

HERALD of HOLINESS

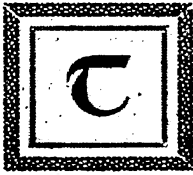
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The Abiding God



THE view presented in the preceding articles is markedly helpful and encouraging from another point of view. We learn that in holiness we are not given an experience of heart cleansing, and then left to wrestle with it single-handed and alone to keep it flourishing and prosperous. It is not an experience alone, but a Personality dwelling within us to keep the experience, and to live the life, and render us able to use the grace to the glory of God and the honor of Jesus Christ and the exaltation of the Holy Ghost.

An experience less than a real Person, consciously abiding within, would not meet the case at all. The experience is right and necessary. God can not enter our soul without our knowing it, and very blessedly. This is experience. We insist, however, that His abiding within is a continued experience, as essential as His entrance into the consecrated soul. The entrance of the guest through the front door is an event essential and enjoyable, but his entertainment in the home through the entire visit, is a greater thing. Paul gives us the true definition and the true result of the matter. He says, in Gal. 2:20, where he distinctly makes testimony to the possession of this great holiness, "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." This is marvelous, indeed, and exactly states the case as we wish to impress and urge it upon the reader. Here he distinctly, as we pointed out in a previous article, states the life to be the presence of God within, in the person of Christ; and now he declares that the life he lives, subsequent to the incoming of the divine personality of God, is not his personal life; but the life lived by the indwelling Christ, within and for him. He was not left to struggle or live this new life himself, but the life was lived in him by Christ, and it was lived for him as well. There is therefore the continued presence of this divine Personality throughout the life struggle, and the living was by the Christ within him. The king to enter his palace and then to depart, would disappoint and grieve his subjects. He enters to abide, to the joy of his subjects. God enters to abide.

Christ Himself said on this very point, that "he that abideth in me and I in him, the same bringeth forth much fruit." And that without such an union or mutual in-living "ye can do nothing." This life of the Christ within is the condition of successful prosecution of the life of holiness, and the condition, absolute and essential, of fruitfulness in the life.

The view too often held; that the holiness experience is a something done for and in us by God, who then departs and leaves us to work out the blessing as best we may, is often mischievous and ruinous. God is no absentee blesser. He is the ever-present Blesser.

No Absentee Blesser He blesser and cleanses, and then takes up His abode within the prepared temple, and lives for us and in us and through us, and uses us in an ever-widening scope of fruitfulness. It is not a formal bestowment upon or within us of a grace, however great and glorious, and then for us to be thrown upon our own resources, or help sent us by an absentee Lord. It is a life within

lived by Himself, but all the benefits and blessings of and from which are ours, and redound to our furtherance in grace and glory continually. It is thus that we are to work out our salvation with fear and trembling, remembering that "it is God that worketh in us to will and to do of His good pleasure."

There is ground for fear and trembling, indeed, with such an august Guest within us, to be entertained and honored and feasted, and we to be honored and entertained and feasted by Him. No wonder that we dare undertake the great task only with diffidence and trembling. An earthly potentate coming into our domiciles as guest inspires us with feelings of acute anxiety that we do all things in due form and in exact taste and decorum. How much more the strain and anxiety—even to the point of fear and trembling—when the Guest is the Maker of worlds, and the everlasting God, the One whom angels adore, and before whom they fall in holy worship with veiled faces. With this holy God living within us, consciously, we need this care to be sure of welcoming Him and adoring Him, but we can at the same time feel an elation of spirit in the fact of the assurance which this wonderful Presence gives us as to the permanency and success of the life He has undertaken for us. We need not fret or worry for fear of losing the "blessing," for the Blesser is our blessing, and He will never depart until bidden so to do by his host. He, having begun a great work, will see to its consummation, and will not be bidden by some affront from us to depart from us. As long as He is sure of His welcome, we may be sure of His presence within, and the working out of the holy and wondrous purposes of His incoming at the first.

With this view of the Personality of the holiness experience, we believe there would be a saner and a surer persistence and success and fruitfulness in the holiness ranks and by holiness people. As long, however, as it is viewed as a

This View Fruitful of Good mere *ex parte* experience bestowed by God, but from which He retires as soon as bestowed, and we are left to grapple alone and unhelped with

the blessing, there will be uncertainty and strain and stress, and an abnormal endeavor on our part, which will put us at disadvantage, and inevitably lead to loss and failure, often very sad and tragic. But viewed and understood as God within the believer—as Christ living in us—we find it is a matter of faith with us, more than otherwise, and we are to maintain the hold and the tie of faith in Him, and not hold on by an earthly energy to some frame or type of experience, or strive to maintain some altitude of emotion or ecstasy or feeling, or even experience once reached. It is God's work within us; and we are to keep out of His way and to let. We are to let this mind be in us which was also in Christ Jesus. We are to let patience have her perfect work. We are to let God have His way unhindered and uninterrupted in us. We are to let our light shine. We are to retire modestly to the rear, and not obtrude ourselves too much to the front. It will then be in our testimony the presence and strength of a Blesser within more than a blessing we possess, and in which we exult. It will become a great Person with whom we have to do, and not an impersonal something or blessing which has been sent down to us by an absentee God. We will then truly be the temples of the living God; and God will really dwell in us, and walk in us, and He will be our God, and we shall be His people.

This will be blessed and glorious indeed, and this will be what He designs to accomplish in and for us. God wants again to walk with or in us, as He did once in the primeval garden. He wants to talk with us, as He once did in the days of man's primal innocence. He wants again to have His image stamped upon and within us, as in the beginning, that the world may get a glimpse of the divine because we are letting our light shine before men and they see our good works and are led to glorify God.

The Success of Failures

Lincoln's birthday was generally celebrated, and many good things were written and said of him and his great career. One feature of his marvelous life has received less notice, generally, than it should. We refer to his failures. One paper, we remember, made notice of this phase of his career. It is a fact that he made repeated and sometimes pitiable failures, but it is a fact that these failures were the chief element in the development of this greatest American.

Early in life Lincoln ran for the legislature, but was ignominiously defeated. He afterward failed in business, and his partner, dying, left large debts unpaid, which Lincoln honestly assumed and was seventeen years in paying off. This gained for him the sobriquet of "Honest Abe." He loved a beautiful woman, who died, and left him broken in heart. The woman he finally married was never congenial with him, but a burden to him. He ran for congress, but was defeated for the nomination. Finally, elected to congress for a single term, he made no special impression as a man of force. He was again defeated in his campaign against Douglas. He was defeated in his aspirations for the appointment as commissioner of the general land office. He lost in his candidacy for the senate. He was voted for for the vice-presidential nomination in 1856, but was beaten by another. He was again defeated in a campaign against Douglas in the legislature.

Few public men in America have had such repeated and humiliating failures as Lincoln had, and yet these failures were what really did most to make the man. He knew how to take and treat his failures. Instead of moping along in depression and discouragement, he made these failures but the spurs and the stimulus by which he was nerved for greater exertions and more heroic labors for greater and better preparation for the higher things destiny held in store for him. So that when the opening came for the presidency, he was far more ready for it than he would have been for any of the lower altitudes to which he had aspired, but failed to reach, in earlier life. Reverses are often the very best training we can get for the important trusts of life. Here is a great lesson for the young preacher, and for everybody.

How often we find young preachers who complain at what they esteem want of appreciation and delayed advancement of them, in the matter of church engagements or appointments. What if the young man does not get the church which he feels he is eminently qualified to fill? This should only nerve him to greater and more diligent study and patience and prayer for a more thorough preparation for the service of the ministry. Rest assured that there is need for you, young brother, if you become thoroughly equipped for the work. The chances are a thousand to one that you are not one-half as well equipped as you think for the work of the ministry. You had better be contented under these disappointments, and make them only the stopping stones to a more thorough preparation, by study and research and patient prayer and meditation.

Get the two or three greatest histories in the world (there are only about that number); then get the greatest poet; then add the Bible, and make these books your inseparable companions, and read them with assiduity, and with a passion you never before put into the reading of anything, and preach as often as you can possibly get the chance. Make it a point to make your chances on the street corners, and in the slums, in addition to your two regular Sabbath preaching hours in your church. Follow up this regimen for a few years, and see if larger fields do not open of their own accord to you. Be sure to read the Bible about twenty times as much as you do all these other books, and you will be all the surer to find our prediction to come true.

The world and the churches today need and want, and are looking for preachers who know and love and can preach the Bible. This is the rarest specimen of preacher today. There are ample numbers of well-read preachers. There are numbers of splendidly educated

preachers. There are almost numberless preachers who are men of affairs, pleasing and smooth, and who can get along with difficult situations. There is a fine supply of fine pastors who can visit and attract to their churches the people by their social gifts and accomplishments. Oh, there are plenty of all kinds of preachers except such as *know, love, believe, and can preach the Bible.*

That is what we need. Failures will prove your best friends if you let them drive you closer to your Bible, and lead you to depend upon it alone.

Circum- spection

That is a significant admonition of Paul, that we walk circumspectly. It means much to so walk. *Circum* and *spiceo* mean looking around on all sides. It means to look carefully on all sides of every proposed step and policy, and never to take a step until we have determined as to the wisdom and propriety of such movement, and that, having so determined, we are to move with alacrity. The trouble with so many is that life is more an impulse than anything else. They leap, and then they think after they have fallen flat in some dismal failure. They should look and think first. If they would look carefully first they would be surer to think more carefully before acting.

It is impulse against thought. It is rashness against meditation. It is folly against wisdom. It is obeying God or obeying the devil. It is God who wants us to look and think before acting. It is the devil who wants us to act on impulse. Leaping in the dark is what acting on impulse means. Acting intelligently and safely is what looking all-around before acting means.

It is positively frightful to think how flippantly some people can act, when every act bears upon immortal destiny. The song which says "We are building for eternity," is a true sentiment. Every act and every single thought, even, bears upon destiny, and is therefore fraught with eternal meaning. How carefully should we therefore consider before acting. It is for this reason that God had His apostle to warn us against thoughtless or unconsidered actions. He would have us to think and look carefully on all sides of the matter before taking the step.

It must be on *all sides* that we are to look and not merely on one or more of the sides of it. It must be an all-around scrutiny. There are many sides to every question relating to us and our acting. We are to consider every phase and bearing and result possible of the thing before we act in relation to it. This will save us untold trouble and agony and damage. It is the voice divine—the voice of God through His apostle—calling us to such carefulness and scrutiny. Let us heed the voice and be wise.

Losses and Crosses

How we repine at our losses and crosses, and seem to feel as if burdened with a fear lest the Father had forgotten or turned against us. How shortsighted we are, and how slow of heart to believe all that the prophets have spoken concerning us, and God's disciplining of us to get us ready to shine in His great kingdom. He wants us polished so we can shine in His temple. He wants us to be beautiful and comely. He wants us to be strong and trustworthy. To get us into these conditions of beauty, endurance, and strength, He must needs test, discipline and chasten us.

It is in the very wasting of the marble under the sculptor's chisel that beauty gradually emerges, and the form of the artist's design comes finally forth. The sculptor's thought can not be brought forth and manifested save by the wasting process under the chisel. His skill and the marble's beauty travel step by step. The marble would be foolish to grow restive and dubious as to the outcome, and cry to be spared the strokes which mean so much to its future beauty and worth.

So, many a man and woman has cried forth to God to be delivered from existent or impending strokes or losses or crosses, which meant everything for their future beauty and strength and power. These same things meant everything in bringing forth and making manifest the Father's great purpose and plan for His children. How much better to be patient and silent and uncomplaining under these testings, and let the Father have right of way, and not be hindered by the foolish cry of fear or pain under the divine chisel in the Hand of infinite skill and love. "Whom the Father loveth he chasteneth and scourgeth every son whom he receiveth." "Let patience have her perfect work that ye may be perfect and entire wanting nothing."

THE EDITOR'S SURVEY

News and Notes

Paul Laurence Dunbar is called the Poet Laureate of the negro race. He is quite a poet as his volumes of poems entitle him to be called. He is said to be the first pure black to win distinction in letters; all who have achieved distinction heretofore having had a mixture of blood in their veins. Here is a brief sample of his verse which expresses his faith:

*"When all is done, say not my day is o'er,
And that thro' night I seek a dimmer shore:
Say rather that my morn has just begun,—
I greet the dawn and not a setting sun,
When all is done."*

Russia replaces its loss of revenue through the operation of its drastic prohibition laws by means of taxes on what hitherto has been called crown lands, containing extended natural resources such as oil fields, coal and copper mines, woodland and prairie. It has been found easy enough to find the five hundred million dollars lost in revenue through prohibition laws from such sources. The United States has nothing to fear as she has Alaska, and other boundless resources of a similar character, from which to draw if there should be any net loss of revenue from the operation of our nation-wide prohibition law, soon to bless us as a nation. There will not be found any loss at all after such laws have a chance to show the gain side of the ledger as well as the loss side. For instance, in the case of Russia, the following statement is made as to the effect of the temperance laws in force: "Notwithstanding the great percentage of laborers in the ranks of the army, it is pointed out that the efficiency of those remaining, owing to enforced sobriety, has been increased from fifty to one hundred per cent." This answers the revenue loss.

Nearly every country in the world is, in some way, celebrating the fiftieth anniversary of the founding of the Salvation Army. It is familiar history how William Booth had some misunderstanding with the authorities of the Methodist New Connection over methods of work, especially among the slum elements. When a compromise was suggested at Conference, Mrs. Booth, who was seated in the gallery, cried out, "Never!" Booth stood firmly by the proposed uncompromising attitude suggested by his noble wife. Together they went forth to their work and the wide world has heard their drums and tamborines, and their cheery songs of triumph, and their burning messages of salvation from all sin through the blood. The army holds property today valued at thirty-two million dollars. Its charitable work places the army among the greatest charitable movements of all the world. Its great and fervent message and zeal has made it the most conspicuous force of salvation among the outcasts of the world.

The Methodist Episcopal Church seems to be having trouble with one of its millionaires concerning alleged complicity with the liquor traffic, through some patent medicine of which he is the owner and seller. The Methodist Episcopal Church, South, seems in a similar position about one of her millionaires who recently gave a million dollars to the church's

educational interests, this trouble being from alleged reprehensible connection with the liquor business.

At least four states in this Union are considering inspection laws for all schools, convents, nunneries, monasteries, and other institutions where human beings are incarcerated, which institutions have never yet been made to pay taxes, or to render any account to the state, or submit to any kind of inspection. Such laws are eminently proper, and should be passed, and great good would come from them. Rome is howling, of course, but let her howl. If things are all right within those hidden and bolted walls, why does Rome object to publicity? No crowd should be allowed to commit horrid crimes in the name of religion.

Just as we expected, Rome is proposing colonization schemes with Belgians in this country, and asking the state to help her with funds by which to swell her votes in this country for the "breaking down" of our American institutions. An appropriation of thirty thousand dollars is to be asked of the Missouri legislature for this purpose. Rome proposes to reap the fruit of the sympathy she has stirred up over the hapless state of the Belgians, for the behoof of the pope at Rome. Let the biggest foot of the state be put pat down on this scheme as promptly as possible.

Christian Science lacked four thousand of gaining as much in membership during the last decade as the preceding decade.

The number of students at Oxford University has fallen from five thousand to eight hundred as a result of the great war.

It will be remembered that when the Panama Canal was being agitated, under the Roosevelt administration, the Nicaragua route was most strenuously insisted upon by Senator John T. Morgan, of Alabama. Now, it seems, his wisdom is to receive a vindication. Secretary Bryan is preparing for the construction of the Nicaragua Canal by the purchase of the canal route for which we are to pay Nicaragua the sum of three million dollars, and to Costa Rica the sum of one and a half million dollars. Mr. Bryan argues that the Panama Canal may some day prove useless, or at least be necessarily closed indefinitely, from land slides. This suggests the very argument employed by Mr. Morgan, among many others, for the purchase of the Nicaragua route, in the first instance. It will be all the better, however, to possess the two instead of one, though these luxuries come high.

The First Baptist Church, of Dallas, Texas, has a membership of 2,197. It raised, for all purposes last year, the sum of \$93,324, of which only \$15,889 was for the support of the local church, in all departments. This, we denominate, getting somewhere near New Testament principles and proportions in the matter of church contributions to religious causes.

The most urgent calls are coming for help, religiously, and especially in the supply of Bibles and Testaments for the wounded and the prisoners of war in the warring countries.

The cry is said to be phenomenal, especially from the prisoners, who have more time to read, and are in a much more receptive state. The need should be promptly met and in full.

The jitneys have come to stay in Kansas City, it seems, and they are liberally patronized. At the close of the third week of their operations they were carrying forty thousand passengers daily, and were growing daily in favor with the people. They promise to revolutionize the transportation problems in our cities, which have become vexing problems all over the country.

Secretary Bryan uttered a great truth when he said, the other day, "The trouble is that the newspapers of this country are owned by men who cannot write them. The man who has money enough to own a newspaper, very seldom can do his own writing; most of the papers are edited by men who do not own them, but have to accept the ideas of those who do own them." He went on to say that the people had lost faith in the papers, on account of this fact which they had found to be true. He added that he got more votes when he was opposed by all the great papers of the country than in any other campaign in which he ever ran. This is hard on the papers, but it is true. They have too long betrayed the best interests of the country for money, and it is fortunate now that they are becoming known, and are distrusted by the people whom they have betrayed for money. All honor to the very few exceptions to this statement.

It seems that there is a Christian Scientist in the United States Senate—one Works, of California, by name. We found out about his existence and his membership in the Senate by the absurd and ridiculous performance of which he was guilty, in getting off a speech in the Senate in which he attempted to boost his peculiar religious views, or rather to speak more properly, the views of the cult to which he gives credence. The *Continent* denominates this performance the "nerviest piece of creed-boasting ever ventured by an American religionist." Well, the poor fellow guilty certainly must be so limited of resources in the upper story that we ought to be very lenient with him until he gets cured by the marvelous powers of the cult to which he belongs. They certainly ought to be able to make this kind of cures as well as others of which they make boast, for they surely stand especially in need of remedial agencies in this kind of malady.

United States Senator Jones now favors the prohibition law for the District of Columbia. He was a regulationist at first, and drew the bill for the "regulation" and the "restriction" of the traffic in that District. In his recent speech in the senate he favored absolute prohibition, and enumerated a long list of saloons licensed by the board in plain violation of the very statute it is supposed to be enforcing. When will even United States Senators learn enough about the licensed liquor traffic to know that it is essentially dishonest, and its henchmen and abettors are essentially false and tricky, and absolutely unreliable? Will these senators continue in ignorance of these facts and wait to be "taken in" or "worked" before they will believe what every school boy ought to know by this time?

The most serious problem confronting the average college is the competition of the state institutions. These state colleges have funds poured into their treasuries by the millions, while the other colleges have to be content to struggle with inadequate funds with which to compete with this prodigal provision of the states from the money of the people taken by taxation. For instance, a college with an annual income of say \$50,000 must compete with a state institution which has given to it annually \$500,000. The competition is altogether one-sided, and the fight uneven. A paper calls attention in this connection to the fact that there are within a night's ride of Chicago five state institutions which have an average working income of \$8,000,000. The Illinois State University has poured into its lap annually the vast sum of \$2,200,000 from the taxpayers of Illinois. This certainly makes the problem of other than state institutions very serious, indeed. It really imperils the very life of these other colleges.

We welcome to the roll of honor Iceland, which now comes forth on a prohibition platform, and orders the immediate export of all stores of intoxicating drinks from the island. Well done!!

Roman Catholic members of congress have introduced two bills into the House of the most dangerous and pernicious character, which must be killed at once, and most definitely and for ever. As is the case with things Romish, generally, these bills proceed in a false and deceptive guise. They purport to be against the circulation of indecent literature, but have in them clauses most sweeping against "publications which are, or are represented to be, a reflection on any form of religious worship, practiced or held sacred by any citizen of the United States." According to the provisions of the bill, the postmaster general could refuse the use of the mails to any publication that criticises or opposes Mormonism or Romanism in his mere opinion. Then, away would at once go the *Menace*, if the Romanists could influence Mr. Burleson, and if they could not, they would see that he was ousted, and a man put in his place who would obey their dirty and fraudulent bill, if it became a law. Let our congressmen and senators reject this bill with promptness and with indignation!

We must be content while here to "see as through a glass darkly," to know of things "in part," not in their fulness; but when the day breaks and the shadows in which we now walk shall flee away, then we shall see clearly, and know more perfectly. There will be no mysteries in that world to come! There we shall see clearly, and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than of our knowledge. Let us seek that grace which shall strengthen faith through such measures of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do know "in part," and sufficient for intelligent guidance. While many processes of the gospel may be mysterious, the facts stand out the same, clear and indisputable, to the acceptance of our faith.

The disparity in ministerial supply for our own and heathen countries proves the guilt of Christendom in not properly supplying gospel agencies for the evangelization of these darkened regions. For instance, there is in the United States one ordained minister to every 594 people. We omit the fractions. In Africa there is one to every 82,000 people; in Korea

Kissing the Rod

By JAMES WHITCOMB RILEY

*Oh heart of mine, we should n't
Worry so!
What we've missed of calm we could n't
Have you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!*

*We have erred in that dark hour
We have known,
When our tears fell with the shower
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With His own.*

*For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.*

—Exchange.



there is one to every 123,000 people; in Japan there is one to every 172,000; in India there is one to every 321,000 people; in China there is one to every 476,000. This is a selfish showing, to the shame of our Christian churches, and it must be changed.

The immigration mark has, according to Mr. Camminatti, the Commissioner of Immigration, permanently reached the one million mark, annually. This is cause for serious reflection with statesmen, as to whether or not there may lurk a peril in these figures. A body politic, like a human body, can only safely take into itself as much poison as can be assimilated by it, and an overdose will be attended by the most serious results. That there is a vast amount of moral and social poison in these millions of immigrants to this country, goes without saying. We have said this before, but you have to repeat some things for some people.

Critics and Crocodiles

This is rather strange company for these distinguished gentry usually denominated higher critics, but it is a proper association now, in view of some recent facts of archeology. There is no telling what may come forth next. God has been long insulted by the destructive critics, and now He is vindicating Himself and His revelation, by archeological discoveries, and in this instance in so doing throws the higher critics into some very unenviable company for their humiliation. The *Presbyterian Standard* says:

A crocodile is not a thing of beauty, and whether lying in the water or in a glass case, he is not an attractive reptile, and no one would ever associate him with Biblical criticism, or turn to him for help in establishing Scripture facts.

Everything is said to have its use, and we find that the lowly crocodile is no exception to this rule. According to recent reports, the reverent student of the Bible has found in him an ally not to be despised, and for that reason our respect for him has increased considerably.

Those of our readers who took New Testament Exegesis under Dr. Henry Alexander, will recall the endless discussion about Cyrenius

being governor of Syria at the time the census was taken. The Bible states that he was governor of Syria, at the time of the birth of Christ, while Roman history says that he was governor of Syria many years after this event.

The critics have ruled out Luke's statement about Cyrenius upon these grounds: First, it was not a Roman custom to require the inhabitants of a province to return to their native place to be taxed; second, there was no census for the purpose of taxation at the time mentioned in Luke; and lastly, Cyrenius was not governor at that time.

Professor J. Hope Moulton, an eminent archeologist of England, has been lecturing this summer in Northfield on what the world has learned from "Egyptian Rubbish Heaps."

Within the past year some workmen have opened a tomb in Egypt in which they found some mummies, which were found to be crocodiles stuffed with tightly wrapped papyrus. These stuffings proved to be valuable, and from them four volumes have been written which throw a flood of light upon the Bible, and throw into confusion some of our Biblical critics. For example, they make it probable that about the time mentioned in Luke, there was a census ordered both in Syria and Egypt; that each man was required to go to his own native town to be enrolled; and that Cyrenius was sent to Syria first and then to Egypt for the same purpose.

The defenders of the accuracy of the Bible owe thanks, first to the crocodiles for so carefully preserving their valuable stuffing. Of course these stuffings knock the stuffings out of other anti-Biblical theories, and show that the sacred writers were wide awake, and wrote as they were inspired by the Holy Ghost, and therefore could not have erred. — *Presbyterian Standard*.

Faith Triumphant

Faith is basic, but it must be genuine to be triumphant. There must be more than faith in a Christ. It must be more than faith in a human Christ, and more than faith in a divine Christ. It must be more than faith in a crucified Christ. It must be all these, and then faith in a risen Christ, and it must include and involve the surrender of the will. Dr. J. H. Jowett gives us a fine definition of faith, when he says:

Mental conclusions and spiritual experiences are two quite different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict.

It is of momentous importance to remember that the very core of faith is motion — a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.

We Are High Destined

Strange that a race as high destined as we are should be so low to look up toward our goal. Too often men look down amid the groveling things which the swine delight in, for their privileged destiny, instead of upward, beyond the stars, where light and glory abide and lure our gaze. Bulwer-Lytton said with truth:

We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.

THE OPEN PARLIAMENT

Marks of an Old-Time Revival

Written by FRED MESCH

HERE are revivals, and revivals. It is not certain what is meant when the word is used by different people. We heard a bishop say, "I believe in the new evangelism, not the old-time revivalism." He likes a "social" or what is called an "ethical" revival. (The latter, however, is a misnomer.) To the point! Let us note a few infallible marks of a genuine revival.

1. There will be an *aroused church*. This is a day when churches send for evangelists and evangelistic singers and parties to bring about a revival for them. It used to be that our evangelist was a helper, an assistant. Now he or his party or team are the whole affair. Meeting after meeting is held; hundreds of converts are secured, but the church remains spiritually as cold as ever. A Methodist pastor told me recently of a meeting after which he received a hundred members, but his church was never stirred. They went on the same as ever. A New Testament revival starts with the church. That is God's method. A church is stirred; stirred to prayer; to conservation of her energies; stirred to confession of indifference and backsliding; stirred to sacrifice and great self-denial; yes, stirred to a burning passion for lost souls. A revival that gets ever so many members and does not arouse the church to a holy flame of enthusiasm, is worthless as a permanent good.

Note the philosophy of this: A mother will bear children like herself. A man, considering marriage, ought to ask himself whether he would want children born to him, physically, mentally, or morally like the woman he was intending to wed. This is perfectly proper. A church is a mother; a mother in travail to bring forth children into the kingdom. A church cold and worldly will have cold and worldly converts every time. A half-hearted church will have semi-live converts. A church on fire and aroused will have live and well developed converts.

The first aim in a revival is to stir the people of God. Every successful evangelist has laid down this as a rule. To fail here is disastrous. Oh, shame on the churches when the evangelist has to labor harder here than to awaken sinners. It seems as if sinners are easy to awaken when a church is all stirred. A man recently remarked to me: "Any kind of a preacher can have a revival if the church will get right." That is almost true. But it takes a preacher of brass and iron to cut away and blaze away till the church is stirred.

2. There must be *clear Gospel preaching*. However so much we magnify the work of the Holy Spirit, it is never correct to set aside the power of preaching the Word. It is God's own plan to save through the foolishness of preaching. Peter preached when so many gave up at Pentecost. A Holy Ghost preached with a clear gospel message is a tremendous power. "Preach the Word."

Note that we said *clear Gospel preaching*. There must be a distinction of sounds, or who will know what is blown? We were waiting in the union depot, at St. Louis, a few days

ago. We were in a predicament. Our train was late. It was bitterly cold without. The train was to change tracks. The train caller was a farce and a conundrum. He cried like he was yelling into a well with hot mush in his mouth. I strained to hear the name of the road, time of leaving, and number of track, but to no avail. I felt like offering to give him a few lessons in elocution. I had to inquire of ushers several times for my train, or I would have missed it. Preaching of that kind will stir no one nor tell them when, how or where to go.

We must preach clearly on sin. It is not a slight disorder, nor a "fall forward," nor a necessary part of our evolution, nor a mere "off note" in the divine harmony, etc., etc.

Such preaching never did, and never will bring about a genuine revival. Sin is rebellion against God. Sin is enmity to God. Sin is deadly and poisonous like a snake. Sin is putrid and vile, like leprosy. Sin can make a Judas out of any church member, a Pilate out of any lawyer, a Sapphira out of any woman in the church, if at all tolerated. All are sinners, but for divine grace — rich as well as poor; high as well as low; educated as well as ignorant. Open up the old sore of sin. Show men the gangrene of their own polluted hearts. Uncover carnality. Tear the scab off old scarred-over hearts. Scrape the varnish off pious veneer. Put the sharp lancet of truth into the boils and carbuncles of carnal strife and hatred and pride. Use your bristle brush and remove the whitewash of false profession. Be thorough. Go to the bottom. Spare nobody. Don't flinch because Sister So-and-So will be offended. Shut your eyes and shoot to kill. Some offenses will arise, but your work will bear glorious results.

Brethren, this is needed. We are suffering in our churches for lack of it. Many "professors" raise a fuss while it is going on. No glorious revival is possible in the ordinary community without it.

Be clear in presenting a remedy. This is also essential. But be sure of the first. For your prescription will grow out of your diagnosis of the malady. This is always true. Show me a man crooked on the new birth and holiness, I will show you a man warped in his view of sin. A little trouble evokes only a little remedy. Preach a radical new birth. Do not confuse it with mere card-signing, hand-shaking, "decision" for Christ, identification with Christ, or any other modern dodge. "You must be born again," means you may be born again. Preach the witness of the Spirit. Have seekers expect to get something and they will be more likely to go after it in earnest. They are not saved till they have the assurance. Living faith brings that. Head belief does not.

Preach consecration. Do not let down here. Be definite. Portray the death route. Let the people go with you through Gethsemane, the judgment hall, to Golgotha. Demand the plucking out of eyes, breaking off of legs, and cutting away arms. Flee from a pink ice cream mockery. Make consecration to mean death,

sacrifice. Die out to the world, to sin, to family, to church, to friends, to self.

Be clear on a full deliverance from carnality. Let the people sympathize with Paul, not only in his groaning — "O wretched man," — but also in his shouting, "Thank God through Jesus Christ, our Lord." Do not get mushy-mouthed in preaching on sanctification. Shun "higher life," "further blessing," "a deeper work of grace," "more religion."

Clear Gospel preaching is essential to a revival. May the Lord deliver us from the modern, joking, funny story, half vaudeville attempts of some preachers. Be serious. Be clear.

Be clear on the inspiration of the Bible, on the deity of Christ, on the Personality of the Holy Spirit, on everlasting rewards and punishments. Preach plain. Beware of too much typical, highly figured sermons. Do not spend your time working out the meaning of every little detail of worship, forms and history of the Old Testament. It is more fruitful to preach definitely and logically from the New. Use the Old. Give it its place. Honor it as a forerunner, as a shadow of things to come. But *preach the new covenant*. Let the audience know what you are driving at. Do not let them leave, wondering what you meant.

3. There will be deep conviction on sinners and faithful dealing with them. Too many protracted meetings absolutely fail in bearing this essential characteristic of a genuine revival.

Deep conviction does not follow from a ten days' jollification, nor from a six weeks' mutual admiration convention. Pungent conviction for sin follows only thorough-going preaching of the law, seconded by clear presentation of a full gospel. Too many ministers and people flinch here. This superficial age is too goody-goody to bear the thought of hell. We are being soaked in the wash of universalism and no-hellism, either in reality or in practice. Many think they believe in hell, but rarely mention it — they are too sympathetic. This is the sympathy bred of the pit itself. Do not tell a man he is seriously sick; let him die by inches. That is the philosophy of the multitudes today. We have not heard more than two or three stirring sermons on hell or the judgment in our life time. We have labored in campmeetings, one after another, and no message on this line, excepting the one we preached. There is a great fault here. Is the spirit of the times cowering even holiness preachers?

Old-time conviction will follow old-time, Holy Ghost preaching on the terrors of the law. Many forget that Sinai precedes Calvary. It is well to take Calvary as your pulpit and tell the story of the cross; but this Godless generation has heard that again and again; they need to be shaken to the foundation of their being, to be dragged before the judgment bar of God; they need to be hung over hell till they will be glad to accept your story of Jesus and His dying love.

The Lord has given us some really stirring revivals. In every instance we were faithful in probing the church and fearless in preaching on sin, on hell, on the judgment. As we think back to some places where we failed to

have a revival, we feel sure that the failure was, in a large measure, due to the lack of one or both of these essential things. The

Entire Sanctification

Written by MAX STRANG

IT is a law, almost universal in history, that what one generation neglects, the next generation fights. This is easily seen in the fact that after the great victory of Deborah and Barak, over Sisera, as recorded in the Book of Judges, instead of exterminating the idolaters, as they had been commanded, the children of Israel suffered some to remain. For the next forty years the people grew negligent and indifferent to the worshippers of Baal. As a result of this indifference and negligence the children of Israel easily, and well-nigh unconsciously, drifted into idolatry. So that, when Gideon, of the next generation, had grown to manhood, it was necessary to use the bloody sword to overthrow the temples of Baal and conquer the idolaters.

Those who are older remember very well that up until nearly the middle of the last century, entire sanctification was a doctrine tenaciously held by many people. From 1850 to 1880 or 1890, ministers and church officials did not stress it nearly so much. The doctrine was not opposed in the confessions of faith—it was just left out; the blessed grace and experience of entire sanctification was not fought; it was just neglected. Since that time all of us have been conscious of a growing spirit and sentiment against this cardinal truth and indispensable experience. And those who have had to do picket duty on the thin and wavering frontier have realized that the weapons used by the opponents of this doctrine are becoming keener, especially when wielded by the hands of high ecclesiastics.

And yet, it has been no little marvel to me why men should oppose this doctrine. For, in the first place, of all reasonable doctrines, the doctrine of entire sanctification is one of the most reasonable. That there is left, in the heart of man, after justification, a sin element, a "root of bitterness," no thinking man will deny. That this sin principle, or carnal mind, must be eradicated before an individual can enjoy the blessing and companionship of the presence of God, every thoughtful person will say to be perfectly reasonable. Remembering, too, that the very fundamental purpose of sanctification is to remove from the heart of man, everything inimical to the character of God, or insubordinate to His will; and enable man, through purity of heart, and by an infilling of His blessed Holy Spirit, to live in more perfect harmony with his heavenly Father. Could any doctrine be more reasonable? Is there anything unreasonable to be seen in a doctrine, in a grace, in an experience, which purges my heart of all dross, lifts my motives above the lowlands of selfishness, and enables me to walk in sweet companionship with Jesus, my Lord? What could be more reasonable?

In fact, are not the objections raised against the doctrine of entire sanctification unreasonable? Is it not unreasonable for me to tell someone to do a thing, which he is unable to do? Would it not be unreasonable, would it not be teasing, nay, more, would it not be cruel, for me to hold before a famishing man that necessary to physical sustenance, and yet cast barriers about him which would prevent his securing the bread and meat? Would

soil of the soul must be plowed deep, and broken all up, and mellowed before it is ready to receive the seed of the Gospel.

it not be unreasonable for God to tell me to be perfect as He is, when it was beyond my power to be perfect? Would it not be unreasonable, would it not—I say it reverently—be cruel, for God to place before man in symbol, song, and story, pictures of the glories of Canaan land, as well as direct command and promise, and cause man's heart to yearn for a closer walk with Him, and yet be unable to enter into Canaan or live close to His loving heart? Would not that be most unreasonable? But, thank God, that is not the case! As truly as the children of Israel crossed over Jordan, and feasted upon the fruit of the land of Canaan, so truly and reasonably may we enter into the blessings and the privileges and sweetness of the sanctified life.

Not only is the doctrine of sanctification reasonable, it is in the second place biblical. From the time God spoke to Abraham, going out he knew not where, and said to him, "Walk before me, and be thou perfect" (Gen. 17:7), to the time when aged John, on the isle of Patmos, in his apocalyptic vision saw a multitude innumerable, "who have washed their robes, and made them white in the blood of the lamb" (Rev. 8:14), this doctrine of heart purity, of entire sanctification, is preached by prophet, disciple, and apostle.

It would require more time and space than we have at our disposal to give the many passages of Old Testament Scripture which teach this doctrine—the call of Abraham, Jacob at Peniel, Moses at Horeb, Enoch translated, Elijah on Mt. Carmel, Elisha by the River Jordan, David in the Fifty-first Psalm, Isaiah in the temple—and many other symbols, occasions, and characters which teach this great truth. We shall consider some of those scriptures which teach sanctification, as found in the New Testament.

In St. Luke's Gospel, first chapter and seventy-fifth verse, the disciple repeats the oath which God swore unto Abraham: "That we might serve him without fear, in holiness and righteousness before him all the days of our life." Now, the word for "holiness," in this verse, is the Greek word *hagios*. In that memorable prayer, in the seventeenth chapter of St. John, Jesus prays: "Sanctify them through thy truth: thy word is truth, (v. 17), and, "And for their sakes I sanctify myself, that they also may be sanctified [marginal rendering—*truly sanctified* through, or in] thy truth" (v. 19). Where the verb "sanctify" occurs in these passages the Greek has some form of the same word as a verb, *hagiadzo*. In Paul's letter to the church at Ephesus, he tells the husbands to love their wives "even as Christ loved the Church, and gave himself for it; that he might sanctify it . . ." (ch. 5:26). In this passage we have a present subjunctive form of the same verb *hagiadzo* for the word sanctify. In Paul's letter to the church at Thessalonica he says: "And the very God of peace, sanctify you wholly . . ." (ch. 5:23). In this passage there is the aorist infinitive form of the same verb *hagiadzo* for the word sanctify. Then, in his second letter to the same church, he writes: ". . . because God hath, from the beginning chosen you through [in] sanctification of the Spirit and belief of

the truth" (chap 2:13). In this passage there occurs the dative of *hagiasmos*, a companion word to *hagios* and *hagiadzo*; also, the preposition *en* as here used with the dative case means "in," or "into"; never "through," as the translators have erroneously construed. Let one other example suffice. In Hebrews we have that well-known verse, "Follow peace with all men, and holiness, without which no man shall see the Lord" (chap. 12:14). Here we have the accusative *hagiasmos* the direct object of the verb follow. The divine writer seems to say, Brethren, seek after peace among all, and the sanctification, without which you can never see our Lord.

But, someone suggests that these words (*hagios*, *hagiasmos*, and *hagiadzo*) do not occur in classic Greek; that the writers of classic Greek used other words to convey the idea of purity, holiness and sanctity. Such is the case, but if you argue that, you only increase the weight of our argument.

In Greek there are five words used almost synonymously, which mean holy, sacred, pure. These are *hieros*, *hosios*, *hagios*, *hagnos*, *semnos*. None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in biblical Greek. *Hieros* means *sacred*, referring rather to formal relation to God, than to the character of God. It is the commonest word for *holy* in classical Greek, but it is rare in New Testament Greek because it fails to convey the New Testament conception of holiness. *Hosios*, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. *Hagios* has probably as its fundamental meaning *separation*, i. e., from the world to God's service. If not its original meaning, this was the meaning early in use. This separation, however, is not chiefly external; it is rather a separation from evil and defilement. The moral signification of the word is, therefore, the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full New Testament conception of holiness as no other word does. *Hagnos* is probably related to *hagios*. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. *Semnos* is that which inspires reverence or awe" (Professor Eberhard Nestle).

Now, you observe that in every Scripture we quoted there occurred for the word "sanctify" some form of the very *hagiadzo*, or its companion words, *hagios* and *hagiasmos*. These words are very rare in classical Greek, because of the fact that the Greeks had very low standards of morals, and were pantheistic in their theology. But of the dozen or more times that the words sanctify, holiness, and purity are used in the New Testament, with reference to a state of the soul, these words are used in practically every case.

Hence, we see that this great truth is both reasonable and biblical. Therefore, can we neglect it, and be indifferent to it? Because it is both reasonable and biblical, shall we not, as evangelists and workers for God, declare ourselves more loyal to its support, and preach it with judicious zeal as never before? God give us men who shall intelligently and fearlessly proclaim the reasonable and biblical doctrine of entire sanctification.

There is a Christmas in every believer's life. It is the one particular time when he turned from self to God.

Social Purity

Written by MRS. J. J. BALLINGER

IN my imagination, I see before me a good sized audience of preachers' wives, deaconesses, and Christian mothers. May I ask how many of you are intensely interested in rescuing the fallen girl from her depths of sin, since she has become a social outcast, trodden down and despised by the world? or, in other words, how many of you are interested in the work of the Rescue Home? I believe I see every hand raised. Well, I am not surprised, as this is such a select audience. Indeed, I should be surprised were it otherwise; and may the Lord bless you; for it certainly is a most noble and divinely inspired work.

But is there not another phase of this question in which we should be still more interested—that of saving these precious girls long before they enter their downward career? How shall we do this? Indeed, it is a large question, and it is only through divine guidance that we get anything like an answer. But God is surely helping us along this line; for more light has come to the world on the purity question in the last five years, than in the ninety-five years prior.

Our public schools, to a great extent, in many places, are a hot-bed of immorality. This may be putting it strongly, but, dear mothers, if you think this may not be true, investigate for yourselves; talk it over with instructors awake to conditions as they exist; ask police matrons and rescue workers; and last, but not least, ask the thousands of mothers whose hearts have been made to sicken because of the vice their precious boys and girls learned while in public schools. This, to my mind, is a strong argument in favor of parochial schools, but since not many churches can sustain them, we must then do the next best, that of preparing our children to intelligently meet the tide of immorality awaiting them.

Perhaps the first step is to get hold of the large per cent of mothers who are practically asleep on this great question, and teach them how to instruct their sons and daughters from babyhood to maturity. Explain to them how to tell the pure and beautiful story of life, and the essential things connected with self-knowledge. Advise them not to push their little ones off to school the day they are of school age, but instead, if it be possible, keep them at home a year or two longer, and by that time have the mind so filled with the good and beautiful, having it so thoroughly prepared with the truth that these baleful influences with which it is bound to come in contact, will have no place for lodgment. When the mothers are awake on this subject it will go a long way towards saving the boys and girls of the coming generation.

Then, will not some of you who are especially adapted to working with young people hold purity meetings for girls? You will find them intensely interested in all phases of this subject. The girl's eternal question is man. Naturally, they are seeking light as to what their attitude and conduct should be toward him, and what his conduct should be toward them. Girls who have an intelligent, Christian mother and father to teach them wholesome truths seldom go wrong; but, dear ones, think of the thousands of girls who either have no parents or responsible guardians to teach them these vastly important things, or whose parents are too ignorant, or perhaps too immoral

themselves, to give this advice, or perchance they belong to that class of parents who are burdened with false modesty, and always saying, "Oh, there is plenty of time to tell my daughters." Yes, "Time enough yet," but, dear mothers, perhaps while you are awaiting this time your girl is going the downward path; not because she wishes to lose her priceless jewel of character, but because she is ignorant; she understands neither herself nor the opposite sex. Oh, yes, she may have received much instruction from her low-minded companions. This being true, she is a hundred times worse off than with no instruction at all.

Of course, you know all that is said about girls in this connection is equally applicable to boys and young men. Oh, how they do need pure, sensible instruction; a true, tender, and loving regard for womanhood. If the time ever comes when we are rid of this carnally devised "double standard" our social purity question will well nigh be solved.

Then, dear sisters, with these facts in mind, would it not be wise and expedient for us to bestir ourselves on this vastly important question more than we have ever done?

Just a moment,—I see a preacher's wife standing at the rear of the audience. Yes? Oh, I see. She says neither she nor her husband has time to do work of this kind, that they are too busy saving souls. My precious sister, that is exactly the kind of work in which I am intensely interested. If you can save girls and young men from moral ruin, you are a thousand times more sure of saving them from spiritual ruin; much easier to reach them for Jesus if they have not steeped themselves in all kinds of sins.

A true preacher, or any Christian worker, does not consider it outside his sphere to take active part in fighting the saloon, the pool halls, etc.; then, in the name of Jesus who shed His precious blood for us, in the name of Him who saved and sanctified us, is it outside our sphere, or beneath our dignity to do our utmost to save the youth of our fair land from moral corruption?

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Secret Societyism

Written by WILL O. SCOTT

THE avowed and open opposition of the Pentecostal Church of the Nazarene to secrecy, to the extent that its members are forbidden membership in any oath-bound organization, has the ground for its attitude not so much in the discovery of flagrant and far-reaching iniquities that shame all who are associated with the orders, but appears rather to be a revulsion of feeling on the part of the sanctified to the assumption made by members that affiliation with lodges adds prestige and prominence to the individual character.

To make sure of our position in this respect, we wish to give a concrete example, furnished by one of Ohio's most widely-circulated newspapers. Occupying one of the most conspicuous columns of this journal, was the photograph of a portly and pompous brewer, with an accompanying sketch of his life, written, no doubt, by himself or under his supervision, and paid for at a good, round sum. Most prominent among the shining virtues of this

highly-lauded individual was the announcement of his connection with most of the prominent secret orders, including Elks, Odd Fellows, K. of P.'s, Druids, etc., etc.

But, to cap the climax of egotism and self-assertion, the following lines in bold type were added: "That's the caliber of men the G— Brewing Company draws into its ranks. Not only high quality of product is here, but men of brain and character to deal with its many patrons."

Who, will you please tell me, among the ranks of brotherhoods referred to, would feel highly complimented by the adulation of this beer guzzler who presumes to associate himself "cheek by jowl" in organizations that let the bars down so low as to admit goats, molly-coddles—in fact, most anything that parts the hoof and chews the cud,

"Come out from among them and be ye separate and touch not the unclean thing" was never in greater need of emphasis among God's anointed people than at the present time, and in face of such brazen affront as meets one at every step in life.

The writer could give some revelations out of his own experience, with secret orders that might prove to be both *pertinent* and *impertinent*, as viewed from different angles and by different eyes.

The Apostle Paul must have had some prophetic vision of the modern lodges when he wrote to the church of Ephesus (Eph. 5:11, 12), "Have no fellowship with the unfruitful works of darkness, but rather reprove them; For it is a shame even to speak of those things which are done of them in secret."

Suffice it to say, for the present, that there are some features of secrecy that, notwithstanding closed doors, grips, passwords, sun, moon, stars, square, compasses, triangle, etc., are so transparent that one wonders why everybody of average intelligence does not see through them at once, even at a hasty glance.

The vindictive political fight between Taft and Roosevelt in 1912 went far toward disproving the oft-repeated claim that secret society men live in closer fraternal relations than church members; both of them being Masons, as have all the Presidents from Washington down.

Furthermore, is it to be wondered at that so many homes are being wrecked and children ruined when the parents spend their evenings in the lodge room that should be devoted to the more refining and ennobling influences of the domestic circle? Many men belong to enough lodges to keep them away from home so much that they are only seen there at meal-time. Like the story of the little boy who ran to his mother from the street crying at a terrible rate and frightening her badly: "What in the world is the matter, Johnnie?" When Johnnie could speak he exclaimed: "That man hit me." "What man?" demanded his mother. "That man what eats here," was the reply; reference being made to his own father, who was connected with so many lodges that he had never become familiar with his own children to the extent of having them recognize him at sight.

"Jesus labored at common toil for His mother's family until thirty years had passed, giving no sign—and all the world was plunging into despair. Yet I hear the Father, in that day, saying: 'In thee I am well pleased.' Unknown one, whom God has called to faithful service for Him at home, thou, too, shalt hear in the day of thy liberation: 'In thee I am well pleased.'"

MOTHER AND LITTLE ONES

A Good Samaritan

I remember the first good Samaritan I ever saw. I had been in this world three or four years when my father died a bankrupt and the creditors came and swept away about everything we had. My widowed mother had a cow and a few things and it was a hard struggle to keep the wolf from the door. My brother went to Greenfield and secured work in a store for his board and went to school. It was so lonely there that he wanted me to get a place so as to be with him. One cold day in November my brother came home and said he had a place for me. I said that I would n't go; but, after it was talked over, they decided I should go. I did n't want my brothers to know that I had n't the courage to go, but that night was a long one.

The next morning we started. We went up on the hill and had a last sight of the old house. We sat down there and cried. I thought that would be the last time I should ever see that old home. I cried all the way down to Greenfield. There my brother introduced me to an old man, who was so old he could n't milk his cows and do the chores, so I was to do his errands, milk his cows and go to school. I looked at the old man and saw he was cross. I took a good look at the wife and thought she was crosser than the old man. I stayed there an hour and it seemed like a week. I went around then to my brother and said:

"I am going home."

"What are you going home for?"

"I am homesick."

"Oh, well, you will get over it in a few days."

"I never will," I said. "I don't want to."

He said: "You will get lost if you start for home now; it is getting dark."

I was frightened then, as I was only about ten years old, and I said, "I will go at day-break tomorrow morning."

He took me to a shop window, where they had some jack knives and other things and tried to divert my mind. What did I care for those old jack knives? I wanted to get back home to my mother and brothers; it seemed as if my heart was breaking.

All at once my brother said: "Dwight, there comes a man that will give you a cent."

"How do you know he will?" I asked.

"Oh! he gives every boy that comes to town a cent."

I brushed away the tears, for I would not have him see me crying, and I got right in the middle of the sidewalk, where he could n't help but see me, and kept my eyes right upon him. I remember how that old man looked as he came tottering down the sidewalk. Oh, such a bright, cheerful, sunny face he had! When he came opposite to where I was he stopped, took my hat off, put his hand on my head and said to my brother:

"This is a new boy in town, isn't he?"

"Yes, sir, he is; just came today."

I watched to see if he would put his hand into his pocket. I was thinking of that cent. He began to talk to me so kindly that I forgot all about it. He told me that God had an only Son, and He sent Him down here and wicked men killed Him, and he said He died for me. He only talked five minutes, but he took me captive. After he had given me this little talk, he put his hand in his pocket and took out a brand new cent—a copper that looked just like gold. He gave me that; I thought it was gold, and did n't I hold it tight! I never felt so rich before or since.

I don't know what became of that cent; I have always regretted that I did n't keep it; but I can feel the pressure of the old man's hand on my head today. I can hear those kind words ringing yet. I never shall forget that act. He put the money at usury; that cent has cost me a great many dollars. I have never walked up the streets of this country or the old country, but down into my pocket goes my hand and I take out some money and give it to every forlorn, miserable child I see. I think how the old man lifted a load from me, and I want to lift a load from someone else.

Do you want to be like Christ? Go and find someone who has fallen, and get your arm under him and lift him up toward heaven. The

Lord will bless you in the very act. May God help us to go and do like the good Samaritan!
—D. L. Moody.

Farmer Pettigrew's Christmas Gifts

Old Farmer Pettigrew was driving along the pike toward the county town, his grays going at a brisk rate.

"There's that young Evans walking," he said to himself; "he's dressed up like he was goin' to catch the train."

"Goin' up the road, Bob?" he said, as he passed the younger man; "I'm bound for the burg."

"I was going down by train, but don't mind riding behind your grays," laughed the other,

Trust

The following poem was a favorite of Miss Willard, and was repeated to her nearly every night when she was tired and found it difficult to sleep:

Since thy Father's arms sustain thee,

Peaceful be;

When a chastening hand restrains thee

It is He.

Know His love in full completeness

Fills the measure of thy weakness;

If He wound thy spirit sore

Trust Him more.

Without murmur, uncomplaining,

In His hand

Lay whatever things thou canst not

Understand.

If the world thy folly spurneth,

From thy faith in pity turneth,

Peace thy inmost soul shall fill,

Lying still.

Like an infant, if thou thinkest

Thou canst stand

Childlike proudly pushing back

The proffered hand,

Courage soon is changed to fear,

Strength doth feebleness appear;

In His love if thou abide

He will guide.

Fearst sometimes that thy Father

Hath forgot?

Always hath the daylight broken,

Always hath He comfort spoken,

Better hath He been for years

Than thy fears.

Therefore whateos'er betideth

Night or day,

Know His love for thee provideth

Good alway.

Crown of sorrows gladly take,

Grateful wear it for His sake,

Succetly bending to His will,

Lying still.

To His own thy Savior giveth

Daily strength;

To each troubled soul that liveth

Peace at length.

Weakest lambs have largest share

Of the tender Shepherd's care.

Ask Him not then when or how,

Only bow.

climbing in; "that is, if you'll agree to bring my stuff back."

"So 'tain't two wagon loads," was the retort. He liked Bob Evans because he joked and laughed, and was good company. College boy, too. Education had never hurt him. Fine farmer, steady and smart.

"What'll your load be?" he asked Bob, as the hard mud flew under the horses' feet.

"Not much weight," laughed his companion. "Christmas gifts. This is the time when a little money buys a lot of things to warm the heart."

"Sho!" said Farmer Pettigrew, "when you're as old as I am, you won't be spending money for Christmas. Thar's no one but me and mother, now. We'd look fine making Christmas presents."

"That you would," said Evans, heartily, "and it would make good old Aunt Pettigrew feel ten years younger."

"Now, Bob!" exclaimed the old man, "air you in earnest?"

"Never was more so. She is often lonely since your daughter moved West. She would not only be surprised, but happy. Try it once," he added.

"What are you going to get Addie?"

"Me? Oh, I've been planning for months. A new dress for one. Books she wanted. Some little knickknacks. Nothing is too good for my wife. She deserves more than I can give her. But I am getting some things for mother. I would n't forget her. We'll go over tomorrow, and see how happy she'll be over our presents."

"I never did give anything 'cept a little candy to the children on Christmas," said the old man; but he did n't discuss crops clear to town.

About the middle of the afternoon Bob Evans hurried into the big dry goods store after numerous bundles. He was surprised to see old Farmer Pettigrew sitting at a counter near the front, while an obsequious clerk was holding up folds of gray silk.

Bob was so pleased he stopped to help in the selection, and then went on his way. It was nearly dark when the two men met at the livery stable. Old Farmer Pettigrew was as excited as a boy.

"Say, Bob, I bought 'er a cheer, too, and a gold comb, and candy, and I'm kind of 'shamed to give them to her. And I sent Minnie \$10, registered letter, you know."

Bob shook the old man's hand.

"I'm glad I came in with you. I just wish I could see auntie when you give those things to her."

"I'll tell you about it, Bob."

But he did not introduce the subject when Bob went over the next week. The young man followed him out to the barn lot and asked him about the gifts. Old Farmer Pettigrew looked at him long and solemnly, a sort of quiver about his mouth.

"Well, when I laid 'em out Christmas mornin' by her bed, Bob, I jest stepped out. She did n't come out, an' I got skeered. I peeked in through the crack, an'—an'—she was on 'er knees by 'em, sobbin'. I did n't calkilate it was going to have no seech effect, Bob."

Bob's eyes grew misty.

"Well," he said.

"I went in then, an' she riz up an' kim, to me, an' she said, 'Pa, an' kissed me, fur the first time in ten years, Bob."—American Farmer.

Who Is On the Lord's Side?

Light has no possible use for darkness, and truth can have no sort of union with error. We believe it is time for the lines to be drawn between truth and error, for error has no more business to be strutting around in the garments of truth than has a Mexican general to parade the streets in the uniform of an American soldier. The two have nothing in common and therefore they can not walk together in the same robes.—Herald of Gospel Liberty.

THE WORK AND THE WORKERS

Announcements

ADDRESS WANTED—The address of Evangelist Mrs. M. B. Woodworth Etter is desired by J. C. Richardson, McKinney, Texas, R. F. D. No 3.

MARRIED—At North Attleboro, Mass., Rev. H. Rees Jones, pastor of the First Pentecostal Church of the Nazarene, of Keene, N. H., and Miss Effie M. Eaton, daughter of Mr. and Mrs. C. F. G. Eaton, of Keene, N. H., by Rev. L. D. Keeler, pastor of the Guild Memorial Pentecostal Church of the Nazarene.

NOTICE—I want a young man in the experience of holiness as song leader and organist in revival meetings in the city of Austin.—E. W. WELLS, 1004 Willow St., Austin, Texas.

ANNOUNCEMENT—Evangelist Charles H. Stalker will hold a meeting at Seymour, Ind., March 7th to 21st. Pray with us that we may have a Pentecostal visitation.—C. H. STRONG, Pastor.

District News

TENNESSEE DISTRICT

Although we have had the hardest battles with the devil since last October we have ever experienced on this District, yet we have had some of the most wonderful victories. Some of the churches that seemed to be the deadest, or nearest dead, have taken on the greatest manifestations of real life. One of these places is Tracy City, where Rev. J. H. Ralston and his co-workers have had a three weeks' meeting, resulting in 202 professions, if I have the count right. It was no make-believe, but a genuine revival. I was there twice, and preached both times. The seekers were many, and real conviction was on the people. They came to the altar and prayed through in the old-time way. Twenty-eight gave their names for membership, and twenty-three of them were taken in by the writer to the Church of the Nazarene. Our church here has never had much chance to grow and develop, for the lack of real pastoral attention. Brother Ralston and co-laborers are still in Tracy City, holding services with the Methodist people.

Last Saturday night, a few minutes before the clock struck twelve, Dr. H. F. Reynolds, our General Superintendent, and the committee appointed by the Pentecostal Mission to effect a union with our church, in the presence of Brothers E. G. Anderson, R. B. Mitchum, two good sisters, and the writer, signed the written document—*Basis of Union*—which made the Pentecostal Church of the Nazarene and the Pentecostal Mission, better known as the McClurkan work, one. God gave us a great day on the following Sunday, February 14th, and I am expecting the greatest victory we have yet seen on this work. I believe God was pleased with the union of these churches, and I know that I am. The way now stands wide open for our entrance to every city, town, and country place in Tennessee. All praise be to our King forever.

J. A. CHENAULT, *Dist. Supt.*

WISCONSIN DISTRICT

The District Convention just held at Milwaukee was owned of God. Every church on the District save one was represented. Rev. V. E. Clark, formerly of Los Angeles, now of Chicago, was with us, and preached helpful sermons. Among the inspiring incidents of the convention was the paper read by Attorney Weed, former city attorney and also county judge. His subject was "Organization: Its Necessity to the Conservation of Holiness." I trust it will find its way into the columns of our paper.

The fitting climax to his paper was another, which he laid on the table to be acted upon, to wit: His church letter from the Methodist Episcopal church to our church. We welcomed this man of God, this man of intellect, to our army, which is slowly but surely increasing in this wicked state. How it ought to silence once for all the advocates of stay-in-ism to know that this man of ability, able to analyze questions, avows that in fifty years in the church he had never heard of holiness until four years ago, in a holiness campmeeting.

The work on the District is very encouraging. About ten tent meetings are planned for next year, and if the funds are forthcoming to support the workers in the field while they toil, we will add a few more centers of fire to those we now have.

There were twenty adults that went from the

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Racine church to the convention on the last day, including two of our cornetists.

A movement was set on foot to have the churches try to raise systematically each month a little towards the support of the District Superintendent, at least enough to cover his traveling expenses and correspondence. I am sure we will appreciate anything that might enable us to give more of our time to planting the work. One thing is certain, whether it comes or not, we will push on and do the best we can to get places started where folks can get holiness. We know our infant District is doing and will do all it can to help us. We cannot expect much from these places that have so much to contend with financially when first organized. Pray for us.

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

HAMLIN DISTRICT

The fire is still burning on the Hamlin District, and our watchword is "On with the battle." Since writing you, the mid-winter revival at the C. N. U., Hamlin, Texas, has gone into history. It was our privilege to only attend a very few services, but they were indeed great. Brother Gaar is a great preacher; his sermons stir the souls of men. Much conviction, praying, and shouting there was, while many swept into the fountain of cleansing.

We visited the Swedonia church, west of Hamlin. This is one of the pioneer churches of this country, having in it such men as Brother J. A. Young and Solomon Johnson, the father-in-law of Brother Fisher, District Superintendent of the San Antonio District. They showed me the old church building, which has been built for many years, at first being only about sixteen feet square, afterwards enlarged. They now worship in a large new school building. They made me feel at home among them, and we shall not soon forget their kindness. May these old pioneer heroes of the cross be spared yet many years to bless the world by their lives in spreading holiness over the land.

My next visit was with my home church, Nazarene chapel, where I have preached off and on for the last seven or eight years. We had a good time again together. Pastor Enson seems to be getting a good start with the work.

The revival is on at Childress; more than a dozen had gotten through to victory at the last report.

Pastor Ingle reports victory from the Rochester charge, while Pastor Cooper keeps things red-hot over at Hillsboro. There were twenty or twenty-five professions in the last two weeks in their regular services.

Strains of Peace

STRAINS OF PEACE—A great new collection of sacred songs. Published in sheet music size; elegant title. A 50-cent copy for 40 cents. Address HALDOR LILLENAS, Music Publisher, *Olvet, Ill.*

40 cents

E. D. Russell gives an encouraging report from Mingus charge.

The District is planning great things in the Lord. May each one do his best for God and holiness. On with the battle.

J. C. HENSON, *Dist. Supt.*

DALLAS DISTRICT

The work on the Dallas District goes steadily forward. The following are a few echoes from the field:

"The work is still moving and growing at Cedar Hill."—W. M. Nelson.

"Large crowds and good services at Chesterville and Somerville; we are expecting great things here."—C. H. White.

"I am in a revival at Humble; hard pull, but some victory."—J. E. Thredgill.

"The Lord is blessing, and some are getting saved, at Milano; three gloriously saved at the service and one at home."—J. P. Sparks.

"We are glad to report victory at Blossom; one sanctified and one pardoned at our last service; good interest at Milton and Halesboro."—B. A. Moores.

"The work is moving forward at Texarkana; Mrs. Pinson is conducting cottage prayer-meetings and folks are being saved in these meetings; I had good services at Kildare the fourth Sunday; have just closed a fine meeting at Oil City."—W. B. Pinson.

"Good crowds and fine services on my first trip to Sweet Home church, last Sunday."—A. K. Bracken.

"Salvation work continues at Dallas First Church; Sunday school growing larger every week."—H. B. Wallin.

I have recently spent a few days at the little town of Lolita, in the extreme southwest of our District. Had a few good services and opened the way for a good revival next summer. I found many people there who are hungry for the full gospel.

From Lolita I came to Branchville, in Moham County, where I preached a few times in the Baptist church. There has never been a holiness meeting in this village, but the people gave us a good hearing, and some of them are real hungry for full salvation. This made another opening for a holiness meeting.

We are now in the closing days of the mid-winter meeting at Peniel. Doctor Morrison is doing some great preaching, and souls are getting to God in every service.

Well, the war is on; the devil is mad, for he knows his time is short, and he is doing his best to wreck every life he can. The love of many is waxing cold; whole families are lost. If we ever get them to God we will have to go after them; so let us all pledge ourselves to do more knee work, wear out more shoe leather in visiting homes, pray down the fire on the family altar—literally burn our way through to victory. Get every one you can to your services, then plan your prayer-meeting, prepare your sermons, select your songs with one thought in view, and that thought the salvation of judgment-bound souls.

Don't waste time raising finances; just adopt God's plan by bringing all the tithes into His house, and that will pay the bills. We can thus give all our time to salvation work, and how joyful the work will move on.

We will have our District preachers' meeting at Sherman the fifth Sunday in May. Begin now to plan for this meeting.—P. L. PIERCE, *Dist. Supt.*

EASTERN AND NEW ENGLAND NOTES

A good paper to be read and discussed at our preachers' meeting would be, "How can we get a host of people sanctified to God who will have gotten saved to God out of Billy Sunday's campaign?"

Fanny Crosby, the noted hymn writer, author of verses of eight thousand songs, died today in the ninety-fifth year of her natural life. Sister Crosby—though blind for most of her life—brought spiritual sight to many people the last half century. No greater hymn writer, aside from Charles Wesley and Isaac Watts, has blessed the world with good hymns than Miss Crosby. Among her many blessed hymns are "Saved by Grace," "Rescue the Perishing," and "Blessed Assurance." She died in Bridgeport, Conn., where she has made her home with her niece for many years.

All lovers of foreign missions on the New

England District will be glad to hear the bugle blast from the General Superintendents of our Church, as they call to our Church for \$50,000 for foreign missions. Let all our New England people know that \$5,000 is asked from the New England District. Let us go up at once and possess it, for we are able.

Now that the Davis Square Pentecostal Church are back again to their old place of worship, why not have Grace Church go in and unite with them and make one good, strong church? Pray for their extra meetings during the month of February, with Evangelist John Gibson.

We congratulate our church at Indianapolis, Ind., in their enlarged membership of about two hundred and fifty. This church is not many years old, and has grown fast and strong. This ought to suggest a few things to some of our churches that have been organized for ten, fifteen, or twenty years, and have only about one hundred members.

All the friends of Pastor Brown are glad to learn that God has spared his life to us, and that he is gaining his strength, so as to get back in his pulpit at Cliftondale, to minister to that blessed people of God.

We are glad to get word from Brother and Sister Anderson, who left these parts to go to California, that God is blessing their souls under the pastorate of Rev. Seth C. Rees, of Pasadena, Cal.

Dear old Bud Robinson is to be here in New England this spring, holding services for our Malden and Lowell churches.

Congratulations and success to our good church at Danbury, Conn., which has the past few years been going in for souls, but now has arisen to build, where they are in hopes to reach more souls.

Of over three years of my pastoral labors in Providence, R. I., none have been more blessed, more promising, more divinely owned than the last few months. There is such harmony and holy unction upon our people—it is like heaven to be in the services.

Rev. G. W. Ridout, of Taylor University, Upland, Ind., is to make a visit to New England in the interest of that institution. Brother Ridout was pastor years ago of the Broadway Evangelical church, Pawtucket, R. I. Many of the old New England friends will be glad to see our brother back again in New England.

While in Philadelphia, Pa., in a holiness convention, the writer had the privilege of visiting Billy Sunday's meeting and hearing this man of God preach to 40,000 people. While there we had the pleasure of dining with Pastor Maybury of that city, who is the District Superintendent of the Philadelphia District.

How we could wish that our holiness folks over the country had a fund sufficient to hold a great holiness convention at the close of every campaign held by Billy Sunday, that thousands of the awakened souls might get gloriously converted to God, and that thousands of those saved to God might get wholly sanctified to God, as in the case of that great revival in Samaria (See Acts 8:4-17). Who will give the first hundred dollars to this great work? Let some one answer!

We hope that the holiness folks in and about Boston and New York City can arrange to hold one of these proposed holiness conventions when Billy Sunday closes up his great campaign. Wake up, brethren! Now is the time for us to begin to plan such a great campaign.

The cottage prayermeetings held each week for the writer's church, are seasons blessed of God. Beloved preachers, and church, don't let us altogether neglect the old cottage meetings. In many places they are dying out.

A good subject for some preacher to present to our preachers' meeting at some future time: "Watchman, what of the night?"

Sister Amelia Stewart, for many years connected with the Philadelphia, Pa., Friday holiness meeting, is greatly missed in that city since her translation. Our sister was one of the charter members of the Philadelphia Holiness Association.

"KEEP ON BELIEVING."

General Church News

TROY, OHIO

We just closed a two weeks' campaign. The meeting started off well, with the saints of God under the burden, and of course the spiritual tide of the meeting ran high. Pungent conviction was on the people; many sinners and backsliders spent miserable days and sleepless nights. Brother Orville Covault, one of our Nazarene licensed preachers, was the evangelist in charge. His preaching was earnest and uncompromising, and in

Union of the Pentecostal Union (the McClurkan work) and the Pentecostal Church of the Nazarene

Articles of Agreement

At the annual convention of the Pentecostal Mission, held in Nashville, Tenn., October 11th, 1914, a resolution was passed appointing a committee of five members, consisting of the following: C. E. Hardy, Tim H. Moore, Edward W. Thompson, John T. Benson, and W. M. Tidwell, to ascertain the wishes of the members of the Pentecostal Mission, and, if found desirable, to consummate a union with the Pentecostal Church of the Nazarene, provided suitable arrangements could be made. This committee, after prayerful and careful work, and after consulting with the pastors of the various congregations, and after having letters from the majority of the General Committee recommending this union, came to the conclusion that this union was desirable and requested R. B. Mitchum to take the matter up with the proper authorities of the Pentecostal Church of the Nazarene and see if such a union could be made.

Gen. Supt. H. F. Reynolds invited Dist. Supt. J. A. Chenault, Gen. Miss. Treas. E. C. Anderson, and R. B. Mitchum, a member of the General Missionary Board and a special representative appointed at their meeting, to meet this committee in Nashville, on February 13, 1915. Gen. Supt. H. F. Reynolds and the Pentecostal Mission Committee agreed upon the following basis of union:

First—Finding that the Pentecostal Mission is in hearty accord and sympathy with the *Manual* of the Pentecostal Church of the Nazarene, we agree that both the home and foreign work of the said Pentecostal Mission be united with the Pentecostal Church of the Nazarene, it being understood that the General Missionary Board of the Pentecostal Church of the Nazarene assumes financial responsibility for the missionary work of, the Pentecostal Mission in the following countries:

India, the following missionaries: Roy G. Coddling, Mrs. Rosa Lowe Coddling, Mrs. Bertha Davis, Miss Lizzie Leonard, Miss Eva Carpenter, Miss Jessie Basford, Miss Olive Graham, and also Miss Mattie Long and Miss Florence Williams, provided satisfactory arrangements can be made with them.

Cuba, the following missionaries: John L. Boaz and wife, Miss Leona Gardener, Theodore Castellano and wife. The Pentecostal Church of the Nazarene accepts this work with the understanding that Brother Boaz and wife are coming home at an early date.

Central America, the following missionaries: J. T. Butler and wife, and R. S. Anderson and wife.

It is expressly understood that the former members of the Pentecostal Mission will use their best endeavors through all the avenues that they have to contribute to the support, not only of the missionaries which are being transferred, but all the missionary work under the board of the Pentecostal Church of the Nazarene.

It is understood that the *Living Water* paper, formerly an organ of the Pentecostal Mission, if continued as an independent paper, will open its columns to solicit as heretofore for the missionaries coming to the church through this

union, and also for any other foreign need of the Pentecostal Church of the Nazarene that may be presented.

It is understood that the missionaries uniting with the Pentecostal Church of the Nazarene shall be subject to all the rules and regulations governing the other missionaries working under the board of the Pentecostal Church of the Nazarene.

It is further understood that all property held in the foreign field, either directly or indirectly by the Pentecostal Mission, shall be transferred to the General Missionary Board or the legal representative of the Pentecostal Church of the Nazarene.

Second—It is understood that in making this union all churches, bands, and individuals who are now connected with the Pentecostal Mission shall become members of the Pentecostal Church of the Nazarene, unless they elect to the contrary.

All ordained ministers and evangelists of the Pentecostal Mission holding certificates, shall be recognized as such by the Pentecostal Church of the Nazarene, according to the rules of the *Manual*.

It is further agreed and understood that all churches and bands affected by this union shall immediately proceed to re-organize along the lines as prescribed by the *Manual* of the Pentecostal Church of the Nazarene, elect trustees, stewards, and such officers as prescribed by said *Manual*, and that all property now held by said churches and bands shall be transferred to the duly elected trustees and the re-organized church, except such churches and bands of the Pentecostal Mission going into this organization which may feel it imperative that they continue to hold their property in like manner as at present, shall be at liberty to do so.

It is further agreed and understood that property held by the corporation known as the Pentecostal Mission or by trustees for it belonging to bands and individuals who do not accept this union, these trustees shall be empowered or authorized to convey said property to the said churches and bands.

It is understood that this union shall take effect at once, and it is agreed that the Pentecostal Church of the Nazarene shall not be liable for any allowances to missionaries until April 15, 1915.

It is understood that suitable notice of this union shall be published in both the *HERALD of HOLINESS* and *Living Water*.

EDWARD W. THOMPSON

C. E. HARDY

TIM H. MOORE

JNO. T. BENSON

H. F. REYNOLDS, *General Superintendent*

R. B. MITCHUM, *Special Representative*

Signed, Feb. 13, 1915.

In a letter from W. M. Tidwell, dated February 2, 1915, a member of the committee from the Pentecostal Mission, he recommends this union. This letter is filed with the copy of agreement held by the Secretary of the Pentecostal Mission.

NEWBERG, ORE.

the demonstration of the Spirit. The result was that nearly fifty souls knelt at the altar for either pardon or purity. Held an all-day meeting the last Sunday, the writer preaching in the morning, and six precious souls knelt at the altar. Rev. D. P. Claypool, an Evangelical minister, brought a forcible message in the afternoon, and again many knelt at the mercy seat. In the evening, to a crowded house, Rev. Covault brought the closing message, which was full of power and unction. We closed with an altar service, and the glory on. On Monday night we organized a Young People's Prayer League, with between twenty and twenty-five members. Expect to sow Troy with full-salvation literature. We wish to heartily commend Orville Covault to any church that wishes to have a revival, and desires the service of a good, clean, uncompromising preacher. Address him at Troy, Ohio, as he expects to make this his home church. —H. W. WELCH, *Pastor*.

We are thankful to our God for the wonderful way in which He is pouring out His Spirit in this place. We are having a real revival. The meeting has been going for the past fifty-two nights without a break. We had expected to close last night, but the large congregation voted almost unanimously to continue the meeting. We have had to turn folks away every Sunday night since the meeting has been going. It caused our hearts to ache last night to see so many trying to get into the building and no place for them. We have not had a dry service; from two to thirteen seekers each night, and many are really hearing from heaven. I have been told by many that this is the greatest meeting Newberg has ever had. It is affecting the whole town and surrounding country. Young people from the college and high school have sought and found the Lord, husbands and wives have been saved, and family altars erected in homes. Some of the hardest cases in town have been saved. Some

have come to our home to have us pray for them; others called us to their homes. How wonderfully God is at work! We have insisted that people definitely seek God for a definite experience, and tarry until they heard from heaven. There have been some wonderful cases of sanctification. We are expecting to build a nice, comfortable church in the spring. Will buy a lot soon. We have the very best location in town in view; lot 103 x 110; price, \$1,400, \$700 down and \$700 in one year. One good brother has promised to make the first payment, so it looks like we will soon have a place of our own. We have the finest class of young people here you ever saw; in fact, the whole church is of the very best, and God is going to add to our number in the near future some more of the same kind.—J. T. LITTLE.

LOS ANGELES, CAL.
FIRST CHURCH

Four weeks of special revival services closed last night, February 14th, with between thirty and forty at the mourner's bench. The day was marked for beauty in nature as well as grace. Three immense audiences came to the church, and salvation flowed like a river. There were sixty-five to seventy at the altar of prayer, and many remarkable cases of salvation. At the afternoon service two men, aged seventy-five years, found salvation. One was sanctified wholly, and the other was converted. Another man, nearly sixty years old, was also converted. The revival has reached the church as well as the outside. I suppose that three hundred or four hundred persons, all told, have been at the altar. The tide continued to rise from the very start, and although it rained hard, which interfered with the attendance, the spirit of the meeting continued to rise. The last week was very fruitful; congregations large and a mighty tide of prayer going up nearly all the time brought great victory. Could we have planned for about four weeks more, there is no telling what the end might have been. Rev. C. E. Roberts, the evangelist, greatly endeared himself to the people. He is a sane, unctuous, deliberate, logical, fearless preacher. His presentation of the truth is fresh and gripping. I believe that he can bring things to pass anywhere. He is a man of prayer and drives others to pray. Nothing lazy about Brother Roberts. In the judgment of the writer he is one of the very best evangelists we have ever had on the coast. Mrs. Roberts and Miss Taylor (both daughters of B. S. Taylor) delighted the thousands with their spiritual singing. Many times the heavens would split and tremendous shouts of praise would fill the tabernacle. Mrs. Roberts also preached several times. She is a chip off the old block, and those who know Rev. B. S. Taylor can guess the rest. God honored her messages with many seekers. The revival has greatly helped us spiritually, numerically, and financially. We give God the glory and press on for new victories. God bless the faithful trio who were used of Him to bring it to pass.—C. E. C.

CALCUTTA, INDIA

The Lord has been blessing and giving us some signal indications of His favor, in both branches of our India work.

The revival meetings in Buldana were productive of much good. Several were reclaimed or saved, and several professed to be sanctified. The missionaries there were assisted by Miss Florence Williams, of Dhulia, and the writer.

The missionaries are now out in the Districts on long preaching tours, giving the gospel to the villagers by means of street and bazaar preaching, zenanna work, tract and scripture distribution, etc. The present work and the outlook are encouraging.

We are just closing revival meetings in Hope School, with Miss Steckley, of Adra, to assist. A considerable amount of substantial progress has been made in spiritual things. About all the scholars have been to the altar from time to time, and several came out very definitely, confessing their sins and repenting in old-fashioned order. Thank the Lord!

The educational department of the school is doing well under Miss Mangum's care. The government inspectress has examined the school and given good report. Government questions were given in the school for the first time in this year's final exams, and a godly number have passed. The city administration have again remitted the taxes which amount to about four hundred and sixty-eight rupees as a donation to the school, and have also donated a grant of seventy-five rupees (\$25) per year. In addition to this the educational department of the government has given us two scholarships for two of our older girls, which will give them normal training for a year at a regular teachers' training school. This would have cost us



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forty rupees per month. Miss Mangum also has passed the junior examination of the Calcutta Conference Bengali language school.

Miss Hargrove's work as matron, though of a nature that does not show much, has been very successful in getting a good system and good discipline in the boarding department. She had tremendous difficulties to meet and she has met them successfully.

The better conditions of health in the school this year are entirely due to the efforts of the missionary nurses, the Grebe sisters, who have administered powders, pills, plasters, and prayer with great patience and success, though considerable fever still exists.

Taken as a whole, the missionaries have the work of Hope School well in hand, and have virtually succeeded in routing the spirit of unrest.

A quiet, simple wedding, between one of our teachers and a Hope School girl, was a recent occasion in the school chapel.

We all still need your prayers of faith.

Your brother in Christ,

L. S. TRACY, Superintendent.

MARSHALLTOWN, IOWA

The good work is moving on here. We have had five seekers at our altar the last two Sundays. Last night, at a cottage prayermeeting, there were seven seekers. Six received what they sought. Last Sunday a brother walked fourteen miles (round trip) to be in our services. Pray for us. Rev. W. R. Cain will be with us April 18th to May 9th.—J. M. WINES, Pastor.

BURNS, ORE.

On request of our pastor, Brother S. L. Flowers, the Church Board, at its last meeting, voted the last Wednesday evening of each month for missionary prayermeeting. On this evening the church will pray for the work of God everywhere. We earnestly desire that any, at home or across the waters, who wish to be remembered in our prayers on this particular night, would send in their request, so that it will reach us not later than the last Tuesday of each month. Address, Miss ROBERTA HIBBARD, Secretary.

NEW HAVEN, CONN.

We have undertaken this work in New Haven. We have a band at 151 Union St. We have had meetings three months in Temperance Hall, on Center, near Union St. For two weeks a protracted meeting. Some have professed to be converted, restored, sanctified. Will all who live in or near New Haven, and wish to have holiness preaching, bands organized, etc., write me? When you visit this city call on us; write your friends here, tell them where the meeting is; we have a fine, roomy hall, fresh paint, carpets, tidy; blessed spirit pervades the meetings, and we want to see a

great awakening in this city. Pray for us. In Jesus' name.—B. S. TAYLOR.

MILWAUKEE, WIS.

The Lord specially favored us during the District Workers' Convention, which was held here, February 12th to 14th. Our District Superintendent favored us with a ten days' evangelistic meeting, prior to the opening of the convention. The services were all good and profitable. Much of the divine presence, power, and glory was manifested. The liberty and help of the Spirit was realized in every service. The preaching of the Word was helpful and inspiring. God was magnified. Rev. F. J. Thomas, of Racine, brought up twenty of his members on Sunday. Fresh and happy in experience, they sang, testified, and played on their musical instruments. Their visit and services added much to the interest of the meeting. Sunday was truly a glorious day. In the afternoon a prominent citizen here, a man of ability, standing, and influence, and a pronounced believer in the doctrine and experience of holiness, who also enjoys the experience and is a strong advocate of it, was led to cast in his lot with the little band of Nazarenes, much to the encouragement of all of us. God is certainly helping us, and opening up the way for the Nazarene movement and church in Milwaukee. We are encouraged to press the battle on.—W. G. HANMER.

FROM EVANGELIST L. N. FOGG

I spent the month of January at Maples Mills, Ill., and surely God did bless us. It was one of those meetings that you can't put on paper. We had meetings every night, and afternoons part of the time, and the farmers did not do anything for that month but their chores and go to meeting. It was inspiring to see the two-horse teams all around the church. We had plenty of people to preach to there. God gave us some as good converts as I ever saw anywhere, and some more sanctified wholly. I never saw greater conviction on a whole community. We often read how the whole country is stirred. I surely saw it here. The drove in every night, from two to seven miles, and some of them much farther, and the meetings were the subject of conversation wherever the people met. The people are made up on the quiet order, but at times the glory would come down, wave after wave would roll over the people, and such demonstration was worth seeing. The people said, "We never saw it on this fashion." Men who were naturally very quiet would lift their hands and march around, stepping high, while the shouts of praise could be heard afar off. One man was laid out, and the minister and some of the people went to him, and began to rub him, thinking he had cramps, and after a little time, when he could speak, he said, "There is nothing the matter with me, only I am being blessed." There will be a goodly number join the church from this meeting. This church has a great opportunity, with the strong membership that they have, and their very efficient pastor, Rev. C. J. Henderson, and his splendid helpmate, they are sure to win and grow strong. I went from there to New York City for a few days in the First Pentecostal Church of the Nazarene, Twenty-third St. and Eighth Ave., with Sister I. M. Jump, pastor. We had a splendid meeting; some good seekers. Sister Jump is doing a splendid work. I am now with Rev. C. A. Reney, at his church, Patchogue, L. I. The meeting is starting well; seven at the altar last night.

NEW BEDFORD, MASS.

After four years of hard battling for God against sin in this difficult field, with the little company of faithful few, the dear Lord has given me the privilege of transferring to some other field of labor. So, with His promise, I have tendered my resignation, to take effect the first of May. I do not know where the Lord will send me, as yet, but I am in His will, waiting for marching orders. I am open for a call, either for the pastorate or evangelistic field. There is a good feeling of unity and fellowship between pastor and people, and my only reason for leaving is that I feel my work is done here. May the dear Lord send a faithful pastor to shepherd this flock! They have stood by us royally. We shall leave them with many precious memories of the blessed seasons we had together.—F. F. DOMINA.

FROM EVANGELISTS ESSIE OSBORNE AND MAE SALLEE

Our meeting with Pleasant Hill church, at Sylvia, Kas., was a success. An effective work was accomplished. The church is under the influence and management of Rev. W. U. Fugate, who has been blessedly used of the Lord. A continual revival has been sweeping over it since his pastorate

CENTRAL NAZARENE UNIVERSITY

The following was read in the Preachers' Meeting, Hamlin, Texas, January 28, 1915, and published by request of same:

This subject is altogether too great for the speaker. The best I can do is to shake myself at you and say, "Look at me; observe my blunt address, limited vocabulary, and unsightly carriage, and realize the need of establishing institutions of learning, such as we have here, then do with your might what your hands find to do."

When I roamed these western prairies twenty-five years ago, at the age when the mind is the most susceptible to impressions and capable of retaining knowledge, we had no high schools and few churches, much less institutions of the character of Central Nazarene University, founded upon the principles of Christianity, teaching a whole Bible for a whole world. I attended school in a dug-out with a fire-place dug in the wall of one end for heating, a door in the other, and the window two feet square in each side for light and ventilation, while a rude bench without back around the wall provided our only seats and desks.

Our subject is "Central Nazarene University and Our Relation to It." We shall discuss it in two propositions as follows:

1. The Name—CENTRAL NAZARENE UNIVERSITY.

If we separate the name into its parts, we have (1) *Central*—This is beautiful for rhythm and practical in application. The beautiful city of Hamlin, the site of this noble institution, reached by three railroads, is situated in the center of the fertile prairies of western Texas, which is destined to become the leading agricultural belt of this great Southwest. It is sufficiently removed from the caprock of the plains, where the piercing cold and driving winds make life all but intolerable, to enjoy reasonably mild winters, while its altitude is sufficient to render it immune from the miasma and malaria common to the lower regions farther east. Being near the center of the progressive body known as the Hamlin District of the Pentecostal Church of the Nazarene, it is sandwiched between the New Mexico District, with unparalleled possibilities, and the thriving San Antonio District, whose Superintendent, Rev. W. E. Fisher, the founder of the Central University, is anxious to see it prosper and is in perfect accord with the beautiful spirit which has led all three of these great districts to formally espouse interest and attempt the advancement of the institution. Moreover, the Dallas and Western Oklahoma Districts enjoy sufficient proximity to give material and appreciated support.

But *Central*, with us means more than geographical lineaments. Holiness, the central thought in Holy Writ and hub from which the spokes of Christian theology extend, is our watch-word and foundation stone. For this we exist and for its promulgation our efforts, energy and money are spent.

While other schools are busy destroying the faith of our fathers and wiping it from the minds of their pupils, we are "earnestly contending for the faith once delivered to the saints," and teaching our pupils to seek, not only pardon for sins committed, but the full sanctification of their natures from the pollution of original sin. This we believe to be the central idea of salvation, and without it much of the beauty and power of the gospel is eliminated.

2. *Nazarene*—No word could be more appropriate. Nazareth was an unpretentious city, despised by the vain and haughty for its absence of pomp and show. Of Jesus, whose early life was associated with the people of Nazareth, it was said, "Can any good thing come out of Nazareth?" and yet the light of His life has belted the world and for two thousand years has continually risen higher, banishing ignorance, sin, and superstition, and shall constitute a part of the treasured records of heaven when time long-forgotten is swallowed up in the cycles of eternity.

Thus our school, true to name, is striving for a record that eternity shall not efface—the

glory of God on earth and the uplifting of fallen humanity. There are many schools throughout the land with far greater fame, conferring higher degrees; but, sad to say, too often Christian parents weep with disappointment when their children, once happy Christians, are returned to them with their faith in the Holy Scriptures destroyed and their hearts and minds filled with the corruptions, folly and vanity, peculiar to twentieth-century society. Beginning with the idea that Moses' story of the creation is legendary and should be classed with Grecian mythology, their instructors have proceeded to teach them that Jonah never did exist and that such literature as the stories of Elijah, Job, Ruth, etc., are preserved more for the beauty of their diction than for the truth they contain. From this they proceed to attack the deity of Jesus Christ, the eternal punishment of the wicked, the cleansing power of the blood of Christ, and even the resurrection; returning our children to us thoroughly drilled infidels. Our young preachers, going away to college with hearts all aglow with newly found Christian joy, return intellectual giants indeed, but dwarfed and withered in soul, ranking as lecturers rather than powerful, Holy Ghost preachers.

Thank God for a school where one of the qualifications, demanded by the Board of every teacher, is the blessing of entire sanctification and ability to pray with their pupils and to lead them to salvation and into the fullness of the blessing of the Gospel of Christ; where no class is too important or interesting to be turned into a prayer-meeting when it becomes known that some one wants spiritual help; where several meetings are conducted each week for the purpose of developing the spiritual life of the student body and two or three special revival meetings are conducted during the year; where senseless games and worldly, violent sports, injurious alike to soul and body, are superseded by wholesome callisthenics and elevating, college societies; where, in contradistinction to the soul-murdering clubs, so prevalent in college life, there are scenes of revival interest and soul-travail.

3. *University*—Our people are remarkable for aspiration. We set our mark high and strive to reach it, thus bringing out the best there is in us. Of course we are not doing university work, but we are pressing toward it in Jesus' name. There is but one thing that prevents us from doing university work—your support—money and the students who are ready for the work. This building, when finished and equipped, as it will be at no far distant day, will accommodate a school of extensive proportions:

OUR RELATION TO IT

Upon reaching this part of my subject I feel like throwing this paper aside and preaching an extemporaneous sermon on Christian duty. This school is your child. It is the property of the Pentecostal Church of the Nazarene; born of Nazarene parents and nourished upon Nazarene milk. He or she who can sit indifferently while it languishes is akin to the character whom inspiration declares has denied the faith and is worse than an infidel.

Judson, the great Baptist missionary, once said to a friend: "If I had a thousand dollars, do you know what I would do with it?" "Give it to missions," his friend replied. "No," he said, "I would give it to a good college, for they are the seed-corn of missions." And so they are, if conducted along Holy Ghost lines as this one is. Boys and girls come here unsaved, become converted and sanctified, finally reaching the mission field, who might never have found salvation had it not been for this school.

As much might be said of every other evangelical enterprise. Men are moved by sentiment to give large sums for Rescue work, and this is commendable. We should never slacken our pace on this line, but rather double up. While helpless humanity languishes under the murderous and semi-barbarous system of the double-standard and virtue, dragged from her honored pedestal of purity, stalks like the ghost that she is, to and fro through the vesti-

bule of hell, awaiting her final plunge to the hungry maw of endless damnation—while mothers' daughters welter in slavery too black and benious for language to describe, no one with a heart of flesh, much less a Christian spirit, can fail to respond to the call to Rescue work. But here is the seed-corn of Rescue work. Ten thousand dollars spent in Rescue work may pay the expenses of redeeming fifty delinquent girls; but the same amount expended here may educate fifty red-hot holiness preachers and missionaries, who will belt the globe with holy fire and rescue a hundred thousand souls.

The University never presented a more hopeful outlook than it does today. Our enrollment is by far the greatest we have ever enjoyed. The recent loan of \$0,000 by one of our neighbors, who has known the school from its beginning, has enabled us to pay off the heavy indebtedness which has hampered the school so long. Now the bank comes forward and makes a remarkable proposition. If we will raise \$1,075 a year for six years, to be used as a sinking fund, they propose to loan it on real estate, being responsible to the University for it, and by compounding the interest from year to year guarantee to make it pay out the loan. This seems almost too good to be true. Beloved, shall we take this matter upon our hearts and see that this fund is raised? Already we have nearly enough cotton to pay the first annual installment. Ten dollars and seventy-five cents each, from a hundred persons, for six consecutive years, will create this fund and free Central Nazarene University of all indebtedness. One hundred and seventy dollars and fifty cents each, from ten men for six consecutive years, will create the fund. Fifty-three dollars and seventy-five cents each from twenty men will bring the same result. We sustain the same relation, in a spiritual sense, to this school, that we do, physically, to our children; and our duty to the former is readily comprehended by a review of our sense to the latter.

Rev. A. J. Vallery, our new and successful Financial Director, has undertaken to raise funds to finish and furnish the building, erect a boys' dormitory, endow two chairs and create a Students' Loan Fund. We earnestly desire that every lover of Christian education, throughout this great Southwest, co-operate with him in this commendable undertaking. Let those who pray remember him daily at a throne of grace that God may prosper him in this work and that all necessary equipment may soon be in hand.

Everything relative to the school is on an upward grade. We feel that we have passed the crucial stage and that your confidence in the school should be established. Substantial men are settling here, and we must go forward.

Let the preachers and laymen who are here today go back home, pray, and preach Central Nazarene University one year, and mark my words, we will be putting the top on this building. We have on this campus several thousand dollars' worth of lots, upon which we hold an option for more than a year. For every sale made during that time, one-half the proceeds go into the University. We want you to buy these lots. We will make you reasonable prices and very easy terms. Within a few years these lots will more than double their value. You will in this way be making a splendid investment and at the same time help to forward the work of God.

In conclusion, send us your children. Take them from the baneful influences of worldly, vice-ridden institutions, which antagonize and devalue deep spirituality, and send them to us to be educated and trained for God. For this purpose this institution was established and without your co-operation at this point, we must languish. Thank God, many of you are realizing the benefits to be derived by placing your children here. Our halls are alive with happy, interested students. We thank God for the progress we are making, but want others to enjoy these benefits. A few dollars invested in this manner may mean incalculable results in this utterable joy throughout eternity.

OSCAR HUDSON, Business Manager.

there, so we found things in fine shape for a great salvation time—the reaping was easy. God added unto us thirty-three during the meeting; several strong additions to the church. The finances were easy. The Lord is richly blessing those dear people, and they are proving His promises.

ASHLAND, KY.

The five days' holiness convention, held here under the auspices of the National Association for the Promotion of Holiness, was a great success. We secured the use of the First Methodist Episcopal church for the convention, and had a good, roomy, well-lighted place for it. We had good attendance at both the day and the night services. Much prejudice was removed, and some new ground taken. The holiness people were greatly blessed and helped with some needed instruction by the Bible readings of Brother Ruth. There were seekers and finders of pardon or purity at every service, except perhaps one service. The all-day meeting on Thursday was well attended. The holiness people came from Ironton, Ohio, Huntington, W. Va., and other points. Several out-of-town ministers were present part or all the time. The way some of them helped themselves to the good things the Lord set before them showed them to be healthy and sound in spirit. Doctor Fowler had overworked himself at the preceding convention, at Sayre, Pa., and was able to preach but once for us here; but it was a great sermon. Rev. C. W. Ruth ably filled the pulpit the rest of the time, but once, when Rev. Miller, evangelist living here, preached a good sermon. The singing was in charge of Rev. George W. Cooke, of New York City. He is indeed a "sweet singer in Israel." It was a great and profitable meeting, and we sincerely thank the National Association for consenting to come to our help at this time. May the good work go on. I am still on the firing line, doing my best in the spread of scriptural holiness. Pray for me.—**W. R. GILLEY.**

MID-WINTER MEETING AT CENTRAL NAZARENE UNIVERSITY

The Ministers' Fifth Sunday Meeting, of the Hamlin District, was held in the Central Nazarene University auditorium, at Hamlin, Texas, January 27th to 31st. God was with us from the beginning, stirring the hearts of those present along many lines of interest to our church. The papers read and discussions engaged in were of a high order, intensely interesting and profitable.

Father Eason, of Roby, Texas, preached the opening sermon, from Luke 19:10, "For the Son of Man is come to seek and to save that which was lost." God blessed his message, and our souls were refreshed.

Rev. J. C. Henson, our District Superintendent, was with us throughout the meeting, lending encouragement to the discussions, and giving much helpful advice and admonition. His sermon Sunday morning on "The Church" was great. He covered the ground, showing unequivocally that the Pentecostal Church of the Nazarene has divine sanction, and is scriptural in all her doctrines and practices.

The meeting closed with a great sermon by our pastor, Rev. J. E. Gaar, who has recently come to us with his excellent family. Conviction, which had been coming on the student body for several days, seized the hearts of the great congregation which had gathered for this last service. When he closed the message, the altar was quickly filled with hungry penitents, and a mighty battle ensued, in which the Lord triumphed, delivering souls from Satan's bondage.

We had intended to have our mid-winter meeting later, but such interest was manifested in this service that it seemed to be a propitious time for the meeting, so we continued right on. The revival was great. It was one of those visitations of divine power and glorious manifestations which cannot be put on paper. We do not remember that there was a single service at which no one was blessed. Many times the altar was crowded, and the battle would rage for hours, continuing sometimes until near the midnight hour. Strong men rolled on the floor in agony confessing their sins. Conviction came on the students in both dormitories one night after the services closed, and they had retired to their rooms, and a number wrestled until after midnight, and six or eight prayed through to victory. Another night the president and pastor were called from their homes, after they had retired, to pray with students under conviction.

The preaching was done by our pastor, Rev. J. E. Gaar. His messages were profound, biblical, freighted with unction and power, and gripped the hearts of everybody who heard him. His sermons to the unsaved were enough to stir a heart of stone, while those to the church were free from

The Gospel in Spanish

Quite an interest has been awakened in our plan for furnishing one hundred thousand gospels in Spanish. We have letters from missionaries and workers approving the plan, and have already received applications for quantities to be used in mission fields.

We are greatly encouraged with the outlook and invite all those who are planning to help in this special mission to let us know as soon as possible.

The amount needed is
 \$1,000 DOLLARS
 for
 100,000 GOSPELS

Subscriptions have been received as follows:

Publishing House Employees.....	\$ 100.00
Sunday School, Ernfold, Sask.....	5.00
H S Hester.....	5.00
Earl Schofield.....	2.00
U. B. Arnold.....	1.00
J. Elmer Stockwell.....	5.00
Grover Rose.....	1.00
Mrs. Mary C. Strange.....	.75
Marion P. Wheeler.....	.25
I. P. Plumsted.....	1.00
John A. Woods.....	2.50
Eliza Worthington.....	.20
Ella May Strickland.....	1.00
Mrs. May Terrell.....	2.00
R. W. Thornburg and wife.....	2.25
Friends.....	.75
M. E. Davis.....	1.00
F. A. Moser.....	1.00
Mrs. N. D. Hughes.....	.17
Mrs. R. L. Jennings.....	1.00
A. S. Hornbeck.....	1.00
G. W. Meglemre.....	1.00
Christ Schumacher.....	.50
A. J. Ammons.....	1.00
I. N. Greenlea.....	5.00
Mrs. B. R. Erickson.....	5.00
Mrs. E. A. Cochran.....	1.00
Mrs. H. M. Roundy.....	1.00
E. P. Kyle.....	1.00
H. F. Little.....	1.00
Mrs. F. M. Lobaugh.....	.21
Wm. H. Ellenwood.....	5.00
G. J. Riley.....	1.00
Minnie Wyatt.....	2.00
Linda Samuelson.....	1.00
Mrs. E. J. Woodward.....	2.50
Young Peoples' Society, Surrey, N. Dak.....	1.25
A. I. Williams.....	.50
R. F. McManus.....	1.00
F. P. Cunningham.....	.50
Nels P. Larsen.....	5.00
Mrs. L. M. Wilkinson.....	.05

Total\$ 170.38

PUBLISHING HOUSE of the
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 KANSAS CITY, MISSOURI
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foolishness, filled with the gospel, practical and exceedingly helpful. All who were not on the solid rock found it out, as the Holy Ghost dug away the sand beneath their feet.

Brother Gaar possesses a vision of existing conditions and possibilities beyond the rank and file of the ministry of today. He preaches much on prayer, its nature, need and possibilities, and then puts his preaching into practice. His three sermons on "Sanctify Them" were startling, convincing, and helpful. Brother Gaar has already won the hearts and confidence of our student body and community at large, and we anticipate a great year. He has some open dates, and any church or camp-meeting would do well to secure his services.

The C. N. U. continues to present the most encouraging outlook. New students continue to register, and the work being done is to be appreciated. We have selected an excellent faculty for

1915, and are planning for great things. A number of new families are planning to come to us from a distance. Pray for us.

OSCAR H. HUDSON, *Business Manager.*
 J. E. L. MOORE, *President.*

JOHNSON, VT.

The good work is going on at Johnson. Sunday, February 14th, was a blessed day. The Young People's Praying Band held their first meeting Sunday evening, from 6:30 to 7. God's seal was upon this meeting. Our souls were blessed as we listened to a volume of prayer ascending to the throne of grace from the hearts of these young men and women. We have some noble young people, and we believe the world is going to hear from them in the future. The good sisters of the church expect to hold their first ladies' prayermeeting Tuesday afternoon. O the great need of prayer!—praying ministers and praying churches. We purpose to keep folks busy, and give no place to the devil. A blessed and pleasant evening was enjoyed by the young people at the parsonage last Tuesday. We expect to take a good number into the church on probation next Sunday. Most all our folks take the HERALD of HOLINESS. No Christian paper can excell it.—**J. J. BURNS-SULSTON.**

TRACY CITY, TENN.

We closed our meeting the February 12th, with two hundred and eight saved and sanctified. Throughout all the bad weather we had large crowds every night. We baptized eight on February 7th, and seven on February 14th. We had twenty-seven new members to unite with the Nazarene church here, making thirty-seven members in all. One of our members went to sleep on February 13th. It was Mrs. Mary C. McBee. She was a faithful member of the Methodist Church for many years. She joined the Nazarene Church about five years ago, and lived and died a faithful member. She shouted all over the church house one week before her death, and told how happy she was. What a sweet death it is to go to sleep in Christ and wake up in Gloryland! We have started a meeting in North Tracy, on Hobo Hill; have had five saved already.—**CAPTAIN RALSTON.**

FROM T. D. SAFFELL, EVANGELIST

We have just closed a revival at Center Point, near Rosing, N. Mex. We held one week, but could not get the schoolhouse longer. This is a place where all the hosts of hell are arrayed against holiness, so much so that they refuse to come out and hear the gospel. The weather was very bad; but, in spite of it all, God was with us and every service was victorious. Three souls were at the altar, two for sanctification and one for justification. We had Rev. G. A. Compton as our co-laborer in this meeting. We organized a Church of the Nazarene at this place. We have a little band of faithful workers who are determined to go all the way through. We also have a preacher in the organization who will push the battle.—**Farmington, N. Mex.**

LOS ANGELES, CAL.

EAGLE ROCK AVENUE CHURCH
 Rev. Carl Daul and wife, evangelists, were with us during the entire month of January. Beginning with a watch-night service, we saw the old year go out and the new come in. There was not a dry service in the whole meeting, and some souls found pardon and some were sanctified wholly. Brother Daul and wife go to San Diego to take charge of a Nazarene mission there, and expect to remain through the year 1915. The church here is led on by Rev. Jeff G. Rogers, our splendid pastor, and we are expecting great things from the Lord.—**JOHN D. CART, Secretary.**

TROY, IDAHO

The Pentecostal Church of the Nazarene of Troy is marching on from victory to victory. The power of the Lord is on the people, and some are yielding to God. Last Sabbath, February 7th, two souls were born into the kingdom of God, after receiving a powerful sermon brought to us by Rev. Ira D. Brown, our pastor. The saints received a fresh anointing of the Holy Ghost. Cottage prayer-meetings are held on Monday afternoons, which are a great blessing in the work of the Lord. The evangelistic prayer services, which are held every Friday night, are well attended, and have an average attendance of forty-five; often seventy-five to eighty are in attendance. The Sabbath school is growing both spiritually and numerically. It is far more than doubled in the last year and a half. Sister Brown, who is an elder in our church, leads the school. She also ministers the Word to us with unction and power. The Sunday night services

have the largest attendance, there nearly always being a house full of willing listeners. We are praying and trusting God for a great revival. The revival spirit is on, and victory is ours—**MABLE AHEBNS, Sunday School Secretary.**

LOWVILLE, N. Y.

We have been here since Christmas. Since our last report God has been blessing us. We are getting souls saved and sanctified. People are throwing away their pipes, giving up their sins, throwing up their hands, and acting just like folks do when in the habit of getting blessed. Among them are two families. We are meeting some hard criticism; the battle is waxing hot. There are some who have a holiness of their own—don't believe as we do, but the facts are, the *old man must die*. Their argument don't work; in one woman awoke in the night, began to pray, and God sanctified her so quick she hardly had time to wink. It broke her of her sleep. This is a hard, conservative, self-satisfied, pleasure-seeking church-going crowd, and would miss their hogs if the devil was cast out of some Gadarene. We have just begun to start to commence to see the heavenly glory fall, and I do n't propose to try to stop it. Several names are being added to our mission membership roll. We are in a section of country forty miles square, thickly settled with hamlets and villages unexplored by holiness workers. We are planning for a camp next summer. Pray that God will bless in our pioneer work in this northern section of New York State. We expect to devote part of our time to the evangelistic field. Any one desiring the use of our large gospel tent, with or without us as special workers, can write us. Brother Editor, your challenge to us preachers is proper and right. We do need to wake up in getting subscribers to the HERALD of HOLINESS. It is solid food, and all right. I'll obey.—**Rev. and Mrs. F. E. MILLER, Evangelists.**

UPLAND, CAL.

Dist. Supt. W. C. Wilson was with us January 24th, preaching in the morning, and conducting a praise meeting in the afternoon. Both services were well attended. Brother Wilson took for his text in the morning sermon 1 John 1:8-10. His exposition of the Scriptures was clear and forceful, and God blessed the message with the out-pouring of His Spirit in melting power. Beginning Wednesday night, February 23d, followed by an all-day session Thursday and services Friday night, a holiness convention of the Valley churches was held. Brother Griffin of Ontario, Brother Scott of Pomona, and Brother Smith of Cucamonga, aided Brother Goettel, and God placed the seal of His approval on all services. It was a great convention. That word "great" expresses what lack of space forbids. Sunday, President Wiley, of our University at Pasadena, preached for us morning, afternoon, and night. He was accompanied by the Ladies' Quartet and we were given a rare musical treat. Their messages in song were inspiring and greatly appreciated.—**SECRETARY CHURCH BOARD.**

A GOOD MISSIONARY OFFERING

A check for \$141.40, the January offering of our Lowell, Mass., church, has just come to hand. One brother, on taking stock and counting his blessings, made a "spring settlement" with the Lord, by putting a check for \$100 into his missionary envelope. He gives systematically, too, but this was an extra. His open ear caught the age-long slogan of the church of Christ, "Go ye into all the world." To those who give systematically, and in harmony with the working plan of the church, there comes an enlargement of soul and a joy of giving that makes it a delight to be able to put in something extra when the needs arise. And then again, while our offerings flow through appointed human channels, there is a secret of giving *as unto the Lord* that makes you feel you are not really giving, but rather placing it in Father's hands to be used for His glory, knowing that it is absolutely safe, to be returned to you with compound interest at such enormous rates as would sink any worldly corporation before it settled. Glory to God! If we all unstop our ears and let Him speak, how easily that \$50,000 for missions will come. Then we will be able to cry with the Psalmist, "Make a joyful noise unto the Lord *all ye lands!*"—**T. M. BROWN.**

DANBURY, CONN.

Our District Superintendent, Brother Marvin, was with us from January 24th to 31st, preaching the Word in the power of the Holy Ghost. Visible, abiding results appear from his ministry among this people. The glory holds; the fire still burns, and souls are seeking to know God. Some are coming in from outside, and some returning to the fold.

Three new members were given the right hand of fellowship last Sunday morning, and the Spirit was present so apart from the ordinary leadings that the pastor found no place for the sermon prepared. We are grateful for the privilege of welcoming His dear children to our hearts and homes in the coming Assembly. We wish also to express our appreciation of our Spirit-filled brother in the capacity of District Superintendent, and our growing conviction that he is God's man for the coming year.—**Mrs. L. HENDERSON, Pastor.**

BEACON, N. Y.

Our church is taking on a new lease of life. A few months ago we had to adjust some internal trouble, which we believe had been a great hindrance to the welfare of this work for some years. It is always safe to do the right thing, even if it hurts. Thank God for a bright outlook for Beacon. We are having seekers nearly every week at our altar, and some additions to our membership. Among our converts are two brothers who have given up the cursed liquor cup for Jesus. This affects not only their own souls, but has been a blessing to their homes and friends. We are expecting these and their friends to be members soon. The saints are all living in harmony, and with the pastor are expecting to erect a church building in the near future. The Lord is sending in funds, and we are trusting in Him to win out. This field has been called a hard one in the past, but the Lord is sending the dews of Israel, and things are softening up. We covet your prayers.—**L. C. KIRBY, Pastor.**

DANVILLE, ILL.

Sunday evening, February 14th, we closed a six weeks' seige meeting in this city, which was held in the St. Mark's Episcopal church. God's spirit, power, and presence have been manifestly with us throughout this campaign. More than twenty dollars was expended for advertising, and it paid. Many people came who knew little or nothing of the Church of the Nazarene. One lady made the remark that she did not know that there was a church in this city that had so much religion in it. She enjoys the old-fashioned way of worshipping God. Brother I. G. Martin was with us for a few services in the beginning of our meeting, and gave us a great boost and encouraged us to go on. We also were fortunate in having Doctor Elyson, president of I. H. U., with us one night, and he addressed a large congregation on the subject of the second coming of Christ. It was a great sermon and God wonderfully blessed it. Misses Helen Peters and Grace Macelmore, students from the University, were with us several times and sang the Gospel most beautifully. For a while it looked like they were going to be obliged to leave school on account of financial conditions, but God answered their prayers, touched the hearts of our little flock here, and in a very few minutes one Sunday morning more than \$65 was raised in cash and pledges to help these precious girls through school. How God did bless us in giving and bless them in receiving! We plowed on in this meeting, through many difficulties, bad weather, and much sickness among our people, but we do honor and exalt Jesus the way He has answered prayer. We wish we could say that all the seventy-five people who have knelt at the altar for a definite experience during this meeting had received it, but some did not, because they would not pay the price. Thank God

for those who really prayed through to victory. We expect a good, substantial class of people to be taken into the church soon. Rev. Kell, who is the pastor of our church at Columbus, Ohio, was with us one night, and preached a most excellent sermon; also Brother Agnew was with us one night, preaching to the delight of all. We expect the revival fires to keep burning the year around. Under the faithful ministry of Brother Ackers the people here worshipped in a temporary wooden tabernacle, but what seemed to be impossible at this time has been made possible through God. We have bought the St. Mark's Episcopal church and parsonage, valued at \$15,000, for the sum of \$6,500. Over \$1,000 has been raised, and most of it contributed by the business men of this city. There were thirty-five solicitors in the field, and we met each night at the church and reported what had been received. How we praised God for the way He touched hearts and pocketbooks! Some friends from a distance sent in money, for which we are very thankful. Much credit is due our dear Brother Paul Moore, who has worked so faithfully and untiringly at the job of collecting money. He is a prominent business man of this city, and also a licensed preacher of our church. We are now planning for a great dedicatory service in the near future, and we expect to cover the entire indebtedness by good subscriptions. Our souls are shouting glory, and we are marching on with a conqueror's tread here in Danville.—**MILLARD AND LIDA BRANDYBERRY, Pastors.**

ASHLAND, ORE.

The work here was never in better condition than at present. Our pastor, Rev. J. C. Scott, and wife know how to pray things through. We have recently taken in seven new members, some of the best people on earth. Brother Scott is asking the Lord for an automobile to push the work in southern Oregon. We are planning for a great camp-meeting this summer, with Brother W. E. Shepard and Sister Stella Crooks as workers.—**THORNTON S. WILEY, Secretary.**

NORTH ATTLEBORO, MASS.

On Wednesday, February 17th, we held an all-day meeting with Rev. J. C. Bearse, of North Scituate, R. I., as the preacher. Miss Alice Hillery, of Providence, R. I., rendered excellent music with her violin. The congregations were fair. New faces were seen in the services. In the afternoon service Brother Bearse preached a sermon on "Perfection," showing what it was and what it was not, closing with a blessed season of prayer around the altar. At the evening service, before preaching, Brother Bearse presented the work and the needs of the Pentecostal Collegiate Institute, of which he is principal. He preached a convicting sermon on "Retribution," and God's presence was felt in melting power. We are gaining ground as a church. We have had one good clear case of sanctification the past month. These are surely the last days, but the future looks as bright as the promises of God, and by God's grace we are climbing up a little by little.—**LOUIS D. KEELEK, Pastor.**

ST. LOUIS, MO.

Sunday was a good day in our church. We have made quite an improvement on the interior of our building and the Lord is blessing us. The Church Board granted the pastor a three weeks' leave of absence. I will leave tomorrow for Georgia for a meeting. Wife will fill the pulpit while I am away. Please pray for us.—**G. O. CROW.**

BLACKWELL, OKLA.

This is the seventh week of the siege at this place, and we will continue over Sunday. We are taking new trenches from the enemy, and capturing prisoners for Jesus. There have been about fifty professions of pardon or purity, and the interest and conviction is widening. Brother J. W. Oliver, of Oklahoma City, came here in the interest of missions, over a week ago, and will stay with us this week. He is using the dynamite of God to good effect on the forts of sin in believers, as well as outside, and some have crumbled and fallen. The people responded to the call for home and foreign missions in the sum of over seventy dollars, and this Sunday they gave him thirty-five dollars in cash and subscription. Holiness opens the hearts of men and their purses are opened then and there.—**E. V. PORTER, Pastor.**

CASTLE, OKLA.

Our meeting at Okmulgee, Okla., was a success. There was a goodly number prayed through. Revs. D. H. Humphries, E. A. Snell, E. M. Strobe, G. F. Hahn, and the writer were preachers. We had some fine street meetings, and jail services. We were entertained in the home of Brother and Sister

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Reynolds, who are loyal Nazarenes. From Okmulgee we went to Paden, Okla., beginning in the Baptist church. Ran eleven nights with victory; sixteen prayed through. There is a good opening for a Nazarene church there. This is five meetings with our home missionary tabernacle, sixty-seven sermons having been preached; seventy-two have been saved or sanctified, one church organized, two jail services, and five street services held, one funeral service, one home mission rally, conducted by Rev. J. W. Oliver, of Oklahoma City. Brother O. C. Lowrimore is standing behind this work with his prayers and means, making it possible. We will meet our church at Okfuskee the fourth Sunday, and then on to Castle for a revival with the Rev. Frank Daniels, of Texas.—W. H. LOGAN, *Castle, Oklahoma.*

WEST SOMERVILLE, MASS.

The battle is on here. This is the second week, and the Lord is blessing our Brother Beebe as he preaches to the people. Some of the folks are getting out and praying through. It is painful, as I go around among the people, to hear the way the devil has deceived them in this place. Brother Beebe is preaching with the Holy Ghost sent down from heaven. God is blessing Pastor De Long and wife, and we trust there will be a coming together of the holiness people in this place through their efforts. Expect the meetings will continue another week and that many hearts will be delivered. The Lord blessed some today as they came forward and were anointed and took the Lord for their healer. Thank God for the old-fashioned gospel.—JOHN F. GIBSON.

FROM EVANGELIST ANDREW JOHNSON

The meeting at Grand Rapids, Mich., was a success. We go from here, Page, N. D., to Brooklyn, N. Y., to the John Wesley Pentecostal Church, of which Brother Hoople is pastor. The "Trial of John Barleycorn" is taking among the people. Orders are coming from various parts of the country.

MINGUS, TEXAS

This being a coal mining section, the majority of the population are foreigners, and, strange to say, have never heard a gospel sermon. About 95 per cent of them have been reared in the Catholic faith, and some still cling to it, while many have become disgusted and have forsaken it and believe in no religion. It is the writer's sincere belief that if we had a Nazarene missionary here to work among these poor, lost, shepherdless sheep, that much and lasting good could be accomplished. The Methodist Episcopal Church had an Italian missionary here, but he did not meet the need some how, and has been removed. At present there is no one to point them to the Savior. Several times I have attempted to work among them, but as we could not understand each other, it seemed that I utterly failed to accomplish any good. If they could read English I could keep them supplied, but they can't, so about all I can do is to pray that God will send some one who can speak to them and help them to the Savior of men. If I had some literature printed in the Spanish, Italian, Bohemian, or German languages, I could perhaps be able to reach a few of them, and I truly hope that you will read this and pray over it. See if you can't help us get some religious literature for them or send us some yourself. We believe Jesus could be glorified in this. A few days ago I was calling and went to a fine Bohemian home. The woman could speak only a few words in English, and asked me to please bring some Bohemian papers next time I called. May God grant that some one will send some to us for these poor benighted souls. The Nazarene church here, of which I am pastor, is small in numbers and poor in this world's goods, but rich in faith and true holiness. Thank God! We are pressing on along. The fire is burning and the glory is felt. We've been washed in the blood of the Lamb, and are determined to hold out to the end. May the Lord grant that some of you folks who feel that God has called you to the foreign field and has not yet opened up the way for you to go, stop and pray. He may want you to work here among the people to whom you are called, until you master the language. Who can know just how God works His wonders to perform? Take time to pray over it; God will lead us to glorify Him in saving the lost. Please do not neglect to send us some literature for these foreign people, as it is so badly needed. Write the name of whatever language you may send on the bundle, so we will know to whom to give it.—E. D. RUSSELL, *Pastor.*

NORTH TAKIMA, WASH.

God is imparting special blessings to us. We are having souls at our altars every Sunday. Our

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Rev. (Miss) Etta Innis.
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CAPE VERDE ISLANDS

Rev. John Joseph Diaz.
Address: Brava, Cape Verde Islands.

CHINA

Rev. Peter Keihn.
Mrs. Peter Keihn.
Miss Glennie J. Sims.
Address: Chaochenghsien, Shantung Province, North China.

INDIA

Eastern—
Rev. L. S. Tracy.
Mrs. L. S. Tracy.
Miss Myrtle Mangum.
Miss Lela Hargrove.
Miss Hulda L. Grebe.
Miss Leoda M. Grebe.
Address: 47½ Gariahat Road, Ballygunge, Calcutta, India.

Western—

Rev. A. D. [unclear]
Mrs. Daisy Fritzman.
Rev. L. A. Campbell.
Mrs. L. A. Campbell.
Mrs. Ella Perry.
Miss Olive Nelson.
Miss Virginia Roush.
Address: Buldana, Berar, India.

Rev. Roy G. Coddng, superintendent.
Mrs. Roy G. Coddng.
Mrs. Bertha Davis.
Miss Olive Graham.
Address: Khardi, District Thana, India.
Miss Jessie Basford.
Address: Dhulija, West Khandesh, India.
Miss Eva Carpenter.
Address: Vasinid, District Thana, India.
Miss Lizzie Leonard.
Address: Khardi, District Thana, India.

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Rev. J. L. Boaz, superintendent.
Mrs. J. L. Boaz.
Miss Leona Gardner.
Teofilo Castellanos.
Mrs. Teofilo Castellanos.
Address: Trinidad, Cuba.

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Mrs. J. T. Butler.
Rev. R. S. Anderson.
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Rev. L. H. Humphrey.
Mrs. L. H. Humphrey.
Miss Lillian Pool.
Miss Lula Williams.
Address: Sonni Hama, Hiromichi, Kyoto, Japan.
Rev. J. I. Nagamatsu.
Mrs. J. I. Nagamatsu.
Address: Kyoto Fu, Fukuchiyama, Japan.
Mr. I. B. Staples.
Mrs. Minnie L. Staples.
Rev. Hiroshi Kitagawa.
Mr. Kamewo Hasegawa.
Address: 89 Kobatamachi, Kumamoto, Japan.

MEXICO

Rev. V. G. Sasin.
Address: 7a Calle de la Luna, No., 104, Mexico, D. F.
Rev. S. D. Athans.
Address: 815 So. El Paso Street, El Paso, Texas.

and ask us to pray for them. Our young people's meetings are feasts of fat things. God is getting us down to a mighty travail for souls. We find that the set time for prayer (one hour per day each) is bringing things to pass; folks are getting under the burden, and prevailing with God. Brother Langdon gave us a profitable service last Wednesday night. We are expecting a four days' campaign with Brother Shepard soon.—VERT ANGLIN, *Secretary.*

SAN DIEGO, CAL.

Through the prayers of God's children and the help of Brother Sherman and Brother Hill, a beautiful new mission has been opened in San Diego. The mission is under the direction of the Southern California District Rescue Commission Board, is located at 328 E Street, San Diego, and is open every night in the year. On the opening night, February 13th, we were blessed by having with us and taking part in the services, Dr. E. F. Walker, one of our General Superintendents; Rev. A. M. Bowes, pastor of our First Church here; Rev. M. B. Hazeltine, pastor of our East San Diego church, and Rev. E. F. Sherman. Truly, God's hand is on the mission, and the glory on the people. The attendance is good, and seekers have been at the altar each night. We covet your earnest prayers in behalf of this work, and extend a cordial invitation to any one who might be coming to San Diego, to visit our mission.—C. H. DAUER, *Superintendent.*

AUSTIN, TEXAS

Our revival meeting is on under our new tent, being conducted by the writer, and the fire is falling, and souls are praying through to blessed victory. Crowds are so large that we can't seat the people, and there are calls for our tent in other parts of the city. To my mind one of the best ways to build up a work in the cities is to purchase a tent, and have it well-seated and clean, so you can invite any class of people out to your services. It has been our privilege to have with us for the last three days Rev. Will O. Jones, of Columbus, Ohio. We shall never forget the messages he brought us. Saints were made to shout, and seekers prayed through to victory.—E. W. WELLS, 1004 Willow St.

GREAT DAY AT BREA, CAL.

Sunday, February 14th, will long be remembered by the little Nazarene church at Brea, for on that day thirty-seven from our University at Pasadena, including Dr. H. Orton Wiley, the beloved president, and his wife and some other members of the faculty, prospective missionaries and students, came out twenty-eight miles in automobiles and conducted the services.

The morning service was owned of the Spirit in congregational singing, fervent prayers, singing by the ladies' quartette, a heart-searching sermon by Rev. Arnold Hodgins, on "Receiving Him," followed by an altar service in which one of our high school girls was gloriously saved. Following the altar service, while the good sisters were setting the dinner on the table (fifty-six feet long) in shade of the church, a hallelujah praise service was going on in the church. After a bountiful dinner we returned to the church to enjoy a most unique missionary service. Testimonies and calls of those preparing to go as missionaries, being interspersed by a number of songs by the ladies' quartette, which were greatly enjoyed, but the climax song was "I am so glad that Jesus loves me," sung in Japanese, Hindostani, German, French, Spanish, Swedish, Chinese, each separately, then in unison, then all in English, amidst shouts of victory. It was truly wonderful to hear the different nationalities testifying to the same grace, honoring the same Holy Ghost, and magnifying the same Savior. Many poor, hungry souls saw for the first time what the grace of God would do for the willing and obedient, and others testified that it was the best day of their lives. It was another chapter in the history of the Brea church, and an epoch in some lives. With a fine street meeting and a good evangelistic service the day closed all too soon.—D. T. GRANT, *Pastor.*

DICKSON, TENN.

Oak Grove is five miles south of Dickson, a country appointment of fifteen members. I was appointed pastor of this place by District Superintendent J. A. Chenault, three months ago. The people had become somewhat disheartened, as there had been little visible results in the last two years, but I knew that God would work in our midst if we would be true to Him. We began praying and working, and now have a live prayermeeting and a Sunday school with twenty-four scholars and six officers and teachers. We preached last Sunday on missions, and the Lord blessed. We took the usual

prayermeetings are melting times; even the board meetings are turned into praise services until business for a time is postponed. In the jail services the Spirit is manifest, and hardened sinners weep

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B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

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Notice

Hereafter the Superintendent's directory will be published the first week of every month only.

The third week of the month we will publish a list of those regularly commissioned evangelists of our church who desire to have their names and addresses published.

ing for missions, and received in cash and subscriptions \$10.26, a little more than we had ever done in a whole year before. Our congregation grows with each service. We have victory in our souls, and intend that the doctrine of the Nazarene shall be preached in all this country.—E. T. MOORE, Pastor.

CLINTON, NEB.

We began here on the 8th, and had good congregations and interest for four nights, when a regular Nebraska blizzard struck us and blockaded the roads for several days. Last week we had another blizzard which broke into the close of the meeting at Newman chapel. We are waiting patiently, trusting the Lord for good weather so we can push the battle.—THEODORE AND MINNIE LUDWIG.

FORT JESSUP, LA.

Among the famous camps of the South, is Fort Jessup, La. Our state has been blessed with many holiness campfires, so it is no wonder that she has furnished so many holiness preachers and missionaries, who have gone forth to bless the world. Fort Jessup is located six miles from Many, La., out in the pines. The country is settled with a good set of people, kind and generous. Rev. J. S. Sanders blazed the way for this work. The camp has been running for many years. Last year the camp was good both as to attendance and salvation work. Evangelists Allie Erick and wife conducted the meeting. The committee has engaged them again for this year, the camp to be held from July 2d to 12th. Let all friends take notice of this date and arrange to attend. Among the prominent preachers of holiness which this camp has given to the church are Rev. R. T. Williams, Miss Florence Williams, Missionary to India, and Rev. P. L. Pierce, Dis-

trict-Superintendent of Dallas District. We organized a Church of the Nazarene here November 24th, and have twenty members. Others are looking to us for spiritual help.—J. H. CALAWAY, Pastor.

EVANGELIST J. B. KENDELL

Rev. J. B. Kendell, of Wilmore, Ky., who has held some remarkably successful meetings in some of the Methodist churches in Kansas City recently, will evangelize in the vicinity of this city for a while longer. Any pastor or people desiring to engage his services may address him at his home.

SYLVIA, KAS.

The meeting held by the Oklahoma girl evangelists, Miss Osborn and Miss Sallee, closed Sunday night. There were thirty-three professions of pardon and purity in the meeting. The services were well attended, and order prevailed. Nine new members were added to the church. Since we came upon this charge, the 19th of September, there have been one hundred and four professions of pardon and purity, and the good work is going right on. The girls received a nice offering for their labors. They go next to Bethany, Okla.—W. U. FUGATE.

MERIDIAN, TEXAS

Our church is prospering under the leadership of our new pastor, Rev. W. F. Rutherford. Every member of the church seems well pleased with him as well as are the outsiders. He was called by the Methodist pastor to help him in his revival, which has just closed, and had him preach one night. A Pastors' Association has been organized, and they have planned to take the religious census of the town. This will be done by a committee, one of each from the Nazarenes, Methodists, Baptists, and the Presbyterians. An invitation will be left in each home visited. This card will contain the names of the various pastors and the hours of church and other services. We are looking to have a great increase in our Sunday school by the first of April.—PRESS REPORTER.

ADA, OKLA.

Yesterday was one of the greatest days in our church here. We had arranged, a dinner for the poor, and I never saw so much chicken and cake in all my life. A great crowd of tramps and bums and the crippled and blind, with a host of the town people, were fed—about four hundred. All said it was a good day. Rev. P. F. Mason preached at 11 o'clock. Some moved who had never moved before; some got victory. There were between five and six hundred at the night service. The writer preached, taking the Bible for his text, and holiness as his theme. It was a great service. God is giving old-time victory.—S. B. DAMEBON.

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New York District Assembly, Danbury, Conn.April 21-25
New England District Assembly, Malden, Mass.April 28-May 2
Pittsburg District Assembly, Warren, Pa.May 5-9

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E. J. MARVIN.....Spring Valley, N. Y.
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DeLANCE WALLACE.....Box 204, Walla Walla, Wash.
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- WESTERN OKLAHOMA**
S. H. OWENS.....Ryan, Okla.
Isabella, Okla.February 17-23
Eagle City, Okla.March 1-4
Dill, Okla.March 5-11
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