

# HERALD of HOLINESS

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## *The Christmas Spirit*

Despite the excesses and absurdities practiced too largely by many unthinking people on the occasion of Christmas, there is a proper Christmas spirit. Besides this, there is really great benefit accruing from the Christmas. To be sure, the proper spirit with which to observe this festival with profit and blessing is one of reverence and sweet memories of the great Christ Jesus. Many come to this glad occasion with this spirit, and are really blessed in its observances thus, and are a blessing to others. In addition to this, there is much in the fact of a concert of attention to the great fact of Christ. This is true, despite the improprieties so often indulged by multitudes. All, with more or less seriousness, know and have their attention either voluntarily or involuntarily drawn to the fact that Christ came into the world as its only hope, and died as a ransom for the sins of the whole world.

There is very much in this mere concert of attention to these fundamental facts of sacred history and of the great atonement. Once every year the world is brought to a universal reminder and recognition of these fundamental facts. Whatever be their faith or their notions; however far they may think they are from evangelical faith in the great verities of the Gospel, all people, irrespective of such notions or misbeliefs, are thrust into a most emphatic remembrance of the fact that Jesus came into the world, and, although they crucified Him as a common malefactor, He has for two thousand years, and is still, receiving greater homage and attention from the world than any other man who ever lived, whatever his claims. This culprit, as He was charged with being by His murderers, has been the center of the world's thought, and the object of more attention and celebration than any world-conqueror humanity has ever known.

To thoughtful men, this compels reflection which goes below the surface, and the inquiry presses itself to the front. Why this strange fact? How happens it that this one prisoner—this one malefactor—this one culprit, should have so impressed Himself upon the world and the nations of the earth as no other culprit ever has done? How can it have transpired that an imposter, if such He be esteemed, could have so succeeded in entwining Himself in the thought and attention of the race of man as this one has done? Whence derived He this phenomenal and mysterious power to project Himself into so unique a place and position in the eyes of the world? How could a peasant, lowly born and humble in every circumstance attending His environment and up-bringing, without money or inherited prestige by blood, or an army or a navy, or aught else the world esteems essential accompaniments of conquest, have succeeded in calling to His banner a host of men and women who stand by Him with deathless ardor, and many of whom have died in defense of His claims, and millions of others today stand ready to seal their loyalty with their blood? Is this not the wonder of all the ages? Men must account for this whether they believe in Him or not.

Napoleon knitted to his standard multitudes by the splendor of his victories and by the power of his genius. Here is a conqueror and a leader with no genius of military leadership, and with no conquests of nations or territory, and with no earthly rewards to offer His allies and followers. His kingdom He proposes to found on love, and not on force. His conquests are proposed by the marvelous principle of surrender. The triumphs He proposes to His followers shall be by the running up of the white flag signifying complete and absolute retirement

from all self-seeking and advantage. Every means, every method, every principle employed, every expedient proposed for use in the extension of His kingdom, are but the resorts of the vanquished, and the tokens of absolute and hopeless defeat. How and whence came success by the marvelous reversal of all antecedents, the paradoxes contradictory of all human and military tactics and systems of warfare which this strange and unique figure employs in the onward march of His kingdom?

Although with the stoutest and most masterly and persistent resistance of forces which never before in the world's history has failed of success, this matchless conqueror has gone steadily forward through all this formidable and phenomenal opposition, and has massed an army outnumbering the greatest hosts ever marshalled on any spot of this world of warfare and strife. No general or leader has ever yet been able to mobilize such a stupendous force with such quenchless loyalty, and such a spirit of desperation in its earnestness as has this despised and lowly peasant. Two thousand years ago He dared to astound the world by His impudent proposal to establish a kingdom not of this world, but which violated every principle of conquest, and to found an empire on favor or love instead of on force, and who seemed utterly defeated by death at the hands of His enemies.

Truly, the world owes to Him such a celebration as Christmas should be made. We should observe the true Christmas spirit, and bow before the Nazarene with true reverence and loving worship for all He is and all He has done for a lost world. Let us come before Him with thanksgiving in our hearts and praise on our lips.

## *Our Holy Redeemer*

We called attention recently to the wonderful care taken by God to teach through the long ages the necessity and fact of holiness as man's personal qualification to meet the favor of God, and to live with Him finally forever in heaven. All dispensations breathed this glorious truth. It sparkled in the patriarchal heavens in the earliest ages. It was the burden of prophecy. It was the triumphant strain of Psalmist, and the type and symbol of history. It was the glad song of the Redeemer, the note of evangelist, the text of apostles and the high and eloquent goal toward which tended the marvelous imagery and transcendent strains of the Apocalypse of exiled John the divine.

In perfect consonance with this universal strain, as well as with the higher notes struck by the angels in heaven who cry as they veil their faces: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory," we find that the blessed Jesus was uniformly declared to be holy. It seems that our Redeemer had to be holy in the great scheme of human recovery. To provide a salvation for lost men which would make them holy, it seems to have been necessary for the Redeemer to be holy in origin, in nature and in life and character. We cannot conceive anything less in a Redeemer for a race lost in sin. And revelation was careful to ring clear on this point always. Everywhere it is made plain that the Savior stood upon this glorious altitude of requirement in the economy of God.

Thus, we hear Isaiah saying nearly nine hundred years before the birth of Jesus: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." A pure virgin shall bring forth a son whose name and nature shall indicate pre-eminently that He was with God and God was with

Him. God the Holy Father with Jesus the Holy Son. Jeremiah says: "This is his name whereby he shall be called, THE LORD our RIGHTEOUSNESS." Again, in 23:5, Jeremiah calls Him a "Righteous Branch." Pilate's confession was to His innocence as he asked, in his perplexity: "Why, what evil hath He done?" "I find no fault in Him." And Pilate's wife's words bore the same import when she said: "Have thou nothing to do with that just man." Peter and John prayed to God that "signs and wonders may be done by the name of thy holy child Jesus."

Hebrews 7:26 says of Him: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the angels." In keeping with this uniform run of testimony, we hear Him challenging His enemies: "Which of you convinceth me of sin?" The angel, pre-announcing His birth, said to His mother: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Such terms as "good," "sinless," "guileless," "innocent," "harmless," "benevolent," and "lowly in heart," are also often found used of Him.

Now, we inquire, whence the fitness of this constant care in impressing upon the world and all time the fact of His special personal holiness of character and of life? There is no answer but in the light of all antecedent prophecy and dispensations respecting Him, and the work He was to accomplish in the world. He was to bring back a race to holiness which had lost it in Adam. He was to recreate the image and likeness of God, which had been effaced by transgression. He was to call out a holy people who should bear the image of the heavenly, even the image of divine holiness, stamped and implanted by the Triune God. The provision He was to make was to be complete, and meet all the real needs of man, and all the demands of the holiness of God, by making a people from sin set free by the mighty power of God. We cannot see the need or fitness of these constant repetitions as to His holiness, except by admitting the supreme need of such a Savior to provide such a marvelous and complete salvation for the race of man.

Any supposed salvation which falls below making men holy is a misnomer, for it does not save men, but only heals slightly. What we need is a real and radical cure, and this is what Christ did for us by the shedding of His blood. Anything short of such a full salvation, taught by anybody, would be a reflection on God, as well as a slander on Christ and on the Bible. God saw the need of man, and was able to meet it, and if He did not He would dethrone Himself. The Bible tells us the remedy is complete, and the teaching which does not include this is unbiblical and a failure.

On this glad Christmas occasion, let us praise God for this holy Redeemer, who has wrought for us such a glorious redemption, so full and so complete that it proposes to cleanse from all sin and restore us to the lost estate which was forfeited by transgression. How rich is our inheritance in the Second Adam! Great and tragic as was our loss in the First Adam, our inheritance is rich and grand enough through the Second Adam to more than make up for all the great loss. Let our Christmas festivities be vocal with praises for such a great salvation.

### Holiness of God

We have been greatly entertained and edified by studying the Bible with special reference to the holiness of God. Concerning no attribute or characteristic of the Deity have the Scriptures taken more pains to well inform us, than upon this subject. Passing by the direct bearing upon the holiness of God which the entire Jewish rubric of ceremony and type had, as well as upon the purpose of pointing the eye and thought of the Jew and all men for all coming time to holiness as man's special need, and the provision God would make for him in time to come, we have other and special emphasis put upon this truth all through the Bible. On the dual reference or significance of the typology or symbolism of the older covenant, we have already written in previous editorials. On the point of the Bible teaching specifically on the holiness of God, in addition to this dual instruction already referred to, we would now write.

#### QUOTATIONS

Far back in the earliest parts of Moses' history, we hear God speaking at the burning bush as follows: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The captain of the Lord's host said the same to Joshua, when he appeared to him. In the song of Moses, celebrating the passage of Israel through the Red Sea, we hear the glad note: "Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Joshua says: "Ye cannot serve the Lord: for he is an holy God." Hannah exclaims: "There is none holy as the Lord." And the men of Bethshemesh, who were smitten for looking into the ark, cried out: "Who is able to stand before this holy Lord God?" Job declares: "I have not concealed the words of the Holy One." The Psalmist exclaims: "As for God, his way is perfect." And again says: "Thou art holy, O thou that inhabitest the praises of Israel." Again he says: "God sitteth upon the throne of his holiness." And "God hath spoken in his holiness." Isaiah exclaims, rapturously: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Again he says: "Thus saith the Lord, your Redeemer, the Holy One of Israel." Again he says of God: "The high and lofty One that inhabiteth eternity whose name is holy." Ezekiel and Daniel join in the chorus of ascriptions of holiness to God. Hosea also says: "I am God, and not man; the Holy One in the midst of thee." Habakkuk says: "Art thou not from everlasting, O Lord my God, mine Holy One?" These are only a few of the passages from the Old Testament teaching and enforcing the holiness of God. Many of these are quoted liberally in the New Testament, and many additional statements are made to the same effect. To quote in full, would be but to fill a very large space in these columns, which is a needless task, as the reader can take his Bible and run the passages, and be surprised and edified as was the writer at the discovery.

#### HOLINESS ENJOINED

We want to add only the fact that after this full and exhaustive teaching, we have the further injunction of tremendous import, found first in Leviticus, where God's holiness is made the ground and reason for ours: "Ye shall be holy; for I the Lord your God am holy" (11:44; 20:26; 21:8). It is repeated by our Lord in His sermon on the mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And Peter, after this exhaustive truth so fully imbedded in the Bible teaching and so positively enjoined as our need and our obligation by God in His law to Moses, and re-enjoined by the authority in those solemn words in the memorable sermon on the mount, adds all the force of his apostolic authority to this awful but blessed truth in the words: "But as he which hath called you is holy, so be ye holy in all manner of conversation" (living — R. V.).

#### HOLINESS CENTRAL IN CHRISTIANITY

Other apostles join in the wonderful teaching on this subject. In fact, this is the refrain of Scripture throughout. We have not counted or used all passages on the subject, choosing only to give a catena of quotations as illustrative of the trend of Scripture. Now, to summarize very briefly: Man was originally holy, but fell from this high estate. God was always holy, and in this His image made man, from whence he fell. God designed to re-create by redemption man in this his original state. He gave His Son to die for this very purpose. He took four thousand years to get the thought of His own holiness imbedded in the mind of the race, and the necessity for holiness for man also deeply indoctrinated or implanted in the mind of mankind. Then, when Christ came, He clearly and repeatedly taught this truth, and His apostles by inspiration took up the same truth and made it the burden of their evangel. This has been the great business of God the Father down all the ages, the great aim and purpose of Christ during His entire ministry on earth, the central purpose and work of apostles in their ministrations, and the great central idea of Christianity, in all the past. This it is which chiefly differentiates the Christian religion from all pagan systems which seek recognition in the world, and dare to attempt to supplant Christianity itself. Holiness is one thing for which no pagan religion ever did stand. Holiness is one glorious thing which no false religion ever accomplished in and for its votaries. Holiness is the very thing which no religionists ever claimed for heathen gods. They had gods of revenge, lust, hate, anger, and every base passion that has cursed humanity, but they have never claimed to have a God of holiness, or teach a religion of holiness.

#### SURRENDER OF HOLINESS FATAL

To give up holiness as the distinguishing attribute or nature of God and the distinguishing attribute or nature of His religion which He has wrought out for us through the blood of His Son, is to sur-

render the whole matter to the enemy. We would have to give up to paganism, and take our stand on the same platform with the thousands of rival claimants for recognition in the jangling voices of systems clamoring for credence. Our religion is one of holiness, or it is nothing. It is holiness incarnated in human character, or it has no credentials by which to substantiate its claims to exclusive acceptance by the sons of men. To give up this holiness is fatal to the whole scheme, and frustrates the very plan of

God for the redemption of the race. It is high treason to the court of heaven. It is treason to truth and to the Bible and to Christ. It is to turn Christendom into a vortex of incertitude, doubt, contradiction and failure, and to rob humanity of its solitary hope in its weariness of sin and despair of itself. O, the shocking spectacle to behold men and women naming the name of the Holy Child Jesus, and denying that which He died to gain for His disciples here and forever hereafter!

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

### News and Notes

Last year there were 528,000,000 pounds of fish taken from the waters of New England, which is said to be one-fourth of the catch of the whole country. The directors of the port of Boston are urging that people use fish more largely as a food, as a means of cheapening the cost of living. They claim that fish is much cheaper as a food than meat, and that while other forms of food are limited in quantity, fish is unlimited in supply.

Ex-President Taft claims that the Monroe Doctrine has made for peace for ninety years, and will continue to do so for the next hundred years.

Commenting on a statement of a member of the Flying Squadron, in a speech in Boston recently, that with the forces now arrayed against the liquor traffic we shall see national prohibition of the liquor traffic in five years, *Zion's Herald* says, that to some this may seem chimerical, but "to those who are students of the trend of the times and of the forces, commercial, social, moral and religious, that are arrayed against the liquor traffic, it is entirely within the realm of possibility."

President Wilson is giving great satisfaction to patriotic citizens of the country, in and around Missouri, by his recent appointment of postmaster at Kansas City, and one or two other officers of the government. He has made these appointments on the ground of fitness for the positions, and not at the demand of interested politicians who desired to make something out of these appointments in the way of patching up political fences and such like.

The question of ministerial supply is looming up before the Methodist Church in serious shape, it seems. According to the survey of New England Methodism, made during the past few months, it appears that there are twenty-five fewer Methodist ministers in New England today than there were in 1873. Yet, since that year there have been an increase of two hundred and seventy churches and forty thousand members. This is provoking serious thought in New England Methodist circles.

Ex-Governor Hanly is a member of the Flying Squadron now stirring the great centers of the country on the prohibition question. The editor of *Zion's Herald* heard him in Boston, and pays him a very high tribute as a public speaker by saying, while he had been commended as the one remarkable temperance reformer of the country, and as perhaps the most eloquent of orators, he proved, upon hearing him, to be much more than the editor had expected. He said that "the loftiness of his Christian purpose and passion, the rare excellence with which he expressed his profound convictions, exceeded the most sanguine expectations. Most and best of all, there is in

him that indescribable something that convinces his hearers of his intellectual, ethical and religious sincerity. Once more we behold that sight, so seldom seen—a man so loyal to his principles that he would willingly die, if necessary, to have them succeed. Why is the crop of this type of men so very small in this twentieth century?"

Poor, down-trodden Kansas, according to the saloonists who have been outlawed there and driven out of the state, seems not so hopelessly doomed after all. At least if she is doomed to irremediable ruin, she seems quite well pleased with her impending doom, according to the figures of the late election there. The re-submission candidate for governor, among nine candidates for that office, received less than one-ninth of the total number of votes cast. All the other eight candidates were openly avowed prohibitionists, and this gave the one wet candidate opportunity to get the solid liquor vote. With this great advantage, he received less than one-ninth the vote cast. This surely does not look like there is a very desperate dissatisfaction with the state-wide prohibition prevailing there, or that the people are being bankrupted very rapidly under this law which they so fondly and tenaciously hold to, as indicated by this election just held. Let the liquor lies continue.

There is an old proverb which runs, "Be cautious of the man of one book." The *New York Christian Advocate* says that when the book is the Bible the man is formidable, indeed. This is correct; for no book so arms and equips a man as this blessed Bible.

The Vassar College girls, discovering that they were spending \$17,000 a year in perfectly needless pleasures, have decided that they would expend it hereafter on benevolent purposes, and hence have cut out dances, class suppers, flowers, rings, tree ceremonies, and such like. This is wise, and the example should be followed by multiplied thousands all over the country. This would solve the Belgium sufferers' problem, and many other similar calls for the Christian and the unselfish.

The health department of New York city is only fifty years old. In 1864 the death rate was thirty-five in every one thousand persons. In 1914 the rate was thirteen persons in every one thousand. This is certainly a fine showing.

The Anti-Saloon League estimates that seventy-four per cent of the area of the United States enjoys the banishment of intoxicants from the people. The *Kansas City Star* says that twenty years ago sixteen million persons were living in dry territory. Now, more than forty-nine million enjoy this great privilege. Certainly, the great moral wave is proving ruinous to this nefarious traffic, and the end must be near at hand of this matchless evil of the ages.

The Methodist Episcopal Church proposes to raise ten million dollars as an endowment for her superannuated ministers. One-half the salary paid in the conference to which the superannuate belonged is the standard of the pension to be allowed under the rules of the fund.

It is said that there are in the United States one minister for every five hundred and ninety-four persons. There are in the whole of Africa only one minister to every 82,152 people, one to every 123,711 people in Korea, and one to every 321,448 in India. This certainly seems unfair, doesn't it?

The report of the General Assembly Committee of the Presbyterian Church, made at Philadelphia recently, gives the sad failures of 250,000 members suspended within the past five years. The causes assigned for these suspensions were "the growing love of pleasure, disregarded for the Lord's Day and of the Word of God, the increasing craze for amusements, and the influence of worldly company." This is surely a sorrowful showing, and is enough to send us to our knees in face of the appalling temptations put before our people in the way of the picture shows, the Sunday auto excursions, and the ten thousand refinements of the devil's ingenuity for capturing our people and emptying our churches.

It is certainly most gratifying news which comes to us of the decided improvement in the condition of G. Campbell Morgan, of London. We had the pleasure of meeting and knowing him personally. We became greatly attached to him as a Bible exegete, and one of the greatest teachers of the Bible of the world today. May he be long spared to bless the world with his ministrations.

The *Evangelical Friend*, of Cleveland, has been united with the *Christian Witness*, of Chicago.

The liquor traffic employs fewer men in proportion to capital invested than any legitimate industry in the wide world.

The population of the United States has more than quadrupled since 1850, the present population being more than 100,000,000. Foreign commerce during the same period has grown from \$318,000,000 to \$4,259,000,000. Our national wealth has grown from \$7,000,000,000 to about \$140,000,000,000. And still we are in our infancy as a nation. What may we expect when we reach manhood as a nation?

The reaction against Romanism in Mexico has been stern, and at times terrible. They are paying back in kind for their long and bitter oppression under the heel of this remorseless foe to human rights. A writer from Mexico says that in Orizaba all but four of the churches have been burned. In Mexico City the most fashionable Romish church was

first used as military barracks, and later became headquarters for laboring men. These and other damages Romanism can blame herself for, and not anybody else. She has well merited all this, and more, by her long oppression of this people.

A successful Nazarene revivalist writes us, "As soon as I get seekers to the altar, about one or two dozen people begin to pray at once at the very top of their voices. Now, I am not opposed to a concert of prayer when it seems to be the direct leading of the Spirit, but I cannot believe that the Holy Ghost would so repeat Himself as to have the same identical demonstration at every altar service. It was not so in apostolic times. I would not for worlds lay my hands on the work of the Holy Spirit and grieve Him and God's children. But I am afraid that some other spirit than the Holy Spirit gets control of the minds even of good people, and makes them think that unless they have these excessive demonstrations they cannot 'pray through' and prevail with God. These good people pray till exhausted. Then when I call on some one to lead in prayer, they can do but little toward lifting the load, because of the former excessive demonstration. The seekers cannot hear a word of instruction so that they are confused rather than enlightened by such praying." Our answer to this is that God is not the author of confusion. He desires all things done decently and in order. He wants us to be free, indeed.

### Christmas a Phenomenon

The joyous occasion of Christmas is a season universally observed in some fashion. It is a time when we should particularly try to make others happy. Happily, it is a time when multitudes strive to do this, and multiplied thousands can testify to the benefits derived from this spirit. Mervin E. Ropp, writing in *Religious Telescope*, says of Christmas:

"The gift without the giver is bare," and at Christmas the spirit of the day and the season is the overflow in the human heart of the divine attributes of love, charity, self-sacrifice. We all reason about other ideas, but at Christmas we are all possessed by the idea of an active and effective altruism, which sheds a beautiful luster on our commonplace lives, lifts us up and glorifies us, and excites in our hearts a genuine belief in the perfectability of man.

There never was phenomenon, of which the world has any knowledge, equal to the influence exercised by this lofty ideal, and its mystic power is due to the fact that, while we are dreaming all the year that we are capable of higher and better things which, in happier times or under more fortunate conditions, we shall put into practice, we, all of us, the humble and the great, the rich and the poor, the happy and the wretched, at the Christmas festival cast aside by a supreme effort our everyday selves and fulfill the ideal in act and thought, brightening the world and transforming it.

Christmas is the time for joy and gladness—our wondrous optimistic festival. It is the special season for youth's delight and the renewal of the youth of old hearts, under the radiant power which springs from the eager desire, childlike in its innocence, purity, and abnegation of human guile, to give the heart with the gift to our fellow-men. Happiness is the note of the time, and the universal concerted effort to make the happiness of others real at Christmas swells the heart and induces belief in the dreams of the poets:

"But deep within my heart of hearts there hid  
Ever the confidence, amends for all,  
That heaven repairs for all what wrong earth's  
Journey did,  
When love from life-long exile comes at  
call."

Brother, it's fine to go and lie down with Jesus when the ship begins to toss.

## Christmas Day

Francis McKinnon Morton

Within a manger poor and lowly,  
On that first Christmas morn,  
The Son of God so pure and holy  
Into this world was born;  
The ancient stars, in skies of glory,  
Together sang his praise,  
While angel hosts took up the story  
Their anthems loud to raise.

The buried years are long forgotten,  
Since that first Christmas Day,  
And all the histories unwritten  
Of those who've passed away,  
But still within each earthly dwelling,  
Where'er the hearts of men  
With kindly deeds his love are telling,  
The Christ is born again.

San Antonio, Tex.

### Forbidden Jokes

Humor is a good thing in its place, and when of the right kind. It is never in its place, or of the right kind, when indulged at the cost of divine truth, or when making light of serious things or any truth or character in the Bible. Some people who have a natural tendency or gift of humor are very careless in this matter, and cannot get their consent to miss a chance at a joke even when it must cost casting into disrepute or jest some divine truth or some Bible character. An exchange gives the following incident, which shows how one should always stand up for the right in this matter:

"It was such a little thing—just a joke, lightly told. Why did you take it so seriously; why didn't you let it pass, even if you didn't quite approve of it?" So one young man half-smilingly reproved another as they went home together from a social gathering.

"I took it seriously," was the quiet reply, "because to me it was a serious matter, one that my conscience could not pass over in silence. It was undeniably funny, and all the more dangerous on that account, for it treated lightly a biblical character. To me, it was shockingly irreverent, as all jokes upon sacred subjects are. Oh, I know they are common enough; you see, the flippant pun and the light reference to the grandest personages, the most wonderful occurrences, the tenderest passages, in the Bible. There is actually no limit to the thing. Secular press and religious paper are both guilty, and it sometimes seems to me that the comparatively mild jokes of the religious paper are more deadly than the broad, secular ones that are more apt to arouse the conscience and disapproval of refined intelligence. The boy who told that joke about Moses tonight meant no harm. But it was a step in the wrong direction for him and his hearers, a careless slip toward greater irreverence. Whenever I hear such a mistake made I feel, with the apostle of old, that I am set for the defense of the Gospel. Truly, it needs defending, strongly and openly, when even a Christian boy can tell a 'funny' story about the things for which Christ died."

"You are right," came the frank reply. "I am with you in this, now that you've made me think about it. Suppose we form a society of two—future membership unlimited—for the defense of the Gospel' against thoughtless, joking irreverence?"

### Missing An Opportunity

It is easy to miss an opportunity to gather fruit from religious efforts. In preaching, the habit of our fathers was a good one, always to give opportunity for people to make some public committal. It is very easy to grow careless about this, and to get into the habit of neglecting to do it. It is, of course, not encouraging to give the opportunity constantly and to fail so repeatedly to have any response. It

is better, however, to fail of responses a dozen times than to cease giving the opportunity, and have a soul to go out into the world from the service who longed for the chance to make a public surrender, and to lose their impression and go back into the old way. Bishop Warne, writing in the *New York Advocate*, tells of a remembered lesson he once received on this:

I learned an unforgotten lesson while a student in Evanston and a supply pastor in Pullman. I had preached an earnest sermon to the unconverted on a Sunday evening, and at the close dismissed the congregation without an invitation or an opportunity for the expression of a decision to become a Christian. After the congregation had dispersed, a good Swedish brother, an officer in the church, came and threw himself across the altar rail and wept. I went to him to comfort him, and asked: "What is your trouble, my brother?" He brushed aside his tears, and, looking into my face with an expression of agony, asked me a question: "Brother Warne, how do you expect to catch fish when you do not draw the net?"

He then went on to tell a pathetic story of his own and his wife's anxiety about their son, including the efforts with which they had him present at the service, the appropriateness of the message to his particular case, the praying they did during the sermon, and their heart-breaking disappointment when there was no call for seekers and for decision. The story and the father's sorrow so deeply impressed me that since then I have largely made it the custom of my life to not close a service without giving in some form an opportunity for decision, and many times I have been delighted by having response when by the people generally it was not expected. Often I have found hearts that have waited long for just such an opportunity. Many a time as I have approached the close of a sermon, or service, have I seen that father's face and reheard the cry of anguish, "How do you expect to catch fish when you do not draw the net?"

### Purity the Work of the Spirit

Heart purity is man's supreme need, and absolutely the work of the Spirit of God alone. No bleeding bird or sprinkling priest can make the heart clean. No culture can give purity. This is an exotic which must come from above and by power divine. God has provided for this in the atonement of His Son. Toward this look all other works and gradations of grace. Toward a clean heart from sin set free, trended and tended every step in the plan and movement of God, from the very inception of His revelations to the human race. By this alone can we interpret God aright in His Word, in His Providence, or in His dealings with the individual soul. George Matheson has well said:

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart! Provide thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often drawn it into the mire. Be Thou the strength of my heart! Be Thou its fortress in temptation; its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its sorrow; direct it in its doubt, calm it in its conflict, fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins! I can not rule this heart of mine: keep it under the shadow of Thine own wings.

Open Parliament

# Holiness: Its Godly Walk

Open Parliament

Read at Cincinnati Convention by S. GOUDIE

**O**UR subject does not call for an exposition of the doctrine of holiness, nor yet for a definite outline of the experience of holiness, but deals with the practical side of it: holiness demonstrated or lived out in human lives. What is needed today is more real, practical holiness; of holiness demonstrated so that others may see what holiness really does for us; that it is more than a mere profession or theory. Allow me to say that holiness is a heart condition where the heart has been fully cleansed from sin, and the love of God has been shed abroad by the Holy Ghost, which is given unto us; with such a condition of heart we are enabled to live a holy life. Holiness, walking godly or godlike; for holiness restores the heart to its godlikeness.

It is a lamentable fact that so often those who profess holiness do not live it out, or demonstrate it in their lives. If we wish the Lord to come into our lives in the fullness of blessing, we must search those lives with jealous care to discover all in them that is likely to offend Him, and we must by His grace cast it out. To this work of examination we now set ourselves.

*First, We begin with our secret life.* Let us examine it. Each of us lives a life which only God knows and sees. It is a life of thoughts which never find expression; of ambitions which are never realized; of resolutions which are never performed. It is the life of whose existence our dearest ones may never have dreamed; a life that we live alone. Yet, how much sin there is in it. When the light of God falls into the secret chambers of ours, no wonder we start as if we were stricken. For, see what it reveals! (a) Evil thoughts. Evil thoughts about God; murmurings at His dealings; rebellion against His will; complainings against the place in which He puts us, etc. Thoughts never uttered to others, but only whispered in the silence of the soul. Evil thoughts about man—angry, envious, spiteful; thoughts whose full expression in words would be cursing. That they do not find expression is due only to the grace of God within us. (b) Evil imaginations and desires. They are found in the heart. Imaginations are there, impure and unholy—sometimes, alas, cherished—imaginings that appear with terrible vividness. These imaginings are followed quickly by strong and passionate desire, that might find its outcome in acts that are very wrong were it not for the restraining influence of God's Spirit. These are conditions found in the unsanctified heart. These are two forms in which sin appears in our secret life, but the Word of God tells of more. "From within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, pride and foolishness," and all these evil things come from within (Mark 7: 21-23).

What a discovery. God's holiness makes when it shines in upon us! When our hearts are cleansed and we are made holy, then and then only can we live a holy life within, for holiness demonstrates itself in our inner secret life by removing the unholy, and helping us to live holy.

*Second, The next matter that calls for examination is our habits of eating and drinking and dress.*

To speak of these as having to do with holiness may seem strange to some; many will re-

sent the mention of them, but our self-examination must be thorough. Our Lord, long ago, warned us that the questions, "What shall we eat? What shall we drink? Where withal shall we be clothed?" might occupy too prominent a place in the hearts of His people, and without doubt they often do. Self-indulgence in these matters is today one of the greatest hindrances to practical holiness. How it must grieve the Lord to see the tables of His people loaded with luxuries, while thousands of poor people are in want, and have not sufficient to satisfy their hunger. How it must sadden the heart of Christ to see Christians indulging themselves in the use of that which is causing the ruin of the souls and bodies of many, and leading directly to crime, vice and misery.

What can our Savior think when He sees His professed followers ministering to their pride and vanity in the matter of dress, conforming themselves to the unbelieving world about them, instead of listening to Him who has said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart"? In these homely but practical matters, let us search, and try our ways. Holiness of heart, when demonstrated in our lives, will enable us to live up to the Bible standard along these lines.

*Third, The call comes now to examine our home life.* How do we live before our families? Christianity is pre-eminently a religion for the home. In our home life we may find, yea, many will find, how they have failed in living out or demonstrating true holiness. Sins have been tolerated in the home, of which we would have been ashamed outside.

In our home life is found the leaven which has hindered the Lord from blessing us. It may be in the form of temper—that terrible disturber of domestic peace. How much damage this one form of sin has done, what misery it has caused. Hot and angry words, accusations, nagging, harping or scolding, leading to irritation and bitterness; quarrels between masters and servants; or brothers and sisters embittering family life, and destroying the peace of the home. Or, it may be in the form of selfishness or thoughtlessness—things that cause a great amount of pain, which those who inflict it never intend. These may seem little, but have we been guilty of them? It is often said because people are old they are cranky and irritable. But true holiness of heart will remove all this crankiness and irritability and bad temper, and sweeten our disposition, whether young or old, and will take the snap and harshness out of our words, save us from our selfishness and thoughtlessness, and beautify our homes as the most costly and elaborate furniture, carpets, silverware, and chinaware cannot do. It will beautify the most humble cottage, and make home life a joy and delight, yea make it a veritable heaven.

*Fourth, Holiness also demonstrates itself in a real sense in our social life.* In the practices of society there is much that hinders holiness, and possibly in the way in which we have acted in company with our friends may be found the secret of our failure as Christians. It is still true that the friendship of the world is enmity with God. Society is thoroughly worldly; the spirit of the world reigns in it. So our social life, which is largely determined by the general practice, is apt to be such as is displeasing to God. Christ says, "Laying aside all lying, speak every man the truth to

his neighbor." Society commands us to hide our feelings under expressions that are sometimes absolutely false. Christ bids us put away all evil speaking; society bids us make it almost the staple of conversation. How the insincerity and hollowiness of our social life must grieve the Lord! What can He think of our professed admiration and respect paid to people, whom in heart we despise? True holiness demonstrated in our social life will be the cure for all the masking and shaming and petty deceit of social life. Much is being said of moral and social reform, but there is nothing like true holiness to remove corruption out of society, and help men in all social relationships to live holy, pure and honest.

*Fifth, There is still one more phase of life in which holiness so very definitely and clearly demonstrates itself, and that is in business life.* Some may shrink from this, and say in their heart what some have said openly, that a man's religion ought not to be allowed to interfere with his business. But if a man's religion is not allowed to come into his business, it is of the kind that is scarcely worth having. In the business life of many professing Christians is to be found the secret of their failure and defeat. It may be avarice. The business may be right, but the money it is bringing in may be occupying a wrong place in the heart. It may be debt. This is a far more common hindrance to holiness than many are aware of. Thousands of professing Christians have found in the prompt payment of debts a door leading to a life of new blessing. It may be thoughtlessness for the comfort of employees, causing pain and misery never intended, and bringing reproach on the name of Christ. Holiness demonstrates itself in business life and helps us not only to engage in a lawful business, but to carry it on with pure and holy motives, and will enable us to be considerate to others, whether employees or those transacting business with us. A holy life is holiness demonstrated, and may be said to be a life that walks with God (Gen. 5:24). It is a life that abides in Christ (Jno. 15:4). It is a life that walks in Christ, rooted and built up in Him (Col. 2:7). It is a hidden life (Col. 3:3), and yet most manifest, for it is known and read of all men (2 Cor. 3:2). It is a life lived in the love of God (Jude 21), and a life lived in the faith of the Lord Jesus Christ (Gal. 3:20). But very especially is it a life in the Spirit, lived in the Spirit (Gal. 5:25), walking in the Spirit (Gal. 5:16), led of the Spirit (Gal. 5:18), strengthened with all might by the Spirit (Eph. 3:16); a life in which the believer is made perfect in every good work to do God's will (Heb. 13:20), in which spirit, soul and body are preserved blameless unto the coming of the Lord (1 Thess. 5:23). Moreover, it is a life of active service, in which we are workers together with Christ (2 Cor. 6:1), witness for Him to the uttermost parts of the earth (Acts 1:8), constrained by His love to deny ourselves (Mark 8:34), and live unto Him who died for us and rose again (2 Cor. 5:15).

The graces of the Spirit manifested in the life are an indication that the life is rooted and grounded in the love of God. Roots are invisible, but we know that they exist by the flowers and fruits that appear above the ground. So in the Christian life we know the deep rooting of the soul in God by the outward manifestation of the fruits of the Spirit—love, joy, peace, long-suffering, patience, gentleness, meekness.

# The Growing Power of Sin

Written by FRED MESCH

THE Prophet Isaiah, speaking of the rebellion of the people, reminds them that they are adding "sin to sin." Little things grow to great proportions. An acorn is indeed small, but in it is the germ of the mighty monarch of the forest. The acorn is small in appearance, but exceedingly big in reality, in possibility. Thus sin contains the principle of its own manifestation and development. Sin has within it an inevitable tendency to progress. Nero was a tender-hearted child, but sin made him an inhuman brute with hardly an equal. When Hazeal, the servant of King Benhadad, of Syria, was sent to Elisha to inquire if the king should get well, the old prophet wept before him. Hazeal inquired, "Why weepeth my Lord?" He told him because he was shown that Hazeal would turn out a murderer, brutal in his treatment of women and little unborn children. The servant threw up his hands in horror and exclaimed, "Is thy servant a dog, that he should do this great thing?" Sin grew on him, and he did, later, under the tutelage of sin, what before had horrified him. It is a fearful truth that sin grows in strength and sins grow in number. A sinner is unsafe, because he has within him a beast that will develop in power beyond his thought and control. Sin, in the sense of the prophet's declaration, is like devil grass or what is otherwise called Bermuda. A small sprig will make a lawn. From its root, it extends a joint and then another. The new joints will send roots into the soil and take hold. They add more and more extensions until a vast area is soon covered, and woe to the man who does not want it. It is nearly an impossible feat to get rid of it. In my own yard, at Pasadena, a small sprig or two got into my beautiful lawn of clover and bluegrass. It linked out joint after joint, each taking hold of the soil, and keeping low, under cover of the clover, until, when discovered, it had killed out much of the other grass and to root it out meant to destroy the lawn, which we were forced to do. We kept water off the lawn, let it die. The devil grass died hard, and not completely till we rooted it up out of the ground and laid it out in the sun to die. What a picture of sin!

The sin of omission leads to the sin of commission. James says that he "that knoweth to do good and doeth it not, to him it is sin." It is a sin to do what is wrong. It is

sin also to omit what is right. This thought needs to be pressed home upon the consciences of professed Christian people everywhere. To omit the reading and study of the Bible is a sin. No one can be guiltless before God and neglect this great duty and blessed privilege. It would be nothing short of a crime in a sea captain to fail to examine his compass and chart. It would not only be foolhardy, but criminal. It would be a serious sin against my wife or my friend to refuse to read their letters to me. It is a sin to neglect family and secret prayer. No one can be a Christian very long who does this. This is a prayerless age. Professed Christians must awake, seek forgiveness for this sin and begin to pray. Space forbids us to mention other omissions in full. It is a required duty to seek souls, to carry a burden for the lost. It is sinful to neglect. Now, here lies the source of the commission of sin in professed believers. The failure to study the Word for direction, to pray for the continuation of spiritual life, to labor for the lost, for the development of spiritual life, has led to a low spiritual condition, and sin follows. A prominent minister confessed his awful sin into which he had fallen. He also said distinctly that he had been neglecting these private means of grace for some time previous to his fall. Christians who walk before God in prayer, study their Book, and labor for the lost, are not falling into serious sin. The awful sin is preceded by the other sin of omission.

The sin of neglect leads to the sin of rebellion. "How shall we escape if we neglect so great salvation?" This is addressed to Christians as well as sinners. A Christian can no more neglect salvation, new light and truth, and be right, than a sinner can be saved without repenting. A sinner that neglects to be saved, puts off salvation, will in a short time be fighting against God. That was exactly the case with the people to whom Isaiah was writing. Their failure to obey God had led to outright rebellion against God. In like manner, if a Christian gets new light or some new truth flashes upon him and he fails to walk in it, disaster will follow. Disaster will follow, not only because it is wrong to refuse

to walk in light, but also because that sin of neglect in the heart will soon send out a shoot of rebellion that will take root in the soil of your soul and then serious condemnation follows. In a little while you will be mourning before God, or you will be back into out-broken sin. The people of Israel neglected to walk on into Canaan and soon they are murmuring in rebellion against God, and accusing Him as the cause of their misfortune, while their hearts begin to lust again for the leeks and garlic of Egypt. This is the invariable rule. Fail to walk in some new light and you will soon be sinning against God, and your heart will be full of rebellion.

Sin in the heart will lead to sin in the life. As surely as murder will out, so carnality will out. It is the merest folly to talk about a holy life with a carnal heart. No culture or refinement will serve as an effectual whitewash for inbred sin. Like poison in the blood, it will break out somewhere. For this reason, or in more scriptural language, "for this purpose the Son of God was manifested that He might destroy the works of the devil." The only way to permanently put off the deeds of the old man is to put off the old man himself. This carnality of the heart has that telltale tendency to manifest itself and develop; to progress. It was so in the Corinthian church. Paul reminds them of their schism and strife, and tells them that it is because they are yet carnal. To the Galatians he writes plainly that certain sins, like adultery, wrath, envying and so on were the outgrowth of carnality. The strife was in the heart. The carnality lusted against the Spirit, and each had its fruits. He then pointed them to the remedy, the crucifixion of the lusts and affection by the crucifixion of the carnality itself.

And so we might continue to specify instances of this law that sin adds to sin. The sin of lying leads to the sin of stealing; the sin of rebellion leads to the sin of covering up or hypocrisy as shown after the text in Isa. 30; sin in thought leads to sin in deed; the sin of hatred leads to the sin of murder. The conclusion of the whole matter is that there is only one real and safe remedy for the soul in this world or the world to come, and that is a complete deliverance from sin in life and heart, sin taken out root and branch from the soil of the soul. "Behold the Lamb of God that taketh away the sin of the world!"

## The Great Essential. Part One

Written by JAMES MAILLEY

TO the intelligent observer of nature there is no more evident fact than that of infinite variety in creation. No two things or classes of things are alike. That this variety rests upon an all-pervasive unity is also evident; but whatever qualities a thing may have in common with other things, it has one intrinsic, essential quality that marks it off from all other things; one characteristic that makes it what it is, and without which it would be either something else or nothing. This is as true of the humblest blade of grass as of the brightest star; equally true of man and of God. It is by this, and this alone, that the thing is truly known; failure to grasp this means misconception of the thing. To everything there is one supreme essential.

Is this true also of the religion of Jesus Christ? Though having many qualities in common with all other systems of religious

thought, or of ethical culture, has it one supreme essential that differentiates it from all other systems, that makes it what it is, and without which it would not be the religion of Christ? We believe so. It has, for example, in common with other movements, its truth; certain fundamental tenets to which assent must be given by its adherents. This is the statement of its meaning; the more or less systematic formulation and the categorical affirmation of the principles and purposes for which it stands. But this is equally true of any movement, even of anarchy. Again, it has its philosophy. But they all have their philosophies. Philosophy deals with the why, the reason, of a thing; hence, the philosophy of Christianity is not Christianity; the why of a thing is not the thing. It has also its

code of ethics. But there is an ethics of every movement; that which it right with reference to it; the things that may or may not be done in the light of the nature and purpose of the movement. Whatever our practice may be, the ethical codes of this day are very high; so high that morality is a recognized asset of every calling; there is honor even among thieves. We believe that these ideals are the product of Christianity, and so far, are Christian; but they are not Christianity, any more than the fruit is the tree. Neither its ethics nor its truth nor its philosophy is the distinguishing characteristic of Christianity. Essential as they all are, not one of them is the supreme essential.

What then is this essential; that which belongs to it alone, which makes it what it is, and, without which, though having all truth, all philosophy, all ethics, it would not be

Christianity? What is the one unique quality of our religion that sets it apart from all other systems whatsoever, that is the seal or essence of no other organization, lodge, party, or religion in the world? Is it not spirituality? This is the nerve of all Christian philosophy, the content of all Christian truth, and all Christian morals are the ripe fruit of it. It is the very essence, the very heart of our religion, and without which this religion becomes only one more of the dead and fruitless, the mind-enslaving, the soul-paralyzing, religions whose mournful relics, whose dreary and forsaken temples now cumber the earth, and whose weary platitudes fill the libraries of the world.

If then what we call spirituality is the essential quality of Christianity, it follows that it must be the distinguishing characteristic of the true Christian church. It is this that makes it a Christian church, without which, though having all else, it is not the church of Christ; can no more be a church of Christ than without it Christianity could be the religion of Christ. Hence, to say that a body professing to be a church is not spiritual, is to un-church it; is to say that it is not Chris-

tian. It may have its Christian philosophy, its vast systems of theology; it may boast of its loyalty to the truth; it may be very proper in its moral conduct; but, if it fails here, it is not a church of Christ. As well say that something wanting the very nature of a grass blade is a blade of grass; that the picture of a star is a star; that the Apollo Belvedere is a man, or that the Venus de Medici is a woman, as to say that the unspiritual church is a church of Christ.

Now, what is this that we call spirituality? Webster says that to be spiritual is "pertaining to the spirit or to the affections; pure, holy, controlled or inspired by the divine Spirit." In other words, it is a certain relation between the spirit of a man and the Spirit of his God. This raises the question: What is God? and, What is man? Jesus tells us that God is a spirit. He is an infinite, eternal, loving and holy Spirit. We learn from the inspired Book that this infinite Spirit created man in His own image and likeness; that is, in his essential nature, man was made like his Maker. Hence, man, too, is a spirit. Now this man-spirit may live in one of two possible relations to the divine Spirit. He may be in

a state of enmity against his God; he may despise the will of his God, may violate that will as expressed in law, and may determinedly frustrate every plan of God for his life. Although always in the presence of that God, he may be separated from Him by a moral gulf as wide as infinity. This is called a state of carnality; or a state in which the man-spirit is yielding to the pull of the lower, or carnal nature. Or, this man-spirit may be in a state of harmony with the divine Spirit; a state in which the man loves his God, delights to do the will of his God, seeks to fulfill in his life the plans and purposes of his God, and above all, finds his deepest joy in the fellowship of his God. This is the state of spirituality; in which the man yields no more to the pull of the carnal nature, but to the sweet attraction of the divine nature. The closer and more unobstructed and unbroken is this relation, the more spiritual the man may be said to be. It is not the soundness of a man's philosophy that makes him a Christian, nor his perception of Christian truth, nor his conformity to the ethical code, but his relation of inner, or spirit-harmony with the Spirit of his God.

## The Old Paths

Written by JAMES J. BALLINGER

**T**HERE is a disposition at present among the worldly-wise classes to despise that which is considered old-time. They are constantly on a stretch after the new, and they are self-conceited enough to believe that they are making great advancements. The teaching of Paul, Bunyan, Fox, Clarke, Wesley, with many others of the saints, according to our far (?) advanced thinkers of the twentieth century, did very well at that time, but is too much antiquated for modern thought.

These people are pleased to speak of real progress, and a departure from the faith of the fathers they consider essential to such progress. "We cannot afford to turn back," they say, thinking at the same time themselves far in advance of their worthy predecessors. But with all their wisdom they have failed to realize that just to the extent they have departed from the old paths, to that extent they have degenerated.

Coming back to the old paths is a forward step, rather than a backward step, even though the other view is commonly held. True progress is found only by traveling the "old way." Every great reformation has been the result of a return to the old truths, and the present with the future will be no exception to the rule.

There is no new theory which can eliminate the necessity of the new birth; no cunningly devised scheme can destroy the law of obedience; no lover of the world can deceive God with a feeble lip service when his heart is far from his Creator; no fastidious mind can brush aside the blood from the great redemptive plan; and no human devices can set aside the essentiality of a living faith in a conquering Christ to overcome sin.

Every moral reform which is to endure must rest upon the principles found in the old paths. All of the human efforts to lift man from his fallen state are failing. A stream cannot rise above its source; and until humanity is hitched to divinity, we may expect failure to follow failure. This brings us to the thought that the greatest work of the Christian church is bringing man into vital touch with Christ. The soul, dwarfed by sin, needs life, purity, comfort. The average church in our day is not getting people to God. It is true that much of the preaching is instructive, and con-

tains some Bible truth, but it fails to grip the soul. No conviction follows. No crying out to God. No broken heart. No weeping unto Calvary.

A return to the old paths would settle every perplexing problem which we are facing. The national, the social, the political, the religious, with every other confusing question would be satisfactorily settled. The nefarious liquor

## Was Jesus a Winebibber?

Written by WILL O. SCOTT

**C**HRISt creating wine at Cana (John 2: 1-11) has been referred to by those favoring the use of intoxicants as a sanction, in their discussion of the subject. In the first place, there is no record of Jesus drinking wine at the wedding where His first miracle was performed; nor can any proof be given that the wine then provided possessed any intoxicating properties.

Furthermore, it is clear to an unbiased mind that the water at Cana which, the poet says, "blushed to see its Lord," could not have produced, in so short a time, alcoholic fermentation, since between the filling of the water pots and the drawing out there was but a moment. To assume that King Alcohol could have crept into the "fruit of the vine," or the "cup," as it was termed by our Lord elsewhere (Matt. 26:29; Mark 14:25), in so short a time, is sheer nonsense. It would have made it necessary for Him to have wrought a double miracle.

Again, if Jesus sanctioned the use of fermented wine at Cana, it is difficult to understand the attitude of Mary, His virgin mother, on that occasion. It was she who, seeing at a glance, with a woman's intuition, the humiliating embarrassment of the governor in a shortage of wine, seemed to realize at once that her Son could and would rise equal to the occasion, and, even without any word or hint from Him, ordered the servants to do "whatsoever he saith unto you" (v. 5). Mary certainly would have been the last person in the

traffic would be forever ended, and its propagators sent out to earn an honest living. The divorce courts would go out of business, for domestic troubles would be no longer. Bloody wars could not be; for pride and covetousness, the prolific causes of wars, would be crucified. The restless condition of humanity would be arrested, for the dissatisfied souls now seeking contentment would turn unto the fountain of living waters, where the thirst would forever be satisfied. Glory to Jesus forever and forever!

Again, a return to the old paths would bring the misdirected souls of earth into the best company of worthies recorded in history, sacred or profane. Noah, who saved the race from complete destruction; Abraham, father of the faithful; Joseph, whose life was spotless; Moses, the emancipator, legislator, and teacher; Job, a true example of patience in adversity; Isaiah, the poetic prophet; David, the king, and sweet singer of Israel; Ruth, a type of truest womanhood; Jeremiah, with a heart broken over the disobedient Jews; Ezekiel, Malachi, John Baptist, the Apostles, with the saintly women who followed the Redeemer; the early fathers; Erasmus, Zwingli, Luther, Huss, Knox, Whitefield, the Wesleys, Edwards, Fletcher, Asbury, Paton, Livingstone, McCay, Cary, Duff, Spurgeon, Gladstone, Queen Victoria, Talmage, Moody, with all of the best of earth, past, present, and future; and not only the best of earth, but the best of heaven. To travel the old paths brings us into fellowship with the best that divinity can produce—even the blessed Son, Conqueror, Redeemer, and Preserver will not be ashamed to own us as brethren.

Friend, if you are not traveling in this way, turn immediately unto God and surrender all into His power, and He will save you from your sins, and purify your troubled heart, making it a temple for His own habitation. Decide now. Jesus is waiting. The invitation includes you. If you are lost it will be because of your own choice. Brother ministers, shall we not be more aggressive than ever in pressing the work of salvation? Let us pray for one another, and do our very best for the salvation of the lost.

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

## Christ's Birth in Words of One Syllable

By Rev. Sam S. Holcomb, D. D., Evangelist.

He, who speaks the mind of God, who tells us, and would have us know what God thinks — for if it were not for Him we could not know it at all — "God did so love the world that He gave His own, one Son, to be born at this time for us, to the end that all who trust in Him should not die, but have the life which lasts for aye." He came and "dwelt with us" on earth that men might see with their own eyes at least one pure life, lived out free from sin. He was made "flesh of our flesh" and "bone of our bone." "God with us" in truth, but man no less, true man and true God — a child like one of our own; that is the strange thing, so deep that no man, wise as he may be, can quite take it in. He was to be "God with us," but at the same time "a worm and no man" — less than a man in the grief and pain and scorn which He bore.

The text takes our thoughts back to the birth of this day. It is a birth for the whole world to keep. All men can say, "To us this Child is born, to us God gave this Son of His love. I have my share of it." And so we are all glad to hear and make our church gay with plants and flowers, and sing out hymns of joy and keep the feast with gifts and good fare. It is the birth day of all our hopes. Now, it was good news of great joy that the Host from on High brought to the men who kept watch on their sheep in the fields. And it is still so. For us, as much as for them, was born in that small town One strong to, save — "Which is Christ the Lord."

It is old news, and I fear it falls on our dull, cold hearts like some old tale of long past time which has lost its charm. Oh, let us not shut our ears to it as some of those first men did. When He came to His own, His own would not take Him in. They said, "There is no room for Him here" — no room in the inn when He came in. It was not an inn, you must know, like one of ours, but a mere bare court where those on the road might rest — a "khan" they call it in the East.

Does it not seem to us a sad and strange sight that a young babe should be shut out in the cold night — God in want of house room? A poor place, at best, as rude and rough as we can well think, and, such as it was, quite full with the crowd who had come first. The host of the inn sends them off. He tells them there is a cave at the back of the inn, where the beasts are kept; they may find rest there, if they will. That cave, where the birth of all time took place, is still shown in the rock — a great church built there marks the spot. Then, poor, mean and cold, it was the best place He could find to lay His head.

"The fox has his hole and the bird of the air her nest, but the Son of Man hath not where to lay His head." So, in that cave in the rock, the stall of the ox and the ass, in the crib out of which they ate their hay, the new born babe was laid. Just think what all this means! God made flesh, God born as man in this world of ours, that He might find a way to bring back man to God. He hid His might and men hid their face from Him. None but the men who kept their sheep saw or knew of it till they fell to the ground in a great blaze of light, and a host of bright ones in the sky sang such a song as no choir on earth has sung, which gave praise to God on High, "and on earth peace good will to men." Those men had faith to go and seek the Child of whom they were told. They found Him in the crib, and they saw more than their eyes could see. They knew that in that weak Child was the power of God to save. And so these good men, when they had bowed down, went back to their flock, struck with awe, and, "gave praise to God for all they had heard and seen."

Shall we do less — shall we not, too, go home and give thanks on our part, with joy for what we have heard? And in all our joy let us find room for the one Guest who should not be left out — room in our hearts for Him whose word is life.

I have died with Christ, yet not I, but Christ lives in me, and the life which I now live in the flesh, I live by the faith of the Son of God, whose love was so great for me that He gave His life for me.

Ada, Oklahoma.

## God's Christmas Gift

Written by Arthur F. Ingler

Long years ago, on Christmas morn,  
A little snow-white Lamb was born,  
In Bethlehem, at break of day,  
So many, many miles away.

There was no room — there might have been,  
To cradle this sweet baby in;  
But God was good and wise they say,  
To let Him in a manger lay.

The angel choir from heaven came,  
And sang sweet praises to His name.  
Among the cattle, large and fair,  
The shepherds found Him cooling there.

The wise men saw the wondrous star,  
And, following, did journey far  
To find the Savior, Christ, the Lord —  
Whom God had promised in His Word.

So spread the tidings all abroad —  
That Christ was born, the Son of God.  
All things that happened on the start,  
Fond Mary pondered in her heart.

And then the day of christening came;  
They called Him Jesus — precious name!  
A humbler one could not be given  
To Him who came to us from heaven.

As shepherds sought the Lord that day,  
And found Him lying on the hay;  
So let us seek His precious face,  
And find in Him the needed grace —

To save our souls and make them white,  
To keep us sweetly day and night.  
Oh, seek the Lord, my friend, today,  
And follow Jesus all the way.

## The Christmas That Is and Is To Be

The Christmas that is to be has already begun here and there. Kate O'Donnell entered into its joys last year. Two weeks before Christmas her neighbor, who scrubs offices all day and half the night, gave up in weakness and went to bed. She did not open her eyes even when the baby called and cried. The doctor said it would be a month or more before she could scrub again. Then Kate O'Donnell's oldest girl, Julia, just thirteen, said she would do the housework before and after school, and Mike O'Donnell said he would help with the children and the supper when he got home, and Kate should go out and scrub and "hold the job" for her neighbor.

When the money came in the yellow envelope, Kate O'Donnell looked at it longingly for a moment. It would buy a good many "extras" and "give the children a fine Christmas," she told herself. Then she remembered her neighbor's face and again heard her cry: "Oh, what will I do if I'm long sick? And the children has no one, they has no one but me!"

"Shure, it's a little thing to do, a little thing," said Kate O'Donnell to herself, and laid the unopened envelope in her neighbor's hand. "No, keep it; not a bit of it will I touch, and Mike says the same. It's a prising to the Holy Child," she added, softly, and went back to scrub. She did not hear the good will song, but the spirit of the Christmas that here and there is and everywhere is to be was in her soul.

Last year a sweet-faced, dark-eyed girl stood by the window in her lovely room looking out over the park, with its grass still green and only its bare trees, their tiny twigs outlined against the brilliant sky, to tell it was December. She had been to the settlement and then to the shopping district that morning. She met contrasts face to face and they troubled her. All the afternoon she had been striving to think it out. "Something is wrong," she said to herself as she glanced at the table and boxes filled with gifts so carefully wrapped. She looked again at the beautiful child, the

rude manger, the wondering shepherds with transfigured faces. "We are all wrong," she continued. "It is not the way." Then, suddenly: "I will do it! I will do it next year! I will send my friends greetings from my heart. The rest of my Christmas money shall go where there is need. Mother will think me unconventional and strange. Perhaps father will understand."

He did understand, and looked with pleased, puzzled eyes upon this young daughter who persisted in thinking things out for herself despite society's superficial training.

This year a box of beautiful cards, each bearing a personal message for Christmas, waits to be mailed to a long list of friends. If the mothers of the settlement children could only look at the parcels bearing their names, their faces would light up with anticipation and pleasure; for warmth and comfort "some things useful and some just to enjoy" are waiting for them.

Her friends have envied her the joy she has found in the Christmas preparations this year, but when she told me about it herself her face became very thoughtful, and she said earnestly: "But I am not satisfied. I am still troubled. I can't help thinking that if things were right there would not be any slums, there would not be so much poverty and great need. It seems as if Christ would have us make things right. Isn't it so?"

It was after an important meeting of the board that the spirit of the Christmas that is to be entered his soul. They had followed the superintendent through the various rooms of the Children's Home — they had tried to make it a home, but homes need fathers and, most of all, mothers, and there were none. In the last room a little six-year-old had turned her pretty face suddenly toward the important member of the board, smiled, and, slipping her hand into his, stood waiting as he talked with the matron. Why she did it no one knew, save that she was a friendly little thing and knew no fear.

All the way to the office he remembered the little hand — remembered it with longing and pain. The toys in the shop windows brought tears to his eyes, and a gay Santa Claus at the corner left him with a heartache. His was an old, old story, but to him it was as if no other man had ever suffered it. There had been two bright, merry children, so well that the thought that they might go had never entered his mind. Then came scarlet fever and an empty home. Two years, and it seemed but yesterday! They had enjoyed their children, and the little girl's birthday on December 25 had made their Christmas a double celebration. Last year the mother spent the day in her room, too sick at heart even to open the gifts by which friends tried to express their sympathy.

All the way home and in the evening the memory of the warm, confident, little hand stayed with him, and that night as he lay awake the spirit of the Christmas that is to be entered his soul.

The plans are made now. Six of the children from the Home will spend the day in the lonely house. The tree is trimmed. The comfort that comes when self yields its scepter is already coming to their heart as they plan for the children denied love a day of joy.

On Christmas Eve, when the most practical and unemotional of men are half tempted to look up and see if perchance there be a new star, let us open our hearts to the spirit of the Christmas that is to be. Let us open our eyes that we may see the thousand kindly deeds, the countless selfless acts, and open our ears that we may hear the Christmas wishes spoken from the depths of honest hearts that live in dark, narrow alleys and broad avenues, that daily toll in ditches and mines or at desks in finely appointed offices, that stoop to kiss children's faces in damp basement kitchens and dainty nurseries.

And when our eyes are open we shall see that each year builds a broader stairway up to heaven — a golden stairway made of kindly thoughts and words and deeds, over which on Christmas Eve the blessed Christ-child comes again to kindle with love the hearts of men — a stairway upon which the angel host may stand and sing again to those who can hear: "Glory to God — Peace to the Earth — Good will to



men. He is born unto you, the Savior, Christ the Lord."

Ah, men and women, in the midst of the turmoil of things, let us if, perchance, we may hear the song, and, hearing, let us go and seek Him that we may offer unto Him our gifts! — Margaret Slattery, in *Congregationalist*.

### A Rational Christmas

"I wish there was no such thing as Christmas," exclaimed a woman as she looked forward to the large number of gifts which she had to select or make for her friends. Many people have similar feelings as the Christmas season is beginning to dawn. A certain physician makes the following remarks: "Must the large portion of the population go through in the shops the fierce struggle of the football field, that friends may be remembered and good will be paraded?"

It requires a certain amount of good sense and courage to save oneself from making Christmas a burden. There is reason to believe, however, that we are making progress toward a more rational Christmas than has obtained in recent years. To show disapproval of extravagant giving, one family a couple of years ago agreed to present to one another nothing exceeding twenty-five cents in value. In many Sunday schools the children are being encouraged to find their Christmas joy in giving to poor children instead of receiving anything themselves. A larger number of neatly printed Christmas cards bearing cordial greetings are being sent out than formerly, which are often valued more than a gift. Larger amounts are given to charity, and Christmas is getting to be a time when Christian sympathy and kindness manifest themselves. Pagan and semi-pagan customs are becoming less prominent in the life of the home. Superstitions connected with holly and mistletoe are giving place to practical ministries of mercy and love. More consideration is being shown for the delivery boy and the saleswoman, and thus Christmas is being recognized more and more as a Christian festival. — Onward.

### A Christmas Prayer

O God, my Father, looking up at the shining stars of the cold December sky, I remember the patient mother and the rock-hewn manger in lowly Bethlehem, where lay cradled Thy love for the world. In the shadows of the silent stall I stand beside the Child. Speak to my soul as I wait, I pray Thee. Let the trusting, loving spirit of the Child steal into my life until it calms all anxious fears and soothes all bitterness and pain. In willing surrender and passionate longing let me take the Christchild to my heart, that henceforth I may live as He lived, love as He loved, and, following in His footsteps, bring

help to the needy, courage to the weak, comfort to the sorrowing, and hope to the lost. — Exchange.

### Obedience

Josepha was not in a very good humor that Sunday, though it was her birthday, her tenth birthday. In the first place, a Sunday birthday was a dull sort of a thing, she thought; and then baby Fritz had been so sick that mamma had not a chance to get any little present ready for her. It was true, that it was only put off—the present was to come—but still Josepha felt out of sorts; and when mamma called her to get her Bible verses, she broke out in a reluctant pout, and grumbled out that it was hard she couldn't have any fun at all on her birthday, not even have a holiday from Bible verses.

Mamma at once shut the Bible, and laid it on the table.

"I can't let you learn your verses while you are in bad humor, daughter," she said, "so I will preach you a sermon instead: Once there was a little boy who used to beg his father every morning to keep him away from the bees; but instead of helping his father to keep him he went straight out and played with their hives, and of course they stung him again."

"Well, what next?" asked the little listener. "That's all," said mamma.

"All? Why, I don't call that a sermon."

"Yes, it's a sermon," answered mamma, but it is a short one, and it has my daughter for a text."

"Now, mamma, you know I never do anything like that!" exclaimed Josepha.

"I think I can show you that you do something very much like that every morning. When you are repeating the Lord's prayer, what do you say after 'Thy kingdom come?'"

"Thy will be done on earth as it is in heaven," repeated the little girl briskly.

"That is, you ask God to make you do His will just as the angels do it. How do you suppose the angels do God's will?"

"I don't know," said the listener slowly. "Of course, we don't know exactly, but of some things we may feel confident. I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly."

"The angels know just what God's will is, but I don't," answered Josepha, who felt as if she needed to defend herself.

Her mother pointed to an illuminated text on the nursery wall: "Children, obey your parents."

There was a long quiet time then, in which mamma drew her little girl to her knee, and kissed her very tenderly.

"I won't give any verses today," she said gently, "but I will give you this little sermon to learn by heart. Every time you say, 'Thy will be done on earth as it is in heaven,' remember that you are asking God to make you

do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer." — Selected.

### A Will Lost and Found

There is a quaint story told of a rich man who lost his only son, and, after his own death, his will could not be found. After searching vainly, the state attorney took up the case and ordered his property sold and his estate settled. On the day of the auction a poor old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had loved so dearly. One day when repairing the back of the picture she found a legal document hidden in the wooden back. She hurried to the lawyer and delivered it up with much concern. After he had glanced at it he called her to him and said: "You have certainly made a great find. This is the old man's will, and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled."

God, too, has left a will by which all His fortune becomes the inheritance of those who love the Lord Jesus Christ well enough to take Him for their own. — A. B. Simpson.

### Helping

Anna May came home from the kindergarten, and showed her mother the things she had made. A darning basket that was full of stockings stood between the two, and upon this basket Anna May spread her treasures. "I like to do this best," Anna May said. Mother paused in her mending to look at them. as she unfolded a pink and green paper mat woven in basket work.

"That is just like the work I am doing," said mother.

Anna May's eyes opened wide. "Why, mother," she cried, "you're darning!"

"Yes," mother agreed. "But see!" She held a mended stocking close beside the woven mat. Anna May could see that the soft thread that mother used was woven in and out across the worn place in the stocking just as her paper slips were woven; the tiny black squares showed in mothers' pattern just as the pink and green squares showed in the paper mat.

A lovely thought popped into Anna May's head! She had three brothers, and there was only mother to darn for them all! "Mother," she begged, "may I learn to darn! And then we could do weaving together!"

That was the beginning of what Anna May called her "new kind of kindergarten work," but what mother declared was the best kind of home-helping. — Stella C. Dysart, in *Youth's Companion*.

world, either by precept, or example, to lead her own offspring into such temptation as would have been afforded by six water pots of intoxicating liquor. She, no doubt, many times during those "eighteen silent years," when all we know of Jesus is that "He was subject to his parents," in their Capernaum home, had read to Him from the Hebrew Old Testament how Noah, having escaped the deluge of water, was drowned by the deluge of wine (Gen. 9:21); how Nabal, the churl, was overcome with wine (1 Sam. 25:3, 36, 37); how the lewdness and incest of Lot's daughters was superinduced by wine (Gen. 19:32-35); how Daniel refused to defile himself with the king's wine (Dan. 1:8); how the Rechabites formed the first society of total abstainers (Jer. 35:5-7). It is revolting to every one of refined Christian sensibilities that the mother of our Lord, with the writings of the Wise Man in her hands, would prove false in her teaching Him who was destined to be "greater than Solomon," regarding that wine that "foamed," that produced "woe, sorrow, contentions, redness of eyes," that "biteth like a serpent and stingeth like an adder" (Prov. 28:23-32). Is it to be supposed for a moment,

furthermore, that in their sacred feasts, after such painstaking care to eliminate leaven from their bread, fermented wine should be used, especially when drink was so freely indulged

A writer in the *Herald of Gospel Liberty* responds to the claim of certain loose theologians that the old theology is narrow, while they are broad, etc. He says: "This boasted breadth reminds me of the transformation of the brook in which I swam and fished when a boy. I returned to find that the brook had spread itself out over most of the little valley, and was now a broad expanse of mud and polywogs and green slime. Great breadth, no depth."

He gives most who puts most heart in what he gives, for the love of the giver is more than the gifts of the lover.

A perfect specimen of physical manhood is good; a perfect specimen of intellectual manhood is better; a perfect specimen of spiritual manhood is best.

that from four to six cups were quaffed at family feasts by each person; sufficient in case alcohol were present to produce intoxication, in most every instance? "Consistency, thou art a jewel!"

Paul's advice to Timothy (Tim. 5:23) to "drink no longer water, but a little wine for thy stomach's sake and thine often infirmities," is oft quoted to give sanction to wine drinking.

Now, that was simply a medical prescription, and evidently had no more fermentation in it than the wine the Good Samaritan poured into the gaping wounds of the man fallen among thieves near Jericho. Otherwise, the fermented wines would have influenced both wounds and stomach.

Aside from this instance, which affords about as much support to the advocates of the drink habit as a straw to a drowning man—the Pauline standard, after all, is the only safe and sane one applicable to all conditions alike and to every age, "It is good neither to eat flesh nor drink wine, nor anything where-by thy brother stumbleth or is made weak" (Rom. 14:21).

BUTLER, OHIO.

# THE WORK AND THE WORKERS

## Announcements

**NOTICE TO HAMLIN DISTRICT**—The *Minutes* are now ready to go to the press, and we wish to call the attention of those who subscribed for copies of these *Minutes*, and have not remitted for same, that they should do so at once, so we can have them printed by the first of the year.—ELBERT V. ZUBEE, *Dist. Supt.*

**EVANGELISTIC**—As I only have half time given to the church at Vilonia as pastor, it enables me to hold some meetings. Any one may write me at Vilonia, Ark. For reference write Rev. C. B. Jernigan, or Dist. Supt. S. H. Owens, Bethany, Okla.—A. F. DANIEL.

**PRISON MISSION WORK**—We desire to express our thanks to this paper for publishing the little appeal for papers for the jails and prisons, also to the many thoughtful readers who were so kind to send us papers by the hundreds. We have distributed many of them, and are arranging to begin mailing them in a few days. We have the names of many jails that are glad to get them, and we sincerely desire your co-operation in this much-needed and neglected Christian work. It is beyond our means to write every one who sent us papers, so we wrote only to the ones who sent postage.—ELMER D. RUSSELL, *Supt.*

**BORN**—Mr. and Mrs. J. Thomas Cheatham, of Galloway, Ala., announce the birth of a daughter, Anna, on December 17th.

**SEEKING PASTORATE**—I have been a Methodist Episcopal preacher for eleven years. Am an ordained elder; a member of conference. In the experience of full salvation. Am 36 years of age; have a wife and family. Can give the best of reference. Held a charge in the Detroit conference of the Methodist Episcopal Church at \$1,000 and parsonage. Would like to correspond with officials who are looking for a pastor anywhere in the United States. Speak German and English. Write me.—SAMUEL LINGE, *Wilmore, Ky.*

**NOTICE**—We are making special evangelistic effort in the southern part of the Dallas District this winter. Any one in south or southeast Texas desiring a meeting may get a preacher or band of workers, by writing me your needs. We ask no guarantee or remuneration, but will enter any open door and trust God to supply the needs by free-will offerings.—P. L. PIERCE, *Dist. Supt.*, Peniel, Texas.

**CHRISTMAS HOLINESS CONVENTION**—Munford Memorial Baptist Church, Fifty-second and Jefferson Street, West Philadelphia, Philadelphia, Pa. Rev. Joseph Cannon Ellis, M. D., pastor, will hold a Christmas holiness convention, December 28th to January 3d, inclusive; meetings nightly at 7:30

p. m. Evangelist and pastor, Rev. John Norberry, of Providence, R. I., in will be in charge. All-day meeting Thursday, December 31st. Rev. Charles A. Tindley, D. D., the colored orator and hymn writer, will preach at 10:30 a. m. Miss Clara Boyd, Rev. George Hammell, and Rev. H. L. Burkett, of Delanco, N. J., will speak during the day, and at 7:30 p. m., great holiness watch-night service will be held. Lunch served during the day. "Keep on believing."—JOHN NORBERRY.

**IN NEED OF HELP**—Rev. I. D. Farmer, superintendent of the Mississippi District writes that he needs a little help from his brothers in the Lord at this time. He has a child which the doctors say must be operated on at once, and the least that he can get through on will be \$50. While he has received some gifts of food, in the last six meetings he has held he has received but \$13.45 in cash. He will very much appreciate a little help in this his time of great need. His address is Houston, Miss.

**GIVE A LIFT**—Brother S. W. McGowan, of Water Valley, Tenn., is in need of one of those brotherly lifts that is often felt a need of in a world like this, and that is so clearly taught by the Redeemer of men as one of the tests of discipleship, namely, "Thou shalt love thy neighbor as thyself"; and, "By this shall all men know that ye are my disciples if ye have love one to another." Brother McGowan's oldest son is quite ill at home, and he has another son in the hospital at Columbia, who has been operated on three times. The cost will be about \$250. I trust this little brotherly call will be all that is necessary to get a helping hand from several who feel called of God to do this thing. The people in his neighborhood are helping what they can.—J. L. ROBY.

## District News

### NORTH MEXICO DISTRICT

It has been some time since we reported. We have not kept silent because there was nothing to report. Indeed, the Lord has been blessing us in our own souls as well as in the work He has called us to do. Quite a number have sought and found salvation from sin, since we last reported. About ten believers have been added to the church. Some good and promising young people. Of course our membership is not so very large, on account of many having to move away, owing to the lack of work in this city. If there is any people that feel the hard times, it is these poor Mexicans, who have been driven out of their own country by the revolution, and have come here to seek refuge. Their condition is really pitiful. There is great suffering among them, especially at this time of the year, when the cold weather increases the suffering among the poorer classes. Any shoes or clothing sent will gladly be distributed.

Last month we had the privilege of attending both the San Antonio and the New Mexico District Assemblies. We had a glorious time at both places, and greatly enjoyed the fellowship of the saints. We thank God for the liberality of His children, who made it possible for us to attend these Assemblies. On our way back from New Mexico, we preached at Carlsbad, in the open air, both to Americans and Mexicans. We are having some fine meetings here in El Paso. The congregations are good, especially on Sundays. We had a temperance service Sunday evening, December 8th, a large crowd being present. Our young people sang several temperance songs, and gave some fine discourses against "King Alcohol." Of those who were present, seventy-eight signed the pledge. Beloved, this work is prospering under God, because He has set His seal upon it. We do not think we put too much emphasis on it when we say that El Paso is, and is going to be, a great field, and a base from which to operate in the campaign for the evangelization of Mexico. This city is growing rapidly. The Mexican population is 35,000; adding 10,000 more of those who live in the city of Juarez across the Rio Grande, not saying anything about the thousands who come and go through this important gate, it certainly gives us a large field to work in. And as the opportunities are great, so are the needs that confront us. It is time to do work on a larger scale here, but the laborers are few and we pray the Lord of the harvest to send those whom He can use. Our crying need just now is a lot on which to build a church. We worship at present in a little hall on South El Paso Street. The place is really too small to accommodate the crowds, and we can't afford to rent a larger place, for the rents are high. A Baptist minister told me the other day, "You need a church here." A prominent lady in this city, member of a leading church, has taken great interest in our work. She believes in just what we preach and teach, and she is willing to help us build a church for the Mexican work, if we furnish the location. We could have a basement as large as the building, and run a day school for Mexican children. Mexicans would gladly send their children to a Protestant school. They know they get a better education there than they do in the Catholic parochial schools, and they are willing to pay tuition to help pay a teacher's

## VICTORY AT AUSTIN, TEX.

Had a great Sunday at Austin church with Brother Wells. The Lord blessed me in delivering the messages morning and night. Altar full, seven professions, old time shouting. A Baptist preacher's wife sanctified. She out-shouted them all. We are expecting a great year on San Antonio District. Amen! Keep the fire burning! Yours in Him,

WILLIAM E. FISHER.

salary. Through school work we could win the children for Christ, and through the children we could reach the parents and get them saved. A friend in North Carolina promised to give \$50 toward the purchase of a lot in El Paso, one which is in a good location and which can be had for about \$1,000. Will you not help us raise this amount?

S. D. ATHANS, *Dist. Supt.*  
El Paso, Texas.

## ARKANSAS DISTRICT CONVENTION

I have received many replies from our dear people regarding the advisability of changing the convention, a great majority of which desire the convention not moved. This, I think, is wise. It seems, from the way some wrote me, that some of the brethren misunderstood me. I was not trying to move the convention. I was only carrying out the desire of the Chairman of the convention. The convention will convene in Vilonia; date to be announced later.

I have received many good suggested subjects for the program, all of which I have sent to the program committee.—A. B. CALK, *Secretary*, Ozark, Arkansas.

## MICHIGAN DISTRICT ASSEMBLY

The state of Michigan, which was formerly included in the Chicago Central District, was constituted a District by itself, and pursuant to a call by General Superintendent, Doctor Bresse, held its first annual Assembly in the church in Grand Rapids, Rev. J. W. Lawrence, District Superintendent, presiding.

Rev. A. T. Harris was elected Secretary. Sixty-three answered to their names at roll-call; five were absent, making a total membership of sixty-eight for the first Michigan District Assembly. Of this number there are thirty-eight preachers, of whom twenty are elders, fourteen are pastors, with as many pastoral charges representing 500 church members.

Rev. A. H. Kauffman, of Grand Rapids, was elected District Superintendent, and Rev. W. J. Cross, Rev. J. W. Lawrence, Doctor Bassett, and Fred T. Hurry, District Advisory Board.

Brother A. J. Bush and Brother Charles Hanks were ordained elders.

It was unanimously agreed to hold a District campmeeting early in the summer, at Grand Rapids.

The Assembly from start to finish was marked by a very manifest presence of the Holy Spirit, a spirit of hopefulness and courage prevailing among the members, and although our members were drawn from several ecclesiastical sources, the Holy Ghost proved himself efficient in welding us together in one harmonious, compact body for the work of spreading holiness over the state.

Business matters, some of which required great delicacy and wisdom, were attended to with thoroughness and dispatch. The reports revealed a militant spirit among our people throughout the state for holiness that bodes well for the future of our work.

Lansing was selected as the next meeting place for the Assembly.

We heartily thank God for the size and vigor of this Michigan District, the latest born among the Districts of our beloved church.

W. J. Cross, *Reporter*.

## NEW ENGLAND NOTES AND PERSONALS

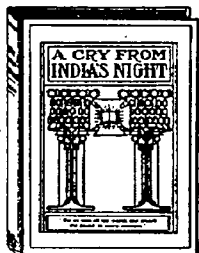
A happy Christmas and a prosperous New Year, in the very best sense of those terms, is the wish of the writer of these notes, for every preacher and member of our New England churches.

Pastor Edwards, of our East Wareham church, has built a church and is now building a parsonage in East Wareham. While Brother Edwards is a real pusher, his success is largely due to the godly people who stand by him in all his Christian endeavors. No one knows the good that can be accomplished when the preacher and his people are thoroughly united as this dear pastor and people are.

Let all our pastors and people covenant themselves together before God at the very first of the new year, that we shall see more sinners saved to God and added to the church than we have seen

## A Cry From India's Night

By JULIA R. GIBSON



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

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2109 TROOST AVENUE

for some years past. It can be done! By the grace of God I will join this holy tribe of aggressive and progressive holiness people in New England.

At the Boston Monday Holiness Meeting the writer was glad to see so many of the old-time holiness men of many years standing. Superintendent Winslow, of the Shawmet Avenue mission, where this meeting is held, is doing a good work for the lost men of that city. Let the saints greatly aid him in every way!

The writer wishes to send his congratulations to the saints who have secured the church and parsonage at Davis Square, West Somerville, Mass. May they see multitudes of souls saved to God in that church!

We received word from the singing evangelist, L. B. Greenwood, of Boston, Mass., that he has opened fire on the enemy at Osage, Iowa, and will remain till the latter part of the month. He asks the prayers of God's people.

We are glad to get word from our old-time friend and brother, Rev. F. M. Messenger, of Chicago, Ill., that God is blessing him and family in temporal and spiritual blessings.

Any church in New England, who desires a woman evangelist who can sing and play the organ, a good solo singer, a good altar worker, and one who will help a pastor on all spiritual lines, should try to secure the services of Evangelist Mary Ellis, of Philadelphia, Pa.

"KEEP ON BELIEVING."

PITTSBURGH

To the advisory board, pastors, deaconesses, licensed preachers, and laity, of the Pittsburgh District, greetings.

Another year of history making has passed with its trials and victories. We will never be able to go over the past and correct our record, but we have the future with all it has in store for us. Let us buy up all its golden opportunities and profit by our past mistakes.

As followers of the lowly Nazarene in the fullness of the blessing, let us bow before Him in humility and worship in the beauty of holiness. To Him be the glory and honor both now and forever. Amen.

While our labor in Him has not been in vain, yet there is much more land to be possessed. Shall we possess it? Did I hear you say "amen"? All right then, I think the best way for us to start the new year as a District would be for those churches which failed to take an offering for the Publishing House, to do so at once. Second, that each pastor take the budget sent his church and lay it before him while he prays over each item; then, if he finds his church behind, take the matter up with his Official Board, and, after much prayer, carefully lay the matter before them. Then let the pastor lay the plan decided on by him and his Official Board before his church. After they have raised what they can, then have a testimony meeting, for I am sure some one will be blessed and want to testify. Thus, you see, the way would be clear for a forward move. It is dry sledding, indeed, to try to go forward with some heavy weights anchoring us fast to the bygone days. We are to raise \$1,200 on our District this year for foreign missions. I would like to see this raised to \$2,000, and it is not impossible. The Lord has called the Pentecostal Church of the Nazarene to spread full salvation the world around. I say Amen. As sanctified people, God and the world expect us to do the unexpected and unusual thing. So as a solid phalanx let us go up and possess the land.

N. B. HERBELL, Dist. Supt.

SAN FRANCISCO DISTRICT

The District Superintendent spent two weeks at Stockton in revival meetings with the pastor, C. O. Bancroft. Frank B. Smith, song evangelist, and wife and children had charge of the singing. Several souls were blessed, and the church strengthened. Brother Smith is one of the best song evangelists in the holiness movement. On the last Sunday morning a subscription was taken toward a new church building. At present the congregation is worshipping in a tent, on their own lot. A church will doubtless become an imperative need, and will doubtless become a reality before the next District Assembly.

The church at Waukena is prospering under the pastorate of W. B. Holt. The Sunday school is greatly increased; new members are being added, and the trend of victory is evident in the services.

At this writing Evangelist August Nilson is holding a revival meeting in the Shekinah mission, in the city of Oakland. This mission is conducted by Brother Robert Doherty and wife, and is run on holiness lines. God is with them.

Brother M. B. Baltezare, the "blacksmith evangelist," was with Brother Franklin three weeks, in Berkeley. He did good sledge-hammering, Holy Ghost preaching, and a goodly number dug down to the solid rock.

Rev. G. W. Glover has resigned the pastorate of the church at Fresno. The work will be cared for by the District Superintendent for a time.

At Tulare, the work has been moved to a new location, but the idea of building has not been abandoned.

H. H. MILLER, Dist. Supt.

Peniel University

PENIEL, TEXAS

Our school work is still moving on nicely. A number of the students are going home to spend Christmas, but so far as we know all expect to return to their work again.

Pres. J. B. Chapman had charge of both the morning and evening services last Sabbath. For the morning lesson he read the twelfth chapter of Romans, using as a text Isaiah 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The presence of the Lord was manifest throughout the service. We were first shown what it means to wait upon the Lord that our strength may be renewed; not that we are to receive enough grace at one time to run through the whole journey, but it is to come day by day, moment by moment. Like the steam which is best generated while the locomotive is running for the Lord. The important truth that it takes a deeper experience to plod along in hard places for the Lord without fainting by the way, than it does to mount up with wings as eagles, or to run errands for Him, was forcibly brought out. The preacher said that God's work depends upon the man who can plod along and carry the heavy loads.

The sermon, which was very practical, was a great help to all who are looking for better things.

The girls report a victorious service at the afternoon prayer meeting. At the girls' six o'clock league service, Miss Eva Miller gave an excellent talk on some practical points taken from the book of Esther. On last Sabbath one young man was saved in the jail service held at Greenville by our people.

The work among the colored people, superintended by Father De Jernett, is accomplishing much good.

Sunday, December 6th, the sufferings of the unfortunate Belgians was brought before the Sunday school by Professor Arnold, who requested every one to bring a quart of navy beans the following Sunday, to be shipped with other like donations to Belgium. As a result of this, about 360 quarts of beans were piled upon the altar during the Sunday school hour of December 13th.

Among the interesting features of Peniel University it is our dining hall, where the students assemble three times a day. Besides our morning devotions held at breakfast time, the praises of God are frequently heard in song, testimony, or shouts of victory. At this time of so much suffering from cold and hunger among our neighbors across the waters, we are more grateful to our Heavenly Father than ever before for our pleasant dining room associations. Brother Chancellor, manager of the culinary department, never fails to have a pleasant smile and a cheerful word for the students as they pass to and fro, which helps to make the place more homelike.

We are glad to announce that Brother H. C. Morrison has been secured to hold our midwinter meeting, February 12th to the 21st. Brother Morrison is so well known throughout the United States, as a holiness preacher and evangelist, that any comment from us would seem superfluous. These midwinter meetings have always been a special feature of our work, and many hundreds have found God in them. We are expecting a number of visitors from other points in Texas, and will entertain free all who come. Let all who are interested in the salvation of souls unite their prayers with ours for the success of this meeting.

In His service.

Mrs. W. T. BATCHELOR,

Matron Woman's Hall.

A Christmas without a gift is the story of the Magi, with the gold, frankincense and myrrh left out.

When I take my basket and go among the neighbors begging sympathy, I receive that which tastes good in the eating, but finally burns; and I notice that my soul grows lean on the feeding.

General Church News

BURR OAK, KAS.

We are having services of great victory since the close of our revival meeting, December 6th. We began November 8th with Brother G. W. Kearns in charge for five nights, then Brother and Sister C. P. Ellis came to us for ten days, and Brother G. E. Waddle, of Cabot, Ark., finished the last ten days. The meeting was good, with many precious victories, and the church is left in good condition. Brother Waddle earned the title of "stump puller" while with us. Several old stumps whom we had been digging around for years came out clear and clean under his steady pull. Brother Kearns preached again after the close of the meeting, on Tuesday and Thursday nights, with eight and four seekers, respectively, at the altar. We believe the work done will be lasting, as people are realizing what it means to come out for God and holiness and face business boycott and opposition of worldly churches. God is giving us a pilgrim band who are moving for Him in this country. Seventeen united with the class the last Sabbath of the meeting, bringing our membership up to 107. Brother Kearns and Brother Lienard began a meeting at Howard, Kas., December 13th. The evangelists are gone, leaving us alone facing this great work. Pray for us that God will help us.—ESTELLE REID LIENARD.

LYNN, MASS.

The blessing of the Lord has been on our services ever since the close of our special meetings, November 1st, with Evangelist W. E. Shepard. Last Sunday we had a blessed communion service, when two united with us in full, and nine came in on probation, among whom was a mother and her two sons. We have now a fine band of young people who have a mind to work and every week distribute hundreds of cards advertising our meetings, inviting the people to come. We notice the result in an increased attendance at all our services. Our pastor, Rev. T. E. Beebe, prints the cards for distribution and in many ways seeks to build up the kingdom of our Lord. A Bible study class, conducted by Sister Beebe, our pastor's wife, in which our young people, and some older ones, are much interested, meets every two weeks and is a valuable adjunct in getting our converts grounded in the Word of God. Not only is the power of God felt in our services, but under the strong, forceful preaching of our pastor, conviction follows people to their homes, and several have recently either prayed through at home, or have gone to the pastor in their distress and yielded up to God there and have since claimed victory. We are expecting still greater things.—A. F. SKINNER, Secretary.

WRAY, COLO.

Snow storm here yesterday, and it is still squally. Meetings started off well and attendance good. Pastor is a holiness man, and full of vim. The District Superintendent is here for the quarterly meeting tonight, following the service. Seems like a fine man and spiritual. This town is on the main line of the Burlington Route, nine miles from the Nebraska line and 165 miles from Denver.—A. F. INGLER.

FROM EVANGELIST E. B. ANGELL

My work since moving from the Pentecostal Collegiate Institute last May has been a mixture of farming, summer school teaching, evangelistic labors, and resting. The last has been the hardest work of all. My health has been so far regained that I am now able to give my entire time to the evangelistic field. We recently closed a few weeks' meeting with our church at Syracuse. The interest and congregations steadily increased. There were a goodly number of definite seekers and most of them seemed to be finders. The pastor, Rev. A. B. Carey, is being greatly used of God in building up a good, strong, clean work in Syracuse. Rev. D. Grant Christmas was not able to be with us during the entire meeting as had been planned. The Lord blessed him in his messages whenever he preached. Sister Martin and Sister Patch were at their best in singing the Gospel. The Lord also used them in their faithful deaconess work.

MALDEN, MASS.

We are still praising God for the wonderful revival meeting we have had with Brother Weigle. We are glad to have him one of our members. Much credit is also due Brother Borders, who labored night and day to stir the town. We advertised in the newspaper, by cards, by posters, by letters, by telephone, by personal invitation, by automobile transparency and bugler, and in every possible way, and God answered by sending out the people. Money came easy, and plenty of it. Truly it was a great meeting! The Sunday following the revival Brother Maxwell, of the Y. M. C. A., gave the Word. Brother Weigle the previous Sunday had addressed the men at the Y. M. C. A. in the afternoon, when God gave us a glorious time. Brother Borders was laid aside by sickness and could not be present, but Brother Robertson and Brother Maxwell pushed the battle. On Friday, Rev. John Norberry, a former and much-loved pastor, and Rev. S. W. Beers gave us a glorious afternoon and evening meeting. Souls were seeking. Brethren, this is no time to slow down! This is the time to wake up! Amen! —LEROY D. PEAVEY.

LOWVILLE, N. Y.

We have just returned from an extended evangelistic trip down east, stopping at Great Barrington, Pittsfield, and Troy, N. Y. Much good was accomplished at Great Barrington, a priest-ridden, Masonic order lodge, and church-bound town. Holiness was planted there to stay, and a few saints called out. At Pittsfield the fire fell, and folks got so blessed they could hardly hold their chairs down. There are great days on for Pittsfield. We are meeting with some mighty opposition these days, but with blessed victories. December 18th to January 10th we hold special evangelistic meetings in our own home, Door of Hope Mission, under the auspices of the Pentecostal Evangelistic Missionary and Rescue Home Association, of which we are superintendents. Rev. E. E. Angell, well-known among our national workers, is to be the evangelist. Some special singers are expected. Evangelist L. Milton Williams and Rev. I. F. Hodge were here some years ago, and a remnant still remains. We hold a campmeeting next season, the first in the history of the town. New open doors are waiting for us after January 15th, for another evangelistic tour. Any one wanting to help along the line of rescue work for erring girls and outcast children, here is your opportunity. God is leading for the building of a Gospel tabernacle.—REV. AND MRS. F. E. MILLER.

FROM EVANGELIST FRED MESCH, JR.

After our last camp, which was at Wichita, Kas., we began our fall work at Whittier, Cal. The arrangements were perfect and the meeting was blessed of the Lord. There were some good cases of salvation. Some of God's choice people are pressing the battle there. Brother Howard Eckel is the pastor. Next we opened fire at East Liverpool, Ohio, travelling clear across the country. Through some misunderstanding the meeting was not advertised. The former pastor had left, the new had not yet come and our fellow worker and singer failed to show up. It was a little hard on the evangelist, who had been secured months before, but it takes just such experiences to make a full rounded career in this field. We had a good meeting. Quite a number of souls found God, especially some fine young men, which was gratifying. The prohibition excitement hindered in the interest somewhat, but the Lord was able to bless both prohibitionists and the revivalists at the same time. Then we returned to California for a meeting at San Diego with Brother Bowes. Here again the state-wide "dry" fight was on and we began on election week, but the Lord blessed the work and a revival broke out in the second week of the meeting. Such was the rising tide that we were urged to stay an extra week, which we did. We are now at Cucamonga, Cal., with our church, Fred A. Smith the pastor. The pressure is on and the outlook is for a revival. From here we go east to Hutchinson, Kas., Auburn, Ill., back to Augusta, Kas., and so on. Thank the Lord for real victory, and a burden for lost men and women.

SPOKANE, WASH.

Sabbath, December 6th, was a day of victory and a token of larger possibility for the First Church, at Spokane, Wash. The congregations filled the house at both services. In the morning, following the communion service, seven new members were received into the church, among them being Rev. John Wesley Wright, for several years an honored member of the Columbia Conference of the Methodist Episcopal Church. He has withdrawn from the Conference, and with his wife and two children become Nazarenes, and is ready to stand by the work and help push the battle. In the evening we had a capacity congregation, and at the altar service fifteen seekers found their way to God for pardon or for purity. We are looking for larger things than ever before. The day school is progressing finely with about fifty scholars. Several of the scholars have been recently converted and will be a help in bringing in the others, quite a number of whom are from families not connected with our church. A splendid new library has been added to the Sabbath school, and the books are being eagerly read by the scholars.—CHARLES V. LAFONTAINE.

EAST WAREHAM, MASS.

We just closed our revival meeting with Brother Fogg and Brother Gibson. God blessed us and gave us souls. The church was filled every night. Brother Fogg certainly knows how to preach the Word. We never heard such messages on the two works of grace. Brother Fogg is second to none in our movement. If you want the truth as it is, engage him. Our Brother Gibson is the greatest song leader for revival meetings I have ever seen. He knows the Lord and lets Him bless him. While Brother Fogg has gone, Brother Gibson and myself are going on every night, two miles above our church. God is saving souls.—G. G. EDWARDS, Pastor.

STOCKTON, CAL.

On the night of December 6th we closed a two weeks' revival in Stockton. There was victory all along the line; a few saved, some reclaimed, and the saints strengthened. Brother Miller, our District Superintendent, did the preaching, and God marvelously helped him. He certainly uncovered sin, and preached some truths that people can never forget. Then Brother F. Smith, wife, and three children led the music. Surely God is blessing the Smith band in singing the Gospel story to a lost world. The class has been small,



Caleb of the Hill Country

By Charles Allen McConnell

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

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

Price, 50 cents, postpaid. Paper, 25 cents.

"MAKE YOU THINK"

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

A SOUL-BLESSING BOOK

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

A REVIEW FROM "THE HILL COUNTRY"

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

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

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

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

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

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

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

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

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

The night of the storm, when Colonel Porterfield was drowned in Big Sandy with the Wiley hotel clapping 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 drawn there in 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

and poor financially, but God has kept the glory on us all along the way, and our pastor, Brother Bancroft, and his dear wife, have stood right by us for most two years, and sacrificed with us with out one murmur or complaint. God bless them! We now have a lot paid for, and on Sunday morning, after a wonderful sermon by Brother Miller, a subscription of \$300 was taken for a building, which we hope to soon have. We have been worshipping in a tent since September, and while we are very thankful for that, we will very much appreciate a building, as the weather is rainy and cold. God has helped us build up a Sunday school of about fifty. We believe God has a great work for us in Stockton.—MRS. N. E. ROHREN, Deaconess.

EAST WAREHAM, MASS.

The meetings closed at East Wareham, Mass. God was truly in the messages Brother Fogg gave us for two weeks. I am helping Pastor Edwards in meetings. Will close here December 13th. I commence with Pastor Gillies, Bath, Maine, January 1st.—JOHN F. GIBSON.

BROOKLYN, N. Y.

Atlantic Pentecostal Church of the Nazarene has just been fixed up, painted and papered; so we are not ashamed to invite our friends to come. Some souls are being saved and believers are getting sanctified. We have the new song books, "Canan Melodies," which are very inspiring.—GEORGE E. MILLER, Pastor.

IRONTON, OHIO

Our little church is lining up for a revival. We hope the HERALD of HOLINESS folks will join us in prayer for a mighty outpouring of the Holy Spirit. Brother Hanks was with us last Sunday night, and gave us a message from Luke 21: 14, in power and demonstration of the Spirit.—G. W. ERSKINE, Pastor.

PASADENA, CAL.

FIRST CHURCH

The revival spirit is on the First Pentecostal Church of the Nazarene of Pasadena. Ten precious souls bowed at the altar last Sunday night, and seven a week ago Sunday. Nearly every week sees a number of seekers after full salvation, and the spirit of prayer rests on the people. We are looking for a great tide of grace and power during the month of January, when our dear Brother Bud Robinson comes to us, opening with a great watch-night service. Our Sabbath school numbers over 200 in attendance, and our prayer meeting runs from 125 to 150, with tides of old-time power and glory on the people in every service. Nine new members united with the church two weeks ago.—A. O. HENRIKSE, Pastor.

LAMBERT, OKLA.

The writer just closed a thirteen days' meeting at this place. Several got under deep conviction. Sister Guthrie, who called us for the meeting, is standing true to God and holiness. One woman prayed through at home and found the Lord, and came to the schoolhouse with a bright testimony. Her husband told me that before we came he had been taking part in religious services, but that I had preached him out of all he had, and he was a miserable backslider, but that he was going to go through and find the Lord. We are sure that the seed was sown that will yet bring forth fruit unto salvation.—J. H. VANCE.

MENOMONIE, WIS.

FOREST CENTER CHURCH

The church has the distinguished honor of being the first Pentecostal Church of the Nazarene in the state of Wisconsin, worshipping in a church building. The pastor and family, finding church doors closed against them in the more eastern states, on account of their opposition to worldliness in the church, came to Wisconsin in the fall of 1912, to get under a District Superintendent favoring and professing the blessing of entire sanctification. No little opposition was aroused during the first winter by the employment of an out-and-out holiness evangelist from the East, now an ordained elder in the Pentecostal Church of the Nazarene, which evangelist gave the Gospel trumpet no uncertain sound regarding popular forms of worldly church finance, sanctioned by even some professors of holiness in the church in which the services were being held. At the close of the year the pastor found himself out of the Methodist Episcopal Church, with less than a week's notice. Having the full sympathy of all the out-and-out holiness people on the charge, and being advised by the District Superintendent to go to the Pentecostal Church of the Nazarene, the former pastor began preaching in the schoolhouse to any and all who preferred to go on a straight out-and-out holiness line. The evangelist of the preceding winter's services came back, and the line of demarcation was intensified. In the midst of a series of evangelistic meetings the schoolhouse, which had been freely open to religious services previously, was peremptorily closed to the holiness folks by the Board of trustees. Land was proffered, and in less than one week's time the interrupted revival meeting was progressing inside the walls of a church building, erected as a citadel for righteousness, where the whole counsel of God may be proclaimed. The little band represented by this church has not been without its testings, its hardships, its mistakes, and its set-backs; but, amid

them all, and through them all, and over them all, confident in the wisdom and might of its divine leader, this Gideon's band is marching forward to certain victory. A sister movement is now in progress at Durand, the county seat of Pepin county, and unitedly we are looking forward to an out-and-out holiness campmeeting in this region at the coming summer, and are expecting God to open this entire region to Bible holiness in the near future. We believe that Pentecost and old-time Methodist fire can be duplicated when Pentecostal conditions are met, and are praying God to help us prepare the way for a sweep of revival glory as astonishing as an earthquake and as resistless as the power of gravity.—D. D. TOWER.

LAPPEER COUNTY, MICH.  
BEULAH CHURCH

Our meeting began November 16th, with Evangelist J. W. Lawrence and others as assistants. All the week through God's hand was upon us. His presence and power was felt. Brother Lawrence preached with the Holy Ghost sent down from heaven. A deep conviction settled down upon all who were not right with God. Believers were led into deeper depths of God's divine truth, and their experiences made richer. Sunday, November 22d, was dedication day, when Beulah Pentecostal Church of the Nazarene was dedicated to Almighty God. Truly heaven came down our souls to greet, while glory crowned the mercy seat. Many were out to enjoy a feast of good things. The love-feast service was enjoyed by all. Many testified to entire sanctification. Brother Lawrence gave a short talk on the interests of the church, in which the matter of finances was taken up. He said in part: "Now, as this beautiful little edifice has been completed, and the whole community is rejoicing in the fact that they have a place in which to worship God according to the Gospel of Jesus Christ, we believe that all would like to have a part in promoting the cause of Christ by helping to lift the debt of \$750 off the church." After prayer and meditation, free-will pledges and cash collected amounted to \$950. People were present from a great distance. We welcome all to the little church, of a big message. Brother Miller preached in the afternoon on "Faith." The Lord was with him, and us, in great power. Brother Lawrence preached in the evening, in the power and demonstration of the Holy Spirit. Through his ministry we all were inspired to live better lives, be better Christians, and be more useful in the hands of God to establish His kingdom in our country. Brother Lawrence returned to his home Monday, November 23d. Brother Halliday stayed through the following week and preached. We had very profitable times waiting on the Lord. The two weeks of meetings closed Sunday evening, November 29th, with a glorious success and victory. One was reclaimed, one sanctified, and believers built up and edified. We feel like pressing on in this holy way.—A. J. BUSH, Pastor.

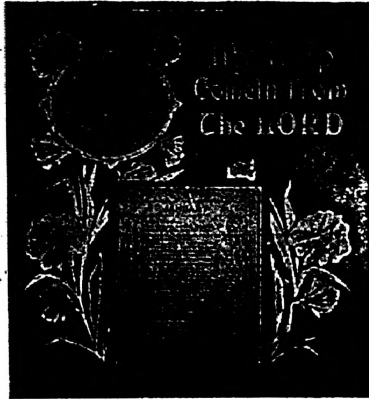
MCMINVILLE, ORE.

Since our last report we held a meeting at Albany, Ore., where we found eight members of the Nazarene church, standing for God and holiness, with a nice little church rented, and a Sunday school running. We also found another bunch of holiness folks that had rented a hall and sent to Southern California for a preacher. When he had been there four months, he did his best to get them to worship with us, but failed. When we began our meetings he and his wife came over to help us, and the second Sunday they joined the Church of the Nazarene. The church has called them as pastors, and they are making good. There was a "tongues" mission just one block from our meeting, a tent meeting about three blocks away, run by the "Jesus people." They made it easy to go to heaven—by holding up your hand and doing better. Their tent was crowded every night. Our God undertook for us, and we fought for six weeks, and victory came. One night the meeting ran until 1 o'clock in the morning, with two down under the power of God. We left the church with twenty-six members and a pastor. From there we went to Cornwallis, Ore., and in the country to a place called Bruce. God gave us eighteen souls saved and fourteen of them sanctified. Bless His name! A sinner came and offered us an acre of land and \$50 in cash toward a new church, and others came and raised it to \$130. They are now raising money to build, and when they get it they will give it to the Nazarenes if we organize and keep up services there. God gave us a young preacher in the Albany meetings, and I left him at that place to preach for them every two weeks. They will also keep up a prayer meeting every week (the only one there). We began at McMinville night before last; three at the altar last night, two praying through. We have a nice little church here, and about fifteen members. We are open for calls.—CLYDE T. DILLEY AND WIFE, Evangelists.

BUCKEYE, OKLA.

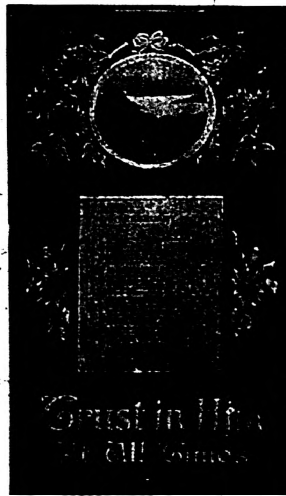
We had a home missionary meeting at this place on Thanksgiving day, conducted by the Rev. J. W. Oliver, of Oklahoma City, Okla., who preached two good sermons on home work. He opened up some nice thought on the subject, as to how we should take care of our home work. He assured us that every dollar invested in home work would bring two for the foreign field. We have our new tabernacle, and when needed we will get more in this section of the country. We need summer and

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winter meetings that will bring results. We have four or five good towns in our county with a population of 7,000, and only four small Nazarene churches. We want more, and must have them.—W. H. LOGAN.

FROM EVANGELIST S. L. FLOWERS

We have just closed a very successful revival meeting at Culver, northwest of Longmont, Colo., in which a score or more of souls were brightly saved. Two young men are preparing to enter our school at Pasadena January 10th. We are organizing a Pentecostal Church of the Nazarene with eighteen charter members, several of them heads of families.

NEW YORK CITY, N. Y.

There will be this year another great watch-night service in the Pentecostal Church of the Nazarene, at 254 Eighth Avenue, corner Twenty-third Street, from 8 o'clock till 12. God is always present at our services, and many souls have found Jesus. One of our brothers in the church built us a beautiful new altar rail, pulpit and communion table. One gave the lumber; others cushions, covers, etc., until we are really a fine looking church inside. It is simply wonderful the way God supplies all our needs.—I. M. JUMP, Pastor.

CHICAGO HEIGHTS, ILL.

Meetings in our church closed Sunday night, December 13th, with victory. There were in all during this series twenty-five who plunged into the fountain of cleansing. A number of cases were exceptionally definite and satisfactory. Brother and Sister C. Warren Jones, the pastor and wife, have labored faithfully in this field. They began a year ago in a mission, and now they have a nice church building and two lots, with but a small indebtedness, and a fine band of loyal Nazarenes to help them press the battle. We love them and feel that we were treated royally. We had two services with our University, at Olivet, on Monday night and Tuesday morning at chapel service. Brother I. G. Martin had just concluded a revival here, and when we asked, on the test, for all the sanctified to stand, the entire student body with the exception of two, I believe, stood to their feet. It was a sight to behold. They appreciated our playing and singing, and "amen-ed" us through our messages. Brother and Sister Ellyson have things well in hand. We thank the Lord for such a competent man and wife at the head of our University. Surely the Lord is good to us, and knows just how to provide. Our next meeting is to be in our Nazarene church at Fithian, Ill., beginning Saturday night, December 19th.—LEWIS AND MATTHEWS.

CHARITON, IOWA

The Lord has recently given us a genuine revival in the church here. Forty-five knelt at the altar as seekers, and all were finders except three or four. Twenty-four new members were taken into the church. Our regular meetings are times of refreshing. We will begin our revival at Mason church December 27th. Thanksgiving was a great day. The presence and power of God made it easy to preach, pray, sing, and shout. After a feast with the Lord we had another feast at the parsonage. Our Mason church was present and came with full salvation and full baskets, and we all together enjoyed a bountiful dinner. Another feature of the day was the donation of canned fruits, vegetables, chickens, and many useful presents, among them, the day following, was a nice, warm overcoat for the pastor and a week or so later a beautiful coat for the pastor's wife.—B. L. AND BIRDIE MORGAN.

SEQUIN, WASH.

Evangelist H. J. Elliott closed his labors with us last night, having been with us three Sundays. Brother Elliott's messages were simple Gospel truths, such as were needed here. We have a new church building, all finished, with electric lights and seating about 200, all paid for. Our meeting was a success, as it opened new homes where I have been invited to read the Word and pray.—JAMES P. G. LOWES.

ONTARIO, ORE.

After closing our meeting at Ontario, Ore., Brother Kendall felt called to give a ten days' service at Fruitland, Idaho, three miles east of here. The battle seemed to be to fight down prejudice, and a battle it was. Members of other denominations even went to the owner of the hall where we held services and asked him to refuse us the use of the hall. All manner of reports were spread abroad. Churches fought us, ministers fought us, the carnal mind showed up in all its depravity. A clod of earth came whizzing through the window and struck a sanctified sister. Through it all God was on our side. We sang the "Old Time Religion," preached it, and prayed it. People who have not been in church for years are coming. Two young men were gloriously saved, and two were forward for sanctification.—O. M. OSBOURN.

BERKELEY, CAL.

We are in the midst of a great campaign, now entering our fourth week. We have the "symptoms" of a real revival. Seekers are finding Jesus as their Savior and Sanctifier. Evangelist M. L. Baltzore, of Walla Walla, Wash., known as the "Blacksmith Evangelist," is laying the axe at the

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root of the tree. He is a man of God, and is used of Him. Although there has been much rain during the last two weeks, the meetings have been quite well attended. Last night was the largest attendance yet. We were to close last night, but the interest and conviction were such that we put the matter to a vote. The vote was overwhelmingly in favor of continuing. On we go until Wednesday evening, if not the entire week. Students from the University of California are attending, and are wonderfully stirred. While they are battling with unbelief, they are inquiring the Way. A recent graduate of the above mentioned institution knelt and prayed last night. While he didn't get through, yet he said he was helped. It will mean a great deal to get a break among the student body of this noted University. God is able, and we are believing Him for it. The fight is not easy, but the victories are most glorious.—GEORGE J. FRANKLIN.

## TARENTUM, PA.

We have a neat little church building here, though our membership is small. However, we have some things to encourage us to press on and be faithful. Our Sabbath school is on the increase; fifty-six were in attendance last Sabbath, December 13th. We are blessed with a good and spiritual Superintendent, Brother Wilson, who is much interested in his work. We have paid \$10 to the Publishing House. Our District budget is paid up to date, and the pastor's salary is also paid, and has been for some months back. Our little church is free from debt. We have just closed a revival meeting with Rev. L. W. Miller, our pastor at Terrace, Pa. We have been acquainted with him for a number of years, and have been in a number of battles together, and the Lord has always given victory. Brother Miller preached some strong sermons, which were a blessing to our people, and souls found the Lord. As Brother Miller says, "We are fighting the triple alliance—the world, the flesh, and the devil." But God gave victory through the blood.—E. WORDSWORTH, Pastor.

## NEWBERG, ORE.

The Lord is searching hearts, and some one is seeking God in nearly every service. We will start special services Christmas night. We are praying for and expecting a real revival. Our little boy Johnnie died very suddenly Sunday morning, November 15th; three years and eight months old. He was sick Friday and Saturday. We did not think it anything serious, and as I laid him in bed Saturday night I wondered if he would be able to go to Sunday school in the morning. He took worse in the night; we called the doctor, but at 7:30 in the morning his little spirit took its flight to the One who gave it. The doctor pronounced it acute congestion of the lungs. Bright, happy, romping little Johnnie—he won his way into the hearts of the people wherever he went. Our home is lonely without him, and we come with our bowed heads and submissive hearts and say "the will of the Lord be done." Heaven is nearer and dearer, and ere long we will all be in that many-mansioned home. The coming of the Lord is a very precious truth to me now.—J. T. LITTLE.

## WRAY, COLO.

Our meetings opened here in a snow storm, December 8th. The electric light plant had a breakdown in the engine so that for the first five nights we had no street lights and none in the houses or church, except oil lamps. Following this, we have had a week of zero weather, and a diphtheria scare, and many other hindrances, but God is more than a match for them all, and souls are seeking for pardon and purity, thank the Lord. The melting power fell last night, as we sang and preached the glorious gospel of full salvation for all men from all sin, and some wept in the pews. May they

yield fully and live holy. Expect to spend Christmas week at home. The inlook is clean, the outlook is encouraging, and the uplook is clear. Praise the Lord!—ARTHUR F. INGLER.

## DECATUR, ILL.

We have just closed a grand meeting at Decatur, in the Nazarene church, conducted by the pastor the first two weeks, after which we had Prof. R. E. Gilmore, of Olivet, Ill., come and help us. The church was in good spiritual condition when Brother Gilmore came. The meeting was a success from the first day to the end, and closed with a shout of victory, and both sinners and believers at the altar praying through. During the meetings we had about sixty at the altar, either for pardon or purity, and the most of them prayed through. The burden fell upon some of the people so that they stretched out on the floor unconscious for a time. Sinners came to the altar, and prayed through, and afterwards said they didn't know how they got there. We have had several additions to the church, and several more expect to come in next Sunday. Brother Gilmore is a good man, and a grand preacher. He speaks so folks can understand him, and keeps the glory on his own soul.—L. G. MILBY.

## VILONIA, ARK.

These are blessed days at Vilonia. God is bestowing on us signal blessings in the salvation of souls, and in the school work. Notwithstanding the hard times we have 120 enrolled in the school. At times the Spirit of the Lord comes upon the chapel service and the services continue as late as 1 o'clock. Last Friday morning four prayed through to victory. We had a great service Sunday evening, when Brother D. J. Waggoner preached. Rev. A. G. Jeffries will hold the mid-winter meeting. Free entertainment will be given all preachers and workers. The date will be announced later.—A. F. DANIEL, Pastor.

## MILLPORT, ALA.

I wish to call attention of the membership of the Alabama and Mississippi Districts to the fact that we have a school at Millport, for the purpose of giving our children a Christian education. The school is in session. The building is not completed, and consequently is very uncomfortable. The tuition is not adequate to pay the salaries of the teachers, of which they are just now badly in need. I am aware that it seems we have started this school at an inopportune time, and the most of our people are poor, but, brethren, most of us can do something toward its support. If every member of our church in the two districts will send in 50 cents each, it will tide us over this term. Surely all of us can do this. As financial agent of the school I would be glad to visit each of our churches and lay the matter before our people, but the churches are so widely scattered, the cost of visiting would be too much. Let me ask that all our pastors lay the matter before their churches, and ask for the 50 cents from each member. Send the remittance as soon as possible to me at Millport, Ala.—S. B. GOSBY.

## SHAWNEE, OKLA.

I am in the above place for a thirty days' battle for the Lord. He is wonderfully blessing me in my work. Any who would desire me to help in revival meetings may address me at Shawnee, Okla.—D. M. COULSON.

## FROM EVANGELIST ISAAC W. HANSON

The writer held a few services with the church at Derry, N. H., Rev. Alex McNeil, pastor. We found a good spirit upon the people. The pastor has prayed through some hard times in this place, and the Lord has rewarded their faith. They are holding their meetings in a nice hall, but can only have

it one evening in the week, and on Sundays. They have a good church lot and a cement foundation all in, with \$200 due on it all so far. They have a loan provided for to build the church just as soon as the \$200 is raised. When Brother McNeil went to the bank to see about making the loan, they wanted to know what his church did more than other churches. The pastor told them that we preached a gospel that delivers men from all sin; that takes the world out of them; stops their gambling, theater going, tobacco using, church entertainments and shows. The bankers looked at each other, and said they would let him know the next day about the money. The letter came granting the request. We wish our Sunday schools would send a small offering to help the church lift this debt of \$200, so they could go to building the house. I go to Livermore Falls on the 26th, for a three weeks' meeting.

## UPLAND JAPANESE NAZARENE MISSION

Just one year ago since our pastor, Sister Pool, left us, and we thought perhaps our people would be interested to know what had become of us since then. Well, we are still on fighting ground, with victory in our souls. During this year we have seen many hard places, but God has been with us, and marvelously answered prayer and helped us. Brother Tsuchiyama, from Pasadena University, has been with us at most of our Sunday services, and God has greatly used him in building up our Christian boys. Also some have been reclaimed and sanctified, for which we give God all the glory. Our pastor and wife, Brother and Sister Goettel, have stood by us so faithfully and helped us at every opportunity, and all our boys love them. Much work has been done among the women, which part of the work is most difficult, as it seems almost impossible to get them to service. Our prayer meetings are a feast to our souls, and God wonderfully pours out His Spirit at times, until all will be either shouting, crying, or singing. But we can truly say we enjoy going to camps best of all. No matter how cold or rainy or windy, God seems to fill our souls with joy, and most of our way going and coming is spent in singing God's praises. We are expecting our first revival the 20th of this month, and Brother Tsuchiyama, from the University, will preach at camps every night and at homes in the afternoon. We earnestly covet your prayers for us that God may give us many precious souls. Pray as you would if it were your own.—MRS. WALTER WOOD AND MRS. GUY BODENHAMER.

## GARFIELD AND COLFAX, WASH.

Our meeting with Rev. J. B. McBride, evangelist, and Mrs. Budd, leader in song, has closed. A good spirit prevailed during the meeting, and a number were saved and sanctified. Brother McBride came in the fullness of the blessing of the Gospel of Christ, and preached the Word with the Holy Ghost sent down from heaven. We are encouraged to march on to further victory ahead.—C. W. FOWLER, Pastor; L. W. Goss, Reporter.

## ASHLAND, ORE.

We have just closed a meeting here with blessed results. Forty-five bowed at the altar, and nearly all came through with shining faces. Our people think it the best meeting ever held in Ashland. Mrs. Stella Crooks was in charge, assisted by her sister, Miss Brandenburg. Our people will certainly be fortunate who are able to secure the services of these plain, holy women, who are not afraid of giants, and who rightly divide the word of truth. Our people decided to hold a campmeeting here some time next summer. Watch for the date and come and receive the double cure, which God has provided. We have a lovely society here; no division, all harmony, all stretching toward the mark with might and main.—J. C. SCOTT.

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

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**GREAT TIME AT HAMLIN!**

HAMLIN, TEXAS

Just closed best time in history of Central Nazarene University of Hamlin, Texas. Student-body shows marked degree of progress over former years. Winter term opens December 30—ninety new students plan to be with us. Hamlin District Ministers' Fifth Sunday Convention meets at University January 27-30. Great time expected. Everybody cordially invited. J. E. L. MOORE.

KEENE, N. H.

In the gigantic fight against sin God is vindicating His own. Sunday, December 6th, there was a young man who had been a backslider for years and had put up a strong fight against yielding, surrendered, and found his mother at once at his side praying for him. On Sunday, December 13th, in the evening service, another grand scene was witnessed, when a mother came forward and at once her daughter knelt at her side and commenced to pray for her. The pastor, the young people, and the older members are united for victory. Our pastor, Rev. H. Rees Jones, leaves no stone unturned for success. He is preaching strong sermons on both first and second works of grace, and God is honoring his messages. Brother Jones is not only a strong preacher, but a good shepherd, visiting his people continually and following up the young converts.—REPORTER.

DENISON, TEXAS

Since our new pastor, Rev. W. F. Cleghorn, has taken charge of the work, our church has been steadily progressing. The church is not situated in the business part of town, but rather is out at the edge. We are negotiating plans to buy a lot nearer town. The crowds out to church are steadily increasing. We have seekers at the altar at almost every service. God gets hold of the hearts of the sinners, and people get gloriously saved or sanctified at our regular services. We are going to have a special service Christmas night, in behalf of the Sunday school. We are expecting God's blessings at that service, and we desire the prayers of God's people that it may be a success, for there are lost souls here who are halting between two opinions.—CHRISTINE WREST, Reporter.

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**WORTHINGTON, IND.**

Doubtless our brethren will remember the writer. I am the man who was turned out of the Methodist Protestant Conference for preaching holiness as a second work of grace. I was sent to this country to a run-down, hard-scrabble circuit, in the Methodist Protestant Church. I began preaching old-time repentance; folks got under deep conviction and began to come to the altar and pray through. By the time we began our revival a good many were ready for the fountain of cleansing. My brother assisted me. People came from far and near, and the slain of the Lord were about 165. I went to Conference and was turned out for getting folks sanctified. I came back to my people, sent for Rev. U. E. Harding, of Indianapolis, to come and organize a Nazarene church. We organized with twenty-four members. I went to our Nazarene Assembly, and it was like going from an iceberg into a southern climate, to leave the Conference and go to our Assembly. God bless our dear Doctor Bresee. I was ordained at this Assembly, came back and began our new church. At this writing we have it nearly done; it is the prettiest church in this country. We have a 500-pound bell to swing in the belfry. I did not stop at this, but went to another place where I preached, and there I organized another Church of the Nazarene with twenty members. We expect to build a new church there in the spring. This is a fine band of saints. From there I went to Bridgeport, where I organized another class of nineteen of some of the finest young people here. We have four young preachers here; one young man has had high school and some college work. This place has a good church building. It was like the children of Israel when they crossed the Jordan and found wells they did not dig, and stone houses they did not build. So we got a good building there. I went from there to a schoolhouse and organized a class of six. This place has a fine Sabbath school of about fifty. All the places have Sabbath schools, and we use Nazarene literature. At this writing Brother Harding has just been with us over night, and preached for us. His message was full of fire. May God bless this dear man of God! I am urging my people to take our church paper. I want to put it in every home of our church. We expect to press the battle, blaze the way, plant the flag of holiness on these hills and "string every fish" we catch. Doctor Bresee asked the preachers at the Assembly how many of their converts did they string.—J. C. CASSIDY.

OLIVET, ILL.

For years it has been our desire to spend some time in school. So, by God's help, we are here, and to say we are enjoying it is putting it mildly. It is a feast of good things. Two weeks have passed since our few days' special meetings, in

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  - N. H. WASHBURN.....Beverly, Mass.
- NEW MEXICO
  - R. E. DUNHAM.....Artesia, N. M.
- NEW YORK
  - E. J. MARVIN.....Spring Valley, N. Y.
- NORTHWEST
  - DeLANCE WALLACE.....Box 304, Walla Walla, Wash.
- EASTERN OKLAHOMA
  - L. F. CASSLER.....Valley, Okla.
- WESTERN OKLAHOMA
  - S. H. OWENS.....Bethany, Okla.  
Bethany, Okla. Dec. 21-23  
Stedee, Okla. Dec. 26-28  
Ponca City, Okla. Jan. 1-3  
Marion, Okla. Jan. 4-7  
Knowles, Okla. Jan. 8-24
- PITTSBURGH
  - N. B. HERBELL.....Olivet, Ill.  
Dayton, Ohio Jan. 3-5  
Troy, Ohio Jan. 4-5  
Columbus, Ohio Jan. 6-7  
Marion, Ohio Jan. 8-17  
Bentonville, Ohio Jan. 24-Feb. 11
- SAN ANTONIO
  - Wm. E. FISHER.....San Antonio, Texas  
1811 North Flores Street
- SAN FRANCISCO
  - H. H. MILLER.....Berkeley, Cal.  
2328 McKinley Ave.
- SOUTHERN CALIFORNIA
  - W. C. WILSON.....Rt. 1, Box 235A, Pasadena, Cal.
- SOUTHEASTERN
  - W. H. HANSON.....Glenwood, Ga.
- TENNESSEE
  - J. A. CHENAULT.....South Tunnel, Tenn.
- WASHINGTON-PHILADELPHIA
  - J. T. MAYBURY.....1917 Allegheny Ave., Philadelphia
- WISCONSIN
  - F. J. THOMAS.....1540 Thurston Ave., Racine, Wis.

which our District Superintendent, Rev. I. G. Martin, was the leader. In this meeting the tide period after class period was broken up by boys and ran high, most all who were not already in, being swept into the kingdom. Besides, this was a great time of settling down. Not only at the special time of services did souls pray through, but class period after class period was broken up by boys and girls getting under such conviction that praying through right then seemed to be the inevitable. So it was no uncommon thing to hear the cry of the penitent, the prayer of the fellow students, and later the shouts of victory from the class room, instead of the regular routine of class work. The tide sweeps on, and the glory still holds. The Scripture program given on the evening of the 15th of December, by the grammar school department, was an occasion of the Spirit's presence. Think of it! In a school entertainment, the fire of heaven falling, shouts of real victory coming from platform and audience. Besides, it was a manifestation of how a body of students from primary grades up can get hold of, memorize, and deliver the words of the dear old Book. Truly, the Illinois Holiness University is a center of fire. Our people should be grateful to God that we have a school in these great central states, where our children can get a scholastic training equal to any other school and coupled on to this the highest type of Christian training. How the people of God should embrace this great privilege! The only hindrance to this institution is that of finances. I often think if it were not a place where Christian character and true biblical doctrine were the basal elements, she might command her thousands, yea her millions, but the majority of the world are not in sympathy with such, so do not rally to its standard with what God has made them stewards of. Illinois Holiness University is manned by a consecrated faculty; men and women of God, fearless in defense of the truth. All departments, from the primary grades up, are careful, alike, to look after both intellect and soul. The Theological department, under the direction of our president, Dr. E. P. Ellyson, and his faithful wife, Prof. M. E. Ellyson, deserve special mention. The class in Hermeneutics, Homiletics, and Pastoral Theology, under Professor Ellyson, feel it a God-given privilege to be under her instruction. Amid all the perplexing things these precious souls have held steady and God has honored. We have a prayer band among the student body, consisting of nearly 100 members, who have agreed to, and are, praying no less than thirty minutes each day that God may keep the glory on the school and send out a band of workers that will bless the world and honor God. Truly, we feel that the lines have fallen to us in pleasant places. Pray God's richest blessings on the whole connection.—CHARLES A. BROWN.