

HERALD of HOLINESS

OFFICIAL PAPER of the PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., JANUARY 21, 1914

NUMBER 41

EDITORIAL

THE MASS OF THE ROMISH CHURCH

ROME has divers superstitious follies, false doctrines and misleading forms and ceremonies. Her Mariolatry, purgatory, confession, saint-worship, prayers for the dead, priestly absolution, her claims to secular supremacy, and her spurious sacraments stamp her as truly heathen, and superstitious, and false to every biblical mark of a true church. Her Mass, however, is of all her errors the worst and most far-reaching in its direful consequences. From the article we published last week, entitled "To Be Cut Out and Preserved," in our Editor's Survey, in which we gave the Canons of Rome on the Mass, it will be seen what Rome believes and teaches about this ceremony of the Mass.

In most all Protestant churches the Lord's Supper is administered as a memorial of the Lord's death, as a communion, as a feast of thanksgiving for the offering of Christ for us. Some regard it as a sacrament. But Rome goes further and makes it a sacrifice—a celebration or a rite in which the human celebrant impudently claims to offer, both for the living and the dead, a real repetition of the atoning sacrifice of Christ on Calvary. This she denominates "the Mass." This includes the belief that the officiating priest actually changes the elements of bread and wine into the real body and blood of Christ. This is called transubstantiation. The priest thus *sacrifices* Christ.

In this horrid and blasphemous assumption, utterly without a word of Scripture warrant, we see the very heart of Romish error and falsity, and the secret of her marvelous enslavement of men and women to a superstition, which is at once a convenient form to rivet such intellectual slavery, and a luscious means for the gathering in of enormous sums of money from her dupes. These masses involve meritorious efficacy from the renewed actual sacrifice of Christ, by the hands of the priest, for the dead as well as the living. Hence, they get their doctrine of masses for the dead, by which they claim to be able to pray souls out of purgatory, for which they charge large sums of money, proportioned to the previously ascertained ability of the dupes to pay.

There comes to our mind the pathetic case related by Father Chiniquy in his great book "Fifty Years in the Church of Rome," and which doubtless has been repeated substantially ten thousand times, and which shows the rapacity of the priests, and their unscrupulous and heartless oppression and robbery of the ignorant dupes of this monstrous superstition. When a small boy his father died, which left his mother a widow impoverished, with only a cow to depend upon for the support of herself and three little children. The priest informed her of the burning of her departed husband in the flames of purgatory, and inflamed her with inexpressible horror with his portraiture of her husband's sufferings. Appealing to him for succor in the way of masses for her suffering husband, she was informed by the priest that he could do nothing to help her unless she would pay him money. She told him she had nothing but a cow which was the sole hope of support for herself and little ones. He insisted upon being paid for the masses, and tortured her inexpressibly with his horrid lies about the husband's sufferings in the flames of purgatory. In vain she pleaded to know if there were not some way for helping a poor, defenseless widow, with no money to pay. He insisted there was none, and the little boy Chiniquy had

every sense and instinct of honor and decency outraged by the priest driving off the cow, that he and his fellow priests might feast and glut themselves on the milk and butter from the cow.

The real monstrosity and deep superstition involved in this Romish perversion of a beautiful memorial rite celebrating the offering of Himself made "once for all" by our Lord, is not considered by multiplied thousands of intelligent citizens, who would revolt at it if they apprehended its idolatrous import. The real audacity of the Romish claims made for it are kept in the background, and the Bold Lie of the Mass is concealed beneath the most enrapturing music, the most dramatic features, the most gorgeous flowers, and all the witchery and lure of the finest art and a superb rubric, and the siren voice of the shrewdest and most delusive eloquence of priests trained for this very purpose of deception and concealment.

It is thus that people of culture, in this busy age, are deceived into attending these blasphemous proceedings. Men of the culture of Mr. Taft and President Wilson are by this, as well as by possibly political considerations, induced to lend their great names and influence to the exploitation of these designing priests, by attending Romish Masses.

The Romish Mass involves superstition, blasphemy, sacrilege, idolatry, and the obtaining of money under false pretenses, and a violation of the whole tenor and trend and teachings of Scripture. It is false, abhorrent to reason, contradictory of the Bible, a travesty on true religion, an outrage on common sense, and tends to trend human intelligence backward a thousand years to enslavement to the most debasing superstition, and the wild darkness of the Middle Ages. Yet this is the chief and the most important tenet and practice of the Romish church. It is made obligatory upon every member of that organization to attend upon this superstitious ceremony once every Sabbath unless sick and unable to be present. This is the service which is featured and advertised and dressed up attractively, and used as a drawing card with the multitudes. It is the very soul of this idolatrous system falsely called a church. The Mass is the liturgy of the Romish church, and there is concentrated in it the whole mysterious fulness, power, and glory of the Romish worship. To think that all this, so essential, and so central, and so pivotal, and so universally practiced, and made vital to every communicant in this world and the next, is bottomed on a tissue of lies and superstitious misbeliefs which were repudiated by six-sevenths of Christendom several hundred years ago! It evinces colossal cheek and superb audacity that an ecclesiasticism would dare insult the intelligence of this age and this country by attempting to foist upon us a continuance of the atrocity. How well they are succeeding, let men like Mr. Taft and Mr. Wilson answer.

The Mass arrogates to the priest power greater than belongs to God himself. It claims for the priest power to make God, to create by his mere words of mouth the essential humanity and divinity of our Lord Jesus Christ. This is a monstrous claim, arrogant, blasphemous, sacrilegious, scandalous, and should bring down upon the perpetrators of the blasphemy the severest condemnation of all intelligent citizens of this republic. This claim alone shows the pompous spirit and the lordly pretensions of this medieval hierarchy in our midst, and the insult to our intelligence in their daring to push such a ridiculous distortion of the atonement. It robs

God, and crowns the priesthood with more than divine prerogatives and powers. It sets aside the plain teachings of the Bible, which teaches that Christ offered Himself on the cross once for all for our redemption, and that He now sitteth at the right hand of the Father to make intercession for us, and is not to be recreated to be destroyed by immolation by a human priesthood millions of times daily for fresh atonement for the sins of both the living and the dead, for so many dollars paid into the hands of the priests.

OF MOST VITAL INTEREST TO THE CHURCH

IT IS difficult to overestimate the vital relation the Publishing Interests bear to our church at large. The Pentecostal Church of the Nazarene, certainly at its present stage, can face no single interest of broader or more vital importance to her present and future destiny than her publishing interests.

The great Publishing Houses of the different denominations have been the slow growth of long decades. This should not be the case now with any modern plant of a comparatively new denomination. This is not the method of the age, in the first place. In the second place, the exigencies of our case will not wait the slow movements of a century or a half century ago. Church life, as well as general business life, has outgrown these ancient methods.

In addition to all this, is the further fact that we, as a church, are called to a speedy and peculiar work which, from its very nature, will not wait. We are to do a generally neglected yet vitally and fundamentally important gospel work in projecting the message upon the world and the churches of *full salvation from all sin*. In these last days this message presses for promulgation as never before. Every enemy of evangelical truth is making for the citadel of our civilization and of Christendom, and in defiant platoons are storming the ramparts. The insidious attacks of higher criticism from within, the bold and proud assaults of materialism and rationalism, the subtle and attractive delusions of divers occult philosophies and Christian Science, the growing errors of Unitarianism, and the vulgar yet assiduous onslaughts of Mormonism, and the ceaseless intrigues and dexterity of hoary Rome, ever the most alert and sleepless foe to evangelicalism and gospel truth—these and other enemies of the Christ—are today in ceaseless antagonism to true and vital godliness, and have to be met not by controversy, but by counteraction, in the insistent presentation of the full and essential truth of a whole Bible.

In this matter the voice of the living ministry is still essential, and is to be marvelously used of God in the work of true gospel propagandism. But in a degree never before true the printed page is to play an important part. Books, booklets, tracts, periodicals, and magazines, pulsating with apt and striking phases and presentations of this glorious gospel, must more and more be brought to the aid of the pastorate and the evangelism and the superintendency of the church. The publishing house of a church today means tenfold what it did twenty-five or fifty years ago. It means practically everything now. Without a live, modern, well-equipped, up-to-date publishing house now, any church would be helpless, despite a most splendid ministry, and other features of a church outfit. And a church can not wait to grow such a plant. It must spring full-orbed, or at least should so spring, with the first or earliest movements of ecclesiastical life and being, to perform its privileged functions and do its utmost good according to the needs of the occasion and the spirit of the times and the plan of God in these last days.

We sincerely wish our people could see the situation as God impresses it upon us. The record made by our Publishing House has been phenomenal, under all the circumstances. Hampered and hindered as we have been for means, the

progress has had to be more largely a work of faith than of finance. The management has had to go by a bold faith in God and in the church being served. The results have vindicated the exercise of this faith, which we have at times been tempted to denominate audacious. We mean audacious in the best sense, too, for 'it is just such faith God challenges us to dare exercise, by which to test Him. He has met and responded to this great faith, and blessed the work most graciously, and we may truthfully add, phenomenally. The books distributed, and the tracts and booklets and pages of literature scattered broadcast, has been something wonderful when compared with the meagre means at the command of the manager of the business. The circulation of the many periodicals, weekly and monthly and quarterly, has been as marked. The character of the machinery and facilities installed for the manufacture of this immense output has been of the most modern type, and the very best. The workmanship has, in consequence, been such as would suffer absolutely nothing in comparison with the best output of houses a century old, and with millions of money at their command, as well as with millions of church members on whom to draw for the sale of their periodicals and other literature. This adds to the marvel of the work accomplished.

God forbid that this should be mentioned in the least spirit of pride. It is only in gratitude that we refer to it. God has certainly had us too much under a process of testing to admit of any spirit of boasting at this hour. Nobody knows fully and experimentally, like one individual, all the depths of this dire process of discipline through which in love the Father has led us. Overwhelmed on every side with the ever-enlarging vision of the dire needs of more and greater output of leaves for the healing of the neglected and endangered people, and pressed onward by the true ministerial impulse of helpfulness—yet devoid of the means necessary to meet this immense need so pressing—there were times when, if the eyes had been turned aside from the Father, there would have ensued discouragement and paralysis, and perhaps defeat. But amid these strenuous tests and trials the Business Manager has been able, by a dogged and a resolute faith, to keep his eyes ever upon the Lord of Sabaoth and thus alone has been enabled to keep going.

There are regions way down in the depths of the heart of our Manager which I would not have dared to penetrate, even could I have done so, where there were to be seen tragedies of failures missed, and ghosts of insurmountable obstacles attempted to be urged to his mind, but which he resolutely refused to admit, which would make up a graphic history. That retreat is too sacred for any eyes but God's and the eyes of him who passed through the ordeal. I thank God for the courage and the faith which have stood such testings. I see in these heart tragedies a challenge to our trusting God for larger things now. He has tested us out in the days of these, our smaller things, and now the times of these limitations God winks at, and commands us to trust Him for larger things. His plan doubtless has been the best. May be if He had sent us a man or two with gifts of a hundred thousand dollars each, two years ago, it might have spoiled our General Manager and the Board and some of the editors, and God might have had insurmountable trouble in humbling us. Are we not ready now to receive His larger bestowments and gifts with due meekness? Can we not trust ourselves to be trusted of God with these larger things? If so, has not the time come for us to open our mouths wide that He may fill them? Shall we not begin now to ask more largely—more in keeping with the magnitude and dignity and importance of the needs? Has not our Father been disciplining us in these earlier days for these very things of larger size and meaning and need? If I read aright His movements, there is a distinct challenge to our faith and prayer to ask these greater things.

THE EDITOR'S SURVEY

A SWEET HABIT AND ITS HOLY INFLUENCE

It is a beautiful habit of kneeling at the bedside and offering the evening prayer to our Father before retiring, and doing the same on rising in the morning. The young should be brought up with this habit very carefully fixed in their lives. It will prove a great blessing to them personally in keeping alive maternal instructions and home influences long after they have left the home roof. The habit will also be a cord to the better bind them to God and holy things. Any person ought, with the proper training, to have this habit so firmly fixed that it would become a second nature with them, and follow them all through life. It very often has a very potent influence for good upon those with whom those who follow the habit come in contact. Often a very profound influence has been thus exerted on others for their good. J. R. Miller gives a striking case:

One night many years ago two young men were put into the same room in an English country inn. One of them was a heedless, thoughtless youth. The other, when the time for retiring came, quietly knelt down beside the bed and prayed in silence. His companion was strangely impressed. Fifty years afterward he wrote: "That scene, so unostentatious and so unconcealed, aroused my slumbering conscience, and sent an arrow into my heart." The result was the young man's conversion to God, followed by long years of service as a Christian minister and as a writer of books which have greatly blessed the world. "Nearly half a century has rolled away," he wrote again, "with its multitudinous events, but that old chamber, that humble couch, that silent praying youth, are still present in my imagination and will never be forgotten, even amid the splendors of heaven and through the ages of eternity."

EXCESS OF TABLE-SERVING

This is a great danger of the ministry. It has been in all the ages past, and is no less so today. In a church, especially after it has attained great numbers and considerable age, there necessarily grows up a great degree of business and official matters, and committee work, and divers purely secular matters needing attention. Naturally, the clergy will be expected to look after this, which will require a very large amount of his time. It often grows to be very burdensome, and interferes very much with the preacher's time for study, prayer, and pastoral visiting. No church is wise which allows its pastors to be thus burdened. A wise church will see carefully to it that the pastor is relieved of all this serving of tables, so that he may give himself wholly to prayer and to the preaching of the Word. By this course the preacher is worth a great deal more to the church, and the church will grow and prosper more rapidly. This was the apostolic plan, as shown in the first seven verses of the sixth chapter of the Acts of the Apostles. Very wisely the Apostles saw the very peril we here warn against, and adopted a plan to obviate the danger,

and save the preachers unhindered for strictly ministerial work, and committed the distinctively secular aspects of the gospel work to laymen selected for this purpose. Rev. Andrew Gillies, in *Zion's Herald*, gives an instance of this mistake, in the case of a preacher who felt the necessity of resigning the ministry in order to do strictly ministerial work. This shows how exceedingly difficult it is for a church to cure itself of this evil once it gets into it. The incident is as follows:

Some time ago a pastor in Wisconsin left the ministry, and gave as his reason that he wanted to go into religious work. When asked to explain his seemingly paradoxical statement, he declared that his whole time outside of his study was consumed in attending conventions, conferences, committee meetings, and other gatherings. As a consequence, he insisted that his ministry had become a mechanical routine without a vital relation to the life of the people, and without a positive influence upon the community.

NEEDLESS TROUBLE

That is an entirely needless trouble you are giving yourself about whether you have faith or not. Faith is not so profoundly abstruse and mysterious and inscrutable a thing that you have to study and dig and analyze about it to determine whether you have it or not. There is a very simple and Scriptural test to be applied, which is applicable to the learned or the unlearned, the young or the old. This is the test of obedience. Have you faith enough in God to trust Him with your service. Are you willing to give to Him your time, your talents and your labor. If one has enough confidence in another person to make him willing to do what that person wishes him to do, and does it, there is indisputable evidence that he does have faith in him. Is the love of God, and the mercy of God in Christ, and the holiness of God and His love-suffering care and forbearance such as to challenge your confidence and esteem to a degree that you can trust and obey Him, and give your life up in an honest endeavor to obey Him? This is faith. On this point the *Herald and Presbyter* says:

The test of a Christian's faith in Christ is his readiness to obey Him. When one has the faith in Christ that leads him to do His will, he has faith. This is the convincing test. One does not need to study himself psychologically, with finger on his spiritual pulse, to find out whether he has faith. It is a matter not for introspection nor self-examination. Is he willing to obey Christ? Is he willing to do his will? Is he ready to be identified with Him? Is he ready to confess Him before his fellow men? Is he willing to take up the cross and follow Him? This is the test and the proof of the existence of faith in Christ.

A gentleman once remarked in regard to a projected city: "I have faith in it. I have taken stock in it to the extent of investing all my capital in it." So a man has such confidence in a business or in those who are carrying it on that he invests in it all that he has. Abraham believed God so simply that he placed himself and all that he had at God's disposal and went out at God's bidding into the land and future of which he knew nothing himself. His faith was fully justified by the

results. He received the land of his inheritance, and his future became a blessing to himself and to the world.

The Christian believes Christ. He has such confidence in the person, the promises, and the power of Christ that he simply takes him at His word and starts in to do what He asks. He takes Him for his Master and Leader. He enrolls as His follower. He believes His assurances. He believes that He has died to take away the guilt of those who trust Him and that he lives to help them live now and forever. Thus believing Him and believing in Him, he undertakes to be a follower of Christ without any doubts or reservations, and he follows Him on and on forever. This is to be a Christian. This is to be saved by faith. This is to be born again. This is to be converted. This is to be a child of God. This is to have one's faith counted to him for righteousness.

LOVE AND ITS FRUITS

The mere claim of love and a consequent appeal to sinners to be saved is not enough. There must be also, where need exists, the positive helpfulness extended for the relief of need, before the appeal will have due effect. The best route to the human heart is by attested love, love with proper accompanying proof of it in deeds of charity and helpfulness. Thus love will bear in its hands its best credentials, which silence at once doubt and caviling and distrust. The heart is the citadel to be reached, but the devil, you may be assured, will have this citadel guarded with resistance and resentfulness and doubt, which can be best removed by those accompanying proofs of love when it is attempted in the name of the Master to persuade men to be reconciled to God. Jesus used this method and He won men. As an exchange says:

Jesus knew how to reach the hearts of the people. He ministered to their bodies that He might reach their souls. The church has been slow to imitate her Master in this respect. The hospital as an evangelizing agency has often been overlooked at home, but missionaries have been quick to realize its value. A native of India said: "We are not afraid of your books, for we need not read them; we are not afraid of your schools, for we need not send our children to them; we are not afraid of your preaching, for we need not listen; but your zennana workers get at our homes, and your doctors get at our hearts; and when you have got our homes and our hearts, you have got all."

THE SURRENDER OF TRUE FAITH

The work of true faith is a complete work. It surrenders all and most cheerfully. It asks no reservation, and it makes no hesitation, but promptly and fully yields up all to the great object of its love and trust. Faith does not ask to see the end from the beginning. It steps forth in the dark bravely and heroically, and puts its all on the altar. It obeys where it can not see or understand, or even imagine a way out of the seeming insuperable difficulty. It simply and majestically and calmly feels or says "I know whom I have believed," and it obeys with eyes closed to difficulties because it knows that it deals with a God bigger than all difficulties, and

who will bring things to pass where there is no possible way in sight. Joseph Parker says:

Almighty God, in the just exercise of His sovereign and paternal authority, demands the complete subjugation of our will to His own. This is a hard lesson for man to learn. Man loves his own will. He thinks it best. He clings to it long. It is just here that the great battle must be fought. We are not called upon to give up one taste out of many; one pursuit out of many; one wish out of many; we are distinctly called upon to give up everything—to sink our will in God's, to be no longer our own, to sum up every prayer with, "Nevertheless, not my will, but Thine be done." That is pure religion before God and the Father. "Except a man deny himself and take up his cross daily, he can not be My disciple."

UNCONSCIOUS SPIRITUAL INFLUENCE

We have often thought that perhaps our unconscious influence was even more potent than our conscious, voluntary influence. It is a great fact that we are exerting an influence at all times, whether we are conscious of it, or are willing to do so, or not. There goes out from human character a subtle influence which impresses others in spite of ourselves or our wills or efforts. It is thus, that, in passing a stranger, we are often impressed with a thought, "What a face! He must be a hideous fellow!" Or we feel, "There goes a lovely character." We are simply irresistibly thus impressed to such conclusions by this law of unconscious influence. It means that character talks as well as the tongue, and often more powerfully than the tongue. It means that the heart sends forth out of its treasure-house influences unbidden by the mandate of the will, for the impressing of others for good or bad. How careful then ought we to be to have our minds and hearts filled and suffused only with the good, the benign, and the pure, seeing we thus inevitably and unavoidably impress all with whom we come in contact. Our responsibility is thus not limited by present volition, but by all the accumulations of volitional life and its consequences. J. R. Miller says:

There are some Christians who, by reason of their beautiful life, sweet spirit and noble faithfulness, make us instinctively think of Christ. One said to another: "You have only to shake hands with that man to feel that he is a follower of Christ." A little child, when asked if he knew about Jesus, said, "Yes. He lives in our street." There was some one the child knew who was so beautiful in spirit, so gentle, so kind, that he visioned for the child's thought of Christ. You know such a person, in whose presence you could not do anything false or mean or wrong.

NOT FOR THE FEW

It is a great mistake which some make to suppose that holiness is not possible or needed for everybody, but is the privilege of a few favored ones. It is often thought thus. It is supposed to be a state too exalted for the actual realization of all, but by some miraculous work of God is given to a select few, for some special great work of His kingdom in the world. The remaining multitudes, it is supposed, must of necessity remain in the low

grounds of weakness and necessary sin, and never hope for full deliverance until in or near death's hour, when God in mercy will perform the work of their full emancipation from sin, which all admit must in some way be done before there is a preparation for heaven. This is a serious mistake, and one which must be removed. There must be taught the fact that holiness is practical, and is the purchase of the blood of Christ, as much so as pardon, and is as much needed here and now as pardon. It must be shown that holiness is a possible experience and life, and is essential to our full equipment for the achievement of the intended results of all previous and preparatory works of grace on the human heart and life. Toward holiness, as such an experience and life, all previous experiences and bestowments looked, and were preparatory, and without it these are incomplete and rendered comparatively helpless. Holiness is the rightful inheritance of every converted child of God, and he must claim it and appropriate it. Mark Guy Pearse has well said:

Holiness is no exceptional privilege to which only the inner circle of God's favorites are admitted. It is the right of all His children. It is no height to be reached only by some few adventurous spirits of rare endurance and daring; it is the highway to the Father's house. It is ours by inheritance, the blessed portion of goods that falleth to us. Holiness is the natural life of our new birth. . . . If I am the child of God all the wisdom and love and righteousness of the Father, all the great salvation which is in Christ and Him crucified, all the energies of the Holy Spirit, all the arrangements of the daily life, are mine to administer to my holiness.

NO SUBSTITUTE FOR IT

Faith has no substitute. It spurs rivalry and will have none of it. It is exclusive and intolerant or nothing. We can not find anything else, no matter in how large proportions, which can take its place. If we imagine ourselves possessed of patience and hope and long-suffering combined in immense proportions, and have not simple faith which works by love, we will not by these be able to find God, or the grace to serve Him faithfully. We must have faith. This is the one great condition of salvation and of acceptable service. Faith is imperious and intolerant, and will refuse to divide place or prerogatives with anyone else under the sun. Faith is majestic and supreme. It challenges our acceptance on the basis of this, its solitariness, and refuses to be lured into any questionable alliances or combinations or associations. Faith is thus the great all-conquering, climacteric need of every human life. The *Christian Advocate* says with force:

That life is not complete, however lofty its ideals, however generous its sympathies, unless crowned with faith in God. Without that trust the fight must often go against us. However strong the faith in self, there will come experiences when the battle seems lost, and we are ready to leave the field because defeated. Faith in God gives courage for another battle, confidence that victory must come since God is near and the conflict is in His name. We will sometimes be disappointed, sometimes deceived by those we trusted, and

the battle will at times go against the right, as evil appears strongest and most aggressive. For these experiences faith, which brings God into our lives, making His presence real, gives the promise of victory. We take courage and go forward to battle, knowing that

Right is right since God is God,
And right the day must win.

BELIEF IN GOD

When we think carefully over the question it will appear surprising as well as gratifying how few people really discard all belief in God. There may be many skeptics on this point and on that. There may be considerable doubt about this and that question of doctrine. But when it comes to the point of belief in the existence of God there is marvelously little disbelief. God seems to be recognized by millions who refuse to obey Him, or to accept even His revelation as the rule of their faith and practice. This is a healthful and hopeful fact in humanity. It is fortunate that such general recognition and belief in God prevails. Many great scientists who have given their lives to courses of study and investigation not aimed or designed to trend men toward God or submission to His authority have nevertheless maintained belief in the fact of God's existence. This belief is well-nigh universal among men. The words of Professor Agassiz are striking on this point:

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing-points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some province of nature hitherto undiscovered without breathing a prayer to the being who hides His secrets from me only to allure me graciously on to the unfolding of them.

WHY ABRAHAM IS THE MAN OF FAITH

The eleventh chapter of Hebrews contains a galaxy of faith's illustrious heroes. The Bible in both the Old and the New Testaments contain the exploits of mighty heroes of faith. Yet Abraham is known pre-eminently as the man of faith. There are many features about his faith which entitled him to this great distinction. Gibson is credited with the following saying on this subject, which states the matter correctly:

Abraham stands conspicuously before us as the man of faith. Yet how often his faith failed him! Joseph's faith was more universally triumphant than Abraham's; why, then, is not Joseph held up as the man of faith? Because Abraham was the Columbus of the voyage of faith. Many a gallant ship has crossed the ocean in grander style than the "Santa Maria" in 1492; but, after all, it is to Columbus we look as the man that bridged the Atlantic. And so is it here. Joseph had Abraham's faith behind him and Isaac's and Jacob's. Abraham had nothing behind him. He was called out from the world to go forth alone. He was the Columbus of the voyage of faith. So he stands ahead of them all as the father of the faithful.

THE OPEN PARLIAMENT

A TALE OF SATAN

F. M. LEHMAN

The world is "growing better;" yea, the millennium will soon be here; night will be followed by one long day, when the world gets back in gear. The poor will live in palaces then, and all will be millionaires; from the Wall Street lord in his smoky den, to the Jew who bawls his wares. Labor will wear silk stockings and hose; pianos will play all day; and wealth will no more the poor oppose, will not only pay, but pray. The grafter, and gambler, crook, and cheat for once will renounce their trade; we'll toil no more in the sun's fierce heat, but sing all day in the shade. The politician will bid farewell to his old-time ways and schemes, to carry the trumpet for Gabriel to wake men from their dreams. We never shall hear a groan or wail; have comfort for him who mourns—when Russell has taken off Satan's tail, and sawed off both his horns.

We need no preachers of God's free grace, for evil will all be good. *Millennial Dawn* will take the place where Truth has for ages stood. The churchman will get a crown as bright as the martyr at the stake; and the souls arrayed against the right their seat near God's throne will take; and the millions from that Unseen Bourne, who opposed the Truth's advance, will rise on the Resurrection Morn, and be giv'n *another chance* (?). This human plan is much better, far, than that in the good Book found; this, the devil's snares that subtly bar men's steps to Immanuel's ground. Great day of the *Restorationist!* strange cult, with a stranger leav'n, who, out in the fog, and muck, and mist, would turn you hell into heav'n! We smile, as this error we assail; this only evokes their scorn—while Russell's busy with Satan's tail, and trying to fix his horns.

How foolish are we to preach and pray, and follow the gospel plow, if truth-rejectors and skeptics may make heav'n at last, somehow! How strange we will feel, when you and I, as we gather one by one, must welcome these sinners in the sky, when Jesus has said, "Well done;" when self-denial and righteousness will merit no more reward than truth-rejecting and lawlessness in that great day of the Lord; when crooks will join the triumphant throng at the right of God's bright throne; and the lost shades join in the glad, new song in a minor undertone! The truth we had learned at mother's knee, in the years of yesterday, need mean no more to our souls set free, than to him far gone astray. For all will make heav'n, they can not fail, path may be roses or thorns—if Russell pulls off old Satan's tail, and smashes off both his horns.

Strange dream of the *Restorationist!* strange error in subtlest form, that steers

men's barque through the murk and mist, to founder in life's last storm. Deluded *Annihilationist!* subverter of God's clear truth! away, this *Second Probationist!* damning the aged and youth. How strange this error of latter days, now stealing upon the race; leading men off in its winding ways, and driving them leagues from grace. Away from all this tweedle-dee; away from this tweedle-dum; we *know* that the Lord sets sinners free, from churchman to red-nosed bum. This *no-hell* twaddle and *second chance*, thrust out by the tongue and press, while leading the world a merry dance, is naught but a devil's guess. So, praise the Lord, while we drive the nail, and the skeptic glumly scorns—let pastor Russell pull Satan's tail, and try to saw off his horns.

KESWICKISM AND HOLINESS

A. M. HILLS, D. D.

A paper read at a recent holiness convention on "Keswickism and Holiness" is something of an astonishment to us on this side of the Atlantic. Before we saw it, we received a letter from Scotland begging us to answer it. We saw it last night and were amazed that it found a place in a holiness paper, which is such a staunch defender of the "Biblical-Wesleyan" doctrine of "true holiness." The article is all right, but the mistakes in it, some of which we briefly notice.

1. There never have been three tents, nor do they seat 5,000 each. This year to our personal knowledge there were two tents each seating about 2,500.

2. The article says: "No speaker, however brilliant or scholarly or evangelical, is invited unless he is known to be in the experience (of holiness) and in full sympathy with the movement." On the other hand, it is known to be a fact that preachers of clever ability and something of a following are invited to speak at Keswick who do not profess the experience of holiness and are utterly hostile to it, as taught by the great spiritual leaders of Methodism and the National Holiness Association of the United States. They may be in sympathy with the Keswick movement, which is a strange nondescript affair, with most varied and conflicting views; they are united in the one thing to reject scriptural holiness, as Pilate and Herod were united to send Christ to the cross. The proofs of these statements are abundant. A prominent preacher was invited to take part in the proceedings of the Keswick Convention on the avowed condition that he should not teach the destructive teaching of Methodism on the subject of holiness. Of course self-respect and loyalty to truth and the Word of God forbade him to accept the invitation. He would not be gagged for the paltry honors or gain of speaking on the Keswick platform. One of their most well-known and continually

used leaders and speakers wrote: "When I read such words as dear John Wesley's, 'The evil root, the carnal mind, is destroyed in me; sin subsists no longer,' I can only marvel that any human being, with the teaching of the Holy Ghost upon the Word of God can thus deceive himself or attempt to deceive others. It is, I think, a miracle of blindness that we can study God's Word, and imagine that any man can be free from sin experimentally while here in the mortal body."

3. The article further says: "Keswickism demands an immediate and permanent break with every known sin. The Christian life is described as one of constant victory over every sin. No quarter is given, the outward life must be circumspect, the body clean." This is true with the teaching of some. But on the other hand, one of their best known teachers states that "No man can be free from sin while in the mortal body, which must indwell us to the last moment of our lives; let there be no mistake about that." If the body must have sin till it dies, then it can not be "clean." Thus Keswick contradicts St. Paul, "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

4. The writer of the paper in question says: "Their standard of personal living is similar to ours. Keswickites do not use tobacco; they are teetotalars." On the other hand, a man who has boasted in America that he smokes and will smoke, was the lion of the late Keswick Convention, speaking more times than any other preacher. I was told by a gentleman that he saw a Keswick preacher riding to the convention, smoking publicly on the way. And I have heard the teetotalism of some questioned.

5. The author further writes: "They call upon churches constantly to magnify the gospel and trust the blood for *perfect cleansing*." The latter, on the other hand, is precisely what they determinedly deny, that we can be "cleansed from inbred sin." The phrases "the destruction of the Old Man," and "the removal" or "crucifixion" or "burning out of depravity," or any phrases of similar meaning are all conspicuous by their absence from Keswick preaching. "But," says one of their eloquent preachers, "in spite of all we may be kept from known and conscious sin." "Up to the measure of our knowledge we may walk before Him in holiness and righteousness all our days. * * * The triumph of faith will be victory over iniquity." We could quote many such passages showing how the Keswick platform teaches that "Scriptural holiness is only refraining from the *committed* of known sin." But every man instructed in the doctrine of Bible holiness knows that this is only *regeneration*. The first blessing does all that. But these Keswick teachers make the fundamental mistake of calling this "holiness."

The managers of Keswick do not teach, and do not believe in the destruction of carnality and the cleansing of the heart. They sometimes speak of a clean heart, but their statements show that they do not mean what we mean by it. One of them says: "There are to the very last hour of our lives upon earth, powers of corruption within every man which defile his very best deeds, and give even to his holiest efforts the nature of sin." Another says: "There are depths upon depths of mischief that lie hidden within us, that remain when all is put right with God." So it will be seen that these teachers do not believe in being cleansed at all; and that when they use the word "holiness" they do not mean at all what a genuine holiness teacher would mean. They have a peculiar Keswick brand of the article—a holiness which co-exists with "indwelling corruption"—a holiness which still has "necessary sin" to the end of life! a "depths upon depths of mischief" holiness! a "sinful" holiness! If these quotations do not make plain the difference between Keswick teaching and ours, we do not know how language could make it.

When we first visited England five years ago, a volume was put into our hands of Keswick addresses for us to examine and pass our judgment on. No comment was made. We read it very carefully and wrote on the back these words: "This is a strange book. The preface says the aim of the book is to give plain instruction on the doctrine of holiness by faith. The word 'holiness' is in the book only fifteen times. The word 'holy' only in seven places, and most of these quotations from the Bible. The word 'sanctification' is used only once, and 'sinless' only once, and that denying its possibility. Nothing is said of the baptism with the Holy Spirit for heart cleansing, or of Pentecost or of 'Christian perfection' or of 'perfect love.' No example is given in the entire book of any one who professed to obtain holiness by faith. No clear direction is given on "how to obtain it." There is a sneer at 'professing it.' A thousand men with seeking hearts might read this book, and not one get the blessing or find what it was."

6. The article says: "They are similar in demanding a radical work of grace thorough, decisive, instantaneous, *co-extensive with man's depravity.*" The quotations we made on the last point show that they emphatically deny that our salvation is co-extensive with depravity; for they deny the possibility of a clean heart, in countless addresses.

7. The brother says: "Finally, Keswickism like the holiness movement is strictly Arminian in doctrine and practice." On the contrary, many of their preachers, perhaps more than half of them, are rank Calvinists. It made our blood boil to hear one of them, this summer, preach on the seventh of Romans, and declare that it was a statement of Paul's most exalted Christian experience, and he raised a laugh on any Christian who professed any better experience. Old

Doctor Charles Hodges couldn't have surpassed it for Calvinistic perversion of the gospel of full salvation. The summer before an American who was never heard of on a holiness platform of America, turned up at Keswick and preached the old Calvinistic nonsense of "sanctification in *standing*, but not in *state*." He said, "In Jesus Christ in the sight of God, I am just as perfect as Abraham and Moses and David, with their harps before the throne, absolutely perfect in Christ in standing and position but imperfect in experience and disposition." This is the view held by the Plymouth Brethren, whom Dr. Daniel Steele calls "the tallest Calvinists on earth." They all conclude with one accord that they have such a good case of "sanctification in standing in Christ," that they do not need any in their own hearts, and so they are deaf to every appeal to be holy, i. e. to have a clean heart. It leads direct to Antinomianism. An old Calvinist wrote, "Every elect vessel from the first instant of his being is as pure in the eyes of God from the charge of sin as he shall be in glory. Though such persons do act rebellious yet the loathsomeness and hatefulness of this rebellion is laid on the back of Christ. He bears the sin as well as the blame and the shame. A believer may be assured of pardon as soon as he commits any sin, even adultery and murder. God does no longer stand displeased though a believer does sin often. There is no sin that ever believers commit that can possibly do them any hurt." And the basis of this Calvinistic rubbish—"sanctification in standing"—was taught at Keswick! Shades of St. Paul and Wesley and Fletcher!

8. If we are not bright enough to see any difference between their teaching and ours, the Keswick leaders can see a difference. Do they invite Dr. Fowler or Dr. McLaughlin or Col. Bringle of the Salvation Army, or any other accredited leader of the holiness movement to speak at Keswick? Not at all. Rev. Thomas Cook was the leader of holiness in English Methodism. He has lately gone to his eternal home. He probably led more people into the experience of sanctification than all the Keswick preachers combined. Was he invited year after year to preach at their convention? By no means. And books: do they have the books of the great leaders of holiness, such as Wood's "Perfect Love," and Haney's "Inheritance Restored," and the books of Daniel Steele and McLaughlin and Knapp and Walker and Lowrie, and many other authors of worldwide fame, for sale on their book-stalls? Not one of them, any more than if Keswick was in another world. The men who control Keswick would not dare introduce our speakers and our literature to their convention for a single year. They knew only too well that it would produce a perfect revolution in their teaching and their results.

The Keswick audience is the most hungry and teachable Christian audience we ever looked at, and, we may add, the most confused and bewildered and disappoint-

ed. It all comes from their confused, conflicting teaching and from their persistent, straining effort to dodge the great Bible truth of perfect cleansing from all sin.

Now we may beguile ourselves with the childish fancy that there is no difference between the Keswick teaching and the teaching of the National Holiness Association of America, if we like. But the leaders of Keswick will only smile at our ignorant simplicity. They know better.

If the friends on the other side of the water would be interested in making a study of the difference between the teaching of Keswick and scriptural holiness, they can obtain my book which will be published before Easter, entitled, "Scriptural Holiness and Keswick Teaching Compared," from the book room, Star Hall, Ancoats, Manchester, England.

MANCHESTER, ENGLAND.

TEMPTATION AND SIN

R. T. WILLIAMS

The subject of temptation is one of the most vital in the realm of Christian theology and experience, and yet one about which too little is known and concerning which many are in serious mental obscurity.

That temptation has its place and value in human life and destiny no one will deny. He who has made an honest effort to escape the pitfalls of vice, to do his utmost to exterminate evil, to promote righteousness in all phases of life and especially he who is standing for Bible holiness, needs no further argument for the experience of a powerful, personal devil. Temptation is a fact with which all are more or less familiar. Its value is great. In the absence of all tryings and testings, virtue would necessarily be of a very weakly type. Milton said that virtue has no right to be called such until it has met its opposing vice in open conflict and vanquished it. To say the least of it, God has chosen to build great, strong, stalwart manhood in a world of temptations, and all agree that He knows best. Therefore, we need not hope to escape temptation, nor should we desire to do so, but rather should we seek to know its nature and how to overcome it. By this we do not mean that men should seek to be tempted, for sufficient testings will come to every one without effort on his part. It seems to us that much confusion on the subject of temptation is to some extent a result of indefiniteness of explanation on the part of our best writers and speakers. To get at its true nature and the process of going down under its influence, let us study briefly the fourteenth and fifteenth verses of the first chapter of James, using one phase of psychology in our investigation, James says, "But every man is tempted when he is drawn away of his own lust [desire] and enticed, then when lust [desire] hath conceived it bringeth forth sin and sin when it is finished bringeth forth death."

In the first place it becomes clear from

this statement that no temptation is possible without desire. This many are quick to deny, but to such careful investigation will prove convincing. One who loathes whiskey or has no appetite for it is not tempted by it; with appetite or thirst one could not be tempted to eat or drink.

It is well to state just here that desires might be divided into two classes: first, evil desire, wrong tendency arising from an impure or degraded spirit; second, simple desires, to gratify a natural, normal, legitimate feeling, such as desire for food, for knowledge, passion which seeks its object in wedlock and procreation.

It was in the realm of material desires where Satan made his attacks upon our first parents and upon our Lord. In Eve, he appealed to a desire for food. An apple was held up before her vision and simultaneously with this, he appealed to a thirst for knowledge which is innate in all human beings, and which is the mainspring of all progress. His trick was to influence her to resort to unlawful means to satisfy a lawful craving. Exactly the same was true of our Lord. He desired food, being hungry after a long fast, thus the devil urged Him to command the stones to become bread. Hunger was no crime, but the method suggested to satisfy hunger was wrong. The same application can be made of his other temptations. He desired to convince men of His divinity. He wanted to swing a hell-bound world back to God, but refused to employ a wrong method to satisfy a right desire. He too well knew there is a right way to do every right thing.

The battle of the holy man is objective, not subjective. From his heart evil thoughts, evil desires, do not arise, because the fountain head has been made clean and the issues of the heart must be in harmony with the heart itself, but he can be tempted to the gratification of right desires by being induced while under pressure of desire to resort to a wrong method and thus sin.

But in no case is there a real temptation to any man without desire of some kind, a man is tempted when he is drawn away of his own desire. It is at this point that all need to be vigilantly on guard. Let reason, conscience, and the Word sit in judgment upon every desire before the will acts.

This brings us to the second step. Two desires may be in conflict in the mind at the same time. One may desire to go to a certain place and at the same time desire to go to another place in an opposite direction. Finally the will acts, or takes sides with one of the two desires and thus virtually kills the other one. Now we have a different mental state. A desire and the will have united and the result is a motive—motive being a desire plus the will. Suppose the desire with which the will united was leading toward evil—when lust hath conceived it brings forth sin. Sin is now brought forth, because a motive has been formed by the union of a desire and the will, and a wrong motive is sin. When the will decides in favor of

desire that would lead to wrong, sin is born in God's sight. The union of a wrong desire and the will is conception, the result is the birth of a bad motive, or in the language of James, sin is brought forth.

Who dare say a man *must* do wrong, that he *can not* control his will that he can not live without possessing bad motives? Is a man not conscious of desire? Can he not choose for or against one? Does he not form his own motives by the exercise of his own volition? Thus the great battle of morals is fought out in the secret life, away from all human vision; here one can choose the right, and live, or choose the wrong, and die.

Now let us notice the last step in committing sin. "When sin is finished it bringeth forth death." When the will acts, sin is born, motive is created. Now when this motive begins its execution either in plan or deed, death is the result, and this result is immediate, for motive calls for action and it is to be remembered that no man can possibly have two conflicting motives in his mind at the same time; therefore when the will and desire unite, thus forming a motive, sin is born, decision has been made, and the act is wrought in plan or deed at once. "He that looketh upon a woman to lust after her"—to lust after *her*—he who decides that he would satisfy a human passion unlawfully with her should opportunity afford, has already formed the motive, sin is born and he hath committed adultery already with her in his heart.

Let us remember that any desire which would have a tendency to lead one astray must be decided against at once and that good desire which will always be present should be chosen at once, and thus a man's entire life, his plans, his conduct, are controlled by motives of benevolence and altruism, pleasing in the sight of God and thus lust never conceives, sin is not born, and death is never brought forth.

RESPONSIBILITY AND INFLUENCE OF A GREAT DAILY PAPER

REV. C. E. CORNELL

When the Atlanta *Constitution* took a hand in the overthrow of the liquor oligarchy and prostitution of Atlanta, Ga., the nefarious business was overthrown. But it required the courage of a brave editor and the money of a heroic business man to do it.

Recently the Chicago *Tribune* has waged a relentless war through its columns against quack doctors, who were so numerous in the city of Chicago. One week of exposure by the *Tribune* practically ruined every venereal quack in the city. Many of them shut up shop and left the city, while others sat idle in empty offices. Because the *Tribune*, said to be the greatest paper in the world, took this heroic stand against these quacks, nearly every morning and afternoon paper in the city, whether printed in the English language or not, followed suit and threw these questionable adds out of their pa-

pers. This meant to the Hearst papers alone the loss of probably \$70,000 a year.

One of the "quacks" said that he had paid most of what he had made to the newspapers. Thus, it is evident that these leeches could not flourish if the newspapers did not help them by printing their adds. So it would seem in every town and city if these fellows live, the responsibility largely rests with the newspapers.

Is this not a concrete illustration of what the daily papers could do if they would tackle the liquor question? Nearly all daily papers reap thousands of dollars by advertising "Budweiser," or some other kind of beer, wine, or whiskey. A leading daily in several of our large cities, could change the sentiment so that the saloons and breweries could be wiped out inside a year. Cut out the big page adds, line up with the decent people for the overthrow of this giant evil, and it would soon disappear, and this country would blossom as the rose. How it would help the home, the church, the world.

LAWS—EXISTENT, BUT HIDDEN

S. W. PHILBROOK, D. D.

If in 1850 a man had declared that he could stretch a wire from Boston to Chicago and hold conversation between the two places, he would have been laughed to scorn. How much more the idea of wireless telegraphy, or still more the wireless telephone. At that time men were in ignorance of the laws which make such things possible. It has always been the habit of a certain class of men to deny what they do not understand, so it was proven beyond a doubt that every new invention was impracticable and impossible until later it became an accomplished fact. When men understood certain natural laws which were involved they wondered why these things were not discovered before.

When we come to spiritual laws we see an example of this positiveness of ignorance! Men argue against prayer, the assurance of faith, the consciousness of God and the experience of Christians, because to them it is against so-called natural laws. To limit the power of the Almighty because we do not understand all His resources is even less reasonable than the unbelief with which each of the great modern inventions was received.

Man not only possesses a physical, an intellectual, but a spiritual nature. Each of these may be atrophied by disuse or a withholding of the nutrient upon which it is sustained, the physical from lack of food, the intellectual from lack of thought, and the spiritual when cut off from the source of spiritual life, that Bread of Life, the Word which proceedeth out of the mouth of God.

Men make sad work by their criticism of spiritual things when their knowledge of spiritual law is drawn only from the physical or intellectual. "for the things of God are foolishness unto him."

Mother and Little Ones

HELP LIGHTEN THE LOAD

Help lighten the load!

Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair;

Yea, even the children astray in the strife,
Are bowed by the weight till they weary of life.

Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.

Help lighten the load!

With all of the strength that the heart can command,

With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With love that seeks ever each burden to share.

With unflagging endeavor that stops not to ask
The length of the journey! Come, children of God!

And along the dark path by the world's anguish trod,

Help lighten the load!

—Priscilla Leonard, in The Outlook

THE BLUE-BEAD CHAIR

Saturday morning Dan and Susie went to the station to meet their Grandfather Dixon. Close beside the station there was a shop window filled with attractive wares to tempt travelers, and Susie was at once charmed with a blue-bead chair that occupied a prominent place in the window. The chair was made of sky-blue beads, and interwoven with them were steel beads that caught and held the sun's rays till they looked like so many glittering diamonds.

"It's a beauty! My smallest doll will just fit it. I'm going to ask how much it is," Susie cried, breathlessly.

"You can't stop now, Susie," Dan decided. "We haven't a minute to spare if grandfather's train is on time."

Reluctantly Susie allowed Dan to lead her on, still thinking longingly of the blue-bead chair. But once inside the busy station there were plenty of other things to claim her attention, and, even though Grandfather Dixon's train was late, Susie did not find time drag.

She was amusing a fretful baby with a ball in the general waiting room. Dan had gone to watch the men handling baggage when a tired, gentle voice asked at her elbow:

"Can you tell me where the ladies' waiting room is, deary?"

Glancing up quickly, Susie saw a sweet-faced old lady standing beside her looking down with weary eyes. A small, black bonnet was tied under her chin, and held in place a number of soft, white curls. In each hand she carried a cage, one containing a parrot and the other two guinea pigs.

"I will show you. It is on the other side of the news stand," Susie said, springing to her feet and giving the ball to the baby.

"You are very kind," the old lady said. "I have an hour to wait and I want to lie down and rest. I have been traveling all night."

In the ladies' waiting room the parrot began to talk loud and fast and the matron in charge told the old lady kindly that the bird must be removed.

"We have a baby asleep," she added pointing to a lounge behind a screen, "and an invalid resting," pointing to another lounge behind a second screen, "and the parrot will disturb them. You'll have to take it away."

"But I should like to rest a little while

and Polly dislikes to be with strangers; that's why I didn't leave her with the porter," the little old lady explained wearily.

"I'd love to take care of Polly for you. I'll be careful of her," Susie chimed in eagerly.

"And the guinea pigs, too," added Dan, who had seen the stranger speak to his sister, and had followed them across the room. "We're waiting for grandfather's train to come in, and it won't be here yet for forty minutes."

"You are very kind," the little old lady said gratefully. "I feel I can trust my pets with you. I am going to visit my grandchildren in Wisconsin, and I'm taking the parrot and the guinea pigs to them from their cousins in Pennsylvania."

"I have four guinea pigs at home," Dan said smilingly.

Susie and he carried the pets off to a trunk on the platform and here they sat and waited.

"I think she's a dear old lady," Susie said. "I wish she was our grandma and coming to visit us." There was a wistfulness in her voice, for though Dan and Susie were blessed with two grandfathers, they had no grandmother.

Presently Susie tripped back to the ladies' waiting room to make inquiries about her new friend. The matron told her that the little old lady was fast asleep on one of the comfortable lounges behind a screen, but that it was time to awaken her. Susie hovered near, and when the traveler was ready she escorted her to the trunk and her pets.

"How can I thank you enough?" the little old lady cried gratefully, smiling first at Dan and then at his sister. "I've had such a sweet rest and I feel quite ready to travel again. Somewhere there is a porter who has my umbrella and other belongings and here he comes." She reached out her hand for the satchel, which she opened, peeped into—and then, a very strange thing happened—the little old lady brought out to view a blue bead chair.

"I want you should have it for a keepsake and because you've been so kind to my pets," she said, pressing it upon Susie. "I saw it in a shop window just outside the station and it reminded me of the ones I used to make when I was a little girl. A boy wouldn't care for that, but maybe—" and again the kindly hand disappeared in the satchel and this time emerged with a bag—"boys always like lemon drops. I got them in the shop, too." And she held out the bag to Dan.

"Maybe you'll want to eat them on the way. I'll take one or two and thank you, ma'am," he said.

The children saw the little, old lady and her pets safely on her train, and they had just time to give and receive a last friendly smile before hurrying to meet their grandfather's train. Susie actually kissed the blue-bead chair in her delight in possessing it. "I do think she is the dearest unselfish old lady in all the world," she said to herself.

That moment the little old lady was saying to herself "Such dear children! How ready they were to help me! I know they must have a nice father and mother"—In Weekly Welcome

MAJOR AND NELLIE

One of the most touching sights in all the zoo is Blind Nellie. Nellie at twenty-two is the mother of thirty-four lions and the grandmother of twenty-one. Six years ago she went incurably blind. Major, a magnificent tawny lion, has been her mate for fourteen years, and never in all that time has there been a single growl or scratch within their cage. They have even been found asleep with their paws around each other, and are loving and gentle to one an-

other always. Major is a true gentleman. When the chunks of meat are thrown into the cages, and all the other lions and the tigers and the leopards and the jaguars have pounced on their pieces and begun to tear them apart, Major stands politely to one side and waits while Blind Nellie gropes and presently finds her piece; then he takes quietly what is left. And when, as sometimes happens, he finishes his meal before she does he never makes a move to take Nellie's away from her. Instead he lies and watches her contented, apparently, in her enjoyment.—Selected.

A TIMELY WARNING TO YOUNG WOMEN

There are thousands of young women from the country, as noble and as pure in character and life as any to be found anywhere. Many of these young women are the daughters of parents who can do but little for them, and they are anxious to go to the city and make a living for themselves. Such a purpose is most commendable, but it is fraught with dangers of which most of these young women know absolutely nothing. They do not realize that when they go to a city for such a purpose that there is lurking upon their pathway a demon in the form of a friend, who is seeking to lead them to death and to ruin. We have found in our exchanges evidence from time to time of a purpose to capture such young women when they come to the city and place them in dens of vice and shame and ruin. It has become an organized business and it is reaching out after every young woman upon whom they may place their unholy hands. We hope that all parents and their daughters who may be old enough to go to the cities to look for work, will read with much care the following, which is by no means an overdrawn, but rather an underdrawn picture of what is going on in most of the cities of this and other countries. It is an organized business, and there is but one avenue of safety for the young women of this land, and that is to keep out of the reach of these men who are as vile as villainy can make them. Once in their power, not one girl in a thousand can free herself from their clutches. Read the following and take warning—let no girl go to the city unprotected by friends, or they will be at once in great danger of shame and ruin.

God forbid that we should sound an unnecessary note of alarm in this connection! It is a painful subject, which we would gladly avoid, but such well-authenticated instances of this evil come into our office that we can not ignore it. One of our correspondents writes: "I stood outside of a railway station waiting for a bus, when I noticed a 'lady' seemingly to faint. She fell into the arms of a man, who immediately began to fan her with his handkerchief. A young lady stepped up and rendered service whilst a cab was called. When the 'lady' partially recovered she was helped into the cab, and asked the young lady to see her safely to her home, for she felt weak. The young woman was about to enter when a policeman took her by the arm and said, 'Excuse me, madam, if you value your life, don't go.' She stepped back, horrified, and was thus saved from a living death." Our correspondent adds, "Indelicacy does not lie in dealing with the subject, but in ignoring it. Pure lives are being exploited by men and women who disgrace civilization. Blessed and promising lives are being sapped. Innocent and unwary girls are being compelled to it. We are called to help, and personally I would vote for the passing of a law which provides for the hanging of all engaged in the abominable traffic. Let public opinion be aroused, and let a law be enforced which would terrify those concerned. May God help us."

An elect lady of the Methodist church sends us the two following instances:

"A girl from Pembroke, Ontario, was going alone to Morristown, on her way to enter a hospital as a nurse-in-training. On her way she met a lady who was very kind to her, and who, in the course of conversation, told her that her train would be late and she would not be able to enter the hos-

pital that night, as she was expecting no one to meet her. She then extended a cordial invitation to the girl to go up with her for the night. Fortunately at the customs an official noticed the couple, and, having his suspicions of the woman, managed to ask the girl quietly if she was a friend of hers. Having heard the explanation, this man immediately took the girl in charge and telephoned the police."

The other instance is related as follows. "A young English girl was on her way out to this country, hoping here to earn larger wages, the better to support her widowed mother. On the steamer she met a very kind lady, who promised her employment as soon as she should arrive in Toronto. On her arrival there this lady took her to her home, showing her into a room, and told her to wash and wash herself. Thinking she was a long time alone, she thought she would go out, but found the door locked. Something seemed to tell her that she had been deceived, and she fell on her knees and implored God to protect her. While on her knees, she heard the door open, and, looking up, saw a man standing in the room. She plead with this man, begging him if he had mother or sister, for the love of them to set her free. She worked so on his sympathy that he said, 'I will let you out, but it will be at the risk of my life.' She fled and found refuge in the Young Women's Christian Association."

Surely parents should take the utmost care of their children.—Selected.

A TWO-CENT STAMP AND A BIBLE VERSE

"Good-by, mother!" called Nan, as she stood outside the garden gate. In response, a white handkerchief fluttered from the porch, and an old shoe came bouncing along with a merry shout from Bobby.

"It's just fine to start off to a place in such a funny, homey way," laughed the girl, as she walked briskly down the road to the trolley.

The dew still lay on the grass, the sky was blue overhead, the daisies and the buttercups nodded cheerily at her feet, and the balmy breeze seemed redolent with the perfume of flowers.

Nan took a deep breath. "The air is so good I could almost eat it," she cried. "Surely mother must grow strong and well again in this beautiful country."

Into the trolley she went with a new gladness in her heart. This was her first day as a bread-winner. Mrs. Jackson's long illness had made sad havoc with their little store of money so carefully saved through many years, and now Nan must enter the ranks of toilers, and help to make life easier for mother and Bobby.

How queer it seemed, to be down in that big basement where no sunlight ever came, such a hot, stuffy place, in spite of the fans waving to and fro overhead. It was the complaint department, and though busy at the typewriter, she could hear the various women who stopped at the counter in front of the window, scolding and growling because this or that package had not arrived.

Poor Nan's heart sank down to her shoes, as she expressed it. Was this to go on day by day? She would fairly stiffen in such an atmosphere.

"You'll soon get used to it," said Mabel Gray, the girl at her right. "I felt just the same way myself, but I need the money, and you can't quarrel with your bread and butter."

Six o'clock arrived at last, and too weary almost to think, Nan stepped into the trolley that would carry her home to the loved ones. Mother and Bobby were watching for her on the porch.

"It's good to have folks looking for you," Nan said to herself. "I'll think of the funniest things I can, so that I will have to smile—mother will be sure to look for the smiles." The tears were so near her eyes that it was hard work to make believe to be gay and cheery, but when Bobby rushed down like a miniature whirlwind and threw himself into her arms, she covered his rosy face with kisses, and went prancing up to the house. The burden had rolled away.

The weeks went on, with nothing new to vary the monotony. Nan wilted with the heat, she longed for the fresh country air, and all night long the complaints seemed to take form, dancing about her, mocking and jibing, and pointing their thin fingers at her, till her brain was all in a whirl.

"If Uncle Jack knew about things I am sure he would help us," thought Nan. "I'll write to him at noon time." Such a sad, pathetic little letter it was, but no stamp could be found to mail it. "What shall I do?" thought the girl. "It will be four days before I receive my pay, and there's just enough money in my purse for car fare, not one cent over."

Involuntarily her eyes turned towards some of the complaint letters she had been answering. On one was a postage stamp with only a tiny black smudge in the corner, nobody would ever notice. Very carefully she removed it from the old envelope, and placed it upon the fresh one in her hand.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" Like a flash the words passed through her mind, and she saw where she stood.

"A soul for a postage stamp!" she cried aloud, for the moment forgetting her surroundings. "I never can do it," and removing the yet damp stamp from her letter, she tore it into tiny shreds.

"Why, Nan!" exclaimed Mabel, "how could you waste that good stamp?"

"It had been used once, and I was cheating," replied the girl. "I could not sell my soul for a postage stamp."

"How funny you are," laughed Mabel, but just outside the window was an old lady who did not laugh, but looked very thoughtful and sober as she passed along the aisle.

"Charles," said Mrs. Lee to her son, as she was laying off her wraps for tea, "I heard a girl in the store say the queerest thing. She must be dreadfully poor, for she had no money to buy a postage stamp, and she was writing to an uncle to help them, I believe."

"Tell me about it," answered Mr. Lee. "I enjoy hearing about queer things." The story was told, and at its close the listener seemed deeply affected. "I must look her up, and you must help me, mother dear. There is something behind all this," he said.

The very next morning Mrs. Lee found Nan and had a little talk with her, the outcome of which was a place as typewriter in a breezy little office, much nearer home, and at a salary that made Nan think she had come into a fortune.

Mrs. Lee found her way to Nan's house, and took Mrs. Jackson and Bobby into her heart at once, and through the many happy days that followed Nan blessed the Bible-verse that had helped her to be honest with God, even if it was only in the matter of a two-cent postage stamp.—Exchange

THE SECRET

Margery was very unhappy, and she did not know what to do. She and Alice and Helen had always been inseparable and shared everything together, and now twice she had caught them whispering, and they did not tell her what it was they were saying. She felt too hurt to ask, and just brooded over it by herself.

Today she had found them in the school dressing-room, and when she came in they stopped talking and laughed a little, then they began to talk about something with her, but all the way home she could see they were very happy over something that she knew nothing about. She could stand it no longer, so crept into mother's arms, and sobbed out all her troubles.

"I never want to play with them again, mother," she sobbed. "They are not nice to me. We were such friends, and now they don't love me any more, but they just talk about me."

"There, there, dear," said mother, patting her. "Now be my own sensible little girl. Don't you suppose you imagine it, dear?"

"No no," sobbed Margery. "they were talking about me."

"Well, dear," said mother, "perhaps they were, but don't judge hastily my little daughter. Alice and Helen have always

loved you, and it is not likely they would suddenly turn against you. Perhaps they know something that is not their secret, so they can't tell you about it, and they do not mean to let you see them talking about it. Just believe this, and be as pleasant and friendly as you can with them. You know tomorrow is your birthday, and you always have them take tea with you. Run over now and invite them, as soon as you have washed away all traces of tears."

Margery hurriedly wiped her eyes. "I believe you, mother," she said, "because you always know. So no matter what I see I am going to believe you."

Soon she was playing with Alice and Helen and although several times that afternoon she noticed they looked at each other as if they wanted to laugh, she remembered her mother's words and tried not to notice it.

"Mother knows," she said to herself, sturdily. "I shall just believe it is all right." And when she said good-by she called, cheerily, "Be sure and come early tomorrow, it's Saturday, you know," and tried to keep the tears from coming to her eyes.

The next day she helped her mother all the morning to get ready for the afternoon, and before she knew it was time Alice and Helen dashed in.

"Oh, Margery!" they cried. "We just couldn't wait any longer," and they thrust a little white box into her hand.

"Open it quick!" they cried again.

Margery opened it, and there on a bed of white satin lay a dainty coral necklace, with a tiny rose of carved coral in the center.

"Oh, oh, oh!" she cried.

"We've had it a whole week," said Alice. "And we nearly told you a dozen times," cried Helen.

"We earned it all ourselves," said Alice. "Helen and I. We worked hard every day for a whole month for mother so we might buy it for you, we love you so."

"Oh, mother," said Margery, after the party was over, as she put her arms around her mother's neck, "I am so glad I believed you! I will remember as long as I live, and never believe that just because people don't tell me things they do not love me." Emma F. Bush, in Zion's Herald

WHY HE SUCCEEDED

A lady I knew came back to the place she had lived as a child. Passing a fine old house she read a name on the silver plate upon the door "Who is Dr. Walker?"

"Why, don't you remember him? He lived in a little house close to your father's farm."

"Why, he used to pick berries for us in the summer."

"Do you remember anything about him?" "Nothing much, except this, the berries he picked never had to be gone over a second time, my father said. He did his work well, and never wasted a moment."

That boy's life spelled success even as a little child, because whatever he did he did well, and he knew the value of time.—Ex.

THE CURSE OF IDLENESS

Idleness is the badge of gentry, the bane of body and mind, the nurse of naughtiness, the stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief or sinks into melancholy.—Exchange.

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—John G. Zimmerman.

The Work and the Workers

ANNOUNCEMENTS

A CONFESSION

For years I have been in error on several important points in my religious belief, which has affected my attitude towards, and my respect for, many Christian people who I am now convinced that God honors and blesses.

I have been in error in thinking that these people were all in the wrong and doomed to hell because they did not agree with me and the small coterie I trained with, and that the infinitesimally small number of people connected with me were the only ones who could be right.

I have been in error in believing that the New Testament injunction, "Lay not up for yourselves treasures upon earth," was a command to put your wealth into the hands of certain self-appointed stewards to use as they saw fit without rendering any account whatever of their stewardship.

These errors inevitably led to a censorious, critical spirit, which has colored to a greater or less extent my public work by voice and pen. There has been criticism without investigation; in fact, it misled me to almost total separation from all other religious bodies other than the one I was connected with, leaving me incapable of passing intelligent judgment on the acts, motives, or spiritual condition of those I was constantly condemning.

During the past ten years of constant writing and preaching these errors have prevailed, how far-reaching they have been in their effects on others it would be impossible for me to tell; much in detail has passed from my memory; but in view of all these sad and deeply regretted facts, for which I am extremely sorry, I humbly ask the forgiveness of every one I have unjustly wronged, and beg them to pray for others in error, that God in His infinite mercy may deliver them, as I am assured He has delivered and graciously forgiven me.

F. M. MESSENGER.

22 Quincy St., Chicago, Ill.

MINISTERIAL CONVENTION—There will be a ministerial convention of the New York District, Pentecostal Church of the Nazarene, held in the Utica Avenue Church, Brooklyn, N. Y., January 27th to February 1st. There will be three services each day. All the preachers on the District are expected to be present.—J. A. WARD, *Dist. Supt.*

NOTICE—I am now in position to take work, either as an evangelist or pastor, having had experience in both, that I may help push the work of holiness and the conversion of sinners. For reference, write District Superintendent E. A. Clark of the Iowa District, University Park, Okla., Iowa, or Ray Springer, secretary of the Pentecostal Church of the Nazarene, North Tenth street, west, Cedar Rapids, Iowa, where I hold my membership. Address me, F. F. HORNE, 107 South Tenth street, Marshalltown, Iowa.

THE FOWLER-RUTH CONVENTION

This union convention will be held in the Pentecostal Church of the Nazarene, 2115 Troost Avenue, Kansas City, Mo., January 25 and 26, 1914. Three services daily: 10:30, 2:30, and 7:30. Three preliminary meetings, at which there will be preaching, will be held, as follows: 7:30 p. m., Tuesday, January 20th, at the German Methodist Church, 25th and Indiana; 7:30 p. m., Thursday, January 22d, at the German Evangelical Church, 25th and Park; 7:30 p. m., Friday, January 23d, at the Pentecostal Church of the Nazarene, 2115 Troost Avenue.

DISTRICT NEWS

SAN FRANCISCO

The December all-day District meeting, held at the San Francisco Church, was another great meeting. These monthly meetings are seasons of great refreshing and power, and tend to inspire pastors and people to press the battle. The San Francisco Church is in revival meetings, the pastor, Thomas Murrish, being assisted by Rev. Carl H. Dauel.

The District Assembly will be held in the Oakland Church. Rev. J. W. Goodwin, pastor, backed up by a loyal people, is planning great things, looking toward a better location to make this church a great center.

Fresno church, by the changing of a street, is now on one of the principal streets of the city, the property fronting on a street on one side and a park on the other. They expect soon to have a pastor.

Lindsay, less than a year old, is a marvel. They are on fire, have good crowds; have purchased a fine lot, 80 x 160, and hope to have a building on it before Assembly. They have unanimously called the present successful pas-

tor, M. B. Hazeltine, for another year. This people, led on by this pastor, have opened a Pentecostal Nazarene Mission in Tulare. Miss Anna Monro, of Sioux City, is in charge, assisted by Miss Lilla Wood. The District Superintendent begins a meeting January 13th. Great victory is expected.

Men in different parts of the East are proposing to come to this great District to help push the battle for God. I repeat, "We have nothing to offer but a great opportunity." But it is doubtful if there is a greater opportunity anywhere for the man who will put his life into the work.

Brethren, pray for us.

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

MISSISSIPPI

Since the Assembly at Jasper, I have held a meeting at Washington, in which a number were blessed and one preacher was sanctified, and has now gone out to preach holiness. I went next to Randolph, Miss., but stayed there but a short time because of the illness of my wife. I had some good services, and will return shortly. At Algoma, the next stop, I preached to a house full of loyal people. Then with our church near Thaxton, thence a day with our folks at Vaughn's Spring. All are looking up and planning for great things this year. Our people are glad for the new District, and they mean to make it go. I have one of the neediest Districts, but with a few good workers, having a mind to suffer for Christ, it will not be long until we shall come to the front. There is a need for old-time evangelists with tents and workers to push out into the corners.

ISHAM D. FARMER, *Dist. Supt.*

NEW ENGLAND

ANNOUNCEMENT

Money is needed for support of the Superintendency. Will all the pastors please have their churches bring up to date their apportionment of ten cents per member per month? The Assembly year began last May, and eight months have elapsed. *Eighty cents per member up to the new year, brethren!* Send money to F. A. HEDSON, Cliftondale, Mass. Send it quickly. We need it so much!

In His service,

REV. A. B. RIGGS,
REV. JOHN N. SHORT,
L. D. PEAVEY,
ALBERT FISKE,

Advisory Board

NOTES AND PERSONALS

Among the many good mottoes for our New England people for this new year, is this one: "KEEP ON BELIEVING."

Pastor Norberry gave five new members the right hand of fellowship in his church on January 4th, and baptized nine persons by immersion on the same date.

Pastor Talbee assisted Pastor Bryant in his watch-night service. Brother Bryant reported a good meeting.

Brothers Ward and Bearse are arranging a series of mass meetings in several churches on the New York District, in the interest of our eastern school.

The Lord is blessing the revival meetings at Woonsocket, under the labors of Brothers Whitman and Edwards. Several seekers have been forward at the altar.

Pastor Myers, of Vermont, is now spending some days at his Providence home with his sick wife. While here he helped in the special meetings at our Woonsocket church.

Bro. C. E. Roberts writes that God gave him a gracious meeting at Pastor Anderson's church, New Britain, Conn. At this writing he is at Lynnfield Center, Mass., with seekers forward from the very start of the meeting.

Bishop Pearse and Elder Hessler of the Free Methodist Church are holding special meetings in Pastor Stanton's church in Providence, R. I. Several souls were blessed.

Pastor Ingler is to give three months in helping to sing the gospel with Brother Fowler in meetings in the west.

Pastor Short read a paper at the last Preachers' Meeting as to the best method of dealing with chronic seekers who are so frequently found at our altars. We think Jer. 29:13 will shed some light on the subject.

The mid-winter convention at Pastor Norberry's church opened with an all-day meeting. Brother Stalker was at his best. Several seekers at the altar.

Pastor Schurman was the preacher at the last monthly all-day meeting in Pastor Bryant's church. A good day was reported.

About thirty dollars has been raised to send Brother Angell away for a much-needed rest. Any one of our New England friends wishing to help, can send the money to his godly wife at North Scituate, R. I.

A mass meeting was held at Lowell in the interest of our school. The people responded well.

Pastor Schurman informs us that about fifty persons stayed through his watch-night service, and seekers were at the altar. Brother Beers helped in the service, and \$133, in cash and pledges, was raised for our eastern school.

Pastor Martin was with us the first week of our Providence convention, and did good work.

Brother Peavey has suffered a great loss in the death of his precious mother. Let the saints pray for this blessed man of God.

The blessing of the Lord attended Pastor Norberry's hurried trip to Sayre, Pa., the first week in January. Some "parlor" meetings were held, at which some seeking souls knelt for the second week of grace.

Pastor Warner, one of the holiness pastors in the Wyoming M. E. Conference, is holding a series of meetings in his church. Seekers for pardon and purity are at the altar.

A good band of holiness folks at Sayre, Pa., are standing true to the cause of holiness in that town, because Rev. J. W. Warner, their former pastor, preached and taught the Wesleyan doctrine of full salvation.

Pastor Bearse, of Brooklyn, N. Y., is helping a little at the Pentecostal Collegiate Institute, while President Angell is getting a little rest.

Deacon Peavey is attending the Annual Meeting of the Board of Publication at our Publishing House in Kansas City, Mo.

Professor Bailey and wife of the P. C. I. attended our mid-winter convention in Providence, R. I.

The next monthly Preachers' Meeting will be held in Cliftondale church. The paper read will be, "The Curse and Infidelity of Russellism."

Many of our Pentecostal Churches had some seeking souls at their watch-night services. How blessed to "watch" the old year out and the new year in, on one's knees before God in silent prayer!

Will all the readers now lift their hearts to God in prayer for the meetings, during January, at the Providence convention?

"KEEP ON BELIEVING."

IOWA

At the present writing I am in the battle with Brother and Sister Bauerle and the saints at Grinnell. The devil is waging bitter warfare, but God is wresting some souls from his grip and giving us some victory.

I am glad to report that Brother and Sister J. M. Wines, of Greenfield, Ind., have been secured for the pastorate of the Marshalltown Church. Brother Wines is now on the ground, and is taking hold of the work with courage. Sister Wines will fill some evangelistic engagements in the east, and join her husband at Marshalltown the latter part of February.

Rev. C. G. Curry has accepted a call to the pastorate at Cedar Rapids. They have bought an abandoned church at this place, which is going to make them a very comfortable home. The saints are very much encouraged, and we are hoping for great things for Cedar Rapids. We will be with them in meetings next week, continuing until January 25th.

Rev. W. T. White of the Eastern Oklahoma District has opened the battle at Ferguson, Iowa, with prospects of victory. Brother White was refused the privilege of holding meetings in the church at that place, but the Lord opened the schoolhouse to him, and the truth is taking hold of hearts. We have arranged to send in a band of workers to help pray and sing and push the battle for God. Let there be much prayer for these places, that God will give a great sweep of victory.

E. A. CLARK, *Dist. Supt.*

4,000 New Subscribers to the HERALD OF HOLINESS before July first!

GENERAL CHURCH NEWS

PORTLAND, ORE.

The last was the best year of my life. Souls were saved in every meeting held, and few were the barren services. Meetings were held in North Dakota, Montana, Minnesota, California, and Oregon. The last meeting in California was held at Grand Avenue church, Los Angeles, Rev. Howard Eckel pastor. God blessed and some souls got through to Jesus. Brother Eckel has the glory on his soul, and knows how to stand by the evangelist when the pull comes. Rev. C. E. Cornell especially was a true friend and helper. District Superintendent Wilson, a fine man of God, helped much, and was most kind in all the meetings held on his District. I preached for the Olinda church, Rev. C. W. Welts pastor. On the way home I preached for the San Francisco church and the Oakland church, where Rev. John Goodwin is leading the host of God to certain victory. Also preached for the Berkeley church, Brother Miller pastor, and had a good time. I am expecting to go back and do pioneer work with Brother Miller on that great San Francisco District.

I am now at home for a while, after an absence of nearly sixteen months. I go to View, Wash., to assist Brother Frazier, our pastor, in a two weeks' meeting. After that I expect to hold a meeting for the Sellwood church, Portland, then for the Portland Commons Mission.

AUG. N. NILSON. *Evangelist.*

HUTCHINSON, KAS.

Just home from holding a two weeks' meeting in western Kansas, near Richfield, in Morton county. Began preaching on Tuesday night, on sin, hell, and the judgment, and by Saturday the people were asking if they were going to have a chance to get saved. On Sunday night we set out a bench, and before the singing could start six were kneeling at the altar, crying because they had sinned. During the two weeks nine were freely justified and five of them wholly sanctified. Two of them had been using tobacco, but gave it up because they considered it filthy and injurious to themselves. Helpers in this meeting were Bre. J. A. Kibbe, a former student of Kansas Holiness Institute; Bro. G. Webb, who is doing some preaching; Sister Pearl Latmer, who knows how to pray, and Sister Grace Close, who was the human instrument in causing the meeting to be held. She is from Kingsdown, Kas.; the others are from Elkhart, Kas. A Sunday school, prayer meeting, and holiness band were organized, to continue until more definite organization can be accomplished. This meeting was the second holiness meeting ever held in this county. An invitation was extended to hold another meeting when convenient.

THOS. KEDDIE, JR.

RIVERA, CAL.

The opening of the year finds this little flock in a good spiritual condition, with quite heroic sacrifice on the part of some. The Holy Ghost has been present to bless the truth, and souls have been at the altar surrendering themselves unto Him. The first service of the new year was very precious because of the manifest presence of the Lord in the communion season. Four were received into church membership. We are looking forward to the Lord opening the way for us to erect a church building, the better to push the work aggressively. The church keeps well up in its missionary offerings, supporting a young man studying for work among the Geros. We are few in number, but God loves us and gives us His blessing.

R. PIERCE.

RED ROCK, TEXAS

Closed a meeting at Hasanky, Texas, a Roman Catholic town, in which old-time conviction got hold on the people. The altar was full of earnest seekers at most every service, and a number prayed through. Sister Moore did faithful work at the organ, and in special songs. The saved and unsaved voted unanimously for me to return for a summer meeting. I am open for calls. Any one desiring my help can address me at Red Rock, Texas.

C. R. BLEVINS.

PORTLAND, ORE.

The First Pentecostal Church of the Nazarene is busily engaged in moving on the forces of sin, and having victory. Some blessed trophies for King Jesus have been won since last I wrote you. "Preacher and Prayer" has, in, and will do yet more for us. No preacher can afford not to have

To the Members of the Pentecostal Church of the Nazarene:

THE Board of Publication greets you in the name of our Lord. Our Annual Meeting has come and gone, marking the passing of the first full year of business for our Publishing House. It is with much gratitude to God for His special providences that we write of the progress of our work.

The Church set the task for us, and outlined the lengths to which we might go in establishing for it a Publishing House. It is now two years since we began to plan for the work, but only twenty-one months since the Publishing House began operation. Notwithstanding the fact that less than half of the needed capital (\$50,000.00) has been provided, and in the face of many serious difficulties, our Publishing House has been established, and has made a magnificent start. It is now a splendid reality, and in no sense an experiment.

The HERALD OF HOLINESS has won a place in the front rank of Church papers. It has been an inspiration and a blessing to our people, and has been heartily welcomed by many of the leading holiness men of other denominations. We commend it to our people as worthy of a more hearty support. Let us have an enthusiastic campaign to secure *Four thousand new subscribers by July first.*

At the beginning we had very little book business, chiefly because of a lack of books of our own publication. During the year 1913 we have made strenuous efforts to remedy this condition, and are happy to report that the business has doubled in volume. We urge every church to become active in the circulation of our books, and where the pastor does not act as book agent, to appoint some member of the church as such.

Our Sunday school business is growing steadily. The year 1913 shows an increase of over 25 per cent over 1912.

We have a well-equipped plant, which is admirably adapted to our needs. The machinery is of the best, and we are fortunate in having it manned by skillful and efficient workmen. Because of these facts we can produce our literature much cheaper than it could be manufactured by contract.

When we started in this work we would have been satisfied if our business could promise to be self-supporting within three years of its start. We are greatly rejoiced to find that in its second year, or really in its first full year of business, it has more than paid its way, having made enough on its general business to meet the necessary loss on the HERALD OF HOLINESS, with a margin net profit of several hundred dollars. We are led to exclaim, "This is the Lord's doing; it is marvelous in our eyes."

We thank the loyal friends who have so nobly stood by the work. We commend the Publishing House to our people as a most fruitful field for the investment of consecrated dollars. With the full fifty thousand dollars capital which the Church set out to provide, it could greatly increase its business and usefulness, and be free from the only serious obstacle to its progress. If our Church would awake to its opportunity, it could easily raise this year the remaining capital needed. We trust you to do it.

With grateful hearts for the overshadowing care of our heavenly Father, and with confidence in the ultimate and glorious success of the work, we thank God and take courage.

Your servants in the Gospel.

it; neither can he afford not to get it into the homes of his people. "The Man in Black" and the "False Guide" are both doing good work. We will be in the harvest, doing extra work, beginning Sunday, January 18th. Those who pray are asked to join us for a great sweep for Jesus and souls. The private school is doing fine, under the care of our faithful teacher, Sister Dora Goozee.

The second missionary rally was held on the first and second days of January. Ministers and delegates from several out-of-town churches were present, and the interest was good from start to finish. The attendance was good, and, best of all, the Holy Ghost set His seal upon the rally in the first part of the first meeting, and did not have to leave until the last Amen had been said at the last meeting—and He lingers with us yet. Those who attended the rally will never be able to get away from the effects of it. After the regular routine of business papers were read by different members of the rally on different phases of the work, both home and foreign. The readers were blessed in reading, and the papers were blessings to every one who heard them. There were seasons of prayer for the missionary cause, in which the very heavens seemed to open and pour out blessings that we were not able to contain. There was a deepening of the interest in every heart, and we feel that the people of this part of the northwest will make a better showing in missionary work than they ever have done before. Some of the

preachers got under conviction for their lack of interest, and promised God to do better in the future. The evening services were real uplifts to all of us. The blessing of the Lord came so upon the congregation at the evening service of the first day that for awhile the preacher could not get a chance to preach, but had to join in the shouting and singing. An offering, amounting to \$25, was made to Sister Innis.

C. HOWARD DAVIS, *Pastor.*

RESERVE, N. M.

Our church is small in numbers, but they are standing faithfully by the work, and the Lord is blessing. There is seldom a Sunday night service without request for prayer. Before leaving school we prayed the Lord would send us to a needy field, and He graciously answered our prayer by sending us to these parts. This is the most needy and the most neglected field, I think, in the United States. I am intending to make a missionary tour next week, preaching at several places where there has never been preaching, and where there are grown people who have never heard a sermon. Truly, the harvest is great here, and the labourers are few. The revival meetings for this place and Alma are to be held by Rev. J. E. Threadgill, beginning the fourth Sunday in February and continuing until the fifth Sunday in March. Let all who read this pray that God will give great victory.

L. LEE GAINES and WIFE.

It can be accomplished if YOU work for it!

BY TELEGRAM

MORE GOOD NEWS

Hamlin, Texas, January 19.

HERALD OF HOLINESS:

The Sabbath was a great day with Central Nazarene University. Great number at the altar. Several prayed through in the old-fashioned way, and what times of shouting we had! Rev. Andrew Johnson, of Wilmore, Ky., will arrive January 25th to conduct our five weeks' Bible study and lecture course. Be with us through the course.

J. E. L. MOORE, *Pies.*

CARTERVILLE, ILL.

The Lord has greatly blessed in the salvation of hundreds of souls in years past, and His smiles are upon me today. Carterville is a very needy field, but God is sufficient, and is answering prayer. Such men as Brothers Robinson, Johnson, and Ruth have been here, so this people know our church is separate from the world. We are having a good spiritual time, and the congregation is four times larger at the present than when I took the work; and the Lord is giving souls in nearly every service. We have a splendid church building, and the folks are encouraged. I also have charge of a mission church in Herrin, where we have a real life-saving station, and are looking forward to and asking God for a great year at these two places. The folks in Herrin are on fire for God, and the little city of four thousand people very anxious for our church to prosper. I am preaching sixteen times a month, have charge of eight prayer meetings, and the Sunday school work at both places, besides doing pastoral work.

W. W. SROEDER, *Pastor.*

BAKERSFIELD, CAL.

Sunday was a great day; three prayed through and a number were received into the church. The street meeting was extraordinary. About twenty-five Nazarenes were on the street, with shining faces and inspiring testimonies, preaching the old-time religion to about two hundred listeners. The prayer meeting is good; sixty out last week, even though the weather was disagreeable. We are in the holy war, and on the upward march.

W. C. FRAZIER.

CONWAY SPRINGS, KAS.

The meeting which began December 19th in a country schoolhouse near this place, closed on January 4th. Lodges and denominationalism were in possession of the land, but through fasting and prayer God came and caused men to weep under the mighty power of conviction, a number of whom found victory through Jesus. J. C. Walker, converted Catholic, did excellent preaching, and made the way of salvation plain. He is a promising young preacher from the Kansas Holiness Institute. As nearly all saved or sanctified were already members of other denominations, there were not enough to organize a church, but we organized a Sunday school, sent for Pentecostal literature, and appointed Sister Van Volkenburg as superintendent. Will enter the campaign again in the spring with Brother Walker as evangelist and the writer as preacher and singer.

D. AVERY HOOVER.

MAPLEWOOD, MO.

The church at Maplewood has made a new covenant with God, and expect great things from Him. The membership now owns the church property, which formerly was owned by one person, and have incorporated under the laws of Missouri. We are now ready to go forward. We agreed with the Lord to put forth a special effort to win souls. We began on the night of January 1st, the fire fell, and the membership is greatly encouraged over the outlook.

JOHN A. HILL, *Pastor.*

SAG HARBOR, N. Y.

Christmas, with its blessings, has come and gone. Our church was very prettily decorated for Christmas Sunday. There was good attendance and special singing. God's presence was manifestly with us. The Sunday school exercises were held on Christmas night, and an enjoyable even-

ing was spent by all. On Christmas Eve a large donation of groceries and other entables were presented at the parsonage, and on Christmas night the pastor and his wife were loaded with presents from different individuals and presented with a sum of money from the congregation.

After enjoying a pleasant Christmas, wife and I were called away to attend the funeral of wife's father, who had passed away suddenly. A blessed thought comes: he was prepared for the translation to his heavenly home.

The New Year is entered with the whole armor of God buckled on a little tighter, expecting, by God's grace, to push ahead little by little.

LOUIS KEELER, *Pastor.*

HENRYETTA, OKLA.

I am preaching here in the City Mission. The Pentecostal Church of the Nazarene and the City Mission, under the management of Rev. G. F. Haun and wife, are doing a great work. The church has almost doubled its membership since the Assembly. God certainly has a grip on this town. I believe our people should do more along the line of mission work in their home towns. God has touched the heart of a man who is giving \$50.00 each month for its support. I am convinced that we must get among the people if we reach them, and this mission is doing that. Our District Assembly will meet here next fall.

W. H. LOGAN.

COGGIN, IOWA

I am out five miles from town, with the thermometer down to four degrees below zero, which is pretty cold weather; but it is not to be compared with the coldness of the church in which this meeting is being held. The crowds are large, but the least reference to sanctification is enough to cause a great freeze. Rev. Todd of the Evangelical church is assisting, and the meeting is in an M. P. church. Notwithstanding repeated suggestions from the church members to not injure the work by introducing holiness, we are hewing to the line, praying much, keeping the glory, and rejoicing that while explorations like this into Arctic regions are necessary, yet we are not compelled to live under such circumstances all the time. Thank God for our own Canaan, where we can eat the grapes of Eschcol, and pass them around without being guilty of a misdemeanor. From here I go home for two days, and then again on a trip to our District.

F. J. THOMAS.

CALGARY, ALTA., CAN.

This is a growing, up-to-date city in many respects, but sin abounds on every hand, as in most western cities. I had the pastorate of this Pentecostal Church of the Nazarene the first thirteen months of its existence. God has signally blessed this church from its inception; but soon after my departure to another field of labor, the church was unfortunate in not securing a settled pastor. Different brethren have been called to its pastorate, but on account of the ill-health of either the pastor or his wife, after a short time they were compelled to leave. The church has suffered greatly in consequence. Sister Blink, who resides here, and who has had considerable experience in pastoral work, has had charge as pastor during the past few months. She has been doing excellent work for the Lord, and of late things have been picking up. The church recently gave us a unanimous call back to its pastorate for a few months as a supply. Sunday was the first day. God put His seal on the morning service, hearts were melted, and the people wept for joy. Ten seekers filled the altar. There was deep conviction again at night, and nine seekers knelt at the altar. In the Thursday evening prayer meeting nine seekers were at the altar. God is with us, the people are digging, and we are praying that they may soon strike rock bottom and get settled in God.

THOS. BELL, *Pastor.*

TILLAMOOK, ORE.

After preaching practical as well as experimental religion, the Christians, soon after I came here, became interested, and went hunting for somebody whose life was sad and lonely, and who needed Jesus. At first they would pray for them, then their prayers became burdens, and of course that led to visiting. Somebody said that there were no poor people in Tillamook; but I insisted that somebody needed us and Jesus, if we could only find them. They believed it, and kept hunting. I wish you could have heard the ringing testimonies and reports of the pilgrims after being out seeking the ones who had gone astray. How encouraged they were when they found some lonely neighbor who would tell them how lonely and sad they had been, and how their visits encouraged them!

The dear brothers and sisters proved their inter-

est by giving a New Year's dinner for the poor, and while they had only a few days' time in which to make preparation and announcement, yet they fed about eighty-five, and ate with them (Luke 15:2; also Luke 14:13). They also sent portions to some who could not attend, making about one hundred in all. They did not stop at that, but are providing clothing, etc. I wish you could have been with me today, when I took a basketful of food to a poor family. The two-year-old baby was barefoot; there was not a chair in sight; they were strangers and lonely. Mark 14:7 is fulfilled even here in this small town of Tillamook. We are sowing now; the reaping time is coming.

H. J. PONTIUS, *Pastor.*

RAMONA, KAS.

I just closed a successful meeting at a school house near Kingman, Kas., in which about twenty were saved. This meeting was one long to be remembered. From the very first we had good crowds, and good order. Many came who had not been to church for a long time. One woman, who was reared a Catholic, was saved. I go to Minneapolis, Kas., for a two weeks' meeting, then to help in the meeting at Woodbine, the Lord willing.

CHARLES H. CROFT.

SHREVEPORT, LA.

We are in the midst of a gracious revival, with Rev. Allie and Emma Erick, of Pilot Point, Texas, giving the gospel with power. Mourners are praying through to victory; some believers have crossed over into the land of plenty, and are helping themselves. Rev. Fred St. Clair will be with us from February 8th to March 29th. We are expecting great things in Jesus' name.

J. A. D. WILLIAMS, *Pastor.*

SYRACUSE, N. Y.

Rev. and Mrs. F. E. Miller are with the Pentecostal Church of the Nazarene, Syracuse. God is giving special victory. The new church edifice is well filled. Souls are getting help. They began their labors here January 11th. We are believing for a revival.

REPORTER

VANCOUVER, B. C.

A holiness mission was established here recently, and Evangelist E. B. Fish engaged to do the preaching. Brother Fish has moved his family here, and is getting down to business. Already the audiences are good, especially on Sundays. Some seekers have been at the altar and professed to find the Pearl of great price.

The mission was opened by Brother and Sister John Douglas of this city. They formerly run a mission for years in Winnipeg. Brother Fish is doing some exceedingly able and clear-cut preaching on second blessing holiness and other mighty themes of the old-fashioned gospel. The hall is one of the finest, with a seating capacity of three hundred. It is beautifully lighted and splendidly located.

I am very thankful to say that Mrs. Pierce is much improved in health. We now expect to return to New England as soon as the Lord opens the way. I have been preaching quite often since returning from Calgary. Have just closed a very blessed week's campaign with the Resene Homes here. Many of the girls have found Jesus able to save the vilest sinner. I have done this work in addition to my work on the *Daily Province*.

Personally I never so desired to magnify the great and Holy Name as just now. My heart reaches out for a deeper sense of His glorious abiding Presence.

D. RAND PIERCE.

ST. LOUIS, MO.

We are opening up well in our new hall; souls are being saved in nearly every service. Last Sunday Brother Yowell, one of our own members, gave us a sermon on the Holy Ghost, and the fire fell, and one seeker prayed through.

GEORGE T. TAYLOR, *Pastor.*

SALINA, KAS.

God is giving victory in the work here, and we are seeing souls saved and the Sunday school built up. Bro. J. T. Bivins and wife, though not sent here by the church, have through great difficulties kept the work going through prayer and faith. We have blessed prayer meetings. Sunday, January 4th, was a day of especial blessing. On Tuesday night we had another outpouring of the Holy Ghost. Though the Mission is in a small place, the Lord meets with us there. Brother Bivins is true and straight, and the Lord puts His seal upon his ministry. Sister Bivins is a truly sanctified woman, and shines for Jesus.

MRS. DELLA KOEHL.

4,000 New Subscribers to the HERALD OF HOLINESS before July first!

PENTECOST AT THE NAZARENE UNIVERSITY

LIVES TRANSFORMED BY THE POWER OF GOD

H. ORTON WILEY, *President*

THE great revival at the Nazarene University has been a gracious manifestation of the presence of God. For depth and power, I have never seen its equal. It has the swing of victory that has always characterized the church in the days of the greatest spirituality, when people went through the death throes, died to the carnal mind, and by faith "plunged beneath the purple flood, And rose in all the light of God."

In some ways the Nazarene University is a new institution - new in that possibilities have been realized which have exceeded the hopes of the most sanguine; new, in that it has been demonstrated to the most unbelieving that it is entirely possible for an educational institution to be so conducted as to make it, not only a means for intellectual improvement, but a veritable center of spiritual life and power. Such is the Nazarene University at this time. Visitors are amazed. The glory floods the classrooms and study halls; classes are turned into altar services; students and Faculty are either in an agony of prayer over lost souls, or are rejoicing with unspeakable joy over a fresh triumph. Some have been so overcome with the power of God as to lay unconscious for two hours; some have been seized with unutterable groans, which in a short time have been turned to inexpressible joy; faces beam with a radiance that is not of earth; and lives have been transformed by the power of God. Everything is spontaneous and beautiful. The atmosphere is tense, for at any moment may come the announcement of a new victory and its accompanying tides of holy joy.

One of the greatest blessings of this revival from the standpoint of the University is the training which it has afforded the students in the work of God under a great outpouring of the Spirit. "In a revival," said Mr. Goughley, the great evangelist, "a man will learn better how to preach the truths of Christianity in such a manner as will awaken and convert men, than he could in many years' close study in connection with his ordinary ministry." God has designed that this institution shall be a place where young men and women receive spiritual training, and where they shall learn the art of holy warfare; He has made it possible in this great revival, where in a few short days, hundreds have knelt at the altar. These students have seen a work of God that shall never be effaced from their memories. They have further learned much of the art of holy warfare, they know what it means to travail in prayer for lost souls, have learned some of the subtle temptations of the enemy, and have felt the importance of a mighty faith. No student can expect to be used of God to any great extent without learning these things; yet in how few places is there an opportunity to obtain such knowledge! We bow in humble thankfulness to God, who has extended such mercy to this institution, and conferred upon our students the privilege of a part in this great work of God. God is preparing them both intellectually and spiritually for the extension of the work of holiness over large areas.

This revival has meant much to us all. We believe that God is preparing us to offer the training which many young people throughout this country are desiring, and that as we measure up to His will, He will send us the students whom He has called in His work. We further believe that this holy enthusiasm and joy will so impel our students onward, that through the coming years they will never rest content until they shall see these manifestations of divine power duplicated over and over again in their own charges, whether in this or in foreign lands. What this revival has meant to this institution and to the church at large, eternity alone will reveal.

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A TIDAL WAVE OF PENTECOSTAL POWER

SETH C. REES, *Pastor*

THE University Church and College at Pasadena are in the swing and swim of the greatest tidal wave of pentecostal power and glory that has ever swept this part of the country. God has mercifully given us a steady harvest of souls for more than a year, and a few times we have been favored with real gales from the heavenly world. But all the time we have felt that we must have a veritable Pentecost.

Our watch-night service was a highly favored season. As the cradle of the new year rocked on the grave of the old, we felt a swaying, moving, like a ground swell of the ocean tides. When the town clock struck twelve we

Graphic Descriptions of the Great Revival at Pasadena. The Power of the Holy Ghost Marchebously Displaced Among Students

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were all on our knees with upturned faces and uplifted hands, inviting God to send us a deluge from the open heavens, a landslide from the hills of glory. With the beginning of the week of prayer the power and glory began to roll. At the second service eight hundred seekers fell at the altar without an invitation. Oh, what agony souls suffered that night! but many swept into great victory. The third service we announced as "A Judgment Day Service." All were requested to get ready for it, as they would for the Judgment day. We were to make all the restatutions, confessions, and apologies that we would want to make if we knew that we would go to the Judgment that night.

It was a profoundly solemn hour; not much shouting that night. Groans and sobs and wails marked the occasion. Possibly a dozen found the Lord that night. But from that hour the work deepened, and the swelling tides rose higher. All the fourth day wrings were being righted and crooked things made straight, and perhaps twenty-five or thirty found the Lord that day. But not until the fifth day did the great and mighty break come. In the dining room at the breakfast hour the fire fell. Beginning with a class at 8:15 in the morning, all the classes were broken up by the tides of glory, and souls getting through to God. Simultaneously the power and fire and glory fell in every department from the kindergarten to the Senior class in college, without any department knowing what was going on in any other. When we all came together for chapel at 11:00, the departments came all a-flame with fire, and such a sight no one of us had ever before witnessed. I have been in many larger meetings, great, good, and glorious, but never have I witnessed anything anywhere that so resembled the description of Pentecost as described in the Acts of the Apostles. More than two hundred were on their feet shouting and weeping and leaping and marching, every one obnoxious to every other one. And this continued for four hours. During this time many others were prostrate on the floor and many found the Lord. At the night service fifty-eight fell at the altar without a sermon, and the service continued until long after midnight. More than one hundred were saved or sanctified during that one day.

This is the tenth day, and the work is going on deeper, and broader, and rolling higher. May it sweep on and roll on and blaze on, and burn throughout the District, and throughout the connection, and to the ends of the earth.

To Father, Son, and Holy Ghost be all the glory for ever. Amen.

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A POWERFUL SPIRITUAL AWAKENING

A. J. RAMSEY, *Professor*

THE Nazarene University is now in the midst of a most gracious and powerful spiritual awakening. For the past ten days the work has been deepening and spreading. There are no indications that it will stop soon, and we are not looking for such signs. Indeed, it is not a mere momentary or emotional matter, though it is accompanied by deep and varied emotional manifestations.

The real burden for souls, manifest in persistent, prevailing, intercessory prayer, is one of the marked features of this most blessed outpouring of the Holy Spirit. Deep heart searching, contrition, confession, and restitution are emphasized and exercised. The very place seems to be filled with the presence and surcharged with the Spirit of the Lord. Both the unity and the liberty of the Spirit are beautifully exemplified. "Tis good to be here. Hal-luhjah!"

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A PENTECOSTAL DAY

FRED MESHU, JR., *Professor*

IT WAS Friday, January 9, 1914. The place was the chapel of the Nazarene University at Pasadena. Informal meetings had been going on since Monday previous. Arriving on the University grounds that morning at about 8:15, time for first class, we heard great praying and weeping, mingled with shouting. Class-rooms had become scenes of great activity. This continued unabated till the chapel hour. Before chapel hour, young people were heard shouting in their class-rooms, in the main hall, and on the campus.

It is now time for chapel. What a scene of commotion! Such shouts of victory! One member of the Faculty is marching around shouting for all she is worth. A number are on their feet waving handkerchiefs. Then all at once, like the ocean waves roll all along the

shore, a great wave of glory and pentecostal power sweeps the entire audience. Simultaneously at least a hundred and fifty people leap to their feet shouting, waving handkerchiefs, laughing, weeping. It is a holy gale, fresh with the aroma of the celestial world. No pen can describe this scene. Almost at the same time unsaved and unsanctified ones start for the altar. The wave sweeps over and over the students and Faculty.

All afternoon, there is praying, groaning, then shouts of praise. The night service is ready to begin. We announce the hymn, "This is like heaven to me." Heaven breaks loose again, and before the second stanza is sung, the audience is wild with holy hilarity. The fire is falling on a sister, and she starts about the chapel swift as a racer. Then another dances over the platform. And then, look at that scene! The whole audience (excepting a small few) are on their feet at the same time, and two and two march around the chapel, singing "Glory, glory is my song." Just see those shining faces and sparkling eyes! hear that ringing music and those triumphant shouts! Never had we seen anything like that. It is indeed a genuine glory march. In a few moments the altar begins to fill. There are about sixty seekers. What groans! What agony! Such prayers as you hear! Now listen, several have plowed through. The glory breaks loose afresh and sweeps over the great audience. This is repeated again and again.

The day is past. What is the result? Was it all lost in inefficiency? Not less than one hundred souls have clearly gotten through in the past sixteen hours. It was indeed another Pentecost. I have failed. I wanted to describe it as it was. I have not. I am considered; no one could do it. It was real; it was genuine.

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PENTECOST REPEATED

W. C. WILSON, *Dist. Supt.*

THE revival on at the Nazarene University at Pasadena can not be described. I have never witnessed, in all my experience in camp-meeting and revival work, such a meeting.

This is, in my judgment, Pentecost repeated. It is now about the tenth day since the meeting began. There is but little preaching. People confess, go to the altar, and pray through. Strangers are coming. Last night was rainy, and yet the altar was full, and every one praying through for himself. It is glorious, but hard to describe.

+ +

A SUPERNATURAL AWAKENING

J. P. COLEMAN

THE greatest revival in the history of our work is now going on among the students in the University at Pasadena. A service of prayer was announced to begin on Monday, the fifth. At the very commencement the flood tides of glory broke loose in overflowing force, which has swept on with irresistible momentum, carrying everything before it. Such weeping, praying, and struggling among people we have seldom, if ever, seen. Without coaxing or urging, when the invitation is given seekers rush to the altar. The workers gather around and pour out a volume of prayer that brings heaven and earth together. Then follows a season of rejoicing as seekers, one after another, leap to their feet with a shout of praise. A young lady student was earnestly praying for a clean heart, when suddenly she exclaimed, "I'm through!" and arose with shining face and shouts of victory.

I have witnessed many similar scenes in my forty-eight years in the ministry; but there are some things about this work that surpasses all I have ever known. In the first place, there has been no elaborate preparation and no advertising. The students and members simply met together and commenced praying. But preceding this there had been much prayer on the part of Pastor Rees, President Wiley, professors, students, and people for an outpouring of the Holy Spirit in Pentecostal power. And this is the answer. For eight days the work has now gone on with increasing power and unabating interest. That it is thorough and genuine is attested by the changed lives of students and others. Timid girls receiving the baptism are utterly void of fear or criticism, and march and shout with bilious joy.

The old-time swing of the Nazarene movement is in this work perfect freedom without excess, and liberty without restraint. What might seem confusion is perfectly orderly and free from fanaticism. At times heaven seems to break loose, and scores of people spring to their feet marching, singing and shouting. After such deep penitence and confession, no wonder seekers shout and leap for joy. Such shining faces is a marvel to behold. To describe it all is beyond our finite powers. It is of God, and therefore divine.

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CEDAR RAPIDS, IOWA

Brother C. G. Curry, of University Park, has been secured as our pastor, and we believe that now, with God's help, if we stay in the middle of the road, He will bring things to pass. We have secured a house in which to worship. We are planning to have Brother McFarland with us next month in a meeting. We are few in number, but we have the salvation that saves from sin.

MRS. AMANDA CHARTER.

HESTER, OKLA.

We are on the upgrade with the blessing of God upon us. We have received five members into our church since Assembly. Our people had the little parsonage all completed when we returned from the Assembly. We are now doing some work on our tabernacle. Our work at Mangum is hindered in not having a place of worship. Let us arise and build church houses in these needy fields.

S. C. PRITCHETT.

SYLVIA, KAN.

Sunday, January 11th, was another great day for Pleasant Hill church. The presence of the Lord was felt by both saint and sinner. There were seven clear cases of conversion or sanctification during the day. Our God is wonderfully using Bro. Mark Whitney and wife to build up His work in our midst. The church is taking a firmer grip on God, and believing Him for a revival of old-time salvation. We have left our campfires of yesterday, and are marching on up the highway of holiness with victory through the precious blood of Jesus. We enjoy reading the HERALD OF HOLINESS, and recommend it as a safe guide for all. Surely it's like getting a letter from home to receive it.

MRS. J. J. KIEMEL.

LOS ANGELES, CAL.

FIRST CHURCH

The battle is on! Huff and Hodge are waging a mighty warfare against the powers of darkness. The first week is most encouraging—over one hundred at the mourner's bench, and many of these have prayed through. Yesterday, the second Sabbath, was glorious. Great crowds, numbering fully twelve hundred, and over fifty at the altar during the day. Great conviction on the people, and the tide rising! We are praying and anticipating the "break" when we trust that God will give us a Johnstown flood of salvation. Pray for us.

C. E. C.

PASADENA, CAL.

Everything is starting out fine with the new year. We had 191 in the Sunday school, and the school gave \$31 as their monthly missionary offering. The attendance, both morning and evening, was fine, and we had ten seekers at the altar during the day. The Lord is giving us a continued revival, and our people are looking up for still greater things. We are now holding three or four cottage prayer meetings each week over the city, and good reports are coming in from different quarters. We have never served a more loyal and united band of people than we have here. We praise the Lord for all these good things, and press on.

A. O. HENRICKS.

OAKLAND, CAL.

I have found a very precious people here in Oakland, and the spirit of unity prevails. Four united with the church yesterday, and the last few Sundays have been days of great victory, with the power of God upon the people. God has given seekers at all these services, and some have prayed through in good old-fashioned style. We are now commencing our week of prayer, and expecting Dr. Breese to be with us over the next two Sundays. Our people seem full of faith, and are looking for great things; the sound of victory is heard all along the line. We are looking for the mighty manifestation of the Holy Ghost in holy flames to burst upon us, and all are walking in the fear of the Lord, while the Lord is adding to our numbers such as are being saved. Nothing will satisfy this pastor and people but the mighty coming of the Holy Ghost in pentecostal power upon all hearts.

J. W. GOODWIN, Pastor.

WATAGA, ILL.

In the battle here the break came Sunday, 2:30 p.m., when three were sanctified. Two were sanctified last night, one saved, and another at the altar seeking sanctification. Rev. R. D. Sutton is leading the singing. Sister A. F. Moseley, wife of our Kewanee pastor, was here a few days, and God used her in the service. Dr. and Mrs. W. N. Giles are standing true to holiness here, and God is beginning to honor their prayers, faith, and labors by sanctifying others. I go to Frankfort, Ind., next for a meeting, having time merely to stop off a day or so at home to see wife and children and possibly to look in on the school at Olivet, which is going nicely. I will be in two or three meetings in Indiana, and then to Kansas. I put the HERALD OF HOLINESS into every home I can.

B. T. FLANERY, Evangelist.

SEYMOUR, IND.

The church in Seymour is doing nicely. The Sunday school is on the upgrade; over one hundred fifty at midweek prayer meeting last week, and two were sanctified at the altar. We devoted one service to prohibition, and the church was crowded. Rev. Mr. Shumaker was the speaker. We have decided that state and national prohibition must come. Our regular Sunday night services are well attended, and several times since the Assembly our church has proven to be too small. We have a Bible class, with an enrollment of sixty-six, which meets every Tuesday evening.

M. T. BRANDYBERRY.

MIAMI, FLA.

We just closed a successful revival meeting here with Bro. I. G. Martin in charge. A number of seekers—about fifty or more—bowed at the altar for prayer, most of them praying through to vic-

Pastor!

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Brother Martin preached the old-time gospel with the old-time power. The saints were greatly blessed and built up, and all felt more determined than ever to establish holiness in Miami. Brother Martin dedicated the First Pentecostal Church of the Nazarene of Miami last Sunday. The glory of God filled the house. The congregation marched to the front and placed one hundred and nine dollars and ninety-one cents on the table, and received a four-hundred-dollar blessing. We have a fine church building and a membership of twenty-four blessed members. We started in here last March in a house tent and two Nazarene families, with several other workers. We obeyed the Commander, and have now a church building 30x50, and are expecting to widen the borders in the next year. We are by the help of God expecting to make this one of the greatest holiness centers of the South.

E. H. KUNKEL, Pastor.

MALDEN, MASS.

Hallelujah! The ark is coming up the road! Brother Borders and the writer have been putting in a good deal of time helping out the Pentecostal Collegiate Institute. The mass meetings to help the churches raise their apportionments have thus far been blessedly successful. On with the glorious fight! Here at Malden we can stand more power, but in spite of the fact that Brother Borders is not feeling well, the work goes on, and souls are seeking. Last Sunday night a great move was made toward the altar, and oh, how our hearts were rejoiced!

At last we have set the day for burning our mortgage, February 22d is the day. Let the saints rally from all the surrounding country—Lynn, Cliftondale, Somerville, Cambridge, Salem, Leabody, Everett, and many, many other places. \$4,800 cleaned off in one year! Hard work? Yes, but our job is a work of sacrifice and labor. Let us all "roll up our spiritual sleeves" and push the Master's kingdom more!

LEROY D. PEAVY

MCPHERSON, KAN.

Our midwinter meeting closed Sunday night, January 11th, with victory. There were several saved and sanctified. The church was edified, and eleven united with us. Rev. W. R. Cain, of Wichita, Kan., was the evangelist. He preaches holiness straight. The last night the building was too small—people were standing and some were turned away. We intend to keep the revival fire burning. Brother Cain organized a McPherson County Holiness Association with thirty members.

J. G. DEMOREL, Pastor.

LOWELL, MASS.

We praise the Lord for victory here in Lowell. The Lord is greatly blessing us. We have been repairing our church, but the fire of God's love is burning in our souls. If God is for us, who can be against us? We are looking for big things in the near future. We have great pastors—Brother Riggs and Brother Martin. God greatly blesses them in preaching the true Word of God.

MINA MOGERS

NEWKIRK, OKLA.

Last night was our third service here; the altar was lined, and some prayed through. By faith

4,000 New Subscribers to the HERALD OF HOLINESS before July first!

Our Travels for the Publishing House

LIBBIE BEACH BROWN

LEAVING Seattle, Kansas City and the Publishing House was my objective point. December 22d found me at the Union Station, greeted by the kindly face of our good Brother Kinne, for Mr. Brown was not yet in from his three months' work in the Southland.

In due time we found ourselves at the Publishing House. Brother Kinne's interest in showing me all over the plant was no less than mine as my eyes beheld it. Truly can we say, "This is the Lord's doings, and it is marvelous in our eyes." Marvelous in so many ways. It seems as though the guiding hand of our God definitely led in the selection of this property, with its reasonable price and splendid situation. To be within ten blocks of the beautiful new six-million-dollar Union Station, with its forty-five millions spent on its terminals, seems almost too good to be true. To see it all, is to be wonderfully enthused. How our entire church needs to get under the work of the Publishing House, and stand by it to a mighty and successful completion!

The Publishing House is a thing to be proud of as it is; and yet we need money greatly. What could we as a church have done in the past without this medium of news dissemination? and what would our great and splendid missionary work have been without the help of the HERALD OF HOLINESS and THE OTHER SHEEP, which disseminate missionary news, and put many outside our church in touch with it? Our Pentecostal Church of the Nazarene has three great general interests—Missionary, Publishing, Educational. They are three legs of a tripod: let one fall and the tripod goes down. We are doing large things for our missionary and educational interests; so also must we do equally well for our Publishing House. We can not prosper as a church without it. Let us all rally to its support, that its work shall in no way be crippled.

On the second floor of the Publishing House building we found our dear Brother McConnell in his "sanctum sanctorum," busy as could be, grinding out the many good things which we all so much enjoy reading. He was not too busy to give us a cordial welcome. In the same editorial room is our faithful Brother Lehman, who is well known to our readers by his various writings and

his beautiful songs. Across the hall we found our Missionary Headquarters, of great heart interest to us. Here we found Brother Hunt, busy as the rest but glad to stop and talk a moment about our splendid missionary work.

Kansas City is surely a great center for our Publishing House with all its interests. Let us all labor together to make this year 1914 a great year for this worthy institution.

Mr. Brown having arrived from the Southland, we found we had to go at once to Hutchinson, Kas., in response to a call from Rev. C. A. Imhoff. We arrived in due time, and found the battle set in array, with Pastor Imhoff and Rev. W. F. Dallas, evangelist, at the front. How we rejoiced to fall in line and help on with this battle! Such yoke-fellows as were these brethren, along with other splendid helpers! We had heard much of Hutchinson with its church and school; but the work went far beyond our expectation. Such prayers as are in this student-body we seldom have seen. People came from far and near to this meeting, three states being represented. Surely here is a great center of fire for Kansas. Mr. Brown did some preaching, but Brother Dallas was the evangelist proper. How he did preach till the fire fell! God wonderfully used him at this place. Many of those converted and sanctified were heads of families. One prominent real estate man shouted for joy as the glory filled his soul. In another instance a man was converted (and later sanctified) who had been known as a very wicked man, and who had been separated from his wife for a long time. There was great joy as this husband and wife were reunited. He had been a great player for dances; but now he took his place among the others, and fairly made his instrument talk for Jesus. We have here at Hutchinson a fine orchestra of ten or twelve pieces, which proved a good help in the meeting. Surely this pastor-teacher, Brother Imhoff, is God's man for Hutchinson, and he is leading the hosts on to victory. Sister Mattie Hoke, superintendent of the school, on whose heart has lain so heavily its work, stands in her lot and place

in the battle, or in the school, like a regular wheelhorse—always there, always at work, and, as the Chinaman said, with the "Jesus shine" on her face.

From Hutchinson we went to Wichita for a service. Here we have a small, yet heroic, band of people who keep the glory down. Pastor Estes was away, having been called to Texas by the death of his wife's father.

Newton next claimed our time. Here Brother Mendell has a fine body of people shouting the victory on. They are not large in quantity, but for quality there are none better. While their membership is decreasing some by removals, yet they are also decreasing the debt on their church property, which consists of a good parsonage as well as a church.

From Newton we were called to Woodbine, Kas. Here we found Pastor Tunnell with a splendid body of people, and one of the finest, neatest little churches we have seen in a long time. Everything possible to be done was done to prevent a Pentecostal Church of the Nazarene being established at Woodbine, the objectors even signing a petition to prevent it. But God overruled and gave us not only a class of Pentecostal Nazarenes, but an unusually fine church building. Brother Tunnell has the hearts of his people, and the work is moving on.

Lawrence, Kas., was next on our slate. Here we found Pastor Stevens in a revival meeting that had lasted five weeks. Much good had been accomplished, "and the end is not yet." Brother Stevens is a young man who has "made tents" for several years, while the work was getting established, he having been the first pastor. He is full of fire. We found he is "one of them" who was put out of his old home church for preaching and testifying to holiness. His people are faithful to the work, and stand by him while the battle is on.

At all of these points we have been glad to greet these new people, and help shout on the battle. All have taken a lively interest in the work of our Publishing House, and are standing by it. Some said, as Mr. Brown put the work on their hearts, "We are so glad to be informed. We never thought of it on this wise before; but we see it now." May the Lord add His blessing.

we are seeing a great meeting here. We are six miles out into the country, where there is a very fine class of people. We are expecting to see a Pentecostal Church of the Nazarene here.

D. J. WAGGONER.

PILOT POINT, TEXAS

I accepted the pastorate at this place the first of the calendar year. Two Sundays have passed, and great grace has been upon us. God has given blessed liberty and unction in the delivery of the Word; some have struck fire, and two have united with the church. We are pushing the HERALD OF HOLINESS. The outlook is bright, and we anticipate a great year.

OSCAR HUDSON.

DECATUR, ILL.

I came to Decatur January 10th to help Brother and Sister Milby, and found the meeting at high tide. From Sunday to Wednesday there were thirty-four at the altar, nine of whom were sanctified and twenty-two converted. Since Brother and Sister Milby came here in October, there have been fifty conversions and a number of sanctifications. I go to Tallula next.

GEORGE M. FADES.

UPLAND, CAL.

The Lord has been giving us precious victories. Our Sunday school is increasing in interest, and a number of new scholars are coming in. Our prayer meetings are well attended, and are meetings of power and victory. We had the privilege of having Dr. Walker, General Superintendent, with us in the morning of the 4th. He spoke to the Sunday school, and in his remarks stated that if he remembered correctly, we have now about twice the number we had when he visited the church two years ago. At the 11 a. m. service he preached a wonderful sermon on "Fellowship with God" to a large and appreciative audience. In the midst of his sermon he broke out singing "My Father is rich," and how the Spirit melted our souls. At night, during a praise service, the Lord sent upon us a real downpour. One of our business men, who has always been so quiet, broke out in praise and shouted, and others cried, some laughed, and for a while there it ran without any leading or directing. At the close of a short sermon by the pastor, we gathered around the altar, and the Lord again manifested Himself to us. What crying and praying and shouting!

This past Sunday we had also good meetings. Brother Wilson preached at night on "The Great Day." It was a powerful message, but it seemed

hard to get men to move; however, one came to the altar to get saved, and deep conviction was on many others. The past few Sundays we have had a new class of sinners to work on, and it seems hard to break into their ranks; but with mighty prayer we expect to capture some of them for the Lord. Over one hundred souls have sought the Lord since Assembly, not counting those who sought during special meetings. We are going into a campaign for souls soon, and expect great and mighty things.

O. F. GOETTEL, Pastor.

SAN DIEGO, CAL.

We have passed another great day in San Diego. The attendance was large in each of the three services. During the day there were twelve persons at the altar, and most of them prayed through. The glory of God upon the evening congregation was wonderful. While the congregation was standing, singing "Saved by grace," there broke forth such a blessing upon them, the people shouted until you could scarcely hear the singing, while the large number of strangers looked on in amazement. It was a most blessed and convicting scene. Bro. James Howell, of Pasadena, our old friend from Denver, preached in the even-

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Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.

Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to C. J. KINNE, Agent.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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ing. Our church is in a continual revival, and is in the best condition it has ever been. The school also is doing splendid work. We look for a great meeting with Evangelist Will H. Huff, next month.
ALVIN M. BOWES.

LINCOLN PLACE, PA.

We held communion service last Sunday morning and took in two new members, which makes seven since Assembly. The church had suffered by not having a pastor who was able to visit among the people. When we came on the work they had no prayer meeting, no adult class in Sabbath school. We have organized a good adult class, and our prayer meetings are times of real blessing.

H. W. WEISL, Pastor.

STOCKTON, ILL.

Rev. A. F. Mosely, pastor of our Kewanee church, has been supplying for us a couple of weeks. We have a comfortable new church building, lot and church all paid for, and a small band of faithful Pentecostal Nazarenes who tithe, and will be willing to sacrifice and go through with a pastor who will in turn pray and trust God. Rev. B. F. Lehman, a man whom all loved, came to us from the Assembly at Kewanee, but was called home by the death of his wife's and his own father, leaving us without a pastor. Bro. E. J. Fleming served us acceptably for more than four years. District Superintendent L. Milton Williams is trying to secure us a regular pastor.

W. R. RUSSELL.

MALDEN, MO.

The Malden church called Evangelist Fred St. Clair to conduct our midwinter revival, which began December 14th and closed January 5th. We had a glorious time. Brother St. Clair is without doubt a man of God, and with messages really edited by the Holy Ghost. The meeting was a

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success in every way. Quite a number of conversions and sanctifications resulted. Brother St. Clair's Bible readings are the most instructive studies I ever participated in. They have been of inestimable value to us.
ERMA PATTERSON, Ch. Secy.

NEW ENGLAND PREACHERS' MEETING

The first meeting of 1914 was held with our church at Malden, Mass. A good delegation of preachers were present, and an excellent meeting enjoyed. At the afternoon session Rev. J. N. Short brought the paper on "Is There a Better Method in Dealing With Chronic Seekers Than the One Generally Used?" There was a free and lengthy period of discussion following, which furnished thought from various angles on this important topic. It was a splendid paper, presented with Brother Short's characteristic intensity.

The February meeting is scheduled for Cliftondale, Mass. Wednesday, February 4th. The paper for the February meeting will be furnished by Rev. George E. Noble, on "Russellism and Its Evils." The District Deaconsess meeting will be held the day previous to the preachers' meeting. Let there be a good attendance, brethren.
C. P. LANPHER, Secy.

KANSAS CITY, MO.

Under the strong preaching and wise direction of our pastor, Rev. A. S. Cochran, we are coming more and more to make ourselves felt, as a church, upon the people on the outside. New faces are constantly being seen in the congregation; and many come to come again. Sunday was a glorious day with us. At the morning service Rev. H. D. Brown, of Seattle, Wash., preached upon

the cleansing of Naaman; a strong sermon. The young peoples' meeting was led by Mr. M. Lamm, and was a fine preparation for the night service, at which Rev. L. D. Peavay, of Malden, Mass., was the bearer of the message. God crowned this service with an outpouring of His Spirit, and there were seekers at the altar. We are expecting a great time at the Fowler-Ruth convention on next Sunday and Monday, the 25th and 26th.

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