when the Bible is called a *thing living*. Think a moment of some book by a human author, and how incongruous would be the designation of such a book as a "living book." Most of such books are born dead in more senses than one. Of not one, however flourishing for a while, however great a run it may have for a season, can it ever be truly said that it was a "living" book. A book is an insensate thing, devoid of life or vitality. This Book of God is really and truly a thing of life. It is a *living Book*. Thousands can testify to this glorious truth from their personal experience. They know it to be true.

St. Augustine could testify that the Book had life in a single verse which awakened him from the dead, and turned him to a real life of faith and love and obedience. Thousands of others have similar testimony. They were arrested and turned around from one course to a totally different course of life. Men have been transformed by this life-giving influence from lives of sin to lives of righteousness.

It is its inherent and marvelous life which has excited the dire hostility against this Book in all ages. Men fear it because it has life. You or I can write a treatise against the sins of men, and they are little moved by it, for our book has not inherent life, though its every word may be true. The Bible is instinct with real life, and its utterances are felt and dreaded by evil doers. Hence, they hate it most cordially, and oppose it because their deeds are evil. Men inside and outside the church join today in opposing the divine authority of this Book because it rebukes their pride and their works, and demands that they humble themselves before the mighty God, and surrender to His will and sway. They will not come unto this Book that they may have life, present and eternal. It is their rebuke and hence they seek its destruction.

LET every reader determine that one thing he will not under any circumstances fail to do for the new year. That is to do more Bible reading than in any previous year of life. This you cannot afford to neglect to do. Do everything else good which needs doing, but fail not in this, whatever may come or may not come. This holy Book divine is your chart of life. You must know it better. It is a reproach to us not to know well and familiarly this precious Book of life and truth eternal. Read it every day, and mark it and strive to digest it. God will meet you in its study in a most surprising way, if you are faithful in it.

THE EDITORS' SURVEY

News and Notes

Let every reader of these News and Notes remember that it is now the beginning of a new year, and the finest time to begin afresh. Let us all set in to do and be better than we have ever been, and look to God for the grace and the strength to keep the vow.

The great Democratic majority was, by the last election, marvelously reduced. Thirty of the defeated candidates for Congress were Romanists. Governor Glynn, the Romanist candidate for governor of New York, was defeated. In Illinois, Sullivan, the Romanist candidate for the United States Senate, was defeated by a Protestant. In Connecticut alone, five Romanist congressmen were defeated. All this could hardly have been by accident. There has evidently been a waking up among Protestants, and none too soon for the good of the country.

We trust President Wilson will have his attention called especially to the facts mentioned in the preceding note, and that he will read the handwriting on the wall, and be warned in time that he has leaned entirely too far in the direction of the Tiber during his administration.

The new Socialist pledge is an improvement on the old one. The old pledge emphasized antagonism between the working and the capitalistic classes. Its tendency was in the direction of class war and bitterness. The new pledge merely recognizes the existence of the class struggle, and then seeks to enroll men "for the purpose of obtaining collective ownership and democratic administration and operation of the collectively used and socially necessary means of production and distribution." As expressed by another, the change seems to be "from a negative to a positive emphasis, from organization for a wasteful conflict to mobilization for a constructive task."

The state of Washington, in its new prohibition law recently enacted, prohibits also liquor advertising in newspapers in the state. This is right and proper. No newspaper should be allowed to be printed in any state carrying liquor advertisements. This, because these advertisements tend only and evermore to the destruction of the best hope and prospects of the state—its young manhood. Let every other state which has statewide prohibition laws, add this feature, of prohibiting liquor advertising in the papers.

The American Bible Society continues to make a fine showing. Its ninety-eighth report shows that its issues for the past year were 5,251,176 volumes. This is the greatest work of its history. Last year in China alone there were circulated 1,653,965 volumes. The churches should stand true to this great society, which is doing such marvelous work in spreading abroad the glorious Word of God in all parts of the world.

Good for the Prince of Wales! A crowd of New York people arranged a great ball for raising funds for the relief of war sufferers. They named the Prince of Wales as an honorary sponsor. He promptly declared it "unsuitable for him to be connected with any such festivities at this time of widespread sorrow and mourning." These pleasure-mad people

of New York may or may not have susceptibility to sufficiently refined motives and feelings to see that this declinature impales them likewise, on the same gross impropriety which the prince declined to be guilty of. With their ilk the first thing is a frolic or a dance, whether the occasion be a marriage or a funeral, a triumph or a sorrow, a joyous occasion or a scene of suffering and woe. Carnality goes to seed, if allowed to, until all the finer sensibilities even of common self-respect and delicacy are obliterated.

The results of Billy Sunday's meetings are said to be an always greatly increased attendance of men at Bible classes. For instance, at Scranton, Pa., where he held a meeting, the attendance at the Bible classes by men rose from 1,500 a year before his meeting, to 5,000 by the time his meeting began, and now the number has reached 10,000. The same ratio of increase is said to prevail at Pittsburgh.

An appeal has just been sent out from the American section of the World's Sunday School Association to Sunday schools of all denominations of the United States, for a million nickels from a million Sunday school scholars for a million testaments for a million soldiers in the hospitals, camps, war prisons, and battle fields of the great war.

The order issued by Governor Goethals of the Panama Canal amounts practically to making the canal a total abstinence highway. He ordered: "Pilots taking ships through the canal and all masters of tugs, mates and others employed in the navigation of the waterway are forbidden to take even a single drink." This is wise, as the governor knows well that drinking makes men inefficient, and endangers the safety of the canal and its business.

An investigation into the life of the shop girls of some of the great department stores of New York discloses the same shocking conditions which are known to prevail in nearly all such stores in all cities. It is simply a stupendous system of enforcing lives of immorality among the defenseless class of workers. One girl, when asked how she managed to make a salary wholly inadequate to a support meet her needs, replied: "When I have to pay for a pair of shoes or something like that I don't buy ment for weeks at a time." Another had discarded breakfast altogether as a means of helping to make an inadequate wage meet her absolute necessities. This was a type of the resorts those made who determined to maintain their virtue at all hazards. This is a disgrace to our civilization, and should arouse the nation to some means for putting an end to this outrageous system for promoting prostitution by these great stores run by rich men.

It seems that the Southern States are making greater progress in educational work than states in other sections of the country, as far as amounts appropriated for public schools are concerned. Thirty years ago, according to this authority, Georgia spent for her public schools \$471,000. In 1912 she spent \$4,420,000. In the same period Kentucky made an increase in expenditures for public schools of five hundred per cent.

Despite the excitement incident to the war, and the engrossing of public attention largely

with war matters, Dr. J. Wilbur Chapman and his singer, Mr. Alexander, have been greeted by large audiences in the great Guild Hall in the city of London. Doctor Chapman declares he never saw people so ready to listen to the Gospel, and to take a stand for Christ as now.

Collier's Weekly declares that one reason denominational papers have no more influence than they do is because they have failed in ethics. The editor goes on to cite as proof three prominent religious papers which scolded church members for supporting newspapers which advertised vice and evil, yet which on other pages of the same paper, carried advertisements of frauds in the way of patent medicines, and all sorts of quack affairs. The papers referred to are justly chargeable with inconsistency. The opening allegation of *Collier's* was wisely not attempted to be proven—that denominational papers have very little influence. This is easier said than proven, and *Collier's* chose the easier method. This reprehensible inconsistency does not help their influence; but that, as a class, religious papers have little or no influence, is absolutely untrue. We wish it was the case that there was not one such paper amenable to the attack of *Collier's*. We are glad *HERALD OF HOLINESS* has never carried commercial advertisements of any kind, using its advertising space only for its own books and the schools under the control of the church which we serve.

The flying squadron of temperance speakers have completed the first half of their campaign. They are credited with having made a great many votes for the cause of prohibition in their campaign so far. They are engaged in a noble and most praiseworthy enterprise, and we wish them abundant success.

It seems that there was a radical defect in the proposed prohibition law which was defeated in the recent Ohio election. They will try again next year, and if they succeed then it will prove fortunate that they failed this year, for next year they will have an amendment very much surer of enforcement, if it is adopted. In the lost amendment it would have been necessary in every violation of the law to have proven that the intoxicant was "manufactured for sale," as the law proposed only prohibited "manufacture for sale." It is best to have every loophole tightly stopped in dealing with the conscienceless liquor power, for they can prove almost anything necessary to prove to escape any law they desire to escape.

The contrast between Russia and Great Britain on the liquor question, especially among the soldiers of each country, is very much to the disgrace of Great Britain. This is matter of humiliation to English speaking people everywhere. The *Christian World* says that drunkenness is on the increase among all classes in England, while the use of intoxicants has been abolished entirely among Russian soldiers. The question is a pertinent one, Why is not the hand of Great Britain strong enough to throttle this dastardly enemy of the army, and of the nation? The answer is the same which America must give in regard to her own servitude to the same enemy—because government is tied hand and foot by the cords which liquor politicians have won for the control of the politicians of the country.

The London *Christian* says a great and beautiful thing of Lord Roberts, lately deceased. In the course of fifty-five years, living in India, South Africa, and England, he always had family worship every day.

The papers state that Tammany Hall has threatened President Wilson that, unless that dirty Romish political institution, which has cursed the nation for near half a century, was not recognized in the distribution of federal patronage, that the Tammany crowd would "throw down the Democratic ticket in 1916." The President's reply was a defiance of Tammany. If the President would only succeed in destroying this abominable, Romish organization, called Tammany Hall, he would imbed himself in the undying affections of all informed patriots of this country.

The Christian public should endorse the President in his fight against the United States Senate in the matter of his appointing officials to offices on their fitness, instead of their political worth in votes to Senators. The President is in a bitter contest on this question, and doubtless all really patriotic citizens who desire the affairs of the government in the hands of efficient officers rather than in the hands of the best wire-pullers in the interest of aspiring Senators, will wish the President success. This is not enough. Write him a letter expressive of your support of him in this great advance and improvement upon the old spoils system. Let a public servant know definitely of your support when he undertakes a brave fight in the interest of public welfare.

Glad to See It!

We have been expecting to see it somewhere. We have long wanted to say something like it, but could not just find the words to fit the case. We refer to the habit of some precentors or leaders of music making a singing class out of a congregation met for the purpose of worshipping God in song, prayer and hearing the Word. The habit of training people to sing, of whooping up the crowd, of all sorts of resorts and kinks and tricks to inveigle "everybody" into singing, somehow always grated on our nerves. Service must be voluntary and free and unprompted and unforced. There must be dignity, solemnity and spontaneity about it. The Lord must have a chance. The leader of song must not take the place of the Lord or of His Spirit. Some song leaders seem to think the Holy Spirit can do nothing until they have stirred up things to a lively pitch and have things in a swing of rhythmic rush and ring. We find in the *Word and Way*, of this city, the following from C. C. Brown, which shows to what excesses this "hurrah" business is carried sometimes in the singing of the churches:

"I am sure it was much less than a century ago when I was in a church whose pastor had a musical conceit of some kind that was distressing. After announcing the number of the hymn with an oft-repeated emphasis, as if he feared lest some poor fool would sing the wrong hymn, he began to pace up and down and across the platform, as if preparing for a footrace. Then his exhortations began. 'Now I want you all to sing—everyone of you.' The choir led off at a half-hammer gait, whatever that may be, and at the end of the first stanza the pastor called a halt. 'You people here in this middle tier of seats are not singing.' Then they tried again. 'Now I want you folks over on this side to let me hear you. I want you to do better than the folks on my left.' And away they went for another bout, somewhat like a boxing match. Meanwhile the pastor was pacing up and down and waving his arms, and

The Withered Hand—Whole

By Amos R. Wells

Praise God! Praise God! Give me my tools again!

Oh, let me grasp a hammer and a saw!
Bring me a nail, and any piece of wood.
Come, see me shut my hand and open it,
And watch my nimble fingers twirl a ring.
How good are solids! oak, and stone, and iron,
And rough and smooth, and straight and curved
and round!

Here, Hannah: for these long and weary years
My hand has ached to smooth your shining hair
And touch your dimpled cheek. Come, wife,
and see:

I am a man again, a man of work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.
Oh, blessed Sabbath of all Sabbath days!

And did you hear them muttering at Him?
And did you see them looking sour at me?
They'll cast me from the synagogue, perchance.
But let them: I've a hand, a hand, a hand!
But ah, dear wife, to think He goes about
So quietly, and does such things as this,
Making poor half-men whole, in hand and foot,
in eye and ear and witless maniac mind,
To get such praise as that! Well, here's a
hand,

A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the hand of God to me.

—Sunday School Times.

occasionally exhorting the whole gang in the midst of the singing. 'Now try the last stanza, and everybody sing—I mean everybody—I mean what I say—will you try?' And away they went down the last quarter stretch of the song. I never could tell which side came out ahead, but it was a spirited contest between the combatants. And I wondered then, as I do now, where the praise of God came into the thing. It seemed to me that an abundance of noise, wide-open mouths, and something of that kind was all the pastor sought after, and that God was to be anywhere in the thoughts of the people at no time occurred to him."

Most of us understand Pastor Bitting's reference to the "conventional precentors." We have seen the hip, hip, hurrah! performances, and have felt that the spirit of worship was crushed out by the violent singing exercise. We have seen these singing bees conducted as if the desideratum were the greatest amount of noise by the greatest number of people. There is the frantic manner of the leader, his contortions, ejaculations, gyrations and gesticulations. "Now, everybody sing." "Louder!" "Now, all together." "Open your mouths, everybody," and so on, and so on.

What is singing for, anyhow, especially the singing of sacred songs on what ought to be serious occasions?

A Great Antagonist

Secretary Bryan has entered the fight against the licensed liquor traffic for the whole of the warfare until victory is gained. His blows are effective, and will tell mightily for the right in this gigantic struggle. Recently he made a great speech in Chicago, and "Grapho," the correspondent of the *Congregationalist*, who heard him, reports his utterances as marvelously bold, emphatic, and intense, and as having received the distinct approval and deafening applause of the great assembly. We are truly glad this champion has come out so squarely for this great reform, and we are sure he will be felt in the great conflict. The correspondent says of this speech:

Mr. Bryan then turned to the subject of temperance as a means of promoting the welfare of the city, and before he was through the audience had indorsed his utterances time and again with deafening applause. It is doubtful whether anything so bold, so emphatic, so intense ever before was hurled at the liquor traffic by a man who had come straight from

the council table at Washington. "You Chicago Presbyterians are doing a great work," he exclaimed, "with your rescue missions and your relief stations, but much as my heart has been moved by what I have seen, I want to say that we must stop the sources of trouble and misery. It is not enough to cure the consequences, we must put away the causes. There used to be an old-fashioned test in doubtful cases of insanity. The patient was put in a tank of water which had an open faucet and a pump. If the man tried to pump the tank empty without closing the faucet, he was called crazy. If he shut off the water and then worked the pump, he was pronounced mentally sound. What shall we say of the people of Chicago if they leave more than seven thousand saloons open and then try to pump out the misery which these saloons are pouring into the city? Turn off the faucet, or, in the language of the street, put on the lid. I have been called names for my temperance position, I have been laughed at, denounced as a weakling for turning down my glass, but I have tried the temperance habit for fifty-four years and am getting along all right. Even if I knew that I could slip wine along with the rest of them without any danger of acquiring the liquor habit, I would not dare to do it for fear of the effect of my example upon the young men of the land. Paul said that he would not eat meat while the world stood if it endangered the welfare of a fellowman. So, I feel about drinking." (The applause with which this declaration was greeted shook the galleries.)

"The saloon keepers are organized," continued Mr. Bryan; "the brewers are organized; the distillers are organized. Organization must be met by organization. Let the Presbyterians and all other Christians be organized into a compact body, a solid front against the liquor power. In Nebraska the saloon forces organized and defeated woman suffrage for fear that the women would vote them out of business. The liquor men take no chances. We must be equally alert, equally determined." (Another great outbreak of applause.)

Militarism Our Menace

The military spirit is the foe to peace and religion and prosperity, and everything good and humane, and must be opposed and put down. There is nothing good or helpful about it, and nothing that should gain for it the least toleration with the most devout and loyally patriotic citizenship of a country. The dexterous activity just now being employed to manufacture and foster such a spirit in America, should be stamped out at all hazards. Our country is at peace, and is prosperous, and should be let alone. Vast military preparation only stirs up the military spirit, and that spirit is bad, only bad, and that continually. Two years ago Dr. Charles E. Jefferson, on his return home from Europe, uttered words which fittingly characterize militarism. How true these words were, and how prophetic they have proven, will appear when they are read. He said, as quoted by the *Christian Work*:

"I have studied every country of Europe, and I came home this last time more convinced than ever that militarism is materialism in its deadliest incarnation, that it is commercialism in its most voracious development, that it is atheism in its most devastating form, that it is the most colossal of all extant humbugs, the most gigantic swindle since Tetzels sold indulgences. I am persuaded that the militaristic hierarchy is the most treacherous and despotic enemy that has lorded it over the nations since the power of Rome was shattered, and that unless the Christian church puts on the whole armor of God and goes out united to make war upon this Goliath that struts in armor plate and boasts of bayonets and lyddite shells, it renounces the mission to which it has been called, and surrenders its position as Christ's anointed Leader and Savior of mankind."

He who is the central fact of the universe, in whom all things have their being; who is the fountain of wisdom, who is Love—shall He not hold the center of our every thought and activity?

Open Parliament

The Great Essential. Part Two

Open Parliament

Written by JAMES MAILLEY

THIS is the end of all of God's dealings with His people, to bring them into relations of loving fellowship with Himself. This was the purpose in the mind of God, when in that far off age, called "before the foundation of the world," God the Father and God the Son entered into solemn covenant in behalf of the new race of beings that was to rise and run its course of sin and sorrow upon the rounded bosom of the earth, and out of which was to come a long and blood-washed progeny of holy human spirits, who should forever share the reign and the glory of Him who had redeemed them and washed them white in the blood of the Lamb. This was the purpose of the long and painful preparation for Christ's coming; of patriarch and prophet, and priest and king; of tabernacle and altar and ark; and thundered command and pleading exhortation. This is why God led His people like a flock, and nursed them, and bore with them, and disciplined them, and preserved them from destruction. This is why a humble Galilean virgin, in the rude surroundings of a caravanary stable, shut out from that womanly sympathy and help for which the laboring mother yearns in her hour of need, brought into an unconscious world the very Son of God, and laid Him, clothed in infantile weakness, in the unlovely cradle of a manger. This is why this matchless One lived His life of toil and pain and lonely sorrow; why He walked with weary and bleeding feet the thorny path of martyrdom, why He carried on His broken heart the sin of a broken-hearted world, and why He paid at last upon the cross for you and for me the last demand of the broken and outraged law of God. For what? To lead a wandering world back to the bosom of its lost God. To crush forever the head of human rebellion. To crucify that carnal nature, whose awful pull has torn man from the bosom of infinite love. To dash into eternal ruins that kingdom in which man had found only a bitter bondage and a blackened and blighted spirit. To sweep away that impassable wall which man's stubborn will had reared, and bridge that awful gulf which man's sin had dug between himself and his God. To open, by a new and living way, through the bloody portals of His own rent and riven body, a passage back to the longing heart of God, for the broken spirit of man. Not to give the world a new and nobler philosophy, not merely to give an answer to the eternal question, "What is truth?" not simply to point out to men a cold and lifeless moral articulation of human relations — not these — but to solve all problems; to answer all questions; to feed every hunger; and to quench every thirst of the human spirit, by leading it back to its home and its rest upon the loving bosom of its infinite Father.

From beginning to the end of Scripture this truth is clearly illuminated. What is the distinctive difference between the old dispensation and the new? Essentially, there is no difference. The old dispensation turns upon and gets all its meaning from the Christ, just as does the new. He is the central fact of the whole Bible. Also, the facts of the religious life are the same in the old as in the new. The eternal law of the religious life is: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Faith in one is the same as faith in the other; so

that the true child of Abraham in every age is the one that believes God as he did. Obedience is not more imperative in the one than in the other. In the old — in the new, God's people approach Him in prayer. Repentance also is the same; the Fifty-first Psalm fits

Some Things That Matter

P. F. BRESEE, D. D.

THAT every preacher proclaim clearly, and definitely the great, central doctrine of holiness through the blood of Jesus, wrought by the baptism with the Holy Ghost. Indefinitely preaching religion will not do. Necessity of the experience of perfect love, with insistency that it be sought now, and received by faith into a living experience, is an absolute necessity. Unless this is done, the church will soon be a frayed fringe of pretended holiness, or a formal, worldly affair without even pretense. Only definiteness, and fire from heaven will preserve the holiness work.

THE ministers and evangelists of the church are the natural and necessary agents of the Publishing Interests of the church. The church paper is their close ally and constant helper, and also a great necessity to the church's life and work. They are commissioned and upheld by the church, and it is but part of the righteous return for them to make, to maintain and as is possible for them to do, to help build up the church's institutions. We can scarce blame the world for doubting our loyalty to what is professedly our own church, unless we do this. Our own periodicals build up and bind together the church, and make all our work to have a degree of permanence. Some of our pastors add greatly to the efficiency of their churches by putting the HERALD OF HOLINESS in every family, and some of our evangelists do much to give permanency to their work by putting it in the hands of the people they serve. United and continued effort is worthy of success.

It is as pitiful as it is injurious for a preacher to tell of the shortcomings and wrongdoings of his people. For him to publish, unnecessarily, bad things, or to intimate that members of his church are wrongdoers, is to bemean himself, disgrace his church, and fill his people with distrust, if not drive them away in disgust. "Tell it not in Gath, nor publish it in the streets of Askelon, lest the daughters of the Philistines rejoice, and the daughters of the uncircumcised triumph." The enemy will tell of bad things fast enough, and preachers should not help him.

the penitent of today as well as it did the penitent king of Israel. Pardon is the same. Holiness is the same. What, then, is the difference? That there is a difference is evident. It is, however, not a difference in essence, but in relation. The distinctive feature of the old is its outsideness, or objectivity; that of the new is its insideness, or subjectivity. In both is the purpose the same, to call man back to God; the methods are different. God's

method in the old was one that appealed to eye and ear; He appealed to the eye and the ear through tabernacle and temple, through altar and smoking sacrifice, through blaring trumpet and surpliced chorus, and, above all, through the written law. This was the kindergarten period in the training of God's people; and, while at heart it was no different from the dispensation to come, as a method it differs from it as the shadow differs from the substance. As such, it was to pass away. What should pass away? Nothing essential to it; not one jot or tittle of the reality behind the drapery of type and shadow; but all this drapery that hid the heart within; the veil that shut out the people from the secret place, all this shall be torn away, and the burning heart of God's unfolding plan for the salvation of man be revealed to the faith of the humblest follower of the divine Christ. Nothing is lost but the dress. This is the burden of that sublime prophecy in Jeremiah 31:33: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will I be their God and they shall be my people." This passage the author of Hebrews quotes almost verbatim, and shows that it is fulfilled in the clearer revelation of the New Testament. The law is written no more upon tables of stone, but upon the fleshly tables of the heart; the shekinah is not now in pillar of cloud and of flame, but in the redeemed spirits of men; no more the smoking sacrifice upon the blood-dripping altar of uncut stone, but the offering up of the soul's deepest self to be consumed in loving service upon the altar of the world's need; no longer perishable tabernacle and temple tumbling to decay, but the heart of God's own child the living temple of the Holy Ghost; the penitent seeking pardon no more in the blood of bleeding and burning bulls and calves, and "the ashes of a heifer," but in the broken body of the Lamb of God that taketh away the sins of the world; no more the blare of priestly trumpet and the thundering chorus of surpliced choir, but the jubilant cries of redeemed souls as they return and come to our Zion with songs and everlasting joy upon their heads; no more the interceding priest with flashing robes and dripping ointment, entering with blood into the darkness and terror of the Holy of Holies, but through the rent veil of our crucified Lord, the humblest Christian, even you and I, entering without fear into the light and the glory of the very presence of God. This is the difference; this is the end of all, of law and ordinance and sacrifice and Gospel, the consummation of that holy covenant between the Father and the Son, made in that glorious day when all the sons of God sang for joy; this is the purpose of it all, and this not fulfilled, all that has gone before, every plan that God has made, every effort that He has put forth, the smoking altars of the old and the blood-stained cross of the new, all, all, is lost!

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked. — *Great Thoughts.*

"Increased culture brings increased responsibility."

How to Make the Midweek Prayermeeting a Success

A PRAYER MEETING should be a prayer meeting, not a singing meeting, or a preaching meeting. Prayer should predominate. It should be earnest and importunate. The prayer meeting will usually be spiritless if the preacher or leader is prayerless. The man who values the true worth of prayer can usually be depended upon to put prayer-life into the prayer meeting.

The prayer meeting depends for its fervency upon the spiritual experiences of those who attend. A man may pray loud, and his prayer be very lean; another may pray in a quiet tone of voice, but with enough unction to make the heavens bend. The clear experience of entire sanctification in the hearts of those who attend the prayer meeting is a source of helpfulness to the prayer service. Those who are spiritually *toned up* are in condition to enjoy the blowing breezes from the upper glory. A heavenly gale is always enjoyed by heavenly-minded people. These go away saying, "It was good to be there." Their appetites are whetted, and they will come again.

To avoid drag, ruts, and sameness, there must be some diversion, some variety. I offer a few suggestions:

It is sometimes well to begin the prayer meeting with silent prayer. Do not always begin with singing. *But always begin on time.*

Do not always sing a hymn through; sing a couple of verses, and then change to another.

A verse of a hymn, and then ask for brief experiences under this head, "How have you progressed spiritually since last prayer meeting?"

If you have a good song leader, or can yourself lead, let the people suggest their favorite hymn, and then sing a verse. A verse of some old-time hymn will often strike a responsive cord in the heart of some one, and the glory will begin to come down.

Ordinarily, short prayers should be the rule. The larger the number who take part in the prayer meeting, the wider the blessing. The old deacon said, "They always have a good prayer meeting when I take part."

It is sometimes advisable to call upon certain ones to lead in prayer, and then again let there be voluntary prayer. If there are timid folks, try to have them pray. Sometimes a prayer of a few sentences will bring a great blessing to the heart.

Five minutes of concert praying will usually loosen up the meeting. If one leads he should be heard, and with hearty *Amens* back him up.

A series of brief biblical expositions by the pastor, or some one spiritually and intellectually capable, is wise. But please don't preach, nor take the whole time. The pastor is heard often, and he must be very versatile to be always fresh and illuminating. If he speaks at every service he usually loses his freshness, and his words have but little weight. If you are an everlasting talker, please "cut it out" and change the program.

One can arouse interest in the prayer meeting by some special program or a special object. For example:

1. A missionary prayer meeting with special program.
2. A revival prayer meeting to especially pray for the coming revival.
3. A prayer meeting where all shall pray for unsaved loved ones.

Read before the Ministerial Association of the Southern California District, by

REV. C. E. CORNELL

4. A prayer meeting with new members.
5. A prayer meeting with the Church Board.
6. A prayer meeting for the Sabbath services.
7. A prayer meeting in the interest of the Sabbath school.

Attitude of the Church to Holiness

Read at the Cincinnati Convention by

REV. C. F. WIMBERLY

WHEN we undertake to discuss the general attitude of the church toward holiness, we have a most elastic and slippery proposition before us. There is holiness and holiness; there are advocates of holiness, and advocates of holiness. We need, therefore, to get a definition and a viewpoint of each individual, in order to discuss it with malice toward none and charity for all.

There are phases of holiness propaganda among devout and thoroughly orthodox people, which this scribe has never, and shall never indorse. On the other hand, we once listened to a sermon by one of our bishops on the office and ministry of the Holy Spirit, that we have never heard excelled at any holiness camp or convention. And that bishop does not subscribe to all our terminologies—neither does he seem to understand all the process leading up to the blessing—as we understand, and as we believe to be fundamental. In the church general we have every thing touching this great doctrine, from the "Burning Bush" and "Holy Rollers," to the preacher who uses tobacco, attends baseball regularly, moving picture shows all the time, and a theater now and then, yet preaches an occasional sermon on entire sanctification as a second work of grace, subsequent to regeneration, received instantaneously, by faith.

In justice to the cause and to the people, it is necessary to get through all these extras, addendums, and side lines, to the biblical doctrine and experience which is the blessed truth once delivered to the saints, which we are set to defend. If all the imps from the pit, all the prelates from the Pope of Rome, through every order of ecclesiastical machinery, down to the drunken priesthood or dancing prelates of all Christendom—yes, even if an angel from heaven should declare against holiness as a doctrine explicitly taught in the Bible, and consciously experienced by all who will seek it by consecration and faith, the effect would be just the same on the truth itself, as when the lightning bugs called a convention for the purpose of eliminating the sun. The proposition for disposing of the sun was carried unannounced, and the chairman of the bug convention had to rap for order, because of the prolonged applause; however, the sun came up on time, and the lightning bugs skedaddled.

Studying this problem closely for a number

(Continued on page seven)

When these special prayer meetings are announced, see to it that each family in the church has an invitation. Plan in advance, and make it an occasion to be remembered. A number will be there who are not in the habit of coming to the mid-week prayer meeting; they will enjoy it so well, they will desire to come again. Urge the prayer meeting habit.

It is not impossible to make the prayer meeting a place of salvation. The leader, if wise, can so lead as to make an altar call, and very often—especially in the larger churches—there will be those present who will seek the Lord. Then too, the prayer meeting is an excellent place to invite the unsaved and the un-sanctified. The power of prayer will often bring conviction. A prayer meeting where salvation flows is always attractive, and the people will attend.

But our people should not need much inducement to have them attend the prayer meeting. If holiness of heart does not furnish an impelling incentive to pray, and be faithful to the church, tell me what does. I fear that in not a few cases the standard of holiness is too low. This magnificent grace certainly quickens the individual, inspires to the largest activity, leads to self-sacrifice, and impels one to promptness and punctuality in the things of God. A lazy, tardy, indifferent, slothfully sanctified individual is a misnomer. Such Christians need another dip—*with fire in it*. But how to stir up this lukewarm lot is the question.

The mid-week prayer meeting must have life, fire, variety, freshness. It must be a place of spiritual refreshing, and very often spiritual tidal waves. It is the pulse of the average church, and is the spiritual thermometer as well. To let the prayer meeting die, is digging the grave for the entire church. Praying is hard work, if it is properly done, but hard work means added muscle, and praying means added spiritual muscle.

How to maintain the prayer meeting, and how to make it a success is some problem. Local conditions have much to do with the question, and the spiritual tide of the local church will settle the question of interest or lack of interest. The preacher is largely the key both of the success of the church and the prayer meeting. If he gets discouraged, and begins to whine and pine, good bye to the whole lot, unless a few determined, Christly laymen or lay-women storm the citadel of God, and resolutely hold the fort. If the preacher will drive his people to prayer he will usually drive himself to prayer. Prayer is not an over-worked practice, and prayer—the right kind—will bring the showers from the skies. A prayerless preacher is a fruitless preacher; and a prayerless church is likewise a fruitless church. Early morning prayer meetings, cottage prayer meetings, all-night prayer meetings, evening prayer meetings, preliminary prayer meetings, group prayer meetings, church prayer meetings, women's prayer meetings, Church Board prayer meetings, family prayer, secret prayer, public prayer, walking prayer, standing prayer, kneeling prayer, closet prayer, business prayer, silent prayer, audible prayer, sentence prayers, long prayers (if they have hold of God), concert prayer, *prayer anywhere, everywhere, any time, anyhow*: will stimulate the prayer life, and either directly or indirectly help to make the mid-week prayer meeting a success.

May God enthuse and stimulate our hearts to pray more.

of years, as pastor, editor, and evangelist—rather as pastor-evangelist—at conferences, and other religious assemblies, we have discovered five or six different classes of people, as touching the doctrine of holiness. The first class we mention—and this class is by far the largest, and sometimes we think as large as all the others combined—is the ignorant class. That is exactly the word. However, we do not mean the mentally incapable, but those who are ignorant of the doctrine, biblically and experimentally. The word holiness to them has a harsh, grating sound; the very announcement of its coming is a signal for war or rapid retreat. They could not be induced to come near where the thing is being generated; they can scent its approach from afar. The pastor or evangelist may travel on the fastest train, but it will beat him to town, and all the fortifications will be up, ready to repel.

This class is made up of both laymen and preachers; but if it is biblical, why should preachers be ignorant? We might as well ask our Christian-Campbellite brethren why they fail to see the new birth in the Bible outside the river Jordan. They declare that experimental regeneration is not taught in the Word. But, once they become truly converted, it is all plain enough. There is a sense in which the doctrine of holiness is as completely hid from eyes and hearts that do not honestly seek to know it, as the new birth is hid from the denomination mentioned above.

When the scales fall from the eyes, holiness can be seen gleaming from almost every chapter in the Bible; the Book at once becomes new. He who indicted the Word in the beginning now reveals His own truth.

When a church is dominated by those who are ignorant of holiness, then piety and power, pulpit and platform ability, in their estimation, have no standing. So terrific is the aversion to this work of the Holy Spirit, they would willingly accept any kind of pastor, even with neither gifts nor graces, before they would suffer their beloved altars to burn with strange fire. A concrete example will serve to show how far this peculiar stamp of ignorance will carry folks. All that is needed, is simply to know that a man believes and preaches holiness. We once noticed in a revival in a town where they had notions about this doctrine. We had preached for several days on repentance, new birth, witness of the Spirit, and on other foundation themes—just the lowest possible plane to be saved at all. We had imagined that all was going smoothly, but to our amazement the whole town, and the bossy part of the church, was up in arms, and all astir. A number had been blessed at the altar, and as usual in such cases, shouted the praises of God. We had not preached a single sermon on holiness; yet if we had, the effects could not have been more explosive in that town. Just one word fits the case—i-g-n-o-r-a-n-c-e, as Sam Jones would say.

Another class to be found are the people who have had a genuine experience. It is sometimes stated by exponents of holiness that when people reject this finishing work of the Holy Spirit it is evidence that they have never been converted. This is a mistake; carnality is a shrewd, cunning, sneaking thing. Their experience develops a religious conceit—a very dangerous asset, even among holiness folks—and Satan, operating through his devoted ally, the Old Man, begins to magnify the joys and assurances of the new birth; this blessing at once is felt to be complete. In the presence of a burning testimony on the fulness of the blessing of Christ, or a sermon on its power and efficiency, they will say with

much animation: "I got all that when I was converted."

To such, the very presence of one who believes and preaches this higher life is an offense. We believe there are scores if not hundreds who have become backsliders, just at this point; fighting holiness by vigorously defending the new birth. All such people, with rare exceptions now and then, refuse to be honest seekers; their hearts are closed—the truth cannot enter. But the tragedy of it all! Their last condition is worse than the first. By refusing the one, they too often lose the other.

Still another class can be found in the church, and in almost every congregation: they are those who believe the doctrine, have been converted, are hungering and thirsting after righteousness—for the well of water springing up continually. They are in full sympathy with the holiness movement; attend the meetings, take holiness papers, and read holiness books, but somehow they never succeed

Be Sure!

N. B. HERRELL

"Be sure your sins will find you out."

Be sure you live just where you shout;
Be sure you live within your means,
Although you live on mush or beans.

Be sure your tongue does never bite,
Be sure your heart is always right;
Be sure you leave no unpaid debt,
Although it makes you groan or sweat.

Be sure you're holy in your act,
Be sure you're godly in your tact;
Be sure you're walking in the light,
Although you're martyred in the fight.

Be sure your courage is real stuff;
Be sure your preaching is no bluff;
Be sure your hands are always clean,
Although by men you're counted mean.

Be sure you're right then go ahead.
Be sure your life is never dead;
Be sure you'll reap just what you sow,
In yonder world to which you go.

in getting the blessing. Their conviction for it seems to be genuine; they spend hours at the altar—some of them; say they have done everything they know to do, etc., etc., but never get into the fountain. We know some who have been hanging around holiness meetings for ten years and are no nearer than when they first began. We are sure there is just some small part of the price they are not willing to pay down. We believe there are some unconverted people among those unfortunate ones. They want holiness, but fail to get anything. No class is more to be pitied than they. Their pilgrimage is among snakes and rocks; always in a wilderness; restless and uncertain. We pity them.

In this discussion it is possible to carry the analysis into further detail, but we shall mention only one more, a last class. As we near the center of this religious problem, the circle becomes smaller and smaller. In every church of every denomination there are those who are not only in sympathy with holiness, and are silent seekers, but they are open candidates for the blessing; they announce that they are in the race, as soon as the opportunity is given. They welcome the coming of a pastor or evangelist who preaches holiness,

with a peculiar tenderness of eye, and gentle pressure of the hand. They are seekers, not for a "deeper work of grace," a "deeper death," or "higher heights," or a "deader death," but they are seekers for holiness—entire sanctification; and they seek it as a second work of grace. Just why there are so few of this class, is a religious mystery. Christ said it would be so. Some whom we had slated as being sure to want this great experience do not happen to want it. Somehow the lightning so often strikes in unexpected places; the ones we never dream of wanting anything lead the procession. But when it strikes—the fires of the Holy Ghost baptism—though they be high or low, rich or poor, they become at once a peculiar people, glad to be counted worthy to suffer the offense of the cross.

We would not be true to this subject should we omit a subdivision just here. We shall not discuss the wisdom of it one way or another; but the folks who seek and obtain the blessing of full salvation, fall into two classes, touching the church. One says the church and preachers are robbing us of our birthright; they will not enter into Canaan, neither will they allow others to enter. We cannot be fed at the altars of the church; we are starving for the true Gospel. They go out from the church, and seek other pastures, and other still waters.

The other class says the church stands for this great doctrine; the church is not responsible for the infidelity of her preachers and people. She is our spiritual mother; we shall remain within her fold, and pray for the recovery of her afflictions; pray for her ministers who should be standing for her doctrines. These people remain in the church, pray, testify, often suffer cruel persecutions, but they take it as a part of the price.

Now, what does the future promise in regard to the church and this great doctrine? Occasionally we hear an optimistic soul punctuating his dream with shouts, telling how surely, though slowly, the church is coming to her own. A bishop once gave this remarkable information to the writer. This dope sounds well; but *the church is not going to embrace holiness*. True, out from all the classes we have mentioned, a few have found deliverance. But *the church does not want it*, and that is not all, *the church does not propose to have it forced upon her*. In fact, we are facing a still more serious problem; in a few years we believe that a sermon on the scriptural standard of the new birth will raise as big a row as was ever caused by the one that costs the giving up of the world, and the world ideals.

We thank God, that the real *ecclesia* within the ecclesiasticism want all the benefits of the atonement; but our churches are as near embracing the doctrine of entire sanctification now as they will ever be. The fight, however, has changed front; the methods used twenty years ago do not obtain now; the Spirit of intolerance is not so bitter and determined. But we feel that the Holy Ghost is being rejected today in about the same manner in which Christ was rejected in His day. When we consider the difference of enlightenment and the difference of refined manners, the Sanhedrin was not more bitterly opposed to the rulership of the Son of God than the church in general is opposed to the office work—the rulership, of the Holy Ghost.

Remember that you are immortal, realize your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be recorded for ever.

Objections to Tithing

Written by THOMAS KANE

BECAUSE it illustrates the position and arguments of a large number who object to tithing, I quote from a letter recently received from the managing editor of a religious newspaper. He represents a large, though I am happy to say, a rapidly diminishing class of both ministers and church members who do not believe in tithing, and who take refuge behind such arguments as he presents.

In declining to give space for the publication of an offer to furnish free tithing literature to the subscribers of the paper of which he is the editor, he writes:

"I do not believe in the tithing system. I think some men should give more than a tenth, and that others can not afford to give even a tenth. I prefer Jesus' standard when He saw the woman cast in her two mites and declared that she had given more than all the rich men, because she had given practically all that she had. In other words, I believe the true test of giving is not the tithe, but in giving which involves a sacrifice."

There it is in all its naked misconception of Christ's teaching. The lesson of the widow's mite incident is plain upon the surface. It is a withering rebuke to ostentatious giving. Those rich men were casting in large gifts and evidently doing it in such a manner as to attract attention to the amounts. They wanted praise from the public for their large gifts. It is safe to say that they got it. They "had their reward." Christ saw deeper. The poor widow who cast in two mites, two-fifths of a cent, really gave more than they all. They gave from their abundance; she gave all she had, all her living. But she did not go home to starve. If she was a working woman, as she probably was, she doubtless earned enough before night to provide for her immediate needs. Is it not safe to presume that she earned more than two-fifths of a cent during the next twenty-four hours, and that within that time she had more money than when she entered the temple the day before? Also, will the critics who object to tithing and prefer the example of the poor widow, tell us how they explain the parable of the "talents" prefaced as it is with "The Kingdom of Heaven is like," etc.? Also, what becomes of stewardship which was so often on the Master's lips? and was the very kernel of His teaching?

The fact is, that the essential features of the widow's mite incident are repeated almost every week in hundreds of churches in our

Bethlehem

ARTHUR F. INGLER

O house of bread, where saints were fed;
In thee doth lie the ancient dead.
Of thee thence the host of heaven sings,
From thee came forth the King of kings.

At harvest time, Ruth came to glean
Thy fields bedecked with golden sheen.
There God taught David how to throw
The stone that bought Goliath low.

The sons of earth came from afar;
E'en angels left the "gates ajar,"
To gaze upon God's gift of love,
Sent down to thee from heights above.

O Bethlehem! thy star is bright;
'Twill never set, nor hide its light.
It rose not late, nor e'en too soon,
To burst earth's midnight into noon.

own country. In almost every church there are poor people whose gifts are "more than they all," in the sense that the Savior meant in commending the poor widow.

Now, a brief comment on the statement of my correspondent that he believes that "the true test of giving is not the tenth, but that which involves sacrifice." In other words, he wants giving to hurt. He thinks we should "give until we feel it." This is common advice from the pulpit. A familiar story illustrates one phase of this kind of giving. An old deacon had been listening to the annual missionary sermon. He had the usual dollar ready and wanted to give it. He also had a five dollar gold piece in his pocket which his conscience kept telling him he ought to give. Finally, as the collector came to his pew, he thrust the gold coin into the basket, exclaiming mentally: "There, old natur, squirm." If these people want to continue making "old natur squirm," or, if like my correspondent they want to make giving and sacrifice synonyms, they should never become tithers.

Next to bearing witness that temporal prosperity follows tithing, the dominant note in all testimonials from tithers is the joy of giving. They never mention "sacrifice."

One of the chief difficulties with the critics of tithing is, that they seem incapable of distinguishing between giving and paying. The tither regards tithing as paying. What he gives beyond the tithe, he thinks of as free-will offerings. Also in distributing from his tithe, he has the double satisfaction of knowing that in the same transaction he is giving to a worthy cause and paying a debt to God.

EVANSTON, ILL.

The Coming of the Lord

CHARLES V. LAFONTAINE

THE coming of our blessed Lord to this world again is one of the great and comforting truths of divine revelation.

The fact is clearly stated in Acts 1:10, 11: "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It will be a visible coming. Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindred of the earth shall wail because of him."

It will be a glorious appearing. Titus 2:13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Phil. 3:20: "For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

It will be in the clouds of heaven with great power and glory, and in the glory of the Father (Mk. 13:26; Mt. 16:27).

The coming of the Lord is greatly used by the inspired writers in all the New Testament, as—

(1) To inspire holy living. 2 Pet. 3:10-13: "What manner of persons ought we to be in all holy conversation and godliness."

(2) To encourage patient endurance. Heb. 10:35-37: "Ye have need of patience . . . he that shall come will come, and will not tarry."

(3) To strengthen fidelity. 1 Tim. 6:16-17: "I give thee charge in the sight of God . . . until the appearing of our Lord Jesus Christ."

(4) To excite diligence. II Pet. 5:1-4: "Feed the flock . . . until the chief shepherd appear, . . . ye shall receive a crown of glory that fadeth not away."

(5) To enjoin watchfulness. 1 Thes. 4:4-18: "For the Lord shall descend from heaven with a shout."

(6) To preach entire sanctification. 1 Thes. 5:23-25: "To preserve blameless unto the coming of our Lord Jesus Christ."

(7) To assure acceptance with God. Eph. 5:25-27: "That he might sanctify and cleanse the church to present it to himself."

(8) The coming of the Lord will be sudden and unexpected to those not prepared and waiting and watching for His appearance. (2 Thes. 1:19; and Mt. 24:36-41.)

A careful study of these few passages, with many others, will prove a stimulus to the devout soul, and a source of great encouragement to every faithful worker in the Lord's vineyard.

The Gadite

Written by C. B. WIDMEYER

WE learn from the Scriptures that one of the tribes of Israel was named Gad, and in Deuteronomy 3:12 they are called the Gadites. We do not want to discuss that tribe, but to notice the tribe that Jeremiah speaks of, who are always gadding about to change their ways. Too many people try to effect a change from external causes, when God wants to make first an internal change. Gadding about indicates an unsatisfied heart. The Gadite says:

1. "I am innocent."
2. "I have not sinned" (Jer. 2:35).
3. "I am all right." (Self-justification.)

When the Israelites marched from Egypt to Canaan, the tribe of Gad was always placed in the middle. When they settled in Palestine, they were located between two other tribes. So, today, you must almost surround the Gadite to keep him, and then he is of little service. The text speaks of his gadding to Egypt, which represents sin and bondage. The same is also true of Assyria; for Sargon II took the ten tribes as captives to this country, and they never returned.

I. Who is the Gadite?

The person with an unsatisfactory experience.

The person with an unsettled experience.

The person with unsettled church relations.

The disgruntled member.

Those who think their home church too small a sphere.

The tattler, or tale-bearer.

11. Where does he gad?

To formal services and church shows.

To carnal preachers who will pat on the back and say smooth things.

To the valley of grumbling.

III. The effect of gadding.

Proves that affections are not centered on Jesus.

Does not better the condition, but makes it worse.

Weakens both individually and collectively.

Detracts from real work.

M O T H E R A N D L I T T L E O N E S

How to Help

Said Peter Paul Augustus,
"When I am grown a man
I'll help my dearest mother—
The very best I can.

I'll wait upon her kindly;
She'll lean upon my arm;
I'll lead her very gently,
And keep her safe from harm.

"But when I come to think of it,
The time will be so long,"

Said Peter Paul Augustus,
"Before I'm tall and strong,
I think it would be wiser
To be her pride and joy,
By helping her my very best
While I'm a little boy."

—The Brown Memorial Monthly.

For the Master's Use—A Parable

The writing desk lay open. Its owner had been called away in the act of beginning an important letter. On it were laid a sheet of note-paper and an envelope; beside it stood the ink bottle, and close by lay a pen, the blotting paper, and the pen-wiper.

The silence of the room was broken by the note-paper speaking to his companions.

"You needn't look so consequential," it said, scornfully; "it is on me the letter will be written."

"Yes," said the pen, "but you forget it is I who write it."

"And you forget," said the ink, "that you couldn't write without me."

"You needn't boast," said the ink bottle, "for where would you be but for me?"

"It is ridiculous of you all to be so conceited," interposed the blotting paper; "only for me what a mess you'd be in."

"And, may I ask," said the envelope, "what use would any of you be if I did not take the letter where it is to go?"

"But it is I who writes the directions on you," snapped the pen.

"Dear sirs, please stop quarrelling," gently said the little pen-wiper, who had not spoken yet.

"What have you to say?" asked the pen, contemptuously. "You are nothing but a doormat," and he laughed at his own wit.

"Even if I am a doormat," said the pen-wiper, humbly, "only for me you would be so rough with dried ink you couldn't be used. And that is all any of us are good for—just to be used. We might all stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our master can do that."

"I believe he's right," said the envelope and the note-paper together.

"Yes," said the ink, "it was foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the ink bottle, "for what use would I be if you were not in me."

"Yes, to be sure," said the blotting paper, "we ought to have thought of that."

"Indeed yes; and I'm sure I beg your pardon, Mr. Pen-wiper, for calling you a doormat," said the pen in an humble voice.

"Please don't mention it," said the little pen-wiper, "but I do think we would be happier if we would just do the best we can, without being jealous."

As he spoke their owner re-entered the room and silence fell. The pen was taken up, dipped in the ink and passed to and fro on the note-paper; the blotting paper pressed on it; the letter placed in the envelope; the address written; the pen wiped on the pen-wiper.

"We have each done our part," murmured the ink.

"Yes," said the pen, "and without our master we could have done nothing at all."—The British Messenger.

The Result of a Kind Act

"Oh, Harry, I wish I had an orange." Two little feverish hands clasped together, and a wan, flushed face looked up from the pillow with a piteous appeal in the child's blue eyes.

"Dear Nellie, I'd do anything to get you one," said the little boy, coming over to the side of the bed and dropping his head on the pillow beside Nellie's.

"Don't you suppose you could somehow?" asked the thin, parched lips. "Isn't there a single penny left in the drawer?"

"No, not one. Father took the last this morning. You remember he came in after mother'd gone to Mrs. Benson's to do the washing."

"Yes," said Nellie, wearily, "and Mrs. Benson's got an uncommon big washing to do today, and mother won't be back until most night, and maybe I won't want any orange then, but I do now so much—oh, so much."

"I might go down into the street and see if I couldn't earn a nickel some way, only —"

"Only what?" asked Nellie eagerly as Harry paused.

"I promised mother I'd stay with you until she came back. She's so worried about you and she don't want you left alone."

"But I wouldn't mind being left alone, I'd be thinking about the orange all the time, and I know that mother'll be glad you went. My mouth is so hot and dry, and the water isn't one bit good."

"Oh, I do wish that father wouldn't drink up all the pennies," sighed Harry.

"So do I. But Harry, dear, won't you go, please?"

"Yes, Nellie." Harry bent over and kissed the hot face of his little sister, and then he turned quickly away.

The hot August sun beat down upon him as he passed along, and he thought of that close room where Nellie lay waiting for her orange. Yes, he must take her one, somehow. Harry had blue eyes and a look of suffering rarely seen on the face of one so young. Glancing from the child's pale face to his slender form, you discover he is slightly deformed, that his back is not right, and had you taken the trouble to inquire at any of the houses, you would have been informed that the curse of his misfortune lay at a drunken father's door; that once Joe Lea, with infuriated rage, had struck the helpless child a cruel blow while the little one was half way up a ladder, and, losing his balance, he had fallen to the ground. His spine was injured; the doctor said that he would never wholly outgrow the effects of that blow and fall.

Any one in the village could have told you this story, because it was not a large place and everybody knew Harry's sad story.

Discontented Jamie

*Jamie's mother gave to Jamie
Such a cozy winter hat,
But it didn't please our Jamie,
Jamie said it was too flat.*

*Jamie's father gave to Jamie
Such a useful pair of shoes,
But our Jamie did not like them;
Said they were too thick to use.*

*Jamie's sister gave to Jamie
Such a furry winter coat,
Jamie said the coat had whiskers
Like a silly billy goat.*

*Jamie's brother gave to Jamie
Such a muffler, warm and red,
Jamie didn't like the color;
Wanted black and blue instead.*

*Jamie's brother grew quite angry
And he thumped our Jamie, too,
So he got just what he wanted
When he asked for black and blue.*

*Ever since that day our Jamie
Never has complained a bit,
When he's given something, Jamie
Says, "I'm much obliged for it."*

—John Martin's Book.

"God will not use driftwood. He wants men full of purpose."

Sick little Nellie must have an orange; but how should he get it for her. He thought he would ask the Widow Hopkins to let him split her wood for her; but as he passed her yard he saw an older and stronger boy doing the work, and remembering his weakness and helplessness, he sighed and passed on. A little further on, he saw Mr. Simpson, the butcher, bargaining with a drover for the purchase of an ox, which, overcome with fatigue and heat, had dropped down at the roadside near the butcher shop. At first Harry thought he would ask the kind-hearted butcher for a few pennies to buy Nellie an orange, but at that moment, happening to glance across the street, he saw his father coming from the saloon, wiping his mouth and reeling along in an unsteady manner. A crimson flush spread over the boy's face and he shrank back behind some bushes. Father had spent the pennies for drink that mother had left for Nellie's orange. Harry's sensitive nature would not allow him to ask Mr. Simpson for money now. Mr. Simpson had seen his father, he felt sure of it. No, he could not ask him, he must think of something else.

"Poor thing," thought Harry, as his eyes fell upon the ox which lay by the road side with its red tongue lolling out, "looks so warm and thirsty, I'll get it a drink."

Taking his cap from his head, he filled it with water and held it under the tired beast's nose. A moment later the ox had accepted of the cool drink, which the kind heart of the little boy had tempted him to offer.

"Well, now," said Mr. Simpson, "that was real kind. How did you happen to think of it, lad?"

"I don't believe in paying boys for doing acts of kindness; but a little encouragement don't hurt 'em any," said the drover as he slipped a nickel into Harry's hand.

"Oh, thank you, sir," he cried with animation. "Nellie shall have her orange now."

"Did Nellie want an orange?" asked the butcher kindly.

"Yes, sir, she's so sick and feverish," said Harry, earnestly, "and she's been wanting an orange all day. I came out to get one for her. I didn't know how I could, because I had no money, but I thought that maybe God would help me, and He did."

"Yes," said Mr. Simpson, "because He gave you the good little heart that prompted you to do an act of kindness to a poor beast. Just step into the 'grocery' with me and I'll see that you get a nice, large orange."

The "grocery" was next door to the "meat market." Mr. Simpson told Harry to wait for him at the door while he went and spoke to Mr. Hughs. A few minutes later he came up to Harry with a small basket in his hand.

"There," said he, "are four nice oranges, three lemons and two bunches of grapes. Go home and help Nellie eat them. And Mr. Hughs says that he'd like to engage a nice, thoughtful boy to do some light chores about the grocery for him. Eh, Mr. Hughs?"

"Yes," said Mr. Hughs, "and I'd pay such a boy a dollar a week at first, and more if he proved handy and learned the business readily."

"But you don't think I'd do, Mr. Hughs, do you?" asked Harry breathlessly.

"Yes, I think you'd do nicely; when could you come?"

"Monday, if Nellie gets well so that she can go with mother, and I guess she will after seeing these."

His eyes rested lovingly on the basket as he spoke.

"Well, don't leave Nellie if she needs you; I'll keep the place for you," said Mr. Hughs, as Harry turned joyfully homeward.

I wish I could say, right here, that Harry's father became a temperance man, but alas; he had no thoughts for anything beside how to obtain drink. This curse was a short one, however, and a few years later he died a drunkard's death, and his family were relieved from his presence which proved more of a curse than a blessing.

After Joe Lea's death, the people of the village united in assisting the destitute family, and soon the widow and her children were in far better circumstances than they could ever have hoped for had Mr. Lea lived, and still continued his downward course, which in all probability he would have done.—Selected.

THE WORK AND THE WORKERS

Announcements

WANTED.—An organ and church seats for 200, at the Holiness Door of Hope mission, Lowville, Lewis county, New York. God is mightily blessing this work just now, under the leadership of Evangelist E. E. Angel.—REV. AND MRS. F. E. MILLER, Superintendents.

WANT AN EVANGELIST.—Would like to arrange with any holiness evangelist that will be near for two or three weeks' meetings, to begin about July 1st, 1915.—DAVID STANFORD, *Bayside, Texas.*

TO US A SON IS BORN.—A beautiful boy came to us last Saturday. The greatest wish we have is that he be a preacher of the old Gospel. Mother and child doing fine.—C. P. LANPHER.

EVANGELISTIC.—I will be open for calls to hold evangelistic services after January 1st. I hold evangelistic commission from the Kansas Assembly of the Pentecostal Church of the Nazarene. Address me at Clearwater, Kas.—JESSE UHLER.

NOTICE.—Having entered into the evangelistic work again, I wish to say to those who want help in revival meetings that I am ready to answer calls from any pastor or church who wants a full salvation meeting. We make no charges on the Gospel, but will accept free-will offerings from the people as a support. Write at once if you want a meeting. Home address: Blackwell, Okla.—J. H. VANCE.

OPEN DATES.—Rev. Andrew Johnson, evangelist, of Wilmore, Ky., has some open dates for January and February.

SPECIAL ANNOUNCEMENT.—Rev. Fred Mesch will begin a special meeting with the Pentecostal Church of the Nazarene, at Auburn, Ill., January 1st, to run indefinitely. Free entertainment to those coming from a distance. Pray for this meeting.—CHARLES A. GIBSON, *Pastor.*

MID-WINTER CONVENTION.—The mid-winter convention of the Grand View Park Campmeeting Association will be held in the Lynn Pentecostal Church of the Nazarene, from January 15th to 24th. Arrangements are being made to make this meeting one of the best that has yet been held. Different preachers will be present to assist. Friends coming from out of town can obtain board near the church at very reasonable rates. For other information address the pastor.—THEODORE E. BEEBE, 10 Storey Ave., *Lynn, Mass.*

District News

NORTHWEST DISTRICT NOTES

Owing to condition of health, for climatic reasons, Rev. Lewis I. Hadley has had to leave Seattle. He has gone to Boise, Idaho, for the present, and Rev. J. F. Harvey will supply the First Church at Seattle. Though Boise is not now on this District, we feel as concerned over their prosperity as though it were, and we are glad they are getting Brother Hadley, since he cannot remain with us.

Rev. J. B. McBride, evangelist, of Pasadena, and Rev. G. S. Hunt, pastor at North Yakima, Wash., were present and participated in the corner-stone laying services at Walla Walla, Wash., December 16th. Despite the cold weather, there was a large crowd present, and the occasion was one of blessing and victory. The new building is now all enclosed, and will soon be ready to occupy.

Evangelist Will O. Jones has been with some of our churches, and we hear good reports from the meetings.

Rev. J. B. McBride has just closed a good meeting at Colfax, Wash., having been with Brother Fowler at both his charges, Garfield and Colfax. Brother McBride goes now to Burns, Ore., then to Diamond, Wash.

There will be a meeting at Portland First Church on New Year day, at a time convenient to the arrangement in connection with the Portland District Missionary Committee, at which all the members of church boards and any other members of the churches who can be present from the various churches of that missionary district are invited to be present. We wish to have a rally and general business meeting for the greatest possible advancement of the work, and present our needs and victories to each other, for prayer and counsel. Take advantage of the holiday rates and come.

We hear good report from Sister Stella Crook's meeting at our Ashland, Ore., church.

The revival is still on at Portland First Church, where the District Superintendent had the pleasure of spending Sunday, December 13th.

DEL. WALLACE, *Dist. Supt.*

ALABAMA DISTRICT A NEW CHURCH

I have just returned from Antioch community, near Andalusia, Ala., where I was called to hold a

few days' meeting and organize a Pentecostal Church of the Nazarene. We had some very gracious services, and on Thursday night, December 17th, we organized with twenty-five charter members, and before I left the number had increased to thirty-seven. Some very fine people joined the Church of the Nazarene. One thing is sure, they are on fire for God. This church will give us an opening wedge for the Church of the Nazarene in southern Alabama.

Five young preachers were licensed from the new church, besides one ordained elder from another denomination joined us. Among the splendid families who joined were the Merretts, Richards, Throwers, and several families of the Adams.

Rev. Henry Cook was called as pastor, and has already entered upon his work. Trustees were elected, and a building committee appointed. They expect to begin work at once. They have a fine prospect for building a strong work in this community.

Brother Cook and the writer stopped off for a few days with Brother and Sister Frost, near Montevaleo, and held some services. Brother Frost and his wife are fine people, and they are hungry for the blessing. Sister Calling lives with them, and she is a strong believer in full salvation. We will return next summer some time, for a revival. We are having victory in Alabama District.—C. H. LANCASTER, *Dist. Supt.*, Cullman, Ala., R. F. D. No. 5.

NEW ENGLAND NOTES AND PERSONALS

While there has some blessed work been done on the New England District, during the year 1914, and many of our churches have made some advancements, could not we have had greater work and greater results, had we been more aggressive? Is not New England large enough for us to have increased a dozen, or more, new churches during the past year? Oh, that God would raise up somebody in our District, with a "travail for souls," for 1,000 new members and twenty-five new churches on this District during the coming year 1915! Is there anything too hard for God? Oh, for someone to get a vision from God—for "where there is no vision the people perish."

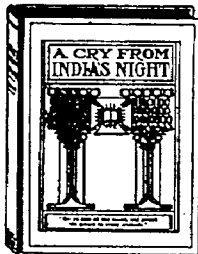
Pastor Post, of Stoneham, Mass., is away holding extra meetings in central New York. Brother Post is superintendent of the Boston Monday holiness meeting.

We understand that Pastor Borders and his people, at Malden, have enjoyed the greatest series of meetings under Brother Charles Weigele, during the month of November, that they have ever enjoyed.

In the absence of Doctor Fowler, Dr. John Short

A Cry From India's Night

By JULIA R. GIBSON



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GREAT VICTORY AT HUTCHINSON

God is visiting Hutchinson with a tide of salvation. Altar is filled again and again. Confessions and restitutions are abundant. There is great conviction, death-route seeking, and glorious getting through. Thirty seekers today. The end is not yet. It is just begun. To God be all the glory.

PENECOSTAL CHURCH OF THE NAZARENE.

leads the Boston Monday meeting each week. The Boston meeting could not be in better hands. He has stood as a leader of holiness in and about Boston for a quarter of a century. Long may he live to preach full salvation!

Pastor Trueman, of Cambridge, Mass., has left that part of the country to go up in the state of Maine to work among the Methodist people. Pastor Trueman had two gracious series of meetings in Cambridge, under Evangelist Roberts, when scores of souls claimed to be saved or sanctified to God.

Pastor Riggs is finishing up his sixteen years as a holiness pastor in Lowell, Mass. This speaks well for both pastor and church. Our Lowell people are a blessed people to serve.

While on his vacation this summer, the writer held a home campmeeting for Pastor Jeffries, of the Primitive Methodist Church, at Plymouth, Pa. What a meeting God did give us! How that dear pastor and his good people did rally around us in helping a good company of folks who were seeking the "double cure."

Before these lines reach our readers, we expect to organize a good, clean, strong, and aggressive holiness church. Already we have nearly fifty of such people organized into a Wesleyan holiness band, until we get them organized into a holiness church.

Pastor Norberry, having severed his connection with the Church of Emmanuel, of Providence, R.I. is asked by nearly fifty good, blessed, sweet, and aggressive holiness men and women, who are loyal Pentecostal-Nazarene folks at heart, to organize an aggressive Pentecostal-Nazarene church down in the center of our great city of nearly 250,000. This move seems to be of God. There is room for one dozen of such churches in this great city. Let the readers pray for us.

The writer's heart was made sad to learn of the death of that man of God, J. O. McClurkin, of Nashville, Tenn. How that blessed man entertained our General Assembly there a few years ago! How kindly he entertained many of the New England people at his godly home each night! Surely he was one of God's royal princes in Israel! While heaven is richer, surely earth is poorer, for the translation of such a saint. May God comfort the hearts of his godly companion and children!

New Jersey holiness movement has been robbed of one of their great leaders, in the translation of Evangelist Barnes, of Delanco, N. J. What blessed fellowship the writer had with this man of God at the New Jersey camp last summer, where our brother lived. He was a real pusher on holiness lines wherever he went.

Pastor Norberry is engaged for a Christmas convention in the city of Philadelphia, Pa.; also he is engaged for the local preachers holiness campmeeting next summer at Delanco, N. J.

New England holiness movement has lost a blessed worker in Rev. Frank Stevens. Brother Stevens has been for many years pushing the cause of holiness in the Boston holiness meeting, in conventions, and campmeetings, especially those connected with the Evangelical association. Brother Stevens has moved to California, on account of his wife's health. God bless them wherever they go!

Evangelist Guy Wilson writes that God is blessing his labors in the Lake View Methodist Episcopal church, at Worcester, Mass. Brother Wilson gives no uncertain sound when he blows the Gospel trumpet. Many seekers were at his service seeking the "double cure."

The people at Lowell have just closed a blessed series of meetings, under the labors of Evangelist Mary Ellis, of Philadelphia, Pa. Many backsliders have been restored and believers sanctified to God.

We heard a good criticism of one of our Pentecostal-Nazarene preachers the other day. It was that he was so quick and fast, as well as impulsive, in all his ways. Are there not some of our good preachers that are just a little too slow? We need a few more aggressive holiness preachers in New England. "A living dog is better than a dead lion."

"The Flying Squadron" for the abolishing of the liquor traffic has paid a flying trip to Providence, Boston, Lowell, and many other New England cities. Needless to say, God blessed their good efforts. The rum devil got a great setback. Let the good work of prohibition go on!

"KEEP ON BELIEVING."

WISCONSIN DISTRICT

We have just returned from a trip over part of the District in which we also included an all-day meeting at Stockton, Ill. Our first stop was at Marshalltown. We had preaching and took in one member. At this writing they have no pastor. Rev. William J. Bennett, who accepted the pastorate there, after preaching a few Sundays resigned, because he felt that God had called him to Nebraska District. In all probability Rev. E. R. Berry, of Stockton, Ill., will supply there on Friday nights until other arrangements can be made. At Stockton, which is on the Illinois District, we had the privilege of renewing many old acquaintances.

Nazarene University

By PROF. J. EATON WALLACE

Perhaps in an overdrawn sanctified zeal some people imagine it incompatible with a sanctified life to specially observe in church or Christian school, the few real Christian holidays of our calendar year, as for example the festival of Christmas, and the glorious resurrection day of our Lord, which we call "Easter."

Some perhaps would say we ought not to observe them because Rome makes a specialty of doing so; but, where there are some good things mixed into the practices of Rome, which belong to the entire Christian world, we do not propose to abandon them to her, but to observe them also, but, in our own way, as becometh holiness; and I firmly believe there was never a more unique and at the same time a more thoroughly sanctified arrangement of Christmas exercises than we have been permitted to enjoy here, at our University, during the past few days.

We began on Thursday evening, December 17th, with the most interesting musical recital, which we have ever had at our school; specially and most carefully prepared by our musical instructor, Professor Jones, and rendered by genuine artists in vocal music, whom he had himself trained.

Then, on Friday evening, came a very unique but exceedingly appropriate Christmas entertainment, by the different grades of our preparatory school, which is presided over by Mrs. M. E. Bower. The entertainment was peculiarly good and refreshing because it was all either directly from or based upon the Word of God. In fact, it might well be termed an avalanche of Scripture. It began with a song entitled, "Joy to the World." Then came the One Hundredth Psalm, rendered in concert by the grades. Then, by careful and appropriate selections, which must have cost Sister Bower and her assistant teachers much time and work, the life of Christ was told in Scripture references, which was one of the most beautiful exercises it has ever been the privilege of your writer to hear.

The little children of the Primary department gave us a beautiful Christmas carol.

Then came the "Life of Christ" in poem, very enjoyable, indeed, and then a spell-down on Scripture verses. In this exercise Mrs. Bower went over the multitude of verses, which the pupils had studied thus far through the year, and taking the reference or place in the Bible of the verse, gave them out, at random, and following along the line of pupils who were standing. If the one called upon could give the reference, he or she gave it; if not, they promptly sat down. Sister Bower continued the exercise until she was tired, but there were ten or fifteen she could not make sit down, and she gave it up.

We can but think and be thankful at the wonderful way in which those young minds are being stored with Scripture truths; and at the same time we must voice a note of thanksgiving that God has sent us a Sister Bower.

The occasion closed with the singing of "Holy Night" by the school. Then, on Sunday morning, in our Sunday school, we had an exhibition of what the older pupils of our University could do in the committing to memory and reciting of a very complete outline of the whole life of Christ, by Brother Joseph Kiemel, and while he was reciting Brother Clarence Hurd, our librarian, a fine crayon artist, pictured the life of Christ from His birth in Bethlehem to His tomb, on an immense surface of paper stretched on the wall at the back of the platform. This presentation must surely have to be seen to be appreciated.

REV. W. O. SELF
Pastor Church of the Nazarene
SAN ANTONIO, TEXAS

God is blessing here. Since taking charge of the work, August 16th, we have received two members on profession of faith and three by letter. I praise the dear Lord for old-time religion, which fixes us up for two worlds. Amen!

Thank God, I have the blessing! Jesus saves and sanctifies me wholly.

I want to announce that the San Antonio District preachers' meeting will be held with the San Antonio church, on January 28th to 31st.

Rev. William E. Fisher will preach the opening sermon on Thursday evening, January 28th, at 7:45. All trains coming into San Antonio will be met on Thursday. Any one coming on Friday or Saturday will take any car toward Houston Street, and transfer to the Beacon Hill car and get off at Fest's store. The services will be held at 1002 North Flores Street. Every one in this District, and from adjoining Districts, is cordially invited.

Any one intending to be here will please notify the pastor at least two weeks before, addressing him at 110 Sandoval Street, San Antonio, Texas.



The saints were evidently helped, and they in turn helped us with a liberal offering. The next morning, at 10 a. m., we were at Livingston, where we met N. V. Anderson holding the fort. Brother Anderson is a young, single man, a former student at Moody's Chicago school, who got the Nazarene inspiration at our Chicago church. He paints signs to pay expenses, and preaches to the people at Livingston and Montfort for practically nothing. We preached to a few at Livingston in the afternoon, and then drove in a snow-storm five miles to Montfort, and preached in the hall there to a fair-sized crowd. At the close of the service an offering was taken for the District Superintendent, which amounted to 45 cents. This will give you an idea of what our regular pastor receives from time to time, his congregation being composed of poor folk and unsaved youths. After the service we drove back to Livingston for the night. At Livingston and Montfort, Brother Anderson was called to the pastorate. At Livingston the folks gave the District Superintendent \$1.50. At Martintown a brother gave \$1.

All together, the District is looking good, and God is answering prayer. We have a daily prayer hour for the District at 7 p. m. I needed at least \$25 to open up Janesville. A brother Methodist Episcopal preacher, in Nebraska, seeing my call in the HERALD of HOLINESS, sent me \$2; a sister in California sent me \$1, and a brother in Illinois gave me a pledge payable in March or April of \$25. So we will be able to enter that city and open fire; \$50 would either sustain the work ten weeks or pay rent on a hall for four months. We need about \$150 more to enable us to enter Madison, Marinette, and a town that has 125 population adjacent to a large city, this town having no church at all; also other places, and to help Brother Hammer and family at Milwaukee, who are denying themselves of everything to keep the work going there. Brother and Sister Blackman are doing fine at Porterfield, and have two other adjacent fields almost ready to organize.

F. J. THOMAS, Dist. Supt.

HAMLIN DISTRICT PREACHERS' MEETING

The fifth Sunday preachers' meeting of the Hamlin District will meet at Hamlin, Texas, January 27th to 31st, inclusive. Let every preacher on the District begin now to plan to be present, and as many of the laymen who can come, for there will be many subjects discussed that are of vital interest to the church. It will pay you to sacrifice to come. Hoping to see you at the convention, I remain,
Your servant in the Lord.

J. C. HENSON, Dist. Supt.

ARKANSAS

We opened at Waldron, Ark., last night, with a small crowd, but with good interest. There were several requests for prayer. Things are moving nicely over the District.

B. H. HAYNIE, Dist. Supt.

NEW ENGLAND DISTRICT PREACHERS' MEETING

The first meeting of 1915 will be held in our church at Cambridge, Mass., on Wednesday, January 6th. Let all the brethren rally to this meet-

ing in Brother Short's new church. They will make plans for a good company, and entertain the brethren royally. Remember, it costs no preacher over the maximum assessment of \$2. Mark the date and come.

C. P. LANPHER, Secretary.

General Church News

PORTLAND, ORE.

The past year has been a busy one; hard in some respects, but victorious, for which we praise the Lord. December 13th we closed a gracious meeting in the Nazarene church at Ashland, Ore. We found in that place a precious band of holiness people, with Rev. J. C. Scott in charge. Brother and Sister Scott are the right people in the right place. They are hearing from the mountains and up and down the valley near by the Macedonia cry "come over and help us." Brother Scott and his people are praying for an automobile to enable them to answer this cry. They are determined to push the battle for God and holiness, so have made plans for a campmeeting in August. Expect to begin at Benverton, January 3d, for a two weeks' meeting with Rev. Robert Bryner.—STELLA CROOKS.

PARKMAN, OKLA.

The revival is on at Harmon church. Brother S. H. Owens was with us two weeks, and did much to strengthen the saints. His preaching was in line with the apostle Paul who said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." As he had to go about his work on the District, and the meeting was not to an end, Brother J. H. Gray, the pastor, continued, and the Lord is manifesting himself in many ways, saving, reclaiming, and sanctifying souls at most every service. Jesus will not be ashamed to call them brethren, either.—R. A. MAGNESS, R. F. D. No. 1, Parkman, Oklahoma.

The Soul-Winner's Gospel

The saving doctrines of the Gospel of John, interpreted and applied in personal work, with resultant conversions.

REV. GERRITT SNYDER, D. D.

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Our Slogan and the Envelope System

Fifty Thousand Dollars for Missions — Something in the Envelope Every Month from Everybody.

This is a statement of cause and effect — rather, as here given, a desired effect and its antecedent cause. Translated through purpose into action by Nazarenes, it will read: Something in the missionary envelope every month from our own people will put into the hands of the Board of Foreign Missions, this year, fifty thousand dollars with which to prosecute the work already begun, and care for the work already crowding for admittance at our doors.

Note the first word: *Something!* Not large amounts — we have few among us who are able to give largely — but something. There is probably no member of the Church of the Nazarene (not bedfast) who, if he willed, could not put in *something*. That is enough — *something*. Something will do it.

In the envelope. Now here is where all who read this article are to sit up and take notice, especially pastors and local missionary societies. "In the envelope" stands for a definite plan of work. The writer, visiting three District Assemblies recently, was forced to the conclusion that where there had been no response to the demands of our God upon us for missions, it was not at all because of lack of ability to give, but simply lack of system in presenting the subject and gathering the offerings. This is what the Envelope System stands for: A systematic plan for doing God's work as it relates to giving to missions.

Rev. Lucy P. Knott, the originator of the Envelope System, whose picture appears on this page, has kindly furnished the General Missionary Secretary a brief sketch of its conception and its practicability, as follows:

REV. H. F. REYNOLDS, *General Missionary Secretary*. DEAR BROTHER — In answer to your questions concerning the successful use of the Missionary Envelope system in the Emmanuel Church, I have gathered the following facts, and am glad to send them to you.

Allow me first to tell you that in the beginning of this work I had a God-given assurance that if we would swing into the will of God and stay there, He would always be with us (Matthew 28:18-20).

In 1901 I took charge of the Mateo Mission, with a membership of ten, two of whom were children. For a few months we gave one-fourth of the basket offerings for missions. In 1902-3 we raised \$30 for missions. In 1903-4 we raised \$104.69. December, 1904, we began the use of the Envelope System, and in 1904-5 we raised \$227.50. In that same year we built and dedicated, without debt, a church building costing about \$2,500.

In 1905-6 we raised \$792.59 for missions, and in that same year moved our church building to another part of the city, making considerable enlargements.

While we were moving the building, our District Treasurer, Mr. Leslie F. Gay, asked what the secret of our missionary success was; for beside other checks we sent him a check for \$50 to assist in the building of a Northern church. When the Missionary Envelope System was explained, both he and Dr. P. F. Bresec asked me to attend the Chicago Assembly (1907) and present this system for raising missionary money. It was at that time adopted by the denomination. Since the fall of 1912, we have conducted a private school under the auspices of the Emmanuel Church. In 1913-14, we raised \$1,414 for home and foreign missions. In that year we built a very attractive and commodious school building, and bought three additional lots for school grounds. Our school building is free from debt, and while we are not paid out on the lots, we will be, if we do not become self-centered, and if Jesus carries.

C. A. McConnell, President,
General Missionary Board



I will add, that since we have begun the use of the Envelope System, we have raised for home and foreign missions, up to our last District Assembly, \$12,881.53, an average of \$1,188 per year for ten years. We have a membership of 213 including the children.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Your sister in Christ,
LUCY P. KNOTT.

Every Month. Regular, systematic giving. Getting the habit of giving to missions. Satan will not let one of his own go long without

There may, of course, be some to whom any giving of money is impossible, but for the church as a whole what is needed is first a will and then a way. God alone, through His blessed saving grace, can give the will; the purpose of this article is to point the way. *Everybody!* Let us each vow unto our God that we will be one of the everybody. Let there be a participation not only by the head of the home, but let mother and children all share in this blessedness of giving — regular giving. What a blessed thing if the parents in every home of our church should begin with this new year to teach, by practice, every one of their little ones the grace of systematic giving! Think what that would mean to the church of the future!

HOW TO DO IT

The plan adopted by one of our churches may bring some suggestion to others. In this church the missionary society gives to each member of the church a package of twelve envelopes upon each of which is written the member's name and the date of the Sunday of the month upon which the offering is collected. There is thus no excuse for forgetfulness, or neglect, as if the member fails to go to church upon the day designated, he still has his envelope with the offering in it, which, he can take at another time. Even where there are several members in a family, each has his own individual envelope — each child enjoying making the offering for himself.

Somebody must start this thing in your church. THOU ART THE MAN. Do it now! Fifty Thousand Dollars for Missions this year — and we are depending on you. Something in the envelope every month from everybody. You can get the envelopes free for your church by applying to Missionary Headquarters, 2109 Troost Avenue, Kansas City, Mo., giving the number of members in your church.

The Latest from the Mission Fields

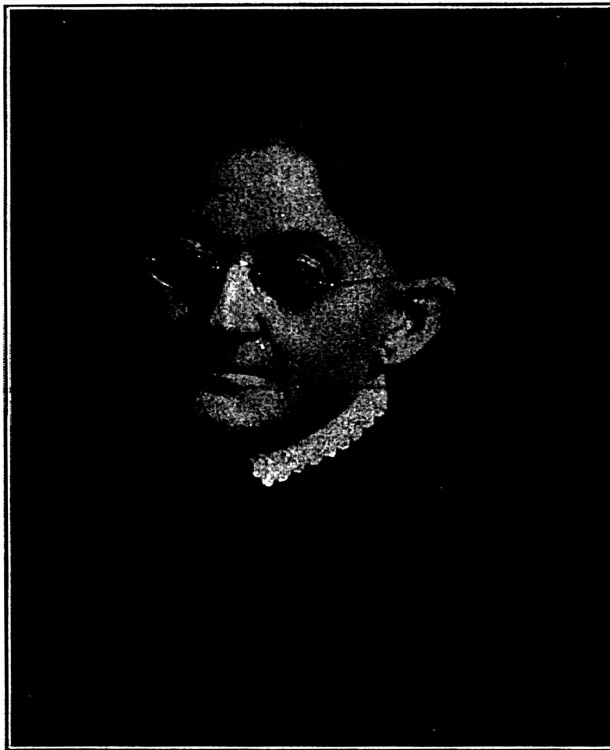
The interest of the General Missionary Board has recently, because of war conditions, been more largely centered upon India, China, and Africa. For some time we have been without news from the two latter countries, but recent mails have brought us assuring letters from all three countries. From Africa, Superintendent H. F. Schmelzenbach writes:

"We are still on the victory side, and God is blessing in the work. As yet the war has had no effect on us, except as it has affected the price of food. The country has been placed

under martial law, on account of the uprising of the Boers. There was a missionary murdered here last month by a native; for his money. We have received another grant from the government, so that we can erect the other church."

Brother Peter Kiehn writes from the Shantung province, China, where the Germans and Japanese have been at war:

"Our God is with us and blessing. No doubt our churches in the homeland are holding us up in prayer in this perilous time of war. We have been safe so far, and there seems to be no disturbing element in our district. On the contrary, we have had good meetings, and many open doors for the Gospel. The Lord has been blessing us so much that we have rented more room besides the compound that was rented when Brother Reynolds was here. How nice it would be if we could buy a place, then we could know that all the improvements and repairing, etc., would be ours permanently. We have added another native helper to our force. He speaks this dialect, and is a great help to us. He has expressed a strong desire to be wholly sanctified, and I believe he is close to the Canaan land. Li (the native preacher) and his family are getting along well. Recently in giving his testimony he said, 'Brother [CONT. ON PAGE SIXTEEN



REV. LUCY P. KNOTT

fastening upon him some habit of evil; and largely through habits does he hold his own to evil courses. Why not God's redeemed children get a habit of righteousness — a habit of giving as the Lord so clearly enjoins? Why, Paul said that Christians were to make giving a weekly habit.

It is the little mickles that make the muckle; it is the steady, constant giving of small sums that is to bring success to the work with which God has entrusted us. Not many rich, not many mighty, will be found in the way of the crucifixion of self, but God has placed all the funds needed in the hands of His consecrated poor. A nickel-a week — twenty cents a month in the envelope, from each member will double the efficiency of our missionary work.

We can never depend for the success of our work upon a big collection at the close of the year. It is too sadly liable to result, as was the case this past year, in several Districts, of not one-half of the churches on the District giving so much as one dollar for missions.

From *Everybody*. The membership of our church, so far as the writer has observed, is largely among what is called the great middle class — neither the very rich nor very poor — though the poorest is always made welcome.

SHERMAN, TEXAS

Rejoice with us over the wonderful things which God hath wrought. These are precious days of blessings and victory. Our Sunday school has swelled the number to 128, the fourth Sunday since our organization. Our young people's society consists of a class of young men and ladies, that are not excelled. We have something near forty young people in every service, most of whom pray and testify. Our congregations are encouraging. The business men are helping support our mission. The county judge headed our pledge list. We mean, by God's help, to let the people know the power of God to save, sanctify, and keep. I spent Sunday with our church at Valdasta. God gave us a time of salvation. We must have results. Our meeting was brought to a close shortly after it began on account of the illness of our dear Brother Jeffries. His stay was a blessing. He is a great preacher and soul-winner. Our people are aggressive and wide-awake, and appreciate their pastor.—B. F. FRITCHEY AND WIFE.

A GLORIOUS REVIVAL

It was our privilege to hold a two weeks' meeting in the First Pentecostal Church of the Nazarene, in Philadelphia, Pa. This is a live church, awake and on fire. The revival was on when we arrived, so that from the first night until the close there was not a barren service. At times the glory came on us, and there was crying and laughing, clapping and dancing, and weeping and praying, and getting to God, all at one time. Brother Mayberry is a man of God; believes in, preaches and enjoys a full Gospel. He is after souls, and God honors the church with the salvation of many. The string band is a live-wire in the church. Oh, how they sing and pray the glory down! The missionary meeting was owned of God and we are sure heaven rejoiced when eight of those dear young people dedicated themselves to God for foreign work. Some hard cases prayed through. There was some mighty praying around the altar, and the answer came every night. We closed with eleven seekers, and the most of them were happy finders. May the Lord continue to bless this people! Their church is entirely too small; they need much larger quarters, and I believe God will give it to them.—CHARLES L. SLATER.

FROM EVANGELISTS ALLIE AND EMMA IBICK

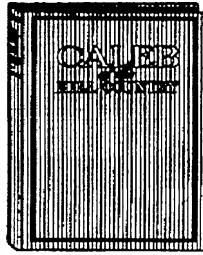
The Lord gave us the greatest meeting of this year at Pleasant Hill Nazarene church, near Sylvia, Kas. It was during our seige at Newton with Pastor Mendall that we received a long-distance message to "come over and help us," and after much prayer and rearranging of our plans, we sent them word that we would come in the "fulness of the blessing." Brother Will Abbott met us at the station with his auto, and hurried us away a distance of five miles to the beautiful parsonage, located near a becoming church building. Rev. W. U. Fugate, formerly pastor at Sioux City, Iowa, is their faithful and efficient pastor. The meeting opened with good attendance, and much salvation work was witnessed. The power of God came down upon us in the old-fashioned way, and the altars began filling with hungry souls for pardon and holiness. We never more enjoyed working with any preacher or pastor than we did with Brother Fugate. He is sensible, modest, kind, courageous, true, and a great lover of souls. His wife is devoted to God, to her work, and the church. The children are sweet singers, and will be greatly used of our Lord in the days to come. This church is noted for much praying, prevailing faith, Pentecostal fire, and revival power. The folks in this section are wide awake, aggressive, happy, and bound to win. They push holiness and are out after souls. About forty souls were saved, reclaimed and sanctified. They paid us the largest cash offering for our services of any place during the year. The Rescue Rally was a time of power and much profit. A cash offering of \$44 was quickly given. The pastor and wife entertained the evangelists, and what a time we had! We were invited to return in 1915.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene is planning on a winter campaign for souls. We begin with a watch-night service, then continue over the first two Sundays in the new year, with services every evening except Saturday. Sunday, January 10th, there will be an all-day meeting. The Christmas exercises of the Sunday school will be held Christmas evening. We were glad to have Rev. H. R. Jones, of Keen, N. H., with us last Thursday evening in our prayer meeting. Brother Tom Vale's Sunday school class is putting in electric lights back of the pulpit, which will make a fine addition to our beautifully-lighted room. We are believers in light; because we feel good when we are walking in all the light.—J. A. WARD, Pastor.

NORTH ATTLEBORO, MASS.

On Wednesday, December 16th, we held an all-day meeting with Rev. H. Rees Jones, of Keene, N. H., as the preacher. Rev. A. Myers, our pastor at Woonsocket, R. I., and brother R. H. Whitman, of Providence, R. I., were also present, and helped push the battle. Miss Alice Millery, of Providence, R. I., rendered excellent music with her violin. The congregations were good. New faces were seen in the services. Several remarked of the beautiful spirit of unity and love that prevailed. Our all-day meetings seem to be important in the spiritual



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 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.

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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 "gigants."

The "Dormin" 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 Cumberland 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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welfare of our church. Our last meeting was not lacking in that respect, but was a time of great refreshing. Brother Jones preached with power, the saints were blessed, and conviction was manifest. We thank God for such preachers as Brother Jones, who are fearless and give forth burning messages that are backed by pure and clean lives. We are taking courage as a church. The future looks bright, and by God's grace we are climbing up a little by little.—LOUIS D. KEELER, Pastor.

FROM EVANGELIST J. B. MCBRIDE

The Colfax meeting was good in many respects. God honored the Word, and gave some good cases of salvation. There are some excellent saints in Colfax who stand behind Brother Fowler and the evangelist. Our home was with the Cornelius family. They are devout and fear God with all their household—spiritually akin to the Caesarean Cornelius family. May God bless all the Colfax saints! We desire to correct a statement in our report from Garfield, in the issue of the 16th. The report says "many prayed through to victory," when it should be *some souls prayed through to victory.*

ESCONDIDO, CAL.

We have just closed a seige meeting in Escondido, "The Sunkist Vale." Brother Welts, the pastor of our Church of the Nazarene there, had the meeting well advertised, so we had a good crowd from the start, except one week of stormy weather. We found a band of people nearly discouraged, with their eyes on a few tobacco users, picture-show goers, and lodge members. After the meeting had run a while, with seemingly little result, we announced there would be an all-night prayer meeting the next Tuesday night. God met with us, and a few prayed through, among them a tobacco user, who gave up the stuff and got reclaimed. Aside from the cleaning up in the church, we did not see much accomplished. Two Saturday nights I preached in German to quite an audience of Mennonites. We enjoyed the meeting, preached with all our might, and the saints were encouraged and blessed. The last Sunday of the meeting was united with the church.—C. H. DAUEL AND WIFE.

LYNN, MASS.

The Pentecostal Church of the Nazarene of Lynn is still marching on to victory. Our congregations are increasing in size, and souls are getting saved and sanctified wholly in our services. At our last communion service eleven were received into the church, nine on probation and two into full membership. The glory of God is resting on the saints, and our meetings are times of great refreshing from the presence of the Lord. We are to hold the mid-winter convention of the Grand View Park Campmeeting Association in our church, January 15th to 24th, and we are believing God for a great time. We see nothing but victory ahead and we are planning and working to this end.—THEODORE E. BEEBE, Pastor.

COLUMBUS, OHIO

Glad to still report victory. I preached to the Plain City class on last Sunday morning and evening. Had a good meeting. Five asked for prayers at evening service. The class has arranged with me to preach for them every two weeks, which I will do in connection with some evangelistic work. We will hold a revival for them in February. They are going to order the Nazarene literature for the next quarter. They are looking forward to having a Nazarene church organized later.—A. R. WELCH.

NORTH HOPE, MICH.

After returning from Harrietta, Mich., where God gave us a wonderful victory, I had about ten days before our Assembly at Grand Rapids, so we commenced services in the log schoolhouse district, commencing December 3d and closing the 8th. God was with us in this short revival. A dear old father and mother were saved, and the teacher of the school, a bright, promising young man, pledged himself to read two chapters of the Word in his school every day and to teach all his pupils who do not know the Lord's prayer so that they can repeat it by the close of his term. The little class of fifteen members are greatly encouraged. Only eight months ago we started service in this little notch in the woods. December 14th, after returning from the Assembly, we started services on the following Wednesday night at Luman, our other appointment. The Lord graciously blessed the people there. Four precious souls gave up their life of sin, and are praising God for deliverance. Sunday night was our closing service. The large schoolhouse was filled, and deep conviction was on the congregation. We would have continued this week, but were unable to get the schoolhouse, on account of Christmas entertainment. We expect to organize at those two places as soon as it is convenient for our District Superintendent to come to us. Our Sunday schools at those points are growing fine. God bless our Michigan District and all the holiness family! and may we make 1915 one of the best years in the promotion of holiness that any of us have seen.—A. H. LEVELLY, Evangelist.

MO LOUD, OKLA.

Just closed a glorious meeting with my church here, in which twenty-six prayed through to victory. I took a class of five into the church yesterday, which makes seven since I took the church. The church is encouraged. This is my second year here, with one year between.—L. A. BOLEYJACK.

CEDAR RAPIDS, IOWA

We are preparing to hold a series of meetings here in January. Our church is out too far to reach the people. In order to do so we are trying to get into the business part, where we can rent a church that is empty. We only have fifteen members, and the most of them haven't much work. We feel a revival in our midst. We want those who can, especially those in Iowa, to help us. The expense of the meeting will be about \$50. Send remittances to Rev. B. D. Sutton, 1400 North Fifth Street, West.—G. E. WAITE, Secretary.

WARREN, PA.

Our meeting which began with the dedication of our church on November 22d, closed last Sunday, December 20th. Much of the time the weather was anything but favorable. Notwithstanding that fact we had a fine meeting, in which more than 100 souls were at the altar. Many of them gave evidence of real success in their quest. This was the fifth visit of Rev. L. Milton Williams to Warren, but the interest in him and his work was not diminished by that fact. We were delighted with both his spirit and preaching. It was radical, always, and sometimes drastic, but he never deviated from the Book. The tests were heart-searching, and sometimes startling, but always scriptural. Just such tests as death and the judgment will apply. We dare not stop short of this, or we are hopelessly lost. I would that Brother Williams could hold meetings with every Pentecostal Church of the Nazarene in the land. We are looking for a fruitage beyond what is now visible as a result of the seed that was sown in this series of meetings.—JOHN GOULD, Pastor.

SALEM, ORE.

I have been with the Salem mission for a little over two weeks, and the Lord has been blessing in saving and sanctifying souls. The mission is well located in Commercial Hall, and the attendance has steadily increased. After the first few nights there were new seats for 150 put in, and they were comfortably filled the following Sabbath. More than 100 seekers have been to the altar so far. Salem mission is not a distinctive holiness mission, but we have been accorded liberty to preach the Word, and have been blessed, as we have seen many young men and women, not a few students, as well as older folks, seek and find the pearl of greatest price. I understand Salem used to enjoy a Holiness Association, but it has gone out of commission. I will remain with the mission over Watch Night. I have several other calls in the city and vicinity, but do not know just which way I shall go. Mail will reach me at Salem, Ore., general delivery, until January 31st.—JAMES G. WILKIN.

MANSFIELD, ILL.

We have just closed a four weeks' meeting with Rev. B. T. Flanery as evangelist. He preached the Gospel, under the power of the Holy Ghost. Many souls sought and found God, either in the saving or sanctification of their souls. The work was deep and thorough, and souls came through to real victory, as was manifest by their shining faces and ringing testimonies. The attendance was good, and much conviction was on the people. We have had a real revival, such as we have not seen in years, and there were but few barren services during its progress. The closing day was one long to be remembered. In the last service seven were baptized, and a nice class taken into the church. The work has been strengthened along all lines. Brother Flanery is a strong preacher; humble, fearless, unctuous. Any one desiring a seige meeting would make no mistake in calling him.—MARTHA HOWE.

LOWELL, MASS.

We have just closed a series of revival services conducted by Rev. Mary H. M. Ellis, of Philadelphia, Pa., which were a source of great blessing to our church. Many souls found their way to the Lord, wanderers were brought home, and believers sanctified, for which we give God all the glory. The revival spirit is still on our church, and seeking souls are coming to our altar. We expect soon to have a reception of members, as we have quite a number who wish to unite in church fellowship. God is working among the Syrian colony in our city, who number about 1,100, and we intend organizing a Syrian class in our Sunday school. God is sending to our very door people of every nation, who seem to be ready to receive the glorious Gospel of our Lord Jesus Christ. We feel the opportunity for home mission work in our churches will be great in the next few years. We pray the Lord to send forth reapers into the field. We are believing God for a great outpouring of the Spirit in revival in Lowell.—S. W. BEERS, Associate Pastor.

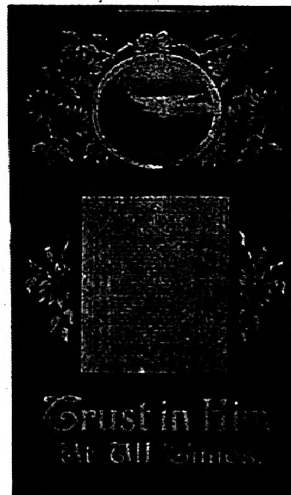
HARMON, OKLA.

A second revival has come to Harmon. For the past four nights the altar has been crowded with seekers. Rev. S. H. Owens, our District Superintendent, was with us over three Sundays, preaching the truth with unction and power. The weather was cold and stormy, but there was always a crowd to preach to. We were sorry to see him leave us, but he was slated for another place, so we are continuing the meeting. There were twelve at the altar last night. Some of the dancing folks have turned from the dance to the Lord. Last night along the altar gold rings were being stripped

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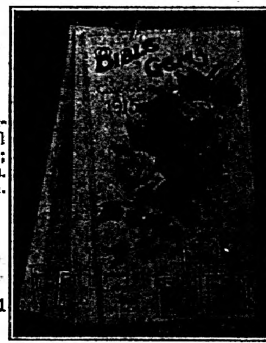
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off. A young man and young lady, raised in the Catholic faith, have been gloriously saved and sanctified. One man said he was afraid to move about for fear he would drop into hell, but about that time he rushed to the altar crying for mercy, and soon he was up on his feet telling others how he got the blessing. This is the same building that was first used for a pool room, but last spring God turned it into a church house. Later we called Rev. S. H. Owens, District Superintendent, and dedicated it. The glory of the Lord is still coming down. Quite a number have promised to subscribe for the HERALD of HOLINESS as soon as they can sell their broom-corn. Most every one here is young in the cause, but they are learning how to help others to God. A number of young people are coming to the Lord, as well as some older ones. We are expecting greater things yet.—J. H. GRAY, Pastor.

MALTA, MONT.

We held special meetings for about two weeks in December, at the Cottonwood schoolhouse, near our place, conducted by Rev. William M. Irwin and Rev. Frank B. Jansen. The attendance, and the attention given the Word, were encouraging, and we feel that the Word will not return void. We intend to continue services at this place every Sunday afternoon. These brethren endeavored themselves to us by their sweet Christian spirit and their faithful presentation of the Gospel message. They are true to holiness in every particular, and to the Pentecostal Church of the Nazarene. Brother Irwin is now in the evangelistic field, and is ready to answer calls for help in revival meetings. He is well qualified for the work, is an uncompromising foe to sin, and true to the doctrine and experience of holiness. Address him as follows: Rev. William M. Irwin, Sawyer, N. D. Brother Jansen is a licensed preacher of our church, from Escondido, Cal., who has settled near Chinoak, Mont., on a homestead, and while working to establish a home in a new country is also laboring for the salvation of souls and the building up of believers in holiness. We believe he will, by God's help, be able to do a good work here. There are other Nazarene members and preachers who have come into this state recently from various parts, and we are getting in touch with them, hoping to arrange with them for the spread of scriptural holiness and its conservation through the organization of Nazarene churches. There may be other Nazarenes who have moved to Montana, and I would be glad to hear from them as to the outlook for meetings in their respective localities.—H. G. COWAN.

SALTILLO, MISS.

I came from Wister, Okla., to this new work, and God is blessing my labors. The church here had a membership of eleven. In the two months I have been here I have seen fifteen sanctified, and about that many converted. Several more are under conviction for holiness. I have organized another church. On Monday I received a call to come and preach at a place ten or twelve miles in the country. I found two young women under deep conviction for holiness. A man and one girl got the victory.—J. W. DODD.

EUREKA SPRINGS, ARK.

I have completed my 250-mile overland journey and am located on my new work. I am determined, by God's grace, to do my best for the Lord this year. There is much to be done in Arkansas yet. I did not find a Nazarene or a Nazarene church on all my journey.—J. A. FRANCIS.

ENSIGN, KAS.

Just closed a very successful revival at Ensign. The saints all got the revival spirit on them, and as a result the fire fell and souls were saved and believers sanctified. We had as evangelist, Rev. C. T. Crites, who did some good preaching, fed the saints, and uncovered sin in a wonderful way.—R. H. PARKEE, Pastor.

SIDNEY, ILL.

The meetings closed at Mansfield Sunday night, December 20th, with blessed victory. God was with us. Quite a number were either regenerated, reclaimed, or sanctified wholly, and several were both reclaimed and sanctified or both regenerated and sanctified. The saints were greatly blessed, and not a member of the Sunday school was left unsaved, so the superintendent told me. The last night of the meeting a class of ten were taken into the church, eight of whom were baptized at the altar. Sister Martha Howe, the faithful pastor, is much loved by her people and respected by the entire community. She has the fire and has as true a band of Nazarenes as I ever met. They gave us some nice presents, which were much appreciated; also a liberal offering for our services. The meetings in Sidney, Ill., with Rev. B. B. Sapp, are just starting. There was a good congregation out to the first service. We will be here over two Sundays, so ask you to pray for us that God may give great victory. From here I go to Elton, Wis.—B. F. FLANERY.

WISTER, OKLA.

I am back here for the second year, and have Newberg in connection with the Wister work. One hundred miles is quite a distance to go to pastor a church, but the first visit I made those people they made me glad. By the grace of God I mean to make this the best year of my life, and to spread scriptural holiness over this Eastern Oklahoma District.—E. A. SNELL.

NAVE'S TOPICAL BIBLE

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

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Under this heading the reader may read the promises of answer to prayer, and of importunity in prayer, and confession in prayer, and under the sub-heading, Prayer Answered, he may read all about the answer to prayer. Under the subject, Righteous, he may read a great body of Scriptures, describing the righteous, as those who "are separated," those who "tremble at the commandment of God," as the man who "walketh not in the counsel of the ungodly," "as undefiled in the way," "full of goodness," "wise unto that which is good," "them that are sanctified," "without spot," etc., etc., and under Promise to the righteous he may find a body of gracious and comforting Scriptures. Under Commandments he finds lessons for weeks of prayerful reading and contemplation. To ministers the book is a complete tool box for the preparation of sermons and other addresses. To all workers. The leader of devotional services can prepare himself in a few minutes with materials that could not have been discovered and arranged by himself in hours of work. Lawyers find this book what they have long needed and wanted, namely, a full assemblage of Scriptures bearing on all phases of their practice. Sunday school teachers find in this book mines of help in the preparation of the lesson — such help as can be found nowhere else. The testimonials printed on this page afford abundant proof of satisfaction.

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Latest From the Mission Fields

(Continued from page twelve)

Reynolds can not talk our language, but there is something in his prayer that I can understand. He then told how he got sanctified. Miss Sims is now with us and is putting in hard work on the language."

Superintendent Tracy, of India, writes: "On account of the war trade is at a standstill, and prices are high. The cotton market, on which this section depends, is poor, and doubtless will be poorer. There is as yet no considerable distress among the people, but some is anticipated. All the talk is of war. This affects the work of the missionaries to a more or less extent, but we are planning an aggressive year. Christianity has ever been strongest at the time of trial, and we are planning to use every means during the trial for the salvation of the people. I have anticipated that the war will adversely affect missionary offerings, or close up mail routes, so that we may be left to our own resources for a while. So, in both districts we are reducing our current expenses to a minimum. We will provide ample food, but will eliminate waste, and put ourselves in a position to know just where we are. In both districts we have suspended building works, that were not immediately necessary, in order that all might have enough to eat, should our sources of supply be temporarily cut off. Viewing the situation broadly, there is danger on many sides, but I see no need to fear or get nervous. We are continuing our work as formerly, except that we are cutting down expenses as much as possible to conserve our financial resources. Holiness missionaries should not get frightened too easily. The mission that gives up must begin all over again. The mission that pulls through, even though damaged, and some missionaries in glory, emerges stronger than ever. Tell the people there is no present need for apprehension."

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BAKERSFIELD, CAL.

A note of victory from the summit of triumph. Scarcely a week passes but that some one prays through. Received into the church a nice class a few Sundays ago; among the number four young men. On January 3d, we begin a month's campaign, Evangelist W. O. Nease in charge. We solicit the prayers of those who know how to pray, for this wicked city. A great revival of religion is needed, and we expect God to meet the need.—W. C. FRAZIER, Pastor.

DENNISPORT, MASS.

We opened a ten days' meeting the 6th of December, and ran till the 13th. Brother Washburn, the superintendent, and Brother Plumstead had charge. Brother Washburn gave us good Holy Ghost sermons. It was very helpful. Brother Plumstead will remain with us for a while. May the Lord bless him, and may he be a blessing to the church, and the church a blessing to him. Pray that God will give us an old-fashioned revival on Cape Cod.—LOUISE ROGERS

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