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Holiness Commanded



NOTHING is plainer than that holiness is commanded of us in the Scriptures. Despite the emphatic and repeated commands made of us that we be holy, men are found who deny the possibility of being holy in this life. However honest such deniers may or may not be, it is safer to grant that there is honest doubt on this point and to meet it squarely.

We propose the query, can God, consistently with Himself, make a command of us which is impossible for us to fulfill with the help He proposes and provides for us? We aver He could not and does not. Every command of God implies an enabling grace by which we can obey, else we make Him a monster of inconsistency and cruelty which unseats Him from His Throne. But we wish to ask, why select this command alone? There are many commands besides this one of holiness. Let us select a dozen commands for comparison and discussion that we may arrive the better at the nature of this special one.

There is a command made of us for Honesty, for Truthfulness, for Honoring our Parents, for Diligence in Business, for Forgiveness, for Tender-heartedness, for Holiness, for Burden-Bearing, for Prayer, for Courtesy, for Love for our Neighbor, for Searching the Scriptures. These twelve things are commanded of us. Dozens of others might be cited, but these are sufficient for our purpose. Let us see the Scripture authority for these separately:

- HONESTY — "Thou shalt not steal" (Ex. 20:15).
- TRUTHFULNESS — "Thou shalt not bear false witness" (Ex. 20:16).
- HONORING PARENTS — "Honor thy father and thy mother" (Ex. 20:12).
- DILIGENCE IN BUSINESS — "Be not slothful in business" (Rom. 12:11).
- FORGIVENESS — "Forgive, if ye have ought against any" (Mark 11:25).
- TENDER-HEARTEDNESS — "Be ye . . . tender-hearted" (Eph. 4:32).
- HOLINESS — "Be ye holy" (1 Pet. 1:16).
- BURDEN-BEARING — "Bear ye one another's burdens" (Gal. 6:2).
- COURTEOUS — "Be courteous" (1 Pet. 3:8).
- PRAYER — "Ask and it shall be given you" (Matt. 7:7).
- LOVE FOR OUR NEIGHBOR — "Thou shalt love thy neighbor" (Mark 12:31).
- SEARCHING THE SCRIPTURES — "Search the Scriptures" (John 5:39).

Here are twelve commands specifically made of us, all resting upon scriptural authority. We seldom hear men claiming exemption from the command to be honest, or truthful, or courteous, or readers of Scripture, or reverent to parents, or diligent in business, or forgiving, or tender-hearted. Men will generally admit that people can practice these virtues. If they deny this, they will at once put themselves in position to be suspected as not trying to practice them, and seeking by denying the possibility of compliance to vindicate their failure to put them in practice.

Now, why single out holiness as the only one of these

twelve things that cannot be possessed and practiced in life, when the command is as specific and binding as any of the others? Why this discrimination against this solitary command of holiness, as if it were less important, or less needed, or less beneficial to society if generally practiced and possessed? Is this not a singular exception to make? Is not holiness unique, and does it not occupy a position apart from and unlike that of any other, or all these other virtues mentioned? Does not Scripture place it on a pedestal loftier and nobler than upon which rests any one or all the others? Emphatically, we reply that it does.

Holiness is generic, peculiar, all-inclusive. It is vast in its implications. God nowhere says His honesty or His veracity or His courtesy is the ground and reason for our honesty, or our truthfulness, or our courtesy. He does lay down His holiness as the ground and the reason and the hope of our holiness. He has said, "Be ye holy, for I am holy." He nowhere has said "Be ye honest, or be ye courteous, for I am honest, or I am courteous." His holiness is inclusive of all these other virtues. A man may be honest and not holy, but he cannot be holy and not be honest. A man can be courteous and not be holy, but he cannot be holy without being also courteous. He may be diligent in business, or reverent to parents, or forgiving of enemies and not be holy, but he can not be holy and not possess all these other traits. All these traits, and a thousand others, are implications of real holiness: Holiness is the hot-bed where these are all sprouted and grow to luxuriance and fragrance and fruitfulness. Without holiness, they are uncertain, fickle and fragmentary in their existence and fruitfulness. Education and inheritance and social environment may do somewhat in the production of some of these embellishments of human character, but the soil of holiness alone will grow them in permanent form and in their luscious fruitage and luxuriant aroma and abundance and beauty. Holiness is a great Tree of Righteousness — the Planting of the Lord — whence come normally, or by a supernatural naturalness, all these beauties and graces and adornments and virtues and elements of strength and glory of the Christian character. Here is the root-principle which the Lord must plant within us — deep down in our natures, that we may grow uninterruptedly in the grace and knowledge of the Lord Jesus Christ.

Do we anywhere in Scripture hear apostles or prophets saying anything about God having from before the foundation of the world chosen us that we might be truthful and honest before Him? Does the apostle anywhere — for instance, in 1 Thess. 3:13 — say: "To the end he may establish your hearts unblameable in forgiveness before God, even our Father"? Or do we find him exclaiming in 2 Thess. 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through tender-heartedness of the Spirit and belief of the truth"? It is not said in Eph. 5:27 that "Christ gave Himself for the church that it might be truthful and without blemish." Was it not rather sanctification through the Spirit, and holiness before Him, and blamelessness in holiness that we find engaging the august counsels and decrees of God from all eternity? Was it not that He might prepare a holy people, that all these ex-

cellences might have a congenial soil in which to grow and adorn His vineyard? Were not His predestination and foreknowledge and His choosing from the beginning engaged with these high and heavenly and glorious concerns, which looked to the very fundamental and primary essentials of His kingdom of righteousness?

Is it anywhere said: "Give unto the Lord the honesty due unto His name"? Is it said: "Thy people shall be all truthful"? It is said they shall be *all righteous* or holy. Is it anywhere insisted that the Lord is glorified in the courtesy of His saints? Nay. God is glorified by incarnations of His own holiness in His saints here and will be thus glorified forever in the eternity to come.

Do we hear in Scripture, courtesy, or honesty, or Scripture-reading being declared to be the nature of Christ? Do we ever hear in this Word Jesus spoken of as "the honest child Jesus"? Do the angelic hosts ever raise the cry, Truthful, Truthful, Truthful, O Lord God Almighty, which was, and is, and is to come?"

How we belittle God by dragging Him down from the lofty pedestal on which Scripture places Him, and dooming Him to the paltry trimming on the fringe of the matter—to treating symptoms, instead of directing His remedial agencies or cures to the constitutional needs of the patient as the Bible shows Him engaged.

Our conclusion, therefore, is unanswerable that holiness commanded means holiness possible. A thing so fundamental, and which God declares essential to our knowing Him personally here,

Holiness every necessity of the case, something absolutely **Commanded** obtainable here and now; and the Scriptures **Is Holiness** teaching that it is, are not to be explained away, **Possible** When apostles prayed that their hearers might be

sanctified wholly they were serious and earnest and knew what they were teaching. They were tendering to them and praying for them the richest, the maturest, the acme of the possibilities of grace provided in the blood of Christ. They were seeking to get them into their inheritance where they could begin the cultivation of the grandest and most glorious in grace, and achieve the largest development and results personally, and for the kingdom here below. They were seeking to lead them into green pastures where they would be filled with the Spirit for service, and for power in labor hitherto unknown and unrealized.

God wants us all to have this blessing of holiness, and has provided it for us in the blood of His Son, and declares it to be His will for us. Hence, it is our inheritance, and we must prove up and secure it, that we may be fully equipped for the largest and most fruitful achievement in the work to which He calls us.

The Real Issue

Not whether this doctrine or that is taught in the Bible, not whether this mode of baptism or that was apostolic in practice, not whether this or that church polity is best, not whether apostolic succession is true or not, not any question of doctrine or polity or any other speculative or curious question concerns the vital issue of the hope of Christianity. The whole question of the truth and the value and the hope to man of Christianity, turns on the matter of personal, conscious, Christian experience. This brings the question within the limits of every individual's capacity to decide. It requires no theological training, no college education, no logical powers, no ability to enter the field of metaphysics to decide the most important of all questions relating to the Christian religion—as to what it is worth in real hope and prospect to the individual man. If this question has been answered fully by the consensus of Christianity's votaries in the past, each man can determine, and will determine for himself, what credence he will give it, and whether he will trust himself to its powers to accomplish this work within the realm of his own soul.

The *Continent* places the issue just here in a recent editorial. The editor says: "All the hope of Christianity in the world turns on the question whether those who thus seek the Lord in the quiet of their own souls do find Him present and answering there. If this is only imagination—something which men must work themselves up through dream states and ecstatic passions to believe in—then Christianity is a hopeless foundation for men to build life on; and no better than any other poetic vision. But if it is real—if

men who pray, who reverently read the Bible, and who brood in the silences, do in all actuality feel thrilling through them the counsels of God; if they get strength for deeds they could not do apart from God; if they find power thus to resist evil and overcome it with righteousness—if all this is fact, verifiable by those who care to verify it, then serious-minded men can't afford to do without it. To be afraid of spiritual experience in such case—to slack any search to find it, if this is its real worth and value—is the impossible folly of one who is sick and refuses health, who is weak and desires not to be strong, who is poor and will not be rich."

Christianity accepts this challenge and proves incontestably by countless multitudes of the most credible and eminently worthy witnesses its claims to saving power, and to being the solitary hope of mankind in their estate of lostness and doom. From the beginning there have been thousands of men and women who have testified to the power of this holy religion to work within them a conscious change from badness and despair to goodness and hope. Today such witnesses are to be found by the tens of thousand, who constitute, according to Harold Begbie, incontestable proof of the power of that "religion which still believes in miracle."

This is really the only phase of proof perfectly adaptable and applicable by all classes of minds and grades of intellectual attainment. However unlearned or ignorant or poor in mental or educational accomplishment, all men can tell what they have seen and felt within with confidence. Here is a solid rock on which they can rest amid the jangling and warring voices and theories which may disturb the lofty and proud of intellect. However men of educational advancement may find difficulties in believing this or that, or understanding this or the other mystery, here is a fact of personal consciousness about which the rudest and most ignorant may be secure in their faith. Here is rest. It is here that the wisdom of this world fails us. It is here that it appears foolishness to the saved and the believing child of God. By wisdom we cannot know God—that is, by the wisdom of this world. It is a matter of revelation within, and not of acquirement from without by our mental powers. God reveals it to us by His Spirit.

Christianity accepts the inevitable conclusion of the editor of the *Continent*, and with him we say that serious-minded men cannot afford to do without this religion; that to slack any search to find it is indeed the impossible folly of the sick man who refuses proffered health—of the weak man desiring not to be strong—of the poor man who will not be rich.

IF THE BIBLE had not a power, a divineness of origin, a supernaturalness, a real and true divine inspiration, the real and true and the only Lord God eternal behind and in and through it, it would long since have sunk into obscurity, and have been forgotten by mankind. It has had opposition and bitter hostility and malevolence and hate enough to meet to have throttled and suppressed a thousand books of merely human origin and authorship. Its survival of these dastardly attacks from the learning and the pride and the diabolism and the hate and spite of men and devils these thousands of years, form one of the ten thousand impregnable arguments for its divine authenticity and origin, and its divine authority and inspiration. It stands upon not simply one, but ten thousand Gibaltars of eternal adamant.

THE revenue argument of the liquorites and their allies is like Mark Twain's case of the farmer who bought a hog for \$1.50 and fed him \$20.00 worth of corn, and sold him for \$12.00. He said he lost money on the corn, but made \$10.50 on the hog. We lose in happiness and peace and heart joy and in every source of real, permanent, financial wealth, but we make in dollars for a little while. We lose in durnkards and pauperism and crime and insanity and death and hell and suffering and woe indescribable for all the long existence of the absurd and suicidal triumph of the revenue argument for this infamy. For every dollar received as revenue the saloon entails a loss of \$14.00.

By so MUCH as the Bible speaks as no other book, and by so much as it attests its supernaturalness and its authority and its potency and its absolute reliability and divineness, does it prove itself our only hope and stay and trust in life's reverses, and our comfort in life's shadows, and our hope of life eternal in our lostness, and our security amid life's mutations and uncertainties.

THE EDITOR'S SURVEY

News and Notes

The case is mentioned, in the papers, of a clergyman in New York resigning his pastorate for a church in another denomination, in order that he might have larger liberty. This means, of course, that he had ceased to be in agreement with his former church in doctrinal belief. This change was eminently proper, and the only honest course. We have never been able to reconcile the opposite course with our ethical code. Just how a minister can retain a conscience void of offense and remain in the fellowship and in the pay of one denomination and occupy its pulpits, when he does not believe in the essential points of belief of that church, we have never been able to see.

That outburst of Joseph H. McMahon, in a lecture in New York, was characteristic, and what we were not sorry to see, as it helps to show up the vulture's claws in the proper light. President Wilson will, ere long, begin to see a great light. He has too long pampered the vulture, which now is spoiled and shows himself in his true ugliness. This speaker viciously attacked the Mexican policy of President Wilson, and advised that Romanists *en masse* notify the President that his policy toward the Romish church in Mexico was most unsatisfactory. He declared that the "Tampico incident was solely a pretext for seizing the port of Vera Cruz, and cutting off the custom house supplies, and thus destroying the Huerta government." He pictured Huerta as a Romish gentleman, and President Wilson as an anti-Romish tool and a hypocrite. So far, so good. Now let the next speaker come forward. Our President will, before many moons, learn somewhat of Rome.

The declarations of brewers and liquor lords that prohibition does not prohibit, and that there is more liquor sold in dry territory than in wet, seem to be receiving definite contradictions as often as the lie is repeated. Here comes a fresh one! A despatch reads as follows: "Columbus, O., Dec. 23.—The Hoster-Columbus Breweries Company, a \$12,000,000 corporation, went into the hands of receivers today on order of the United States Court." The causes for this failure were "the decreased demand for beer, adverse legislation, and the voting dry of many states and counties in the last eight years." This shows a good many things, the declarations of reckless saloonists to the contrary notwithstanding.

There is a strange paradox in matters just now which we do not pretend to understand. There is great talk of returning prosperity everywhere. The papers are full of such protestations, and give immense increase in certain lines of business as proof. For instance, the case is given of the ordering from Europe since the war begun of more than \$300,000,000 of supplies from this country. How can we understand such a return of prosperity to our country with the army of the unemployed outnumbering perhaps anything in the history of the country? It seems harder for a man to get a job than ever before. Unemployment is no longer a temporary dread, but comes now as a fierce and definite menace to the home and the family of the laborer, which he looks upon with a nameless horror.

The Ministers' Missionary Convention, which met in Rochester, N. Y., was a large and enthusiastic gathering. The combined

membership of the churches of the ministers present was 150,000. The great theme of the convention was comprehensive: "The church at work in the community, the nation, and the world." Many excellent addresses were made, two of them being declared pre-eminently strong and elevated. These were by Dr. Worth M. Tippy, of Cleveland, O., and Dr. Harlow S. Mills, of Benzonia, Mich.

That was certainly an encouraging event which astonished a bishop who spoke at West Point recently. In his address, he expressed regret at the lack of interest which students at college showed in the Bible. At the close of his address he was surprised when a group of students approached him, and informed him that for ten years there had been from two hundred to three hundred of the West Point students studying the Bible in voluntary group classes at the academy, using regular courses of Bible study prepared for the purpose.

Science, when rightly heard, is never unfriendly to religion or the Bible. As much as scientists have tried for these years to force an enmity between science and religion, there is no conflict, but only friendship. Long have these attempts been made, and many have been the dupes, clerical and lay, who have been led astray on this point. But true science has all along stood ready to show herself as the handmaid of religion, to all whose faith had not been perverted by the prevailing false teaching of shallow preachers and shallow scientists. These reflections came to our mind upon reading an utterance by Dr. Thomas Hyslop, a distinguished specialist in charge of a British asylum as an alienist, who, in an address before the British Medical Association recently, said: "As an alienist, and one whose life has been concerned with suffering of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of the distressed mind, I would undoubtedly give the first place to the simple habit of prayer. I say this purely as a medical man. The exercise of prayer in those who habitually exert it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

Begging pardon for mentioning the dirty case in these columns, we must congratulate the country on the decision of the United States Supreme Court in the Thaw case. This decision shows that in this case our highest tribunal has shown itself absolutely proof against the lure of gold, which is successfully debauching so many of our so-called courts of justice and officials. It is to be sincerely hoped that this highest of all our judicial resorts in this country will ever remain proof against this and all other sinister influences. If this proves the case, then we are safe in a most important and vital point of the body politic.

It is a matter of sincere regret that Congressman Hobson's term of office expires with the close of the present session of Congress. He has faithfully championed prohibition as Congressman, but will not cease his advocacy as a private citizen.

There is a many-sided application of the lesson which urges us to remember that when we pray we are talking into the ears of a living God. This is said to be one of the chief troubles in teaching telephone operators their work. They are slow to get to understand that they are not talking into a dead metal instrument, but into the ear of a living person. So, we should remember when we pray that we are talking into the ears of a living God.

The passing of the Mann White Slave act seems to have been a much needed piece of legislation, from the work accomplished by its means, so far. Nine hundred and one persons have been convicted under it, and three thousand more indictments are pending. The fines have amounted to \$138,000. The sentences have aggregated 1,557 years.

The automobile has been justly charged with being in many respects a great hinderer of Gospel work by affording people such tempting means for spending the Sunday's hours in pleasure riding and such like. Any compensating features it possesses or affords to church work should be cheerfully accorded. Now such seems possible to do. In country districts where churches had to be grouped, there was much difficulty experienced in serving these bracketed charges by reason of the distances and the slowness of horse or horse-drawn vehicles. Now such bracketing can be done more easily, and with greater distances between, by using the automobile, and they can be much more successfully served by the preacher with very much less loss of time. In some cases where men have been suffering on small village charges, too small to support them, they are now prospering by the addition of another church which justified them in the purchase of a machine which enables the preacher to serve the combined churches with perfect ease and convenience, and really with needed exercise in open air.

Slowly the Romish paw is coming to view in the whole Mexican embroglio. Dr. Arcadia Morales, Presbyterian pastor in Mexico City, is illuminating this recent history in letters to his church press in this country. He says in one paragraph, after explaining that the hierarchy of Mexico was in absolute unison with the Huerta administration, and were thwarted by the Wilson policy in the Mexico situation: "When the American troops landed at Vera Cruz, the Roman clergy began to make violent use of not their press and their pulpits alone, but even their confessionals, to incite the masses to violence against all American residents, and against Mexican Protestants because of their connection with American missionaries. For a time it appeared to the writer that a new day of St. Bartholomew was imminent in the City of Mexico." All of which is respectfully commended to the careful perusal of President Wilson.

We want to add another statement of Mr. Morales concerning the punishment and expulsion of Romish priests, and other Romish parties in Mexico, since the downfall of the Huerta government. Purely in punishment for political treason, but not for their church affiliation in a single instance, a number have been killed or expelled or otherwise punished. Eight or nine bishops and archbishops have been driven out of the country, and two-thirds

of the Romish churches throughout the republic have been closed. Some of these buildings have been confiscated, and used for libraries and hospitals. All foreign priests have been driven out of the country or shot. Mr. Morales thinks that there have been not less than two hundred summary executions of priests, but he thinks that not one has been killed in this way who has not been guilty of what the Constitutionalists considered political offenses. It comes high—this political intermeddling—but Rome should be willing to pay the price since she has such an ungovernable *penchante* for such knavery and treason. It is for refusing to interfere with Mexico's administering punishment to offenders against her government and country that the American Romish hierarchy now spends most all its time in denouncing and cursing President Wilson. These denunciations are an insult to America and Americans, and deserve the sternest condemnation from all true American papers and patriots. Patriots will visit this condemnation, but the politicians are too small of caliber and too short on true patriotism to dare rebuke their Romish lords.

France seems now entering the roll of honor in the matter of prohibition. She doubtless will go dry, like others of the nations are doing. A dispatch from Paris says that the government finds the military decree forbidding absinthe has so greatly benefited the population that they are disposed to go further in this great reform. The dispatch says: "The cabinet has approved a measure for submission to Parliament, making permanent the prohibition of the sale of absinthe and other similar liquors. The cabinet has also approved a bill which provides that no license shall be issued to new establishments for the sale of spirituous liquors, unless an accessory to a restaurant."

Decorum in the Church

There are two extremes to be avoided in the matter of church manners, or the observance of decorum in the church building, before and after service. There is the superstitious idea of the sanctity of the brick and mortar, taught by the designing priests as a piece of their policy of binding the yoke of servitude on the necks of the laity to the authority and tyranny of the hierarchy. Then there is the irreverence of the thoughtless, who treat the house of God as if it were a theater, or some place of amusement. These people talk glibly and noisily about everything from a knitting party to a funeral or a ball, scarcely waiting for the benediction to begin their senseless gabble. Upon entering the church they engage in the same until service begins, and are hardly able to stop even then. There is a happy mean, which should be found and practiced. It is not a sin to gabble in the church edifice. It is a sin to gabble and froth at the mouth with endless nothings, save bits of scandal oftentimes, in the church of God. This happy mean we will let C. E. J. tell, as given by him in the *Christian Work*:

And after the service is over, church members are under bonds to be human. It is not human to ignore your fellow beings simply because you are in a church. You have no right to treat them as though they were beneath or above your notice. By just a look and a word you can show that you know of their existence, and that it is a pleasure for you to see them where they are. There are false notions of propriety in many hearts on this point which ought to be gotten rid of. It is a mistake to suppose that silence is so sacred in a house of worship that it is a sin to speak to a fellow human

being. It is a heathenish sort of etiquette that counts it improper to speak in the house of God to a person to whom you have not been introduced. Extended conversation is, of course, not to be expected, and in many cases only a brief, friendly greeting is all that is desired or needed, but to get up glum and dumb after the benediction, and march out of church dumb and glum is not a sign of grace, but rather proof of a sort of demoniacal possession from which the victim ought to pray to be delivered. Followers of Christ ought to be radiant; they ought to radiate their brotherly good-will into the hearts of those who come near them. There is no finer praise which can be given to a city church than this: "The people are cordial. They have such a friendly way. They make you feel as though you were one of them. They make you want to see them again." A church that inspires such feelings and calls forth such eulogies is a church that will continue through all the years to grow in stature and wisdom, and in favor with God and man.

War Should Be Outlawed

Yes, war must be outlawed, and that by the sentiment of the good people of the nations. This can be done, and it must be done, and the work should begin at once and never let up until success is achieved. It is a shocking shame that war is possible today, in the light of this age and civilization. No nation can claim the right to go to war when so doing imposes burdens of suffering untold upon countless non-combatants and innocent people. This is invariably and inevitably the case in every instance of war. We append a paragraph from the pen of Frederick Lynch, from the *Christian Work*, which expresses our own opinion perfectly on this point:

Any nation which today, with the present oneness of the world, declares war against another country thereby declares war against every other country, and the time has come to recognize this fact. No nation can go to war today without going to war against all humanity. Has not the time come to say to nations, just as we say to individuals: "If the securing of justice, the obtaining of your rights, the upholding of your honor, promises in any way to disturb the peace of the rest of the world and make all the innocent nations suffer, you must refrain from individual action and do as individuals do: try your case before some competent judicial body by orderly process of law." As a matter of fact, this is the surest way to get justice in the end. For instance, what is Austria getting now? What might she not have gotten if she had taken her dispute with Serbia to the Hague, as Serbia was willing herself to do?

Faith's Simplicity a Snare

Faith is exceedingly simple, and in this fact is often a great mystery, not to say a snare. It is difficult to realize that upon so absolutely simple a condition as mere trust in the Word and promise of God, He would suspend such glorious blessings. Yet this is the case. He demands the exercise of the simple, child-like act of faith by us, that we may obtain results which all our ingenuity and labor and skill could never acquire with years of endeavor. This is the marvel of grace and the triumph of God. So many stumble at the very simplicity of faith. People, like Naaman, desire to do some great thing to merit or compel or purchase pardon or some of the blessings God has for us. We must come down from these stilts and humble ourselves like little children, and simply ask and receive. Says the *St. Louis Christian Advocate*:

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued. "Well, the fact was, I could not lie still; I could not

believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once." "And then?" "Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you to rest in Him, to believe His word, and accept His gift."

The Bible's Many-Sidedness

The many-sided nature of the Bible, in its marvelous blessings to the world, is a wonder to all truly thoughtful people. There is no door which it has not entered where its benign influences could not uplift or bless or help. All civilizations, all governments, all nations, all peoples, all ages have felt its potent touch and its uplifting power. This precious book is destined to have its return to the place of which it has been practically and to a degree robbed by its false and misguided friends. It is our only hope, our solitary star to guide us from the labyrinth of dismal fogs and miasma which this world's learning and best thought leaves us in. We give below a fine summary of some of the ramifications of the benign out-reachings of this wonderful book, which we find in an exchange, which says the Bible is:

- The charter of all true liberty.
- The forerunner of civilization.
- The molder of institutions and governments.
- The fashioner of law.
- The secret of national progress.
- The guide of history.
- The ornament and mainspring of literature.
- The friend of science.
- The inspiration of philosophies.
- The text-book of ethics.
- The light of the intellect.
- The answer to the deepest human heart hungerings.
- The soul of all strong heart life.
- The illuminator of darkness.
- The foe of superstition.
- The enemy of oppression.
- The uprooter of sin.
- The regulator of all high and worthy standards.
- The comfort in sorrow.
- The strength in weakness.
- The pathway in perplexity.
- The escape from temptation.
- The steadder in the day of power.
- The embodiment of all lofty ideals.
- The begetter of life.
- The promise of the future.
- The star of death's night.
- The revealer of God.
- The guide and hope and inspiration of man.

Christ's Purpose in Coming

His purpose was as high and holy as was His nature. He came to make us holy, and prepare us for a holy heaven above. No lower aim or purpose would have comported with His nature or our need. Chalmers said, with truth, and force, as well as beauty:

Christ came to give us a justifying righteousness, and He also came to make us holy—not chiefly for the purpose of evidencing here our possession of a justifying righteousness—but for the purpose of forming and fitting us for a blessed eternity.

Sabbath Rest Not Indolence

It is a great mistake to suppose that Sabbath rest is intended to be mere indolence or idleness. It must be a solemn rest from worldly pursuits, but should be replete with holy and refreshing activities. President Faunce, of Brown University, says:

About the poorest possible way to observe Sunday is to loaf, either physically or mentally.

THE OPEN PARLIAMENT

The Church That Can Have Revivals

Written by FRED MESCH

As truly as there are churches that cannot have a revival, so there are those that can and do have revivals. There are unmistakable marks of such a church.

A 1. *It is a Spirit-filled church.* This is God's order. The pentecostal revival followed the pentecostal baptism. Jesus said: "And when he [the Spirit] is come, he will reprove the world of sin" (Jno. 16:8). Men may devise all sorts of methods; this is God's own plan. A Spirit-filled church produces Spirit-converted sinners, the preparation for Spirit-converted mourners. That is the invariable order: church filled, sinners convicted, penitents converted. This was the principle held by the greatest soul winners.

2. *It is a steadfast church.* I mean by that, that the charge of having left her "first love" cannot be brought against her. The early church maintained her Spirit-filled state for a number of years, and then left her first love—left her first, original experience of holy fire. She became engrossed in settling questions of doctrinal statement and forms, and lost the power. A revival church must not only have been filled, but she must maintain her experience, her baptism of holy fire, her ardor of first love. This church does not cool off. The church of a continued revival maintains something more than the doctrinal statements, the theological puttings; she is steadfast in the glory that came upon her. "Great grace was upon them." It was written after Pentecost: "They were all filled with the Holy Ghost."

Mr. Finney said a church or Christian needs re-converting quite often. That is his terminology. Call it what you please, he stated a fact worthy of notice. *The way* to maintain a sanctified experience, to keep under the fountain or anointing—paradoxical as it may seem—the way is to come often to the fountain, "pray through" often to an holy anointing. It is like getting sanctified over again. Get more than a blessing; stay till you get a Noah's flood of grace, and you get swamped. A church like this will have a revival. If necessary, fast and pray for this. It must come!

3. *It is a faithful church.* I mean a church whose life and conduct shows sinners that she has faith. A church's faith is proved to outsiders by its faithfulness. A faithful church has the confidence of a community. Some may speak evil, they may ridicule, but they believe in their hearts. This is absolutely necessary to a revival church. She can do without large numbers, great wealth, elegant edifice, eloquent minister; she cannot have a revival without the confidence of a community. Faithfulness in life, in conduct, alone brings this. Sin, indifference, worldliness, superficiality in church members, will block any revival. Note where we are: *Spirit-filled* to start with; *steadfast* in this Spirit-filled state; then *faithful* in conduct, in life, showing a lost world something more than shouts; showing what we are shouting over. Glory! We are on the way!

4. *It is a united church.* I infer this from one of those negative propositions in former article. "They were all of one accord." The world was attracted by their unity, fellowship,

love. The world is cursed by its opposite. How beautiful, how sweet the fellowship of sanctified souls! Hardly anything is more attractive! What is more conducive to success than that all parties in an endeavor are pulling together? United in heart; united in effort. That spells success. No pulling back and forward, but all pulling ahead. Such unity will move men.

5. *It is a burdened church.* A service is more than a jollification; it is a matter of standing between the living and the dead. Paul expressed this spirit when he said: "I could wish that myself were accursed from Christ for my brethren." A revival church is always a church that has a passion for sinners. She weeps, she groans over the lost. There are days of fasting; there are nights of prayer. There is the travail of the church, as necessary to a revival as it is usual in childbirth.

Mr. Finney said that a church burdened for sinners was a sure sign of a coming revival.

When He Comes In

Written by E. E. MARTIN

WHEN He, the blessed Holy Ghost, comes in He comes to abide in His sanctifying power in the heart. How sweet to love God with all the heart, mind, soul and strength. Christ is our chiefest delight. How sweet to not be ashamed to confess this glorious grace to all the world.

In the past, when there has been some question as to whether in the inmost soul all was well, and clouds seem to arise as from sin, now all have vanished, and the soul is transparent before God, while the light shines into the depths of the heart, filling the entire being with His presence. All clear—all light—all love. Glory to God forever!

The Holy Ghost is revealed to the soul in glory. There is a halo of His presence within like the luminous cloud over the most holy place, thrilling with awe and melting into deepest humility and adoration. He has won by subduing the heart.

There is such a completeness in this grace. How Christ the glorified Savior satisfies the thirsting soul! The life is filled. He is all that is desired; of His fulness there is a never-failing fulness for the sanctified.

How pure is perfect love! It purifies the heart and mind. Wesley says love purifies our minds—no more evil thoughts. To think things which are honest, just, lovely, of virtue, of good report, is the spontaneous habit of the pure heart.

Of the joy of His presence, the rest of soul, the clearness of faith, time will never suffice to tell.

"Could I tell it, could I tell it,

How the sunshine of His presence lights my way,
I would tell it, I would tell it,
And I'm sure that you would make Him yours today."

Calgary, Alta.

6. *It is a praying church.* The burden must be brought to Jesus. The passion must be wept out at His feet. The early Methodist bands prayed twice a day, an hour each time. The source of their revivals is evident. This is a prayerless age; it is one of banqueting. It is a period for feasting rather than fasting. The church with a revival must pray; she must pray regularly; she must pray earnestly; she must pray continually; she must pray importunately. This people will have a place to pray, a time to pray, a way to pray and power to pray effectually. No prayer, no power; no power, no revival.

7. *It is an uncompromising church.* I mean a society that does not lower its standards for anybody or for anything. Sin is sin, and worldliness is worldliness, in one and in all. There is no tendency to let down for Sister Society or for Brother Infidular. This church has a revival without making it easy to get religion or easy to join. God honors such an institution. There never was a more uncompromising preacher than John Baptist, yet the crowds flocked to his pulpit and came forward in great numbers for a "baptism unto repentance" that brought forth fruits. I am limited for space. What a flood of suggestion in detail comes up here. This church does not compromise on worldliness in dress and jewelry, nor in lodgery, nor tobacco, nor in restitution for all sin, etc.

8. *It is an expectant church.* A revival is looked for. She is like Elijah, sending out the servant to scan the heavens for a cloud. She believes; her people believe God. Faith, coupled with and backed by prayer, is the greatest spiritual force known to man. Nothing, says Jesus, is impossible to one that believes. Mighty faith means mighty revivals. O! that some of us might get our names inscribed on the roll of the faith worthies of the eleventh of Hebrews! They believed, they received. The church that prays for and believes for a revival gets one. Friends, let us lay hold on God through His promise by faith. "I will not be denied."

9. *It is a working church.* The above qualities must find expression. We must get busy. When souls do not come to the church, the church must go after them. Everybody works. One wins one. A church of one hundred has a glorious revival of a hundred converts. Line fishing is interesting. It needs patience; persisted in, it brings results. How this church fishes! It watches the bobbing of every cork of conviction, of interest, and endeavors to land the fish. This church works on every line. They sing, they pray, they pay, they hold street meetings, they invite, they go after, they bring along. They coax, they entreat, plead, beg. They work until they see results.

10. *It is a persistent church.* I have already hinted that. She has sticktoitiveness. She has grit; she has sand, spiritually speaking. This crowd goes in to win, however long it takes. There is nothing else to do. This is the one job. The Lord make us Jacobs of importunity and Elijahs of persistence! Amen!

These are the marks of a revival church: *Spirit-filled, steadfast, faithful, united, burdened, praying, uncompromising, expectant, working, persistent.*

The Pastor and His People

Written by FRED H. MENDELL

Note:—This article was prepared for and read before the Ministerial Alliance of Newton, Kansas.

IN the writings of Paul, the office of prophet or preacher is placed secondary only to that of the apostle (1 Cor. 12:28). Among the different kinds of preachers, there is none upon whom greater responsibility rests and to whom greater opportunities are given than to the pastor. The very name in itself is suggestive, it being one of those words brought to us, without translation from the foreign tongue, meaning a shepherd or keeper of sheep. One needs only to study carefully the duties and cares of the shepherd of old in order to form some conception of pastoral responsibility.

It is probably not out of place to suggest here that the pastor must needs be an exemplary man. Happy indeed is that man who can say to his people: "Follow me as I follow Christ." Too frequently the maxim is: "Don't do as I do; but do as I tell you to do;" yet the apostolic command is "Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." The pastor, in a general sense, is the thermometer by which you may ascertain the standard of spiritual life held by his congregation.

The pastor, to many of his people, is the court of final appeals. His opinion is adhered to rigidly, whether that opinion be right or wrong. He may be the door opening out to the richest pasturage, or just as effectively a barrier to those fields.

It is recorded of the Great Shepherd, our Example, that "when he hath put forth all his own [sheep] he goeth before them and the sheep follow him for they know his voice." If the sheep are to find the proper nourishment, the shepherd must always go before them, seeking out the richest pasturage and leading his sheep thereto.

There is one point, which we cannot fail to agree constitutes the complete responsibility of the Shepherd, i. e., to see to it that his sheep, one and all, shall reach in the end, the great sheepfold. Whatever of time or attention he may bestow upon the flock should have this for its ultimate object: "To present them before the throne of the Father with exceeding joy."

The parting command of Paul to the elders of the Ephesian church included these words: "Take heed, therefore, unto all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood." The question may be asked by some, "What am I to feed my flock?" and we can only reply, "Such food as is fitted for the nourishment of sheep." Sheep must have food. The pastor is not a school teacher, a biographer nor an actor. Somewhere I heard the story of the man, who purchased a beautiful drove of cattle, built fine, red barns, provided all the modern equipment, installed a band-stand, with a talented orchestra, making his farm attractive; but one by one the cattle died. They needed food. Buildings, equipment and music are perfectly legitimate in their place; but sheep must be fed. We as pastors are not called to feed the aesthetic nature of man, but to feed his soul. The things which will develop spiritual brain and brawn are the essential foods to give to our people.

Don't misunderstand me. I am conscious that we live in an age of pampered appetite, and that the most wholesome food may be so

served as to cause epicureans to turn away. I am saying nothing concerning the delivery of the sermon, though I might suggest that a hungry, healthy sheep will not reject good food because it happens to be unloaded with a common scoop shovel from a vulgar wagon. But the thought of this article is not to deal with the manner of the presentation of truth, but to insist that sheep, to be spiritually fat

H Prayer

By D. RAND PIERCE

*O bending Heavens break, we pray,
And flood the thirsty ground!
Come, now, as in Elijah's day,
And vindicate Thy mighty sway
To all the world around!*

*Thy might and pow'r, Thy matchless name,
No more the heathen dread;
Trailed in the dust of sin and shame
Is now the banner of Thy fame
That once such glory shed.*

*Have we not still Elijah's God,
As gracious now as then?
And is not Jesus' precious blood
As potent as when once it flowed
On Calvary for men?*

*Where are the mighty heroes, now —
The Pauls and Paysons tried?
The Whitefields and the Wesleys, too,
And burdened Finneys, who'll pray thro',
Till grace flows like a tide!*

*Pour on us, Lord, the Holy Ghost!
Oh, magnify Thy name!
Run like a current through the host
From North to South, from coast to coast,
And set our hearts aflame!*

*Probation flies! Oh, may we now
Live in eternity;
Dead to the trifles here below,
Determined only Christ to know,
And God's salvation see!*

and flourishing, must be fed on the nourishing viands of Gospel truth.

In one of our recent ministerial meetings there was a comment passed concerning some great metropolitan minister, who gave his attention to sermon work alone. The assistant made all calls and attended to all such minor (?) matters of church work. Such a man may properly be called a pulpiteer; doubtless a pulpit orator; but in my estimation, he is not in any sense of the word a pastor. The shepherd lives in the fields with his sheep. The great man, mentioned above, can feed them, in his pulpit ministrations, only in a general sense. He is not sufficiently cognizant of their individual tastes and needs, their separate hearts and homes, to feed them intelligently.

The pastor has no more right to isolate himself from his congregation, to prepare sermons for them, than the mother would have who, anxious to properly prepare the table comforts of her family, would isolate herself completely

from their presence and society. Such a woman would soon occupy in the minds of her family the place reserved to the cook or laundress. Such a pastor would become in the minds of his congregation simply the foreign chef, who tickles their vanity by his exclusiveness and their palates by his dishes.

Frequently, we hear it said (among our people at least), "He is not a grand preacher; but he is a good pastor." What do we mean? A good mixer? Yes; but more. A man, after God's own heart, who is able to enter in to the heart-life of his people.

The true pastor will not be an hireling, but will be one who, for love of the work, gives his time and labor unremittingly to the caring of the sheep. He will be not only the preacher, but the confidential friend, the sympathetic adviser of his congregation, the sharer of their joys, the participator in their sorrows. In scriptural language, he will "rejoice with them that do rejoice and weep with them that weep."

There is much of difference between the man of policy and the man of sympathy. One, actuated by sinister motives of a selfish nature, may appear friendly, but the other, prompted by a loving heart, will be a friend both in need and indeed.

There should be no one more welcome in the house of affliction, no one whose presence is more desired, than that of the pastor. So far as possible, he should know each member of the families of his flock, not only by sight, but by name as well. Only thus can he enter with sympathetic interest into the home life and heart life of all. One of the greatest pastors I have ever known (he is now in heaven), used to be called the children's pastor. The children loved him, and wanted to sit by him at the table when he visited in the home. He did not make a great display of affection toward children; but there was an unfeeling, kindly interest in them. A child never entered his presence unnoticed, nor was one of them forgotten in his prayer.

Much might be said of the pastor's prayer-life in its relation to his people. He should pray much; both with and for them. Like the high-priest of olden time, he should carry his people upon his heart. In fact, almost the whole argument rests here. If the pastor, in the secret place, lays the needs of his people before the Lord, he will have no difficulty in developing a sympathetic interest in their lives. It is one of the great facts of spiritual life that we can not pray, earnestly, for another without feeling a corresponding warmth of Christian love going out for the one for whom we pray. I suppose it is needless to remark that I mean real prayer. We may say perfunctory prayers from a sense of duty or obligation and obtain no results; but prayer, real prayer, prayer that grips the throne of God, that engrosses our soul and expresses our heart's inmost desire; this will obtain promises and will move our hearts with warmer sympathy and deeper charity.

As Samuel said to his people, so may we say to ours: "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

But prayer in secret for our people is not sufficient. There are two things which people expect of a preacher, viz.: a knowledge of the Word of God, and prayer. The people expect us to pray, and they are disappointed when we visit ip, their homes and depart failing to pray

with them. Nothing takes the place of prayer. No word of sympathy, consolation, encouragement, or cheer can fill the place prayer represents even to those who know little or nothing of its power through personal experience. The people, as a rule, believe in prayer, and they believe that the preacher has audience with God. During the past few years, two striking illustrations have come to my attention. A young couple had lost their only child. The young father was confined to his bed by sickness. The preacher came and arranged for the funeral, returned, conducted the service and accompanied the heart-broken mother to her desolate home. He talked with her, she told me, about joining the church; but he did not pray with them, and her heart was so hungry for a sympathizing prayer. The other case dealt with the same pastor. Caught out in the rain one day, I found shelter in the home of a widow. It seemed providential, for she opened up her heart and told of her great grief in the recent bereavement, the death of her husband. Among other things, she said: "O, if only my pastor would have come to me and prayed with me, but he has never prayed in my home."

Brethren, these things ought not so to be. If our people are to learn that prayer is important and essential to Christian life and experience, they must see that we stress and emphasize it in our lives.

This article would scarcely be complete

Needed: Good Samaritans

Written by T. S. MASHBURN

IF a brother be overtaken in a fault, those who are spiritual should restore such an one. Of course, the apostle here means a spiritual fault, a side-step, the slipping of a sharp tongue, or some indiscreet or unchristian act. In plain English, a leaking out, producing barrenness, leanness of soul, weak knees, feeble hands, and a fruitless life. The human family is heir to many physical and mental weaknesses and imperfections, and yet, even those may be improved upon and minimized by the grace of God which we may have dwelling in our hearts richly by faith. True enough, God does not reverse nature's laws to accommodate our little, circumscribed humanity, by replacing an eye, a leg, or an arm that we may have lost in a drunken brawl, but He does remove the stony heart, and give us His Holy Spirit, the third person of the Trinity, who makes us new creatures in Christ Jesus.

Thereby we do know both the doctrine, and that He, the promised Comforter, has come and does abide. He is an actuality, living His own supernatural, eternal life in the sanctified, and purified hearts within human tabernacles. Innocent faults, physical imperfections, and natural weaknesses, are not sins until repeated after having received light on them. They may become sin by wilful negligence. True, scriptural holiness and common sense are inseparable, for God is not the author of confusion, as order is one of heaven's first laws. Holiness stands out perfect, pure, and complete as God Himself. It is untouched by, and free from alloy, dross, or admixture of any kind. Holiness is not an appendix, is not a growth, nor a Sunday dress, nor an accommodation for wedding feasts, neither is it what some teach as being the royal garment which we must wait for and receive at death. It is said of Wanamaker, who displayed green bay trees with mock oranges attached, that he caused many people to look with interest and

without some mention concerning pastoral solicitude and concern. Probably for the lost there are none of us who do not have unsaved people in our congregations. For these, there should be the highest concern. The true shepherd will leave the ninety-and-nine in the sheepfold and seek the one that is lost until he finds it. Our duty is to keep the flock in the fold, not the fold of the church; but the fold of Christ. If some are wandering, a great obligation rests upon our heart until these are fully restored to divine favor.

The conclusion of the whole matter, the summing up of pastoral responsibility might be expressed in a few words. The true pastor must be Christ-like. This embraces all the rest. Each of us has his conception of what the Christ is to us. He would have us to be like Himself, as we deal with those lambs of His fold, which He has entrusted to our care. Years ago, I saw a picture which made an indelible impression upon my mind. The blizzard had overtaken and overcome the flock on the homeward way. There on the desolate mountain side the snow was covering the frozen forms of the sheep and the same snow covered, also, the silent form of the shepherd. I wanted to write beneath it: "The Good Shepherd giveth his life for the sheep." It was His to lay down His life in vicarious sacrifice; it is ours to lay down our lives in Christ-like service.

admiration, who at the same time were ignorant of deception and man's cunning device.

Christ said, in Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Holiness is 100 per cent pure. It is to the full stature of the man of perfect love in Christ Jesus. Luke says, in the sixth chapter and fortieth verse, "The disciple is not above his master: but every one that is perfect shall be as his master." (Margin) Shall be perfected as his master. Paul says, in First Corinthians, 13:10: "But when that which is perfect is come, then that which is in part shall be done away."

There is an end to groaning after Him, and an end to our struggling—a real death to the "old man" of carnality. There is a time and a place where we may settle the sin question, through the blood of Him who suffered without the gate.

Truly, this is an age of great falling away, of weak hands and feeble knees. Men's hearts are tried, the love of many waxing cold, soldiers of the cross falling away all around us. The exigencies of this great spiritual dearth demand spiritual people who can fill the place of the good Samaritan, and literally pick up and minister in perfect love to the needs of souls overtaken by faults, failures, and even sins committed. Sheep loaded with cockle burrs, with patches of wool pulled off by briars and thorns, and others marked by big, black spots caused by rubbing against burned logs, and, worse yet, those down kicking and floundering in mud, are far removed from their normal state, and must be restored, or lost at last. Cockle burrs, thorns, dirt, black logs, filthy tobacco, liquor, profanity, and he that loveth and maketh a lie, are all found to grow and flourish in the public dance hall, theater, circus, picture show, games of chance, trashy literature, etc.

In some sense there may be a need for house-top preaching, but the Good Samaritan did not

stand up in that way, and shout to the poor man lying bleeding and half dead to get up and come to Him and get oil for his wounds and bleeding sores. He went to him, and administered the oil, lifted and placed him on his beast, and carefully conveyed him to the hotel, and paid the bill. We do not know if the priest and Levite who passed by this poor unfortunate man called to him to get up and be a man, go and get some medicine or see a doctor, that he was not hurt much and would be all right, but we do know that they failed to help him. Surely, a neglected opportunity.

How closely this resembles the attitude of the church of this age. Who would think of standing off and trying to whip cockle burrs out of a sheep's wool with a horse whip, or trying to bleach over black spots and dirt with whitewash? Suppose we do suffer the prickly, stinging pain as we pick up the sheep, and, with our fingers, remove the burrs, and soothe the wounds? We must do it for His sake, who, as the Good Shepherd, gave His life for His sheep.

The Almighty God

Written by J. B. TROWBRIDGE

I. HIS MIGHTY HAND

IT is true that God is a Spirit: and they that worship Him must worship Him in spirit and in truth; but it is also true (though often overlooked) that He has bodily functions. The Scriptures speak often and in familiar terms of God's hands, of His ears, of His eyes, of His voice, of His mind, of His affections, His love and His wrath.

God is often spoken of as almighty (Gen. 17:1; 35:11; 48:3; Ex. 6:3; Ps. 91:1; Rev. 1:8; 4:8; 11:17; 19:6). Nothing is too hard for Him (Gen. 18:14; Jer. 32:17, 27). Unto Him nothing is impossible (Matt. 19:26; Lu. 1:37; 18:27; Rom. 4:21). He performs wondrous things (Ex. 15:11; Ps. 77:14; 99:3; Is. 29:14; Acts 4:30), and marvelous are His works (Job 5:8, 9; Ps. 105:1-5; 118:23; 139:14; John 9:30). He is strong to deliver those who trust in Him (2 Chr. 16:9; Ps. 24:8; Is. 40:26; 41:10).

Often in both Old and New Testament times God appeared unto His servants in bodily form (Ex. 33:17-23; Is. 6:1, 5; Dan. 7:9; John 1:14; 1 Tim. 3:16; 1 John 1:1-3).

Before we can have God work for us or can truly or mightily work for Him, we must get a vision of His almightiness. The Psalmist says: "I have set the Lord always before me; because he is at my right hand, I shall not be moved" (Ps. 16:8). How secure we feel when we know that some strong person is by our side (Ps. 118:6; Heb. 13:6). God is that One, mighty to help in every time of need (Heb. 4:16).

1. God's hand is mighty to deliver those who trust in Him (Ex. 13:3; 15:6; Num. 11:23; Deut. 7:8; Neh. 1:10; Josh. 4:24; Ps. 17:7; 20:6; 44:3; 89:10, 13; 98:1; 118:15; Is. 43:13; 50:2; 59:1).

2. When God stretches out His mighty arm the enemy is discomfited (Ex. 3:20; 7:5; 9:15; Deut. 26:8; Ps. 138:7; Ez. 14:9, 13; 20:33-34; 25:7; Is. 31:3; Jer. 21:5; Acts 4:30).

3. God's hand is strong to correct and to punish those who go astray from Him (Deut. 2:15; 1 Sam. 5:8, 9, 11; 7:13; 12:15; Ps. 32:4; 39:10; 75:8; 106:26; Is. 5:25; 40:2; 51:17; 1 Pet. 5:6).

4. God's hand is good to prosper those who trust in, and are faithful to Him (1 Ki. 18:48; Ez. 7:6, 9, 28; 8:22, 31; Neh. 2:8, 18; Job 12:

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MOTHER AND LITTLE ONES

Forget It

By John L. Maynard

Has a friend or a neighbor been strangely unkind,

And you're aching to make him regret it? Don't give him in anger a piece of your mind— Just hold your tongue, and "forget it."

Are your motives impugned when you stand for the right?

It will anger you sore if you let it. Don't roar like a lion that's spoiling to fight— Consider the source, and "forget it."

Is work never ceasing? The way bleak with toll?

Does discouragement seem to beset it? They ne'er can overcome whom from labor recall—

Keep your eye on the goal, and "forget it."

Has luck been against you in ventures you've made?

Has fortune frowned grim when you've met it?

Don't give way to senseless, unseemly tirade— Keep pegging away, and "forget it."

Does the honor you sought your rival adorn? Just wind up your hope and reset it.

There are honors untaken and glories unborn— So turn loose your grouch, and "forget it."

—Methodist Protestant.

The White Card and the White Cat

By Mary E. Q. Brush

"You mind your own business!" The words were simple enough, but they fell like a blow on Carl Austin's ears. He had meant to do his duty—meant to be kind—then to think of getting a rebuff like this! Surely, he had offered the white card in a very courteous manner. It had been given him the previous evening by the evangelist who was holding revival meetings in the big tent down near the edge of the town. And when Carl looked up into the strong, kind face and listened to the clear, earnest voice, he felt that he, too, would like to do his part toward the great awakening that seemed about to stir the community. So, when the white cards of invitation to the meetings were handed out for distribution, he took one. "Give it to your neighbor," the evangelist had said, adding, "and remember that neighbor means one who is 'nigh by.'"

Now, Carl was what might be considered alone in the world; his parents were dead, and his only remaining relative lived far away; he boarded in a humble, little home, whose inmates, however, were true Christians, and had been regular attendants at the revival meetings; they needed no cards of invitation.

"Well, as near as I can make out, the person who is 'nigh by' me down at the gun factory is old Daddy Toby; his bench is close to my machine," Carl said to himself. Then he added with a rueful grin, "But my; he's the grumpiest fellow in the whole concern!" It so happened that on this particular morning Daddy Toby, as everybody called him, was grumpier than usual. His grizzled brows were ridged in a deep frown and he muttered and grumbled to himself as he bent over his bench at his daily task of sandpapering the black walnut gunstocks.

Carl was in the corner near him. It wasn't hard work to tend the machine, but Carl had to keep steadily at it. There was never a let-up; only occasionally, when the bags gave out and Carl had to wait for a workman to bring him some more. It was during one of these brief intervals that he had leaned over and offered the card to Daddy Toby; and "Mind your own business!" was the old man's only recognition of the well-meant courtesy.

Carl felt more than hurt—he was indignant. "Humph! Catch me ever trying to do anything again for that old fellow!" he spluttered to himself.

By and by a shrill whistle blew, and all

down the long room shafts and pulleys and leather belts ceased their revolution. It was the noon hour, and the workmen dropped their tools, drew off their blue overalls and hurried away to their dinner.

A few of the employes, however, lived too far away to go home to the noonday meal. Tom Applethorpe, the elevator boy, and Billy Atkins, who helped in the engine room, generally brought tin palls filled with generous slices of bread and cold meat, huge wedges of pie and cheese and sundry doughnuts. Carl, too, sometimes stayed. It gave him a chance to do some studying. He was taking a course at a correspondence school and was eager to seize every extra minute for his books.

Today, however, he could not do much studying. Tom and Bill were making a great commotion near him. In the midst of their gleeful exclamations and shouts of laughter, Carl thought he heard a doleful feline wail, and, on looking up from the curious dots, curves and pothooks of his stenographic exercises, he caught sight of a furry, white object being thrust into the locker under Daddy Toby's bench.

"Say, you fellows, what are you trying to do there?" he called out.

"Oh, we're going to give the old man a cotton flannel fit!" Tom replied with a chuckle. "Didn't you know that Daddy has a morbid hatred and terror of cats? He fairly froths at the mouth even if he sees one perched on a woodpile or prowling across the road! Tell you what, there'll be high jinks when he opens this drawer!" The two lads went back to their dinner palls, their wedges of pie and cheese, and Carl took up his pencil again. But it moved rather listlessly in its making of the shorthand characters. To tell the truth, he wasn't thinking very much of what he was doing. He was recalling something that good Auntie Smith, the woman with whom he boarded, had told him several weeks ago.

"Old Daddy Toby has had a deal of trouble," she had said. "Folks around here don't know much about it. He used to live down at Sandwich, where my cousin did. His wife died, leaving him one child—a daughter he thought lots of; she grew up and married, then on day, when she and her husband were out in a sailboat, a terrible storm came up and both of 'em were drowned. They left a nice, little girl baby eight months old, and no mother could take better care of that child than old Daddy did. It got to be two years old and was the comfort of his life, then something awful happened. One day a neighbor's cat was in the yard; it was acting kind o' strange; folks thought afterwards that it had been bitten by a mad dog that had been prowling around the neighborhood a week or so before this. Anyhow, before it could be prevented, Daddy's little Elsie, as she was called, toddled after the cat; it turned and sprang at her like a wild creature; bit and clawed her terribly. The wounds must have poisoned the child, for she was taken sick, and, in spite of all the doctors could do—and Daddy sent for a noted one from Boston—the poor, little one died in dreadful agony. Since then, so I've heard, old Daddy Toby is frantic at the sight of a cat—and I don't wonder!"

Carl pondered over the story. The remembrance of it made him feel uncomfortable. But pshaw! it wasn't his business if the grumpy old man had a spite against cats. "Anybody'd think he hated boys, too, by the way he snapped me up," Carl muttered, thinking of his rebuff when presenting the card of invitation. "Maybe it'd be a sight worth seeing if Daddy was worked up a little!"

Then better thoughts tugged at his heart-strings; he laid down his pencil and paper and walked over to where Tom and Bill were just wiping away the stains of huckleberry pie from their lips. "Look here, fellows, you'd better take that cat out of Daddy's locker," he began quietly. Then he proceeded to tell them the story of the poor, little tortured child. The faces of his listeners grew sober; then they nodded their heads in acquiescence to the suggestion.

"All right! Guess we'd better let puss skip," they said, and the squirming, squawling, white animal was soon skurrying away. Then Tom

and Bill strolled down to the lower hall to have a chat with some of the men who were returning, and Carl went back to his stenographic exercises. His conscience being easier now, it was not long before he was absorbed in his work.

Presently he felt a hand laid on his shoulder, and, glancing up, he beheld the face of Daddy Toby. But the latter's countenance was no longer sullen, nor was his manner surly and disagreeable. A softened look was in his faded blue eyes and there was, too, the mist of unshed tears. His tone was strangely gentle as he spoke.

"My lad, a minute's speech with ye. D'ye know that ye've touched my heart as it's not been touched in a long time? Ye've made me believe that I have a friend. I did not dream that there was anybody who cared for me. I've been a cross, old curmudgeon! Oh, I'm ashamed of treating ye in such a surly fashion this morning! I was feeling out of sorts, but that's no excuse. However, ye've proved that ye could be forgiving, be Christian-like. I heard what ye told those young rogues when they would have played that trick on me. I did not know that anybody knew of my trouble, my great loss. Oh, it's all true, that sad, sad tale! It broke my heart. But, let's say no more about it. I want ye to know that I am grateful to ye, for trying to spare me from getting into a fit of rage; the sight of a cat affects me strangely. I heard ye talking to Tom and Bill. I was lying down on the chest in yonder stockroom and the door was ajar. As I said, I felt out of sorts, and, not being hungry, did not go home to dinner. Yes, yes, I want to thank you most heartily for doing me a kindness," and here the old man's eyes looked wistfully into Carl's, "and what was that card you were after giving me this morning? Was it to some religious meeting that you were inviting me? Eh? Yes, yes! Well, it'll be thanking you kindly, you'll hear me if you'll give me the invitation again." And that evening, when Carl Austin took his seat again in the big, white tent, old Daddy Toby was at his side, an eager, interested and comforted listener, and henceforth the two—the lonely man and the lonely lad—were like unto loving father and son.—Intelligencer.

The True Wife

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful "femme."

But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head; the glowworm in the night cold grass may be the only fire at her foot, but home is wherever she is, and, for a noble woman, it stretches far around her, better than homes celled with cedar or painted with vermilion, shedding its quiet light far, for those who else are homeless. This, then, I believe, to be the woman's true place and power.—Ruskin.

In Trouble

There is no better way of forgetting one's troubles than by attempting to relieve someone else who is in trouble. The more one thinks of his own troubles, the more power over him those troubles gain. When he is turned away for a time from himself in the effort to help another, personal troubles may perish from lack of attention and sustenance. Miss Havergal wisely says:

"Seldom can a heart be lonely
If it seeks a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill."—Ex.

THE WORK AND THE WORKERS

Announcements

MARRIED—At the Nazarene church, Escondido, Cal., Jan. 10, 1915, by Rev. C. W. Welts, pastor, (and father of the bride), Mr. James H. Cowman, of Long Beach, and Miss Caroline Virginia Welts, of Pasadena.

BIBLE LESSONS—Beginning on the 25th of January, and continuing four weeks, there will be a special Bible lesson course taught by Dr. C. C. Driver, at Nazarene church, Jasper, Ala. All who desire to have a better and clearer conception of the Word can secure same now at a very small expense. Tuition will not exceed \$5 for the entire month. Young preachers cannot afford to let this opportunity go by unnoticed. Should you desire board, you can arrange for same with J. W. Randolph, Jasper, Ala.—C. C. BUTLER.

ANNOUNCEMENT—We have just purchased a large tent and are now ready to respond to calls anywhere. We have some open dates, so write us. Our terms are entertainment and a place to put up the tent, and we take the offerings for our compensation, trusting the Lord to care for us. We begin in southern Georgia right away, and would like to put in three months in Georgia, Florida, and Alabama, then northward anywhere. Any pastor or community anywhere wanting a holiness tent meeting may write me at my home address, Wilmore, Ky. I will have a helper with me if desired. Yours for the Master, SAMUEL LINGE.

What Dr. H. C. Morrison says of Rev. Samuel Linge: "Rev. Samuel Linge, a devout and most earnest Methodist minister, has moved into Wilmore, Ky., to educate his children. He is a consecrated and zealous evangelist, and successful and fruitful preacher. We most heartily commend him to any minister or community that desires assistance in evangelistic services."

LETTER OF INTRODUCTION—To Whom it May Concern: I wish to introduce to our people Rev. C. E. Elsworth, of Greenfield, Ind., R. F. D. No. 9, who holds membership in our church at Indianapolis, Ind., and is an elder in the Chicago Central District. He came to us from the Holiness Christian Church, where he labored for twelve years. He was ordained by M. W. Knapp along with Bud Robinson and others. He is well known by such men as Bud Robinson, Beth C. Rees, C. W. Ruth, and other prominent men of our church. His wife is a commissioned evangelist in our church, and assists him in the work. He has a large tent, fully equipped with seats, lights, and organ. Any one needing his services would do well to engage him. Now would be a good time to get your date for a summer tent meeting.—U. E. HARDING.

CHANGE OF ADDRESS—Dist. Supt. S. H. Owens has taken the pastorate of the Ryan church, in connection with his District work, and his address will now be Ryan, Okla., instead of Bethany.

CHANCE TO GO TO SCHOOL—Those desiring to enter school to prepare for the Lord's work, can do so without cost to themselves. I am anxious to help you. Have sent two young men in the last month, one to our school at Hutchinson, Kas., and the other to Pasadena, Cal. Write me, enclosing 2-cent stamp for reply.—S. L. FLOWERS, 1705 Fourteenth St., Boulder, Colo.

RECOMMENDATION—It gives me pleasure to recommend to my old friends on the Hamlin District our beloved brother, Rev. A. J. Vallery, who has lately moved from Louisiana, and now resides at Hamlin, Texas. Brother Vallery is a man of deep spirituality, and will do you good service as an evangelist or pastor.—E. G. THEUS, Homer, La.

District News

ARKANSAS DISTRICT

I am at Morrilton, in a battle with Pastor C. P. Roberts. I have rightly called it a battle, for the enemy is contesting every inch of the ground. Well, the victory when it comes, will be sweet. There is conviction upon many, and a few are praying through. Brother Roberts is making good in his pastorate. The town has come to understand that our church is there to stay. They are now arranging to build a parsonage. We are looking for a break in the meeting at every service.

B. H. HAYNIE, Dist. Supt.

SAN ANTONIO DISTRICT

The first four days of the new Assembly year were spent in preparing *Minutes* for press and catching up with correspondence. Our first appointment was with the Ballinger church, November 29th. Owing to weather conditions the new pastor had not been able to get on his charge, but in spite of the bad weather we had fair audiences, and a Seekers were at the altar at every service. November 30th we visited the Bangs

church, but owing to a train wreck arrived about thirty minutes after the service had been dismissed.

Next day we went to Coleman. No service was held on account of rain and cold. December 2d and 3d we were at Brownwood. Rev. L. Lee Gaines had been appointed by the Advisory Board to open a mission in this place. Two days were spent in praying, planning, and looking over the field, and definite steps were taken to begin right away.

December 4th was spent with the Goldthwaite church. Through misunderstanding at the Assembly, some confusion had been caused about pastoral arrangement, and we had a most timely and profitable meeting with the entire church.

December 5th to 13th we spent with our young church at Austin. The church had received a hard blow lately, but God overruled, and in spite of rain and mud gave some blessed services. Souls prayed their way through to God in the old-fashioned way. A Baptist preacher's wife was sanctified, and out-shouted them all. The new pastor, Rev. E. W. Wells, is getting a grip on the situation, and is fast winning his way into the hearts of the people.

Our next appointment was with the San Antonio church, December 18th to 20th. We had good liberty in delivering the message, and a profitable meeting of the Church Board. The pastor, Rev. W. O. Self, was at his post of duty, leading on to victory.

Mrs. Fisher having been detained at the Ballinger sanitarium for treatment under Doctor Mangum, brother of our missionary, Miss Myrtle Mangum, and a loyal Nazarene, we returned to Ballinger, spending Christmas and the last Sunday of December with our church at this place. God's presence was manifest at each service. The new pastor, Brother Bost, was on hand and already busy getting into the homes of the people, and giving out the message with no uncertain sound. Brother Bost is one of the older pastors among us, and has a fine record.

We returned to Coleman December 28th, and again we were rained out. Here I met one of my own brothers in the flesh, whom I had not seen for four and one-half years. It was a treat to meet him, but sad to know that while we are giving our lives to the ministry, his is given to the service of sin. I believe he is trying to dodge the higher call. Please help me in an endeavor to pray him out of the show business into the ministry. He had a sanctified mother and knows and respects the true way.

The afternoon of December 29th was slated for a Board meeting at Bangs, but owing to muddy roads and members living so far from the place of meeting, we could not get sufficient number together to accomplish anything.

On the 29th we arrived at Brownwood on a delayed train, just in time to be rushed off the train into the pulpit, where the Lord helped me in delivering the Word, and a man was glorious saved. God had prepared the way since our last visit, and on December 19th Brother Gaines had opened a mission in a neat hall, well furnished and lighted, right in the heart of the city, on the courthouse square. Preachers and workers passing that way are asked to stop over and give a lift. We had a good audience and the prospect bids fair to a good work for God and holiness. We feel that Brother Gaines with his good wife are the right people for the place.

We had a very profitable day at Brooksmith on the 30th. The public school marched over in a body to the morning service, and God gave us a blessed hour. A most profitable meeting of the Board was held in the afternoon, and preaching service at night. The new pastor, Rev. T. J. Carpenter, had moved to his new field of labor and already the revival fire had been kindled on his charge.

December 31st we returned to Goldthwaite, and found the church with a good revival spirit on, and souls in the fountain. Preached to a fair-sized crowd and appreciative audience at night, with good liberty. We are looking for great things at Goldthwaite this year.

New Year day was spent at Midway Park. Did not meet with the church, as it is located in the black waxy land, and the roads were impassable. Our horse pulled the singletree in two and we had a hard pull of it getting through.

January 2d to 4th found us at Meridian. The church here moves along nicely, under the leadership of the new pastor, Rev. W. F. Rutherford.

The weather conditions were very unfavorable, but a fair audience greeted each service, and the divine presence was realized. The church and friends are delighted with their new pastor, and seemed hopeful for a great church year.

On January 5th we visited the Mountain church (Scandinavian). Brother Rutherford is also pastor there. Had no preaching service on account of rain, but a most profitable meeting of the Church Board.

We are now, January 8th, with the Cranfills Gap church. This is another of our Scandinavian churches, on Brother Rutherford's charge. It is located in the little Norwegian town of Cranfills Gap, in the rich, fertile Bosque Valley. Here is a Scandinavian settlement extending at least twenty miles, thickly settled, and practically solid Lutheran. It is truly a ripe and needy field. Our people have purchased a beautiful lot, and erected a neat, commodious church building, and also tabernacle shed for summer meetings. We are here for several days. Had good service last night. Don't forget the District Preachers' Meeting at San Antonio, January 28th to 31st. Keep the fire burning.

WILLIAM E. FISHER, Dist. Supt.

SAN ANTONIO DISTRICT PREACHERS' MEETING

The District Preachers' Meeting of the San Antonio District convenes the fifth Sunday in January, beginning Thursday night before, at San Antonio, Texas. Free entertainment for preachers and workers. A great time is anticipated. Make your arrangements to come. An elaborate program has been arranged. Important themes vital to the cause will be discussed. Red-hot sermons and salvation times. If you expect to attend, send in at once your name and address to Rev. W. O. Self, 110 Sandoval Street, San Antonio, Texas.

Keep the fire burning!

Yours in Him,

WILLIAM E. FISHER, Dist. Supt.

NEW ENGLAND NOTES

Evangelist B. S. Taylor is spending part of the winter at his home in New Haven, Conn., preaching in a holiness mission each Sunday.

Pastor Short writes us that Brother Riggs is also desirous of seeing another Pentecostal-Nazarene church opened this winter in the city of Providence, R. I. The writer also thanks Sister Martha Curry for her kind words of encouragement in regard to the opening up of a new church in the heart of this city of 250,000 people. There is room for six such good churches here.

The writer had a good time in Philadelphia, and also in Reading, Pa. There were a number of seekers for both pardon and cleansing. These services occupied the last week of the old and the first week of the new year.

Evangelist George J. Kunz writes us from Saranac Lake, N. Y. He is a strong believer in the doctrine of entire sanctification, and insists upon his hearers testifying so clearly that three worlds shall know where they stand.

Pastor Warner, of Fortyfort, Pa., had a blessed meeting with Brother Ruth. There were seekers for the double cure.

Pastor Post writes that the Monday holiness meetings in Boston are well attended, and there are frequent seekers for full salvation.

Pastor Beebe, of our Lynn, Mass., church writes that they are looking for blessed results in the special meeting now going on in their church.

Evangelist Martha Curry preached for Pastor Norberry during the latter's absence. The Lord blessed her ministry, as He always does.

Our Lowell church is reaping a good harvest as a result of the extra services held there the month of November.

Rev. Frank Stevens, of Boston, Mass., who is now on the Pacific Coast, is having good success in his evangelistic work. Their New England friends will rejoice to learn that Sister Stevens is improving in health since they went to California.

District Superintendent Washburn was not able to be at the preachers' meeting in Pastor Short's church, Cambridge, Mass., as he was holding meetings in Maine. A good time is reported at this first preachers' meeting in Brother Short's new church.

Sister Fannie Crosby, the aged hymn writer, lying with her niece, Mrs. Booth, at Bridgeport, Conn., while feeble in body, is clear in mind, and

as cheerful as usual. In four months she will attain her ninety-fifth birthday, but she fully expects to live to be 100, and then go home to be with Jesus.

Doctor Munhall is still active in the evangelistic field. He suffers more or less persecution because of his recent book warning the Methodist church of the awful breakers which threaten her destruction.

The Wesleyan Pentecostal Church, recently organized, worships each Sabbath in Palestine Hall for the present. Pastor Norberry and his people are greatly pleased with the good start the dear Lord has given them. The writer will have to refuse all calls for evangelistic work this winter in order to give all his attention to the new church, which starts out with nearly seventy members. Will all the kind friends accept the heartfelt thanks for their encouraging words, on our purpose to establish a new and aggressive holiness church in the center of the city.

"KEEP ON BELIEVING."

NEW ENGLAND DISTRICT NOTICE

At the late preachers' meeting held at Cambridge, it was the voice and vote of the Preachers' Meeting that the present Constitution and By-Laws be abolished at our next meeting at Manchester, N. H., February 22d. This serves as a month's notice, as per rule now holding. A special program is being arranged for the Manchester meeting. Rev. C. J. Washburn will present a paper on a theme of vital interest to us. Mark the date, brethren, and be there.

C. P. LANPHER.

EASTERN OKLAHOMA DISTRICT

Our District Superintendent, Rev. L. F. Cassler, lies at the home of his daughter at the point of death. Let every one who reads these lines pray that God may restore him to us. We sorely need him at this time. He has requested that I take charge of his work until his recovery. On account of pastoral duties, I can do only such visiting as is very necessary, but will help in other ways as I can. Brother Cassler has been sick since the death of his wife. He wrote me at that time that he was crushed and craved an interest in all our prayers.

Any church that paid for the Assembly Minutes and hasn't received them should notify me at once. We will send you more. We also have a few copies we can furnish others at 12 cents per copy, post-paid. These are paid for, but the money will be put into the treasury for next year. Notice change of address.

E. C. CAIN, Secretary.

Shawnee, Okla.

EASTERN OKLAHOMA DISTRICT

PROGRAM FOR MINISTERIAL ASSOCIATION, ADA, OKLA., JANUARY 27 to 31.

TUESDAY

7:30 p. m.—Preaching.

WEDNESDAY

8:30 a. m.—Devotional service.

9:00 a. m.—Brief business session.

9:20 a. m.—Work and Aim of the Association. (Address).

9:30 a. m.—Deacons rally.

11:00 a. m.—Preaching.

2:00 p. m.—Importance of Sunday School work. (Paper).

2:15 p. m.—The Ideal Superintendent and His Work. (Paper).

2:45 p. m.—The Model Teacher. (Paper).

3:15 p. m.—Relation of the Pastor to the Sunday School. (Paper).

3:45 p. m.—Sunday school problems and questions.

7:30 p. m.—Preaching.

THURSDAY

8:30 a. m.—Devotional service.

9:00 a. m.—The Prayer Meeting. (Paper).

9:30 a. m.—Discussion of problems and questions concerning the prayermeeting.

10:00 a. m.—Missionary rally and sermon.

2:00 p. m.—Evangelistic Preaching and Revival Methods. (Paper).

2:45 p. m.—Relation of the Evangelist to the Church and Pastor. (Paper).

3:30 p. m.—Our Licensed Preachers. (Paper).

4:00 p. m.—Topography of the Old Testament. (Chart Lecture).

7:30 p. m.—Preaching.

FRIDAY

8:30 a. m.—Devotional service.

9:00 a. m.—The Pastor in His Study. (Paper).

10:00 a. m.—Pastoral Preaching. (Paper).

IDAHO HOLINESS SCHOOL

The following are a few paragraphs from some of our students:

The Idaho Holiness School is the only one of its kind in the "Great Northwest." We feel that the Lord is pleased with the progress which has already been made, and will continue to bless the work that has been begun in His name. The school has more than doubled its number since the first week of this school year.—IRMA COOK.

We students cannot express our thankfulness for the privilege of being in the holiness school here at Nampa, Idaho. God has been blessing every department of the work. How it makes our hearts ache to look over this great Northwest! So many have never heard a holiness sermon nor known of a holiness school. It is this which has caused the consecrated people to establish a school here.—LEOTA MORELAND.

The students of this school thank God for teachers who believe and teach God's Word. Besides the Grammar School and Academy there are courses in Theology, Music, and Business. And with a good holiness church surely we have every possible advantage. We are glad for the large number of young people here attending school who have devoted their lives to Christ's service. We thank God for the influence of our school is having upon the people of the town and surrounding community. As it grows may it continue to help those who are far from Christ, is our prayer.—MARION WHITSON.

There are so many advantages here that other schools do not have because God's laws and truths are taught and studied. Where everything is done to the honor and glory of God there is sure to be victory such as there is in this school. There are over sixty students enrolled at this time, and more coming in all the time. People are coming from different parts of Idaho and other states to attend this school. There is a great advantage here in our associations; the people are all Christians, and have the Christ-like spirit.—BEATRICE FORBES.

The first semester is now at a close and all are greatly pleased with the results. The very atmosphere is permeated with the love and glory of God. The revival spirit has prevailed throughout this semester and many souls have been wonderfully saved. It is really an unusual privilege to attend a school of this kind where all is being done for the glory of the Lord. There are a number of young people in school who have felt definite calls from God; they meet every Tuesday evening for a special prayer service and the Lord is blessing remarkably. Many parents in different places are beginning to see how infidelity is being infused into the minds of the young people in the public schools, and how they spend much time in dancing and ungodly amusements. Praise God for a school where true religion is taught by teachers who possess the experience of entire sanctification.—VIVIAN CATHEY.

The above paragraphs are a few expressions by the students of the school from their viewpoint. During the Christmas vacation our pastor, Rev. Hays, has been conducting a very successful revival at the Nazarene chapel. He was also favored by the assistance of Rev. Brillhart and daughter from Texas, and Rev. Epperson of Los Angeles, Cal., all of whom proved a blessing to the meetings. A number of persons have received bright, new experiences, and all have been blessed and encouraged greatly.

We are now in our first week of school following the holidays, and begin with the largest enrollment that the school has yet had. The students are industrious and energetic in taking up their work again, and the prospect is that this will be the most successful term which the school has yet enjoyed.

LOWELL H. COATE, Prin.

Nampa, Idaho.

11:00 a. m.—Preaching.

2:00 p. m.—Pastoral visitation.

3:00 p. m.—Church Finance. (Paper).

4:00 p. m.—The Church Board Meeting. (Discussion).

7:30 p. m.—Preaching.

SATURDAY

8:30 a. m.—Devotional service.

9:00 a. m.—Business session.

11:00 a. m.—Preaching.

2:00 p. m.—Unfinished business and introduction and discussion of new subjects.

7:30 p. m.—Preaching.

SUNDAY

11:00 a. m.—Preaching.

3:00 p. m.—Preaching.

7:30 p. m.—Preaching.

NOTE: Let the licensed preachers bring the book *Practical English* for class instruction.

E. C. CAIN, Chairman.

NOTICE TO HAMLIN DISTRICT

As the manner of raising the District Superintendent's salary was left to the District Advisory Board by the last District Assembly, the Board wishes to call attention to the necessity of keeping the District Superintendent on the District, as was voted by the Assembly. Your attention is further called to the fact of his heavy expenses of traveling over the District, and also an expensive trip to the General Assembly in the fall, besides a large family to support.

A resolution was passed to raise an amount equal to \$1 per member, payable quarterly on or before January, April, July, and October 1st, 1915.

We wish to further call attention of the pastors to the fact that as the steward's first duty is to the pastor, the first duty of the pastor is to the District Superintendent. We further request that the evangelists not only pay a part of their tithes, but stir up the people to pay the District Superintendent, and take an offering for him in their meetings. Thus by all doing their best, we will be able to keep the District Superintendent on the field.

We urgently request that all pastors make quarterly reports to the Secretary of the Advisory Board in order that they may know whether the needs of the District Superintendent are being supplied and that they may offer any suggestions that may be of help in raising the same.

Send or pay all money direct to the District Superintendent, J. C. Henson, Roscoe, Texas.

J. WALTER HALL,

Secretary District Advisory Board.

WESTERN OKLAHOMA DISTRICT

Since our last report we have visited our church at Skedee, where Brother Drake is doing a good work for God, and for our church. He is a fine pastor, straight and clean, and preaches a full gospel in love and tenderness. All his people love him. They are deeply spiritual.

We went on to Blackwell, where the new pastor, E. V. Potter, is getting a good hold on the people. The prospects are good for a good work there. Several have been saved, reclaimed, or sanctified since Brother Potter came on the work, and we are expecting a great year in the Blackwell church.

From Blackwell we came to Knowles, where we found Brother Everhart with a good tent, well lighted and seated and heated, and the battle already on. We have only been here for one service, but our faith claims the victory.

Brothers Gray and Vance report the fire falling and the revival still sweeping at Harmon. Brother Hill, with the four evangelist girls, reports a great revival at Ponca City. Brother McCannies is ploughing things up about Waurika. Brother Coulson is assisting Pastor Hall at Prairie Gem. We have not yet learned the success of the meeting, but we are expecting great things from them, as Brother Coulson is one of the old-reliables.

Remember the great Holiness Rally at Ryan, January 28th to 31st, and let everyone who possibly can be sure to attend.

S. H. OWENS, Dist. Supt.

KENTUCKY DISTRICT

We feel encouraged on the District. God is moving in a marvelous way among the churches. We have just heard from Newport, Ky., of a great revival that is on there; 63 conversions, and a number added to the church. I will have paid them a visit ere this report reaches the press. We had a very encouraging report from Burnside, Ky! Our Brother J. L. Johnson tells that God is visiting there, and that the people have a mind to work, and that they are expecting to build the walls around Burnside. I am expecting to be with them soon in some special meetings, and feel God is going to give us a revival. Some good reports from the Delmar and Highway circuits. I leave for Newport, Ky., the 14th, where I will be until the 25th.

We have applications from three good men for

work in Kentucky, and they come well recommended. We expect to find work for all of them, and we are praying that God will send more as the work opens up. I am praying that God will give us a good, strong church in every town in Kentucky. Will you join with me?

W. W. HANKES, *Dist. Supt.*

WISCONSIN DISTRICT

The special mid-winter convention of the workers and the District Missionary and Advisory Boards of the Wisconsin District will meet with the Milwaukee church, 616 Arthur St., on February 13, 1915. The object of the convention is to counsel together relative to the coming campaign, pray the glory down on ourselves, get enthusiasm for the work ahead of us, and help set Milwaukee on fire. Those expecting to come will please notify Rev. W. G. Hammer, 616 Arthur St., Milwaukee, Wis., stating when they will arrive. Free entertainment will be given all who come.

F. J. THOMAS, *Dist. Supt.*

NEW ENGLAND DISTRICT MEETING

The New England District Deaconess Meeting will be held at East Wareham, Mass., January 26th to 27th. First meeting to be held on the evening of the 26th, continuing throughout the next day. Train leaves South Station, New York and New Haven division, January 26th, at 4:30 p. m. Make an effort to be present. A great time is anticipated.

CORA M. HUDSON, *Secretary.*

PITTSBURGH DISTRICT

Leaving home January 2d, wife and I came to Dayton, Ohio, to fill Pastor Short's pulpit over the Sabbath, he being away in a meeting at Marshalltown, Iowa, with Brother and Sister Wines.

We found his people on fire for God and souls. This is our church home. We were delighted with their spiritual progress, which is marked by many new faces and ringing testimonies. We had the pleasure of receiving into the church Sabbath morning two good members, the pastor of the Free Methodist church and his wife. There was one seeker at the evening service. The new vestibule and furnace make a marked improvement on the property. This has been by far the best year for this church.

Our next stop was at Troy, Ohio. We were heartily received by pastor and church. This church has grown beautifully. New faces tell of their victory. The house was well filled both nights we were there. They sing their shouts and shout their songs. They have seekers at most every service. The revival glory is on them. They have added to their church two new Sunday school rooms which open into the auditorium by folding doors. Then they have built a neat seven-room parsonage with bath, electric lights, gas for heat, and a cozy little cellar. The pastor is now living in it, and his family is well cared for.

Many of our churches could have a parsonage if they but thought so. While we have dedicated five churches since last Assembly, we have had but one parsonage added thus far. Come, friends; with a little extra planning and pushing we can house our pastors and pay for the parsonage as we would pay rent. A parsonage is one of the best assets to church property.

Our next meeting was at Columbus, Ohio, with Pastor Kell. This church is a marvel in our eyes. No church on the District has grown like this one. Last Assembly they had sixteen members; now they have about sixty. They had no property, now they have a fine large church, and the payments met. They were paying no salary, now they pay \$20 per week. We were blessed while preaching to them, and the glory filled the place as we partook of the Lord's Supper. Brother Kell is pushing the work as a new pastor. This is his future work I think. They have enough ground by the church for a parsonage, and we think they will have one in the near future. They have a fine lot of people in the church, and a host of friends out of the church. Let us not forget that our work is to spread scriptural holiness. We are soldiers of the cross; let us keep up the fight.

N. B. HERBELL, *Dist. Supt.*

PASTORAL ARRANGEMENT SAN ANTONIO DISTRICT

WILLIAM E. FISHER, *Dist. Supt.*, 1811 North Flores Street, San Antonio, Texas.
 Austin Charge (Austin and Jacobs Well)—E. W. Wells, 1004 Willow St., Austin, Texas.
 Bloomington Charge (Bloomington, Seadrift, Bay-side, Yoakum)—C. P. Clayton, supply, Bloomington, Texas.

Ballinger Charge (Ballinger, Miles)—J. W. Bost, 500 Park Ave., Ballinger, Texas.
 Brownwood Charge (Brownwood mission, Bangs, Bethel)—L. Lee Gaines, 1006 Austin Ave., Brownwood, Texas.
 Brooksmith Charge (Brooksmith, Indian Creek, Rice, Trickham)—T. J. Carpenter, Brooksmith, Texas.
 Cedar Grove—H. L. Crawford, supply, Wetmore, Texas.
 Coleman Charge (Coleman, Cleveland, Glen Cove, Locker)—I. W. McDonald, Coleman, Texas.
 Concho—Thomas E. Mangum.
 El Paso (Mexican church)—S. D. Athans, S15 South El Paso St., El Paso, Texas.
 Lytton Springs Charge (Lytton Springs, Red Rock, Martin's chapel, Thompsonville)—B. R. Gollightly, R. F. D. No. 6, Austin, Texas.
 Meridian Charge (Meridian, Mountain, Cranfills Gap)—W. F. Rutherford, Meridian, Texas.
 Midway Park—To be supplied.
 Pearl Charge (Pearl, Fairview)—S. W. Hampton, Pearl, Texas.
 Placid Charge (Placid, Red Creek)—M. E. Rogers, London, Texas.
 Waco Charge (Waco, County Line, Goldthwaite, Williams' ranch)—Thomas D. Dunn, 1724 Burnett St., Waco, Texas.
 San Antonio—W. O. Self, 110 Sandoval St., San Antonio, Texas.
 Yates Charge (Yates, Bethel, Hickory Valley)—W. M. McMahon, R. F. D. No. 4, Whitney, Texas.

ALABAMA DISTRICT

Am on my first round to our churches in Alabama District. My first stop was at Birmingham. Our church there is having a struggle, but we have some

NINETY YEARS OF AGE

The California Bible College and Academy invite the friends of the Rev. and Mrs. M. L. Haney to attend a reception in honor of Brother Haney's ninetieth birthday anniversary, Saturday afternoon, Jan. 23, 1915, from 2 to 5 o'clock, at their residence, "Five Palms," 113 Glorietta Street, Pasadena, Cal. All who have ever been spiritually blessed at any time during these past ninety years through Brother Haney's writings, preaching, or personal work are invited to bring in person or send in letters, marked "To be opened Jan. 23, 1915," either gold, silver, or paper offerings, as a remembrance, and to write him and tell him in person how God has used him to bless their lives.

most excellent Nazarenes in that city. I was with them the first Sunday in January, and we had some splendid services. Our people in Birmingham are hampered in the work, as they have to use a hall that is situated upstairs. Rev. Harry Moore is now their regular pastor. Brother Moore expects to push our envelope system for raising missionary money. They are going to subscribe for a quantity of OTHER SHEEP. Birmingham is a great field for the Nazarene Church and we must push it.

Dora was my next stop. Our church at that place has suffered on account of not having a regular pastor. However, Rev. J. N. Russell, of Sipsey, has taken up the pastorate. Rev. Claude Myers has just closed a week's meeting there, and things are getting in better shape. They have a splendid Sunday school. Also our church in Birmingham has a very good Sunday school.

Bankston was our next stop. Here we had some good services. Our church is doing well. They have a very fine Sunday school, Brother Neal superintendent. This church also is going to push out and do something for missions. They promised to subscribe for a quantity of OTHER SHEEP. Rev. J. A. Manasco is pastor here.

The second Sunday was spent with Millport church. Services were excellent. School doing very well. Brother Driver had eighteen or nineteen in his special Bible class. Miss Laura Scoggin is doing good work in her room and she will continue for two or three months. We appointed Rev. S. B. Gosey as pastor to succeed Brother Driver until the Assembly; also Brother Gosey will supply our little church at Vernon. When I arrived at Millport I found our much beloved brother, Rev. F. B. Shelton, very sick. He has been a father to the holiness work in that section for many years. We fear he will never recover. He has been a servant of the Lord for many years, and is a ripe Christian.

Our work is moving right on, although we have been greatly hindered on account of financial conditions.

Our new church near Andalusia is moving right along. Brother Cook writes me that the membership has reached forty. They are at work on their new building.

Rev. Marvin Carroll, of South Alabama, writes me that they have about decided to have me organize them into a Nazarene church.

Then Brother J. F. Anderson, from South Alabama, has written me an urgent invitation to bring the Nazarene news to them. They are coming to us from the Methodist Protestant Church.

A brother writes that they want a Nazarene church at Decatur.

Mrs. Lancaster writes me that they had a salvation time at Shiloh Nazarene church the second Sunday. One profession and another seeking holiness. They are having fine crowds, and a good Sunday school. Mrs. Lancaster is pastor.

"Our work is doing nicely at Watts' chapel," says Brother Covington. They are small in numbers—only ten—but they have undertaken to build, and ere this reaches our readers, they will be at work on the new church. Brother Covington says he is going to push the work there.

C. H. LANCASTER, *Dist. Supt.*

General Church News

LAPEER, MICH.

BEULAH PENTECOSTAL CHURCH OF THE NAZARENE Closed a very precious one-week meeting the 27th of December, with Brother Bradley as evangelist. The few nights of the meeting were well attended by the people of the neighborhood. God was with us in power. Brother Bradley preached with the unction of the Holy One of God, and ten were saved or sanctified. The dear Lord gave us an addition of five new members Sunday, January 10th. Beulah Church has now fifty-three members, who are all out for Jesus, and standing true to God and holiness. Any one needing help would do well to write Brother Bradley, at Berlin, Mich. He certainly would be a blessing to any church that wants to make advancement in the Christian life. We expect to keep up the fight against sin and the devil, for God has promised to be with us unto the end.—A. J. BUSH, *Pastor.*

BLACKWELL, OKLA.

We are in the beginning of our revival here. Several have found pardon or purity. The interest is increasing, and the blessing of the Lord is on us. We love the people here, and they are doing well by us. Thank the Lord for the way of holiness and the holy people in the way.—E. V. POTTER, *Pastor.*

LATHROP, CAL.

On the evening of January 7th the Smith Band, of Stockton Rescue Mission, entertained the people of Lathrop in the Union church, and sang their way into the hearts of people hungry for the Gospel. Never have we seen the Spirit's presence more evident in the singing of the Gospel message. The atmosphere seemed to be laden with the presence of God during the entire service. We are looking forward to another visit from this dear people at an early date. Pray for us.—J. A. MACDONALD.

PHOENIX, ARIZ.

Oh, that God would rain righteousness upon the people of Phoenix as the clouds are pouring water upon the earth! There seems to be a great spiritual dearth in this beautiful capital city of 28,000 inhabitants. There are churches; yes, and sects, and holiness bands, till it looks as if there ought to be leaven enough to save the whole city; but worldliness and greed of gold are dominant. Yet, one great, good thing the people of this infant state have done, was to vote for state prohibition and carry the election by a large majority. This city is a stronghold for Catholicism, among both Americans and Mexicans. But God's Word, which is quick and powerful and sharper than any two-edged sword, is cutting many bands, and setting the captives free. The difficulty here, as everywhere, is that the Bible is not read. We are distributing our own holiness tracts—hundreds of them have been given out—and gospels of St. John have been put into many homes, also Bibles, which are being read, and there is an awakening among the Mexicans, resulting in great good. We find that there are still Nicodemuses in the world who say, "How can a man be born again?" and stranger still that so many in the American churches are still contending that we grow into holiness, or that we receive the gift of the Spirit in conversion—any other way

but God's way, the crucifixion of the "old man." Let us be true to holiness, and definite in its teaching. There are here a People's mission, a Japanese mission, and a new Pentecostal-Nazarene Mexican mission, a Free Methodist church, and the Salvation Army, where holiness as a second definite work of grace is experienced and taught. We have great faith for the future of these two foreign missions in this city. I expect to report further in reference to our Mexican work here, and give some views of the building and people. We ask especially your prayers for our new workers, and for the power of God's Spirit among our people here—Mrs. M. Mc REYNOLDS.

LOS ANGELES, CAL. FIRST CHURCH

Rev. C. E. Roberts and wife and Miss Lenora Taylor begin a series of evangelistic services with Pastor Cornell on January 17th, embracing three Sundays. We are anticipating a remarkable ingathering. We ask the prayers of the saints.—C. E. CORNELL.

MONTEZUMA, KAS.

We have just closed a three weeks' meeting, beginning December 19th. God gave us victory. Deep conviction was upon the people, and a few prayed through until they struck fire and were saved and sanctified. God gave power and liberty in preaching holiness. After the first three nights of the meeting, the editor of the town paper and a member of the dancing club kindly informed us that they welcomed us to town but did not sanction our crossing the opinions of the people of Montezuma. An infidel made it his business to try to break up the meeting and to convert the people to his view; but God gave us the words to silence him and the people laughed him to scorn. We had for our co-laborer, Rev. H. J. Beaver, who preached holiness with power sent down from above, and my sister Effie rendered valuable service at the piano. We were entertained at the home of Brother and Sister J. A. Woods. There are a few folks at Montezuma who know how to pray the fire down. God bless them! There is a good prospect for another Nazarene church in the near future. We returned to Hutchinson, where we expect to resume our school work at K. H. C.—ARTHUR A. MILLER.

SPRING VALLEY, N. Y.

Our pastor, Rev. E. J. Marvin (also District Superintendent), resigned his pastorate January 1st, and is now holding special meeting at Beacon, N. Y. He expects to visit our churches at Syracuse, N. Y., and Danbury, Conn., and will then locate at Mt. Vernon, N. Y. God has greatly blessed his ministry while here. Some have been saved and sanctified, and the church edified and established in the faith. Through a series of providences we secured O. W. Waltz, a late graduate of Illinois Holiness University, and we feel God is in his coming among us at this time. He will take a short course of study at Columbia University. Our Sunday school is growing and our means of grace are well attended and spiritual. Finances are in good condition. The future is as bright as the promise of God. The Advisory Board of the New York District has accepted the invitation of the Danbury, Conn., church to entertain the next District Assembly, contingent on their being able to furnish a suitable building in case the church they expect to build is not finished in time.—W. A. WHITE, Secretary Advisory Board.

LOWELL, MASS.

We are still praising God. His presence is with us in Pentecostal power. We held a three weeks' meeting in December, in which God used Mrs. Ellis, our evangelist, in a wonderful way, preaching and singing the straight Gospel. We had nearly 100 seekers; fifty professed conversion, fifteen backsliders were reclaimed, and quite a number sanctified. The fire and power filled many of our members. The meetings keep up with good interest; seekers every week, with blessed results. We have the old-time power of our fathers with us. The Sabbath school is increasing continually. Finances are good. We had a most glorious day January 3d; forty-one united with the church—largest number that have joined at any one time in the history of the church. Some were by letter, but most were by profession. They were all the way from five years of age to ninety-five. The aged lady, Sister Bears, and Brother Bears and wife and daughter united by letter. How the fire did fall! The whole congregation marched around and greeted them. Sister Lula Barnard sang "Oh! how marvelous; oh! how wonderful." We believe a mighty revival is to be with us all winter. It will continue by prevailing prayer and hard work. Brother Norberry was with us a few days, and

preached twice with unction and power. Brother Beers, our associate pastor, is liked much, and is working hard. God bless him! Glory to God for the Pentecostal Church of the Nazarene! May God keep her full of holy fire!—Rev. A. B. RIGGS.

SIoux CITY, IOWA.

Soon after coming here the Lord helped us to get started on building a parsonage, which was very much needed. We will have it ready to move into about February 1st. It is a fine, modern, six-room bungalow, with large basement. A two weeks' meeting was held just before Christmas which wife and I conducted. A few prayed through. The weather was cold and stormy during the entire meeting, the mercury going as low as 22 below zero part of the time, hence the crowds were not large. Have taken seven good clean people into the church who are standing by the work, and others are looking our way.—S. M. LEHMAN.

CULLMAN, ALA.

Since taking charge of the Nazarene church here in Cullman county, our God has graciously blessed us in our labors of love for Him. Last Sunday, January 10th, was a grand day. The Lord gave great liberty in preaching the word and one precious soul was saved, another one coming forward seeking holiness. The power of God came down upon the saints, and we shouted and leaped for real joy. We have an interesting Sunday school, mid-week prayer meeting, and preaching twice a month. We have adopted the envelope system for raising money for missions and some seem to take quite an interest in the plan. We also are circulating our missionary paper, *THE OTHER SHEEP*, among our people and feel like results will surely follow. These are the busiest days of my life, and I might also say the happiest. Besides pastoring the little church here, serving as District Missionary Treasurer, secretary of Sunday school, and also a teacher, I do all my housework, care for three rosy, romping boys, and never miss a service. To God be all the glory! who daily loadeth us with benefits.—Mrs. C. H. LANCASTER.

MORRILLTON, ARK.

We closed our holiday meeting last night. Several prayed through and got saved or sanctified. Three choice folks united with the church. It was truly marvelous how God set His seal on their coming with us. We were fortunate at this time to have with us a few days our District Superintendent, Brother Haynie. He proved a great blessing to us with his earnest, fearless, and uncompromising messages. We need more such men in the Nazarene Church. The churches on the Arkansas District should stand by this godly man with their means. We will lay the cornerstone of a new six-room parsonage soon.—C. PRESTON ROBERTS, Pastor.

KOKOMO, IND.

We have just closed a meeting here with blessed results; fifty-six bowed at the altar, and nearly all came through with shining faces. Some were sanctified and some were healed. There is no Nazarene church here, but the Lord opened a door at the mission hall for us. Sister Cook is in charge of the mission. There is a good field for a Nazarene church here. I found some folks who have joined other churches, but are willing to come back home. One sister said she was praying hard for a home church.—MARTIN BARNHART.

COLORADO SPRINGS, COLO.

I was called to this pastorate upon the resignation of Brother J. M. Cole, last September. Since then the church has made progress toward deeper and better things. God has given us some souls, and we believe we are on the verge of a great meeting. There is perfect harmony among the members, and we feel like when the time comes for the assault on the enemy every person will be in his place. Brother and Sister Arthur Boicourt have returned from Ottumwa, Iowa, and are a great help and blessing. Sunday, January 3d, was a great day with us. The sacrament of the Lord's Supper was observed with much blessing from above, after which Rev. G. W. Spell, of Texas, preached a powerful sermon on "Ye are the salt of the earth." Five seekers crowned the service.—R. J. PLUMB.

SHERMAN, TEXAS

We will begin a series of evangelistic services on the third Sunday, and continue ten days, preaching to be by the pastor. These services will be continued by a fifth Sunday rally. A number of preachers and workers are expected. Free entertainment will be provided for all. Rev. A. G. Jeffries will be in charge. Sunday, at 11 a. m. and 7 p. m., Brother Jeffries will deliver two of his

greatest sermons, "The Second Coming of Jesus" and "The Unpardonable Sin." A welcome to all!—B. F. PRITCHETT.

VILONIA, ARK.

These are great days of victory at the Arkansas Holiness College, in the midst of our mid-winter meeting. Truly God is putting His seal on the services; souls praying through at every service. Yesterday was the most wonderful day of my life. The service started at 10 o'clock in the morning and ran until 6 in the evening. We had a 30-minute intermission and started again, running all night, until 8 o'clock this morning. This is a real going down before God and praying through. Truly Pentecost is coming on us here. We had intended to have Brother Jeffries hold the meeting, but on account of the hard times felt we were not able to have him come; so the writer is doing the preaching, and God is blessing the truth, and taking it home to hearts.—A. F. DANIEL, Pastor.

TOPEKA, KAS.

We are holding a few days' meeting at present. The Lord has been greatly blessing the young people of the church. They are under a burden for the salvation of souls, and several have been clearly reclaimed or sanctified in these services. We have had some of the brethren to preach as we could get them, and I have been doing part of the preaching. I received a young man into the church Sunday evening, one of the city teachers, and there are others contemplating such step.—JAMES J. BALLINGER.

NAUVOO, ALA.

The church at Nauvoo, Ala., is planning for special services, January 23d to 26th. Pastor C. C. Butler and Dist. Supt. C. H. Lancaster will be present. January 24th is the pastor's regular day, so all members are requested to be present. Sacramental service will be held at night. Let every one expect a good day for Sunday. Brother Lancaster will continue over Tuesday night with the church.—C. C. BUTLER, Pastor.

HILLSBORO, TEXAS

The new year starts out in a blaze of glory. We had a great time in our watch-night meeting. The past week or ten days has been a great time of victory; quite a number have prayed through to God, and conviction is very deep. Our District Superintendent, Rev. J. C. Henson, has just paid the church his annual visit, and we had a great time. Brother Henson endeared himself to the Hillsboro church. We love him, and are sure he is the right man for the place. The church here is in the most prosperous condition of its history. We have a band of godly men and women who are not afraid to sacrifice to make the work go, and we expect to make this the greatest year of our lives.—JAMES N. COOPER, 404 West Walnut Street, Hillsboro, Texas.

NEWPORT, KY.

Rev. W. H. Bryan has just closed a revival at this place, in which seventy-six souls were saved, and some of these were sanctified. This is the first real, soul-searching revival that has been held in Newport for many years. But this is not the end of the revival, for there are people still under conviction, and we are expecting to see many others saved. Brother Bryan came to us from Manchester, Ohio, where he held a revival in which 100 were saved. He started a Nazarene church and went to work and raised the money and bought a church and turned it over to the Nazarenes. We have already taken into the church here thirteen members, and have the names of that many more who will soon unite with us. We have had quite an addition to the Sunday school. If any of you need the services of an evangelist, you will not make any mistake in getting the services of Brother W. H. Bryan. There is a good outlook for the First Church of the Nazarene, at 210 West Seventh Street, Newport, Ky.—M. B. TALLS.

NEW PHILADELPHIA, OHIO

We are most comfortably located in our new church on North Tenth St. We purchased a dwelling and remodeled it so it will seat about 200 people. We held our first service Sabbath morning, January 3, 1915. On the 7th, we began protracted meetings. A half-dozen souls have been at the altar since the beginning. A sister was blessedly sanctified at the parsonage Monday afternoon, and five others are seeking the experience. Brother Bud Robinson will be with us the last two weeks of February. Many are planning to come from a distance, both ministers and laity. Let all who are near come and help push the battle.—HARRY H. LEE, Pastor.

FITHIAN, ILL.

The revival, which has been in progress at the little church, closed Sunday, January 10th, with the smile of God upon the work. Souls were at the altar at all three services of the last day. Some fifty knelt at the altar, and were saved or sanctified, or both. Several have requested to united with the church, and plans have been arranged to take them in on January 17th, at which time Pres. E. P. Ellyson, of Olivet, Ill., will be with us. God has truly helped the little flock at Fithian. Brothers Lewis and Matthews were the evangelists in charge. Truly God is with these brethren in preaching the whole Gospel. They preach without fear or favor, yet in a way that souls get hungry for old-time Bible salvation. Through their ministry, in song and preaching the plain Word of God, they won the confidence of the people, and the people came in great numbers and listened to the Word gladly. While all the saints were tired in body, with the long siege, all seemed sorry to see the meeting close. We are glorying and expecting to keep a continuous revival on the little church. To any one wishing a Holy Ghost revival we can heartily recommend these brethren.—REPORTER.

RIVERA (NOW RANCHITO)

This church has had quite a transformation during the holiday season. Besides the blessing of the Lord being with us in a spiritual sense, we have been enabled to secure a church property, valued at the least at \$2,000, which we have been very much in need of and which will enable the church to more fully meet the needs of the community. By the kindness of Brother J. P. Walker, of Pasadena, we were given a fine lot, and by the generous donations of Brother E. F. Sherman, E. F. Charneck, and others, we were enabled to purchase a fully-furnished Presbyterian church building and have it moved a distance of two miles to our lot. This building was rededicated on January 2d. Doctor Bresee was with us and preached a very effective sermon, with Brother Wilde singing in his unctuous manner. All the money but about \$150 has been pledged, and we are looking forward to a great gracious season of revival in the near future. The children's Christmas service was a precious season, and the pastor and family were made happy by a gift of money and also a large box of good things for the inner man. We are doing some little for foreign missions, both in the Sunday school and church. We have changed the name of our church to "Ranchito," instead of Rivera, as we are located in the Ranchito District. New people are coming to the services, and we are pushing for souls all the time.—R. PIERCE.

ELTON, WIS.

We had a very good meeting at Sidney, Ill. Some were converted or reclaimed, and about sixteen sanctified wholly. Brother Sapp was going on with the meeting, and we trust to hear a good report from him later. In Chicago, my pocket was picked, and I lost nearly \$27 and the key to my typewriter and suitcase; so I was left in Chicago without a cent, and did not belong to any lodge. But I got the money to come home on from Brother A. G. Crockett, assistant pastor of our Chicago First Church, and did not have to ride a goat to get it. I will be in mission work here for a while.—B. T. FLANERY.

LEAD HILL, ARK.

Brother A. F. Daniels, formerly of Ada, Okla., now at Vilonia, Ark., held a mid-winter meeting at this place and organized a Pentecostal Church of the Nazarene with seven members. We are expecting great things here in the name of the Lord. We need your prayers. Holiness is opposed very hard here.—PAUL MORROW, Pastor.

FRANCIS, OKLA.

Our work here is moving on. The crowds are large; sometimes the building is filled to the utmost capacity. I organized a Sunday school yesterday, with forty-four enrolled. We are expecting to swell the roll to 100 in two weeks. God's blessing is on us here. We expect to organize a church here soon. We have engaged Misses Dameron and Verner to bring the Gospel in song for us. We are expecting great things from our King.—S. C. PRITCHETT.

ST. LOUIS, MO.

God is blessing in many ways. We have a faithful few who know how to help their pastor pull when the load is heavy. We are moving on with a steady trend, trusting the God of all grace. I have heard of a city up in the sky, and I have started to make it my home. Any one desiring my help in meetings may write me at 7405-A Lohmeyer Ave., Maplewood, St. Louis, Mo., as I am ready to receive calls.—BERTHA GILBERT CROW.

Are You Going?

Jesus said, Go ye into all the world (including Mexico) and preach the Gospel to every creature. This command is to every Christian, and somehow we must go. The Publishing House of the Pentecostal Church of the Nazarene is doing all it can to help you fulfill your Lord's command. We herewith present a plan whereby you can *Send a Missionary to Mexico or South America for ONE CENT!* By our plan you can know just what every penny we are asking you for will accomplish. The great mass of the Spanish speaking people on the American continent have never had the Gospel. We propose to make it easy for you to send it to many. We want to publish an edition of *One Hundred Thousand Copies of the Gospel of John* in the Spanish language, and have them ready to send into Mexico as the missionaries resume their work there. This will require a fund of ONE THOUSAND DOLLARS. We would like to have this amount subscribed by persons who will either give or earn the amounts they subscribe without in any way diminishing their regular contributions to their church missions. Some can do a little extra work, others can practice a little self-denial to contribute to this fund.

\$1,000 Wanted for 100,000 Gospels

Remember, every penny means one copy of the Gospel for some poor soul who has never before read it. What a magnificent opportunity to glorify Jesus and be a blessing to lost and benighted men! Who wouldn't jump at such a chance to send the Gospel at such small cost? Some years ago, when a young man was distributing Portuguese Testaments in South America, he found an old man to whom he gave a copy. As he did

EL EVANGELIO DE NUESTRO SEÑOR JESU CRISTO SEGUN SAN JUAN

EN el principio ya era el Verbo; y el Verbo era con Dios, y Dios era el Verbo.
 2 Este era en el principio con Dios.
 3 Todas las cosas por este fueron hechas; y sin él nada de lo que es hecho, fué hecho.
 4 En él estaba la vida, y la vida era la luz de los hombres.
 5 Y la luz en las tinieblas resplandeció; y las tinieblas no la comprendieron.
 6 Fué un hombre enviado de Dios, el cual se llamaba Juan.
 7 Este vino por testimonio, para que diese testimonio de la Luz, para que por él todos creyesen.
 8 El no era la Luz; mas fué enviado para que diese testimonio de la Luz.
 9 Aquella Palabra era la Luz verdadera, que alumbraba a todo hombre que viene en este mundo.
 10 En el mundo estaba, y el mundo fué hecho por él, y el mundo no le conoció.
 11 A lo suyo vino; y los suyos no le recibieron.
 12 Mas á todos los que le recibieron, dióles poder de ser hechos hijos de Dios, esto es, á los que creen en su nombre:
 13 Los cuales no son engendrados de sangre, ni de voluntad de la carne, ni de voluntad de hombre, sino de Dios.
 14 Y el Verbo fué hecho carne, y habitó entre nosotros; y vimos su gloria, gloria como del unigénito del Padre, lleno de gracia y de verdad.
 15 Juan dió testimonio de él, y clamó, diciendo: Este es del que yo decía: El que viene en pos de mí, es mayor que yo; porque es primero que yo.
 16 Y de su plenitud tomámos todos, y gracia por gracia.

17 Porque la ley por Moises fué dada; mas la gracia y la verdad por Jesu Cristo vinieron.
 18 A Dios nadie le vió jamás: el unigénito Hijo que está en el seno del Padre, él nos le declaró.
 19 Y este es el testimonio de Juan, cuando los Judíos enviaron de Jerusalem sacerdotes y Levitas, que le preguntasen: ¿Tú, quien eres?
 20 Y confesó, y no negó; mas confesó: Yo no soy el Cristo.
 21 Y le preguntaron: ¿Qué pues? ¿Eres tú Elías? Dijo: No soy. ¿Eres tú el profeta? Y respondió: No.
 22 Dijéronle pues: ¿Quién eres? para que demos respuesta á los que nos enviaron. ¿Qué dices de tí mismo?
 23 Dijo: Yo soy la voz del que clama en el desierto: Enderezad el camino del Señor, como dijo Isaias profeta.
 24 Y los que habian sido enviados eran de los Fariseos.
 25 Y preguntáronle, y le dijeron: ¿Por qué pues bautizas, si tú no eres el Cristo, ni Elías, ni el profeta?
 26 Y Juan les respondió, diciendo: Yo bautizo con agua; mas en medio de vosotros está uno, á quien vosotros no conocéis:
 27 Este es el que ha de venir en pos de mí, el cual es mayor que yo, del cual yo no soy digno de desatar la correa del zapato.
 28 Estas cosas fueron hechas en Betabara de la otra parte del Jordan, donde Juan bautizaba.
 29 El siguiente día ve Juan á Jesus que venia á él, y dice: He aquí el Cordero de Dios, que quita el pecado del mundo.
 30 Este es del que dije: Tras mí viene un varón, el cual es mayor que yo; porque era primero que yo.
 31 Y yo no le conocía; mas para que fuese manifestado á Israel, por eso vine yo bautizando con agua.

Sample pages in Spanish. Composed on our Linotypes.

so, he read John 3: 16: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." As the old man heard it, tears ran down his cheeks. He said: "Read it again." It was read again; whereupon he said: "Read it again." The third time it was read, and the old man exclaimed: "Young man, I have been waiting for that for eighty-four years!" Then, fixing his eyes upon the young missionary, he said: "Did your father have that book? and did his father before him have it?" Upon receiving an affirmative reply, he said: "Why did not they bring that message to my father and grandfather?"

Sure enough, why didn't they? when Jesus expressly said, *Go ye into ALL THE WORLD* and preach the Gospel to every living creature.

What reason can we give for not sending the Gospel to those who sit in darkness? especially to the millions right at our own door? The sending of one hundred thousand copies of the Gospel of John is only a beginning of a stream which we expect to see flow on in ever-increasing volume until Jesus comes.

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Who will have the honor of being among the number to send out the first one hundred thousand.

The employees of the Publishing House will furnish the first One Hundred Dollars, for which we praise the Lord.

We will be glad to hear from individuals or Sunday school classes, or any who will contribute to this fund. If you set out to earn or save a definite amount towards it, please let us know at once, as we will only go as fast and as far as the fund will permit. Send in your contribution. Be sure to state what it is for.

Publishing House of the Pentecostal Church of the Nazarene
 2109 Troost Ave., Kansas City, Mo.

EVANSVILLE, IND.

This new year finds our little band of fire-baptized saints mounting on the top of all opposition and shouting victory through the blood. A glorious revival is on at the little brick church on the corner. Brother Akers and wife are bold soldiers of the cross, and we purpose by the grace of Almighty God to rally round them and help them to hold up the blood-stained banner of Christ until many souls are liberated from sin. The Lord has enabled us to make another payment on our church. The young people's meetings are an inspiration to the pilgrims.—BELLE SNYDER, *Deaconess*.

NORTH HOPE, MICH.

The fire is still burning, and seekers are coming to the altar at our regular services. Our Sunday schools at both appointments are growing. The teachers, although all are young in the work, are doing finely. Yesterday we had a blessed service at the Log Schoolhouse—a real heart-searching time. A young mother started out for Canaan. We have elected our officers and teachers, and have started out in a fine spirit. Our little company at Luman, came a cold ten-mile drive in sleighs with a nice donation of provisions. We are expecting Brother McDougle here today to begin revival services with Brother Clark in the Nazarene church.—A. H. LEVELY, *Evangelist*.

HICO, TEXAS

God has given us a great blessing during the holidays. Brother P. G. Shaw, from McKinney, came down and began preaching Christmas night. On Sunday night the fire began falling, and two backsliders were reclaimed. From that on through the meeting it was one wave of glory after another, until fifteen or twenty souls were brought to God, and the little Congregational Methodist church built up. We Nazarenes fell in line and helped push the battle. As we were singing the last song, the power fell, and a lady back in the congregation was reclaimed, and as she broke out shouting, the congregation caught on fire again. Hall's chapel has the finest band of workers I ever saw.—A. C. WILLIAMS.

IOLA, KAS.

The Lord is blessing us here, and we are marching on to victory, even though the outward circumstances have been discouraging. We had a good time at our meeting last Sunday afternoon. There were three forward for prayer, and two of that number prayed through. On Monday one man came to the parsonage to get sanctified. Rev. J. T. Hatfield is holding a meeting at the present time in the Methodist Episcopal church. A few folks are getting through, while the majority of the people have their bristles up, and are putting up a strong fight. God is honoring the Word. One young man whose parents are members of the Nazarene church here, was at the meeting one night, and got so under conviction that he couldn't sleep. About 12 o'clock his father came to the parsonage and called me out of bed to pray for him, and about 12:20 a. m. he found God. This meeting promises to stir Iola as she has never been stirred. We had three unite with the church during the Cain meeting.—C. L. AND MRS. CALHOON, *Pastors*.

KANSAS CITY, MO.

Rev. J. B. Kendall, of Wilmore, Ky., is holding a successful revival in Grace Methodist church. A large number of seekers have been converted, and several sanctified wholly.

FARMINGTON, N. MEX.

We are still in the battle for the Lord, and victory is perched on our banners. We held a two weeks' meeting in Farmington, N. Mex., in which the saints were blessed and some got a better experience. Conviction was on the people, but we were compelled to close on account of local difficulties. We feel that a four or five weeks' meeting here would result in a great victory for God. I was assisted in this meeting by Rev. G. A. Compton and son, and Brother and Sister Vernon, who are preachers, singers, and musicians. Rev. G. A. Compton was my co-laborer in a meeting at Kline, Colo., which was a glorious victory. There were a number at the altar and most all came through with a shout. We closed by organizing a Church of the Nazarene with fifteen members, and three of these were preachers who came to us from the Free Methodist Church. God is doing great things for us here in this mountain country.—T. D. SAFFELL.

LOS ANGELES, CAL.

NAZARENE MISSION

These are genuine revival days at the Nazarene East Fifth Street mission. The past six weeks

have been especially wonderful and blessed of God, and we are having a real revival of old-time salvation, with very gracious results. Last month more than 200 seekers were at the altar, and nearly all of them strangers. Most of them gave good evidence of having prayed through to victory, and we are having a continuous shout in the camp. The folks are coming to God with deep conviction, and many of them making heavy restitution and deep confessions and real surrenders. In some cases they are facing the penitentiary, and paying up old, outlawed debts and asking forgiveness of enemies, in order to get right with God. A number of young men have been called into service for the Master. The testimonies of the converts are so inspiring and glorious that we can often dispense with the regular preaching. We have street meetings every night and have opportunity of reaching many. The attendance and offerings are increasing, and we are having powerful prayer meetings every day between 12 and 1 o'clock. We are happy on the way and rejoicing in His service—expecting and praying for greater things. On with the battle!—PHOEBE AND J. F. SANDERS.

SARAGOSA, TEXAS

God is with us and blessing our souls and blessing our labors for Him. The first part of December we left home in company with Brother and Sister Gregory, of Roby, in their automobile, for Phoenix, Ariz., to spend the winter months in gospel work in that bright, sunny climate. We went from Sweetwater to Roswell, N. Mex., and meant to go from there to El Paso, Texas, by the mountain route, and from there on to Phoenix. We got into Roswell late one evening, and the next morning it began to snow. The snow became so deep in the mountains that it was impossible for us to get through, so we spent Sunday and till Wednesday there in Roswell. We assisted in a newly-started city mission, where we found a consecrated band of workers doing all they could to reach the lost. God gave us some souls while we were there. When we left there we started southward, and after two days of cold and wind we arrived in Pecos, Texas, and from there we came forty miles south to Balmorhea, in this beautiful Toyah valley. Husband and Brother and Sister L. A. Dodson had held a meeting there in August of 1914, and God gave them a good meeting. When we came we found the good remaining. We got here Saturday before Christmas and started on Sunday to hold a Christmas meeting. The Presbyterians gave us the use of their neat little church, and God blessed from the first service. Thirty or forty got to God, either for pardon or purity. I don't think I was ever in a meeting where there was more confessing and making wrongs right, and fixing up with man in order to get right with God. Some business men and heads of families who had never been converted got saved, and many family altars were erected. The pastor of the Southern Methodist church was sanctified, and a Free Methodist preacher, who had been a backslider for years, got back to God, and then got sanctified, preaching for us before the meeting was over. We were entertained in a home of our own while there, rented furnished by the dear Balmorhea people, and our every need was bountifully supplied. While there husband held a meeting for men only, and I held one for women, and it resulted in the men giving a car of alfalfa hay and the women two nice boxes of clothing to Rest Cottage and Orphanage, at Pilot Point, Texas. From Balmorhea we came to this place, a small town six miles distant, and began last Sunday morning in the Methodist church. God is blessing and souls are seeking Him. We are expecting greater things. We are living in a nicely-furnished cottage, and the dear people are bringing us more nice things to eat than we can make use of. Don't know just how long we will be here, but till Jesus says it is enough. We are thinking of going from here to the mountains of northern New Mexico and Colorado.—H. C. AND MARY LEE CAGLE.

DECATUR, ILL.

Again we report victory in this live Nazarene church. There were four seekers at the altar on Tuesday night at prayer meeting, and all prayed through. One of these was the foreman in a big factory. He prayed for two hours without ceasing, then threw away his lodge pin and cigarettes, promised God that he would make some other things right, and at 11 o'clock he struck fire. He shouted his way home. At the close of a Board meeting recently we raised \$570 in pledges on our church debt. Our cottage prayer meeting has a usual attendance of sixty. We have received twenty-five new members since Assembly. Our Sunday school now numbers 109. The pastor is suffering a nervous breakdown, but is enjoying perfect health in his soul.—L. G. MILBY, *Pastor*.

Death Notices

Parlow.—Mrs. Louisa Parlow was born in Germany, Nov. 24, 1846, and departed this life Dec. 10, 1914, having lived in Ashland, Ore., twelve years. She was a charter member of the Ashland church, B. B. being her pastor, and during Brother B. Pierce's meetings in the little mission on North Main Street. She was a woman of simple faith, and easily yielded to the Spirit. She was always ready with a glad testimony to the saving and sanctifying power of Jesus. Funeral services were held in the Nazarene church, conducted by Rev. Scott Childs and Mrs. Crooks.—Mrs. S. B. Stoner.

Gould.—On the night of December 8th our little Pearl Gould went to be with Jesus. We can truly say He doth all things well. Bed-ridden for life by curvature of the spine, yet her life was an inspiration to all who knew her. She was soundly converted at the age of sixteen years, and some time later was sanctified wholly. Since that time none ever visited her room without receiving a message from the Scripture or hearing her bear testimony to the keeping power of God with joyfulfulness. People from far and near, and from every walk of life, have visited her during these years, and have felt the influence of this life so consecrated to Christ her Savior.—L. Henderson, *pastor*.

Hensley.—E. D. Hensley was born in Alabama in 1856; was converted at the age of thirty, and united with the Baptist church. On the night of November 20th he heard the voice of Him who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He would often speak of his willingness to go, but never complained. He was a loving husband, a devoted father, a model Christian, and a friend to all in need. While he never united with the Nazarene Church, his house has long been the home of holiness evangelists, and enjoyed by many.—Hawkins Ritter.

Polk.—Robert Polk, Sr., was born in Londonderry, Ireland, June 24, 1823, and died Nov. 18, 1914. He was converted in middle life, was sanctified three years ago and joined the Pentecostal Church of the Nazarene, at Mansfield, Ill. He was a faithful member, and triumphantly passed to his reward, testifying to the last of God's sanctifying power, and rejoicing in hope of soon seeing Jesus. His remains were laid to rest in Maple Grove cemetery, Fariar City, Ill.

Darling.—There passed peacefully away on November 30th, Sister Viola Darling, mother of Rev. L. E. Darling. Her illness was brief, as she attended both services in the church on Sunday, November 29th, apparently in the best of health. She was held in the highest esteem by all who knew her. She was a godly, devoted mother, and took a deep interest in all church matters, being one of the charter members of the Pentecostal Church of the Nazarene. She died bearing in mind the experience of a clear heart. The funeral service was held at the church by the pastor.—J. Howse, *pastor*.

Buffington.—Abraham Columbus Buffington was born March 15, 1829, in Virginia, and died at Los Angeles, Cal., Dec. 29, 1914. Until sixteen years of age he resided at Buffington, Ireland, Ohio, from where he removed to Iowa. In 1849 he started for California, arriving after nine months of travel, only three of the twenty wagons getting through, a number of the company having been killed by the Indians. He resided in northern California for some years, where he married Miss Mary Elizabeth Chamberlain, after which he moved to San Louis Obispo county, removing from there to Southern California about thirty years ago, where he has since resided. He was converted in early youth, and became a Nazarene in the early days of the church, of which he was an earnest, loyal member until his age he resided at Buffington, Ireland Co., Ohio, from Unseen Holy.—P. F. B.

Pence.—James M. Pence was born in Edgar county, Illinois, Dec. 12, 1836, and died at Los Angeles, Cal., Jan. 3, 1915. His childhood and early manhood was lived near Martinsville, Ill. He served the nation as a soldier during the war. On Dec. 24, 1865 he was married to Miss Cornelia E. Coykendall. After 1873 his home was in the west—Kansas, Nebraska, Washington and California. He was converted when about forty years of age. Some time after he came into the blessing of entire sanctification. He united with the Pentecostal Church of the Nazarene in its early history, of which he was a most enthusiastic member to the end of the journey. He died in great triumph. For some years it was his constant interest to commit to memory the Word of the Lord and hold his ear to hear the divine messages.—P. F. B.

Ames.—Mrs. Jane Lucy Ames, known as "Mother Ames," arrived at the City of Gold, Wednesday morning, October 8th, about 6 o'clock a. m. She was born Oct. 31, 1831, making her 83 years of age when she went home. As a child and young woman she was deeply religious, but in later years was astray by a few wrong thoughts, Russellism, Christian Science, and kindred errors. Three years ago at the great Nazarene campmeeting at Pasadena, she was gloriously restored to her childhood faith, and shouted for joy. She was buried from our First Church, Pasadena, Rev. C. E. Cornell in charge, assisted by the pastor, Rev. A. O. Henricks.

Jones.—Mrs. W. B. Jones, of Paso Robles, Cal., went to be with Jesus on Christmas day, at 5:30 p. m. We would love to read letters from our friends in Texas who may read this.—W. B. Jones.

Little.—On Sunday morning, Nov. 15, 1914, the death angel claimed from the home of our beloved Rev. and Mrs. J. T. Little, of Newberg, Ore., their little boy, John Wallace, after a very brief illness of acute congestion of the lungs. He had been illing for a few days, but on Saturday evening seemed improved, sitting for a while in his father's arms. After putting him to bed, they were awakened and found him in convulsions, from which he never regained consciousness.—Mrs. DeLance Wallace.

Phelps.—Clement Phelps, an elder of the First Pentecostal Church of the Nazarene, Seattle, Wash., went to be with Jesus Sept. 23, 1914. He was born in Illinois, Nov. 22, 1830. He was converted when seventeen years of age. After his return from the war he joined the Free Will Baptist Church, Oklahoma, where he received his call to preach, and was an ordained minister in that church until he united with the Nazarene Church. He came to

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Seattle in 1906. In November, 1908, he attended a meeting held in Seattle by Seth C. Rees, and was sanctified wholly. At the close of the meeting he with others joined the Pentecostal Church of the Nazarene. As the time of his departure drew near he began shouting praises to God, and after a season of shouting he spent the remainder of his conscious moments praying for people blinded by sin. He leaves to mourn his loss his wife and one daughter, of Seattle, Wash.—Lewis I. Hadley, pastor.

Stephens—Mrs. Martha Stephens was born in Sherbrooke, Province of Quebec, Canada, Oct. 16, 1844. Her maiden name was Martha Brown. At the age of seventeen years she was converted and became a devoted member of the Congregational Church of which her father was a deacon. At the age of twenty-three she was married to Charles Stephens and made her home in Bradford, Vt. In the course of three years she was left a widow, with two little daughters dependent upon her care. These daughters she raised with motherly devotion, till they in turn took her into their own homes to live. The older daughter passed away some eighteen years ago, and Mrs. Stephens came and made her home with her younger daughter, Mrs. C. J. Kinne, with whom she has lived till her decease. These have been mostly years of increasing feebleness, and in her later years she has been unable to attend public services of the sanctuary. But she has been during all these years a great lover of the promises of God's Word, and especially of the old gospel hymns. As her last days drew near and she realized that she would soon pass out to try the realities of eternity, her faith held firm to the Rock of Ages in the cleft of which was her hope and peace. In this faith she fell peacefully asleep in Jesus, Monday morning, Oct. 26, 1914. "Blessed are the dead that die in the Lord," saith the Scriptures. And again, "Precious in the eyes of the Lord is the death of his saints" (Psa. 116:15).

Mudgett—Channing S. Mudgett, one of the charter members of the Pentecostal Church of the Nazarene, at Morrisville, Vt., came from us to the gloryland, Oct. 23, 1914. He was born in Georgia, Vt., August 22, 1856, and united in marriage with Hannah F. Gallup, Nov. 15, 1877. His widow and one daughter, Mrs. Fred S. Carey, survive him. He was a very sweet-spirited, devoted Christian and greatly beloved by all. His loss is keenly felt by the entire church.—Mary A. Cavanaugh.

Marsh—Boyd Marsh was born at Corydon, Pa., Dec. 10, 1853, died Sept. 20, 1914, at the age of sixty years. He was married to Ellen J. Meriweth, Sept. 23, 1881, of this union four children were born. He is survived by his wife and three children, all of whom are members of the Pentecostal Church of the Nazarene, of which he himself was a devoted member. Brother Marsh was converted about twenty years ago, and was sanctified wholly during the first campmeeting in Lacey's Orchard, under the ministry of Rev. L. M. Williams. Funeral services were conducted by his pastor.—John Gould.

Wood—Ada Beshurs was born June 16, 1883, in Saline County, Arkansas; was married to Elzie Wood, August, 1903. Sister Wood was one of the most beautiful Christian characters I have ever met. Her life was one of suffering, but she was a devoted wife and mother, never complaining or murmuring. She died July 22, 1914.—B. H. Haynie, Dist. Supt.

Williams—James Ezra Williams was born May 10, 1845, in Luzerne county, Pennsylvania, and died in Ontario, Cal., Sept. 29, 1914. His early life was spent with his parents in Pennsylvania until he moved to Missouri in 1868. He lived there two years, moved to Kansas, then came to Ontario in 1906, where he has since resided and from which he aspired to glory. He was a man greatly respected by all who knew him. His trust in God, his faith was unwavering. He was married to Miss Mayetta Shirer March 17, 1868, in Pennsylvania. To this union was born six children. He was converted nineteen years ago, and had attended the Nazarene church since coming to Ontario. The funeral service was held at J. B. Draper's undertaking parlors, conducted by his pastor, Charles W. Griffin, assisted by Rev. Richard Gano.—C. W. Griffin.

Martin—Rev. J. H. Martin was born in Lisbon, N. Y., June 6, 1867, and was married to Mary A. Fick, of Bridgewater, S. D., Oct. 31, 1896. To this union was born eight children, six of whom are living. Brother Martin was converted in January, 1912, under the labors of Rev. C. F. Friss, of Velva, N. D., and felt at once the call of God to preach the gospel of full salvation, and on the following his conversion was appointed pastor of the Pentecostal Church of the Nazarene at Burgess Falls, Minn., remaining a faithful and loved pastor of that congregation until the time of his death. At the time of his illness he was attended by a team of worship doing the ordinary labor with his own hands, besides

laboring to support his family. The Sabbath before his death he arose from his sick bed and went before his congregation and preached a very effective sermon from Proverbs 14:12. He took to his bed immediately following this service, was removed to the Wright hospital Wednesday morning, and after undergoing an operation for appendicitis, regained consciousness so that he was able to converse. He gave testimony of triumphant victory, and on the following day, Nov. 19, 1914, with the shouts of praise on his lips to the very last, passed triumphantly from earthly scenes to joys eternal at the Master's right hand. The funeral was conducted at the home of the departed, Nov. 22, 1914, where a very large congregation of friends and neighbors met and afterward followed the remains to their last resting place.—O. E. McCracken.

The Almighty God

(Continued from page seven)

9-10; Ps. 89:20-21; Lu. 1:66; Acts 11:21).

5. God's right hand exalts His servants and rewards those whom He has chosen (Ps. 80: 15, 17; Acts 2:33; Phil. 2:9).

6. God's right hand protects His people and strengthens and upholds those who trust in Him (Ex. 33:22; Ps. 18:35; 63:8; 73:23; 89: 21; 139:10; Is. 41:10; 49:2; 51:5, 16; 52: 9-10).

7. God's hand provides bountifully for the needs of His children (Job 2:10; Eccl. 2:24; Ps. 10:11; Dan. 5:23).

8. God's hand leads His people, like a shepherd leads his flock (Ps. 95:7; 80:1; Is. 63:12; 40:11).

9. God's hand, laid upon prophets and

preachers, calls them into special fields of service (Ez. 1:3; 3:14, 22; 8:1; 33:29; 37:1; 40:1).

10. God's hand shapes human lives and rules the destiny of nations (2 Chr. 30:12; Prov. 21:1; Eccl. 9:1; Is. 64:8; Jer. 18:6; Dan. 4:35).

11. God's hand created the world and toys with the elements of nature (Job 38:4; Ps. 102:25; 104:1-5; Prov. 30:4; Is. 40:12; 48:13).

12. At God's right hand in heaven Jesus sits forevermore to make intercession for those who love God and are called according to His purpose (Matt. 22:44; Mk. 14:62; 16:19; Acts 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 8:1; 10:12; 12:2; 1 Pet. 3:22).

How precious are God's promises! After looking up the foregoing passages, one feels, with David, like he could run through a troop and leap over a wall. Truly, it is God, the Almighty One, that girdeth us with strength and maketh our way perfect. He maketh our feet like hinds' feet, and setteth us upon high places. He teacheth our hands to war so that a bow of steel is broken by our arms. He also giveth us the shield of His salvation; His right hand holdeth us up, and His gentleness maketh us great (Ps. 18:29-35). Amen! We are very small, but our God is exceeding great. He is almighty, all-powerful, the great I Am. Blessed are all they that put their trust in Him.

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to the Herald of Holiness

WITH the issue of April 7th the **HERALD OF HOLINESS** will complete its third year. It seems to the publishers that the church could very profitably celebrate the event by uniting in a general campaign to secure new subscribers enough so that the subscription list might keep pace with the growth of the church. *To do this will require twenty-five hundred new subscribers.*

No doubt you are astonished to learn this. It is a painful, but to us not a surprising fact. It is a condition which is perfectly logical. During the early history of our church paper, a goodly number of our pastors and a few of our evangelists really worked at the job of circulating the paper. It seems that when they thought it was well started a large portion of them relaxed their efforts and immediately the effect was apparent on the subscription list. We get many letters from ministers and laymen (and not a few from those outside our church) telling us how they appreciate the paper and what a wonderful paper it is. Of course, we are pleased with such letters, but if we can not have both kinds we would much rather receive letters saying, "*Find enclosed a list of — new subscribers. I mean to continue the work until every member of my church is a regular reader of the HERALD OF HOLINESS.*"

If every superintendent, pastor, deaconess and Sun-

day school superintendent in the church would join in the movement and make it a business to see that every member has the paper, the task could readily be accomplished and we would receive the 2,500 new subscribers by April 1st. Will we do it?

Superintendents, Pastors, Deaconesses, and Sunday School Superintendents,

the answer is for you. There is no argument necessary to show that we ought to do it, or that it can be done. No special effort ought to be needed to enlist every one in the work. It is your duty to God, your obligation to the church, and you *owe it to those over whom the Holy Ghost has made you overseer* to care for their spiritual interests.

You can accomplish more by putting the church paper into their homes than by any other one act of pastoral attention you can give them.

Patient, persistent effort will win. It would require a large amount of time and effort to make fifty-two pastoral calls on every family every year. How good it is that you can have such a successful and genial assistant pastor as the **HERALD OF HOLINESS** to visit the people every week. Every hour spent in securing subscribers to the paper will return a hundred-fold. Every church member can find profitable employment at this work.

A constant reader of the church paper---

- Will be a better Christian.
- Will be a better advocate of holiness.
- Will be a greater help to his pastor.
- Will be a more liberal giver.
- Will be a better Sunday school teacher.
- Will be a better soul winner.
- Will be more interested in missions.
- Will be more interested in holiness schools.
- Will be more of a blessing to his neighbor.
- Will be more useful to Christianity in general.
- Will be a better citizen.

---than he can possibly be without it

Onward! Christian Soldiers

What should be done, can be done

Let us do it

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