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## Holiness and Mars Hill

**I**T WAS on the Areopagus, in the ancient city of Athens. The time, A. D. 53. The *dramatis personae* were the Apostle Paul and multitudes of the Grecian literati and religionists and the members of the famed Court. The occasion was the examination of Paul, who had been called up to the Areopagus to be investigated more closely in its ancient court or Upper Council as to this "new teaching" and the "strange things" he seemed to be setting forth. Waiting for his inquisitors, Paul observed unnumbered altars erected to the gods and goddesses which, it is said, were in greater numbers than the inhabitants of the city of Athens itself. Among these numberless altars he saw one erected "to an Unknown God." In answering their queries as to his "strange things" or "new teachings" with which he was charged, he said: "Ye men of Athens, in all things I perceive that ye are somewhat superstitious [religious]. For, as I passed by and observed the objects of your worship, I found also an altar with this inscription: 'To An Unknown God.' What therefore ye worship in ignorance, this set I forth unto you."

Passing by the thrilling lines of study in this incident on the Areopagus, we make one solitary inquiry: What and why was this altar to "an unknown god"? What could it have meant or what does it mean to us today? Does it not have a significance to us which it could not and did not have in its fulness to the worshippers on that classic spot?

Consider first the fact that these people had gods without number. They had gods for the sea and the sun and the air and the moon and stars and the clouds and the rivers and the fields and the home and the shop and the road and the jungle and the forum and the halls of study, and for everything and affair that had existence under the blazing sun. They also had gods of lust, of revenge, of hate, of joy, of sorrow, of envy, of war, of peace — indeed, for every passion and impulse and emotion and movement of fallen human nature. For every step in life, for every undertaking in business, for every home, in every action or feature of domestic joy or trouble or affliction, for every movement and action and transaction and occurrence and for every known need, or every need which the imagination or experience or observation or history could suggest, they had gods and goddesses. Thus, for every known or discernible or imaginable need, they had fortified themselves with deities duly equipped with ascribed powers and attributes suited to the needs for which they had erected these divinities.

Whence came these wonderful provisions for life's needs in the creation of gods and goddesses with appropriate powers assigned them? We can see but two sources whence they came. There could be no other explanation of this marvel which was universal among pagan and heathen peoples. The idea of need and of divine help, or of divinities to meet these needs, came partly, no doubt, from immemorial tradition and partly from an innate sense or consciousness of the need, of some sort of preternatural help in life's struggles. But there was something — a relic from their unfallen state — deep down in the abyssal depths of their nature to which none of these divinities appealed, but which cried out fruitlessly for satisfaction! This altar was their answer. The question immediately presses itself to the front, Why were not these countless divinities suf-

ficient without the erection of the altar "to an unknown god"? The answer comes from the same source. Immemorial tradition and that innate consciousness or sense whispered also to these millions of heathendom that the help they needed must be from a holy god who could make them holy. Paganism furnished no god of holiness and made no exactions of holiness of its votaries. This need of holiness was doubtless present with them, but they had no word by which to express the idea we designate by holiness, for the thing and fact of holiness had been too long lost from among mankind for there to be a need for any such word to express it. Men forge words only as the need for them compel them to do so. And as the need for words long in use passes away the words grow obsolete and finally pass from the speech of men. The need of a somewhat far above and different from their best culture and moral attainment was stamped ineradicably in and upon the nature of man because he was made holy in the beginning. It must have been an indefinable impression of men all along down the ages of the race's decline, and even to its dire eclipse in pagan darkness that something was needed which they had not.

These cultured and intensely religious pagan Greeks felt this strange and un-named need of that holiness without which men cannot see or know or live finally with God. They could not frame in words even from their elegant and flowing Greek language this thing they felt they needed. The most important and tragic event in universal history should never be lost sight of for a moment; to-wit:

### Most Important Fact

that man, made originally holy, lost this holiness by the fall. This fact is fundamentally essential to any proper understanding of history, of the atonement, of sin, or of the Bible. From this sad fall there must necessarily have lingered in the race an undefined but felt sense of loss and need susceptible of being quickened and intensified by the Spirit. The race could not have lost its best and its greatest and its divinest with no lingering sense of this kind. Christ had come and Paul had preached and awakened them to an intensified sense of this lack which may have led to the erection of this altar "to an unknown god." Strange rumors from Cretans and others present at Pentecost had doubtless floated into this center of light in Greece concerning the birth of a new King. His baptism, preaching, and death, the Pentecost following; and now came the "new" and "strange" teaching of Paul. This new altar was added as a precaution, which Paul takes as a text to declare unto them the Gospel in the fulness of its blessing as brought by the birth of the Holy Child Jesus and His death and resurrection.

This sense of an unnamed lack led these Greeks to seek security in some provision against uncertainty and ignorance and they therefore erected this altar to "an unknown god,"

which they hoped to cover all the undisclosed need and indescribable, but felt unhappiness or fear of a lack somewhere and of some kind. This was but the confession of heathenism of the need of holiness as a personal preparation to meet God. It was humanity's voice piteously appealing for a God of Holiness who could make holy His worshippers. It was the unconscious confession of humanity's need and of the true God's provision to meet this need of a clean heart which pagan divinities knew nothing of and were helpless to confer had they

known the need. Paul saw in it a confession of the need of that which he was sent to preach and which was the central theme of his ministry.

This altar to an unknown god was therefore an *echo* from man's original constitution, reverberating down the long ages of the past, which helped to keep from utterly perishing from the minds of men the need of holiness and of a holy God, as powerless

**An Echo** as they might become to express this duplex need in their vernaculars. In the majestic silence and gloom of the once famed and classic Athens, and on the crest of the Areopagus, once illustrious in Greek annals for culture and jurisprudence, but now hushed forever to the music and the varied lore which once made this spot famous, we have eloquent but mute echoes from the primeval past of holiness as the central idea and central need of man's nature and the central thought and fact in the atoning provision of the true God of Holiness for humanity's need.

The mausoleums of the buried philosophers and literati about Athens become thus vocal with such appeals and testimonials to holiness. In this city, the birthplace of Socrates and Plato, a synonym for culture and refinement of letters, the center of endless worship and religious ceremony, — this Athens becomes now, in its eloquent ruins, a preacher of holiness. That altar to "an unknown god" was but an altar of holiness erected unconsciously by these ignorant worshippers. God determined not to leave Himself without witness, even in cultured but pagan Greece, to the essential attribute of His nature and to the climacteric glory of His atoning work for ruined and wrecked human nature.

This cultured people with a language the sweetest and most flexible known among men, had not a word to fitly express the truth of that holiness which God enjoins. Even the cultured Paul, when he came to unfold this marvelous truth of holiness to his hearers through his epistles, could find no word in the Greek tongue to adequately express his great evangel of holiness, but had to compound a word of two Greek words, as Dr. Daniel Steele has pointed out, by which to convey to us its full significance. The Areopagus, though dead, still speaketh, and in a message known to no Greek sage who ever graced its classic halls. Athens, the eye of Greece, becomes now the eye of the present age and peoples through which they can read holiness in a way its past inhabitants knew not.

That altar to "an unknown god" becomes therefore another *proof* of humanity's need of holiness conferred originally by God, forfeited by the fall, but proffered anew in the blood of the Son of God. Thus God has left Himself with proof here

**A Proof** and there and yonder until man is without excuse if he refuse to hear and heed the appeals which come to him from every direction and from every age and from every people in all the history of this lost world.

### Admeasuring by the Best

In our appraisal of human character we are very prone to measure by the worst instead of by the best. This is a mistake, and often an injustice. Let us always try to judge by our fellows' highest levels reached, and not by the lowest drop they make at times. Is it not true that most of us are better than the lowest to which we at times fall?

There are times of depression which come to most of us, when we are not at our best. There are seasons of discouragement when we are under severe testings; when things seem to have gone wrong with us; when our prayers seem to have been so long deferred in the answering that we have taken ourselves severely to task, and scarcely do ourselves justice. At such times it is hardly fair for us to be taken at the appraisal which such seasons might seem to warrant.

There are undulations in almost everything that moves. Light, heat, air, sound, water, — all move in undulations. We must not seek to find out the trough of any one of these which they make at their lowest level, and adjudge their worth by this low level. Let us value the air at what it is and does at its best. Let us value light at its best, and not at its lowest possible dip, in its marvelous progress of beneficence and blessing. Let us not seek the lowest level to which the river or ocean descends in the march it makes onward, and by that gauge the value we will assign it. Look at it as a whole, and consider the tonnage of a year or a season, and then make up your verdict of its contribution to the world's or the nation's or the state's commerce.

So, with human character. Men have their undulations of experience. Partly from divine testings, under the discipline of God, partly from infirmities which grace does not remove, partly from some temperamental causes which involve no guilt or necessary culpability, — from some one or all of these causes we may at times fall below our usual and desired level of outward joy or fruitfulness or equanimity. These seasons we must not be judged by. Joseph Parker well says that, "Between the present despondency and our future consciousness of power there may intervene but one night of religious sleep. Do not judge all life by this weakness of the eventide."

This is a just admonition. We have a right to ask to be judged by our best and not by our seemingly worst, especially where sin is not involved at all. It is not fair to judge the sun's value during its occasional eclipses. It is not proper to judge the stars on a cloudy night. Let us be not only just, but generous and charitable here. This matter of judging is a delicate business any how. Christ utters some momentous warnings about it, which we do well to consider carefully. Let us look for the best. Let us be slow to send a brother downward in our estimation. Let us seek and cultivate that charity which "suffereth long, and is kind; which envieth not; which vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own, is not provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

### The Center of the Conflict

The conflict with infidelity rages around the Bible as its center. It is the aim and desire of infidels to discredit this Book as the divinely inspired and authoritative Word of God in which is revealed His will and His atonement for the sins of a lost world. If this Book can only be discredited, then the fact and revealed truth of human depravity can be gotten rid of, sin can be explained away, hell can be abolished, the atonement can be dispensed with, as sin will have ceased to be the radical and horrid thing the Bible reveals it to be, Christ can be dethroned and man can be enthroned as a self-saving being so far as there is needed any saving, and education can be substituted for atonement which will exalt man. The exaltation of man and the dethronement of God is at the bottom of the whole scheme and range of infidelity. As long as the Bible holds its rightful sway over the faith and consciences of men, little headway can be made by infidelity. Hence, the furious warfare against this Book.

We have absolutely no toleration of these attacks, whether made by avowed unbelievers or professing believers, or even by preachers who, with the blade of higher criticism, do the same work which the outright infidel does with his blasphemy and bombast.

Think of such attacks and compare with them such tributes as this from Francis Bacon: "There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible." Or compare them with these words from Theodore Roosevelt: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally — I do not mean figuratively — I mean literally — impossible for us to figure to ourselves what life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand."

SYMPATHY is a mighty but quiet force. It is a beautiful combination of the two Greek words — *sun* (with), and *pathos* (feeling). It means "suffering with." It means to have a feeling or a suffering *with* those who suffer. We should ask God to increase our capacity to sympathize, for this is the richest and most beautiful blossom on the flowering tree of our Christianity. A few words to the hard-worked and discouraged or a few lines to the sick or shut in, or a visit to such — what comfort and light we could thus scatter among the really needy ones of earth. Pray for sympathy, my brother, my sister, and get the answer.

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

## News and Notes

That was a mean and perfectly reprehensible trick run down by the *Menace*, as perpetrated by some Romish priests in St. Louis. In some way, known only to Romish intriguers, these priests got possession of some fifty thousand envelopes in which letters had been sent to the *Menace* office. These envelopes were recovered by replevin in St. Louis. What was the purpose of this Mother of Harlots respecting these used envelopes of the *Menace* can only be conjectured. They would have been highly useful to the priests in organizing a boycott against the *Menace* patrons whose addresses were on the outside left hand corner of the envelopes. The *Menace* says, "now we have them in the class with the pick-pocket, . . . the porch climber, . . . the hold-up man. We will be forced to burn our waste paper, whereas most other newspapers can realize on it and use the proceeds to help pay expenses."

That was a splendid victory won in the vote by the United States House of Representatives on the submission of the constitutional amendment for national prohibition. There were 197 votes cast for the submission, and 189 votes against it. While this was a majority, it was not the required three-fourths necessary for the bill to pass. This was as high a vote as any supporters of the measure had reason to expect. It was a tremendous victory, when we consider that it would have been impossible to have even gotten a vote on such a measure four or five years ago. It only shows that the revolution is still revolving and with the irreversible doom and ruin of the whisky traffic written on its crest. On with the revolution!!!

In the death of Dr. R. J. Willingham, corresponding secretary of the Foreign Mission Board of the Baptist Church, that denomination has lost a fine man and a splendid officer of their board. We had the pleasure of knowing him personally, and greatly admired him for his excellency of character. He filled this position for many years. The receipts of the board grew from \$106,332.00 to \$587,450.00 during the twenty-one years of his incumbency. The missionaries increased from 94 to 300, and the native converts from 3,228 to 30,000.

Mr. Arthur Hunter, expert life insurance actuary, in a report to the Association of Life Insurance Presidents, assembled in New York recently, says that the loss to Russia of 500,000 men in the present war can be made good in less than ten years through complete abstinence from alcoholic beverages by the people of that country. Mr. Hunter is regarded as the most competent and famous expert in such matters in the United States. What an argument this fact is for prohibition! What Congressman who voted against the submission of a constitutional amendment prohibiting the liquor business can answer this point made by this expert business man on purely commercial or business principles?

The transcontinental railroads carried last year from August 1st fifty-six per cent of the freight business from ocean to ocean. So far this year they have carried only thirty-nine per cent of this business between California and the Atlantic seaboard. Railroad officials

are complaining heavily in consequence. This, however, will grow steadily worse for the railroads, naturally, as the Panama Canal gets to be used more, for it is the canal which has so seriously lessened their transcontinental business. This is all right. The canal belongs to the people, and must serve them. The railroads have had their day of the people serving them, and they must take their place now under this new regime and let the people use what belongs to them, as they will, for the reduction of the enormous freight charges they have been too long paying these railroads.

We fear that Lord Kitchener is too near right when he estimates that this European war will last three years. He is in position to forecast better than most men. We trust and wish he may prove mistaken, little as we have on which to base our wish.

The Missouri Supreme Court has lately rendered a decision declaring valid the union of the Cumberland Presbyterian Church and the Presbyterian Church, U. S. A.

Reports indicate that conversions among the Jews in the various mission works in different lands are thirty per cent greater in number than in any preceding year. This is gratifying, indeed.

The women of the Methodist Episcopal Church raised during the past year nearly two million dollars for missions.

That is a remarkable record made by the Rev. J. N. Hutson, pastor of Pine Street Baptist Church, Richmond, Va. During his forty-two years as pastor he received into the membership of that church 4,375 members, making a net increase of 1,776.

We remember well, as a child, that after the great Civil War in our own country great revivals sprung up and the preachers all testified that even during the war, and after it was over, revivals were easier to have, and were greater in results, than usual. We are reminded of this by the declaration of Professor August Lange, of the University of Halle, Germany, who says of his country: "The churches are full to overflowing, as they have not been for decades. Religious sentiment, which seemed to have been at low ebb among the masses, has taken on a new lease of life." Another, writing from Germany, says: "A new religious earnestness has come upon our nation. It is retracing its way to the God of its fathers, and therewith to the best source of its strength." We enter not now into the philosophy underlying these facts.

Kansas City certainly has done remarkably well this bitter winter by her poor. Perhaps all the needs have not been met. There may be many in distress whose cases have not come to the notice of the benevolently inclined of this great city. There has, however, been a much needed and a most commendable spirit of alertness and liberality in looking up and ministering to the needs of the unusually large number of those needing

help. In divers ways—systematic as well as unusual and emergent—there has been a most liberal provision for these needs. Christmas was marked by beautiful and generous activity in this matter. Thousands of homes where there would have been no cheer, but actual want, have been rendered happy by this philanthropic spirit of our great city. Christmas night there was a great dinner for sixteen hundred of such needy people, mostly men, where they were liberally fed and feasted. At this meeting several of our prominent citizens were present and made addresses. Among these notably was Mr. R. A. Long, who made a speech. He is the Christian layman who has recently given one million dollars for missions. He closed his address with the announcement that he would at once resume building operations on improvements on his sixteen hundred acre farm which he stopped on account of the war. He will do this in order to give work to as many of these unemployed as possible. Mr. Long is certainly a fine character. We have learned to admire him greatly for many reasons. We commend his example to others. Let there be a resumption of work (wherever possible, even though not under so favorable conditions as it would have been without the war, so as to give employment to these unemployed and suffering thousands. Our city press is to be commended for their part in this good work. Kansas City has done nobly for the Belgian sufferers, having contributed more than any other city of its size in the nation. Although containing only one-three-hundred-and-forty-fifth of the nation's population, Kansas City has contributed one-sixty-second of all the flour sent by the United States for the Belgian relief.

Saloons claim that they are necessary to the prosperity of a town or state. The fact is, that saloons make a town prosper backward. It was the case with the town of Neepawa, Manitoba. This place was formerly under prohibition law. Foolishly, they voted saloons back seven years ago. Since then not a store has been built, and every added industry has quit and the census of 1911 showed a decline in population.

The Christmas ship Jason, laden with good and needed things, is now in the war zone distributing its immense cargo for the relief and comfort of the war-stricken millions across the sea. Everywhere it goes it is welcomed with enthusiasm and the highest appreciation by multitudes. This was a great movement on the part of its originators to thus remember and help those across the sea this Christmas. Let this, however, only remind us that this is only a sample of a line of things in which we should be perpetually engaged.

The American University at Washington City is an institution which the Methodist Church undertook years ago to found. It has now opened its doors for students, and is beginning auspiciously. Many students have enrolled, and the number is increasing with good prospects for success.

Far too good to let go unrepeatable time and again is the paragraph: "If the men who vote for saloons had to furnish the boys to fill them, every town would go dry." Yes, and let's make a little conventional application, or "im-

provement," as John Wesley used to say in sermonizing. Suppose these 189 Congressional Representatives who voted for whisky in the recent ballot on the proposed submission of the constitutional amendment had to furnish the boys from their own families to fill the dirty and murderous saloons for which they voted, would they not be found endeavoring to reopen this question immediately, for another chance to record their vote in favor of decency, our homes, and the protection of their own and others' sons against this matchless infamy of the ages?

Illiteracy among the negroes is rapidly disappearing. In 1870 the proportion of illiteracy among them was eighty per cent. In 1910 it had decreased until it was only thirty per cent. This is certainly encouraging progress. This people exhibit a most commendable spirit of anxiety and sacrifice to educate their children, and this will constantly reduce the remaining illiteracy among them.

The efforts at union of the two great branches of Methodism meet now and then with back-setting jolts and jars — such, for instance, as the "Atlanta" incident, as it is called, which was the expenditure of Home Mission money by the Methodist Episcopal Church to erect a new church edifice in Atlanta where the Southern Methodists claim the field is already occupied.

## The Inevitable in the Word

Many people complain that they do not remember what they read in the Bible, and feel that they are unprofitably by unremembered reading. This is a great mistake. The promise is specific that His Word shall not return unto Him void. All Scripture read is profitable, even when not committed to memory. We believe in committing Scripture, and it is a pity the practice is so much neglected in our Sunday schools and families. Still, it must not be forgotten that the Bible read is of great profit. The precious Word of God is not like any other book in the world in very many respects. In this, as in other ways, it is unique, that the reading of it is never without a degree of profit in some way or another. The book has an uplifting and purifying influence. Many of the great statesmen of history recognized this truth, and made a practice of reading the Bible for its effect upon their style and their rhetoric in speaking. Some of them traced their chief debt to this book for their great eloquence. The following incident illustrates the unconscious influence of the Bible when read:

A student once went for advice to a pious old man, and said to him, "Father, I love to hear about God and spiritual things, but all the good I hear seems to go in one ear, and out at the other. I forget it so soon; and this grieves me."

Then the old father said, "My son, take this basket and bring it to me full of water."

The student took the basket and went to a wide brook and worked for a long time, but he could get no water to stay in the basket; as soon as it was full it became empty again.

At last he grew tired, for he saw that all his labor was in vain; so he went back to the father and told him what had happened, and how the water would not remain in the basket. Then the father said, "Give me the basket and let me look at it."

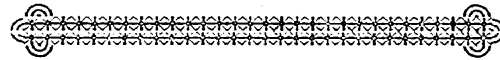
And when he took the basket in his hand, and had examined it, he said, "Now, see, my son, you have not worked in vain; true it is, indeed, that no water has remained in the basket, but it has washed it clean and pure.

"So it is, too, with you, and every one who hears and reads God's Word with diligence and prayer; he may not retain everything, but

still it purifies his mind, and makes him more fit for the world to come."

## Gratitude

Gratitude is a beautiful and charming grace which is not always as widely practiced as the causes demanding it occur. We should never, however, allow these favors and blessings to fail to awaken in us emotions and tokens or expressions of due appreciation to the doers of the favors. Due recognition in gratitude for favors will greatly brighten and happiness not only the lives of the receivers of favors, but likewise those of the doers of the kindly things. We have come across, in an



## Home-Going



Where will He bring me home? I cannot tell  
Amid what mountain slopes or vales declining

The angels rove, 'mid beds of asphodel,  
Where God's own face-light is forever shining;

I only know that somewhere waits for me,  
A blessed home, where "many mansions" be.

How will He bring me home? I do not know,  
It may be by a thorny road of pain;  
It may be by a path prolonged and slow,  
Over rough deserts, or by sandy plain;  
But this I know, however it may be  
I cannot miss my goal — "He leadeth me."

When will He bring me home? that, too, is hid;

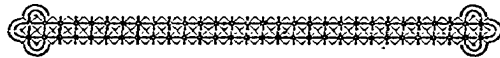
Perchance there yet is labor I can do;  
It may be that my work shall be amid  
These earthly scenes a few brief years or so;  
It may be He will say, "Thy work is done,"  
Before the setting of tomorrow's sun.

But will He bring me home? Yes, that He will!

The promise faileth not He giveth me,  
And like sweet music all my life doth fill,  
His message, "Where I am, ye, too, may be."  
What matter where or how my life is passed,  
If I but see my Father's face at last?

Perpetually above life's pathway, set  
Like rainbow, this assurance hangs forevermore,

A talisman amid life's ill and fret,  
Anticipations of the heavenly shore.  
Content I tarry where the shadows fall,  
The home that waits me will atone for all.  
—ELLA C. G. PAGE.



exchange, mention of the case of gratitude of a little girl for a favor, which is quite impressive:

Gypsy Smith tells of trying to push his way through a great crowd in the north of Scotland and feeling a tug at his coat sleeve. At first he thought it was only some one else trying to get into the meeting with him and paid little or no attention, but as the tugging increased and became more and more insistent he turned as best he could in the jam to find out what was wanted. Imagine his astonishment to find close beside him a little Scotch lassie, clad in rags, holding in her uplifted hand something wrapped in tissue paper, moist and grimy from the clutch of her little fingers.

"What is it, my dear?" he asked; and she answered, "I want you to have my candy."

"Why?" she asked.  
"O, sir!" she cried, "'cause we've got a new daddy at our house! He has never been sober

till Saturday! We've never known him to be sober; but he was in your meeting Saturday, and, oh, it's so wonderful, wonderful now at home, 'cause he's sober!"

Didn't Gypsy Smith take that candy? and didn't he take the giver of it up in his arms and hold her close to his glad, thankful heart? She was so grateful for a sober daddy that she was willing to part with her dearly loved candy; and he was so thankful for a soul saved, a slave set free, a husband and father clothed in his right mind and returned to his family through his efforts that tears not only filled his eyes but ran down his cheeks.

Have you a sober father and mother? If so, you have great, very great, reason to be so thankful that you want to help every little girl and boy cursed by a drunkard's home.

## Power of Part of a Verse of the Word

The Word is "living" and powerful in its entirety, or in any one of its books or parts or divisions. It is also powerful in its fragments, as has often been proven. We give below an illustration of the power of the Word in a small fraction of its golden and precious contents. It comes from an exchange, and tells of the case of a little occurrence long ago:

One day, we are told, a little girl, the daughter of a printer, who worked where they were printing Luther's translation of the Bible, picked up a small scrap of paper from the floor, upon which were printed these words: "God so loved the world that he gave —" The rest of the sentence was torn off, but over and over the child read, "God so loved the world that he gave —" She, and her mother before her, had been taught to fear God as a great Being, just waiting to punish them; but now the child said to her mother, who had asked, "What did He give?" "I don't know what He gave, but if He loved us well enough to give us anything, He is not angry with us and we need not be afraid of Him; we can just love and thank Him for whatever He gave us."

## Use of Alcoholic Stimulants Tends to Shorten Life

It has long been contended, and sufficiently proven to most minds, the use of alcoholic stimulants tends to shorten life. If there be any who insist upon a "thus saith science" before they will give credence to this contention, it is ready at hand to be furnished them. We herewith tender it to all such, in the report of an expert in life insurance. Mr. Arthur Hunter spent three and a half years in a special examination of the question in the employ of great life insurance companies, whose invested billions of money required the most accurate information on the subject. Mr. Hunter says, after this long and exhaustive investigation:

Nothing has been more conclusively proved than that a steady, free use of alcoholic beverages or occasional excesses are detrimental to the individual. In my judgment, it has also been proved beyond peradventure of doubt that total abstinence from alcohol is of value to humanity; it is certain that abstainers live longer than persons who use alcoholic beverages. Among the men who admitted that they had taken alcohol occasionally to excess in the past, but whose habits were considered satisfactory when they were insured, there were 289 deaths, while there would have been only 190 had this group been made up of insured lives in general. The extra mortality was, therefore, over fifty per cent, which was equivalent to a reduction in the average life of these men of over four years. There is a general impression that saloon keepers do not live as long as persons in nonhazardous occupations, but it is not generally known that most classes which were connected with either the manufacture or sale of liquor have a high mortality.

## The Great Essential. III

Written by JAMES MAILLEY



We are brought to the decisive question: "How shall we make the supreme characteristic of Christianity the supreme characteristic of the church?" The answer to this question is the solution of the church's great problem. Now, this end may be reached in one of two conceivable ways. It may be wrought out by the soul itself, through conformity to law; or it may be the work of an efficient, divine agent.

If by the former, that is, by volitional conformity to law, then does the personal God become a negligible quantity. I deal with Him only through His law. What we are seeking, however, is spirituality, that is, a relation of harmony and of personal communion between our souls and the Spirit of God. But, according to this theory, there is no such relation. Hence, there is no inner, spiritual life. All religious life, if such it may be called, is circumscribed within the circumference of ethics. With God Himself we can have no personal fellowship; our relation is only to His law; whether it be the law of regulating our physical life, or the law governing the states and activities of the mind; whether written in a book, or upon the tablets of nature. We cannot go behind the law. It is the impenetrable veil that shuts out the soul from the holy of holies of the presence of God. Whatever religious character we form must be formed by the regulation of our lives according to the demands of law. The closer that conformity the more religious we may be said to be. If we fail, however, at any point, what salvation can there be for us? for there is no recourse beyond law, and law knows no mercy.

Notice, I am not affirming that obedience to God's law is not related to the spiritual life; I am asking whether or not this law can produce spiritual life. There is no life in law; can that which has no life impart life? Certainly not; it can only furnish a rule of action for pre-existent life. Law is but a mode of action. It neither makes nor un-makes; neither tears down nor builds up. It is simply the rule according to which some living agent makes or builds. Obedience to law, the most scrupulous obedience to law, can never give life. If this is true, then are we the creators of our own religious character; there is no help beyond or above our own infantile strength. Whatever is done, we must do; what we cannot do is forever undone, and the law through which we hoped to reach life becomes the judge that condemns us to death. It is useless to call upon God; for according to this scheme God cannot reach us except through His law, and His law has become our enemy. Hence, prayer is useless because impotent. God can only direct, not help. This only does He say to me: "This do and thou shalt live." But, alas! I have found that I cannot do; that my poor soul is too weak to meet that perfect demand of law through which I might live, and I must die! God is shut out and I am shut in by a system whose highest word is obey.

So we find ourselves in the predicament of the Jew whose despairing cry comes to us in

the seventh chapter of Romans: "O wretched man that I am! who shall deliver me from the body of this death?" Nor does it help to say this law was given by a special revelation, or in a Book written by holy men, inspired by the Holy Ghost; for the method of deliverance makes it no less law, and the Voice that declared it has sunk into silence. This is well called, "legalism," or lawism. It is lifeless, spiritless, loveless, and can produce only a lifeless, spiritless, loveless type of religion. It is not Christianity. The Book that was given to show the way to God it lifts as an impassable barrier between that soul and its God. It is not spiritual, it cannot produce or promote spirituality, and hence is not and cannot be, the solution of this great problem.

How, then, shall we solve this problem? We believe that a clear answer is given in the Word of God. Spirituality in the church is the immediate work of a personal, divine Agent. This Agent is the Holy Ghost, the Third Person in the Trinity. This work of the Third Person rests for its sufficient ground upon the atonement of the Second Person. Without the atonement in Christ, the Spirit's work would be impossible; without the Spirit's work, the atonement would be futile. Evidently, then, the relation between God the Son, and God the Holy Ghost, in the scheme of redemption, is reciprocal. The Agent of the revelation of the Son is the Spirit, and the ground, or condition of the revelation of the Spirit, is the Son. Hence, not only does the fact of the revelation of the Spirit depend upon the Son, but also the degree of that revelation. As the revelation of the Son proceeds, so also does the revelation of the Spirit. Only when the revelation of the Son is perfect will the revelation of the Spirit be perfect. As the revelation of the Son was imperfect in the Old Testament, so also was the revelation of the Spirit. Hence, the atonement and the work of the Holy Ghost are related, not only as ground and condition, but also as cause and effect. Hence, where is found the completed atonement, there will be found the perfect, the full, revelation of the Spirit, namely, in the New Testament. Remember that it is not the revelation of the Spirit that is found there, but the fulness of that revelation. The Holy Ghost is inseparable from the plan of salvation from the beginning to the end.

Now, what is the New Testament relation of the Holy Ghost to the spirituality of the church of Christ? It is not a relation as to fact, but as to fulness or completeness of the fact. In this respect it is related to Christian character as is the atonement. In the New Testament the atonement is not a new fact, but a completed fact. So also is the work of the Spirit. He is not more the Author and Sustainer of the spiritual life in the New Testament than He was in the Old. Evidently, then, for us to say that we have the Spirit, does not necessarily assert a spiritual standard in advance of the Old Dispensation; for this affirmation is not necessarily commensurate with the New Testament revelation of the Holy Spirit. If, however, the New Covenant revelation of the Spirit is a full revelation,

then for us to say that we have the fulness of the Spirit, or are "filled with the Spirit," will be to affirm a spiritual status corresponding to the standard of the New Covenant.

A clear light is thrown upon this subject by the words of Jesus as recorded in the seventh chapter of John's Gospel, verses thirty-seven to thirty-nine. The Master says that out of the inward parts of the believer shall flow rivers of living waters. What is the meaning of this strange metaphor? John explains in the thirty-ninth verse,—and do not forget that these words were written in the light of Pentecost, and long after: "But this spake he of the Spirit which they that believed on him were to receive; for the Spirit was not yet given because Jesus was not yet glorified."

That these words imply that until the glorifying of Jesus there was no Holy Spirit with God's people is simply impossible. Their meaning is indicated in the words: "because Jesus was not yet glorified." That is, the Holy Ghost was not given in that fulness commensurate with the completeness of the atonement upon which the giving depends. This is corroborated by Peter's words in Acts 2:33: "Being therefore by [or at] the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear." Here is the atonement complete, when He sits down at the right hand of God the Father, or is glorified; and here also is the revelation of the Spirit complete when Jesus receives from the Father the promised gift of the Holy Ghost.

This throws light on that otherwise puzzling incident recorded in Acts 19. Paul, at Ephesus, asked a little company of disciples if they had received the Holy Ghost since they believed. They replied that they had not even heard that the Holy Ghost is. That they meant that they were ignorant of the existence of the Holy Ghost is incredible to any one informed upon the prominence of the Holy Ghost in Jewish thought. What they meant is that they had never heard that the Holy Ghost had been given in any new or special sense. This is not strange; for there are twentieth century disciples who have not yet heard it. This interpretation of the passage harmonizes with what we have seen to be the truth concerning the complete or New Testament revelation of the Spirit. And that this is the opinion of the American members of the revision commission is shown by their use of the word "given."

The truth is, that not until the Day of Pentecost was there such a revelation of the Holy Ghost as is demanded by the figure "rivers of waters," and as is provided for and demanded by a complete atonement. This, then, was the promise of Jesus, that for all His people, for the humblest believer in Him, would be provided through His atonement such a revelation, such an outpouring, of the Holy Ghost as would fill their hearts and overflow their hearts and flow out from their hearts like the bursting forth of mighty rivers. This is the privilege of all the people of God. The denial of this is the rejection of the very purpose for which the atonement was given.

In the utterances of Jesus another fact is

# The Last Days

Written by J. H. VANCE

**P**REACH the word (2 Tim. 4:2), is the language of the inspired Paul, and is a solemn admonition to all who are called of God to preach the Gospel of Jesus Christ. We are surely living in the time the apostle was alluding to when he said, They will not endure sound doctrine. It is plain to be seen that there is a famine in the land for the hearing of God's word (Amos 8:11). The sad thing about this falling away may not be confined entirely to the holiness-opposing people. There is danger of those who claim to be sanctified falling into this snare of the devil. Even among some professors of holiness, one who is radical against certain forms of sin is looked on as being fanatical. It would seem that such have come to the conclusion that the Scriptures are only good advice, and not a commandment from God. The Bible tells me that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (2 Tim. 3:16). I only wish to hold out the red light of danger to our preachers who have been called of God to spread scriptural holiness over these lands, and to preach against the popular sins of the age in which we live. The devil is doing all he can do to get God's ministers to cool off, and in so doing they will lose the earthquake power of the Holy Ghost and settle down to be no better than the preachers of any other ecclesiastical organization who have failed to walk in the light of God's Word. There is a tendency to preach the smooth side of the Gospel, as in so doing one will have a much easier time with the masses, and the holiness professor who is not willing to line up with God's word on all lines will like the preacher much better who keeps on the smooth side and fails to uncover their sins. Not many like the idea of being exposed in some kind of unholy living. As a rule, when they are, they will turn against the one who uncovers their sinful life, and will seek to themselves teachers having itching ears. Not long ago we heard one say that the Nazarene people were not in danger of going into apostasy, as the doctrine of full salvation was so plainly declared in our church manual that such apostasy as had come to other organizations would scarcely come to the Church of the Nazarene. But church manuals and ritualistic regulations, however strict, do not keep people from backsliding. They will go into all kinds of dead formalism right in the face of an open Bible. It takes radical preaching to keep folks lined up with the Word of God, and even then many will depart from the faith, giving heed to seducing spirits and doctrines of devils. When our preachers fail to cry out against popular sins, and lay down the bars to let in all kinds of worldly professors, we as a people will become unclean and God will cease to work with us.

If a man lives at all, it will be by every word that cometh from God. It is a sign of falling away to see the holy people seeking place among sects who are bitterly opposed to holiness as a second work of grace. God has called us to separate ourselves from the unfruitful works of darkness, and to reprove them.

The writer well remembers when the holy men and women were so filled with the fire of the Holy Ghost that they burned everything that they came in contact with that was of a carnal nature, and made it so hot for one

who would not take the clean track that he would either get in or out.

Someone will say the reason we are not having more trouble along these lines is that the different denominations are becoming more friendly toward the doctrine of holiness. This is not the case, for carnality in the hearts of men is the same yesterday, today and forever; and these denominations are not becoming

## Jesus and Peter

Written by REV. R. L. SELLE

*"If I wash thee not, thou hast no part with me" (John 13:8).*

**J**UST before going to the Garden of Gethsemane, late on Thursday night before His crucifixion on Friday afternoon, and while with His apostles for the last time, Jesus taught His disciples a practical lesson on humility. He rose from supper, took a basin of water and a towel and passed around the room wherein the disciples were sitting, washing their feet and drying them with the towel. The Lord of all made Himself the servant of all. Peter objected—"Thou shalt never wash my feet." "If I wash them not," was the Master's reply to Peter, as He continued His work, "thou hast no part with me." A word or even a look from Jesus was enough for Peter. "Lord, not my feet only, but my hands and my head," was his immediate reply. And Jesus washed Peter's feet.

This incident contains many valuable thoughts and teaches many important lessons, among which are:

1. Personal contact with Jesus necessary. One may see His miracles, hear His voice, and yet have no part with Him. The heart must be washed, the soul cleansed, old things must pass away and all things must become new. And this work must be wrought in the heart by Jesus Christ. It cannot be delegated to any other. "If I wash thee not, thou hast no part with me." Personal contact. "I," "thee," Jesus and Peter.

2. Yielding to Jesus necessary. At first Peter objected to the purposes of Jesus, but quickly yielded. How much that yielding meant to Peter. He was washed and had his part with Jesus. Herein is the secret of obtaining pardon, cleansing, sustaining grace and heaven—yielding to Jesus. "Lord, not my feet only, but also my hands and my head."

3. A state of grace necessary to partnership with God. "If I wash thee not, thou hast no part with me." The work of salvation is the consummation of two co-operative agencies—human and divine. God makes His people co-workers with Him in winning souls to Jesus Christ. Man's part is to go, preach, testify, witness, pray, invite, live pure, be an example; and God's part is to pardon, cleanse, keep, and use. In order to have part with Jesus in His work of saving souls, the highest privilege ever committed to man, our souls must first be washed in His precious blood.

4. In order to be in condition to have part with Jesus in His grace, His peace, His love, His power, and His resurrection, and, further, part with Him in the glories and treasures of heaven, His blood must first be applied to our hearts. "If I wash thee not, thou hast no part with me." Without this washing we

more spiritual, but are fast falling away from God and the true plan of salvation; and will not endure sound doctrine. As we approach the closing of the Gentile age, or Holy Ghost dispensation, wicked men and seducers will wax worse and worse. One who has a spiritual understanding of the Word of God can clearly see that we are merging into the darkest age this world has ever known. May the God of all grace save us from falling into the devil's pitfalls, by departing from God's true plan of salvation and holy living. If God departs from us, we will be fruitless and powerless in the Lord's work.

may claim to be doing many great things in the Lord's service, and even claim rich treasures in heaven, but the sentence hangs over us continually, "I never knew you; depart from me ye that work iniquity."

Wash me and make me thus thine own;  
Wash me, and mine thou art;  
Wash me, but not my feet alone,  
My hands, my head, my heart.

### TEN COMMANDMENTS, THE KEEPING OF WHICH WILL MAKE THE NEW YEAR A SUCCESS

By WILLIAM R. PETERSON

I. Thou shalt pray regularly and without ceasing.

II. Thou shalt read the Word daily and meditate thereon.

III. Thou shalt witness for thy Lord on every proper occasion.

IV. Thou shalt keep a membership in the visible church and faithfully attend every service, if possible.

V. Thou shalt pay the tithes of thy income to those that have the rule over thee in the Lord, and make such offerings as possible besides.

VI. Thou shalt assume some definite responsibility in the work and answer therefore to thy Lord.

VII. Thou shalt endeavor to know something about every mission and everything about some mission.

VIII. Thou shalt subscribe for the HERALD of HOLINESS and read it carefully.

IX. Thou shalt live constantly as the promised Bride of thy absent Lord, momentarily expecting His return.

X. Thou shalt let no man despise thy profession, but be thou an example unto the believers, in word, in conversation, in love, in spirit, in faith, in purity.

BAKERSFIELD, CALIF.

"The Christian who lies on his face can't fall. The way of safety lies through humility; the means of safety, through constant prayer, communion, fellowship with God. Self-reliance that forgets to acknowledge dependence upon God; self-will that puts aside God's will for its own pleasure, these are paths which, if entered, lead over the precipice. So long as we keep His love, that long will He keep us. Our own indifference, our own neglect, or willful rebellion, can alone take us from the safe shelter of his arms and put our feet in the place where our steps shall slide."

"Many are concerned about whether they shall know their kin folks in heaven. What will that matter if Jesus shall say, 'I never knew you'?"

made clear, that the Holy Ghost is to take the Lord's place and assume His work in the church. The work that He began the Holy Ghost will finish. All that Christ has been to His flock the Holy Ghost will be and more. For this reason it was expedient that He should go away; for, if He did not go away, that is, finish His atoning work, the Spirit would not come in His fulness. He also says that because He goes to the Father, and hence sends the promised Holy Ghost upon His church, the believer in Him will do not only the works that He has done, but greater works. The great work lies in the future. It is a work to be done upon the world through the medium of the church of God. The enabling power is the power of the Holy Ghost: "But ye shall receive the power of the Holy Ghost coming upon you." Without this power they will be helpless before the task of conquering a world. Hence, His anxiety that they should not undertake this work, the doing of greater things, without this divine equipment. He knew that they must fail, just as without it

we fail. An unsanctified church means a lost world.

Need we go farther to find the great essential? The Holy Ghost is the agent of all the divine operations, the One who carries to completeness all the works of God. He is the One who originates the new spiritual life: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He is the Author of every spiritual grace: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." All the power and authority over the human conscience we can possibly have we owe to the Holy Ghost; and the church devoid of this power and authority has no power and authority whatever.

The great essential to all value that the church can have for a lost world is in the possession of the Holy Ghost. "Why," you say, "nobody disputes that; of course, we must have the Spirit of Christ or we are none of His." True; but to say we have the Spirit of God may mean no more than the same

words in the mouth of a God-fearing Jew under the Old Dispensation. The question for us of the New Covenant is not whether we have the Spirit; but whether or not the Spirit has been revealed to our hearts in a fulness that answers to a completed atonement; whether or not, we have realized in our experience as beneficiaries of the New Covenant the fulfillment of Joel's prophecy that God would pour out upon His people, regardless of what flesh they were, such an effusion of His Spirit as fell upon the little company on the Day of Pentecost; whether or not we have realized upon the promise of John that the Christ shall baptize His people with the Holy Ghost; whether or not we have the Spirit in such measure as corresponds with rivers of waters.

This is the vital question; vital to us and to the world; for it is only as we reach this plane of experience and of power that we reach the plane of the New Testament and have found the great essential, "the one thing needful," to a spotless and triumphant church.

## The Body of Christ

Written by GEORGE W. BUGH

WE read in the Word that Jesus Christ is "the head over all things" and "the head of the body, the church" (Col. 1:18). This head signifies the life and mind of saints in the church. Saint James writes, "the body without the spirit is dead" (Jas. 3:26).

The personality of an individual is known by the body, but the soul, or the person, which is the individual, dwells within the living body, and is only known by the deeds exhibited. Life, we see, is a spiritual entity, and has an emotion by the sensitiveness of mind; it is the feeling of nerves. The head is a metaphor of that something which governs all affections and actions of life. It orders and moves every member of the body. This spiritual something is called the soul, indwelling the blood and holding office in the brain. Now, for identification and for sacrifice, God was manifested in the flesh; we read, "A body hast thou prepared me" (Heb. 10:5). Saint Paul considered the body a clothing and a tabernacle of the soul (2 Cor. 5:1, 2).

Since Jesus was sacrificed, resurrected, immortalized or glorified, He is considered as the Head and Life of the church. This fact has two aspects for consideration. First, Christ is the Head and Father of the visible household of the church. Of course, all visible parts at some time must perish (Heb. 1:11). Second, Christ is Father-life of the whole living household. Jesus arose with the same body and is become a soul-reviving spirit (1 Cor. 15:44, 53). His resurrection was with this purpose, "that he might fill all things" (Eph. 4:10). Therefore, we are admonished to set our affections upon things above (Col. 3:2). Of course, Father is in heaven; but Father is also in the church, even in every individual member; not only as a life, but as a purpose and a salvation.

Now, as a body has its function, is a home of the soul and a house for the individual, so the corporeal, or visible body of the church is an organic creation for the life and operations of Christ and the Holy Ghost. Jesus, in the name of Jehovah, had this institution upon the earth in ancient times. But since the life had departed, He chose twelve men with other believers to resurrect and rebuild the church, called Christian later at Antioch (Acts 11:26). Divisions in places, consequent of human opin-

ions, ensued, but let it ever be remembered, the Word does not regard any faction or division as the church, but it is said that the disciples of Jesus were called Christians. These may be found in every household or church of the faith. Jesus our Lord is Author of different administrations by the same spirit (1 Cor. 12:5). The old Jewish church had backslidden from the faith of Moses, and the practice of real morals, and therefore would not think with the teachings of Jesus.

To continue the church of God upon earth, Christ was obliged to revive the Pentecostal Church of the Nazarene at Pentecost, and therefore prepared a discipleship to that end during His life.

But the apostles disagreed as to ceremonies and the Gentile believers (Gal. 2:7, 8). Two churches at once arose—the church of the circumcision, and the church of the uncircumcision. Saint Paul wrote, "That he might reconcile both [churches] unto God in

one body by the cross, having slain the enmity thereby and came and preached peace to you which were afar off, and to them that were nigh." Now, the apostle, to comfort the Gentile believers, adds, "Therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph. 2:16, 17, 19). No doubt there were honest believers in both these factions, and, of course, the Lord knows His own. Wherever found they all belong to the one spiritual body—the church. There was enmity. This was nailed to His cross; for it was ignorance of the truth and the will of God that caused the divisions.

We all know that, while we live in the body, we must care for and support the body. This is what these factional churches tried to do. And it is the same in our day. And certainly it is right to follow our convictions in such matters, and to support the persuasion of our faith. But, dear reader, all earthly corporations must finally give way to the spiritual. Saint Peter tells us that we are living stones in God's temple; that our house is spiritual, and that our sacrifices are spiritual (1 Pet. 2:5). "But," says some one, "the church is rather a convocation." Truly this is literal, but a convocation may not be truly Christian.

We are born of the Spirit, which makes each of us spiritual beings. We are baptized into one body by the Holy Ghost (1 Cor. 12:13), and we know the things of God by the Spirit (1 Cor. 2:12). The Holy Spirit is our Comforter, our Guide, and Teacher. The only thing that makes the church appear visible and corporeal is somatic, uniting together for worship. Such is the incorporation necessary to business. We must have confederation for order. This is Christian, because it is so named. God's church has her members registered in heaven. Christ's kingdom is spiritual. The church is the Lord's bride (Eph. 5:25, 27). She comes from above, and is the mother of us all (Gal. 4:20). But let not the reader set aside any providential, holy order, for it is a temporal necessity while we live on the earth.

BEEBE, ARK.

### Flashlights

Written by J. R. HUNTER

Of the "half that cannot be told," some may be lived out in our every day life.

The mind of Christ was obedient to God; so, having the mind of Christ, we are obedient to God.

It is not all for you to be satisfied with God—is God satisfied with you?

Better to be a poor-rich man, than a rich-poor man. Lazarus was a poor-rich man. Dives was a rich-poor man. Lazarus was rich in eternal good; Dives in the perishable things of earth.

People who don't believe in sanctification need not be afraid of it; it will never overtake an unbeliever.

The unholy trinity: World—flesh—Devil is constantly at war with the holy Trinity: Father—Son—Holy Ghost. Who's side are you on?

Music is an essential factor in all worship. Had the angel not sung, the shepherds had not heard of Christ.

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

Lean Hard

Child of My love, lean hard,  
And let Me feel the pressure of thy care,  
I know thy burden, child. I shaped it;  
Poised it in Mine own hand; made no propor-  
tion

In Its weight to thine unaided strength.  
For even as I laid it on, I said,  
"I shall be near, and while she leans on Me,  
This burden shall be Mine, not hers;  
So shall I keep My child within the circling  
arms  
Of My own love." Here lay it down, nor-fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come:  
Thou are not near enough. I would embrace  
thy care  
So I might feel My child reposing on My breast.  
Thou lovest Me? I knew it. Doubt not then;  
But, loving Me, lean hard.

## The Carpenter

As I sat in my study recently an old friend  
called to see me. He was troubled on account  
of the universal ferment now going on.

"What are we coming to?" he asked. "Look  
at the problems under discussion in the sphere  
of politics: nothing seems to be settled. We  
were just beginning to dream of an arbitral  
court for the determination of international  
disputes when, lo and behold, there are wars  
and rumors of wars all around the horizon. In  
our own country, where we thought certain  
fundamental principles had been crystallized  
in our constitution, the rudimental problems  
are all wide open. It would appear that there  
are no established landmarks whereby to de-  
termine the limitations of freedom or the sup-  
posed rights of man. A like commotion is  
going on in the social sphere. The classes are  
at swords' points. Fifth avenue is a thousand  
miles from Avenue A. Capital is organized  
against capital, labor against labor, and each  
against the other. It is no longer conceded  
that a man must be permitted to support him-  
self by honest toil. Strikes, boycotts, and  
lock-outs are the order of the day. The founda-  
tions of the great deep are broken up; what  
is to come of it?"

In the hope of cheering him, I said, "Well,  
anything is better than stagnation. Time was  
when everything went wrong and nobody  
cared. We are a long ways from the stone  
age when might was right, when love-making  
was done with a bludgeon, when the few lived  
in castles and the many in stalls like cattle.  
The people are at length coming into their  
own. The air will be clearer when the storm  
rolls by."

"Yes, but where shall we place the responsi-  
bility for this universal unrest?"

"If you want a frank answer, I am bound to  
say that, in my opinion, the original disturber  
of the peace was a certain Jesus of Nazareth,  
who lived nineteen hundred years ago. He  
came into the world to turn things upside  
down and ultimately right side up. The leaven  
has been in the lump a long, long while; but  
a thousand years are in His sight as one day.  
He that believeth shall not make haste. The  
prevailing unrest, as you call it, means simply  
that the leaven is at work, that the process of  
fermentation is going on."

"But what is to be the outcome of it?"

"The golden age; when every man shall be  
at peace with his neighbor and each shall sit  
under his own vine and fig-tree, with none to  
molest or make him afraid. It's coming yet,  
when man to man 'shall brithers be.' Swords  
shall be broken into plowshares and spears  
into pruning-hooks. Then the tabernacle of  
God shall come down among men and He will  
dwell with them, and they shall be His people  
and God Himself will be their God."

"And who will bring this to pass?"

"The same Jesus of Nazareth who put the  
leaven in the meal. He is the executive of the  
administration under which we are now living.  
The instrumentality which He is using for  
the setting up of His kingdom is the church,  
which, with all its imperfections, is the great  
living organism through which, by the power  
of His Spirit, He is establishing a dominion  
of truth and righteousness in this world of

ours. Fall in, man, and lend a hand! And be  
of good courage, for

"Right is right, since God is God,  
And right the day must win!  
To doubt would be disloyalty,  
To falter would be sin."

My friend bid me good day and I sat think-  
ing. Presently, as in a vision, I seemed to be  
carried back through the intervening years.  
I passed through the market place by the gate  
and transported to the little town of Nazareth,  
where hucksters were trafficking and camels  
were kneeling laden with Oriental wares. I  
threaded my way along a narrow street until  
I came to a carpenter shop. As I stood in  
the doorway, I saw Him at His bench, the  
Master Workman in homespun, with chips and  
shavings about His feet and the implements of  
His trade before Him. He was repairing a  
wooden plow, and once and again He paused  
to wipe the perspiration from His face.

I could not forbear asking of myself, "Is  
this the Christ? Can this be the only begot-  
ten Son of God, who dwelt in the glory of the  
Father before the world was?"

And yet, if He must needs come and assume  
our flesh, in what other guise should it be?  
Not as a king; else He must live apart from  
the common walks of men. Not as a beggar  
or indolent parasite, since in that case respect  
must be withholden from Him. How, then,  
save as a member of the Third Estate, a man  
of the people, an average man? And just here,  
said I to myself, is the coign of vantage from  
which He purposes to influence all sorts and  
conditions of men and ultimately restore the  
world to God.

As He was thus tolling at the bench, a  
farmer came in to inquire about his plow. He  
scrutinized it most carefully at the point where  
share and handle met, and presently asked:  
"Is this a good joint?"

"I dare make no other," replied the Car-  
penter.

"But it would never be seen. Oh, there is  
no end of handicraftsmen who slight their  
work and think little of it."

"Then they are dishonest. I serve not un-  
der the rule 'Be never found out,' but 'Give  
thou honest work for honest wage.'"

"When will my plow be ready? You prom-  
ised it by nightfall, but I see that much re-  
mains to be done."

"You shall have it in time. All the hours  
of the day are mine for labor. The plow will  
be ready for you."

Thereupon the farmer went out and the Car-  
penter resumed His task. He was aware of  
the fact that handicraft was regarded, by the  
wiser and more cultured peoples of His time,  
as the business of slaves; so Lycurgus had  
written in his code and Plato taught in his  
academy, but that did not seem to affect Him.  
In this I rejoiced, because I knew that the  
craftsman's cap which He wore was destined  
to be the crown of honest toil through all suc-  
ceeding ages.

A peremptory voice said, "Man, can you mend  
my saddle bow?"

The speaker, who stood in the doorway, was  
evidently a person of wealth and, by his ac-  
cent, accustomed to command.

"Good morrow, Ben Midas," replied the Car-  
penter, "I can mend your saddle bow after I  
have finished the plow."

"How so, man, can not the plow wait?"

"No, I have promised it."

"I am in haste and will pay you well. You  
seem to be troubled with a sensitive con-  
science." Then, fumbling at the embroidered  
serp which hung from his girdle, he added,  
"Here is one of my many gold pieces; per-  
haps that will relieve it."

"Show me the coin. You say this is yours,  
Ben Midas? By what right?"

"By my having earned it in honest trade.  
You have seen my camels in the market, laden  
with Persian fabrics. The wealth which I  
have thus acquired is mine, to do what I will  
with it."

"Nay, not what you will. You may hoard  
it; and behold, it will mildew. You may  
squander it in riotous living; but it will return  
to mock and plague you. Or you may admin-  
ister it as a solemn trust for the God who

gave you the power to acquire it. His word  
is, 'Occupy till I come.' I grant you, money-  
making is a lawful business; and fortunate is  
the man who has a genius for it; providing  
always that he recognizes his responsibility  
as a steward of God."

"I want no preaching about God," ex-  
claimed the rich man, indignantly; "my money  
is mine; let that suffice."

"Not so, Ben Midas; consider the reckoning  
that awaits you. Suppose this night your soul  
should be required? Then whose would those  
things be? Death ends your tenure. Gold  
has no value save for what you can do with it.  
Would it not be well to make friends by the  
kindly use of your possessions, so that when  
you fall they may receive you into everlasting  
habitations?" He then continued with great  
earnestness, "I have somewhat to say to you,  
my friend; the complaints of your camel-  
drivers have come to my ears. They say they  
are underpaid, ill-fed, and beaten for slight  
offenses. Ben Midas, a just God will avenge  
them! He is no respecter of persons. Your  
wealth is no warrant for overweening pride.  
The laborer is worthy of his hire: and woe to  
him who grinds the faces of those that wait  
upon him. O, my friend, how hardy shall they  
that have riches enter into the kingdom of  
God."

The rich man thereupon departed in a rage.  
I marveled at the boldness of this Carpenter;  
for He spake as one having authority. But as  
I pondered on this, another entered, who was  
greeted as a fellow craftsman.

It appeared that the wooden workers of  
Nazareth and the neighboring towns were or-  
ganizing a guild for mutual help and defense  
against all encroachment on their industrial  
rights. Of this the Carpenter approved, say-  
ing, "It is written in the Book: 'Two are bet-  
ter than one, for if they fall the one will lift  
up his brother.' But, before I co-operate with  
you, I would know three things: First, is it  
proposed to sign away or surrender our per-  
sonal freedom in any way? If we are to be  
controlled by unwise or incompetent leaders,  
I can not, as a self-respecting artisan, go with  
you. Second, is there to be any resort to vio-  
lence in enforcing our rights? If this means  
war on honest capital or enmity toward those  
who employ us, then, as a believer in the just  
and impartial application of both divine and  
human law, I can not go with you. Third, is  
it proposed to interfere in any manner with  
the employment of those who decline to join  
us? Shall we be expected to force men into  
our fellowship by denying the right of in-  
dependent action? If so, your policy is sui-  
cidal, because it would put our craft most ob-  
viously in the wrong and would forfeit the  
sympathy of all right-thinking men; in which  
case, I could not go with you."

The workmen's agent was so evidently fore-  
stalled in his intended argument that he  
scarcely knew what to say. "No doubt," he  
stammered, "there are some who would pre-  
fer to labor on their own terms; in which case  
we must needs go under or must drive them  
to the wall. But doubtless they would yield  
to reason sooner or later and join us."

"But," said the Carpenter, "that sort of  
'reason' savors overmuch of force and does  
not appeal to me. These men, like ourselves,  
have others dependent on them. Their right  
to labor is inalienable. Who are we that we  
should deny them the exercise of that right?  
There is a golden rule which says: 'Do unto  
others as you would be done by.' To help  
and not to hinder, to bear the burdens of the  
weak, to live and let live, to suffer wrong  
rather than inflict it, so have I learned the  
mind of God."

"Nevertheless," objected the visitor, "we  
must protect ourselves."

"Nay, rather, it behooves us to look upon  
the things of others. The service of self is  
not the highest and best. He is the true  
servant of God who, in self-denial, most faith-  
fully serves his fellow man. Let us in the  
interest of labor deal fairly, not only with  
our employers who stand for capital, but with  
our fellow toilers in their stern grapple with  
the wolf at the door. As we are sons of the  
Patriarch Jacob let us heed his admonition,  
'Ye be brethren; see that ye fall not out by  
the way.'"



At this juncture the chief rabbi of the village entered the shop in his flowing robes and the union workman passed out.

"I come," said the rabbi, "to reprove you for your address at our last service. The rulers of the synagogue were scandalized by the bitterness with which you arraigned them as hypocrites and blind leaders of the blind. What have you to say about it?"

"I have nothing to retract. The religion of Israel, as you represent it, is naught but an empty form. The people ask for bread and you give them a stone. New moons and appointed feasts! Bowings and vain oblations! Loud prayers and tithes of garden herbs! Hear what the prophet Isaiah says: 'Who hath required this at your hands? Wash you, make you clean; cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.' You and your fellow rabbis are blind to that threatening sword and deaf to the voice of warning. The people are as sheep without a shepherd; while those who should be ministering to their spiritual needs are parading in canonicals and broad phylacteries before the altars of an indignant God. You preach a religion that has no bearing on the deep problems of the time. Give the people truth, God's truth to lighten their burdens and assuage their griefs. Give them no more meaningless chants and litanies, but practical truth, to be translated into life and character and usefulness.

"A chosen people" do you call us? Chosen to what? To keep alive the Messianic hope! How have you darkened that glorious hope of Israel! Were the Christ to appear, would you welcome Him? The hour is striking even now. The kingdom is at hand. But you are blinded,

so that when the Messiah appears you will surely hide your faces from Him."

"Not so," said the rabbi, "we look for the Son of David who, at His coming, shall restore the faded glory of our nation. When He appears in regal splendor we shall escort Him to His Messianic throne and every knee shall bow before Him."

"O, fools and slow of heart to believe all that the prophets have spoken unto you! Who hath believed our report and to whom is the arm of the Lord revealed? He shall grow up before you, as a root out of a dry ground; He has no form nor comeliness; and when you shall see Him there is no beauty that you should desire Him. He shall be a man of sorrows and acquainted with grief: He shall be despised and you—priests and people alike—shall not esteem Him."

The indignant rabbi would listen no more. When he had gone, I heard the Carpenter say to Himself, with a deep sigh, "O, Israel, how can I give thee up!"

Presently a woman entered, with a face singularly sweet but marked by many cares. I knew her at once by the tender accent of her voice.

"My son, you are always busy." "Yes, mother, and why not? My Father worketh hitherto and I work. I have been communing with Him and I know that my hour is drawing near. You have cherished in your loving heart the secret of my mission. Tomorrow I shall begin my ministry and the preaching of the kingdom. You know the end full well. The sword has a sharp edge; but be of good courage. I shall yet see of the travail of my soul and be satisfied. The gates of heaven shall be thronged with sinners saved by my vicarious pain; and you, faithful mother, shall ever have a place in the heart of your divine Son."

She talked with Him in a close confidence

which no other soul on earth could share, and then went her way to the humble home near by.

I saw Him lay aside His working garb and don a homespun coat. The farmer called for his plow and went away with it. The Carpenter looked about Him once and again on the familiar objects in His shop, as if to say, "Good work, and worthy of a man;" then, adding, "But I have a baptism to be baptized with and my soul is straightened until it be accomplished," He opened the door and passed out.

All the world knows how He chose Him a company of toilers like Himself and led them up and down among the villages, preaching the kingdom and doing many wonderful works. All the world knows, too, how it ended in the tragedy of the cross: but alas! the whole world has not yet been told of the great salvation which was accomplished by it.

O, wonderful man of Nazareth! How hast Thou lightened the burdens of the people by Thy sympathy with common toil? How firmly hast Thou touched, how graciously solved, the social problems of all time and times, did men but heed Thee!

O, strong, wise Son of God! Never man spake or wrought like Thee! Along Thy pathway through the centuries shines a light that never otherwise had shone on land or sea.

O, Savior of the world! Beneath Thy cross we bow in humble adoration for the love that, when we were dead in trespasses and sins, would not let us go! By Thy death we live; by Thy holy intercession we are kept moment by moment from the evil that is in the world; and by Thy sovereign grace our immortality is brought to light!

And I heard the voice of a great multitude which no man can number, saying, "Thou art worthy to receive blessing and honor and glory and power, forever and ever, Amen!"—Rev. D. J. Burrell, D. D., in *Homiletic Review*.

# THE WORK AND THE WORKERS

## Announcements

**NOTICE**—Rev. Will Revis, one of our prospective missionaries, and a faithful student at O. H. C., would like to arrange for some revival work during vacation. Brother Revis is a fine young man and will do good work for any church or community who will give him a call. We take great pleasure in recommending Brother Revis to the churches.—S. H. OWENS, *Dist. Supt.*

**MISSION WORKER WANTED**—Any young lady with the fire of God on her soul who experiences and teaches clearly the two works of grace, who has a call to preach or do mission work, and can teach up to the ninth grade can find an opening by writing me. There will not be much pay in money, but a home with me, and a chance to work for Jesus.—REBECCA FLANERY, *Elton, Wis.*

**MEETINGS**—Rev. T. J. Adams will hold evangelistic meetings at the following places: Fargo, Mich., January 8th to 23d; Bryant, Mich., January 24th to February 10th; Canton, Ohio, February 14th to 28th. Home address, Ozark, Ark.

**PASTOR'S TRAINING COURSE**—Realizing that if we are to take the state of Wisconsin for God we will largely have to depend upon preachers that we capture in the state, we have launched a correspondence training course in our course of study, where for a nominal sum licensed preachers can study without the necessity of leaving the field or home to go to school. We have already received eight students and have not yet completed the first set of questions in the first book. Any who desire to know more about our system, plans, etc., may write the undersigned, enclosing a stamped envelope for reply.—REV. F. J. THOMAS, 1540 Thurston Avenue, *Racine, Wis.*

**NOTICE TO PASTORS DALLAS DISTRICT**—The *Minutes* are now ready to go to the press. Please send in your subscription at once, so that we can place them in the hands of the printer.—H. B. WALLIN, *Dist. Sec.*

**NOTICE**—Having resigned my pastorate and withdrawn from the Methodist Episcopal Church, I united with the Pentecostal Church of the Nazarene, at Syracuse, N. Y. I am now in a position to accept work in the Pentecostal Church of the Nazarene, either as an evangelist or as a pastor. I can be reached either through Rev. A. B. Carey, 216 West Brighton Avenue, Syracuse, N. Y., or direct, during the month of January, at 231 Bathurst Street, Toronto, Can.—CLARENCE M. GOODMAN.

**EVANGELISTIC**—Having taken an evangelistic

appointment from the Chicago Central District Assembly, I am in the field for service on full salvation lines. Any one desiring my service, either as pastor or evangelist, will please address me at Gagetown, Mich., P. O. Box 126. I am an ordained man and have filled pastorate in Methodist Protestant Church for nine years.—B. G. HALLIDAY.

## District News

### NEW ENGLAND NOTES

Doctor Fowler, being in New England, is leading the Monday holiness meeting each week.

Several seeking souls were at the altar after Sister Ellis got through preaching at the Boston Monday meeting.

District Superintendent Washburn is holding meetings with our Dennisport church, preaching sermons against the "old man."

Evangelist B. S. Taylor has returned to his home at New Haven, Conn., where he spent the holidays with his family.

Our deaconess, Sister Martin, from our Lowell church, has gone to Philadelphia, Pa., to help Sister Ellis in her work at the Mumford memorial chapel.

Philadelphia is just now in a great evangelistic stir, getting ready for "Billy" Sunday's evangelistic campaign. Already the saloon-keepers are getting terribly stirred. God bless Brother Sunday!

Although the Christian and Missionary Alliance has never stood for the Wesleyan doctrine of entire sanctification, nevertheless there are a number of her pastors who do.

The Pittsburgh District has just had its fourth church dedication since the Assembly last year. We ought to get a greater burden on us for more conversions, more sanctifications, more churches, and more missionaries raised up on our District.

Boston has just lost one of the truest holiness preachers in the death of Dr. Jason Briggs. New England has never had a man more definite and explicit in real Bible holiness than Doctor Briggs. What a great loss New England will sustain!

Captain Randall, of Brooklyn, N. Y., has just lost his wife. Sister Randall stood by her godly husband in the cause of Bible holiness for many years.

The Portsmouth campmeeting board held an all-day meeting in our Malden church. The morning service was devoted to business, the rest of the day being spent in getting folks to God. Pastor Beers, of Lowell, preached at the afternoon service. Pastor Norberry preached at night. There was a great company of seekers forward for prayers at the night service.

Many chairs had to be brought in the church at Lowell, to accommodate the crowds to hear Sister Ellis give her thrilling experience at one of her services. Many were touched as she related the experience of her life—just before God had established her.

Among the many seekers at the altar in the extra meetings at Lowell, was a Baptist preacher. Pastor Beers tells the writer that they hope to take about forty new members into the church.

Pastor Borders informs us that he and his people of Malden are expecting to spend several hundred dollars in needed repairs in the near future. This means much, after clearing of their great debt. Brother Borders has been laid aside on account of sickness of late, but at present he is improving. He and his people are working unitedly in their great work.

Doctor Fowler was one of the preachers at the Malden church during the illness of Pastor Borders. When the pastor and people are united, as they are in so many of our New England churches, it shows the fulfillment of our Savior's prayer.

We are glad to hear that our precious Brother Isaac Hansen is out in the work again. Brother Hansen is the founder of our Pentecostal-Nazarene church at Haverhill. May God bless him and his beloved family in giving them many souls as in the years past!

Pastor Norberry has received a number of calls to pastorates, since coming to Providence three years ago, but, feeling his duty to remain here, he has been compelled to refuse these kind friends.

For the new year that is upon us, let us press the battle as never before for 1,000 souls to God, and several hundred new members, and a dozen new churches before the next District Assembly. Who says "amen"? So let it be!

If we pastors and members of the Pentecostal Church of the Nazarene don't get a greater move on, and see more souls get to God, and more holy fire down upon us, and more churches organized,

## Revised Addresses of Foreign Missionaries and Native Workers

### AFRICA

*Peniel Mission*—  
 Rev. H. F. SCHMELZENBACH—Piggs Peak, Swaziland, (via Barbeton), South Africa.  
 Mrs. H. F. SCHMELZENBACH—Piggs Peak, Swaziland, (via Barbeton), South Africa.  
*Grace Mission*—  
 Rev. (Miss) ETTA INNIS—Piggs Peak, Swaziland, (via Barbeton), South Africa.

### CAPE VERDE ISLANDS

Rev. JOHN JOSEPH DIAZ—Brava, Cape Verde Islands.

### CHINA

Rev. PETER KEHN—Chaochenghsien, Shantung Province, North China.  
 Mrs. PETER KEHN—Chaochenghsien, Shantung Province, North China.  
 Miss GLENNIE J. SIMS—Chaochenghsien, Shantung Province, North China.

### INDIA

Rev. L. S. TRACY—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Mrs. L. S. TRACY—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Miss MYRTLE MANGUM—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Miss LELA HARGROVE—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Miss HULDA L. GREBE—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Miss YEODA M. GREBE—47½ Gariahat Road, Ballygunge, Calcutta, India.  
 Rev. A. D. FRITZLAN—Buldana, Berar, India.  
 Mrs. DAISY FRITZLAN—Buldana, Berar, India.  
 Rev. L. A. CAMPBELL—Buldana, Berar, India.  
 Mrs. L. A. CAMPBELL—Buldana, Berar, India.  
 Mrs. ELLA FERRY—Buldana, Berar, India.  
 Miss OLIVE NELSON—Buldana, Berar, India.  
 Miss VIRGINIA ROUSH—Buldana, Berar, India.

### JAPAN

Rev. L. H. HUMPHREY—Hiywaki, Okazakicho, Kyoto, Japan.  
 Mrs. L. H. HUMPHREY—Hiywaki, Okazakicho, Kyoto, Japan.  
 Miss LILLIAN POOL—Hiywaki, Okazakicho, Kyoto, Japan.  
 Miss LULA WILLIAMS—Kyoto Fu, Fukuchiyama, Japan.  
 Rev. J. I. NAGAMATSU—Kyoto Fu, Fukuchiyama, Japan.  
 Mrs. J. I. NAGAMATSU—Kyoto Fu, Fukuchiyama, Japan.  
 Mr. I. B. STAPLES—Hiywaki, Okazakicho, Kyoto, Japan.  
 Mrs. MINNIE L. STAPLES—Hiywaki, Okazakicho, Kyoto, Japan.  
 Rev. HIROSHI KITAGAWA—Hiywaki, Okazakicho, Kyoto, Japan.  
 Mr. KAMEWO HASEGAWA—Hiywaki, Okazakicho, Kyoto, Japan.

### MEXICO

Rev. V. G. SANTIN—7a Calle de la Luna, No. 104, Mexico, D. F.  
 Rev. S. D. ATHANS—815 South El Paso Street, El Paso, Texas.

than we are now seeing, we shall fail to do the aggressive work that God has called us to do. Let God's bugle blast in Isaiah 52:1,2 be heard all down the line of battle during the coming new year! Brother Norberry, wake up! Amen!

"KEEP ON BELIEVING."

### NEW ENGLAND DISTRICT DEACONESS MEETING

The deaconess meeting which was to be held at East Wareham, Mass., January 12th, has been postponed to January 27th, at the request of the pastor, G. E. Edwards. Please pray and plan to go to this meeting. Directions as to travel will be given later. Watch for them.

Mrs. CORA M. HUDSON, Sec.

### SPECIAL WISCONSIN DISTRICT REPORT

Reinforcements were received up here on the District at 11:45 p.m., December 30th, in the person of Wesley Bresee Arla Thomas—quite a name; and if names count for anything, quite a person. We refer to an eight-pound boy that came to our home last night. Both mother and child are doing well. At first it was thought the child could not be saved, but somehow both wife and I have felt this was a child of Providence, hence the name we gave it before its birth. When the doctors looked grave and fearful, I took to my knees in the kitchen, and "our God, whom we serve delivered" (Dan. 3:17). I am in the midst of a series of meetings in the home church. Pray for me.

F. J. THOMAS, Dist. Supt.

### TENNESSEE DISTRICT

These last days of the old year are very busy ones with me, but I still find time to be holy, praise God, and pray to Him daily, and find it a delightful service. Since our great Assembly closed, October 18th, I've traveled about 500 miles, held one revival, closing out with an organization of twenty-one good members. This was made possible by the grace of God working through Rev. M. S. Cooper, who suffered with his people at Centerville until, like others, he saw that the only way to conserve holiness was to organize and pull

together. He is called to the Yellow Creek circuit, and Rev. F. W. Johnson, of Bethany, Okla., is called to take his work at Centerville.

I have visited all the churches in West Tennessee in order as follows: Centerville, Dickson, Pine Hill, Griffin's Chapel, Erin, Stewart, Hall's Chapel, Big Sandy, Uba Springs, Walnut Grove, Paris, Clarksville, Nashville—in Advisory Board meetings at these places. All points seem to be in a great battle, but God is giving the victory. What we need is more praying and I hereby ask all the District to join me in a week of special prayer and fasting, beginning January 1st, 1915.

Yours for better things,

J. A. CHENAULT, Dist. Supt.

### WESTERN OKLAHOMA DISTRICT

Since the District Assembly we have been almost too busy to report our work, but the blessing of the Lord has been upon us. I have visited seven churches and held one revival, the pastors have all gotten settled in their new charges, and each one is pressing the battle with a determination that means defeat to Satan and victory in the work of the Lord.

We left Brother Gray in a great revival at Harmon. At last report the altar was full of seekers and the fire still falling.

We will open the battle with Pastor Everhart, at Knowles, January 8th, to continue sixteen days.

There will be an old-time holiness rally at Ryan, Okla., January 28th to 31st. A cordial invitation is extended to all ministers and workers who are near enough to attend. A program will be arranged later.

S. H. OWENS, Dist. Supt.

### THE WESTERN OKLAHOMA DISTRICT BOARD OF HOME MISSIONS

*Our Field*—The Western Oklahoma District of the Pentecostal Church of the Nazarene comprises all the territory west of the Santa Fe railroad from Red River into Oklahoma City, and the Missouri, Kansas & Texas railroad and the Arkansas River out of Oklahoma City to the Kansas line.

It comprises forty-four counties and parts of counties, the soil of which is as good as can be found in the Southwest. Its beautiful, rolling prairies makes it a healthful and desirable place to live.

It has about 750,000 population. This population is not heathen, but hundreds of them never heard about a full salvation. Remember, it is as much our business to preach entire sanctification to the believer, as it is to preach regeneration to the sinner. Therefore, we are duty bound to God and these 750,000 people to see that they learn of the glorious "double cure," as well as that of regeneration.

There are more than thirty towns and cities whose population range from 2,000 and upwards, real centers of population, with no work of our church, or any other, standing as we do for full salvation, except a few Free Methodist classes. This means at least 110,000 in these centers who never hear, or have the opportunity to hear, a full gospel preached unless they hear it somewhere else.

To this city population may be added the rural populations, which runs up into the thousands. In fact, whole counties in this territory with none of our work. These communities must not be neglected; we must look after them.

Now, divide 750,000 by 1,204, the number of members of the church in this District, and you will have 623, the number of people each of our Nazarene brothers and sisters is responsible for. Now, if our membership will rally to the flag, march to the front, and lead one each into a clear experience of regeneration or entire sanctification, and then one-half that number into our church, during the year 1915, we will have something to shout over; otherwise, we should hunt for the ash-pile. We should lead ten each into a clear experience, and one-half these into our church. Shall we not do it?

*Our Aim*—Our aim is to plant organized holiness all over western Oklahoma. There is no better field of labor. Hungry people all about us. Many are clamoring for us; many more enquiring about us.

John Wesley said: "Go always not only to those that want you, but to those that want you most." We should heed his advice, and as we go, agitate, educate, and organize. "United we stand, divided we fall" is most certainly true, and people are finding it out.

Our cities and places of population should be entered, revivals held, the work established. This should by all means be done. God is looking to us, and holding us responsible for the doing of it.

The Western Oklahoma District must be made and kept the hottest (Pentecostal heat) place on the continent. It can be done. We have the men and women with the depth of consecration that means something. The fire burns and the tongues of fire must leap forth until each of the 750,000 people in our territory are brought under the flame of Pentecost.

O, fire of Pentecost! lead us forth in this great field to conquer. Commander-in-chief, lead on; we will follow Thee! Victory is written in blood by pierced hands upon our banner. We will scatter the holy fire.

*Our Need*—Our greatest need just now is the united prayers of a united army, for without this we will fail. But our next need is money. The doctor, merchant, and all business requires money. So does the Church. It's God's work, and God's money, and He placed it here for us to use to His glory. Money is no test to one whose consecration is complete. ALL went on the altar, money included.

The dear Lord has been good to us in giving us good crops, in blessing us in many things; but above all, in saving us from all sin, and filling us with His presence and power.

Now, as an appreciation of His goodness to us, let's give until we can feel it, for the cause of home missions. If you will come to the help of this board just now with your prayers and means, our membership on the Western Oklahoma District will be doubled this year, or so nearly doubled that there will be cause for great rejoicing.

May we ask, as a New Year offering, one dollar from each member, and then have your friends to help us in this time of great need? Certainly this can be done. The board is depending on you. Shall they be disappointed? Of course, you want an interest in this great work.

Make all remittances payable, and address all correspondence to the Secretary of the Board, 1319 West Third Street, Oklahoma City, Okla. Write us at once. Amen!

J. W. OLIVER, Secretary.

**ARKANSAS DISTRICT CONVENTION**

The third annual Arkansas District convention will convene at Vilonia, Ark., in the auditorium of the Arkansas Holiness College, February 23d to 25th. Ample conveyance will meet the trains in Conway on the 23d. Let all who expect to attend come on that date. The first service will be on the night of the 23d, at 7 o'clock. We have heard from many of the brethren and the indications are we will have the greatest and most profitable convention yet. The program will soon be complete and will be published. Let's have a large attendance of both ministry and laity. Our people need to visit the Arkansas Holiness College and be convinced of the great work being accomplished there. Let all pray much for a great convention.

A. B. CALK, *Secretary.*

Osark, Ark.

**General Church News**

FROM EVANGELISTS THEODORE AND MINNIE LUDWIG

We arrived home after three months' campaign in Custer and Frontier counties. There was rejoicing in all hearts to meet our loved ones after so long an absence. Brother C. E. Ryder and his flock are getting along well. We were glad to see some new faces in the services. We feel much at home with this faithful band. The pastor being absent on December 27th, requested Mrs. Ludwig and myself to take the services. The Lord gave us a blessed day, and one seeker prayed through at the night service. The Lord especially blessed our efforts in the first three meetings at New Hope, Spannuth, and Lone Star schoolhouses. There were from eighty to ninety definite seekers for both pardon and heart purity. Most of them prayed through. A few would not pay the price to get the pearl of great price. Thirty-three united with the Church of the Nazarene, and others expressed their desire to do so later. The Holy Spirit deeply convicted, and there were some marvelous cases of reconciliation and glorious sanctifications. At different times the windows of heaven were opened, and waves of glory came upon us, with great shouts among the people. Our last meeting before returning home was at Mt. Hope. This is a community of great indifference to the preaching of the full gospel. Nevertheless, we have a few true-blue Nazarenes there. The cold, snowy week of weather hindered the people from coming the second week, but we sowed the holy seed which we feel sure will bring its fruit in its season. The faithful ones that had counted much on the meeting felt that it was not at all in vain but helped those who did attend get their eyes partly opened to the truth of holiness. In the home of one of the few true Nazarenes the daughter has been standing true for two years, and as a result of her faithful life her mother was converted and sanctified, and another young man was sanctified. We were very sorry Brother J. N. Smith could not attend either of the two meetings on his circuit. He had to leave for the hospital in Omaha for treatment for his eyes, which were in a serious condition, and he had not returned when the meetings closed. The Lord is taking care of His servant and family. His devoted wife was joyous and happy under the cares of the family. We enjoyed our visits with her and the two bright children. We were delightfully entertained in the homes of Brother Williams, Brother Anderson, Brother Rice, and Brother Dryden. God bless them all! We leave January 4th for two or three months' meetings around Gordon, Neb. Those desiring our help may address us at York, Neb.

**GRINNELL, IA.**

I am in a meeting here. So far five souls have sought the Lord. — THEODORE F. HARRINGTON, *Evangelist.*

**DIAMOND HILL AND VIEW, WASH.**

Last night closed our holiday meetings at Diamond Hill, with Evangelist Harry J. Elliott. He was only with us eight days, as he had to reach his next appointment at Olinda, Cal. Brother Elliott has endeared himself to us, as he has been here a number of times, and we hope this will not be the last. The meeting was good, well attended, and excellent interest prevailed from the start to the finish. We are praying for some one to help us in a month's meeting at View. Let the readers of this report please pray mightily that God will answer prayer by fire and a real avalanche of divine glory. Amen. Now is a good time for some of the churches of the Southern California District to secure the help of these worthy evangelists, Revs. Harry and James Elliott. I heartily recommend them. — J. W. FRAZIER, *Pastor.*

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**LISBON, OHIO**

We were called to the pastorate here in October, and after moving to the place and surveying the ground, decided to begin a revival at once. The Lord has given us a good meeting. More than thirty sought pardon or purity, and the most of them were happy finders. Six were taken in on probation; two that were reclaimed were taken into full connection, and five others have given in their names to be taken in later. We found a happy, praying band of sanctified people, who received us kindly and aided greatly in making the meetings successful in soul-saving. We have a large, substantial building which has been converted into a parsonage and church. The church has a seating

capacity of about 225, if fully seated. The parsonage has eight rooms, and is modern. These people have a spiritual appetite that only God and a Holy Ghost preacher can satisfy. The Sunday school had a fine Christmas entertainment. By the grace of God we expect to make the coming year the best year of our ministry. We had a glorious watch-night service consisting of songs and recitations by the children, followed by preaching and altar service, in which two were sanctified. Then we had a praise meeting closing with prayer and New Year benedictions. During the praise meeting the pastor was surprised and delighted with the present of ten dollars in gold. Praise the Lord! I was warned by my ministerial brethren in the Methodist Episcopal Church, that the Nazarenes would starve me and my family, but it seems that these folks are determined to have it not so. You are not surprised when I tell you I feel like going on. All the running expenses of the church have been met in full; the apportionments for the various connectional causes have been met from month to month, the interest on the church debt and taxes for the year paid, and by the help of a special Thanksgiving offering of \$75, a payment of \$100 was made on the principal. — WILBUR H. PARKER, *Pastor.*

**ADA, OKLA.**

The Lord is giving us the greatest days of our life in our old work at Ada, Okla. This makes four years with them, with one year out. Souls are getting saved or sanctified, and a good number are seeking. We are having some great prayer meetings. God is stirring things. The church is in perfect harmony, looking for the greatest year of our life. The preachers' meeting will be held Wednesday, before the fifth Sunday in January. Free entertainment will be given all who come. — S. B. DAMBON, *Pastor.*

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## CEDAR RAPIDS, IA.

We are going to hold a revival in the old Christian church, corner of Fourth Avenue and Fifth Street, East, beginning January 10th. Those who are around in near-by towns and can get to the meetings please come and push the battle for God. Rev. B. D. Sutton will do the preaching, and Rev. E. A. Clark will preach the latter part of the meetings.—G. E. WAITE, *Secretary*.

## WOODWARD, OKLA.

With Pastor J. F. Hall we opened the battle at Prairie Gem schoolhouse yesterday, the 28th inst., with victory on the saints and faith in God. The night service was one of power and victory. Three came to the altar; two to be sanctified and one to be converted. They all got their hearts' desire. We are looking for great things here from our God. We go from this meeting to Woodward, for a seige. This is to be a battle that will tell the end of the war in Woodward. Let us have the prayers of the host for this meeting. Any one wanting to write me may address me at Bethany, Okla.—D. M. COULSON.

## OAKLAND, CAL.

We have closed a very gracious meeting in Oakland, with Evangelist Will O. Jones in charge. There has not been a dry service, but a most excellent spirit throughout. A good number were at the altar seeking God for pardon or purity, and many were greatly blessed. We found Brother Jones a fine fellow to work with in this campaign, and especially strong at the altar call. His singing was full of inspiration and helpfulness, and all were greatly blessed through these meetings. He gets a good hold upon the people and is able to get them to move Godward. He has wonderfully developed in the last few years, and should become one of our most effective workers. The work in Oakland is moving steadily on, with seekers every week at our altars. There is a blessed spirit of unity throughout the church and congregation. The hard times seem to have prevented the onward movement for a new building at this time, but the glory is upon the people, and we are looking for a good work this winter. We have a loyal people here who know how to give until they feel it, and then some. The light shines and the glory holds.—J. W. GOODWIN, *Pastor*.

## MALDEN, MO.

We started our winter meeting here on Christmas day. The Lord blessed in the first service. After a good praise meeting, with the saints rejoicing and the glory of God shining on their faces, without any preaching, we called penitents to the altar, and God blessed in salvation work. Sunday was a great day. The altar was full at night, and seven prayed through to victory. The meeting will continue over New Year. We are expecting a great time at the watch meeting.—J. E. LINZA, *Pastor*.

## MUKILTEO, WASH.

Truly this has been a year of victory and salvation. God has heard and answered our prayers in a marvelous manner, and a goodly number of souls have been saved and sanctified. The work

## Central Nazarene University

Mr. H. A. Jones, who was elected by the Assembly to take the position of Business Manager of Central Nazarene University, found it impossible to come, so, at the earnest solicitation of the Board and the District Superintendent, I was released from the pastorate at Pilot Point and am at Hamlin to accept the position.

When the church at Pilot Point selected their pastor last fall, they gave a unanimous vote upon first ballot for me to return, and it was with much regret that they granted my release. Our last day there will not soon be forgotten. In the morning I preached a farewell sermon. For more than an hour the Lord bathed the entire audience in a sea of glory, and at the close a number knelt for prayer. At night Mrs. Hudson preached; several came to the altar, and one cultured lady prayed through.

The prospects in the school for the winter term are very gratifying. New students are already arriving. Every house about the college is already occupied, and others are here, some from other states, in quest of houses into which to move. One of the greatest problems confronting us now is, what we shall do with the students who are coming.

Yesterday was a great day here. In the morning Rev. A. J. Vallery, who has just moved here from Louisiana, filled the pulpit. God was present, and several knelt for prayer. At night the writer filled the pulpit. God gave unction and liberty, several knelt for prayer and three, all Roman Catholics, prayed through. We are expecting victory all along the line.

Hamlin, Texas.

OSCAR HUDSON.

has been largely among the young people. We never have a dry service, as God always comes and blesses us. The faithful preaching of our pastor, Brother Lund, has been honored of God, and is bearing fruit. Deep conviction is settling down upon the people of the town. We had an especially blessed service Christmas morning, at 6 o'clock, and the pastor and Rev. Doctor Strang of the Presbyterian church here were greeted by a good audience. We are praying for and expecting a tremendous outpouring of the Holy Ghost during our coming revival services with Stella Crooks, of Portland, as our evangelist. We are making every preparation possible to make the meeting what it should be and are expecting the flood gates of glory to burst open, that salvation may flow like a river in this place. We expect to close the year 1914 with a watch-night service.—HELEN SIERN, *Secretary*.

## LAWRENCE, KAS.

We are now in the fourth week of a revival meeting, and it is the greatest battle of my life. Some are getting to the Blood; confessions and restitutions are being made. The writer did the preaching the first three weeks and then Rev. J. G. Bignall came to help the battle on. God has some true saints at this place, and they are praying and growing under the burden.—IRA STEVENS, *Pastor*.

## HARMON, OKLA.

In the name of the Lord we are seeing some marvelous acts of divine grace here. The altar has been crowded each service now for eight days. Nearly a year ago God gave us 106 souls at this same place, and at the close of that meeting we organized a class of seventy-five and bought the pool hall and made it into a church house. It has been nicely seated, and a new stove, costing \$28, installed. Though we have had no fit weather for a meeting since we commenced, yet the people are coming for miles. We had all-day services Christmas. At the close of the morning service a fine dinner was spread. One man, who had fought against the Spirit for a year, came to the altar weeping like a child, and after he had confessed his sins he looked up and began to clap his hands and laugh, keeping this up for an hour. Up to this date some thirty have been saved or sanctified. The meeting has not been without opposition. One lodge man was seen one night trying to hold his lodge brother away from the altar. The truth has been made so clear that when folks get

through to God they are spoiled for their lodges and tobacco. The preaching that Rev. S. H. Owens did in the first part of the meeting will not soon be forgotten. Rev. J. H. Vance has arrived to join us in this good work. He seems to have the blessing of God. Brother Wells and his wife, from Astos, Okla., have come over to the help of the Lord. His presence and songs are adding much to the inspiration of the meeting.—J. H. GRAY, *Pastor*.

## MUNCIE, IND.

Truly wife and I have been having great times since coming to the city of Muncie. The people here, as a rule, are not fighting holiness, but on the other hand seem anxious for the experience of entire sanctification. We do not believe there could be any better field for the Nazarenes than right here in Muncie. We have gone into homes and prayed with folks, and some have come to our home for us to pray with them. They are really hungering for the true gospel. Some of the leading members of one church have come to us begging to have the Nazarenes come here and effect an organization. One lady told us she could guarantee us ten members from her church who would gladly come into the new organization, as they wanted to get into a church that stood for holiness. It is certainly true what some one has said through the columns of the HERALD of HOLINESS, that the Nazarenes are not splitting up other organizations but simply proving that the split already exists. So many have been the requests for a Nazarene meeting that we are making arrangements with Brother and Sister E. G. Anderson, of Olivet, to hold a tent meeting as soon as the weather is suitable in the spring. All who know the worth of prayer, pray that this meeting may prove a success in bringing many souls into the kingdom of God.—OSCAR OLIVER.

## EAST LIVERPOOL, OHIO

Our church at this place is moving on to victory. Our new pastor, Rev. Trumbauer, is a man of God, and is winning the hearts of the people. Our Sunday school is growing. Sunday, December 13th, was our record breaker—161 present. We expect to enter into the new year with victory in our hearts and are looking for great things from the Master in 1915.—CHARLES W. DAVIS, *Supt.*

## A GOOD MEETING

Truro, Iowa, has been greatly blessed by a meeting held by William McFarland, of Creston, Iowa. Brother McFarland was called to that place to hold a three days' convention, but souls were so hungry for the Bread of Life, and so anxious to find God, that they continued the meeting for fifteen days. It was a blessed time of waiting before God, and resulted in the conversion of nineteen precious souls, five of whom were sanctified wholly. The meeting was held in the home of Sister Bradley, who gladly opened her home that the message of full salvation might be brought to Truro. Brother Wade Wood presided at the organ, and brought the message in song, being a great blessing to all. Sister McFarland was also with us, and was greatly used of God in personal and altar work. It was an unusual meeting in many ways, but God's power was manifested from the very first service. The mayor of the town, a man past 60 years, wept his way back to God. The

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depot agent, telephone operator, hotel manager and daughter were saved, and many more who will have a great influence in the town. People were so hungry for the truth that they came for miles through the storm and cold. Brother McFarland was called back for their campmeeting next fall, the date to be September 4th.—**Miss. LIZZIE JOHNSTON.**

**FROM EVANGELIST FRED ST. CLAIR**

The meeting with Pastor Chestnutt, at Portland, Maine, was tremendous. It was most wonderful, considering the environment and conditions—an old, dilapidated, forsaken Methodist Episcopal church building, and fourteen Nazarenes, only two of whom were men. There was opposition of the bitterest kind on every hand. Yet our God came, and there were near three score seekers, and there were very few who did not pray through. Brother Chestnutt is a Southerner who with his Yankee wife made a team. We are now resting up in the beautiful White Mountains of New Hampshire. Will begin again with a watch-night service at Johnson, Vt. Please note that the South Portland and the Brooklyn, N. Y., meetings have changed dates, the South Portland meeting being now February 28th to March 21st, and the Brooklyn meeting March 28th to April 18th. As far as I know that will close my New England campaign, as the Assembly coming so early will preclude the possibility of another spring meeting.

**FROM EVANGELIST T. S. MASHBURN**

We have returned to Los Angeles from a 1,200-mile tour, preaching in Nazarene, Methodist, and Baptist churches, in missions, in the open air, and in private homes. God's seal was on our effort, and souls were saved and sanctified. I found Arizona a great and needy field, practically untouched with real, vital holiness: There are many forms of fanaticism running rampant, or as some have expressed it, "holiness and something else." Oh, that God would give some of His financial stewards a vision of this field with its needs and possibilities. I understand there is not a Church of the Nazarene in this great state, nor a Nazarene Sunday school. The Colorado river, about 1,000 miles long, is considered the "Nile of America." At Yuma our government has spent about eight millions of dollars, and yet spending another half million. The rapid development of this immensely rich valley and the substantial resources, the increase of population and the steady, solid growth of Yuma, would seem to call loudly to us. Again, there is the Salt River country; rich, extensive, equally promising, where the prosperous city of Phoenix with its bright, new capitol building towers up, all surrounded with a fine, productive soil, producing oranges and various kinds of fruits, alfalfa, livestock, dairying, bees and honey—all but the Wine of the Kingdom and the fruits of Canaan. Bisbee, Prescott, The Needles, Tucson, and other places are fields which we ought to take for God and organized holiness. True, times are hard, the mining industry is practically shut down, and together with the Mexican trouble cause an uneasiness on the part of the people, who do not seem to know just what to do or expect. I am His, ready for service as He calls and seems to lead. My address is 1339 West Thirty-eighth Place, Los Angeles, Cal.

**ATLANTA, NEB.**

A gracious three weeks' meeting has just been held by the pastor, assisted by Miss Irene Smith. It was a blessing to many hearts because of the presence of the Lord in saving, sanctifying power. In this meeting the results seemed to be most especially clear and definite in the experiences of the seekers. The revival spirit is still on. Some are uniting with the church.—**N. D. ESELEY, Pastor.**

**ERIN, TENN.**

Since returning from the Assembly I have been engaged in preaching, praying, holding revivals, visiting sick, and have sent in twelve subscriptions to the HERALD of HOLINESS which is equal to preaching several sermons. In November I preached thirty-six times, visited thirty-seven homes, had eighteen professions, and took eight into the church. Holiness has come to Tennessee in the Nazarene church to stay. If the dear Lord will give us grace and courage, faith and fire, go and stick, sacrifice and suffering, justifying and sanctifying grace, and some common sense we intend to let the country hear about holiness. We have 140 towns and cities with over 500 population that have no Nazarene work, but we are planting churches in some of these towns each year, and our Superintendent is looking into all these towns with an eye to organization. The cause of holiness has suffered untold defeat for the lack of organization. We

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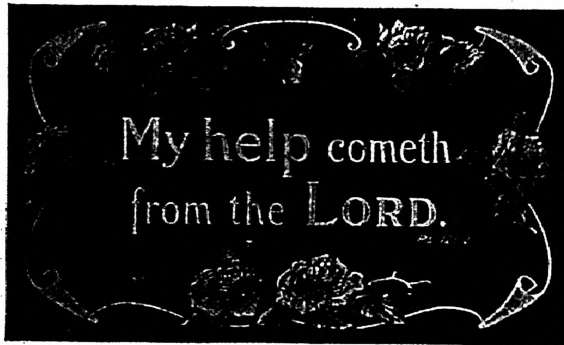
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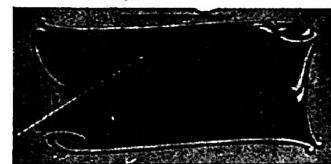
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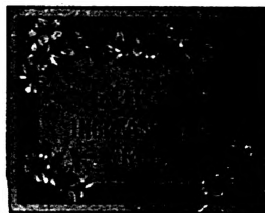
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3. Lord increase our faith.
4. Wait on thy God continually.



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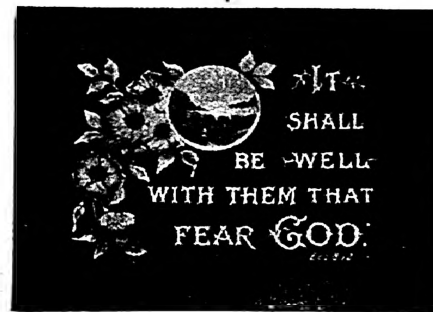
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**TEXTS:**

1. The upright shall dwell in Thy presence.
2. It shall do well with them that fear God.
3. My kindness shall not depart from thee.
4. Acquaint now thyself with Him and be at peace.



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have our feet down now, and satisfied. For an evangelist to go into a new field and get a number sanctified, then leave them to the mercy of holiness-opposers, so that most of them backslide, is the next thing to a crime. Our need in this state is true and tried pastors who will suffer to establish the work.—**W. F. COLLIER, P. C.**

**FROM EVANGELIST C. E. ROBERTS**

Our last two meetings have been at Pomona and Ontario, Cal., only six miles apart. At Pomona we were with our pastor, Rev. J. D. Scott. The meeting continued twenty-two days. It was a time of refreshing from the presence of the Lord. From the first of our services the attendance was good. At times we had to throw open the prayer room. The power fell and a number of hungry souls prayed through to victory. Brother Scott had the way well prepared for the meeting. He stood at his post and helped make the meeting go. We were entertained in the home of the pastor, and enjoyed being with them again, as we had before

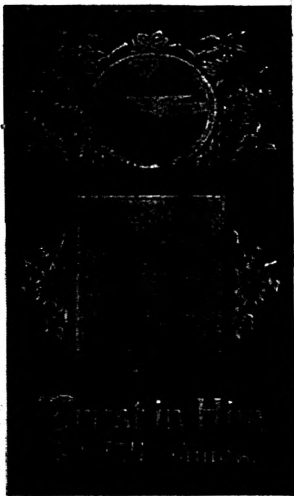
many times in Texas. The revival reached the Sunday school and the young people. Almost every member of the church was helped in a definite way. The people gave liberally. A week before the meeting closed all expenses for the meeting were raised. The last Sunday an offering was taken for a parsonage. Brother Sherman, from Los Angeles, came down and said he would give \$500 on a parsonage. The church saw her opportunity, and gave \$400, making \$900 to start a home for the pastor. The building was soon bought and is being fixed up. The Pomona church has the best property of any church of its size we know of. Our revival began at Ontario on November 25th and closed December 20th. Rev. C. W. Griffin is the efficient pastor. This is his third year, and bids fair to be the best one. For many reasons this was a wonderful meeting. There was lots of praying done. Every night at 7 the saints gathered in the prayer room of the church and prayed earnestly for thirty minutes for the Lord to come and bless the church, and give a revival.

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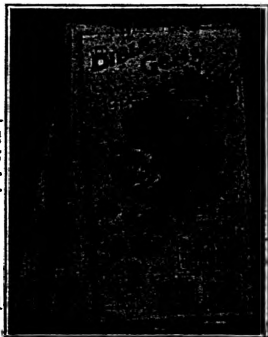
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Several who had gotten cold, and some who had backslidden entirely, came back to the Lord. Lots of restitutions were made. Some confessions were made that were startling. There seemed to be a determination among the seekers to go to the bottom. A lot of young men who were known as the toughs of the town became interested in the meeting, and some of their number were gloriously saved. One fellow had spent a fortune for drink. In 1912 he said he spent \$6,000 for whiskey; had taken the gold cure three times. The night he came to seek salvation he said he had drunk two quarts of wine and one quart of liquor that day. Thank the Lord, he found the "Calvary cure," went home and started a family altar. Thank God the day of miracles has not past! We were royally entertained in the parsonage. Brother Griffin is a congenial fellow to work with. He advertised the meetings well. A big canvas sign was stretched across the main street and another one, 7 x 8 feet, upon the side of the church, and many notices were put in the daily paper. Some of the afternoons we got the use of some of the "sanctified autos" and went to several cottages for twenty-minute prayer meetings; also the market, a grocery store, fire hall, and a transfer and garage opened up for us to hold short prayer meetings in them. We made use of the streets also. We worked as well as prayed. God came. Souls were blessed and we give Him all the glory. At present we are at Heber, Cal. Go January 17th to First Church, Los Angeles. *Yours in Him*, C. E. ROBERTS.

### NAUVOO, ALA.

A special program was most beautifully carried out Saturday night, December 26th. Mrs. Roxie Young deserves praise for the success of this service. Sunday was a good day, especially Sunday night. Rev. J. A. Manasco preached for us to the special delight of the congregation. Having served as pastor for two years, he is loved by all the town. This people know how to make a pastor love them. We expect much good work to be reported from this church this year. Sunday school officers and teachers were elected Sunday as follows: J. A. Romine, superintendent; Y. C. Young, assistant superintendent; Chester Romine, secretary; Masterson Manasco, treasurer.—C. C. BUTLER, Reporter.

### MEXICAN CHURCH, EL PASO, TEXAS

Sunday was the most precious day, I believe, we have seen in this place. God visited us both morning and evening with conviction and salvation. The little hall was full to its capacity. There were fifty-two children and thirty adults in the Sunday school. We absolutely had no room in the children's department, and had to put the little ones on the laps of the older ones, and others on top of benches. The rest had to stand. At the close of the Sunday school we gave opportunity for the children to come and give their hearts to God. There were several who came and were definitely saved. Among them were three young women from Jaurez, one a school teacher. It was a weeping and melting time. At night we had a great open-air service. I think we never had a larger attendance at our street meetings. Many followed us to the hall. The place was again full with many standing on the outside. The service was a blessed one, and at the close three came to the altar and got through to God. We had a fine Christmas program on the night of the 25th. We rented a large hall for the occasion. There were over 300 present and all enjoyed the occasion.—S. D. ATHANS.

### EAST LIVERPOOL, OHIO

We have been fortunate to secure Rev. H. G. Trumbauer, formerly District Superintendent of the Washington-Philadelphia District, as our pastor, and he is being used of the Lord to lead us on to victory. We are having souls to pray through almost every service, and the glory holds. We are going to have the greatest year ever known. Let every Nazarene take hold of this as a New Year resolution not only to expect a great year, but to have one. We can if we want it bad enough. Let us honor God with such a mighty expectant faith that He will be just pleased to split the skies and pour out such a mighty outpouring of grace and blessing that will astonish the whole world. We know that there is an unlimited abundance of it, and we are entitled to it, so let us have it.—C. F. Wood, Secretary.

### HARMON, OKLA.

The writer came to this place on Christmas day, to assist Rev. J. H. Gray, the pastor, in a revival meeting. On our arrival we found that Brother Owens, our District Superintendent, had been here in the battle for two weeks, and had sown some

## Peniel University

PENIEL, TEXAS

The holidays are over and the students are back in their places ready to take up the work again with renewed energy and a determination to do their best. Our first semester closes January 15th. The work, generally speaking, has been good. We were glad to hear the dean, Professor Sutton, state in the chapel that the department in the main had been commendable.

On Christmas the people met at 10 o'clock in the chapel and celebrated the day by first listening to a very practical sermon by Rev. C. L. Williams, after which nearly all present testified to the wonderful goodness of God to them during the past year.

On account of the heavy rain Thursday night, the Christmas program prepared by the Sunday school was postponed until Saturday night. At the close of a simple but well rendered program it was announced by Brother B. F. Neeley that the money usually spent in a treat for the Sunday school would be given to the Orphanage in Peniel, thereby showing that we believe "it is more blessed to give than to receive."

Sunday morning, December 27th, our new pastor, Brother J. E. Bates, filled his appointment for the first time since his election to the pastorate of Peniel church. Brother Bates has just returned from North Dakota, where he has been in the evangelistic field for several weeks. The lesson read Sunday morning was from Phil. 1: 1-11. Before the close of the service he succeeded in convincing the large congregation that his whole soul was in the work, and that, as he said, his services were at the command of the old people, the young people, the student body, and the children, day or night. He earnestly solicited the prayers and co-operation of all, and we believe he will not be disappointed. The power of God was very manifest throughout the service, and at the close the people came forward and gave the pastor their hands as an expression of their purpose to be loyal to him, to the church, and to God for the coming year. We believe the people and the pastor will stand together as one man for the building up of God's work, and the tearing down of the strongholds of Satan.

On Monday night, December 21st, an excellent recital was given by the music pupils of Dr. D. S. Arnold and his daughter Edith. The closing selection given by the orchestra was especially worthy of note and was greatly enjoyed by all.

Wednesday afternoon, December 30th, the ladies of the W. C. T. U. held their monthly mothers' meeting in the parlor of the girls' dormitory. A very interesting program was rendered consisting of papers and discussions on the different phases of the True Christian Spirit. The W. C. T. U. organization in Peniel is a strong one, and is doing a good work under the leadership of the president, Mrs. D. S. Arnold.

This being our last news item for the year 1914, we close by wishing all the HERALD of HOLINESS readers and friends of Peniel University a happy and prosperous New Year in the Lord's work, and solicit your prayers that the new year may be the best in the history of our school.

Mrs. W. T. BACHELOR.

seed that was ready to germinate into a harvest. In the first five services there were about eighteen professions, some to pardon and some to purity. The battle still continues; conviction is on the people; but it is hard to get them to pay the price that God demands. We are expecting many yet to fall in line and find the Lord. Brother Gray is a fine yoke-fellow, has on the whole armor, and knows how to pull for God and lost souls. He has a band of faithful saints in this place that is holding up his hands. We are in this place to stay until God says it is enough. I feel the fire burning, and am determined to push the battle for God and lost souls. I have some open dates; any one wishing help in a meeting can write me at Blackwell, Okla. There were eight at the altar last night, and three professions; many others under deep conviction.—J. H. VANCE, *Secretary*.

**MIAMI, FLA.**

We are glad to report that the Nazarenes here are still mounting upward—a greater interest than ever is taken in the work. While Brother Bacon was here and preached several nights, we had twenty-one at the altar, and most all went through to victory. Brother Bacon is coming back to Miami in February for a campaign and tent meeting. We feel very much encouraged with the young people's meeting. To see them all take such active part and stand for the right, makes us believe that God is going to get some young preachers and missionaries from this place yet. Any Nazarenes coming to Miami will find the church on Fourth Street and Avenue "J."—E. E. KUNKEL, Pastor.

**DALLAS, TEXAS**

The Assembly year began well with us upon our return to Dallas. God has given us a steady, healthy growth. Several have been saved or sanctified, and our Sabbath school has reached the 100 mark and looking for a continuous enlargement. Nine new pupils were added last Sabbath. We have a very efficient and lovable superintendent, E. S. Drummond, who has won the confidence and admiration of the entire school. A very successful Christmas program was rendered by the Sabbath school Christmas night, from which we have heard many favorable comments. Our New Year watch service was the most precious service of its kind I have attended in years. The first hour R. S. Card, the happy drummer, conducted a song and prayer service, which was owned of God, after which Misses Allie Mae Upchurch and Christine Collins favored us with a special song, which greatly encouraged us. Rev. Frank Daniel, superintendent of Dallas city mission, then addressed us on the subject of "Success." This was indeed inspirational, bringing us face-to-face with the death of the opportunities of 1914 and the New Year full of promise. After his message, Miss Ima Swan, our Sunday school pianist, rendered a special piano solo. At 10:30 we received into the church four young ladies of whom we have a right to be proud. Rev. J. T. Upchurch, of Arlington, then gave us the New Year charge, causing us to look with a clearer vision and greater anticipation into the new year. Just as the old year died we gathered around the altar, and in prayer promised God our best for the ensuing year. Three precious souls found peace, thus beginning aright the year 1915. Our motto is "Greater Things."—H. B. WALLIN, Pastor.

**SYLVIA, KAS.**

Since the Irick meeting closed the revival has gone on; souls getting saved and sanctified at almost every coming together. Our watch-night

**JESUS OF NAZARETH**

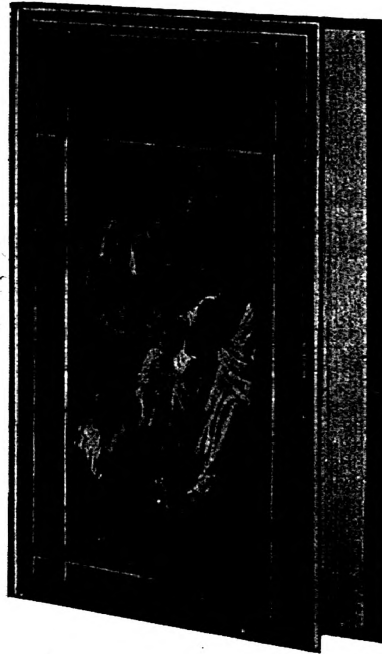
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By Jessie Meek

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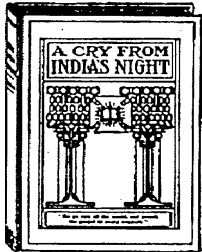


as one that will greatly entertain and edify and help religiously the children. The author has entered a field not so much neglected as it is unhappily worked. For it is a fact that books for children are very difficult to write successfully, but there is no more important field for the exercise of the talents of those gifted for this work. This book was read in our home by Mrs. Haynes to our little grandchild, very much to her entertainment and blessing. Get the book for your children.

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meeting was a glorious success; three were saved. Just as the old year was dying, they were being born into the kingdom of God's dear Son. The year 1914 has been one of glorious victories, and we mean, by God's help, to make 1915 still better. We are to have the girl evangelists, Miss Essie Osborn and Miss Mae Sallé with us this month. Pray for us.—W. U. FUGATE.

**LOS ANGELES, CAL.**

FIRST CHURCH

We closed the year with a steady tide of salvation. From ten to a dozen persons at the altar each Sabbath for several weeks. Others seeking at the mid-week meetings. The pastor has been preaching a series of sermons from the eighth chapter of Romans. Last Sabbath was very blessed, the subject being "Overcoming Adversity" (Rom. 8:28). Doctor Breeze preached the Christmas sermon with his old-time fire. Our Christmas program by the Sabbath school was the best yet. We enjoyed a wonderful watch-night service. Special revival meetings begin Sabbath, January 17th, Rev. C. E. Roberts and wife and Miss Taylor assisting the pastor. We are hoping and praying for a remarkable time of salvation. — CHURCH REPORTER.

**GAGE, OKLA.**

We came to the Gage circuit a little before Assembly, and found the work in rather a dilapidated condition, but we went to work with a determination and we can see through to victory. At Fairbanks we have a splendid young people's society, good congregations, and good interest. The members are alive and pressing the battle. At Pleasant View there is a good turnout for services, and a good, active mid-week prayer meeting. Neighbors that were at differences are being re-united, and the work generally is on the up-grade.—MRS. O. STEVENSON, Pastor's Wife.

**MALDEN, MASS.**

Rev. M. E. Borders is now nearly recovered from his illness, and we expect to have a good winter of salvation. During the past few weeks various brethren have supplied for us, among them Rev. N. H. Washburn, our District Superintendent. Brother Washburn preached two glorious and profitable holiness sermons for us. The people were much pleased, and some souls were seeking. Praise the Lord! Our Sunday school Christmas exercises were among the most enjoyable ever held. Recently Mrs. Emily Bacheller was elected a deaconess, making a total for our church of four—four gifted, zealous, holy women of God. They are a wonderful help to the church. Oh, how God wants us to win souls for Him! What a winter of soul-saving we ought to have!—LEROY D. PEAVEY.

**SPOKANE, WASH.**

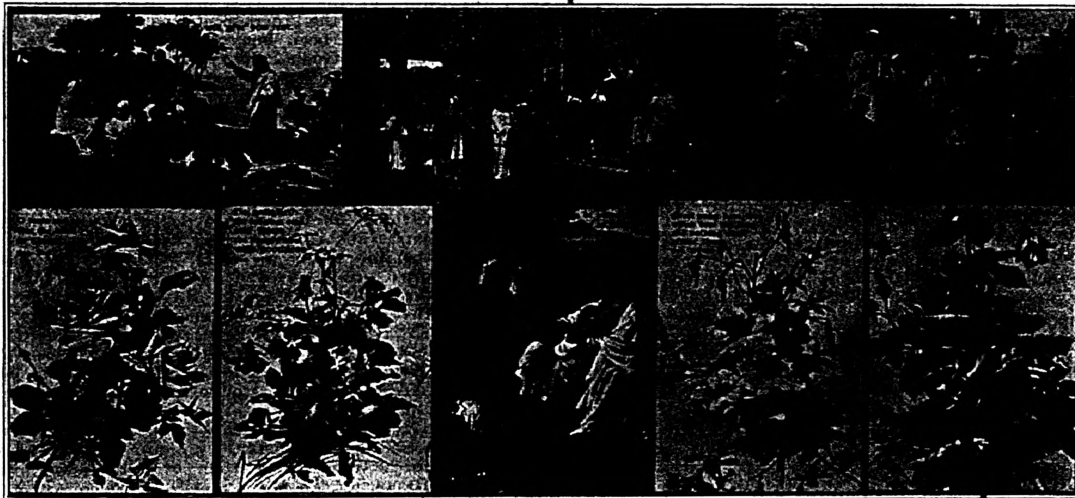
First Church, Spokane, enjoyed a delightful Christmas exercise given by a vested junior choir, from the Sabbath school, entitled, "Christmas Classics," in charge of Merrill G. LaFontaine. The children acquitted themselves in fine manner, and met with the hearty approval of the large congregation. The election of the Sabbath school officers for the new year resulted in the re-election of S. W. True, superintendent; P. V. Bryant, assistant superintendent; H. I. Mincey, secretary; Laura Dean, treasurer; Violet Morse, organist; Ira True, librarian; Mrs. S. W. True, leader of singing, and Nettie Service, primary superintendent, with Alice Way, assistant. The church will enter with a watch-night service upon a New Year series of special evangelistic services, in charge of the pastor. Rev. J. B. McBride will assist after January 10th for the balance of the month, and we are looking for larger results than ever. Put us on your prayer list.—CHARLES V. LaFONTAINE.

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### CONNERSVILLE, IND.

God is blessing us in this work. When we came last September there was very little left of the church. A few, probably a half dozen, tried and true folks were hanging on to God for a church, and were carrying the load at great personal sacrifice. I have never met more self-sacrificing people in my life. A revival broke through at the very beginning, and it has never stopped. There has not been a week, I think, that some were not saved or sanctified. We have taken thirty-five new members into the church. Some of these have come from other churches, but the larger part of them have been really born Nazarenes. Last night was a wonderful service. The fire fell, and four were brightly saved and one reclaimed. They came through shouting the victory on the old-fashioned line—no make-believe. The folks are taking good care of us here. We love them very dearly, and they are standing by us heart to heart and shoulder to shoulder. Of course we get them saved before we take them into the church, and we also try to get all into the church that get saved. As Doctor Bresee puts it, we aim to "string all the fish we catch."—Roy R. STILL, Pastor.

### FROM EVANGELIST M. I. BALTEZORE

I am now visiting our great Nazarene University, at Pasadena, Cal., which to me is one of the wonders of the age, and where holiness is upon their banner. I find here as fine a body of young men and young women as the sun ever shone upon. To hear them sing and shout and pray makes one think he has landed upon the shores of the Glory World. Parents may be assured that their children here will be under the very best of teachers and spiritual instructors as well. When the young folks graduate from this institution they will go forth with a real, know-so religion. In my imagination I can see streams of spiritual fire going out from this place to the uttermost parts of the earth. This school is in great contrast with the great State University I visited while holding a meeting at Berkeley. There, with all their different branches of learning, they give not one ray of spiritual knowledge, and young men and young ladies go

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away from there worse off than when they came. In my meeting with Pastor Franklin some students and graduates from that institution attended, and having learned at the college that hell was a fiction and heaven a fancy, their hearts seemed to have

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- Stonewall ..... January 11-12
- Chestnut Mound ..... January 13
- Dukes Chapel ..... January 14
- Monoville ..... January 15-17
- Murfreesboro ..... January 18-24
- Kedron ..... January 26
- Coney Springs ..... January 27
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become as hard as flint. No wonder our land is plunging into moral darkness with such streams flowing out from our highest institutions of learning. Any one desiring my services as evangelist may reach me at Walla Walla, Wash., box.693.