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## Fundamental

The only word which properly expresses the nature and origin and place of holiness is the word "fundamental." Holiness is fundamental for the reason that it is the very nature of God. God is and always was holy. He made man holy at the first, and from this high estate he fell by sin. God, foreseeing this dire exigency of man, in His divine benevolence, arranged, before even the creation of man at all, the remedial agencies not only for his forgiveness, but also for his cleansing. Thus only can we understand the words: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ." Personal sanctification was the ideal of redemption in the thought and plan of God from the beginning. The efficacious agencies to be employed, as outlined thus early, were (1) the Spirit and (2) the blood of Jesus Christ.

Far back in the dateless past, before worlds were formed or man had had breathed into his nostrils the breath of life, it was God's original purpose to recreate fallen man in righteousness, by the power of the Third Person of the Trinity, through the blood of the Second Person of the Triune Godhead. This was far too divine and profound to be comprehended by man at once, rich and glorious as were his mental powers. Four thousand years were required, and finally a special race selected and marvelously nurtured and trained under divers disciplines for the deposit of this truth, and its gradual unfolding to the world which wearily waited its promulgation.

Then, when a church was arranged, its whole liturgy meant holiness. The whole Levitical code meant absolutely and alone the truth of the need of human purity, and the sacrificial preparation for it which symbolized the cleansing blood. The burning bush, the pillar of cloud by day and of fire by night, the Tabernacle and the Temple with the endless paraphernalia, meant but a training of the slow and dull mind of the Jew through the eye and ear for the later unfolding of the truth more fully in the cloven tongues of fire on the day of Pentecost. There was never a bleeding victim, or a sprinkling priest, a quivering bird, or a hyssop branch, a mitred priest entering the Holy of Holies, or a trembling Jewish pauper bringing her two turtle doves or young pigeons, but that holiness was being spelled out in sundry tones and glimpses to the race under tutelage for higher and nobler things—even a heart from sin set free by the precious blood divine. The whole Jewish economy was a stupendous kindergarten system for the gradual but sure inculcation of the great fact and necessity and truth of holiness as the need and privilege of every man under the Greater Covenant of the glorious Christ, which was fully manifested in His own and His apostles' teachings in later ages.

Coming down among the later and more advanced departments of this stupendous system of the world's instruction in things and principles divine, it should not be difficult, by these previous kindergarten preparations, to understand such words as, "Blessed are the pure in heart, for they shall see God"; "The blood of Jesus Christ His Son cleanseth us from all sin"; and hundreds of others. These passages should only send us to older thoughts and revelations further back in the movements of God, and show us how all His dispensations and movements harmonize on the one pivotal and fundamental truth of the personal holiness of those who are His. For instance, we should at once recur to such passages as: "But we are bound to give thanks always to God for you, brethren beloved

of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Again, the words are impressive from the same apostle: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love."

From this view of the matter it is simply painful and tragic that the precious truth of holiness should be so opposed by multitudes who name His name. How can it be that people who claim sonship to God should deny the supreme and fundamental thing with which God proposes to meet the supreme need of His own, and which is fundamental in His nature, and has been the burden of His providence and administration adown the ages of all the past? Is it not strange that men should repudiate the very thing without which they can never be fitted for companionship with their Father? Is it not strange that today, in the blazing light of this Spirit dispensation, men should be as slow of heart to believe all that the prophets have spoken as were the Jews in Moses' day? If men will not believe in the necessity of personal holiness, in the face of this, as God's fundamental purpose in the dateless past, and during His preparatory and adumbrative process with the Jews, and with its fuller proclamation by apostles, as well as by the Lord's own mouth, would they believe though one rose from the dead? Is there aught but love for sin itself which can explain this unbelief and hardness and slowness to accept the fundamental provision for their fundamental need?

## The Trinity Involved

We are saved by the blood of Christ; we are tested by the providence of God; we are used by the power of the Spirit. There is no remission without the blood. "The blood of Jesus Christ His Son cleanseth us from all sin." So much for the work of the Son in our salvation. But God has to do with us specifically. By His providence He tests us, and discovers and develops trustworthiness in us. It is not enough to trust Him; we must reach the higher cliff where we can be trusted by Him. It is easier to trust God than to get and stay where He can trust us. And yet this last position is where He must bring us, if we are to be used to great purposes and to be entrusted with great things, and accomplish great results for Him. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Such is the work of the Father. He tests and prepares us for the service and use of the Third Person of the Holy Trinity. He promises to put His Spirit within us, and cause us to obey Him. We are to be the temples of the Holy Spirit. The Spirit is to dwell within us, bring to our remembrance all things whatsoever Jesus taught us while in the flesh. It is the Spirit who is to use and direct us in the ongoing of the Father's kingdom. Thus, *saved, tested, and used*, we become just what God designed us to be, and gave His Son to die that we might be, and Pentecost came that the will of the Father might thus be completed in and through us.

**TESTING** Testing is a wonderful thing. It is used in all the affairs of life. If a man buys a horse, he tests him first, before he trusts his family with him and trusts him with the making of the family's support out of the ground. This

testing discovers the trustworthiness of the article of purchase, and its adaptability to the uses desired and intended for it. A bridge is builded, but the company never accepts and pays for it until it is tested to see if it will stand the pressure agreed upon. If it be found thus worthy of trust, it is used with the committal of immense tonnage on its floor. We test men and women whom we employ. Before accepting a stenographer, once we tested her by very rapid dictation. She was very poor, the daughter of a blacksmith, and was exceedingly anxious for the place. She had just come out of the business college, and, of course, was raw. We noticed her hands trembling, and directly her eyes became moist, and finally she timidly said to us as we walked the floor: "I am not used to such rapid dictation. I do hope if I make mistakes you will be easy with me, and give me a chance to try the position any way, for I do need it so much for my poor mother and father." I said: "My dear child, I don't dictate this fast always. I am only trying you. If you make only two or three dozen mistakes to the page, you will do fine. So be easy, and we will work together anyhow," and I put her to work.

Instantly God said to me, for I was under the direst stress of my life in those black days of the never-to-be-forgotten past: "My son, apply that to yourself. Have I not the right to test as well as you? Am I not as tender of heart as you? Be assured I do not expect and will not require you always to carry these crushing burdens which now bear on you so heavily." So I meekly thanked the Lord, and told Him I gladly accepted the job as the poor girl did mine, and I have found that that was not His habitual gait. He only knew that if I would stand the pressure of those days, He could trust me with future and greater responsibilities. So it has proven. I have found Him so kind and considerate. Far tenderer than I could possibly have been, He has nurtured, and loved me, and borne with me through these later-years, until my very soul delights to glorify and honor Him, and His service is the joy of my hours and the strength of my life. I have never found a tunnel through which I had to go that did not have light at both ends. I only had to be still, and light was sure to break on my eyes before long. It was getting off the train that was the danger. The cold and damp and smoke and dust of tunnels are not pleasant, and we too often get uneasy, and seek relief by our efforts. We can exchange positions in the tunnel by getting off the train, but we will find that standing or trudging along the muddy tunnel with the dripping overhead, and the chill air around us, and the darkness, will prove as bad and worse than they would have been had we remained on the train. Another thing: It will take us a great deal longer to walk out of the tunnel than it would have taken us to have ridden out at the rate of forty miles an hour, at which we were traveling. So let's trust God in the darkness of the tunnel, as well as in the sunlight of the glorious landscape over which anon we pass on the railway to heaven. When the three Persons in the Godhead are involved in our personal salvation, it does seem we ought to be content with His appointments, whatever they be, and not grow restless and disquieted. "Rest in the Lord and wait patiently for Him."

*A Doxology,  
an  
Interruption,  
an Assurance*

In the latter part of Isaiah, which some critics insist upon calling Second Isaiah because the style is so different from the first thirty-nine chapters, we have a clause containing an ecstatic apostrophe expressive of the joy and rapture over the return of Israel from bondage, and her future glory under the guiding hand of her God. It begins with the thirteenth verse of the forty-ninth chapter. This verse we denominate a Doxology, the following verse we call an Interruption, and the next two verses form an Assurance in answer to the interruption.

The thirteenth verse reads: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted." Here we have the firmaments above called upon to engage in a glad doxology of praiseful song in celebration of the return of God's people. Not only so, but the earth is also invoked to join in the joyful chorus of praise, and finally the mountains are urged to add their sonorous voices to the universal acclaim of gratitude to God for His mercy in the deliverance of the chosen.

As nature obeys, and joins in the wonderful chorus, and heaven and earth ring with the glad melody, and angels bend over the pearly balustrades of heaven listening with enraptured souls to the refrain, there is heard a dissonant note. Discord is discernible. A murmur mars the music. Zion, whose deliverance is the very sub-

ject of this universal rejoicing; utters the solitary note of discord in a doubt in the words: "The Lord hath forsaken me, and my Lord hath forgotten me." True, Zion, God did forsake thee, and for long years forgot thee in chastisement. But He has had mercy and come to thee with deliverance, as He promised when the maledictions were uttered against thy backslidings. Listen to the divine answer to this murmur of discordant doubt: God speaks by His prophet: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I, forget thee." This is the glad assurance with which the Lord answers this doubt in the mouth of his beloved and favored ones, whom He was preparing for a glad return to their native hills. Further, to assure them of His mercy and love, He tells them He has their loved Jerusalem engraved on the very palms of His hands, so that her very walls were ever before Him. "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Borrowing the custom of almost all nations of tattooing or puncturing the name of some dear ones they desired to especially remember, He tells them they are as dear to Him, and He had taken as great pains to engrave them upon His memory, as these peoples took to perpetuate the memory of loved ones in their minds.

Seldom, if ever, do we find, even in the matchless language of Scripture, such marvelous and impressive metaphors by which to teach us the mercy of our God. To these hard-hearted and rebellious Israelites He declares that mothers might forget their own loved babes, born of their loins, but He could never forget His people whom He had led and loved in bygone days, and whom He had had to chastise. He says, a human mother would be far more apt to forget the nursing babe at her breast, than He would to fail or forget to be merciful to His erring Israel. Where could there have been found a more impressive way of unfolding and opening to their minds the marvelous fervor and matchless charm and power of His great mercy to poor, erring human beings? Look abroad upon pictures of maternity, either among people or even the lower animals. The very swine will bite and destroy any and everything that dares molest their young. The same is true of almost every kind of mother among animals. The human mother will suffer hunger and lose sleep and undergo every sort of privation and suffering that her babe may live. No pain is too great, no suffering too acute, no cost too great if by it the helpless babe at her breast, not yet able to lisp the name of mother, can be saved from death, or bodily suffering and harm. There is nothing on earth comparable to this glorious scene of altruism and devotion. Nowhere in history or nature or fiction can we find such matchless love and devotion. Yet God says that this human mother might forget her babe at her bosom, but He would and could never forget to be merciful to the needy and sinning ones of earth.

Truly, His mercy is established forever. It is firm as the rock of ages. It endureth forever. It is past finding out. We cannot understand it. It baffles human reason, and scoffs efforts at human analysis. It is of heaven, heavenly. It is not to be discerned or comprehended by man. He can know but can never understand that by which he is saved, and by which alone he can have hope beyond the grave of peace and joy forever and forever.

This is one of the secrets unsearchable. It is one of the mysteries of grace hidden in the abyss of the infinite nature of God beyond the ken of mortal man. Man can only uncover his head in presence of the transcendent truth, and praise God for it. He can add his voice to nature's choir, as they chant the praises of this God, for this marvelous mercy in Christ Jesus the Lord. Let everything that hath breath praise God the Author and the Dispenser of this saving mercy.

THERE is divine power bestowed upon the Christian, and in addition there is the added power of consciousness of duty done with every obligation faithfully met. This latter power is not to be despised. It has its place and province in the economy of personal religious life. The man who neglects his duties suffers therefore a double loss. He loses the power of God which is withdrawn if thus unused, and he loses the power of personal fidelity which he would have had if faithful to his duties as they came to him one by one.

WHEN we think we can go alone, we are nearest a fall. When we are most self-confident, we are least safe. It behooves us, therefore, to be very humble and meek of spirit, and to watch and pray lest we enter into temptation.

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

## News and Notes

In an open letter of *Collier's*, addressed to Professor Munsterberg, Dr. Bernhard Dernburg, Count von Bernstorff, and others, Germany is taken most severely to task for being in Belgium, and for numerous atrocities committed upon that unhappy and defenseless people.

Methodism, not inclusive of the United Brethren and the two bodies of the Evangelical Association, has in the United States, says Dr. H. K. Carroll, 6,863,258 members. This will give the Methodists a population or constituency, by multiplying this number by three, of 20,595,774, as against the Roman Catholic population of 15,207,776, as she claims.

One hundred and sixty thousand rooms in high grade hotels are now supplied with Bibles through the activity of the Gideons. They are increasing this number by 5,000 rooms per month.

The chain meeting idea is something new by which to get every young person to take part in the devotional meetings of the young people. The plan is for the leader to call on some one who gives a testimony, verse of Scripture, leads in prayer or calls for a song. This one in turn calls on another, and so on. No one will refuse at least to call for a song. By this plan it is claimed that all present are induced to take a part.

John R. Mott has sailed again for Europe, in the midst of the great war. He believes he can be of use, even in these troublous times, in the cause of God.

Transportation and sale of absinthe were forbidden at the outbreak of the great war, in France. Traffic in other intoxicants was not interfered with. Now, however, the original order has been supplemented with another, forbidding the sale of any alcoholic drink similar to absinthe. It begins to look like prohibition even in France.

The Bishop of London, in a recent interview printed in the *New York Times*, expresses the opinion that Great Britain is fighting America's battle, as well as her own, in the present struggle. He also said that if Great Britain won in the present conflict, that it would mean peace for one thousand years. He regards the present as a world-crisis.

The Northfield Schools, founded by D. L. Moody along early in the seventies, have had a most remarkable success. The halls are filled with earnest students, and the religious influence is said to be very fine.

It is most pleasing intelligence that reaches us of the great openings which our Nazarene schools have had. In these institutions the most definite religious influence is felt, and the most definite teaching on full salvation is done. So that these institutions are the very safest for your children which you can find. Do not fail to patronize your own schools. If you do not, whom can you expect to do so?

As a result of the visit of John R. Mott to Japan, there is to be undertaken a revival campaign to last three years, unless the war interferes. This is quite remarkable, and we

trust it may not be interfered with. Right now, in the midst of the great war-atrocity, is the time for the most aggressive movement upon the part of all the churches.

One hundred years ago there were less than one hundred missionaries in the entire field; today there are about 22,000. A hundred years ago the Bible was translated into only sixty-five languages; today it is translated into over five hundred languages, and made accessible to more than 800,000,000 of the human race.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in China, and only a few thousand in India. Now there is a Protestant community of 70,000 in Japan, 200,000 in Korea, nearly half a million in China and a million souls in India.

Over six thousand children have sent a strong petition to the Children's Peace Petition Committee urging vigorously that an immediate armistice be called that the differences between the nations be submitted to the Hague tribunal for amicable settlement, and for the adjustment of all future troubles the same way.

A press dispatch in the papers announces that an envoy has been appointed and sent by Great Britain to the "Court of the Vatican," at Rome, to represent that nation at said "court." The writer of the dispatch goes on to express the felicitations of Rome at this appointment, and to express the regret of said "court" that the United States did not have a similar envoy at the Vatican. We can plainly detect the aroma of Rome in the wording of this dispatch. Her hand is manifestly present in its wording and sentiment. It is designed to make sentiment in favor of such a colossal absurdity as the appointment of an ambassador to the headquarters of the old man on the Tiber, who still has buzzing in his ears noises of world-empire and the glory of secular rule. If the monstrous absurdity of such an appointment were to be attempted by some crazy President of the United States, there would be heard the thundering noise as of many waters that would quickly cause a rush to undo the folly by the insane author of it. The mere suggestion of such an un-American and absolutely absurd piece of nonsense as such an appointment, ought to be enough to wake up the most venal and time-serving politician.

Rev. Andrew Johnson's paper on "Holiness and Modern Thought," read at the Cincinnati Convention, was strong. It arraigned Modern Thought on the following indictment: (1) That it blots out the distinction between the natural and the supernatural; (2) It blots out the distinction between creation and preservation; (3) It blots out the distinction between transcendence and immanence; (4) It blots out the distinction between the human and the divine; (5) It blots out the distinction between the Bible and other books; (6) It blots out the distinction between miracles and merely extraordinary events; (7) It blots out the distinction between revelation and discovery, and thus puts Moses and Paul upon the same plane as Copernicus and Sir Isaac Newton; (8) It blots out the distinction between inspiration and genius. Holiness stands for an inspiration that is supernatural, plenary and dynamical. Modern Thought holds to the

intuition or the illumination theory, or that inspiration is but a mere highly developed form of human genius; (9) The final charge brought against this so-called Modern Thought is that it is a misnomer. It is not new or modern except in its present paraphernalia. It is simply the old Hindu Pantheism in a twentieth century garb. The author makes good in this deserved demolition of the whole business of this so-called modern thought which is a fraud and a farce, as the author shows.

Despite the disturbed financial condition of the world, the receipts for missions by the Methodist Church last year were larger than the preceding year. The total amount of receipts for Home and Foreign Missions by that church were \$4,508,089 for the year. This is a fine showing.

The Mission Board of the Methodist Church, at its recent meeting in Boston, made a call upon the church at large for a quarter of a million dollars for the relief of the fields stricken by the ravages of the present war. Eighteen thousand dollars were appropriated to Belgium for relief. Belgium is a Roman Catholic country, where there is not a building devoted to Methodist services, or a missionary from the Methodist Church engaged in work. This is certainly a truly "catholic" spirit, and quite in contrast to what would be exhibited if the shoe was on the other foot, which assumes a monopoly of the word "catholic."

The McAll Mission in France is a distributing medium for relief for those suffering from the great war. It is said to be unexcelled as such a medium. Money sent for relief to the Treasurer, Miss Margaret Duncan, 417 West 146th Street, New York City, will be duly acknowledged by receipt and properly applied. Mrs. Charles H. Parkhurst is President of the American McAll Association.

It is said that if the dry counties in Ohio had done as well as the wet counties in the recent prohibition election the result would have been victory instead of defeat for prohibition. Only in two cases did the dry counties vote wet, but they turned in majorities very much less than was expected. Being free from saloons, they did not get up enthusiasm for freeing the rest of the state. Of forty-three wet counties, twenty-six returned majorities in favor of prohibition.

That was certainly a terse but strong putting of the truth when President Thomas, of Middlebury College, in Vermont, said: "Religious instruction in our colleges has failed of its largest effect because it has not been sufficiently religious. In the reaction from unscientific methods in theology, and the uncritical use of Scripture, we have filled up our courses with criticism and science, and left out the spirit and the soul. We have analyzed the husk and forgotten the kernel."

The *Boston Transcript* thinks, and correctly, that civilization will not be extinguished, whichever side wins in the great war raging.

Cincinnati and Cleveland, Ohio, were responsible for the liquor victory in that state. American cities are the menace of American civilization, far more than war or any other pestilence conceivable. We wonder sometimes

if great cities are not against the will of God. The first city built was by a murderer, and this bad beginning of its history has been followed by as bad a record. The city has been the bane of good government in all ages, and has been the overthrow of governments from the beginning. The city is the center of every foe and unfriendly influence to civilization and good government—such as foreignism, Anarchism, the liquor traffic and practise, Romanism, gambling and general thuggery, divorce, bad politics, and bribery. These corrupt and break down states.

### A Morning Hymn

"Stay with me, Lord, the gloom of night is gone,  
Soul foes are near, life's daily fight is on,  
Grant me the strength to use the Spirit's sword,  
And through each testing hour, stay with me,  
Lord.

"Stay with me, Lord, another day is here,  
I know not what it holds of hope or fear,  
Teach me to trust the promise of the Word,  
And through each testing hour, stay with me,  
Lord.

"Stay with me, Lord, in all my daily toil,  
That pride nor greed my soul's sweet peace  
may spoil,  
Bind thou my heart with love's enduring cord  
And while I toil, do Thou stay with me, Lord.

"Stay with me, Lord, and let Thy light divine,  
Through this new day, in all my actions shine,  
May all my words with Thy dear will accord,  
And in my every thought, stay with me, Lord."  
—Selected.

### Victims to Be Pitied

The fallacy called, falsely, "Christian Science," is bad enough for adult dupes, but it is far more tragic to think of innocent children being reared in the fatal delusion. We have often looked at bright, innocent children of these people, and wondered how the parents managed to bring them up in this false faith. A sample of the sad truth of the way it is done comes to our notice in the pages of the *Wesleyan Methodist* as follows:

A correspondent sends us the following as an illustration of the methods pursued by Christian Scientists in training children to believe their heresies. "A little six-year-old of my acquaintance," he writes, "taught by her mother, repeats this for her evening prayer: 'I am well. I can't get sick. I can't get sick, and I won't die.'"

The falsehoods in this prayer bring no guilt to the child, but if she lives to see the world as it actually is, she will either have had her moral sense and her mental sanity so blunted by years of false teaching that it will not matter much what she says or believes, or she will some day suffer a shock through an abrupt contrast of fact with falsehood, which will cause her to lose all confidence not only in Christian Science, but in any teaching which professes to be religious. Therein lies the potential tragedy of the Christian Science Sunday schools. What begins with a lie can never fortify conscience against dishonesty, nor strengthen faith to meet doubts and fears.

### Another False Plea of the Saloon

Another false plea of the saloonist to scare away the farmer from prohibition, is that if the making and sale of whisky is stopped the farmer will be ruined by not having customers for the purchase of his grain. This is base and false on its face, but it continues to be used, and sometimes with effect upon the timid. The fact is that there is only two and two-fifths per cent of all the grain raised in the United States used for the manufacture of alcoholic liquors. It would be much gained to the farmer to lose entirely the sale of this two and two-fifths per cent of what he raises,

and not have to pay his enormous proportion of the taxes entailed by the drinking of the alcoholic liquors, in the way of punishing the crime and caring for the pauperism and lunacy and other evils created by its use. It is the worst sort of deception to suppose there is anything in the world gained to the farmer by having the distillery as a customer for his grain. The following confession of a farmer illustrates this delusion and fraud strikingly:

I am a farmer and I raise rye. One day I took a bushel of rye down to the distiller and sold it to him for fifty cents. The distiller got out of that bushel of rye three and a half gallons of proof whisky—although I hear now that he can get four gallons out of a bushel—which he sold to the saloonkeeper.

I then started in with that saloonkeeper to drink up my bushel of rye at ten cents a drink, eight drinks to the pint, or eighty cents for a pint, or \$6.40 for a gallon. The three and a half gallons of proof whisky which my fifty-cent rye made had cost me twenty-two dollars and forty cents. I had to sell enough rye to the distiller to get money to pay the saloonkeeper. When I hauled my forty-four and four-fifths bushels of rye to the distiller to pay for what he had gotten out of one bushel, I said to myself, "What a fool I was!"

Is there another farmer as big a fool as I was?

### The Baptism With the Holy Ghost

The relation of the baptism with the Holy Ghost to sanctification is a point about which many are very deeply concerned. We have received an inquiry on this very point from one of our esteemed readers. We give here an extract from the *Lamp of Life* which may be of some help to this friend and others. One point stressed strikes us as reverent and honorable to God. This point is that the three Persons of the Godhead are all involved in the work of our sanctification. This adds force to the dignity and importance of this mighty work. And when we think of it, it is certainly a tremendous work. To take a polluted and guilty human soul, and forgive and cancel its guilt, and then cleanse it of its innate pollution and make it pure and clean, is a work truly wonderful. The Deity in His Triune nature undertakes this glorious work. The writer in the periodical referred to says:

As we understand the teaching of the New Testament on this important subject, entire sanctification is not complete without the baptism with the Holy Ghost; in fact, we regard it as part and parcel of the same experience. Referring to some who had received this baptism, the Apostle Peter says: "And God, who knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them purifying their hearts by faith" (Acts 15:8, 9). Two things are here stated of this baptism: (1) God says it was heart purity. Language could hardly be plainer or more emphatic. (2) He says it was received by faith. This is the negative side. There is also a positive side. The baptism with the Holy Ghost fills the heart, leaving no room for sin, doubt, prejudice, or fear. "And they were all filled with the Holy Ghost" (Acts 2:4).

With this agrees the teaching of Charles Wesley, the poet of Methodism. In one of his sublime and inspiring hymns he breathes this prayer:

"Refusing fire, go through my heart,  
Illuminate my soul,  
Scatter Thy life through every part,  
And sanctify the whole."

It might be a very pertinent question to ask, What sanctifies? A certain writer made the following strange statement. He said: "The Holy Ghost has not power in Himself to cleanse, else where is the need of Jesus and His all-atoning blood? Clearly it is the blood that cleanses and not the Holy Ghost at all. It is counting the blood an unholy thing to say anything else cleanses."

To this we reply, the Father, the Son, and the Holy Ghost are one. Never for a moment

does there exist the slightest rivalry or lack of harmony among them. They always cooperate in the work of saving men. It should be remembered, however, that Christ's literal blood was not a person, and of itself could do nothing. His blood means His death, the merit of His atonement. That merit purchased for us pardon (Rom. 5:9), and also the gift of the Holy Ghost to sanctify us (Acts 2:38). Jesus said the Father would send the Holy Ghost "in his name." "The Comforter whom I will send unto you from the Father" (John 15:26). "The Spirit had not been given because Jesus was not yet glorified." These verses plainly show that the giving of the Spirit depended on Christ's departure—on his atoning death; it was purchased for us by His blood, and it is in that sense, and that sense only, as the procuring cause, that His blood cleanses us. It is the Holy Spirit (given to us by God's free grace, by virtue of the atonement) who actually and personally by his divine energy cleanses us from all sin (Rom. 15:16). "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

God the Father also has a part in the work, hence the prayer of the apostle: "And the very God of peace sanctify you wholly." The tremendous work of sanctifying the human soul is too difficult to be done by any one except the Almighty Himself.

That baptism with the Holy Ghost is essential to entire sanctification can further be proved from the following verses: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit (2 Thess. 2:13). "Elect through sanctification of the Spirit, unto obedience and sprinkling (cleansing) of the blood of Jesus Christ" (1 Peter 1:2). Now please observe that the word "Spirit" in both the above verses is expressed with a capital S. Some say it is the blood that cleanses; we would say, the Spirit cleanses, and both in one sense are right. It cannot truthfully be said we are sanctified unless we have received the Holy Ghost as an indwelling Presence. We cannot even keep sanctified without the same. We are baptized, cleansed, with (not by) the Holy Ghost. He is our cleansing (if received) and the power.

### The Greatest Appeals to the Greatest

The great preachers of the past dealt in their preaching with the greatest themes of the Bible. Not with the latest novel or the current fad of society as sensational catchy themes by which to attract attention did they deal, but with the profound facts of immortality and human accountability, and of destiny and atonement for sin. These great subjects appealed to their great minds and these messages appealed to the minds of their auditors. The same is true today. The great preachers of today do the same thing. They delve and grapple with the problems and facts which relate to life and destiny and they get a hearing from the multitudes. No greater or sadder mistake is made by preachers than to suppose they must adopt some trashy, empty but catchy theme to gain the attention of this degenerate age. An exchange well says:

One of the sanest of our teachers reminded his classes in homiletics that the master painters confined themselves to a few great themes, and won immortality of fame. The painters who paint broken fiddles and old shoes and poodle dogs have no future awaiting them. The man who, in his pulpit, devotes his strength to denouncing trifles of conduct or advocating petty distinctions of sects, makes a mere dimple where he should make a home thrust.

We live in a careless, pleasure seeking, perhaps some would say a conscienceless age. But the weeds are best killed by the hoeing of the corn. It is a hopeful sign of the times that the great themes of revelation are coming to the front again. The ministers who are really men of the new era, are men of the old realities. Sin, forgiveness, atonement, immortality, are being given prominence after a too long eclipse.

Open Parliament

# Street Preaching

Open Parliament

Written by A. F. BALSMEIER, Evangelist

**H**OW can we reach the multitudes? This is a question that confronts every one that has ever had a vision of this lost world. There are bright, intelligent men and women on all sides of us, who are seeking something—they know not what. Some go to church once or twice a month. Few go more than that. Many go much less. Whole families never step inside a church. They go to the playhouses and theatres in swarms. The baseball parks are overflowing. Great crowds go to the public dance halls. Multitudes are on the street.

What can be done? Is there no one to tell them about Jesus, who has commanded us to go out into the byways and hedges and compel them to come in? Wherever there is a reality there is always a counterfeit. The devil counterfeits every good thing. Every crank, every fanatic, and every wolf in sheep's clothing goes out on the street to poison the public with every abominable doctrine. Why should we not, having the highest calling this side of eternity, go out into the street and tell people about Jesus? People everywhere are dying without Christ.

Ezra's great revival was held in the streets of Jerusalem, where he uncovered sin without fear.

It was on the streets of Nineveh that Jonah cried, "Yet forty days and Nineveh shall be overthrown." As a result, the entire city repented in sackcloth and ashes.

John the Baptist came crying in the wilderness, "Prepare ye the way of the Lord and make His paths straight." And all Judea came out to hear this man sent from God.

Christ preached His greatest sermon to the multitude on the mountain. It was in the open air that He proclaimed the Gospel to the woman by the well.

Paul was converted on the road to Damascus, henceforth he went forth preaching "Jesus and the resurrection," even from Mars Hill, and pressing his way into the market places where the crowds gathered.

**S**TEPHEN had been accused of speaking blasphemous words against the temple, and the law, and the prophets. Our text is taken from his bold defense. We glean four propositions from this text, which we desire to make you: (1) This is that Moses; (2) This is that Lord; (3) This is that church; (4) Lively oracles given unto us.

This is that Moses. Stephen's accusers were so taken up with the man Moses that they were dumb to his prophecies and blind to their fulfillment. Instead of being shouting happy because Moses' prophecies had come to pass, they were filled with rage and killed the man who came with glad tidings of their fulfillment. They had no vision of how the old should take on greater proportions by the coming of the Lord. They had become so professional that ordinary principles were forgotten. They could break the law, ignore the prophecies, spurn their fulfillment, and still profess to love the man. They could not see any connecting link between the old and new. They took it that if they were to accept the new they were to cast away the old, and vice versa. But by casting away the new they robbed themselves of the old; for no one can accept the one without the other.

This is that Lord. Our trouble today is

At the age of thirty-seven, Savonarola came out from his monk's cell into the streets of the beautiful city of Florence with his heart all aglow with the love of Christ. He said, "Italy shall be renewed." He preached with such fervor, zeal, and eloquence that all Florence came out to hear him. Lorenzo said, "The churches are too small for him." The women came in processions and flung their costliest ornaments in a pile at his feet, as so much discarded worldliness. The prodigal sons, the lewd monks, the amateur poets, and the grave scholars brought their bad books and licentious poems, and made a great bonfire in the center square of the city.

After John Huss had been driven from the churches with this edict upon him, "that none shall harbor John Huss nor give him food and drink nor talk with him; every city, village or castle where he shall go shall be put under an interdiction," he retired to the fields, preached in the woods, at the cross roads, to thousands of people who flocked to hear him. It was here he began the Bohemian reformation. History says that through him the Gospel was planted in the hearts of countless numbers.

Martin Luther preached to twenty-five thousand people in the streets of Zwickwa.

Five hundred were converted in one of John Livingstone's open air meetings.

At the beginning of the great Methodist revival, George Whitfield had only two hundred at his first service, but before the end of the week he had two or three thousand.

John Wesley said: "I am well assured that I did far more good to my Lincolnshire par-

ishioners by preaching three days from my father's tomb, than I did by preaching three years in his pulpit." Where would have been our great holiness movement today if Whitfield and Wesley had not preached in the open air?

There are many places in the open air where we could tell the story of Jesus. Some people would not enter a church door even if it confronted them, but will stop and listen very attentively to a street service. All classes are found at the open air services. Some are bound down with sinful appetites or desires. Others are ashamed to be seen inside a church, and many are so hardened they do not care to go. The vagrant who is poor, dirty, lazy, hungry, and dissatisfied, who would hardly be welcome elsewhere, receives a hearty reception at the street service, and is always on hand. Drunkards, harlots, gamblers, and thieves frequent the street service. Foreigners listen to the songs and testimonies and wonder at the shine on the bright faces. Who can tell how much good they may receive? Many a young man who is shiftless and indifferent will linger around the street service. There is still another, the moralist, who is neglecting, utterly neglecting, his salvation; he is too busy to go to church. He hopes some day to become a Christian, but is as much lost as any heathen in darkest Africa. It is a privilege to talk to these people. How much they need God!

The street service affords a golden opportunity for preaching the unsearchable riches of Christ, to these sinning, suffering dissatisfied multitudes of eternity-bound souls. It seems if it were possible an angel from heaven would be glad to come and tell the perishing millions, that Jesus Christ the Son of God could satisfy every longing, and set them free, forever free. Who can be greater than Paul, Savonarola, Huss, Martin Luther, Wesley, Whitfield, whose lives will live in the minds of the people as long as the sun shines? They preached in the open air. Therefore, let us, to whom Christ has given the example, follow in His steps.

ever since the promise of Jesus was given to Adam and Eve in the Garden. Eve believed the promise (Gen. 4:1). Abel worshiped the Lord (Gen. 4:4). And God has had a little band of true worshippers on the earth ever since. At times the number has been larger than others, but He always knew where to go to get a Noah, an Abraham, or a David. And I am glad to say that the Lord with whom Enoch walked, who said that Abraham was his friend; who was with the church in the wilderness, is the same Lord and Head of the church of which we are members today (Eph. 2:11-22). The same doctrines taught in the church in the wilderness as touching salvation are the same that we have in the church today. All true doctrines of the church find their beginnings in Genesis. They run through the Bible like a Mississippi emptying into the great gulf of Revelation.

Lively oracles given unto us. Stephen said that Moses received lively oracles in the Mount Sinai to give unto us. Stephen was preaching a post-Pentecostal sermon. So, all we have to do is to go back and see what lively oracles Moses received in Mount Sinai; and then we can tell what oracles he received to be given unto us to be observed this side of Pentecost. "And all the tithes of the land, whether of

## Tithing

Written by N. B. HERRELL

*He that tithes, pays his rent,  
Blessings, to him shall be given;  
He that gives, lends to God,  
Treasures, he shall have in heaven.*

*This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received the lively oracles to give unto us (Acts 7:37-38).*

that we have become so professional in our religion that it is hard to convince people that the Lord we serve, was, and still is, the Lord of the Old Testament, as well as the New. This some may deny. But a few good sermons on tithing will prove the statement. We are a chip off the old block, a block off the old log, a log off the old tree, a tree off the old stump, a stump that is fast on the old roots. The Lord is the Third Person in the Godhead. He has always been and always will be. Our text tells us that He was with the angel that talked with Moses in the Mount Sinai.

This is that church. While history tells us that Pentecost was the birthday of the Christian church, yet God has had a church

the seed of, the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth

under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change shall be holy; it shall not be redeemed. These are the commandments (or oracles), which the

Lord commanded Moses for the children of Israel in Mount Sinai (Lev. 27:30-34).

*This is a privilege for you and for me,  
To bring in our tithes or steal if we choose;  
We may pray, and shout, and say we are free,  
But if we rob God we're sure to lose.*

## The Man-to-Man Method

Written by WILL T. MCCONNELL

TO SAY that the world is made up of individuals would impress no one as being a new statement; nor upon first thought would it seem to be anything but a most commonplace expression of an insignificant fact.

And yet, does the "Church" recognize this in its modern method of laboring for the salvation of the world, and especially of the masses?

A minister preaches a sermon to a congregation, *as such*, and not, as a rule, to any one individual. The appeal, perhaps, for godliness and righteous living is strong, and many are moved to acknowledge to themselves the truth of what the minister is saying. The sermon ended, the benediction pronounced, the people go their way without any personal appeal being made to them individually to accept Christ then and there. How many of that congregation will be definitely converted through that sermon?

There is no question that a sermon preached thus will benefit the hearers and promote much good. But it is also true that when a person is brought into the kingdom there has usually been some one there to take them by the hand and lead them across the line.

Successful Christian workers have found that a private talk with a man, urging upon him the claims of Christ and the importance of immediate acceptance of Him, will have ten-fold—yea, an hundred-fold the weight with him that a sermon will when he may feel that any one of the hundreds about him may be the one the preacher is talking about.

Henry Ward Beecher once said: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'"

Herein lies the secret of success at the altar rail, the mourner's bench, and the inquiry room: that it is a place where seekers are brought into contact—man to man—with someone who can guide them and lead them to "pray through" to pardon or purity then and there. A thousand agencies may have been brought to bear upon them which have assisted to bring them to the door of salvation; such as the sermon from the pulpit; early training, etc.; but to intelligently lead across the threshold is the all-important work.

H. Clay Trumbull, in "Individual Work," says: "It has often seemed to me that there is about so much good going out from a speaker at any one time in behalf of souls. This good is divided among the hearers. If there are twenty hearers, each one can have his one-twentieth. If there are a thousand, each one gets only a thousandth. When there is but one, he takes the whole." What an encouragement this should be to a minister speaking to a small congregation.

An early historian, in speaking of the spread of Christianity during the first and second centuries, says that as soon as one was made to believe, he went straightway and found another and taught him in the new faith till he also believed. "And thus," continues the writer, "there was a constant increase."

That was the way the Gospel was spread

then, and how the revival fires today would spread should these same tactics be universally employed.

There is nothing so telling as the earnest, insistent appeal, when you and the person

### The Cry of a Lost Soul

Written by S. L. FLOWERS

*E're since a child the call I heard,  
By message and by song,  
I've read it in the living Word—  
Have known that I was wrong.  
At times I felt like yielding  
To wooing of His love,  
But now from me forever  
Has flown the Heavenly Dove.*

*The Spirit has departed;  
I felt Him take His leave,  
And ne'er again o'er my lost soul  
Shall He return to grieve.  
I know not why I did not yield  
And tear myself away.  
I said to all, "I'll wait awhile  
And come some other day."*

*Now as I face eternity,  
In regions of despair,  
My soul is filled with horror,  
Groans of the lost I hear.  
My feet are slipping in the dark;  
My soul is sinking fast;  
I'm near the regions of the damned  
Where hopeless I am cast.*

*Oh, listen, fellow traveler,  
You are to Judgment bound.  
Seek now and find the Savior  
While yet He may be found.  
You can't afford to say Him nay,  
And face Him at the bar,  
So come and give your heart to Him,  
He'll take you as you are.*

addressed are all alone. In this way each Christian is to be a preacher of the Gospel; each one has this power. And with this power comes the responsibility for its use or neglect. Oh, that we, as Christians, could realize that everyone thrown into our company is divinely sent to us for a purpose.

There is a universal timidity about speaking to those near us upon this most important of all subjects—the matter of eternal import to our souls. And how often it is the case that we are the most loath to speak to those nearest us. A Christian father will allow timidity to keep him from approaching his own son in regard to his salvation. A brother will neglect his brothers and sisters.

Most of us are continually waiting for "a more convenient season." Is this neglectful, procrastinating method the one we are told to adopt when commanded to be "instant in season and out of season?"

How often we hear utterances like this: "I

have often wondered why you never spoke to me about my soul," and, "You are the first person who ever talked to me about my soul's salvation," and, "Oh, how I have longed for someone to tell me the way of salvation." And these expressions often come from the very ones we have feared most to approach, and in whom we least expected to find any desire for salvation.

The very ones who seem to us the most indifferent are often most hungry for the words of life.

In every human heart there is a hunger that can be satisfied by nothing but God. Men are rushing hither and yon, trying to satiate that hunger with everything but God, not knowing what the craving is for. But as soon as the true bread of heaven is set before them their souls cry out within them, "Give us this bread."

We do not realize that the man who jostles our elbow on the street, the one who sits by our side in the car, who eats with us at the table, or perhaps is of our own flesh and bone, is hungering, starving, for the bread we could give him—and yet we withhold it, because we are timid, or, perhaps, waiting for him to come to us, when he knows not that this is the hunger which gnaws his vitals, and is waiting—waiting for us.

It is never "out of season" to speak to one about his soul when you are alone with him and you have opportunity to choose the topic. Then is a fit time to revert to the theme of themes.

The one who works with us at the desk, who shares our room, or who knows us in the intimacy of close friendship, will at the judgment bear witness against us if we let anything keep us from giving him the words of life.

This appeal is to you, reader, individually. Probably no sinner will read this—this is for you, and may God help you and me to live today in such a way that the blood of those about us will not cry out against us in that great day.

But, if we will overcome our timidity and follow the still, small voice, thousands will rise up to call us blessed.

LOUISVILLE, KY.

Salvation is a success if only one shall awake to joy in the resurrection, and I am that one. The redemption of Jesus Christ is the most intensely personal thing in the universe. I was the miserable lost sinner. The Father had pity on me. Jesus, the Infinite, humiliated Himself, putting on mortality, suffered the agony of the garden and the cruel death of the cross, to save me. He was laid away in the tomb as I must be laid, burst the bonds of death and rose triumphant, to show that I, too, may have everlasting life. And no soul can appropriate the merits of redemption until he shall come to realize that Jesus is his personal Savior.

A memory without blot or contamination must be an exquisite treasure, an inexhaustible source of pure refreshments—*Charlotte Brontë*.

# "Charge That to My Account"

Written by CHARLES V. LAFONTAINE

**P**HILEMON was a rich, influential citizen of Colosse. He was also a slaveholder. In the missionary preaching tours of the great Apostle Paul, Philemon was brought under the teaching of the Gospel, and was evidently converted (Acts 19:26).

Paul speaks of him as "Philemon, our dearly-beloved, and fellow-laborer." He had surely been a helper to Paul, and had won a warm place in his love and confidence.

He seems to be noted for his hospitality and charity, as also for his noble, generous character.

Paul makes an appeal to him to rise above a personal wrong, and to show forth the proper Christian spirit toward one who had betrayed his trust.

He seems to put away the prejudice of his old heathenism and shows his real Christian training in the relation as master to a former slave.

Onesimus was a former slave of Philemon, but had proved faithless, and had run away with some money belonging to his master. The law was on the side of Philemon, but the Gospel intervened, and the mercy of the master is seen in his treatment of the slave. In some manner Onesimus had found out Paul, and under his able, searching preaching had become converted. Paul evidently wanted to keep him as a helper, and no doubt Onesimus wanted to stay, yet both felt a necessity of his returning to the former master and making things right.

Now we have the Epistle of Paul to Philemon, in which Paul, for Onesimus, asks pardon and forgiveness, not only as a personal favor, but on the high and holy grounds of Christian brotherhood.

He says: "If he hath wronged thee, or oweth thee ought, put that on mine account," and, again, "If thou count me therefore a partner, receive him as myself."

A beautiful analogy is here given. To God our Heavenly Father we belong by right of creation; by right of redemption. "He hath made us and not we ourselves;" also, we "are bought with a price and are not our own."

Like Onesimus, we have been untrue to Him, have run away from the Father's house, and have spent all our substance in riotous living. But Jesus has found us in our runaway, sinful life. We want to get back, but how can we? Our record is against us. Our sinful nature hinders us. Our failures prevent us. Our weakness is so great that we have no strength. Our daily cares bother. Our heartfelt sorrow blinds, and it seems that only certain death awaits us, and we are unprepared to die. What shall we do?

Jesus is our Paul to get us back to the Father and the Master. He says: "Charge it to my account."

For my sinful record, Jesus died for our sins (1 Cor. 15:1-3; Gal. 1:4).

For my sinful nature (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26).

For my weakness and failures (2 Cor. 12:9).

For my daily cares (1 Pet. 5:7); for my sorrows (Lu. 41:18); for death (1 Cor. 15:55); and for my every need, He is my all and in all.

As Paul closes his epistle, he says: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say." So we also are assured that God will do all things right.

## Perils

Written by W. R. CAIN

**T**HE Apostle Paul wrote to Timothy, saying: "In the last days, perilous times shall come." To say they only refer to sinners is to pervert the Gospel. He gives us an itemized list of eight different perils in 2 Cor. 11:20. But these are not what he refers to as characterizing the perilous times of "the last days." (See 2 Tim. 3:2-7). Also, it is unscriptural to confine perils merely to a sanctified individual. They are experimental for the holiness movement. It is concerning the latter of which we desire to speak, hoping to effectually swing the red light. The first peril is, an unbrotherly spirit. This is seen in the wholesale belittling of one another. It has even come to pass that in not a few instances evangelists are like various musicians — each one thinks he is the best. Others are thus and so, "but." They say, "He has lost his power" — "his salt" — "the sweetness" — this, that, and the other.

A second peril is bickering and backbiting. If these are not eliminated from our midst, how much more have we than those who do not profess holiness? An extremely sad thing about it is, the guilty parties refuse to confess. How often just this blocks the progress of a revival meeting. What a time God had to get Korah, Dathan, and Abiram to make confession. They had been talking against their preacher, Moses.

A third peril is, professing practically everything, while the life is sadly delinquent. Profession and possession should correspond. Who can receive anything at all from the Lord while professing to already have it? To in-

dulge in claiming sanctification (except we have it), if kept up very long, results in the hardening of the heart.

A fourth peril, the manner of dress. Low necks and short sleeves, finger rings, bracelets, etc. These do not advertise holiness. Gaudy watch chains, lodge pins, etc., — what a spectacle!

Peril five: ungodly associations. So-called holiness folks by the hundred are identified with the godless fraternities. They are insured in them and refuse to withdraw. Behold them even among the patrons of the street carnival. Yes, "holiness folks" are on the street witnessing the circus parade, and, worse still, attending the performance. See the crowd at the picture shows, lectures, Chautauquas, baseball and brutal football games. Holiness folks at these places? Yes. That is, they say they are of us.

Still another peril is campmeeting committees employing a bishop or some other renowned ecclesiastic, who is a big Mason, for a regularly engaged worker. If this isn't a peril, there are none at all. There are not a few these days who pose as holiness men, who are known to preach to please the crowd. And multitudes declaring themselves to be holiness people prefer to hear this class to any other. They don't want to hear a red-hot sermon, either on sin or salvation, and it is becoming more and more conspicuous that they get about as easily miffed, are about as touchy, and "quit the meeting" just as quickly as folks who make no profession at all.

Peril seven: admitting to our auxiliary, or

state association membership, most anything that comes along. It looks like a craze to become strong numerically. What a mixture in many places. It is just about as offensive as "Duke's Mixture" smoking tobacco.

Eighth peril is, little or no burden for lost souls. None even for one's own offspring. Travail of soul, Gethsemane, or all night prayer meetings are almost unknown.

Ninth, chronic growling concerning the collection. This grieves the Spirit.

Tenth, making mention of certain ones in certain places, doing certain things detrimental to holiness, without naming any one out so folks would know who it is, where it happened, and thus be able to be on their guard. Much mischief is done at this point. God names them out. The prophets did also. Jesus lets us know who they are, — what they did, and warns us. Paul singles out Jannes, Jambres, Hymaneus, Philetus, Alexander, and Demas. He did not say, "A certain man," etc. The beloved Apostle John did not fail to expose Diotrephes. Three worlds ought to know who the wolves in sheep's clothing are, where they live, etc. This will protect the cause.

An eleventh peril is, holiness evangelists who, when they do not receive the remuneration they think they should have, raise quite a rumpus. Neither will they go to certain places unless a goodly sum is guaranteed.

Another peril is, that though "interdenominationalism" is supposed to be the slogan in holiness association work, yet the committees and workers are, largely speaking at least (sometimes altogether), a one-sided arrangement, or, in other words, a denominational affair, pure and simple.

Beloved, I write not these things as an unfriendly critic, but it seems the twentieth century holiness movement is so contrasted with that in the days of Inskip, McDonald, and others, that it looks like it was tainted, or tainted, or infested with much that is not holiness. Something radical should be done, or we are doomed to perils more numerous and even more grave, than ever before.

## Pick-Ups

Gathered by C. B. WIDMEYER

**C**HRIST partook of our "human nature" that we might partake of His "divine nature." — S. B. Shaw.

Do not call a man a fool, for you may be the greater of the two. — Josart.

A man was once asked to raise the dead, and he said, "There are none dead but what ought to be dead." — Josart.

Sam Jones once said: "Man was eleven-tenths hog."

Jesus' death was an accomplishment. — Rogers.

A Gentile says: "This young lady went to a dance and backslid. The Jews say: "She backslid and went to the dance." — Rogers.

Fifty million die every year. Three heathen die every two seconds, ninety every minute, five hundred and forty in an hour, and twelve hundred and fifty die in two and a half hours. — Reynolds.

In New York City five hundred Methodist preachers were gathered and four hundred and ninety-eight declared by vote that they did not believe the story of Jonah. It was fiction. — Gibson.

Tribulation means threshing. Threshing takes the hull off, hence the wheat. — Chambers.

Bishop Joyce, of the Methodist Episcopal Church, said: "Not one in twenty of the members of the M. E. Church have the witness of the Spirit to Regeneration." — Godbey.

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

## Hymns That Help

Francis Willard's Favorite.

Gently, Lord, O gently lead us  
Through this vale of smiles and tears;  
And, O Lord, in mercy give us  
Thy rich grace in all our fears.

When temptation's darts assail us,  
When in devious paths we stray,  
Let Thy goodness never fail us,  
Lead us in Thy perfect way.

In the hour of pain and anguish,  
In the hour when death draws near,  
Suffer not our hearts to languish,  
Suffer not our souls to fear.

When this mortal life is ended,  
Bid us in Thine arms to rest,  
Till, by angel bands attended,  
We awake among the blest.

—Church Advocate, New York.

## A Clear Sound

Cramond Althwaite was a general favorite in the large boarding house where he and his sister were staying. They had become pleasantly acquainted with many visitors, albeit he was considered a man with eccentric ideas.

"I am positively afraid to touch an instrument where Cramond is," said one; "he cuts it so fine about the clear sound. By-the-by, what an ear he has for music! Why, even when out walking he pulled me up sharp and exclaimed: 'That's a clear note if you like—hark!' There we had to stand while he listened intently to a bird singing."

"I know," said his sister, "he was always the one to like anything downright—he can't tolerate in people a half-hearted, indifferent attitude, and in music he certainly is particular."

It was a bright Sunday afternoon when Vivien Althwaite went to find her brother in the garden, who said: "Come, Vivien, come and admire this glorious view," as she sat down beside him.

"Cramond, why not accompany me to the service this evening?" she asked.

"If you don't mind, I would rather not. It isn't that I wish to find any fault, and I hardly know what to say; but there isn't what I call a 'clear sound' in it all, it all seems uncommonly wanting in reality, and nothing appeals to me."

"Why not come again and expect something real? Think of the responsibility of your position and wealth."

"If you are thinking of what I might give, I promise you one thing—I will give freely to anyone who gives out a 'clear sound' on religious matters. Can you feel satisfied, Vivien? Can you tell me that there is any enthusiasm, any living passion, in it all? Ah, my dear girl, don't say you do not understand; there is an inner ear that listens for the 'clear sound' of goodness; I just keep away, that's all."

Vivien did know; and as her brother walked away over the hills, and as she turned towards the church, she regretted that he had reason for his remarks.

"What can a man want more, after all, than such a sight of beauty?" Cramond asked, and, throwing himself down on the green hill, he took a book from his pocket, intending to read.

A great silence reigned unbroken, till suddenly to his sensitive ear there came in pure, clear sounds the words of some sweet refrain. No one could be seen, and only stray words were heard—"Who loved me and gave Himself for me"—then other words which he could not catch, ending softly, until all he heard were: "loved . . . and gave . . . for me."

Like an electric touch, a quiver seemed to pass through his being; to him a great Gospel came—love in sacrifice.

Stillness remained; and, rising, Cramond Althwaite slowly walked along the way from which the voice had come to him, hoping to discover the singer, and lo, almost hidden among the shrubs, sat a crippled man.

"Did I hear you singing?" Cramond asked. "I didn't know any one was within earshot; but likely you did, sir. I'm a bit musical, and those words want the best and clearest setting, so I try them over and over out on the hills; and the more I realize the wonder of the words,

the more I find the difficulty of giving them sound."

The fine expression on the face, the ardor in the words, appealed quickly to the hearer, who admired the evident sincerity in the helpless looking creature before him.

"You don't call it a hymn, I suppose?"

"No, sir, the words are from the old Book (Gal. 2:20), and the subject for my song is Jesus Christ—love and sacrifice. You can't separate them, and once get them into right tune, the meaning of these words makes all the music of life, here and hereafter—that's my opinion, sir."

Cramond drew from the cripple the facts that he lived in yonder house among the trees; his sister cared for him, they were in comfortable circumstances, and he managed to get about with some difficulty. For days that conversation, and the sound of that singing, became absorbing, until Vivien wondered what had so affected her brother.

One day as they were preparing to go on a tour through Austrian Tyrol, he asked her to walk with him. She knew he had something to tell her. They wandered to the spot of that Sunday evening's experience.

"Vivien, I have found out what I have been searching for in vain." Then he related the wonderful effect of those words which had so clearly spoken to his heart.

"It was all made so plain to me, Vivien—it is love at that point of sacrifice that tells; and what I always felt about the religious teaching was that it fell short of something. Depend upon it, we want to see true Christlike love manifested in sacrifice. Now that I begin to think of the great cost of salvation, I must wonder at the inertness and apparent indifference of those who profess to know far more about it than I do!"

It became a revelation, an inspiration, to Vivien Althwaite, to see how anxious her brother was to put all the force of his enthusiastic nature into his religious life, and as weeks went by she felt how low her own standard had been.

Nothing had been said, however, about the one from whom he received his blessing, till one fine morning as they climbed a mountain together, she ventured to remind him of his promise.

"You surely don't think I would be mean enough to take such a spiritual gift and make no return! I have thought much of how best to reward the giver. I have done so that he shall have the means to give forth the same message of life and love to many more. Ah, 'tis but poor return for spiritual help."

Later on Vivien found it true that the love of Christ entering his heart had led him to make sacrifice for others. No longer with difficulty does the lame man slowly make his way in his near neighborhood, but is able to go farther abroad, and in his own way publishes the good news to those who otherwise would be left outside the sound of the Gospel.

The music has become more perfect, for he constantly declares: "Those words, 'Who loved . . . gave . . . for me,' should have the best setting."

God help us in the present day, that in preaching, in teaching, and in daily life, we may unmistakably hear the "clear sound" of the great Gospel message!—London Christian.

## The Broken Measure

Into our lives there comes so many seemingly "broken measures." The empty chair in our once glad home circle—ah, how needless it seems! How much better if our heart need feel no ache, our eyes not know the weight of tears! And yet fath whispers that there is wisdom in the love which portioned out to us our sunlight and our shadow, our whole and broken measures.

I recall one day in my class room, when I was explaining to a small beginner in music the time and accent of her study.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is it not friendship divine in this?—*Thoreau.*

"This is a broken measure," I said. "See, it is not filled out; there is only part of it here."

"Where is the rest?" asked my little pupil. "Look all over and see if you cannot find it," I said; "but don't look any where near itself. Look far down toward the last, and see if you cannot find another broken measure which you can fit to this and make the whole complete."

The child was interested, and soon exclaimed, "Why, here it is! Way down at the very last, and it fits the first broken part exactly. Isn't that funny? Who would ever have thought of finding a part of the very first measure down here at the very end?"

The child laughed gleefully at the seeming incongruity, and then continued her lesson. But all unconsciously she had taught me a better lesson than I was teaching her.

Broken measures! How full life is of them! Dreams which have not been fulfilled; hopes which have not reached fruition; wishes which have never been realized; prayers to which there seems to come no answer. Sometimes you and I have not been able to suppress the murmur. We have sighed because we seem to have but a broken life. It seems to us that there is neither beauty nor meaning in it. Sorrowfully we have questioned why, if we needed this marred existence, we need ever to have lived at all. We dare secretly to doubt the love that will not give us our desire, the wisdom that forces our lives to be thus incomplete.

Yet can we be sure that lives like yours and mine are worthless? Is it not possible that we may be only looking at our "broken measure," the full completion of which is found a little further on?

"But why," asked my pupil, after the lesson was over, "did they not put the two parts together and make the whole measure right at the first? It would have made less trouble and have been better, too."

I laughed at the small package of wisdom. "Well, well," said I, "we will try, and see if it would not be an improvement. If it is, you and I will write to the composer and tell him we have found out a better way for him to write his music. Play your two broken parts together at the first then keep on with the whole piece."

Proudly the little maid went to work, for she detected no hint of irony in my words. With great dignity she connected the two broken parts together with the first full measure, then stopped and went over it again. There seemed to be some mistake. A second rendering brought no better satisfaction than the first, though the notes were correct and the counting was exact. A third attempt caused the puzzle on the pretty face to give place to fun, as she said, "It doesn't fit at all. It's all mixed up. It sounded better the way it was, and you knew it all the time."

And still the child was teacher to the woman. What are we but ignorant, conceited children, struggling to alter the music of our life which the divine Composer has set before us? Like my little pupil, we think our way is best, and try to join together that which love divine and wisdom omnipotent have put so far asunder.

Your life and mine may not be the life which we would most prefer. The path which we are forced to tread may not appear to lead where we desire to go. But then, we still are so untaught, we cannot understand. We view our "broken measures," and wonder why they need be thus. Yet, if we are wise we will practice well our page just as it is set before us, trusting to Him who wrote the score that all will be made plain.—Selected.

## A Radiant Day for Her

We have just begun reading of a young girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, who read, on a Sabbath, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." And, after a little thought, she added, "And I should like to live such a life." A few minutes later she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.



# THE WORK AND THE WORKERS

## CHRISTMAS PROGRAMS

We have no Christmas Programs in stock, and have none on our list. We did not publish one of our own, and do not know where to get one that will prove satisfactory to our people. We make this statement to save you the trouble of writing us about it.

## Announcements

**A VOLUNTEER.**—The undersigned has been a Methodist Episcopal preacher of the holiness type for seventeen years, but finding himself handicapped and forbidden to preach the doctrine of holiness as John Wesley preached it, I have at last decided to change my church relations, providing I can find a pastorate where I can be accorded full freedom in preaching the doctrine of sanctification as a second work of grace separate and distinct from regeneration. Should any official of the Church of the Nazarene read this article, who can furnish a pastorate as described above, I would be glad to correspond with him. I can furnish references that perhaps can supply all information that might be needed.—U. S. WHITE, *Hatteras, N. C.*

**CHANGE OF ADDRESS.**—The address of Rev. J. W. Best is changed from Meridian to Ballinger, Texas.

**ANNOUNCEMENT.**—There will be an all-day meeting at the Nazarene church, Pilot Point, Texas, Sunday, December 13th. Services will begin at 9 o'clock a. m., and continue throughout the day, with short intervals for refreshments. A great time is expected, and an invitation is extended to those out of town to be present. Free entertainment will be provided for those who live at a distance.—OSCAR HUDSON, *Pastor.*

**EVANGELISTIC.**—I am prepared to do evangelistic work this winter, and any pastor or church that might desire my services I will be glad to assist in a series of meetings. I have had twenty-five years in the ministry; tent work, missions, and pastoral. I make no set charges for my services, but accept free-will offering.—F. R. HILL, *Lompoc, California.*

**CHANGE OF LOCATION.**—The Grace Pentecostal Church of the Nazarene, Washington, D. C., has changed its place of worship from 1230 Pennsylvania Avenue to the Lewis Hall, 1502 Fourteenth Street, N. W. Washington, D. C.

**RECOMMENDATION.**—Rev. D. M. Coulson, recently from Texarkana, Texas, but now of Bethany,

Okla., has returned to the evangelistic field, and we desire to recommend him as a safe and reliable preacher of the Word; having had years of successful experience both as pastor and evangelist.—S. H. OWENS, *Dist. Supt.*

**HOLIDAY CONVENTION.**—The Pentecostal Church of the Nazarene of Hutchinson, Kas., will hold its tenth Holiday Convention in the chapel of the Bible School, 215 Fourth Avenue, East, Hutchinson, Kas., December 20th to January 3d. Rev. Fred Mesch, Jr., of Pasadena, Cal., will be the evangelist. Those from a distance can secure room and board in the Bible School at reasonable rates.—ANNA M. LOGUE, *Secretary.*

## District News

### SAN FRANCISCO DISTRICT

Evangelist Will O. Jones held a ten days' meeting with Rev. J. W. Goodwin, at Oakland, in which quite a number got definitely saved and sanctified.

Brother and Sister Doherty, members of our Oakland church, have opened a mission in Oakland, naming it "Shekinah Mission." It is located on Ninth Street, east of Broadway. It is to be run on full salvation lines, and has already been used of God in the saving of fifty people. Our people encourage this work, and pastors on the Bay frequently preach there.

**The Smith Band.**—Rev. Frank Smith, wife, two daughters, 8 and 9 years, and little baby of 5 years—are afield and accomplishing great good. Brother Smith is a successful singing evangelist and preaches the Word. They have been going into new and needy fields and holding meetings on the streets and wherever opportunity is offered. The little girls play tambourines, and the boy a drum, as accompaniment to the singing. They draw large crowds. At present they are leading the singing and helping in a revival meeting at Stockton. Rev. C. O. Bancroft, pastor, and the District Superintendent as evangelist. Brother Smith is open for meetings, and campmeetings. His permanent address is 822 Alice Street, Oakland, Cal.

The work at Sacramento, in charge of Rev. M. R. Hazeltine and wife, has been discontinued for the present at least. There did not seem to be much hope for immediate organization, and it did not seem desirable to continue merely as a mission. Brother E. F. Sherman helped in the finance during the continuance of the work. After leaving Sacramento, Brother and Sister Hazeltine went to Tulare to hold a meeting. While there Brother Hazeltine had a nervous breakdown. They are now at Santa Monica, Cal., visiting, and expect to be ready for evangelistic meetings within a month. Any one desiring their services, write them there.

Arrangements are being made for the holding of a District campmeeting for the southern portion of the District, in the City Park, at Tulare, Cal., April 27th to May 6th. The preaching will be done by pastors on the District, and it is expected that Doctor Breese will be with us a part of the time.

Rev. S. B. Rhoads and wife are now serving Santa Rosa, Rev. J. M. Spencer having resigned and returned to Oakdale. Brother Rhoads is making full proof of his ministry, and is a blessing to the people.

At Tulare, Miss Anna Mouw, pastor, arrangements are under way to build a tabernacle church. God is blessing the work.

Stockton is still without a church building, though they now worship in a tent on a lot of their own, on a prominent street. Stockton must have a church building of some kind. A children's fund has been started toward a new church.

Rev. Lura Horton recently had a meeting at Fresno to the pastor, Rev. G. W. Glover. She was greatly handicapped by poor health, but wielded the Damascus blade admirably.

At the present time revival meetings are in progress at Berkeley, Rev. George J. Franklin, pastor, Rev. M. Baltazora, evangelist; Visalia, Rev. J. R. Nicoll, pastor, Rev. August Nilson, evangelist; Stockton, Rev. C. O. Bancroft, pastor, and the District Superintendent as evangelist.

The District Superintendent recently visited Rev. W. G. Lopenam and wife, who are now on a ranch ten miles from Watsonville, and Rev. and Mrs. C. S. Williams, of Pacific Grove. Brother Williams was recently the victim of an accident, being hit on the head by a carpenter's square, which fell from the upper part of a government building on which he was employed. He escaped with only a deep scalp wound.

H. H. MILLER, *Dist. Supt.*

### WASHINGTON-PHILADELPHIA DISTRICT

Darby church, under the pastorate of Rev. J. C. Trager, is shaking herself from the dust and putting on new life. A three days' convention, held there recently, brought good results, numerically, spiritually, and financially.

Rio Grande charge, Rev. Monroe Hand, pastor, has just closed a successful revival, with Evangelist Andy Dolbow. The attendance was excellent; souls

were saved, and prejudice was broken down; \$150 was paid on the mortgage of their new church.

Clayton church, Rev. Joseph Brown, pastor, had the greatest all-day meeting in its history on Thanksgiving day. Souls found the double cure. The church was crowded, and people turned away at night. The mortgage was burned at the evening service. God sent this little band of praying saints \$700 cash in direct answer to prayer.

Philadelphia church, whose pastor is the writer, enjoys a constant revival. This church showed its appreciation for its pastor by a generous donation of groceries and a gift of a substantial purse of money for Thanksgiving. Special meetings are being held, with Rev. Charles Slater as evangelist. These services continue until December 14th.

Allentown church has moved to 1507 Liberty Street. Rev. Jonas Trumbauer has this work in hand.

The little band at Port Elizabeth, under the leadership of Rev. B. F. Tomlin, are marching on. They have a lot free of debt, and have commenced their church building.

Rev. W. H. Berry, pastor at Cotesville, has engaged Evangelist Preston Kennedy for his special meeting in December. There have been over 2,000 professed converts during union meetings in this town.

Harrington, Del., expects to hold a ten days' meeting this month, with Rev. M. L. Yeakley as the principal worker.

Rev. J. W. Henry is holding up the banner of full salvation in his new charge at Chiamuxen, Md.

We hear good reports from Bloomsburg, Leighton, and Sicklerville churches.

J. T. MAYBURY, *Dist. Supt.*

### NEW MEXICO ASSEMBLY

The first Assembly of the New-Mexico District closed with victory. There are ten charges on this District. Rev. R. E. Dunham was re-elected District Superintendent, and is arranging to give his whole time to the District. Revs. Athans, Hall, and Roberts, from the San Antonio and Hamlin Districts, were present, and helped in the Assembly. There was a good interest manifested in missions. Sunday was a time of great grace, closing with seekers at the altar and shouts of praise to God.

S. D. ATHANS.

### ALABAMA DISTRICT

The Board of Trustees for the Nazarene Academy and Bible Institute, Millport, Ala., held their first meeting November 20th to 21st, at the home of Brother A. L. Shelton. After Scripture lesson and prayer, Dist. Supt. I. D. Farmer was elected chairman; Evangelist J. A. Romine, secretary, and A. L. Shelton, treasurer.

This school is and will be a great religious factor of the Alabama and Mississippi Districts, and should receive every encouragement from the two districts. Our preachers can attend this school much cheaper than most any other school we know of, and get such training and instruction as they may need.

Rev. C. C. Driver, the president, with his assistants, seem to manage the school in a commendable way. Your boy or girl is in good hands when in this school.

The indebtedness of the school is not heavy, and the Board of Trustees assume the burden of raising the amount by prorating, according to ability, among the church membership.

A special Bible Course will be taught, beginning December 28th, to continue six weeks. This will be of special benefit to the young preachers and others interested in Bible lessons.

If you have some of the money that we need in this good work, you should send it in at once. This is certainly worthy of your consideration.

Special educational rallies will be held by Pres. C. C. Driver and others among the churches of the Districts, and all will be urged to contribute to this good work. Rev. S. B. Gosey and Rev. P. M. Covington are elected as financial agents, and they will canvass the whole country round about.

The first rally will be held at Nauvoo, Ala., on Friday night, December 18th.

C. C. BUTLER, *Reporter.*

### FROM DIST. SUPT. W. C. WILSON

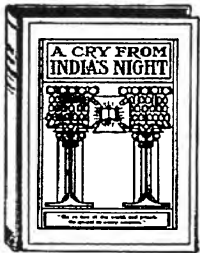
My recent trip East and South, to assist in half a dozen Assemblies, was pleasant, as well as profitable to my own soul. We met many of our old friends and made many new ones, whose memory will help us and bless us through the coming year.

The South is a wide open field for our work. Our district superintendents, pastors, and evangelists are heroic, self-sacrificing, and pushing the work on to victory. New churches are being organized in different places, and many calls are coming for others. Several splendid ministers came into our church and ministry during these various Assemblies.

These Southern people are great singers. There is a swing and freedom and joy about their singing that makes lean souls hungry. I reached home in good shape. Had the privilege of worshiping in my home church on Sabbath and hearing my pastor, Brother Seth Rees, preach in the morning. We took the evening service. The Spirit was richly poured out upon the services during the day. God has surely favored us with an excellent faculty, and

## A Cry From India's Night

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## Concerning the Fourth General Assembly

The last General Assembly of the Pentecostal Church of the Nazarene, held in Nashville, in 1911, directed that the next General Assembly be held in 1915. The immediate time and place being left to the General Superintendents of the Church.

A year ago the General Superintendents asked for invitations from places for the holding of such Assembly. Invitations from three places, viz.: Portland, Oregon; Los Angeles, Calif.; and Chicago, Ill., have been received.

At the close of the sessions of the recent meeting of the General Board of Foreign Missions, at Kansas City, the General Superintendents invited the members of this Board to a meeting of consultation in reference to the General Assembly. They being so largely representative, their judgment was asked as to special time and place. It was their unanimous opinion that the last General Assembly, in the fixing of the year for the coming Assembly clearly indicated in its discussion and final action that the next General Assembly should be held on the Pacific Coast, and that the General Superintendents were scarce at liberty—unless driven by necessity—to change so clear a designation. The General Superintendents, agreeing with their invited advisors as to their limitations in the matter, and considering the further facts which the General Assembly probably had in view—that, taking the reduction of railroad rates, it would probably cost the whole church less to hold it on the Pacific Coast than anywhere else; and that all its previous meetings had been held in the East—the Pacific Coast was fixed upon. This being agreed to, the great Northwest presented special claims. No great gathering of the church had ever been held there. It is a great empire, with very large possibilities for our church, which would be fostered by such a gathering of the hosts. It was felt that it would be of inestimable value to the whole church to feel the thrill of the greatness of this vast Northwest land. Then, the people of the Northwest were anxious to have it and opened wide the doors of their invitation. As all tickets could go the length of the coast from Seattle to San Diego without added expense, and Portland itself being a magnificent city, surrounded by the most attractive scenery; and, above all, that our church is putting forth every effort to capture this Northwest for our Christ, and fill it with holiness, together with other reasons, the General Superintendents were led to fix upon Portland as the place for the next General Assembly, and October 7th as the time agreed upon.

We, therefore, hereby call the General Assembly of the Pentecostal Church of the Nazarene to meet at Portland, Oregon, October 7, 1915, at 7:30 p. m.

P. F. BRESEE,  
H. R. REYNOLDS,  
E. F. WALKER,  
*General Superintendents.*

I dare say a finer body cannot be found on either side of the sea.

Our dear Brother Hodgins has looked after our work in our absence from the District. Many revivals are on, with good tide of salvation.

I am ready to arrange for a few days' conventions with the pastors. Please do not expect me on the next day after you call me. I will have to arrange my schedule. Write me, and I will give you dates that are open.

### DAKOTAS - MONTANA DISTRICT TREASURER'S REPORT

Received for publication of *Assembly Minutes*: Balance on hand July 23, 1914, \$3.50; Fergus Falls, \$3.50; Mt. Pleasant, \$3.30; Sawyer, \$4.50; Lyman Brough, \$1.00; Norma and Pleasant View, \$5.00; Surrey, \$6.00; Minot, \$1.00; Homestead, \$1.50; Nashua, \$1.00; Center, \$2.00; total, \$32.30. Paid for publication of *Minutes*, \$35.10; postage on manuscript to printer, 14 cents; balance due secretary, \$2.94.

Received for *General Superintendent's Fund*: Velya, \$3.00; Assembly offering, \$30.50; Nashua, 44 cents; Sawyer, \$3.12; Mt. Pleasant, \$2.25; Norma, 25 cents; Pleasant View, \$4.45; Surrey, \$4.00; total, \$48.07. Paid to H. D. Brown, chairman of the Assembly, \$50.00; paid E. G. Anderson, treasurer, \$18.07.

Received for *District Superintendent's Fund*: Sawyer, \$13.50; Norma, \$7.40; Center, \$6.85; Pleasant View, \$3.00; Minot, \$4.05; Surrey, \$9.60;

Fergus Falls, \$7.00; total, \$51.40. Paid Lyman Brough, District Superintendent, \$51.40.

The above represents one quarter's offerings, as reported to me, and is a good beginning for the year. It is very encouraging to see our churches lining up in systematic giving for our general interests. Now let all resolve that at the end of the next quarter, Jan. 26, 1915, the report will be still better.

H. G. COWAN, *Dist. Treas.*  
Malta, Mont.

### PITTSBURGH DISTRICT

We were called home from our meeting at New Mayville, Pa., on account of wife's illness. She was very low, and we had little hopes of her life. While the shadows of death hovered over we talked over matters pertaining to our children. She said "to live was Christ, to die, was gain." We wrote the pastors on our District, requesting prayer by them and their people. They will never know how we felt the effect of those prayers. We feel that wife is alive today because of the united prayers and faith in the true and living God who does the things that are impossible with me. We had two doctors and they did all they could. The good people of Olivet did not spare themselves. May the blessings of the Lord continue with them.

Through the kindness of our neighbors in looking after our family we had the privilege of attending the dedication of our new church at Warren, Pa. This is the strongest church on our District, and has by far the best equipment of any of our churches, unless it is the First Church in Chicago.

### MICHIGAN DISTRICT

A District having been formed of the State of Michigan, with Brother J. W. Lawrence as District Superintendent, a meeting of the District Assembly of said District has been called to meet at Grand Rapids, Mich., December 9th.

P. F. BRESEE, *Gen. Supt.*

The pastor, Rev. John Gould, has been a busy and hard working pastor, but, with his loyal people, he has accomplished the end they set out for. We met in the old place of worship on Sunday morning, and after song and prayer we marched to the new church to the song, "We're Marching to Zion." What a sight! It was true Nazarene style. The church was well filled in the afternoon service, at which time it was dedicated to God to be His house. His presence filled the place. The money matters were taken care of in a way that becomes the true children of God. This is the fourth church dedication on our District since the Assembly last May.

Rev. L. Milton Williams, the spiritual father of this thrifty church, was present and prayed the dedicatory prayer. And when the people saw how the fire came down from heaven into the Lord's house, they wept and shouted aloud, for glory of the Lord had filled the house and taken possession of them. Brother Williams is to continue a month's meeting with them. The outlook is for one of the greatest meetings that Warren has ever had. The churches that are strong enough on our District should arrange for one of these month meetings with some strong man. We must plan to press the battle harder as the days go by.

We hastened home from Warren and found wife improving. She is able to sit up at this writing, and we hope to soon be able to get back on the field. This is the first time that we have had to come home on account of illness in the family since we have taken the work on the Pittsburgh District.

The kind letters from our friends over the District have been a blessing to us. We will not soon forget them.

Rev. I. G. Martin, District Superintendent of Chicago Central District, has been holding a revival meeting here at Olivet with the church and school. It has been by far one of the best that has been in Olivet for years. Brother Martin has been "crying aloud and sparing not," and God has honored his message. The revival tide is running high, and the seekers are finding mercy at an old-fashioned mourner's bench.

N. B. HERRELL, *Dist. Supt.*

### ARKANSAS DISTRICT

We are still in Eureka Springs, where God is helping us. We expect to organize here this week. We are doing our best, as Doctor Breese says, to make Nazarenes. This has been a stubborn battle, but Jesus has given us the victory. The "tongues were well entrenched here, but as God has helped us to present the truth it has had its effect. I will be in Waldron, Ark., for a Christmas meeting.

B. H. HAYNIE, *Dist. Supt.*

### ARKANSAS DISTRICT CONVENTION

As Vilonia is fifteen miles from the railroad, and some think it an undesirable place to hold a mid-winter convention, will those who expect to be in attendance please write me and express your desires in the matter. If you want the place changed, write me a card at once, which will be taken as your vote. Little Rock is in nomination for the convention. Date of convention will be announced later.

Ozark, Ark.

A. B. CALK, *Secretary.*

## General Church News

### WEST SOMERVILLE, MASS.

Rev. Martha E. Curry was with us the last week in October and the first week in November. God blessed her ministry and gave us some good cases of salvation. Rev. G. G. Edwards was with us one Sunday, and we had a good day; some seekers in the evening service. Yesterday, the 22d, God richly blessed us in all the services. There were seekers at the altar last night, who prayed through to victory. God is blessing us along every line. Our Sunday school is increasing; the interest is good. We moved into the parsonage October 15th. A few nights later I was sent out on an errand for a few minutes, and when I returned I was much surprised to find the saints numbering about sixty. A very enjoyable evening was spent. Before they left Mr. Henry Twichell, in behalf of the church, presented the pastor with an envelope containing \$35.00. We praise the Lord for the fellowship of the saints.—T. W. DeLONG, *Pastor.*

### FROM REV. J. J. BURNS-SULSTON

God has been blessing and leading us on to great victories. The work at Johnson, Vt., where we are now laboring for the Master, is moving onward. Congregations are on the increase, and deep conviction is on the community. The writer preached Sunday night, as usual, and our hearts were encouraged as we saw the workings of God's

Spirit upon the young men and women who largely make up our congregation on Sunday nights. We are believing God for a harvest of souls in these old hills of Vermont. Last Tuesday, November 17th, we held our monthly all-day meeting, with our church at Wolcott, Vt. Rev. Elmer Gallup, Rev. Jonas Sulston, and Rev. J. J. Burns-Sulston were the workers. We had a blessed season of refreshing. How the saints prayed! They certainly touched God and brought down holy fire. The writer preached on the judgment at the evening service. Our hearts are rejoicing over souls newly-born into the kingdom. The writer expects a little later to hold evangelistic services there. Rev. and Mrs. Judd, in charge of the work there, are saints of God. They are working under great difficulties, but in the midst of all are doing a great work for God. We are praying earnestly for a Holy Ghost revival.

**OLD-TIME REVIVAL**

An old-time revival has just been held at Mt. Zion C. M. church, near Houlha, Miss., by Rev. D. H. McGonagill and wife, of the Nazarene church, his wife doing most of the preaching, assisted by Brother Holladay, the pastor, and Brother Flynn and Brother Westmorland, of the M. E. church. Some tobacco was thrown away; some cards were burned, and family altars erected. If Jesus is lifted up He will draw all men to Him.—J. M. WESTMORLAND.

**BETHANY, OKLA.**

Over a week ago Mrs. Georgia Womack was taken to the Wesley Hospital, in Oklahoma City, where she has undergone a severe operation. Up to this time she is doing well. God is answering prayer, and she is being rapidly restored to health. She writes that she is receiving every kindness that could be shown from the doctors and all his assistants in the hospital. She desires praise to God for what He has done, and the continued prayers of the people of God for her complete recovery. Any of her friends desiring to write her may address her at Bethany, Okla.—E. J. LOAN.

**LITTLE ROCK, ARK.**

Last night, November 22d, marked the close of a fairly successful meeting in our church here. Rev. A. J. Vallery, who recently came to us from the Methodist Protestant Church, assisted us in the preaching. He did faithful, earnest service. The Lord owns his labors. He is a man of much prayer and deep piety. Our people are rejoiced to have him settle among them, as he has made Little Rock his home. A few souls prayed through to definite victory. The church was blessed and stirred to greater activity. Six new members were received. The outlook for the future is perhaps as good as ever known by this church. We want to recommend Brother Vallery to our people. He will help pray the heavens down and preach conviction on the people.—JOSEPH N. SPEAKES, Pastor.

**RACINE, WIS.**

Reporting as pastor for Racine, Wis., I desire to say that God is blessing us in our new church. Our new place of worship is well filled each Lord's day, not only with people but with His presence. God is honoring His word. We are having seekers each week. Last Sunday a lady, about forty years of age, was at the altar, who afterwards made the statement to one of our members that the previous Sunday at our church was the first time in her life she had ever seen anyone converted. When I heard it, truly my heart went out to heathen America, that God might quickly spread the work of the Nazarene all over this land. Our people are real Nazarenes, and while the number is as yet small as to membership and support, yet the dear ones are sending something in the way of food, coal, etc., to the home. Last month, when we did not know where our rent for our home was coming from, a procession of members headed by our loyal, self-sacrificing Brother Hilker, walked in. After singing and praying, interspersed by testimony and exhortation, we were handed more than enough to meet our needs. Thus, in the midst of toils and labors incident to pioneer work, we have such evidences of the fellowship of the saints, and the providential provisions of our Father.—F. J. THOMAS, Pastor.

**WARREN, PA.**

November 22d was red-letter day with the Nazarenes of Warren, being the occasion of the dedication of our beautiful and commodious new church building. The program for the day was as follows: Sunday school, and membership of church met in the old building at 10 a. m., the usual Sunday school hour. Took roll-call of classes; then marched in body to new church on the other half of the 200-foot-front lot. A brief service of song and prayer was held in the old building, during which all hearts went out in gratitude to Almighty God for the wonderful way in which he had led and blessed us in the six years we had occupied these beautiful but restricted quarters. Rev. N. B. Herrell, our District Superintendent, was with us, and at the close of these brief services, led by Brother Herrell and our beloved pastor, Rev. John Gould, we took up our line of march from the old to the new church, singing "We're Marching to Zion." Husbands and wives; gray-haired saints, with tottering steps, and the lambs of the flock all mingled in our joyous, if tearful, exodus. It was a beautiful sight, and as I was about to ascend the steps of the new building and glanced back over

**Annual Statistical Report**

**Pentecostal Church of the Nazarene**

	1914	1913	Inc.
NUMERICAL			
Number of churches	708	625	83
Number of church members	27,526	22,910	4,616
Number of Young People's Societies	2,923	2,218	705
Members in Sabbath schools	30,522	25,458	5,064
Sabbath school officers and teachers	4,165	3,718	447
Number of Elders	687	606	81
Number of Licensed Preachers	988	750	238
Number of Deaconesses	593	507	86
Number of Sabbath school superintendents	593	492	101
Number of Licensed Evangelists	256	231	25
Number of other members of Assembly	1,171	937	234
Number of total members of Assembly	4,192	3,066	1,126
Number of church buildings	373	290	83
Number of parsonages	87	59	28
FINANCIAL			
	1914	1913	Inc.
Value of church property	\$1,274,417.00	\$1,177,659.00	\$96,758.00
Indebtedness on same	276,277.00	220,338.00	55,939.00
Raised for bldgs. and improvem'ts.	139,385.00	110,679.00	28,706.00
Raised for support of Gen'l Supts.	3,841.00	3,236.00	605.00
Raised for support of Dist. Supts.	13,923.00	11,522.00	2,401.00
Raised for support of Pastor	167,295.00	144,533.00	22,762.00
Raised for support of Deaconesses	3,627.00	2,563.00	1,064.00
Raised for support of Evangelists	48,290.00	38,018.00	10,272.00
Raised for rent	15,803.00	12,329.00	3,474.00
Raised for current expenses	56,558.00	50,255.00	6,303.00
Raised for home missions	7,092.00	4,758.00	2,334.00
Raised for foreign missions	29,287.00	30,160.00	*873.00
Raised for education	16,925.00	7,322.00	9,603.00
Raised for church extension	2,410.00	735.00	1,675.00
Raised for Rescue work	7,166.00	9,502.00	*2,336.00
Raised for other benevolences	13,527.00	13,675.00	*148.00
Raised for Sabbath school expenses	28,995.00	18,574.00	5,421.00

Total raised for all purposes—\$ 560,437.24 \$ 464,140.06 \$96,297.18

REV. J. W. GILLIES, General Statistical Secretary.

\*Decrease.

the line, the thought came to my mind and the words to my lips, "What hath God wrought?" As like a panorama, there flashed through my mind the incidents of the years since August 1, 1908, when eighteen of us withdrew in a body from our mother church. The number of charter members when we transferred from the Warren County Holiness Association to the Pentecostal Church of the Nazarene was forty-eight; our present membership is 160. Then I recalled our spiritual and temporal blessings—which the Lord has poured out upon us in the six years since we purchased this property for \$8,000, expended \$2,000 converting the residence into a room where we could worship God with freedom of spirit. I thought of the wonderful Monday night men's meeting, glorious Thursday night prayer meetings with an attendance of about seventy-five. If I exhaust the adjectives, I cannot begin to express the manifest presence of the Holy Spirit in these meetings. Now we are entering this beautiful and commodious new church, costing \$21,000 and seating 700. The lot and old building were all paid for by voluntary yearly offering in the six years of occupancy, and now as we seat ourselves and settle back in the comfortable pews our faith reaches out to the future with enlarged vision, and we eagerly await the coming opportunity to return to the Lord a little of that He has blessed us with. The songs of praise and glory by the choir of thirty young voices, led by our chorister Dr. L. W. Marsh, reveal the excellent acoustic properties of the new building.

Rev. N. B. Herrell preached at 11 a. m., his subject being "Faith and Works." Rev. L. Milton Williams, who was to have conducted the dedicatory services, being unavoidably delayed, wired that he could not reach us until about 3:30 p. m. So we pressed Brother Herrell into the service again, and he preached at 2:30 p. m., a most excellent and timely sermon from the subject "Reverence for the House of God." Brother Williams, arriving before the close of the sermon, made a few appropriate and characteristic remarks. Our pastor, Rev. John Gould, then explained our plans for taking the regular annual free-will offering, which would be applied first on the interest and the balance on the principal of the \$21,000 debt

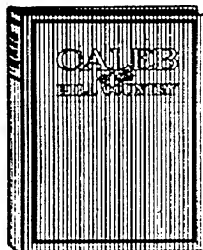
semi-annually. The offering in cash and pledges for the year amounted to over \$3,500, after which the church was formally dedicated to the service and worship of Almighty God. At 7:30 p. m., L. Milton Williams preached the first of a four-weeks' series of sermons to a full house. We are looking for a great victory.—C. G. FERRY, Sec.

**BURR OAK, KAS.**

Our meetings at Henderson chapel continue with unabating interest and attendance. Last Saturday night four souls came forward for prayers of their own accord. God met them, and saved them, and we all rejoiced together. On Sunday morning, at the close of the Sunday school, the pastor made a call for seekers, and four young ladies went to the altar weeping. The melting power had fallen, and souls yielded to God. We are thanking God for victory through the blood of His dear Son. This is the third week of the revival, and we look for more fruit before it closes. Our next meeting begins at Wray, Colo., December 6th, and continues till Christmas. Remember us in much prayer and God will be glorified, saints will be edified, sinners justified, believers sanctified, and all of us happy.—ARTHUR F. INGLER.

**PASADENA, CAL.**  
FIRST CHURCH

The work of the Lord is moving along nicely at First Church, Pasadena. Our tent meetings at Alhambra closed with some good results. The cottage prayer meetings continue with much blessing, and our young people who have recently organized into a regular society, are doing fine. A goodly number have been seeking the Lord during the past few weeks, and some are happy finders. Nine stalwart members united with the church Sunday. Our Sunday school is doing fine; attendance about 200. We are much pressed for room and must soon have larger quarters. The church is united and harmonious, and we are expecting a great tide of salvation in January, when Rev. Bud Robinson comes to us for a special revival. We purpose to keep the fire and glory on our hearts, and push the battle to the gates.—A. O. HENRICKS, Pastor.



## Caleb of the Hill Country

By  
**Charles  
Allen  
McConnell**

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

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

Price, 50 cents, *postpaid*.

Paper, 25 cents.

### "MAKE YOU THINK"

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

### A SOUL-BLESSING BOOK

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

### A REVIEW FROM "THE HILL COUNTRY"

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

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

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

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

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

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

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

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

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

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

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

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH of the NAZARENE  
KANSAS CITY, MISSOURI  
2109 TROOST AVENUE

## Illinois Holiness University

While a pastor in Ohio, for the last five years, I felt the need of a more thorough preparation for the great work of the pastorate (to my mind the greatest work to which God can call man). After much prayer the way opened up and the Lord permitted us to come, and we have never ceased to praise Him for the great privilege of being here.

Olivet Holiness University is the best, most spiritual, and cleanest school we ever saw. We love it, and stand by it. We love it because it belongs to our church. A student can not remain here long without getting a good case of old-fashioned conviction, and he must get salvation or run. It stands first, last, and all the time for definite second-blessing holiness. Not only is it a deeply spiritual school, and so gives a splendid training in the great art of soul-saving and altar work, but it has a strong faculty, and a splendid student body. The cleanest, most spiritual company of young men and women we ever met.

Doctor Ellyson and Professor Ellyson are especially strong, mentally and spiritually. We feel safe in saying that as a teacher of theology and psychology Doctor Ellyson is one of the best in the land. With the largest student body ever enrolled, and in the face of all the devil could do to overthrow us, we are now in the midst of the greatest revival the school has ever witnessed.

Rev. I. G. Martin, pastor of our church in Chicago, is preaching to us under the anointing of the Holy Spirit, and souls are praying through. So clean is the sweep of victory that but a very few of the student body are unsaved, and we are believing for them for victory. We are looking forward to a deeper spirituality next semester, even than this one.

REV. GEORGE WARD AND WIFE.

## Oklahoma Holiness College

BETHANY, OKLA.

The work in Oklahoma Holiness College is moving on nicely. God's blessing is upon both faculty and school. A number of the students have been saved or sanctified since coming to the institution. We are having new students enroll most every week. Excellent work is being done in all the classes. The new college auditorium will soon be completed.

C. B. WIDMEYER, Dean.

### SAN DIEGO, CAL.

We are keeping the revival going in San Diego. There are very few Sundays without seekers. Evangelist Fred Mesch has just closed a meeting of three weeks with us. Throughout the meeting there were a number of earnest seekers, and many powerful services. The first of the meeting was rather a hard pull as the prohibition campaign kept the attention of the people. But it was an opportune time for a revival, as some of our people have moved away because of the dull times, and we needed the special lift. Brother Mesch did most faithful work. He is a strong preacher, combining good thought with an interesting delivery. He spends much time in earnest prayer and preparation, which is certain to bring good results. You will be interested in knowing that our work is branching out. We have a fine little mission in East San Diego. Several of our members organized a Sunday school the last of August, and erected a neat little chapel on the main street. A service of dedication was held on October 8th, at the close of a revival conducted by Brother Scott May, E. F. Sherman, J. F. Sanders and wife, and Carl Daue and wife were present and took part in the service. Brother Sherman agreed to pay the balance of the debt on the building, about \$67, so the place was dedicated free from debt. There is now some thought of organizing the class as the East San Diego church.—ALPIN M. BOWES.

### FROM EVANGELISTS ALLIE AND EMMA IRICK

We enjoyed a gracious campaign with Pastor Mendell, at Newton, Kas. Many souls found God. Railroad engineers, mail clerks, and the like found pardon and holiness. The church and pastor are moving onward and upward in this city. They are handicapped for room. They must arise and build. The holiness people in and around the city rallied to the standard of holiness, for God, and souls, and to the glad support of the meeting. The Rescue Rally on the last Sabbath afternoon, conducted by Mrs. Irick, was a time of great power. We must extend our vision to take in the lost of the earth.

The offering in cash and pledges amounted to \$75. While engaged in this meeting, we received an urgent call to come over to Sylvia, Kas. After proceeding to Ringwood, Okla., where we held two services in the Friends church, with abundant blessing, we came to Sylvia and opened the battle Saturday night. Rev. Bassett, from Hutchinson, was already on the ground, and had matters well in hand. The Lord is here in power; large crowds are in attendance, with deep conviction on the people, and every indication of a great revival. Rev. Fugate is their faithful pastor. This is a most excellent church property, a prosperous country, an aggressive band of Nazarenes, and a hospitable people. We shall be here until December 8th, then to our home at Pilot, Point, Texas. This has been the most fruitful year in our ministry. To God be all the glory!

### EVANSVILLE, IND.

We are closing the second month of our pastorate at this place, and feel that it is time to report the Lord's doings among us. Personally, we never enjoyed the blessings of the Lord more, nor felt that we were more in the center of His will than now. The revival fire is falling, and souls are praying through at almost every service; five at the altar Sunday night, November 29th, and others under conviction are asking for prayer. The saints are encouraged and are looking forward to the best year in the history of the church. We begin a special meeting January 1st.—REV. IRA R. AKENS, Pastor.

### MARTINSBURG, W. VA.

My son, Rev. J. F. Penn, of Knoxville, Tenn., has been with us in a three weeks' meeting, which closed last Sunday night in a blaze of victory. He did his best, and the Lord blessed and made him a blessing to us. There were not as many saved as we had anticipated—only eleven, I think—but some good material for church building. Among those saved were a mother and two daughters for whom we had been praying for the past year.—Our God still answers prayer.—J. H. PAXN.

### FROM EVANGELIST T. S. MASHBURN

I spent three weeks in Phoenix, Ariz., assisting in a meeting at the People's mission. I preached three times and three souls responded and prayed through to victory. God is using our Sister McReynolds here in the Mexican work. There are some true-blue holiness people here who are looking our way for a church home. Arizona is not God-forsaken, but as an infant state has set others a good example by knocking out the saloons with a splendid majority. This, the state capital, is a prosperous city of 23,000 people, located in the heart of the Salt River valley, an intensely rich and fertile irrigated valley. There is a great field here for one who is willing to endure hardness as a good soldier of Jesus Christ.

### LAMBERT, OKLA.

Wife and I are engaged in a battle in a country schoolhouse, six miles from Lambert, where we began Friday, November 27th. We have had five services, and God is blessing the truth. Souls are getting under deep conviction, and several have stood for prayers. Some have testified that they have been lost from God for years, and that there is nothing but holiness that will ever satisfy. Others are bitterly opposing the doctrine of full salvation by a two-fold work of grace, but God is helping us to give them the "thus sayeth the Lord," and they are getting into deep trouble, for God's Word is quick and powerful. Some have been coming to the meetings a distance of twelve miles, and some of the Methodist people at Ingersoll, a town twelve miles distant, have been attending the meeting and are planning on calling us to hold a meeting in the Methodist Episcopal church there. My wife is rendering excellent work in song and prayer, and we are expecting great things from the Lord in the salvation of souls. Any one desiring our assistance in revival meetings, write us at Blackwell, Okla. We set no price on the Gospel, but will enter every door possible, and trust God to supply all our needs.—J. H. VANCE AND WIFE.

### DECATUR, ILL.

We are having great times in the Lord; some seekers at the altar almost every Sunday. We have taken in, since the Assembly, ten new members, making about eighty additions to the church since I came to Decatur as their pastor one year ago. We are now in a revival meeting, which began last week. We have had ten at the altar, either for pardon or purity. Rev. I. G. Martin, of Chicago, and Rev. R. E. Gilmore, of Olivet, Ill., will arrive today to take charge of the meeting. We are expecting great times the next two weeks. We still owe quite a debt on our new church, but God is going to see us through. I went to visit a good sister last week who lives in Missouri, but was visiting in Decatur, and after having a nice visit with her and prayer, got ready to say good-bye, when she handed me a check for \$100 to apply on our church debt.—L. G. MILEY, Pastor.

### HUTCHINSON, KAS.

We are marching on with victory on our banners. Sickness has been in our midst. Brother Imhoff, the pastor's wife, and several others have been quite ill. But God graciously touched the bodies of these sick ones, and has enabled them to resume their work in the Master's vineyard. The Lord is giving victory in all of our regular services, and we have seekers at the altar every week. About

forty have been to the altar the last month, and most of them prayed through to victory. We are getting ready for the holiday convention, when we expect Rev. Fred Mesch to lead us on to victory with the help of the Lord. We are expecting a great time of salvation. Meetings begin December 20th. Come and enjoy the feast with us.—H. N. HAAS, *Pastor*.

**KOKOMO, IND.**

We find no Nazarene church here. We are holding up the banner of Jesus, and God has given us victory on the streets testifying for Him.—M. M. BARNHART AND WIFE.

**ROGUE RIVER, ORE.**

We closed here last night, after twelve days meeting. Many precious souls sought and found the Lord. There is a nice company of holiness people here, and it was a pleasure to be with them. I came to the Coast about five weeks ago, and expect to remain in these parts some little time. I made a little stop at Ashland, Ore., and enjoyed a renewed acquaintance with many of the saints there.—JAMES G. WILKIN.

**SEQUIM, WASH.**

Brother Harry J. Elliott, evangelist, commences tonight in our church a ten days' battle. There are mountains to remove here, but faith in God will bring victory. I have been on this field a month, and people are beginning to take notice and enquire about our church. It is glorious to have the seal of the Holy Ghost upon your face.—JAMES P. G. LOWES, *Pastor*.

**BLOSSOM, TEXAS**

I have arrived on my new work, and everything bids fair for a good year and a revival at Blossom. We are planning for a Christmas meeting, held by Brother Guthrie and myself. My work consists of three churches: Blossom, Milton, and Halesboro. I mean to do my best by the grace of God for these people. I find the HERALD of HOLINESS in the homes of most of our people here, and therefore they keep informed on our church and its workings. We have the best paper and editors who have it in hand, of any people anywhere. I also say: "Hurrah for Doctor Matthews in Kansas City!" He is a great, big-hearted worker and pastor.—B. A. MOORES.

**MIDDLETON, ILL.**

Arriving here on the 20th day of October, I began to start the gospel plough moving, and God is blessing. There are a great many holiness fighters here; some who believe you grow into it, others believe you get it all at once, and some believe you get it in the other world. We have had the privilege of seeing some of them greatly stirred. Interest is being aroused. We have Sunday school every Sunday. Preaching services average eight in the month, and four regular prayer meetings a month. We have cottage prayer meetings going every Tuesday night. The Pentecostal breeze has caught the sails, and we are moving toward the haven of God's love.—REV. B. A. FLEMING, *Pastor*.

**PLAINVILLE, KAS.**

We have just closed a series of revival services, with the Rev. Mark Whitney, evangelist. Brother Whitney's messages were deep and spiritual. Between thirty and thirty-five were converted or sanctified. During this meeting we had some marvelous cases of divine healing. Five new members were added to the church. The revival spirit continues, and we intend to push the battle for God and holiness.—W. F. KEMEL, *Pastor*.

**WILMORE, KY.**

We were recently in a two weeks' meeting at Sharpsburg, Iowa, with Rev. G. C. Flannery, pastor. Prof. Ben Sutton, of Cedar Rapids, Iowa, led the singing. The revival fires were beginning to burn. The services were continued by the pastor. We trust they had a fine meeting ere the final close.—ANDREW JOHNSON.

**NEWTON, KAS.**

It is ours to report gracious victory through the blood of Jesus Christ. Our second meeting with Allie and Emma Irick is become a matter of history. To express our feelings appropriately we could only say that our hearts are filled with delight because of what our God did for us. On the closing Sunday, we had a blessed revival service in the Sunday school. Thirteen of the scholars knelt at the altar, and all professed to obtain salvation. All told, there were about thirty different persons who found victory during the meeting. Newton church heartily appreciates the work of Brother and Sister Irick, and unhesitatingly recommends them.—FRED H. MENDELL, *Pastor*.

**WOODWARD, OKLA.**

We arrived here Thursday, November 26th, and found a fine little church of clean-cut Nazarenes here. We held a blessed prayer meeting the first night, and two services on the Sabbath. We are planning a revival meeting for the near future.—REV. J. F. HALL, *Woodward, Okla.*

**RACINE, WIS.**

The spirit of revival has broken out on us at Racine. At the Sunday morning service there were eight seekers at the altar—children from 8 to 15 years of age. Our new place is crowded to its capacity. The folks have the Nazarene

**Peniel University**

PENIEL, TEXAS

Peniel University is now entering upon the eleventh week of its work. On account of the financial depression in the South, as a result of the war in Europe, the enrollment has not reached the number that was hoped for, but new students are still coming in, and we are praying that God will open the way for others who want to be here, to enter soon.

We especially praise God for the quality of our young men and women that He has sent to us. It is frequently stated that Peniel University has never had a better class of young people than at the present time. With few exceptions they are striving to make spiritual as well as mental advancement. There is seldom an altar call made without a response from some one, and the saints are always ready to help pray them through in the good old-fashioned way. Some of the weekly meetings are as follows: Preaching in college auditorium twice every Sunday; Young Men's Holiness League in Bible Class room of college, and Young Ladies' Holiness League held in girls' dormitory Sunday at 6 p. m.; Young People's Conference at 5 p. m. of each school day; mid-week prayer meeting Wednesday evening; missionary service Friday at 4:30 p. m.; students' band meeting Saturday at 7 p. m. Special preparation for this service is usually made by the young men on their knees down under the trees on the campground, and as a result it is one of the best services of the week. The soul-inspiring songs, the Spirit-impelled prayers, and the shouts of victory that can be heard by those on the outside, are very encouraging and uplifting. On Sunday afternoons, street meetings and jail services are held in Greenville by some of our citizens, assisted by a corps of students. These street meetings have been in progress for years, and as a result many lost souls have found God precious in salvation. Last Sunday afternoon a poor, lost girl in the jail was saved.

The Dallas District Assembly, which was held in Peniel from the 3d to the 8th, was a great help to the school. On Saturday about 400 students, delegates, and citizens held a street meeting on the streets of Greenville.

The Assembly closed with a great rescue service by Brother Upchurch.

We appreciate our faculty at Peniel University, which is, by God's grace, a consecrated, self-sacrificing body of men and women.

President J. B. Chapman had charge of the services last Sabbath, preaching in the morning from Judges 7:21, and at night from 1 Timothy 3:16. God's presence has been manifestly with us, and we give Him all the honor and glory.

We solicit your prayers that Peniel University may indeed be all that its name suggests.

MRS. W. T. BACHELOR,  
*Matron of Woman's Hall.*

swing in their singing. The success is due to prayer—private, family, and in the church, by our members and friends—and in exalting the blood of Jesus and putting forth of the Word of God. No hobbies or fads!—F. J. THOMAS, *Pastor*.

**CLIFTONDALE, MASS.**

Our pastor, Tom M. Brown, is now lying sick in the Lynn hospital, having been operated on for appendicitis November 27th. Please pray for his speedy recovery. God is wonderfully sustaining Sister Brown.

Sister Marion McKenny is also in the same hospital, and was operated on for the same disease November 28th. Pray for our precious sister. God has called her to deaconess work. We trust she will be spared to us. We are afflicted; but, again God's Word comforts our hearts. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

Our meeting, with Rev. Martha E. Curry as evangelist, from November 29th to December 13th, is postponed indefinitely.—C. M. HUDSON, *Sec.*

**MALDEN, MASS.**

Glory, hallelujah! Brother Weigle's meeting with us is a blessed success. Attendance is the best in our history, and souls are seeking. Again and again the altars have been filled. We like Brother Weigle very, very much. He is one of the best evangelists we have ever had. Last Sunday evening a goodly number were turned away for lack of room, and the Lord gave us great victory with those who were able to get in. The

Y. M. C. A. secretary and his young men's choir have helped us on several occasions, and other able Christian workers from the city have lent their aid. Thank God! a good many people have been reached, and "the end is not yet." Brother Weigle must like us, for he says he is going to unite with us next Sunday. Lord, Give us a revival everywhere!—LEROY D. PEAVEY.

**ETNA, NEB.**

Since our return from the Assembly we have been favored in having Revs. Theodore and Minnie Ludwig to help us at both places, which resulted in between forty and fifty seekers for pardon or heart purity. There were some very clear cases of sanctification, which have broken down a great deal of prejudice against two definite works of grace. Fourteen united with the church. Brother and Sister Ludwig were well liked by all. We never worked with any one in more harmony.—H. C. WILLIAMS, *Pastor*.

**DEXTER, MO.**

We closed at Noxall November 16th, with good results. There are some splendid people there, who are not afraid or ashamed to be called God's holy sanctified "peculiar" people. Neither are they afraid or ashamed to be used of Him, but offer themselves willingly and cheerfully, as in Romans 12:1. There are some people there not of our church, but of our doctrine, who rendered valuable service. We shouted together with one accord. We began in Dexter on November 25th, and are expecting victory.—JOHN A. HILL, *Pastor*.

**JESUS OF NAZARETH**

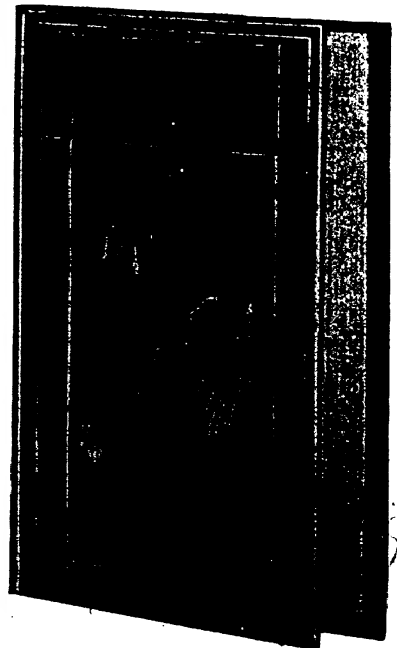
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as one that will greatly entertain and edify and help religiously the children. The author has entered a field not so much neglected as it is unhappily worked. For it is a fact that books for children are very difficult to write successfully, but there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

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## EVERETT, MASS.

Sunday, November 22d, was a good day at the People's Pentecostal Church. There were several seekers at the altar at the evening service. We expect to open a mid-winter revival campaign the first of January.—A. K. BRYANT, *Pastor*.

## NEW BEDFORD, MASS.

Our church closed a very successful revival meeting last Sunday, with Sister Curry as evangelist. The attendance was good, and the results gratifying. Several were reclaimed, and some were sanctified. A number of seekers were at the altar during the meetings. We were just getting well started when the time came to close—as usual. The church was filled to the seating capacity, and some turned away, the last night. Sister Curry is a strong Gospel preacher, of the old type, of which there is a great need today. She emphasizes regeneration and restitution, and does not spare the "old man." She did us good. She will be a great blessing to any church that desires good, sound, safe, Gospel preaching.—F. W. DOMINA, *Pastor*.

## CURTIS, NEB.

I arrived here September 25th, and found Evangelist F. M. Lienard in full swing. He gave us a good meeting; some lasting results are to be seen. We are now building a church, and propose to push old-time religion. The church is gaining ground;

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members are praying up, and we aim to keep it too hot for the devil and the "old man." We have entered the fight for victory.—H. C. TITTEMORE, *Pastor*.

## NEW YORK CITY, N. Y.

The Wednesday afternoon holiness meeting, in the Pentecostal Church of the Nazarene, is going straight ahead, and increasing in numbers and interest. It is really in charge of Brother Hoople, who sings and speaks. This week evangelists Brother and Sister Neil were here, and sang, also our District Superintendent Marvin. God greatly blesses in this service. Indeed all our gatherings are seasons of refreshing and blessing from God. Many souls bow at our altar, and seem to pray through. We received five into membership the first of this month. Some of them our own converts. Please pray for New York City, and come and visit us when you can, encouraging our hearts.—I. M. JUMP, *Pastor*.

## FROM EVANGELIST J. L. ROBY

The Sparta convention looked like a young annual conference had just bloomed on that splendid little mountain town. It stirred the heart, filled the eye with wonder, turned the ear of the un-circumcised to the music of holiness, brought head, feet, and hand,—pocket-books, too,—into action for God and the spread of holiness in Tennessee and all the world. I wish you could have been there. Brother Chenault is making good as Superintendent of the Tennessee District. He is pushing the District and the District is going to push him. Brother Wilson, in place of General Superintendent, dropped right into our hearts, and we are still getting blessed from his preaching. It was victory all through, and a tremendous lot of business attended to also. Mrs. Roby, home manager of the Door of Hope, got in for a two days' visit, and brought a splendid message on the Rescue Work. During the past year God has allowed seventy girls and thirty-four small children to pass through the Home, numbers of whom have been greatly blessed spiritually. How few people really know what it means to help one of these helpless ones! God is greatly blessing us in the work. We are trusting some time to have a God-given, sensible, business-like, motherly matron to help in the work. Just now I am in a stirring revival with A. P. Welch, at Monterey, Tenn., and the glory is on. Hardened men are finding God, after a week of real fruitful work of soul-building among the sanctified workers. He had a remarkable band of holiness people, and he is himself a mighty man of God.—613 Forty-first Avenue, South, Nashville, Tenn.

## FROM EVANGELIST AUGUST NILSON

We closed tonight a six weeks' meeting at the Nazarene Rescue Mission, Los Angeles, Cal., where we had charge while Brother and Sister Sanders were away at Kansas City. God gave us a glorious revival; some 134 souls knelt at the mourner's bench, and so far as we could find out, they all testified to having found either pardon or purity. This Mission is a real holiness mission, conducted by the Rescue Commission of the Southern California District, and is a veritable lighthouse, located in the midst of the lodging-house district of Los Angeles, where thousands of men and women are living in sin and shame all around the neighborhood. Saloons are on almost every corner, and women running gambling booths where they solicit vice right on the sidewalks every night. This is the "City of Angels," the "pride of the Golden West." We had in this meeting people of all classes, from the husband and wife, to the ex-convict and drunkard, and the poor lost girl kneeling at the altar and finding Christ. In several instances men would come to the altar so drunk that they could not walk straight down the aisle, and in that condition would begin to cry for mercy. The faithful workers would gather around them and begin to pray to God. Some would get sober almost in an instant, and God would save them, and they would get up and begin to praise Him for salvation. One man came in that condition one night and got sobered up, and saved, and came back a few nights after and testified that since God saved him it was the first time in thirty-one years that he had not been drunk. Now God had taken all the appetite out of him inasmuch that he hated the very smell of liquor. One man wrote us a note threatening our life, etc. Said if we did not quit there would be crepe on our door knob. But we prayed for God to bless him, and the next day he was at the altar. God saved him, and he became one of our best friends from that time on. How fine it is to love folks into the kingdom! The devil suggested that we should have him arrested in order to protect our lives, but God said, pray for your enemies—don't arrest them. We went to prayer, and God went after the fellow and saved him. We are at present at Visalia, holding a meeting for our Nazarene church. My home address in Portland, Ore., is changed to 1828 East Siskiyou Street.

## GREAT REVIVAL AT SEATTLE

The meeting was held in the Free Methodist church, where the seminary is located, but it was under the auspices of the King County Holiness Association. The Lord was present from first to last, there being nineteen seekers the first night. We began on the eighth of November and closed on the twenty-second. The crowds were fine both day and night. We had three all-day meetings, besides the Sunday meetings, all of which were attended by people all over the city and out of the

city. Many preachers of different denominations were in attendance. Some of the scenes of Holy Ghost demonstration would be hard to describe. The shouting, laughing, crying, running, jumping, and taking things by storm were common occurrences. Such burden for souls was out of the ordinary. It was a glorious sight one night to see an ex-minister and two sons praying through at one end of the altar, three grown daughters of an Evangelical minister weeping their way to God in the center of the altar, and a gray-haired man at the other end struggling for deliverance, with his granddaughter's arms around his neck praying him through, and about fifty others seeking pardon or holiness at the same time. The last day of the meeting was the greatest, both in attendance and number seeking. On the last night it was estimated that about 100 different people were seeking God. The whole front of the church was first turned into an altar; then, all over the body of the auditorium, they were down and calling upon the Lord. One young lady, a university student, became so burdened for her brother, clerk in a bank, that she lay perfectly limp. The brother tried to carry her home, but he had a double burden on his hands—her body and her burden. He gave it up, went home and went to bed. But God was answering prayer. He had to get up, come to the meeting again, and settle accounts with God. He prayed nearly all night before he got through. The meeting ran till 5 in the morning. On the last Friday we were asked to address the student body at the seminary. The Holy Ghost gripped the unsaved portion, and they repaired to a smaller chapel and the tide of salvation ran all day. So we had two all-day meetings going on at once. In summing up the results of the fifteen-day meeting, it is estimated that three hundred or more different individuals were seeking the Lord for conversion, reclamation, or holiness, with about the usual proportion finding. To God be all the glory. We are now headed for home, in Pasadena, from which we have been away since the April 17th, traveling some 14,000 miles and holding revivals and camp meetings in seven states. The Lord gave us a revival at every meeting except one, and previous conditions had prejudiced the place against meetings not connected with the regular staid churches. At this place we had only about fourteen seekers. In summing up the trip, we can say that between 1,100 and 1,200 different souls sought pardon or holiness. The God of revivals still lives. *Yours for souls,* W. E. SHEPARD.

## RACINE, WIS.

Our church is only two months old, yet we have had twenty-five seekers at our altar. We have just closed the last Sunday of the November month with great victory. The Sunday school was well attended, and the teachers are especially interested in their classes, as most of the scholars have surrendered themselves entirely to God. At the morning service the pastor, Brother F. J. Thomas, preached on the second coming of Christ. The Spirit of God moved on the people, and the result was that eight boys and girls went to the altar without any one speaking to them. Some were saved and some sanctified. All prayed earnestly and found just what they needed. Our young people's meeting was a meeting of great spiritual help. At the evening service the pastor preached from Psalms 7:17, "The wicked shall be turned into hell, and all the nations that forget God." God surely was present with convicting power. God is doing marvelous things for the church in this part of the state. Next Sunday we expect to take in a good class of new members to share our burdens in getting this work of God started. God is surely blessing us.—PHILIP HILKKE, *Sec.*

## KEENE, N. H.

God continues to pour out His Spirit on us, and is blessing the work here. Our pastor, Rev. Harry Rees Jones, was invited to preach the union Thanksgiving service at the Methodist Episcopal church this year. The attendance was the largest in several years. God is opening doors and we are trusting and believing for great victories.—REPORTER.

MILLPORT, ALA.  
SPECIAL BIBLE SCHOOL

There will be a special Bible school open December 28th, with the Millport Nazarene Bible and Training School, so let all who can be on hand, especially the young preachers. Those who come and stay for the month can get board for \$9 per month. Your tuition will only be \$5. Now I will recommend every young preacher on my District who will go and take that special course, for I know they will do to depend on. We will do our best to get all the work they can do, after school is out. Let those who come bring one pillow, one sheet, and three quilts. You can get board at the dormitory. I want to say that Doctor Driver is not just the man for the place, and we can make no mistake in attending this special school. Write to L. C. Sanders at once, at Millport, Ala., and secure a place to board, and write Doctor C. C. Driver and get further information about the school.—I. D. FARMER, *Superintendent Mississippi District*.

## SOUTH MANCHESTER, CONN.

The meetings closed Sunday night at the above place, with five seekers and sweet victory. There was a crowded house, and the people did not seem to want to go home, so we had a sweet time of refreshing from the presence of the Lord. The

pastor, Rev. Goldberg, a converted Jew, and one of the loveliest men we ever met, and his flock, stood by us loyally, while for eleven days we fought the devil with all our might. Between thirty and forty were regenerated or sanctified, or both. Quite a number of young people got through in splendid style. Surely the God who lived in Joshua's time is just the same today. Messages on the second coming of the Lord were honored of the Lord, and conviction was deep and attention fine from start to finish. Our next meeting is in Chicago Heights, Ill., beginning December 4th, with Rev. C. Warren Jones.—LEWIS & MATTHEWS.

**SPOKANE, WASH.**

First Church, Spokane, Wash., is rejoicing in the blessing of the Lord and is looking for greater things from heaven. November 29th twelve souls were at the altar, and the Sabbath before eight souls prayed through into victory. We are all glad for the big 18,001 "dry" majority for Washington, but also realize that the end is not yet, and that the fight is on, but we are not asleep, and will be in good trim to see that not only will the law be enforced, but that a bigger and bigger public sentiment is aroused to keep the state "dry" when once the law goes into effect. Our congregations are on the increase, and many new faces are seen every Sabbath. The day school is going on very nicely, with an enrollment of fifty pupils and a good faculty of three teachers. The school gave a most creditable exhibition on Sabbath morning, November 22d, which was more than favorably received by the congregation. We are planning a revival campaign for a month or six weeks, right after the holidays, and will appreciate the prayers of the saints.—CHARLES V. LAFONTAINE.

**FARNAM, NEB.**

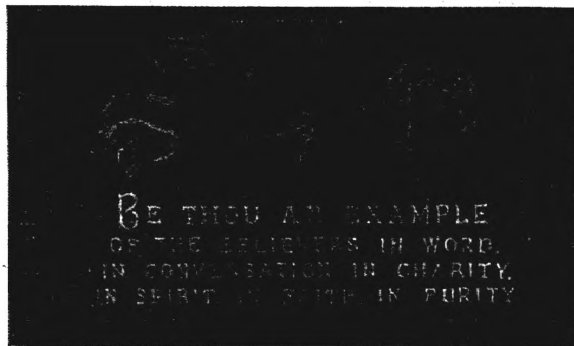
We praise the Lord for the glorious meeting at the Lone Star schoolhouse. The services began November 10th and closed November 29th. Evangelists Theodore and Minnie E. Ludwig had charge of the meeting. Our pastor, Rev. J. N. Smith, who is in Omaha, receiving treatment for his eyes, was not permitted to be with us, but we know his prayers were ascending for the meeting. The weather was favorable, the attendance good, and audiences were remarkably attentive, considering the large number of children present. The evangelists came to us in the fullness of the blessing, and preached, prayed, and sang as only those who are full of faith and of the Holy Ghost can. The preaching was clear and uncompromising, denouncing sin of every kind, but all in such a spirit of love that none need feel offended. The Lord was in every service, but on the last Wednesday the Spirit was manifest to such an extent that we were all astonished, and some thought, as was said of old, "We never saw it on this wise before." Neighborhood differences were cleared up, and those who had been enemies joined in praising the Lord. On the last Sunday morning the fire fell during the song service, and soon the altar was full of seekers, almost all, if not all, of whom prayed through to victory. The prayer and praise lasted till past the usual closing time, without giving the evangelist an opportunity to preach. The Sunday evening service was also a time of great victory, with twelve seekers at the altar. During the meetings about forty were either saved, reclaimed, or sanctified, and of this number many were heads of families. On the last evening nineteen persons united with the Nazarene class at this place. A church is needed here, and some money has already been promised for that purpose. The evangelists are now engaged in a meeting in the Mount Hope school house, about six miles from the scene of this meeting.—NELLIE RICE, Reporter.

**MALDEN, MASS.**

God gave us a most gracious and fruitful series of meetings at the Malden church. Large congregations, splendid interest, deep conviction, and crowded altars marked the meetings as usual, and remarkable for conservative New England. Much of the success of the meetings was due to the efficient preparatory work of the pastor. Brother Borders has labored hard to build up a strong, live church, and God has signally honored his ministry at this place. Mrs. Borders stands right by her husband, and his daughter Irene is faithful at the organ and piano. He has some strong men in his congregation, while Christian men, who are members of other denominations, support him with their money and influence. They realize what this church is to the city, and also its spiritual influence over other churches. We never preached to a more appreciative and responsive audience than we faced here night after night. Mr. Maxwell, the secretary of the Y. M. C. A., helped push the battle like a Nazarene. The president of the Board of Trade led in prayer the last night, and went after souls in the congregation. Others, whose names are in the book of life, prayed and pushed, and the altar and front pews were filled time and again. Quite a nice company have united with the church. I begin next at Lawton, Mich.—C. F. WEIGLE.

**DAYTON, OHIO**

Our four days' convention with Brother John Hatfield, over Thanksgiving, was one of the best meetings for its length of time ever witnessed. Some scenes were indescribable. I never saw more glory and power on preacher and people. Salvation flowed at every service; not a meeting but that somebody prayed through—about thirty in the four days. Twenty were at the altar in the last

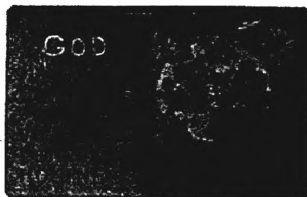


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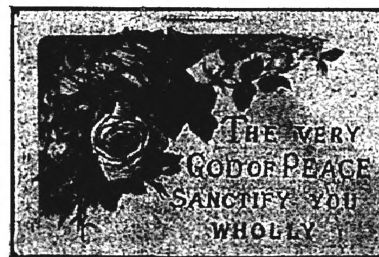


TEXTS:

1. He that sanctifieth and they who are sanctified are all of one.
2. It is written, Be ye holy, for I am holy.
3. Holiness, without which no man shall see the Lord.
4. God hath not called us unto uncleanness, but unto holiness.

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TEXTS:

1. The very God of peace sanctify you wholly.
2. Worship the Lord in the beauty of holiness.
3. This is the will of God even your sanctification.
4. He hath perfected forever them that are sanctified.

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**Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succeedeth him.**

35 And Jê-hôî-â-kim gave the silver and the gold to Phâr-âh; but he taxed the land to give the money according to the commandment of Phâr-âh: he exacted the

B.C. 610  
4 ver. 22  
3 Called Jehoiach.  
1 Chr. 3, 14  
Jer. 52, 1  
and  
Omaha.

8 I Jê-hôî-â-chin was eighteen years old when he began to reign, and he reigned in Jê-rû-sâ-lêm three months. And his mother's name was Nê-hûsh-tâ, the daughter of

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