

HERALD of HOLINESS

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENES

VOLUME 3

KANSAS CITY, MO., JANUARY 13, 1915

NUMBER 40

EDITORIAL

Holiness and the Plan of God

We have heretofore endeavored to treat somewhat the sources and relations and teachings of holiness. We would now try in some measure to view holiness in its relation to the plan and purpose of God, not only from the beginning, but for the present and the future of His movements, and work for the race of man. We aver that holiness was and is God's original plan for: (1) His militant church; (2) for His millennial kingdom; (3) for His heavenly kingdom; and that, (4) God is alone glorified by the holiness of His people.

We have seen that holiness was the background of God's election, foreordination, calling, and His predestination. It was that we might "be conformed to the image of His Son" that He predestinated us. Not to any place, but to a state, He called, chose, elected, and foreordained us from before the world. It was for "sanctification of the Spirit"; it was that we might "be holy and without blame before Him in love"; that He chose and elected and predestinated us.

A Holy Church

Now, let us look further down the line and examine somewhat into the purpose and plan of all this marvelous doing on God's part. He designed, first of all, to have a holy, militant church. There is no doubt of this, for the testimony is plain and abundant. Christ began the cry in His first sermon. He declared, "Blessed are the *pure in heart*, for they shall see [know, experience, or participate in] God." Only the pure in heart can enter into that relation of oneness of nature with God which renders them fit to be among the called out—the *ecclesia*. In the High Priestly prayer, in the seventeenth chapter of John, we hear Him saying: "I in them, and thou in me, that they may be *made perfect* in one." Again His apostle quotes from the Old Testament: "Be ye holy for I am holy." Paul's first letter to Thessalonians seems to have been written solely to impress upon the church the necessity of holiness. It culminates in that great classic: "And the very God of peace *sanctify* you wholly." Paul, in Ephesians, says that Christ gave Himself for the church "that He might *sanctify* and *cleanse* it with the washing of water by the Word. That he might present it to himself a glorious church, not having *spot* or *wrinkle*, or any such thing; but that it should be *holy* and *without blemish*." It would be but to quote most of the New Testament to give all its proof that it was God's design and purpose to have a clean or holy church in this world. It was His cardinal requirement. Not some shibboleth of mere doctrine, not some ceremony of ritual, not some rite performed by mitred priest—not any one or all these, but it was a heart from sin set free that He demanded as the real condition of admission into the militant church of His love: Ephesians 2:19-22 says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an *holy temple* in the Lord; in whom ye are builded together for an *habitation of God through the Spirit*."

A Holy Millennium

Not only did He design to have a holy church; but He decreed that when His Son came back to earth there should be ushered in a holy millennium. Descriptive of this millennial reign, Isaiah says: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Only holiness could make a wilderness and a desert thus productive. Again, "And an highway shall be there, and a way, and it shall be called the *Way of Holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Zechariah tells us that we shall have a holy King during the millennium. Chapter fourteen and verse nine: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." In the same chapter the prophet further says, in describing that glorious time: "In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be like the bowls before the Lord. Yea, every pot in Jerusalem and in Judah shall be *holiness* unto the Lord of hosts." "Horses' bells" and "pots"—the home and the farm—the domestic and the business life—these comprehend all life, all human activity. Holiness covering these—saturating business and the home—will certainly form a glorious state and mean all the heart could wish or the mind conceive. Isaiah says, 32:1, 17: "Behold, a king shall reign in *righteousness*, and princes shall rule in judgment. And the work of *righteousness* shall be peace; and the effect of *righteousness* quietness and assurance forever." 33:5: "The Lord is exalted; for he dwelleth on high: He hath filled Zion with judgment and *righteousness*" [holiness]. 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *trees of righteousness*, the planting of the Lord, that he might be glorified." Hab. 2:14 says: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Isaiah tells us, in 11:9, that the time when this shall occur will be when the *righteous Branch of David* has set up the kingdom.

Paul, in First Corinthians, first chapter, seventh and eighth verses, says: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end, that ye may be *blameless* in the day of our Lord Jesus Christ." Again, 1 Thes. 3:13: "To the end he may establish your hearts *unblameable in holiness* before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Then, in Second Peter, 3:11-14, we have: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* [conduct] and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless,

we, according to His promise, look for new heavens and a new earth, wherein dwelleth *righteousness* [holiness]. Wherefore, brethren, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, *without spot, and blameless.*"

That marvelous account in Rev. 20:1-6, in which is described the binding of Satan for a thousand years, and the souls of those who were beheaded for the witness of Jesus, who lived and reigned with Christ a thousand years, closes with the words: "*Blessed and holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Heavenly Holiness

We are most clearly assured that heaven is a holy place, and that only the holy can enter there. It scarcely needs quoting to prove this, so impressed are Bible readers with its truth. Hebrews says, "To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men *made perfect.*" First Peter, 1:4, says: "To an inheritance *incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.*" The elders John saw, in his vision on Patmos, were clothed in white raiment, emblematic of holiness. That innumerable multitude he saw, of all nations and kindreds and peoples, standing before the throne and before the Lamb, were likewise clothed in white robes, with palms in their hands. The answer to the query as to who they were, was: "These are they which came out of great tribulation, and have washed their robes, and *made them white* in the blood of the Lamb." The blood of Jesus Christ, it is declared by John, "cleanseth us from all sin." This explains the whiteness of the robes. John saw, in his marvelous vision, "the *holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" In the vision the angel gave John of the bride [church] the Lamb's wife, it is described as "that great city, *the holy Jerusalem, having the glory of God*"; and it is distinctly declared "that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." We are all along taught that without holiness we can not enter heaven. for the reason that this is God's rule and law, and also because we could not live there without it. There would be naught but agony and despair to any soul thrust into heaven without holiness by which alone he could have congenial fellowship with the holy of heaven and with Christ and God the Father.

God Glorified Only by a Holy People

Holiness alone glorifies God and is His due. In David's song celebrating the setting up of the ark in the tent prepared for it, they said: "Give unto the Lord the *glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness.*" Holiness is the very life and spirit and center of the most acceptable worship. God is most pleased with holy worship, and this holy worship is His due. When Nadab and Abihu offered strange fire and were destroyed, the Lord said: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." This was why these were destroyed. They did not glorify the Lord by holiness of worship, but dared to make an innovation by which they assayed to improve upon the Lord's appointments, and thus put Him to shame. Isaiah says, 60:21: "They people shall *be all righteous, . . . that I may be glorified.*" He is glorified only by the righteousness or holiness of His people. Isaiah, 61:3, also makes the same statement substantially. In Second Thessalonians, 1:10, Paul says: "When he shall come to be glorified in his saints, and to be admired in all them that believe." And Eph. 1:18, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the *glory of his inheritance in the saints.*" The holiness of the saints is this inheritance. Marvelous that He should distinguish us, as to say that our holiness is His inheritance in us. He works this holiness for us in Christ Jesus, and then begets it in us upon our faith and consecration, and yet He condescends to honor us by accepting this holiness from us as an inheritance in or from us. We make God our legatee! This is the very acme of divine condescension and love!!

Thus we see that throughout the whole scheme God had and

has as His primary and ultimate purpose and plan our holiness, and that our holiness and His glory are indissolubly interlinked. He is glorified in our holiness and glorifies us by making us holy. The whole plan of God is one of holiness. He designed and desires a holy church without spot or wrinkle or any such thing. He is going to have a millennium some day when His Son is going to reign in holiness, and then He is going to gather us into a glorious heaven of holiness to live and enjoy and glorify Him forever and forever.

The Future Eternity

The whole redemptory scheme was a hiatus, a pause, in the original plan of God in Paradise to have a holy people. This was thwarted by man's miserable failure in Eden, as man has always failed throughout the whole remedial scheme. God wanted a holy people in Paradise, for some purpose, for the eternity to come. Upon the interruption of this desire, which He foresaw, and against which He prepared by the prepurposed gift of His Son to die for the re-creation of men in the lost image in which they were made, He introduced the Gospel era for the development of a people by this re-creation in holiness. When He shall have accomplished this work of calling out a holy people whom He can trust, and they have passed through all the intermediate dispensations and processes, and are gathered to Himself in heaven, He will resume where He left off in Paradise, when man failed Him. What He will do with His holy people, I know not. What He would have done with them, had there been no failure of man in Eden, I know not. Perhaps He will take up His purpose where He laid it down and where it will have waited so long, and go on using us in worlds and systems and throughout His universe in ways to us past present comprehension. At all events, it is certain that holiness was and is still the great essential in the ongoing and outworking of His unknown and unrevealed plans for the vast eternities to come.

In the dateless past, before the morning stars sang together and all the sons of God shouted for joy, before the mountains were brought forth, even from everlasting, we find that God was fore-ordaining, predestinating, and decreeing concerning a holy people to be. Throughout the dateless future—"to everlasting,"—after this world is burned up, and time has ceased, and the Gospel dispensations have accomplished their ends and closed forever, this same God will be using His prepared and white-robed called-out hosts in the divine and benign purposes through His illimitable universe. Then may the heavenly hosts take up the refrain: "Holy, holy, holy, Lord God Almighty, . . . which art, and wast, and art to come; we give thee thanks, BECAUSE THOU HAST TAKEN TO THEE THY GREAT POWER, AND HAST REIGNED."

WHERE the state, politics, science and philanthropy fail, religion steps in and shows forth its peculiar glory. The "down and outs," as the seemingly hopelessly lost and desperately wicked are called, are the despair of all philanthropic and scientific and economic remedies and workers. These, in despair, view these helpless masses, and look with uncertainty to the future, and wonder why these, and whence can there ever be betterment? Religion alone grapples with this insoluble problem, and lays its hand on the most hopeless and helpless and weakest, and from the worst of men can make the best of men. Women lost and stained and wretched, religion takes and transforms by its miraculous energy into saints, pure, self-denying and ministering angels sent forth to minister to the needy and lost. Who will dare deny the miraculous? Who will question the power of our Christ to deliver? Who dare call in question the truth of that religion which daily before our eyes does things which no other system or person or cult or school dare undertake? Truly, this religion speaketh as no other religion speaks! It presents credentials which no man can gainsay and retain claim to fairness, sanity or reason.

IF THE BIBLE spoke not as no other book ever spoke, it would not have enemies such as no other book ever had. It is because it speaks with an authority, with a penetration, with a fearlessness and fidelity, with a directness, with a convicting force, with a terribleness of truth, that no other book ever did or can speak, that it has excited, and still excites an animosity which has arrayed itself against no other book since the world was framed.

THE EDITOR'S SURVEY

News and Notes

There is said to be seven million Belgians starving, which will require a shipload of food furnished by the benevolence of the world every day to prevent their starvation. Seven million of our fellow human beings facing death, and eighty per cent of these women and children, and many of the rest the aged who are too feeble to work, form an object which should appeal to us all. Even could they work, there is no work to be done. There is no seed, no implements, their fields are overrun by armies, and there can be no security if planting were possible. They are compelled to leave their homes, and live in boats or anywhere they can find shelter, like rats or vermin, exposed and suffering and ready to die. All not reached by the hand of help and sympathy are doomed to die, miserably neglected and suffering and unknown and unwept and forgotten. Yet this is the toll exacted by conscienceless modern rulers, who must fight, no matter what the cost to innocent millions. It is a tragic wrong outgrown, or should be by any decent civilization. It should be outlawed and barred by the uprising of a sentiment that would make it impossible forever hereafter.

Last year is said to have been a record year in the matter of gifts for benevolences. The sum said to have been donated for the various benevolences in large gifts by the rich reached the large sum of three hundred and fifteen million dollars. This sounds large, but the generosity of the sum given depends not upon the amount given, but upon the amount left after the giving. Measured by this rule, we doubt if the nation or crowd of millionaires could be said truthfully to have been liberal at all. The truth is, they have grown so full of their millions, and so weary of caring for the plethoric sum, that they seem anxious to be rid of some of the surplus for the ease it will give them. We do not esteem these men liberal. Christ's rule of appraisal of liberality definitely leaves them out of the list. As a rule, these very rich men are the least liberal of any class of men in the world. This is the teaching of the widow and her mite.

Ex-President Taft asked the significant question in a speech, referring to the Monroe doctrine which he was discussing: "It has made for peace for ninety years. Why will it not make for peace in the next hundred years?" He expressed the earnest hope that the doctrine would not be abandoned by this country.

We commend the following words from President Woodrow Wilson concerning the inspired and divine Word of God: "There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems in the proportion that I am faithful to the study of the Word of God." "The American people will do well to understand that they need the same study of this Word of God for the right solution of their part of the problems." We had all as well understand that we are not to get any help or encouragement from the Roman Catholic Church in this study. On the other hand, this institution, if she could, would forever close the Word of God to every one of us.

That county of _____ ficer must have been in a hurry _____ who, in making a health report, said: "The patient died from blood poisoning from a broken ankle contracted in an automobile accident which was a very strange occurrence, since he was struck between the lamp post and the radiator."

Romanism has appealed to the President, and the Postmaster General, and Congress to have the *Menace* barred from the mails, and adds the threat: "If these protests do not bring about a redress of our grievance, we have only to bide our time until the next national election." There, now, you have it, pat and plump, Mr. President, and all concerned! You have been too much influenced by this master from the far off Tiber, and now, fed and fattened, he grows insolent, and cracks his whip over your heads. What will you do about it? Rome sees no special encouragement from the last November election. She never lets up, however. We shall see how easy it is to scare our President.

It was the same Champ Clark, Speaker of the United States House of Representatives, who did two things. He was asked his opinion of Congressman Hobson's prediction that prohibition would be the chief issue in the next national campaign, and replied that Hobson was a "lunatic." The other exploit of Speaker Clark was to appear recently on a platform too drunk to deliver an address he had engaged to deliver for the Detroit Board of Trade in a Chautauqua series. The Detroit daily papers gave the incident wide publicity, but few others seem to have found out about the incident except many of our religious papers. The Detroit *Saturday Night* gave the facts in full. What an escape we made when this man missed being our President. What a blessing if he should be asked to resign as Speaker, and Mr. Hobson should be elected in his place!

It is stated on the authority of the United States Government that the American people spend annually \$500,000,000 for patent medicines, and that most of these medicines are "dose or dope," which produce disease and death from heart and kidney troubles.

The railroads gained their end after a four years' fight for an increase in freight rates, and also in passenger rates. The increase they desired would have aggregated fifty million dollars a year, while the increase gained by the decision of the Interstate Commerce Commission will yield them an increase of thirty millions annually. This will, of course, further increase the cost of living. We have never been able to come to the belief that the roads were entitled to any increase. We are not expert in such matters, of course, and will not dare to set up our mere opinion against that of a commission composed supposedly of experts.

The increase in the membership of the Methodist Episcopal Church for the past year was 167,376, which is greater than the increase of the preceding year by 22,601.

The *Cosmopolitan Magazine* announces that it has secured the services of Theodore Roosevelt to write exclusively for its columns for the next three years.

That was a wise and thought-provoking thing Adoniram Judson, the great Baptist missionary, said to a friend once: "Do you know what I would do with a thousand dollars if I had it?" The friend replied: "Yes, you would give it to Foreign Missions." "No," was Judson's reply. "I would give it to a Christian college, because Christian colleges raise the seed corn of the world." How true is the relation of the colleges to missions! These institutions are essential to the ongoing of missions, for they train men and women for these fields.

The Mormon Church should be compelled to keep the pledges made to get Utah into the Union. This church should be compelled to cease teaching and practicing polygamy. The church should be made to withdraw from commerce and support their indigent from the wealth accumulated, and not put them upon the charity of the state. It should be made to cease the usurpation of civil power, and with the Romish hierarchy should be made to get out of politics entirely and forever.

Why have not the petty thieves who get into the penitentiary learned a lesson from the big thieves? Instead of stealing a pair of shoes when barefoot in winter, and paying as a penalty five years in the state's prison, why do they not steal a railroad and get put into the column of the great financiers of the nation? Henry Siegel's case suggests this course as one of worldly wisdom on the part of these thieves. He plundered millions from thousands of the poor, but gets a penalty about equal to the cost of a breakfast for his family and rich friends. Any one of his poor depositors who would have stolen the worth of a pair of shoes from him would have been promptly put in the state's prison for about five years. Justice beautiful of America!!! How proud we all ought to be of it!!!!

December 8th was chosen as "Letter Day" by the Romanists for the purpose of deluging Senators and Congressmen with letters demanding that the anti-Romanist paper known as the *Menace* be excluded from the mails. This is a dastardly and high-handed outrage, attempted to be perpetrated upon the rights of free speech and a free press, which were secured for us by the framers of our government and which principles are imbedded in our constitution. These traitors of Rome ought to be sternly and definitely rebuked, a thing which our time-serving politicians at Washington will not do. They did, however, receive a rebuke from "*vox populi*." The American people rebuked this traitorous crowd in a very effectual way. The *Menace*, knowing of their treasonable intent upon Congress, arranged for a rebuke in the way of new subscriptions, instead of a list of counter petitions, which they could have had sent to Washington by the million. Rome claims a million letters were sent in her interest. The *Menace*, instead of contesting on the ground of letters, received just fifty-three thousand four hundred and seventeen new subscribers the three days that Rome was sending in her letters to throttle free speech and a free press. God bless the *Menace* in its manly and needed fight for America against her arch-enemies!!!

North Dakota has a population of 550,000, and is a dry state. It has one hundred and seventy-five men in the state penitentiary.

Montana is a wet state, and has a population of 375,000, but it has in its state penitentiary nine hundred men. Let the reader draw his own conclusions.

Zion's Herald says the need of the world is practical idealists, not mere theorists. It contends that the world has a plentiful supply of men "who expect the millennium to come by the passing of a few resolutions, or the turning of a crank. The real need is for practical idealists who show their faith by their works, who are glad to make progress slowly rather than not at all, and who, while earnestly laboring for the right, manifest a considerate patience toward those who do not see eye to eye with themselves."

Useful Knowledge

A little science is certainly very useful in the common run of life. Many of the common things of life have underlying facts known to science which it were well for all to know, if it could only be put within their reach. We were reminded of this by the following, clipped from the *New York Tribune*, concerning the eating of an apple:

"Do you know what you are eating?" said the doctor to the girl.

"An apple, of course."

"You are eating," said the doctor, "albumen, sugar, gum, malic acid, gallic acid, fiber, water, and phosphorus."

"I hope those things are good. They sound alarming."

"Nothing could be better. You ate, I observe, rather too much meat at dinner. The malic acid of apple neutralizes the excess of chalky matter caused by too much meat, and thereby helps to keep you young. Apples are good for your complexion. Their acids drive out the noxious matter which causes skin eruptions. They are good for your brain, which those same noxious matters, if retained, render sluggish. Moreover, the acids of the apple diminish the acidity of the stomach that comes with some forms of indigestion. The phosphorus, of which apples contain a larger percentage than any other fruit or vegetable, renews the essential nervous matter of the brain and spinal column. O, the ancients were not wrong when they esteemed the apple the food of the gods—the magic renewer of youth. I think I'll have an apple," concluded the doctor.

A Lesson for the Preachers of Today

George Whitefield is, in many respects, a great lesson for the preachers of today. His diligent study, although so gifted by nature, is a lesson for all. Then his extreme industry in preaching so very much is another lesson. His street preaching is another lesson for us all. This matchless orator, gifted above all his fellows with the rare and marvelous gifts of oratory, did not feel himself above standing on the streets, or going to the woods to preach to his dying and lost countrymen the words of eternal life. Anywhere he could find men, he was willing to preach. He did not stand on dignity or ceremony. He stood on the principle of his consecration to the great work of the Gospel ministry. His call was to preach, and this call involved the duty of seeking and finding the lost men and women to preach to. If he found them not in the churches, or if he were denied the use of the churches, he would seek them in the streets or woods, or wherever they were to be found. He must preach, for this was his call; to preach had become his deathless passion. W. E. Wishard says, in *Herald and Presbyterian*:

At Oxford his rooms were often filled with praying students. His few sermons in Bristol stirred the whole city. Here he began open-air preaching in 1739, as the state churches were

A Hand on the Shoulder

When a man ain't got a cent,
And he's feeling kind of blue,
And the clouds hang dark and heavy,
And won't let the sunshine through,
It's a great thing, O, my brethren,
Fer a feller just to lay
His hand upon your shoulder
In a friendly sort o' way.
It makes a man feel curious,

It makes the tear-drops start,
An' you sort o' feel a flutter
In the region of the heart;
You can look up and meet his eyes;
You don't know what to say
When his hand is on your shoulder
In a friendly sort o' way.

Oh, the world's a curious compound,
With its honey and its gall,
With its cares and bitter curses—
But a good world after all.
An' a good God must have made it—
Leastways, that is what I say
When a hand is on my shoulder
In a friendly sort o' way.

—Author Unknown.



closed against him. Tears streamed down their coal-begrimed cheeks and many hundreds were convicted of sin and brought to Christ. So great was the crowd at his farewell sermon in Bristol that he was obliged to mount a ladder and climb over the tiling of an adjoining house. When turned out of a church of England in London for preaching, Whitefield continued his sermon in the church yard. At Moorefields, one of the largest vilest, and most notorious pleasure resorts in London, he spoke to as many as sixty thousand one day, and many times in the same place to audiences ranging from twenty thousand to forty thousand. In Cambuslang, Scotland, he preached to one hundred thousand persons, and ten thousand persons professed conversion as a result of his sermons. Marvellous was the reach of his voice when we consider that his body was frail and his lungs were weak. Benjamin Franklin claimed to have tested that eloquent voice to find out how far he could hear him distinctly, and he heard him clearly for over a mile.

Whitefield's voice was singularly rich, sweet and sonorous. His eloquence was a natural gift, improved by diligent study. Garrick, the celebrated actor, said that each repetition of the same sermon showed a constant improvement, as many as ten repetitions being required before the discourse reached its full perfection. According to Garrick, Whitefield could make his audience weep or tremble merely by varying his pronunciation of the word *Mesopotamia*. He never fell into vulgarity, but delighted in odd illustrations, anectodes, local allusions, colloquial phrases and the language of the common people. Sometimes he stamped loudly and passionately, and he was frequently so much overcome that he required some time to compose himself. He seldom preached without weeping. His gestures and the play of his features were full of dramatic power.

The Countess of Huntingdon was one of his converts, and she invited Whitefield to preach at her residence, where Chesterfield, Hume and Bolingbroke were among his hearers. Perhaps it was upon this occasion that Whitefield pictured a blind man walking towards the edge of a precipice without knowing where he was going, until finally he was right on the edge of the precipice. The portrayal was so vivid and real that when he reached this point in his sermon Lord Chesterfield sprang to his feet and cried aloud: "My God! He is gone!" At another time, when Whitefield was preaching to sailors, he described a vessel wrecked in a storm at sea. He portrayed her as on her beam and just ready to sink, and then he cried aloud, "What next!" The picture was so real that the sailors sprang to their feet and cried out, "The longboat! Take the longboat!"

Whitefield was a hard worker. When in his prime he seldom preached less than fifteen times a week. It is estimated that he preached at least 18,000 sermons, or an average of ten times a week for thirty-four years. He often preached as many as four or five times in one day. The day before his death, he preached

for two hours at Exeter, New Hampshire, and on his arrival at Newburyport the same evening made an address to the crowd that came to meet him. He died of asthma and was buried beneath the pulpit of the Federal Street Church in Newburyport, Mass.

Billy Sunday on the Bible

A minister named Lee had the following extract from a sermon by Billy Sunday, preached in Denver, printed in tract form for distribution. We give it here in full because of its uniqueness and force. It is certainly putting the truth in very striking form concerning the Word of God:

Twenty odd years ago, with the Spirit as my guide, I entered at the portico of Genesis and went into the art gallery of the Old Testament, where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old.

Then I passed into the music room of the Psalms, where the spirit swept the keyboard of my nature and brought forth the dirge-like wail of the weeping prophet, Jeremiah, to the grand, exultant strain of the twenty-fourth Psalm, where every reed and pipe in God's great organ of Nature seemed to respond to the tuneful harp of David, as he played for King Saul in his melancholy moods.

Next, I passed into the business office of the Proverbs, and into the chapel of Ecclesiastes, where, the voice of the preacher was heard; then, over into the conservatory of the Song of Solomon, where the lily of the valley and the rose of Sharon and the sweet-scented spices perfumed my life.

I stepped into the prophetic room, and saw telescopes of various sizes, some pointing to far off stars or events and others to nearby stars, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night.

From there I passed into the audience room, and caught a vision of the King from the standpoint of Matthew, of Mark, of Luke, and of John. I then went into the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant church.

From there I went into the correspondence room, where Matthew, Mark, Luke, John, Paul, Peter, James, and Jude sat at their desks penning their epistles to the church.

Then I passed, last of all, into the throne room of Revelation, and saw the King sitting high upon His throne, where I fell at His feet and cried: "God, be merciful to me, a sinner."

No Ground for Discouragement

We should never get discouraged in work for souls. While God allows us time for labor, we should push on, absolutely proof against all discouragement. The very fact of His existence and His commission of us are enough. We must work and toil daily and ceaselessly, leaving results with Him. Be assured He will see to His part of the work. We must not conclude that we have done enough until the brother whom we are laboring for is reached or God has called us above to other kinds of labor in the heavenly places. The famous Doctor Jowett, before he left his field of labor in Birmingham, England, related the following bit of experience, which illustrates our point:

"One of the workers of our new Digbeth Institute, Birmingham, works all day to earn twenty-five shillings a week, and finds refreshment and recreation at night in getting into the gap between sinners and God. He had his eyes on a man that was a perfect beast—devil-ridden, lust-ridden, battered, bruised, altogether in bondage. Night after night he went to this man's house, and tried to keep him from the public house. The other night my workman brother came to my vestry and said, 'Mr. Jowett, the eightieth time did it! Eighty nights, seventy-nine failures; the eightieth time he got the man to the Institute. By the mercy of man he led him to the mercy of God, and tonight while I speak he is at home in Christ.'"

THE OPEN PARLIAMENT

The Beauty of Holiness

By JOHN MATTHEWS, D. D.

IT is written of Jehosaphat that he appointed singers unto the Lord and *praisers of the beauty of holiness*. We are told "to worship the Lord in the beauty of holiness." One Psalm speaks of the "beauties of holiness." So, we are on scriptural ground when we speak of the beauty of holiness.

Since holiness exists only in connection with moral being, either human or divine, it must reside in and be expressed through personality. This holiness is produced in moral being by the indwelling of the Holy Spirit.

This holiness will manifest itself in different degrees and in different qualities in different individuals. In one love may be first; in another holy boldness; in another, patience and gentleness and humility; and in another, prayer, etc. While this may be true, there is one fruit, or result, or mark that may and should characterize every sanctified soul, namely, the Beauty of Holiness. For some time this subject has been in our mind. Let us meditate on it.

In the first place, no one can possibly think of holiness as ugly, unsightly, grotesque, abhorrent. When we think of holiness we think of grace, love, kindness, sweetness, purity, beauty. We do this without being taught. The idea carries with it such thoughts as flowers carry their own perfume. Holiness without these qualities would be like flowers without fragrance, a day without the sun, a tree without foliage, a fire without heat, a body without a soul.

Holiness expressed, is in itself beautiful. It produces beauty. This beauty will dwell within and shine without. It will take form in manifested life. The glory within becomes beauty without.

As we continue to gaze on Jesus, the inner light will get on the outside to some measure. It may not be as great as the glory that shone on the face of Moses, as he descended from the presence of God, nor as radiant as the glory that burst forth from the face of Stephen, until those who looked saw his countenance as though "it had been the face of an angel." Much less will it be as the glory that shone from the face and form of our Lord in the mount. Nevertheless, there will be an outer *something* that will mark us as having Jesus crowned within.

A few days ago one of our members was crossing the street down in the city. A passerby approached and said: "How beautiful you look." The reply was: "What you see is Jesus within." This is what we are thinking about. A beauty not of earth, but from above. The beauty of holiness. The beauty of the Spirit. The beauty of Jesus. The unveiled beauty of God shining forth from a sanctified heart! Have you not seen it now and then, especially when you have chanced upon some one fresh from communion with Jesus? Glimpses will shoot through to tell us what lies within, below the sight of men, and reserved for the contemplation of Jesus as He looks down upon His own.

Of course, the beauty will come out in our dispositions, activities, testimonies, prayers. It will specially show itself in the manner we preach and testify to holiness. *Holiness*

must be preached in the beauty of holiness. The holiness in us must witness to the holiness we preach. This at times may require very plain dealing. But, what is more beautiful than a straight line? What is more beautiful than honest speech? This simplicity is the crown of beauty.

But, when some come and denounce us, our methods, our experiences, in a spirit of scorn, bitterness, and even vituperation, saying that unless we do this or that, or accept this or that, we have nothing, we just go on unconvinced because we see no beauty in the spirit of those who are commending their own peculiar brand of sanctification, to which they have usually attached some pet hobby, which in loyalty to sense and Scripture, we must firmly reject.

Doubtless, we all get letters from such people. One man recently left my home, calling down maledictions on my head because I rejected his interpretations of the Bible; yet, when pinned down, he declared that half the Book was a lie, and that God spoke to him as much as He ever did to Paul. But, really, I had to give Paul the preference.

Some way, it has appeared to the writer that when people get sanctified they stop calling down fire from heaven to burn up the other folks who refuse to entertain their vagaries. It is this harshness, reviling, abuse, in the name of holiness, that so distresses one's soul, and makes us pray that all men may be marked by the Beauty of Holiness.

When we are so marked, even our rebukes will be tempered with love, and our differences will be worded in tenderness. One thing that makes holiness so objectionable, and even nauseous to those who look on, and to some on the inside as well, is this rough, uncouth manner some have of presenting the doctrine of sanctification, and of attacking those who may differ. Even material gifts appeal to us more when wrapped in fine paper than when sent in a meal bag. We set precious stones in the finest metal. When we present the wonderful doctrine of perfect love to hearts, we must frame it with a life of beauty. It may be this is what the Bible means when it says, "Apples of gold in pictures of silver." What a rebuke First John is to such fire-eating exponents of holiness! With one stroke they sever our heads, failing to see that a decapitated man can not even be taught. They take the sword of some perverted passage and fall on us in the name of "Brother A and the Lord," and seek to hew us to pieces as Samuel did Agag. Does not the Lord say to all such, Put up thy sword? They that take the sword shall perish by the sword. If men are wrong, give light, and clothe it with the beauty of the sun rising. We so much need that "the beauty of our God shall be upon us." Brethren, I want to be made beautiful, and in His beauty to shine. As many as are like minded say "Amen."

When John saw Jesus in the vision on Patmos, it was the beauty of the Lord that caused him to fall as one dead. He says He was clothed in a garment down to His feet, which shone like brass, His breast encircled with a girdle of gold, His head and hair white as snow, His eyes as flaming fire,

and His glorious face shining as the sun in its strength. Beautiful with the excellent glory and splendor of the heavenly state. *Beautiful because holy.*

Has our experience made us beautiful? Some people lay their lack of beauty to their ancestors, going as far back as Adam. If sanctification does not deal with all these native tendencies expressed in certain dispositions, what does it do? The value of sanctification lies right here, namely, it uproots all these things that belong to the carnal mind, and gives us the mind of Christ. So, every sanctified man and woman professes. When sanctified, the spirit of holiness fills our being, and begins to manifest the life of Christ in our mortal lives. A sanctified saint without some beauty can no more exist than a day without light. We recognize that it takes time for this beauty to fully develop. Love is the first fruit of the Spirit, and beauty is the other side of love. Love adorns itself with beauty, and it is this beauty that is the great distinguishing, attractive mark of holiness.

We can all see that if this desire for the beauty of holiness were uppermost in our souls, men would not do what is often done in the name of holiness. Absurd dress, rough manners, uncouth words, ungainliness of action, bitterness of speech, unseemly conversation — all these things and many others would never be born if we were clothed with the beauty of holiness. Jesus did not denounce Jerusalem in a highly dramatic manner; He wept over it. Wesley faced the mob with love in his heart, argument in his lips, and tears in his eyes. If we had the beauty of holiness, denunciation would be turned to the kindness of God; unsightly manners would disappear; the hundred and one revolting, weird things done among holiness people would depart forever. The devil is delighted when he can adorn the doctrine of holiness with his own fringe. A pure heart will produce a life of beauty. Words, tones, acts, testimonies, will be shot through with some measure of beauty when coming from holy people. How can it be otherwise? It is the beauty of holiness. And when this is true of us, then it may be said: "So shall the king greatly desire thy beauty." Think of it! Beauty so much like the beauty of Jesus that He Himself falls in love with it and with us. This is the beauty of holiness. My heart just longs for it.

The beauty of Jesus was the beauty of holiness. Isaiah wrote that He would not have an outer beauty commensurate with His inner glory. But He had the beauty of holiness. Everything He did was clothed with beauty, as the fields were clothed with the lilies where He preached and healed. When He lifted His hands to bless or to heal, it was the gesture of exquisite beauty. When He lifted His eyes to heaven, or looked around on the multitudes, or upon His own disciples, it was the look of unspeakable beauty. When He trod the hills of Judea or the plains of the sea, it was, "How beautiful are the feet of him that brings good tidings." When He spoke, His words were words of grace and beauty. When He stilled the tempest or cast out demons, it was in the power and majesty of beauty. When He laid His hands upon the leper and the blind it was compassion's touch of beauty. When He gathered little children in His arms, it was

the beautiful act of divine tenderness. When He wept over Jerusalem, it was beauty dissolved to tears. When He hung on the cross it was the beauty of sacrifice that went into death that He might "beautify the meek with salvation." When He was raised from among the dead, and placed on the throne of His Father, it was the beauty of the love of the Father clothed with transcendent power.

When His own beauty was unveiled in heaven all the angels fell a-shouting. When we see Him, we shall then be radiant with His own beauty, for we shall see Him as He is, and we shall be like Him. If we are to be clothed with the beauty of His heavenly life then, let us seek to be clothed with the beauty of His holiness now.

Kansas City, Mo.

A Church That Cannot Have a Revival

Written by FRED MESCH

A REVIVAL is always in order. A revival is possible to a holy church and ministry. A revival ought to be constant in a holy church. A revival is the normal state of a Spirit-filled church. You say that is an ideal condition. Yes, and it ought and it may be real. But facts say it is not. Many of our churches go years without a breaking up revival. They are almost as dead as any church when it comes to getting sinners converted. Much of the work is rehashing old material. They do repair work and a second-hand business instead of turning out new machines. There are some churches that cannot have a revival, no matter how faithful the pastor, nor how erstwhile successful the evangelist. What kind of church is that?

1. When the people do not attend the services. One of the results of the Spirit's work after Pentecost was a faithful attendance on the means of grace. "And they continued daily with one accord in the temple, and breaking bread from house to house (or at home) did eat their meat with gladness and singleness of heart" (Acts 2:46). Slack attendance at prayer meeting, Sunday services, revival meetings, is a sure sign of spiritual decay. There are places where a large per cent of our members only attend the special revival services spasmodically. The earnest heart interest of Spirit-filled saints is lacking. We have labored in places where the unsaved would come, and only a few members of the church. Some times the sinners would look in and leave, or come in and then go out. They saw no interest there. There can be no revival in such a place until the church members get salvation, and heart-burden enough to attend church as regularly as the service rolls around. But a little cloud or rain, a slight cold, a tired body, a cold night, etc., keeps them from the church. The pastor and the evangelist are then embarrassed at the empty front seats. This is one reason in many places that outsiders do not attend the services. They want to go where something is going on. Old-fashioned saints used to go through wet and cold, sleet and snow to get to a revival. No evangelist can promote a revival where this lazy, unconcerned, indifferent, and criminal spirit prevails. This kind of folk need salvation. Some old, moss-back crab will say, "Give 'em something to eat and they'll come out." Such a statement reveals a fearfully serious ailment in our work. Many do not come to church much unless their Doctor So and So is on hand to preach. It is no compliment to a minister when some old sore-head comes around and patronizingly says: "If you are going to preach, I'll be on hand, but if," etc., etc. If that minister would, in preaching, deal out that fello' his meat in due season, it would give him spiritual cramp colic and he would let out a cry of pain instead of patronizing flattery. **A true Christian with love for lost souls does not need to have any special**

preacher or singer to draw him to a meeting to help win souls. He goes, whoever preaches or sings; however humble. This backslidden set of preacher and singer idolaters need to repent and get saved.

2. There can be no revival where there is contention, strife, or division in the church. Unity is the normal and proper spirit of the church of God. "By one Spirit, we are all baptized into one body," says Saint Paul. Again he says: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Holy Spirit is a spirit of unity, of forbearing love, of long-suffering. He will not live in nor come down on a church that is characterized by strife, division, evil-speaking and bitter feelings. Such conditions do exist in so many places among holiness people and the work of God is halted, the fire no longer falls, the altars are for the most part empty and the Spirit, being grieved, has departed. Brethren, these things ought not so to be. Where members of the church have had fallings out, where they have had disagreements, where they have felt something less than fervent love out of pure heart for each other, where they have said critical, harsh, and unkind things about each other, to insiders or outsiders; where these conditions prevail in a church, there is little hope of a revival that brings in the sinners, until a mighty cleaning up revival strikes that church and the members beg each others' pardon, confess out their faults, and the Holy Spirit comes down in melting power upon them.

3. There can be no revival where there is laxity in life or outbroken sin. It robs the professed Christian of spiritual power and also destroys the confidence of outsiders in religion. Where church members are lax in paying their debts, in meeting their contracts, it grieves God's Spirit and destroys the person's influence. So many people have let down in their experience. They have become lax in the matter of secret prayer and devotional reading. They are not so conscientious as they used to be. They are more worldly in dress and given to a deal of levity. The glory and joyous unction is almost wholly a question of the past. They seldom have an old-fashioned washout on their souls. Gales from glory blow over their hearts at times very, very far apart. We may say what we please, but we used to have the glory, the unction, the holy sweep of joy. To have let down on this line is very sad. It is tragic. Such a church ought to call a day of fasting and prayer (more if necessary) and wait before God till the fallow ground is broken up, and the Holy Ghost comes down in Pentecostal power.

4. There will be no revival where there is no passion for the lost. Nothing is so in-

dicative of a coming revival as a burdened church. Nothing is more indicative of barrenness than a burdenless church. Most revival meetings these days are enjoyed. The saints come together to have a good time. The lost are out of the question. We, as holiness people, are gone preacher crazy. We want to hear big preaching. We sit spell-bound under our favorite Apollas. This is a sign of spiritual degeneracy. Big preaching is becoming barren and we are cursed for our idolatry of big preachers.

We must die out to this, and get our eyes on a lost world. O, for the old-time groan of burdened saints! Yea, for the agony of the real intercessor! No great revival will ever strike us till some Jeremiahs begin to cry out, "O, that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." So, no church need expect a sweeping revival till she bends under the burden of hell-bound sinners. We need the melting passion of the Spirit. May the Christ of Golgotha's agony pour it out upon us! How we need it in this age of superficiality in religion; in this age of card-signing and hand-shaking! Old-fashioned, soul-burden and nights of prayer will bring old-fashioned revivals, where sinners break down under conviction, pray through and get converted with a shout of victory. Let us go to prayer!

Tithing and Foreign Missions

By THOMAS KANE

THE total combined membership of the Methodist and Presbyterian denominations, as given in their official year books for the year 1913, was 5,215,593. Their combined offerings for Foreign Missions for the same year were \$3,045,328.18, an average of fifty-eight cents per annum for each member; a little more than one cent a week.

The official statistical report for 1913 of the Seventh Day Adventists, who believe that God's law of the tenth of income is of the same binding force as His other law of the seventh of time, gives the total membership of their church in North America as 71,863. Their contributions to Foreign Missions for the year 1913 amounted to \$499,713.65, an average of \$6.95 per annum for each member, or not quite fourteen cents a week.

I do not suppose that anyone will claim that the Seventh Day Adventists are financially better able to give than the Methodists or Presbyterians, or the members of other evangelical denominations. The only possible explanation of this discrepancy is that they recognize and obey God's law of the tithe, while nearly all the rest of us professing Christians refuse to recognize it, and persistently disobey it.

In studying these statistics one fact appears which would be a puzzle to anyone not familiar with the conditions. In 1870 the entire membership of the Seventh Day Adventists denomination was only 5,440. In 1880, thirty-three years ago, their annual contributions to missions and other work for the Master was only \$5.39 per capita. A generation later, in 1913, it was \$28.93. What, in thirty-three years produced this difference in ability to contribute?

Under the pseudonym of "Layman," a business man of this city has, for many years, been circulating literature in pamphlet form advocating tithing. It took a good many years for him to learn what, during the last ten years or more, has become entirely evident. Money and effort spent in trying to convert

to tithing men and women over forty, also those in prosperous circumstances with a fairly good income, are very largely wasted.

Statistics obtained by him from over five hundred churches, a part of whose membership are tithers, show that from thirty-eight to forty per cent of those who adopt tithing have no regular income when they commence. They are largely women and young people of both sexes who have not yet started, or are just starting to make a living. A very large proportion of the remainder are in circumstances much below the average.

Almost every year he has during the period named published offers in the religious papers of all denominations whose editors would give the offers space in their columns, to send tithing literature free to anyone who would ask for it. Of late years, owing to the growing interest in tithing, he has had to be careful not to publish the offers in such papers

as the *Sunday School Times*, the *Epworth Herald*, and *Christian Endeavor World* at the same time as with the other papers. The demand would be so great that he could not take care of it promptly. This has been especially true of the *Sunday School Times*, which is taken very largely by Sunday school teachers. They, as a class, are more interested in tithing than any other. The women come next, and next the young people, readers of the papers named, and others of like character. Nearly all, however, people of very modest income or with no regular income at all.

The Seventh Day Adventist people evidently had the same experience. They had to commence with the young and with those in very moderate circumstances. In thirty-three years these early tithers have become stewards for larger amounts and the results are shown in their Foreign Mission treasury.

Evanston, Ill.

This meeting will be worth attending and getting ready for. I wonder if we are ready should He come today? Behold He cometh! He is coming soon!

Upland, Calif.

Faithfulness and Truth

Written by J. F. GIBSON

WHAT better testimony could be left behind any life than to have it said of that man or woman, they lived a life of faithfulness and truth?

We, no doubt, can call to our mind friends the thought of whom inspires us with new life. For in their lives we can see faithfulness and truth being brought out as they live to please Him who has called them to a life of holiness.

Oh! the joy of such a life made possible through the atonement.

What faithfulness in our Savior from His early life to His death and resurrection!

We read in the Psalms that His faithfulness reached to the clouds (Psa. 36:5).

How far-reaching is the faithfulness of our Christ, and just so far is His faithfulness in reaching for us when He takes us from the mire and sin of this world, and then takes the world out of us. Praise His name forever!

The faithfulness of our God will never fail, for we read in the Bible that He will not suffer His faithfulness to fail (Psa. 89:33).

Thank God for a Savior and Helper in Jesus, who is faithful at all times (Heb. 10:23). How unlike some of our earthly friends, who try hard to be faithful, but fail.

Faithful is He that calleth us (1 Thes. 5:24). He is faithful and shall establish you (2 Thes. 3:3). After He calls us, He is faithful to forgive us and cleanse us (1 John 1:9). And faithful is He in the work of establishing us (Heb. 13:9). We read also that He is not faithful just at certain times, but He abideth faithful (2 Tim. 2:13).

Truth, we find, is conformity to reality. Faithfulness is standing firm for the truth. So, if we are real we will be true, and if truthful, we will live by the truth and be faithful.

We read how Moses encouraged the people in his time by telling them God was a God of truth. What encouragement we should take even in this day to read and know for ourselves that we have a God who is always true (Deut. 32:4). He says, I am the way, the truth and the life (John 14:6).

He is so true to those who obey Him, as they pray to be sanctified, they feel like one of old, when He prayed, that the Lord desired truth "in the inward parts." He certainly desires the hearts of His children to be clean. It is gloriously possible to be clean and to know it (John 8:32).

He who is Spirit will guide us into all truth (John 16:13).

As we read that His faithfulness will never fail, so we read that His truth abideth forever (Psa. 117:2).

Like the prophet Isaiah, we can have a desire these days to praise the Lord, and remember that His counsels of old and at the present time are faithfulness and truth.

"Beloved, what you have done may never be praised, nor recognized, nor known, but should you fail to do, and so spoil God's plan in your life, ah! in That Day, God and the angels, and the hosts of earth will know. And eternity itself will not suffice to replace the loss."

Behold, He Cometh!

Written by O. F. GOETTEL

THE great truth announced in this passage (Rev. 1:7), is the fact that the Lord is coming again. This truth, though misrepresented by many, is one of the great truths of the Bible. It has been said that there are over seven hundred passages in the Bible making reference to this great subject. Some people have been extreme and fanatical on the second coming; but we should never abandon any subject because some have erred, or been extreme. It is our duty to look into the Word, and get the truth on this great subject.

It would seem, from the Scriptures, that the time of Christ's coming is near at hand. First Thessalonians, 5:4, reminds us that the saints know enough about the near coming of the Lord so that they will be expecting Him and be ready. There was a class of people in those days who quit their work and did nothing, and their excuse was that the coming of the Lord was soon to take place. Paul rebuked them by telling them if they did not work they ought not to eat. Doctor Simpson says: "The best preparation for His coming is to be faithful in your calling, whatever it may be."

The coming of the Lord is an incentive to get saved. First Thessalonians, 1:9, 10, tells of those who were unsaved, and heard about His coming, then got stirred and converted, and now were ready. It was such a message that stirred Ninevah to repent. It was such a message that made us uneasy and restless while we were away from God.

Peter says God is not slack concerning His promise. His only motive in delaying His coming has been and is that the unsaved get a chance. What if He had not delayed His coming, and would have come ten years ago, or five years ago? Many of us, no doubt, would have been found unprepared. His long-suffering is extended to you. He is waiting for you, or some one. But He says He is coming, and when He does, it will be as a thief in the night.

Again, His coming is an incentive to holiness. 2 Peter, 3:11: "Seeing . . . [referring to the coming] what manner of persons ought we to be in all holy conversation [deportment] and godliness." In order to be holy in our lives, we must have the experience of holiness. It has been provided for us at a tremendous cost, and we ought to have it, and have it now, and thus be in a state of preparation contin-

ually for the coming of the Lord. Who wants Jesus to come and find him unholy?

The coming of the Lord is a motive to faithful ministry. In First Thessalonians, 2:19, Paul states he was inspired to be faithful and win souls, for they would some day be a joy and blessing. Peter says: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Every soul we lead to Christ will be an eternal blessing and a source of happiness. Will you empty handed be? saved as by fire? God grant that many souls will be saved through each of us.

The coming is a comfort to the afflicted and bereaved. How precious the words of 1 Thes. 4:13-18 are. Read them over again. And then comfort one another with these words: Those which sleep God will bring with Him; must be with Him now, and are coming to meet their glorified bodies. What a great meeting that will be in the air, when the dead in Christ are raised and the living changed in the twinkling of an eye and caught up together! What a reunion! meeting all the prophets, and saints of all ages; meeting all our beloved ones. Those little ones that slipped away, and left you so lonesome will be there; brothers and sisters, thank God! will be there. All will be there who are the Lord's. Our hearts run over as we think about it.



Love vs. Clubs

By REV. E. HILTON POST

*O why be so anxious to hammer so much,
Cause people don't see quite as we?
For surely your clubbing can never win such —
Love only can draw them to thee.*

*Be patient in dealing with poor, fallen men,
Deal gently, as Jesus would do;
Point out to them Christ on the cross, perhaps then
They'll follow this narrow way too.*

*It didn't all come in a moment to you —
This light that you're walking in now;
Perhaps they will get it as slow as you do,
But Christ will reveal it somehow.*

*Dear people, don't let us go at it so rough —
We'll drive them far off from the way;
Christ's life is to all example enough,
Remember, LOVE carries the day.*

*"If any lack wisdom," the Bible says, "PRAY,"
And God will freely bestow;
Then in His sweet will you'll be walking each day,
Accomplishing good as you go.*

MOTHER AND LITTLE ONES

Gladness

Are you not sad for sorrows past?
No! I am glad they did not last.

Do you not hate the false you knew?
No! I love more the good and true.

Do you not mourn for work undone?
No! I rejoice for triumphs won.

Have not Life's struggles wearied you?
No! They revealed new work to do.

Do you not fear the long, dark night?
No! I await the coming light.

Surely some dread the future morn,
No! Hope and Faith can see the stars.

—James L. Hughes.

Lottie's Boomerang

By Frances Harmer

"I'm always being 'put upon,'" said Lottie. But she went on the errand that Doris had forgotten, though she had to rise much earlier than was pleasant the next morning to make up her lesson.

Lottie Damer was, in fact, a very obliging little girl. She waited on the others and gradually grew to be the recognized fetcher and carrier for the whole family, but she had begun to realize lately that, as she put it on this hot June afternoon, she was "always being put upon."

But her impulses were so generous that the very next day she cried, "I'll do it," when somebody had to go to the store if there was to be any bread for supper, and she came back with the large loaf.

"Oh," pretty Doris sighed, when she had finished one slice, "I wish I could be Winifred Greene!"

The family was quite accustomed to this wish. Winifred Greene was Doris' twin, so to speak, having been born on the same day, but in the big, red house on the hill, where Senator Greene lived. Winifred had a great many things that Doris knew she was never likely to have, such as a pony, and an automobile for her outings, and other luxuries.

"It must be nice to be the only one, and not have to share things," said selfish Miss Doris. "What's Winifred got now?" teased her big brother. "A new doll!"

"She's to carry a bouquet of flowers to the governor when he speaks in the courthouse on Monday," said Doris. "Just because we're not Senator's daughters, we can't."

"But," reproved Lottie, gently, "we're all to have seats—reserved seats, too! All the school children are to carry flags, and sing 'My Country, 'Tis of Thee.'"

"Well, if we're put in the front row, that won't be so bad," admitted Doris, while Jane said: "I should think not! But the front row is for the singers."

The next day, everybody laughed at Doris' joy when she heard that the best singers were to sit in a little specially reserved place on a small raised platform, and that she was to be among them. So were Katie and Jane. Poor Lottie, who could not sing a note, and whose hair did not curl, was to be among the rank and file. But she did not mind. The children were assembled outside the school door, all in white, and gay with flags to wave; and then, as they were about to march out, teachers and pupils gave a cry and a gasp, and said "Oh!"

A little girl in white, very thin from a recent illness, and very wistful looking, met them at the gate. She, too, held a flag in her hand.

"The doctor says I may go, too, teacher," she said.

She had been away ill for five weeks. No one had thought of her in connection with the reception.

"Oh, Mary, my dear," said the teacher, "I'm afraid there is no seat for you. The place will be so crowded. Every chair, every inch of bench is taken."

"I don't take up much room," pleaded Mary. "The doctor says I may go."

"Well," said the teacher, looking over her flock. "If one of you will give up your seat, and sit with your parents, I think Mary can be made happy."

But no one volunteered.

"Why can't Mary sit with her father and mother?" suggested Doris.

"They won't come," said Mary. "Father's gone away, and mother must mind baby. I don't want to sit alone."

The teacher looked from the pale child, whose life held so few pleasures, to her healthy, happy, rollicking throng, but no eyes met hers.

Then the something that had tugged at Lottie's heart since she could remember, whenever she saw that others wanted, what she could give, tugged again, and quite hard. She stepped forward.

"I'll go back and go with father and mother," she said.

Teacher's pat on her shoulder was like mother's smile, or father's "There's my comfort," and it consoled her a little for the ache that almost brought tears to her eyes, as she fell behind the others. Mary, with a flush on her pale, thin cheek, took the vacated place and the procession went forward.

Lottie turned for a brisk run home. She had none too much time, as she knew. It seemed as if she could never reach it, but Lottie reached her own door at last, to find it locked! They had gone.

On she hurried, this time to the courthouse, but the guardian shook his head.

"Every seat's taken," he told her. "Don't see how I could squeeze even a little one in." This time the tears overflowed.

"I—I wish I hadn't been so accommodating," she thought, and, for the first time in her life, an ugly temper crept into her heart, but it made Lottie so horribly uncomfortable that she turned it quickly out.

"What's all this?" said a cheery, pleasant voice at her side. "A little girl crying!"

Lottie looked up into the kindest face she had ever seen except her father's. A tall gentleman was looking down at her. Next to him was a lady, all silk and feathers and the glint of sparkling things, and beyond her a little girl, in white, with a large bouquet in her hands. She smiled at Lottie with friendly eyes, and said: "Perhaps she is lost, father."

All this time the procession had been marching steadily on, places had been taken, teachers were looking pleased, and the children were enjoying the thrill of the occasion. It was such a tiny town that the governor had never once been there before.

Katie and Jane were not quite happy, however.

"Wish Lottie were here," Katie remarked. "It's too bad," murmured Jane.

"She likes being with daddy," Doris hastened to remark. "Look, there they are!"

The sisters turned, and gave a little cry. "But where's Lottie?"

She was nowhere to be seen. However, nothing could be done about it now. The people were pouring in from every door.

They had to wait a tiresome time. The rougher element up stairs began to stamp and whistle. And then they stopped, for the gentleman and ladies who belonged on the great platform, bright with crimson carpets and beautiful with palms, began to take their places.

"Now, we'll see Winifred Green," whispered Doris. "Look, she has pink ribbons in her hair, and!"

She never finished. The three sisters stared with all their eyes. For Winifred was not alone. Beside her, also with a bouquet in her hand—Lottie! She did not look their way, being quite taken up with watching Winifred, who was whispering to her how to hand her bouquet to the governor's lady!

The singing and the speaking began, one after another. When the school children stood up to wave their flags, the governor signed to Winifred and Lottie to come and stand in front of him! So Lottie, who never pushed herself forward, and who was always ready to give place to others, was honored above all the school children, whom she now looked at with a beaming smile.

The people cheered the governor, but the school children were chiefly interested in his smile at Winifred, as she handed him the bouquet, and Lottie, who presented one to the smiling and beautiful lady at his side.

"How did you manage it, Lottie?" asked Doris, at supper, regarding her sister with a new respect.

"She didn't manage it at all," explained her father. "Her kind deed 'boomeranged' on her—as kind deeds always do sooner or later." —Zion's Herald.

How Much Do You Love Jesus?

Thomas was a bright little boy who lived in a little country not far from Persia. His mother was a poor widow who supported herself and little son by washing. She did not have a nice washing machine like your mamma has at home, but this is the way she did her washing. She would go down to the Tigris River (see how many of you can find this river in your geography), and there she would wade knee deep in the water and wash the clothes, right in the river. She did not get very much money either for her hard work, but by working every day, she was able to earn a living for herself and little Thomas. Even in winter she would go down to the river and brush away the big cakes of ice and wash just the same as in summer.

These hardships did not make this poor widow grow cranky and angry as many people in our own enlightened land become when things do not go smooth and easy. No, her face became real beautiful, but it was a beauty from within which neither time nor people could take away. You know there's a little poem that says:

"Patience is a virtue,
A virtue is a grace;
And they who do possess it,
Shall have a pretty face."

And I believe this is true. Patience will make you more beautiful than paint or powder.

One day a missionary came to the little town where Thomas and his mother lived. While he was preaching in the little chapel, he spied this poor little widow, with her thin, worn face, shining with the beauty of patience and long-suffering. Then he caught sight of little Thomas, who was sitting by her side. He noticed what a bright little boy he was, and thought to himself, "What a splendid missionary that little boy would make. With such a dear, sweet, patient mother to train him, what a lot of good he will be trained to do for the Master."

After service, the missionary said to a native worker, "Bring that mother and her little boy to me." At first the mother was afraid to go up to him; for she didn't know what he wanted with her. At last she took courage and went, but as she came nearer she began to tremble all over. But the missionary was very kind, and spoke gently. He said:

"Mother, do you love Jesus?"
"Yes," answered Thomas' mother. "I do love Jesus."

"How much do you love Jesus?"
"Oh!" cried the little woman, "I have nothing! All I earn I give away except what I must have to feed my little boy and myself."
"Would you be willing to give your little Thomas to Jesus?"

"Oh!" she cried again, "he is my life, my all. I can't spare him!"

"You go home and pray about it," said the missionary. "Tomorrow I am going away, so you let me know then what you think about it."

The poor little widow went home sobbing and crying as if her heart would break. Thomas was the desire of her heart, and I am afraid, sometimes she thought almost more about him than about Jesus. That night she prayed and prayed and prayed. At last she prayed through to victory.

The next day she came with the other friends to bid the missionary farewell. The missionary had almost forgotten about little Thomas. Just as he was about ready to leave, up came a little woman with her boy by her side. Last

(Concluded on page fifteen)

THE WORK AND THE WORKERS

Announcements

NOTICE—As the altitude is too high for me here, I desire to get in touch with any church desiring a pastor. I am an ordained elder having had twelve years experience in the ministry, eight in the Methodist Episcopal church and four in the Nazarene Church. Have a family of four, wife and three children six to eleven years old; am thirty-three years old, and have had some college work. Can give references.—S. L. FLOWERS, 1705 Fourteenth Street, Boulder, Colo.

EVANGELISTIC—Rev. R. T. Williams, of Peniel, Texas, has postponed his arranged campaign in California, and so will have time for some meetings which he would like to hold in Kansas or adjoining states. This is an opportunity for some of our churches to have the services of one of the best preachers in the holiness movement.

EVANGELISTIC—Evangelist Haldor Lillenas will be in meetings as follows: Chester, Neb., until January 17th; Dodge City, Kas., January 21st to February 7th; Hanson, Ky., February 10th to 23rd; Galesburg, Ill., March 7th to 23rd; Beatrice, Neb., April 4th to 25th. He has some open dates in May and in July. Central address, 2207 Van Buren Street, Chicago, Ill.

EVANGELISTIC—Owing to the fact that the conference in which I labor meets in March, there are no meetings planned for spring. This leaves me with some time not taken in March, April, and May. If you want some of this time, write me at once.—EVANGELIST T. F. MAITLAND, Winfield, Kas.

NATIONAL ASSOCIATION NOTICE—The committee of the National Association for the Promotion of Holiness having these matters in charge, are arranging their convention for February, March, and April. Those wishing those meetings will need to take it up with the committee early, in order to insure the possibility of a convention. It will be an economy of time to directly address me at West Newton, Mass.—CHARLES J. FOWLER, Pres.

RECOMMENDATION—I notice in a recent issue of the HERALD OF HOLINESS that Rev. Samuel Linge, of Wilmore, Ky., will accept a pastorate in the Pentecostal Church of the Nazarene. I know Rev. Linge personally to be a man of God, possesses and preaches holiness as a second definite work of grace, and the church which calls him as pastor will make no mistake.—E. E. ROBINSON.

RECOMMENDATION—Rev. C. E. Baird, of the Free Methodist Church, has recently cast his lot with the Nazarenes. He has been in the work for thirteen years as pastor and evangelist, and mission worker. He is an excellent song leader, also preaches. I heartily recommend him to our people. If you want a good song leader for your church or camp, you will make no mistake to secure his services. Address him 141 North Orchard Street, Dayton, Ohio.—JAMES W. SHORT.

District News

DALLAS DISTRICT

"And the Lord spake unto them that they go forward."

This is what we mean to do on the Dallas District this year.

The continued rains and unusual cold weather for the past month has made our work very difficult, but in spite of difficulties we are making some progress. Good reports continue to come from pastors and churches.

Pastor C. H. White is making progress at Chesterville, with such help as William Wiese and his excellent family to push the battle with him. Brother White is at present engaged in a revival meeting at Sommerville, Brother Greenfield helping him.

Rev. H. R. Lee reports good services with his church at Independence; overflowing crowds, and the folks blessed.

Pastor Fulbright sends a good word from Lufkin; some professions and additions to the church. Also fruitful services at Batson; souls getting to God in the regular services. Sunday schools growing at both places. Rock Springs appointment was rained out for the past two months.

Encouraging reports continue to come from Sherman. Pastor B. F. Pritchett, with his faithful band of workers, is bringing things to pass. Good mission work, and church and Sunday school growing. Good, spiritual services are being held at Valdasta.

I spent two weeks lately in Galveston. Had the pleasure of spending a few days with our old neighbor, Rev. Bud Robinson, who had stopped there on his way home from Georgia and preached a few times, arrangements being made for him by our good old German friend, Rev. Bernard Pos.

From Near And Far

While in Galveston we opened a holiness mission in the heart of the city, only three blocks from the union depot. Brother Robinson preached the opening sermon for us, and the work started with the definite blessings of the Lord manifest. This mission is located at the corner of Mechanic and Fourth streets, and is in charge of Brother Pos. He will be glad to welcome any preacher or worker passing that way.

From Galveston I went, in company with Doctor Pinson, to Texarkana. We had a very blessed watch-night service and continued the meeting over Sunday, with a precious communion service Sunday morning. In conference with the Church Board, we arranged for Doctor Pinson to serve the Texarkana church as pastor. We predict for them a successful year, as pastor and people enter heartily into the work.

On with the battle! Plan for results! Push the prayer meeting! Boost the Sunday school! Don't forget the missionary offerings!

P. L. PIERCE, Dist. Supt.

NOTES FROM THE HAMLIN DISTRICT

Things are moving along nicely on the Hamlin District, and God is giving victory.

The pastors generally are taking hold of their work in earnest, and in places bringing things to pass for God.

There were only two charges left to be supplied. Dewey, Hullwood, and Pleasant Ridge were supplied by Rev. J. T. Stanfield. The other was the Dublin charge, consisting of Dublin, Hico, and Bunyan, which I supplied with Rev. M. W. Burgess, who recently came to us from the Free Methodist Church. While the Dublin charge has gone through some severe trials, yet they are looking up, and I feel like Brother Burgess is the right man for the place.

The Hico church has a good Sunday school, and a young folks prayer-meeting in the afternoons, which adds inspiration and enthusiasm to the work.

After visiting and supplying Dublin charge, my next stop was at Abilene, where I was pastor two years. They made me feel at home. Pastor McClusky has the work well in hand, and they are moving on to victory. They have just closed a revival meeting, conducted by Rev. J. E. Gaar.

The Buffalo Gap church is moving things under the leadership of Rev. V. S. Coughran as pastor. They have a fine Sunday school, with that enthusiastic T. W. McCormick as superintendent. Brother McCormick is demonstrating what can be done in the Sunday school line by promptness and enthusiasm.

On account of the illness of his wife, Pastor T. C. Eason could not be with me at the Longworth church, but we had a good time in the Lord, and with such noble saints as the Tolers, Bynums, and Carpenters at the helm, and that old "war horse," T. C. Eason, as pastor, they are sure for victory.

The next stop was at Mt. Zion church, with Pastor T. H. Bigham. Mt. Zion is one of the pioneer churches. They report that with one exception, of

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a short period, the Sunday school had run for sixteen years. Mt. Zion church has in it some of the salt of the earth. I was grieved to find Brother P. Jamison suffering under the hand of affliction. My prayers be offered that God will spare him to us for many years to bless the church.

As I passed through Hamlin, I took a few hours to look in upon Central Nazarene University. They have quite an increase in attendance, and it has put the board planning to enlarge their borders so as to take care of the increasing attendance. With such a godly man as J. E. L. Moore as president, and such a noble corps of teachers, and Rev. Oscar Hudson as business manager, they are pushing ahead. Some more new houses on the grounds could be rented to an advantage to those moving in.

My next stop was at Comper, with Pastor S. W. H. Buzbee, and while it was a bad day, and we only had one service, yet the Lord did bless us, and the church seemed to get new courage and enthusiasm.

I am now at Mingus, with Pastor E. D. Russell. Good service last night. Pastor and people seem to be delighted with each other, and are pulling well together. This is a mining section, and affords great opportunity for street work. Brother Russell, having worked some with the American Volunteers, seems to be the man for the occasion, getting out on the streets with his drum, and waking things up, thereby increasing attendance at his church. In addition to Brother Russell's other duties, he is doing a good prison mission work.

Rev. I. M. Ellis has just closed a meeting at Dodsonville church, with Pastor Jarrell. Sister Dilbeck and Sister Sallee, from Oklahoma, have recently held meetings at McLean, and organized a new church with fifteen members. The new church called S. R. Jones for pastor.

Let all departments of the church wake up and put on new life and take new courage, and we will march ahead with a conqueror's tread until Jesus says, It is enough, come up higher.

The missionary apportionment of the Hamlin District is \$1,000. Let us get busy early, and begin to raise this. Stir up the missionary spirit and use the envelope system as much as possible. The distribution of THE OTHER SHEEP will help intensify the missionary spirit. Send money to Rev. V. S. Coughran, Missionary Treasurer, Hamlin, Texas.

Brother E. V. Buzbee called your attention that the Minutes of the District Assembly were ready for publication, but the subscribed funds had not been sent in. Brethren, do this at once, so as not to delay the publication of the Minutes longer. Send money to E. V. Buzbee, Hamlin, Texas.

J. C. HENSON, Dist. Supt.

ARRANGEMENTS FOR HAMLIN DISTRICT

J. C. HENSON, Dist. Supt., Roscoe, Texas

Pilot Point—O. J. Hudson, Pilot Point.
Mineral Wells—R. G. Peuch, Mineral Wells.
Hillsboro and Parker—J. N. Cooper, Hillsboro.
Lakona and Yaakum—J. G. Petty, Hillsboro.
Abilene—G. W. McCluskey, Abilene.
Shannon, Bridgeport, and Sunset—J. W. Manney, Bowie.
Dodsonville and Wellington—P. R. Jarrell, Wellington.

Buffalo Gap—V. S. Coughran, Hamlin.
Cisco and Beaty—W. H. Lynn, Cisco.
Mt. Zion—T. H. Bigham, Rotan.
Dennis Chapel—C. C. Montandon, Rochester.
Idella and Rochester—J. P. Ingle, Wellington.
Plainview and Lubbock—W. H. Phillips, Plainview.

Pleasant Ridge, Dewey, and Hullwood—To be supplied.

Memphis and Childress—Bruce Walker, Memphis.
Wichita Falls and Bowie—B. M. and Mary J. Kilgore, Wichita Falls.

Hamlin—J. E. Gaar, Hamlin.
Hico, Dublin, Bunyan, and Germany—To be supplied.

Blythe—Dudley Lotspench, Blythe.
Murray—F. A. Tucker.

Mobeetie—Arthur Dawson, Mobeetie.
Roby, Longworth, Swedonia, and Nazarene Chapel—T. C. Eason, Roby.

Comper—S. W. H. Buzbee, Merkel.
Bitter Creek—L. E. Northcutt, Abilene.
Wilsonville and Eula—W. P. Sibley, Abilene.
Mingus and Gordan—E. D. Russell, Mingus.
Central Nazarene University—J. E. L. Moore, A. B., President, Hamlin.

General Church News

AUBURN, ILL.

The Lord has been blessing in the past few services. We have been favored with the inspiring songs of Miss Irene McCague, of Taylor University, who has been here visiting her parents over the holidays. Miss McCague is certainly a promising young woman, and proved a real blessing while with us. We congratulate Taylor on obtaining her services. We were also pleased to have with us for the last two weeks Brother Charles Beck, a student at Olivet, and at the watch-night service he proved to the people that he was a fearless defender of truth, by preaching a strong sermon which the Lord honored, and we closed at near 1 o'clock, having had the privilege of seeing four seekers at the altar, and all but one get through. We wish it were possible to have more of the young preachers with us and we want to extend to all an invitation to visit us when possible. We will begin a special meeting Thursday night, with Brother Fred Mesch as evangelist, and we are looking up for a great time.—CHARLES A. GIBSON, *Pastor*.

NEWPORT, KY.

I am conducting a meeting in Newport, Ky., assisted by my wife and Sister Edith Shelton, our musician, in the First Pentecostal Church of the Nazarene. The Lord is pouring His Spirit out in power. There have been twelve brightly converted, and four claimed to be sanctified. We are expecting a great time and many yet that will pray through to victory. Many are stirred, and conviction is heavy. We have been here one week, and expect to stay as long as the Lord can use us. I am on my way to the Northwest in the evangelistic work, and am open for meetings at any place along the line. The Lord is giving us wonderful meetings, and we are seeing many saved. The Lord saved me from a life of a drunkard of over fifteen years, and seven years of that time a "hobo," and the Lord is now using me among that class of men and women. Any one wanting a man of this kind for a meeting, may write me at Newport, Ky. I make no charges; I am trusting God for what we get.—REV. W. H. BRYAN, 210 West Seventh Street.

BROWNWOOD, TEXAS

Since the Assembly at Ballinger, we have been very busy seeing after our churches—Bangs and Bethel—and getting a Nazarene mission opened in this city. God has helped us wonderfully in getting a work started here, and is setting His seal on the work by saving souls. Our District Superintendent was with us on December 29th, and gave us a good sermon. At the close of the service one young man was converted. Last night was a very bad night, and only a few ventured out; but God blessed in the preaching of His Word, and at the close of the service two mothers knelt at the altar and both were saved. We have organized a Sunday school also, with Prof. P. B. McElroy as superintendent. We feel greatly encouraged over the outlook for the work. We shall have services here on Saturday night, Sunday, and Sunday night, also on Tuesday night. We would be glad to have any of our preachers who might be passing through, preach for us.—L. LEE GAINES, *Pastor*.

MEANSVILLE, GA.

I am with Rev. C. E. Shaw at Reboeth Nazarene Church, near Meansville, Ga. We are having a wonderful meeting. A marvelous victory! We are seeing souls saved and truly sanctified in these services, and in their homes they are being saved, sanctified, and physically healed between services. It is a busy time with Brother Shaw, dear Brother S. I. Gipson, layman, and myself. We began Christmas day. This is the ninth day of the meeting. I leave here tomorrow for our church at Barnesville, Ga., where we will begin at once another battle. Brother Shaw, the pastor of Reboeth and at Barnesville, though young, is a man of prayer, faith, and works. He is an example of believers, according to 1 Timothy 4:12. He will join me at Barnesville, January 6th, the Lord willing.—J. L. McLENDON.

LIVERMORE FALLS, ME.

Opened up here Last Sunday, the 27th. Preached three times Sunday, and every night since. Have had some seekers, and we trust finders. Dist. Supt. N. H. Washburn is to be with us tonight and over Sunday. This is one of the best openings for a holiness work that I know of in a town of this size. There are 1,200 people here. Two paper mills; one that has 800 men working in it. I expect you will hear from this place in the future for God and holiness. Sister Green has worked

hard, and the time will come when, I believe, her labors will be rewarded. Pray for this new field. Have a fine hall and have the use of it all the time.—I. W. HANSON.

EVERETT, MASS.

The repairs on our church have been completed, and we now have a neat, convenient place of worship. The Christmas exercises of the Sunday school were much enjoyed by the members and friends of the church. The pastor and family received substantial tokens of appreciation from the people. The watch-night service was a time of rich blessing to the goodly number present. The general topic for discussion and prayer was the "Welfare of Zion." Tuesday, January 5th, we begin a series of revival services for two weeks or more. Rev. I. T. Johnson, the veteran Methodist evangelist of New England, is to be the preacher. On Friday, January 15th, we are to hold a grand all-day meeting. Will the readers of this paper please pray that we may have a real blessed work of grace here in Everett.—A. K. BRYANT, *Pastor*.

SEYMOUR, IND.

We had a good watch-night meeting. Forty stayed to greet the new year. Our communion service on the Sabbath was a time of blessing. Five united with the church. We are praying for a deluge of glory. We must have it! It is much needed.—C. H. STRONG.

NEWTON, KAS.

Glad to report victory from Newton. Our people are aggressive and faithful, and the Lord is blessing them. On Wednesday night, December 23d, while wife and I were visiting with a sister, who had "dropped in" to keep wife company during the prayer meeting hour, a noise at the front door attracted my attention. On opening the door, the whole crowd, who had been at prayer meeting, with some additional ones, filed in, some carrying bundles, some baskets, while two of the brethren carried a bundle-laden tub between them. Such a delightful surprise! There were gifts for the home, gifts for the table, and personal gifts. Two of the sisters took charge of the kitchen and served refreshments. At a late hour we sang "Blest be the tie that binds," and prayed together before separating. Truly this people is in our hearts to live or die with us. Our congregations are greatly depleted by sickness in many homes, but our hearts are emboldened and looking up.—FRED H. MENDEL, *Pastor*.

WEST SOMERVILLE, MASS.

The work in the Grace Pentecostal Church of the Nazarene is brightening up. We are having a real battle for souls, but the Lord is giving some victories. Sunday night, December 13th, the power of the Lord came on the meeting, and one backslider came to the altar and prayed through. He said he was "sick of the whole sin business," and he is going on with the Lord. Last night, Wednesday, December 30th, was a glorious meeting. From the very start we felt the power of the Lord coming down. One brother went to the altar to get sanctified, prayed through to victory, and obtained the witness. At this same service was a Congregationalist, who had been a backslider for about ten years. He said in his testimony: "Today while I was in my home it came to me, 'Jesus of Nazareth passeth by,' and I said, 'come in,' and He came in. I do not know whether He came in the window or the door, but I knelt down and asked Him to come into my heart, and He did. I will not tell you what He said to me, nor what I said to Him, but He put all my sins under the blood." This dear brother began coming to our meetings about three weeks ago. Please pray for this work. The Lord is putting conviction on the hearts of the people in their homes.—HERBERT P. SNOW, *Pastor*.

FROM EVANGELIST J. B. KENDELL

We have just closed a great meeting at Larimore, N. D., in the First Methodist Episcopal church. The entire town was stirred; all classes were reached; about three hundred blessed in some way, and over one hundred united with the church. Most of those that were blessed were reclaimed, a goodly number converted, and a few received the baptism with the Holy Ghost. We are at this writing in Grace Methodist Episcopal church in Kansas City. My home address is Wilmore, Ky.

JUNCTION CITY, KAS.

After twelve months' work at Junction City, Kas., I have tendered my resignation as pastor of the church, and both the church and District Superintendent have accepted same. I preached the closing sermon for the old year at 10 p. m., on "Holiness, without which no one can see the

Lord." One precious soul came to the altar weeping. As the old year disappeared and the blessed new one appeared, she made the final surrender and said "yes" to God for all time to come. It is just like Jesus to sanctify His children. It sure grieves me to have to give up this work. I do pray God to help His own dear cause at this place. Forty have been either saved, reclaimed, or sanctified during the past year. May God bless the work over the District.—A. B. JONES, *Evangelist*.

EVANSVILLE, IND.

We are in the midst of an old-fashioned revival, which began with an all-night watch-night meeting New Year evening. Rev. Ira Akers, our pastor, brought the first message, his text being the first verse in the Bible. Rev. Throgmorton brought a short message later, and while the old year was dying and the new year coming in the communion service was held. We had three altar services, in which some were sanctified, and the janitor came in and asked us to pray for him to be saved. The Lord saved him at an early hour in the morning. The glory came down, and we had a grand march around the church. We went home at 5 o'clock in the morning. It was the shortest night most of us ever passed. We are thanking God for sending Brother and Sister Akers for pastors this year, and are expecting this to be the best year in the history of the church. Thank God, there are a few people in the world who believe Elijah's God still lives today, and that the days of miracles are not past. We have for our evangelists our pastor and wife. Sister Akers has charge of the singing, which is an inspiration to all. We are looking for great things from God in the next few weeks.—ELDORA CRAWFORD, *Secretary*.

LOWVILLE, N. Y.

We have just closed special meetings with Rev. E. E. Angell as evangelist. Hearts were hungry and found their way to the altar. This is an open door of larger evangelism in northern New York, and God's seal is on the work. We are battling against great odds; already notice has been given that the five churches of our city, including Catholic and Episcopal, will unite for community socials and lectures, and wind up with two shows in the 5-cent Bijou theater for their winter amusement and revival. Our mission is the only door for full salvation, and those in the churches who are wanting old-time religion are coming to us. We need a gospel tabernacle at once, that will seat at least 300 people. Pray for us. Next month we have another national worker with us. God is marvelously meeting all our needs.—MR. AND MRS. F. E. MILLER, *Superintendents*.

FROM EVANGELIST ESSIE OSBORNE

We are in the midst of great revival here at Ponca City, Okla. Forty-four have already been definitely blessed, and the meeting has just begun. The church is in the best condition it has been since it was organized. The glory of God is upon this people, and under the wise and godly influence of its efficient pastor, Rev. J. I. Hill, God's smiles and blessings are flowing over the people like a mighty sea. Holiness has the interest of the most influential people in this wealthy little city, and God has planted here a center of fire that will burn until Jesus comes again. The singing, under the excellent superintendency of the Misses Mae and Verdie Sallee, has charmed the entire congregation from time to time. Miss Dilbeck is at her best in delivering the Word. Miss Mae Sallee and I have a few open dates for this spring; write us at Hugo, Okla.

PATCHOGUE, L. I.

God is still blessing the work at Patchogue; souls are seeking. The Sunday school is growing, and we see victory all along the line. Our meeting at Sayville every week is being blessed with seeking souls. A grand, all-day meeting was held on January 1st. Rev. J. C. Bearse, principal of our Pentecostal Collegiate Institute, was with us, and we gave him a nice offering for the school, and two of our young ladies as students. At Christmas time the pastor and wife were remembered with a substantial sum of money. Let us pray for a mighty advance this year, by the grace of God.—C. A. RENEX.

MIDDLETON, ILL.

We are glad to report victory for the new year, which began with a rousing, sin-fighting, soul-reviving watch-night service, in which the pastor received some valuable assistance in the delivering of a most appreciated message on the second work of grace, by Brother T. H. Neal. We were honored by several sweet messages in song, by Brother Earl Jenkins' family quartet. Much interest has been

aroused and the congregation is increasing. The revival fire is beginning to burn; we are expecting the Lord to send us a revival about February 1st, and we solicit the prayers of all the readers of the HERALD of HOLINESS that God will bless us with a real Spirit-filled, soul-saving time.—B. A. FLEMING, *Pastor*.

FROM EVANGELIST M. L. YEAKLEY

In the time of Elijah, when the brook Cherith dried up, the Lord told him to go to the city of Zarephath: there He had commanded a widow woman to sustain him. So when we went to Bridgeville, Delaware, we were a little surprised to find that God had appointed a widow woman to sustain us—Mrs. E. K. Blanchard, who did most royally entertain us. She is a woman of great faith, and knows the Lord. She is small in stature, and very weak physically, but spiritually she is very large and strong. We found two members, Sister Blanchard and Sister Adams, both in the experience of true holiness. They need our sympathy and our prayers, for that is a "burnt district" and a hard field, and just the two stand alone. One night in Washington, D. C., I had a blessed feast with some of the saints, singing and praying the power down, and was much encouraged. On returning I received a call to Paw Paw, W. Va., for a ten days' meeting. Here we have no church as yet, but preach in a private home. We met with some spiritual wickedness in high places, but God helped us through. By special invitation we preached three times for the colored people in a large church of their own, and God gave us special liberty. While their faces were black, they did shine for Jesus, and some gave the shout of victory. Twenty-two conversions up to that time, and the meeting still going on, but we could not remain, so we bid them go. I have enjoyed Christmas with my family this year, which I have not been permitted to do for several years. Some years ago there were six at the altar Christmas night, in Indiana county, Penn. Holidays are over, and I am ready for the field again. If you wish a meeting, address me at my home town, Martinsburg, W. Va.

HUTCHINSON, KAS.

Surely God gave us a great meeting over the holidays. Many people were at the altar, for either reclamation, justification, or sanctification, and most of them prayed through to victory. This was a revival such as you hear some of the old saints talk about, such as they used to see in their younger days. Many of the seekers asked the forgiveness of others, made confessions and restitutions, and then usually they were not long in getting through. God wonderfully used His servant, Rev. Fred Mesch, in bringing to us the message of eternal life through Christ. He was at his best for God, and without fear or favor declared unto us the whole oracles of God. The meeting closed on Sunday evening with a large congregation, great conviction on the people, and about thirty seekers at the altar. We give God all the glory for this great meeting.—H. N. HAAS, *Pastor*.

RAMSEY, IND.

We are now at home, after a four months' campaign in Missouri, Arkansas, and Oklahoma. God gave us some great victories. Our meeting in Oklahoma, near Newkirk, was one long to be remembered. God was with us in mighty power. Our last meeting was in the Methodist Episcopal church, at Wild Cherry, Ark. God gave us some good victories. Prof. and Mrs. A. S. London were in charge of the music, and rendered good service. Their duets were soul stirring. We were delighted to be associated with them. Any church or campmeeting committee in need of a good Spirit-filled song leader would make no mistake in securing Prof. A. S. London. He may be addressed at Lone Grove, Okla. The mid-winter revival at our home church (Wood's Chapel) will begin January 12th. We covet your prayers.—CLARENCE L. DAVIS.

FITHIAN, ILL.

The church was crowded and some were standing last night. The folks are giving unusually good attention. We have decided to remain here another week before leaving for the west, and our next meeting at Winlock, Ore. A number have been converted, sanctified, or both, and we look for some new cases this week. Rev. I. G. Martin, the District Superintendent, was with us Saturday night, Sunday morning, and Sunday afternoon. The Lord was surely with him as he brought the messages. He won the hearts of the people in general by his characteristic humor, and as he gave strong and pleading altar calls, to which quite a number of seekers responded. The church was dedicated in the afternoon, after \$400 was raised to cover the indebtedness on the building. A number of

the town people, not members of the church, gave in a most good-natured way. Much prejudice was broken down, and we know we have the good will of many of the people here. The good pastor, Brother Gookin, has labored faithfully, and the church is standing by him. May the Nazarene Church of Fithian be a place where many precious souls in the future will find God, and all the saints be fed continually, and press onward and upward, ever possessing more of Canaan, the land of corn and wine.—LEWIS AND MATTHEWS.

BELLINGHAM, WASH.

On December 2d to 16th, Rev. E. L. Cooper, of Seattle, and Rev. W. E. Jones, of the Friends church, held revival meetings for us. These meetings, while not largely attended, were seasons of blessing and strength to the church. Three united with us as a result of the services, and God's blessings continue upon us. Last night at our watch-night service, a woman dropped on her knees in one of the seats in the rear of the church, and sobbed out, "Pray for me." She found peace to her soul. Our work at Blaine, Wash., is also being continued. The meetings are marked by increased interest and attendance, and we are asking God for a church in Blaine. We recommend Brothers Cooper and Jones as able preachers of the Word, and efficient workers.—MRS. IMOGENE CULBERTSON, *Pastor*.

HAMLIN, TEXAS

We have just closed a good meeting near Rochester. There were several seekers; one prayed through, and the saints were blessed and built up. Had fine services at our churches at regular preaching days. We want to push the work all along the line, even if our work is small. Am expecting a gracious year and many souls.—J. P. INGLE.

GRINNELL, IOWA

Closed here on Sunday night, with three at the altar. Had a good meeting. Seven sought God, some to be saved, some to be sanctified.—REV. THEODORE F. HARRINGTON, *Evangelist*.

HARMON, OKLA.

The great revival is still on here, and we see no stopping place. Old-time conviction is taking hold of sinners. One woman, who had promised God she would not eat until she was saved, being true to her vow for three days, came last night to the altar all broken up, and after a hard tussle with the devil she began to shout the victory. Then wave after wave of glory came down, and soon many others had joined in the shouting, and another brother was sanctified. A poor old sinner said to me, "That's the kind to have." Brother Vance's preaching is not of the compromising kind. One good brother became so blessed while exhorting sinners to seek God, that it made us feel like the day of translation had come. The whole house was filled with the glory of God. The devil has been awfully stirred up at times. Forty or more have either been saved, sanctified, or reclaimed. The large house is nearly always crowded full.—J. H. GRAY, *Pastor*.

NEW BEDFORD, MASS.

We are in glorious victory and accomplishing something. We have recently paid \$170 on our mortgage, \$75 for evangelistic meetings, and \$70 for interest, besides \$20 a week for running expenses. All this with a little handful of poor people, only a few wage earners, means a great deal. We are facing stolid indifference in this foreign, Catholic city, yet trusting God to break through and lift up the captivity and give us more souls in the days to come. We are in labors abundant, having six regular meetings a week, with our New Mattaponsett work. I am rejoicing in the fullness of the blessing and enjoy preaching a full salvation gospel to all who will hear. We can help in all-day meetings in our near-by churches if any desire our help; besides, I believe in pushing this great truth of super-abounding grace and joy.—F. W. DOMINA.

COVERT, KAS.

We closed our revival meeting January 3d, in a blaze of victory. Every member of the church is sanctified. Evangelist J. C. Walker, of Hutchinson, Kas., did the preaching. We can recommend him to any pastor who wants to see the people go through. He preached fourteen sermons on hell during the seventeen days. Seventeen people were converted, and eighteen sanctified. Tobacco was thrown away and family altars erected. Every soul that came to the altar prayed through to victory. Four young men are starting for Kansas Holiness College as a result of the meeting. One of these the Covert church is sending. Ten new members united with the church. We moved our

piano into the church and with the violin and guitar we had a rousing song service each night, which added greatly to the blessing of the meeting. The church is in fine condition, and we do not intend to let the revival close, but keep a revival church.—VERNON HODGES, *Pastor*.

UPLAND, CAL.

God's blessing abides on us and the work. Our Sunday school is moving forward, and a number of new scholars are coming in. Brother Winn has labored faithfully to make it a success. Brother Guy Borenhamer has been elected as superintendent for the coming year. Our Japanese mission, under the efficient leadership of Brother Tuchiya, from the Nazarene University, is having a real revival during vacation. A number have been brightly converted. We took three into the church this afternoon. A mighty spirit of prayer is on, and the boys are getting hold of God. They are a real blessing to us. The mission room has been crowded to its capacity the last few Sundays. They cry and shout like the rest of us when they pray through and hear from heaven. Custom and past training are forgotten in the new-found joy. In our regular service this morning a blessed melting came on the people. A fine large audience was out. At night the pastor preached on "The Anxious Soul's Question," and a man and wife responded to the call and both were gloriously saved. The churches of the town are going in for a union campaign for a number of weeks, under the leadership of Rev. Koenig, of the Evangelical church. We hope and trust they will do much good, and that some will be saved.—O. F. GOETTEL.

DENISON, TEXAS

God is blessing us and we are satisfied with the way. Brother N. E. Tyler, of Jacksonville, Texas, preached for us during the holidays. God blessed our hearts as we listened to the Word, as it was delivered by this man of God. The service Christmas night was a grand success, as God gave Brother Tyler a message on "And they shall call his name Wonderful," which he delivered to us in a forceful manner. We organized a Sunday school at the cotton mills, Sunday, with an enrollment of forty-three. God is blessing our pastor in his work out there, as well as in our community.—CHRISTINE WIEST, *Reporter*.

FROM EVANGELIST L. N. FOGG

Since my last writing I have held a meeting with our church at East Wareham, Mass. God gave us a good meeting. The glory came down and quite a number were saved and sanctified. They have a strong church there, a new church building and parsonage, and a good congregation every night. The pastor, Rev. G. G. Edwards, is a man on fire, and God is giving him the hearts of the people. He is seeing seekers at the altar constantly. I held some meetings among the Methodists, and God gave us victory. I spent one day with our church at Manchester, N. H., with Sister Godfrey and Sister Knight. It was a great day; eleven at the altar the closing service. I am with Rev. C. J. Henderson, on his country charge near Lewiston, Ill. He is a fine man and has the love and confidence of his people. They are a fine lot of holy people, mostly farmers. They love God, and know how to pray. The people come for miles to the meetings. Conviction is on, and we are looking for a great break. I stay here, until the 24th, at least. I go to Patchogue, L. I., February 12th to 21st. These are the best days I ever knew. God is blessing my soul, and showing me His glory.

CONCHO, TEXAS

The revival begun at this place Christmas eve, by Mrs. William E. Fisher and myself, is still in progress. Sister Fisher, having gone to fill another engagement, Catharyn Jeans and Ila Hurley are helping to push the battle on. Souls are praying through at the altar and in their homes, and great victory is on the church and community.—MAS. E. HARBELL.

LOUISVILLE, KY.

The Louisville Pentecostal Church of the Nazarene is marching on to victory. Surely the Lord richly blessed us in sending us Rev. J. G. Nickerson as pastor. He preaches the pure Word, and is teaching his congregation to love the old Book and to better appreciate it. We had a beautiful watch-night service, and 12 o'clock found us at the altar renewing our vows, and going in for a deeper consecration. January 3d was a most blessed day, with the manifest outpouring of the Spirit. Rev. Nickerson took for his morning text, "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15), and preached with great unction and power. The sacrament of the Lord's Supper

From Our Colleges — Established and Prospective

NOTES FROM OLIVET

The Illinois Holiness University closed for the holidays with a spirit of victory and peace. The past six weeks had been full of tense experiences — fiery trials, and cheerful sacrifices, and triumphant joy. Wave after wave of revival fire of the Holy Spirit's own kindling had swept the school, until not a girl and very few boys were left unlifted by the mighty tides. The revivals had been marked by a depth and spontaneity that is rarely equalled. Even the saints who lived close to Jesus were astonished, and we are sure the adversary was amazed. When Brother Martin returned from us to Chicago he left a company of students buckling down to the strenuous hardships of tests, reviews, and quizzes, and double study as a result of suspended classwork during the holy storm that had passed, and their new experiences stood the strain. When we separated there was scarcely one in the chapel without victory.

On Friday night before holidays a musical program was given which would do credit to any institution. Two hours of high-class and most profitable entertainment, of great variety and admirable arrangement, made the evening one of delight unmarred by the slightest touch of failure. The orchestra, band, guitar-and-mandolin, and glee clubs won enthusiastic commendation for their parts in the program. Best of all, the spiritual tone and the feeling of doing all for the glory of God gave a sacredness to the charm of it all that made our hearts glad.

The last chapel service was typical in many ways. Testimonies of almost every length and variety came thick and fast, with bursts of song and praise: "I intend to be farther up the way when I come back"; "My lamp is trimmed and burning and I don't mean to put it under a bushel while I am at home"; "I don't know what is going to happen to me this vacation, but I do know this, I am going to keep the glory on my soul"; "Jesus encourages my heart to go on with Him"; "I propose not to lose an inch of the ground I have gained the last few weeks, in the next few weeks"; "Jesus is the Lover of my soul, and I expect to spend this vacation with Him."

One unconscious rhythmic sentence was a regular keynote struck:

*"My determination
For this vacation,
Is to have the blessing
And to be a blessing."*

Another: "The main passion of my life is that I may please Him who hath called me to be a soldier." One of the most noticeable characteristics of our chapel services is their genuineness and spontaneity. No one knows when some unexpected tide of glory may sweep the crowd, with shoutings of joy or melting times of drawing very, very near to the mercy seat. The victories that have been won in chapel hours, and the counsels and spiritual strength built into soul- and spirit-fibre cannot be numbered.

These are reminiscences that come vividly as after the lapse of the Christmas-tide and New Year festivities we look into each others' faces again and the student body flocks again through the halls and takes up study with fresh pleasure. Few, if any, seem to have lost the victory. Praise the Lord! A great many of us had pledged the Savior to keep the quiet hour, some time before the end of December, and we believe this is one secret of the steadiness of communion with God through the vacation. Now we are ready for work once more, glad to see each other, eager for the training that shall make us "vessels of honor for the Lord," "pre-

pared unto every good work." We love Olivet. Our God is marching on and taking us with Him. Bless His name!

ESTHER CARSON.

THE BIBLE AND PRAYER SCHOOL FOR COLORED PEOPLE

ITS OBJECT AND METHODS.

1. *Instruction in the Bible will be made of first importance.*

As a knowledge of God, which brings eternal life (Jno. 17:1-3) is the highest wisdom, and the most desirable thing in the universe, and as the Bible—the Book of God—is the most important means of gaining this knowledge, therefore it will constitute the principle textbook of the school.

Our great Teacher says, "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me" (John 5:39). The ancient Jews, the greatest nation of the earth in ancient times, had as the only text-book of their schools, the Bible, their holy Scriptures.

2. *The knowledge of successful prayer will be taught and sought.*

Its importance is clearly seen in such commands as: "Pray without ceasing" and "pray always." John the Baptist and Jesus both taught their pupils how to pray, "Lord, teach us how to pray."

3. *Studies of Mission Fields (especially Africa) will command our careful attention.*

The condition and needs, spiritually, of Africa—that largest, richest in natural resources and yet the darkest religiously of all the continents of the earth, will be closely studied, and by precept and prayer the teachers will continually endeavor to put upon the hearts and consciences of the pupils the obligation of the Afro-Americans to give the Gospel to their benighted brethren in the dark continent.

4. *Neglected Doctrines by the present-day Christianity, such as: a conscious justification from all known sin, obtained through a deep repentance, including restitution, the witness of the Spirit, perfect love (or entire sanctification, or baptism with the Holy Spirit), divine healing, the second coming of Jesus, and Christian stewardship, will be taught and emphasized by this school.*

5. *Methods of Practical and Applied Christianity will be taught and the pupils will be given the opportunity to employ and practice their talents under the supervision of teachers in evangelistic work, open-air meetings, jail meetings, and house visitation, nursing the sick and administering to the poor and needy.*

6. *Instruction will be given in the elementary branches of an English education.*

A night school for those unable to attend at other times will be maintained later. So, also, a kindergarten for those children whose parents have to go out from home to work and have no one that they can safely leave their children with in their absence.

EXPENSES

No charges for instruction will be made, but free-will offerings to the measure of one's ability will be expected for necessary purposes.

Contributions of prayers, labor, and money from any of God's people for the maintenance of this work of faith and labor of love will be thankfully received by us, and we trust will be richly rewarded by our Heavenly Father.

LOCATION OF SCHOOL

The school, for the present, will be conducted in a tabernacle located in Greenville, Texas, at the corner of Moulton and Morse streets, near the southeast corner of the East Hill Cemetery.

CORRESPONDENCE SOLICITED

Those interested in any wise in such a work as is contemplated in this article will please correspond with E. C. DE JERNETT, *Peniel, Texas.*

CENTRAL NAZARENE UNIVERSITY

We are glad to be able to report a good opening at Central Nazarene University, Hamlin, Texas, Dec. 30, 1914, with a number of new students present. After the hour of registration in the college office, we all resorted to the chapel for prayer and praise service in which the glory of God came down and hearts were made to rejoice. After this, Rev. Oscar Hudson delivered a soul-stirring message from Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," the context being, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The entire faculty and student body was wonderfully strengthened and encouraged upon entering the new year and term of school, and everything bids fair to our realizing the best term in the history of the institution. Truly, "The Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Rev. J. Walter Hall, former business manager of Central Nazarene University, feeling a pressing call back to the evangelistic field, has resigned his office and been succeeded by Rev. Oscar Hudson. The Lord has wonderfully blessed his year's labor in C. N. U., and we will miss him. In answer to prayer, we feel that the Lord has led Brother Hudson to fill this sphere in the University. We are glad to welcome him and his family into our midst. Sister Hudson, whom so many of you know, is a great addition to our community and will be a blessing to our student body.

Every department of the college has enrolled additional pupils this term, and our dormitory capacity is being taxed.

The Commercial department, under the efficient Prof. W. L. Morris, is going forward with increased interest, having sold nineteen scholarships.

We are highly pleased with the good enrollment and the high grade of work that is being done in the Expression department by Prof. Frank Arnold.

Our Music department, under the most excellent tutelage of Professor Paylor and his assistant, Mr. Clyde Rhodes, is progressing nicely this year, and is now crowded with a number of newly-enrolled students.

We are glad to welcome a number of new families into our community, among whom we may mention Rev. A. J. Vallery, formerly of Louisiana, where he spent a number of successful years in rescue work. Also Brother G. W. Brown, formerly of New Mexico, and Brother C. L. Loftis, Mena, Ark. Every residence on the campus is filled already, and new ones are being added.

We praise God for the manifestation of His Spirit in every department of the work. Every member of the faculty is enjoying the experience of entire sanctification. Besides the Sunday services and community prayer meeting, we have the students' assembly, which meets several evenings during the week, at which time the students deliver messages, and thereby put into practice what they have learned in the class room; thus the spirituality of the student body is wonderfully deepened. Every effort is made to instill wholesome and elevating, moral and religious principles.

The Hamlin District Ministers' Convention convenes at the University auditorium, January 27th to 31st. We are expecting a great number of our preachers to be with us at this time, and will welcome all visitors.

J. E. L. MOORE, *President.*
JONNIE DANCE, *Secretary.*

followed, and was a service long to be remembered. God's people got shouting happy around the altar, and it was a love feast indeed. It naturally followed that souls got hungry, and two seekers prayed through to victory. The afternoon service was a continuation of spiritual uplift and blessing. The utter abandonment of self, and the vow to

make 1915 a victorious year was the testimony of the people. There was one seeker at the night service. Truly we are moving up the way. We are believing for a great winter campaign, and victory is sure.—IDA L. GRANT, *Church Reporter.*

NORTH YAKIMA, WASH.

These are truly our best days at Yakima. The

fire is burning, folks are getting saved and sanctified, and we are increasing in numbers as well. Last Sabbath the spiritual tide ran high all day. We are upon the verge of a mighty revival. By faith we see the clouds gathering for the coming showers. Folks are praying and agonizing. Last Sabbath we received ten new members into church

fellowship, making twenty-two new ones in the last six months, since our pastor, Brother Hunt, came to us. This makes a total membership of sixty-eight. Praise the Lord! We find that if we keep the fire burning, and get souls saved, that our numbers will increase with new material. We are sacrificing Brother Hunt for a ten days' call to Coeur d'Alene, Idaho, to push the work there. We are going to push the battle to the very gates in Yakima.—VERT ANGLIN, *Secretary*.

BRESEED CHAPEL, IND.

I have just closed one of the best meetings of my life down in the old Hoosier state. We have had a class here who have had no regular pastor. Sister Maud Yager, a United Brethren preacher, has been supplying, to push on the work, and her work has been very much appreciated. We began a holiday meeting on the 20th of December, and from the beginning the Lord manifested His presence. The members began to take hold, the spirit of prayer came on. Special burdens would come on the saints. They went here and there praying for the lost and backslidden people, until the whole country was moved. A day of prayer and fasting brought on a marvelous manifestation of the presence of the Holy Ghost. The fire struck suddenly as on the great day of Pentecost. The saints saw, marched, shouted, laughed, and jumped. It was one of the most glorious days of my life, proving what I have so often asserted, that when we meet conditions God will manifest His presence, the same as in days of old. The church has planned to call a pastor, and as soon as possible finish the church building, having the land and frame timber ready now. They want to get a good Spirit-filled pastor, and push ahead. The Lord has given me some of the best meetings of my life this fall and winter.—R. E. GILMORE, *Evangelist*, Olivet, Ill.

PORTLAND, ORE.

Our church in this place, under the leadership of our beloved pastor, Rev. C. Howard Davis, is going on from victory to victory. The spiritual atmosphere never was sweeter and fuller of glory than it is now, in the five or six years we have been a member of this church. The Sunday school is a wonder, the offerings fine, and every last Sunday's offering in the month from the Sunday school goes to the missionaries abroad. Brother Davis is loved by his people, and he loves them. He preaches like a man who has caught the vision, and souls are saved and sanctified right along under his ministry. We have the probation system in our church, and it works fine. Wish more would adopt it; it would save us trouble. New Year night the congregation presented the pastor with a love offering in the form of a purse of \$30. How good it must make a pastor feel to get a "bouquet" while he is alive once in a while. At least Brother Davis did. Brother Davis just closed a seven weeks' revival in our church; he himself was the evangelist. Many were redeemed, the church blessed, and the end is not yet.—A. N. N.

FROM EVANGELIST AUGUST NILSON

After leaving Los Angeles, Cal., we went to Visalia, Cal., and held a meeting for Rev. Nicoll. There had been a class in that place, but it was almost disbanded, and nothing much was accomplished. From there we went to Oakland, Cal., our old home town, where for about twelve years we were in business, and also helped to organize our Nazarene church while living there. It was a great joy to preach to our many friends while there, and to renew old friendships. The weather was stormy all the time and attendance not very large. We preached one Sunday morning at our Berkeley church, where Rev. Baltzore was holding a revival, and four souls were at the altar seeking God, one of them a lady from Portland, Ore., a neighbor of ours. After the Oakland meeting we came home to Portland, Ore., after having been on the road for almost nine months. We came home just in time for a great missionary convention, where God was in our midst in power and great glory. We are glad to be able to say that this year has been a most glorious one in every respect. God has kept me from backsliding, and saved me from the many pitfalls of the devil. We have had glorious revivals in more than one place, and hundreds of souls have been saved and sanctified. All our needs have been supplied; we have had good health, and my dear wife is better in health than she has been for several years. Surely God has been good to us! We have met with heavy financial losses, but even in this we have seen the good hand of the Lord, for He has by His grace enabled us "to take joyfully the spoiling of our goods." It is wonderful what God will do for us if we will only let Him. We are rejoicing in the God of our salvation. We go to

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our next meeting at McMinnville, Ore., to assist Rev. C. T. Dillely in a revival tomorrow. Any one desiring me to come and help in meetings while on the Northwest District, address me at 1828 East Siskiyou Street, Portland, Ore.

HAMLIN, TEXAS

Last October I resigned the management of the Home of the Good Samaritan, at Monroe, La., and joined the Church of the Nazarene, at Cabot, Ark. I moved to Little Rock and assisted Brother Speakes in a three weeks' meeting. We then shipped our household goods to Hamlin, Texas, arriving there December 24th. On the 28th, I left to hold a five days' meeting at Moodyville, near Sweetwater. God graciously gave us victory. One man went home from the service and putting all his tobacco into the fire prayed through at 2 o'clock next morning. Others are getting to God.—A. J. VALLERY.

SEADRIFT, TEXAS

The work of the Lord at this place has been almost dead, but in answer to prayer Brother and Sister Petrick came from Oklahoma to help us out. "Mother" Petrick is doing some of the deepest preaching we have ever heard, and the Holy Spirit is searching hearts. Large crowds are attending the services. Pray with us that God may use these two old saints to bring salvation back to this coast town.—MRS. MARTY HALL.

RUTHERFORD, TENN.

In the western part of Tennessee is Zion circuit—off at one end of the state, something like 85 miles from any other work of the Nazarenes. It is a beautiful, fertile country, and I want especially to ask the prayers of our people that I may be able to plant holiness here. This section of about ten miles square is well improved, and folks are acquainted with style and formality, but know little

about Holy Ghost religion. We have a few faithful Nazarenes who believe in the clean thing—about as strict a body of people as I have been among. We are getting ready to build a church at Walnut Grove. We have bought an acre of land for \$150, and have some of the lumber sawed. Will begin building as soon as the weather will permit.—E. T. COX.

JUDITH GAP, MONT.

We have been preaching every Sunday since returning from Blackwell, Okla. The Holy Spirit has always been present to bless and guide. We find many people here hungry for full salvation. We are holding services in the Methodist church, which are being attended by people of many denominations. Yesterday we preached from 1 Thes. 4:3, and five seekers came to the altar. I asked that all who were interested in this great salvation to raise their hands, and I believe the hand of every adult, save one, was raised. That evening we called on an old couple, and they confessed they were in sympathy with the second blessing doctrine, and wanted the experience. They are coming to our services. The Lord seems to be preparing for a gracious revival in the near future.—WILSON AND WILLIAMS, AND WIVES.

FRANCIS, OKLA.

This morning wife and I opened a holiness mission in the town of Francis. We came here without invitation or promise of support, and God has given us the hearts of some of the good people of the town, and our needs have been supplied. Our hearts are encouraged with the prospects of establishing a good work here. The "tongues" come out, and other sorts of fanaticism, are opposing us, but our God is able to part the waters of difficulties, and lead His faithful people through.—S. C. PARCHETT.

OIL CITY, PA.

We are having a real revival. For three weeks the services have been conducted by the pastor, and the singing led by Robert Weston, a young man whom the Lord has wonderfully saved and sanctified. Thirty souls have found their way to the altar. Because of the serious condition of the pastor's throat at the end of three weeks, we thought the meeting would have to close, but God sent Rev. Leo Southworth, who had been in a meeting with Rev. Will Huff, at Sharon, to us December 22d. He is being used in the salvation of souls. Last Sunday the pastor gave the young people the hour from 6:30 to 7:30 p.m. What a time they had! These young folks, young in years and experience. With their hands raised to heaven they shouted the victory, until the old folks got to their feet and joined in. Last evening, after conducting a meeting in our own church, at which five souls were at the altar, at 10 o'clock we united with the Salvation Army in a watch-night service, which resulted in five more souls coming to the altar. At 12 o'clock we marched the streets of Oil City, singing and shouting and praising God. Up to this time fifty have knelt at the altar of prayer.—J. E. TINGLEY, *Pastor*.

REST COTTAGE

PILOT POINT, TEXAS

The old year, with its tests and trials and its battles, yet gracious victories, has come and gone. In many ways this has been the best year of all the history of the work. While the battles have been fierce, yet, thank God! the victories have been glorious.

We are entering upon the new year with victory, and a greater determination to press the battle on old-fashioned Bible lines than ever before.

The dear Lord enabled us to have the best Christmas the work has ever had. We began praying some weeks before for God to touch the people on the field concerning this work. God heard and answered prayer, and donations came from different parts of the country. The Christmas tree was loaded with gifts for the girls of Rest Cottage, and the children of the Orphanage. Many were useful gifts.

We want to thank the friends for their sympathy, love, prayers, and offerings for this needy work. May God richly bless and reward you!

The Orphanage children are doing well in school. We are to start at once to repair and enlarge the property that was purchased some time back for the Orphanage, and we hope to get moved soon.

God's blessings are upon this work. Four girls came this week to Rest Cottage. We are expecting several orphan children soon. Our needs are many; we covet your prayers.—J. P. AND MINNIE ROBERTS.

PORTLAND, MAINE

Our special meetings, under the direction of Rev. Fred St. Clair, closed with victory. The tide commenced to rise from the beginning and swept on and on through the entire seige. There were over fifty that knelt at our altars for either pardon or purity, and some for both. Those who have lived here and were brought up in the Methodist Church (in which building we now hold our services) say that this was the greatest meeting this church ever saw since its founding, twenty-six years ago. The church is in the best spiritual condition it has ever been in since we organized, over a year ago. Brother St. Clair's Bible readings were a feature of his ministry among us not soon to be forgotten. Though we are a small company, and only three men, the finances came easy. Those who are acquainted with the field and conditions say this has been a real manifestation of God's wonderful power. The church is still praying, and we are expecting great things in the future.—J. M. CHESTNUT, *Pastor*.

MARSHALLTOWN, IOWA

Our special revival services, December 23d to January 4th, with Rev. J. W. Short and wife, our pastors at Dayton, Ohio, as evangelists, continued three days over the time arranged for. The evangelist was engaged by the Board while I was in Indiana. At the close of the meeting Sister Southwick, a licensed preacher of the church, speaking for the Board and church, publicly thanked Brother Short for his clear, powerful, and efficient presentation of the Word, and his wife for her ability in leading the singing and her Holy Ghost inspired solos and sermons. There were many seekers at the altar, most of whom got converted or sanctified. There was a general revival in the church, and several new members were received. The Lord is with us at Marshalltown. Will you pray that He will continue to make us a great power in the salvation of souls?—J. M. WINES, *Pastor*.

NASHVILLE, TENN.

I am just in from the funeral service of Scott McGowan, the 15-year-old son of Rev. and Mrs. S. W. McGowan. He died after a heroic battle for life at the King's Daughters Hospital, after the fourth operation had been performed. He was gloriously saved, and testified in power on his sick bed. He caused every one to feel the power of Christ, from the nurse to the highest surgeon. May God greatly comfort the bereaved loved ones. In writing of Brother McGowan's great financial need, I gave his address as Water Valley, Tenn. That is the railway station. His postoffice address is Santa Fe, Tenn., R. F. D. No. 3. His whole indebtedness as it now stands is nearly \$250, and he is in the trial of his life.—J. L. ROBY.

PITTSBURGH, PA.

We are happy to report that we have recently received six new members. We have also had some very precious seasons of prayer, and have had the joy of seeing both sinners saved and believers sanctified at our altar. Our pastor, Rev. J. N. Hampe, has the work well in hand, and the outlook for the new year is most encouraging. All departments of our work are prospering.—Mrs. H. B. MACROBY.

SHERMAN, TEXAS

We are glad to report victory here. Our work

JESUS OF NAZARETH

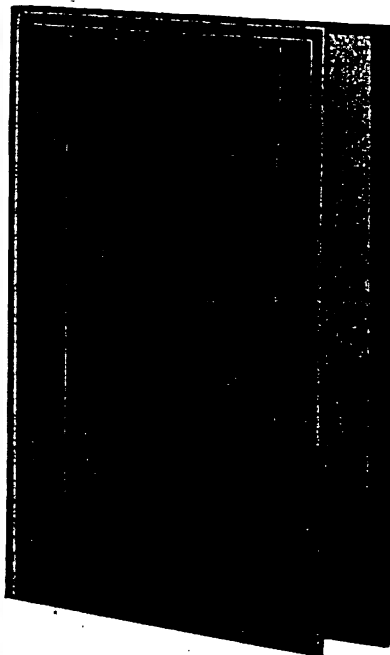
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is increasing in interest. Will begin a revival meeting on the third Sunday, continuing ten days. This will be continued by a fifth Sunday rally, embracing the last four days of January. We are expecting with us at that date, Rev. J. T. Upchurch and many other preachers and workers. Don't fail to be present and enjoy the feast. Free entertainment to visitors. Notify Rev. B. F. PRITCHETT, 112 South Crockett St., Sherman, Texas.

BURR OAK, KAS.

God is still giving us salvation at Burr Oak. January 2d we preached the funeral of David Fogo, father of the Fogo brothers of our church, in the Methodist Episcopal church house, assisted by the Methodist Episcopal pastor and a former Methodist Episcopal pastor who resides here and was an old friend of Mr. Fogo. God wonderfully sustained the bereaved ones and set His seal upon the service. On Tuesday following we went with Brother and Sister Demaray to pray with a woman dying of cancer of the stomach. Both she and a sister-in-law were clearly saved, and are hungry for holiness. On Thursday night, in the prayer meeting, a man and wife were saved, and as we left the church we heard them say, "Yes, we'll try to be here Sunday morning in time for Sunday school." Measles, mumps, whooping-cough, scarlet rash, and grip are trying to head off the work of the Church the Nazarene in Burr Oak, to say nothing of the internal troubles that have caused various kinds of outbreaks among those opposing us, but thus far the Lord has preserved us, a united people standing for old-time Pentecostal fire and salvation.—ESTELLE REID LIENARD, *Pastor*.

DAYTON, OHIO

We have just returned from Marshalltown, Ia., where we had a two weeks' meeting with Brother and Sister Wines, in our church. The Lord came in power and salvation. A goodly number prayed through. We had some glorious services. The pastor received six new members. They are doing good and faithful work there and the church is moving upward. This people gave liberally and stood by the evangelists in every way and we enjoyed the fight. The last night the glory swept down in a heavenly gale, and many were the shouts of victory. Sister Short led the singing, also sang solos, while the people would cry and shout. She also took several services that were owned and blessed by the Lord. Brother Gowland, a nearby Nazarene pastor, was at the meeting most of the time, and was a great help and blessing. We returned here Thursday evening in time for prayer meeting, and found a warm welcome and a substantial surprise in the way of a good donation. Over seventy were at prayer meeting, and one brother was reclaimed. Brother Herrell, our District Superintendent, preached for us last Sunday, and they report a fine day with two new members received—Rev. C. E. Baird and wife, of the Free Methodist Church. Rev. W. R. Cain will begin a two or three weeks' meeting with us February 4th.—JAMES W. SHORT, *Pastor*.

CLIFTONDALE, MASS.

The Lord, in His mercy, has seen fit to bring me through an operation for an aggravated case of appendicitis, sparing me to live and labor for Him, and restoring me to my home and family. Sister Brown and I wish to express our sincere gratitude to a host of saints and friends for their love and sympathy, manifested in cards, letters, gifts, visits and prayers, and to our Lord Jesus Christ, who is the inspiration of all true love, for divine comfort and assurance through all this time of testing, and for gracious answer to prayer in giving deliverance from what appeared at first a very serious condition. Meanwhile, our dear church in Cliftondale has stood by us royally, and God has blessed and refreshed them in the pulpit ministry of Brothers Riggs, Washburn, E. E. Wiley, L. D. Peavey, L. Schurman, B. L. Marshall, and Sister Beebe. We are pleased to say that the Lord is graciously working in our midst. One woman, brought up a Roman Catholic, whose acquaintance we made a few months ago, has been gloriously saved. The light broke into her soul after one of Brother Washburn's sermons, and now she is praying and shining and causing consternation among her own people. Another woman sent for Sister Webber the other day and told her that while listening to one of our street meetings last summer conviction seized her, that she has been unable to shake off, and she is now hungry for Jesus and salvation. We know that the Spirit of God is dealing definitely with others also, and we are holding special week of prayer for a real revival. We are rejoicing that the blood of Jesus cleanse us from all sin.—TOM M. BROWN.

HERALD of HOLINESS

OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

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

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.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
C. J. KINNE, Agent

TELEGRAM

HILLSBORO, TEX.

HERALD OF HOLINESS:

Victory at Hillsboro. The fire is burning on the Hamlin District. An extra spread at Hillsboro with Pastor J. N. Cooper. Old time shouting. A number prayed through. Five regular services a week. The church is on fire for God. On with the battle!

J. C. HENSON, D. S.

SALEM, ORE.

I closed my meeting with the Salem mission Wednesday night, with the tide running high. Fifteen sought and found salvation the last night, making more than 130 all together that found the Lord in the meetings. School teachers, students, preachers' wives, business men, bums, thugs, gamblers, and others were among those who sought the Lord. This came to pass under the shadow of a church house where for five years, I am told, they have not had one convert, although the founder of its denomination said its purpose was to spread scriptural holiness. I attended the missionary rally at Portland, December 31st and January 1st, and had a fine time. I met my old-time friend C. H. Davis, pastor of First Church, where the rally was held. He preached my ordination sermon fifteen years ago next April. How glad I was to see him, as I had always esteemed him a prince among men. I pray the Lord may forever make me worthy of the friendship of such men. I returned to Salem and opened a meeting at North Salem, Sunday afternoon, at the Lone Oak mission. This is a Quaker mission, or rather run by a Quaker man with full salvation. Many of the new converts from the Salem mission are attending this meeting, and I am expecting the Lord to use their testimonies for His glory and the salvation of souls. The interest is good and attendance increasing each service. Services every afternoon and evening. I will open a meeting with a Nazarene church at Barlow, Ore., the first Friday in February.—JAMES G. WILKIN.

District News

NORTHWEST DISTRICT NOTES

At First Church, Portland, Ore., December 31st and January 1st, a rally was held, when representatives were present from nearly every church in Missionary Group No. 1 (Portland Center), including Ashland. It was the best rally we have known, second only to our District Assembly. The next one for this group will be at McMinnville, April 1st and 2d.

Rev. J. F. Harvey is now located at Seattle, Wash., where he is serving our First Church as pastor. Mail addressed to him care Nazarene Church, corner Aurora Avenue and Blewett Street, will reach him.

Rev. C. B. Langdon will assist the District Superintendent by visiting a number of our Oregon churches in the near future.

Rev. Clyde T. Dilley is supplying our McMinnville, Ore., church for a time, doing some evangelistic work in that vicinity.

Mrs. Wallace is so afflicted with bronchial trouble that she is unable to preach any at present, but is attending to all other pastoral duties.

DEL. WALLACE, Dist. Supt.

SUPERINTENDENTS' DIRECTORY

General Superintendents

- P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street
- H. F. REYNOLDS.....Kansas City, Mo.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
- E. F. WALKER.....Glendora, Cal.
All engagements cancelled until further notice.

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- Westmoreland.....January 18
- Caney.....January 19
- Pleasant Home.....January 20
- Sutton.....January 21
- Prescott.....January 22
- Delight.....January 24
- Bell's Chapel.....January 26
- Jako Jones.....January 27
- Oklahoma.....January 29
- Wouble.....January 31

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- ALABAMA**
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Taylor Springs.....January 15-16
- Brilliant, Ala.....January 17-18
- Carbon Hill, Ala.....January 19-20
- Grace's Chapel.....January 21
- Saragossa.....January 22-23
- Jasper, Ala.....January 24
- Watts' Chapel.....January 25
- Nazarene Chapel.....January 26
- Nation, Ala.....January 27
- National Bridge.....January 28
- Haleyville, Ala.....January 29
- Florence, Ala.....January 30-31

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- LYMAN BROUGH.....Surrey, N. D.

- HAMLIN**
- J. C. HENSON.....Roscoe, Texas
Bridgeport.....January 14-15
- Shannon.....January 16-17
- Sunset.....January 18-19
- Hullwood.....January 20-21
- Dewey.....January 22
- Bowle.....January 23-24
- Pleasant Ridge.....January 25
- Hamlin.....January 27-31

- IDAHO - OREGON**
- HARRY HAYS.....Nampa, Idaho

- IOWA**
- E. A. CLARK.....University Park, Iowa

- KANSAS**
- H. M. CHAMBERS.....Hutchinson, Kas.
323 Sixth St., West

- KENTUCKY**
- W. W. HANKES.....P. O. Box 233, Ashland Ky.
Ironton, Ohio.....January 3-12
- Owensboro, Ky.....January 14-24

- LOUISIANA**
- T. C. LECKIE.....Hudson, La.

- MANITOBA-SASKATCHEWAN (CAN.) MISSION**
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- EASTERN OKLAHOMA**
- L. F. CASSLER.....Valley, Okla.

- WESTERN OKLAHOMA**
- R. H. OWENS.....Bethany, Okla.
Blackwell, Okla.....Jan. 4-7
- Knowles, Okla.....Jan. 8-24

- PITTSBURGH**
- N. B. HERRELL.....Olivet, Ill.
Marion, Ohio.....Jan. 8-17
- Bentonville, Ohio.....Jan. 24-Feb. 14

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- W. R. HANSON.....Glennville, Ga.

- TENNESSEE**
- J. A. CHENAULT.....South Tunnel, Tenn.
Dukes Chapel.....January 14
- Monoville.....January 16-17
- Murfreesboro.....January 19-24
- Kedron.....January 26
- Coney Springs.....January 27
- Blakeville.....January 28
- Mt. Mermon.....January 29
- Shelbyville.....January 30-31
- Cowan.....February 6
- Monteagle.....February 0-7

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- J. T. MAYBURY.....1917 Allegheny Ave., Philadelphia

- WISCONSIN**
- F. J. THOMAS.....1540 Thurston Ave., Racine, Wis.

How Much do You Love Jesus

(Continued from page eight.)

night she had gone away sobbing and crying, but today her face was shining with a beautiful light, which told that she had won the victory. She never said a word to the missionary about the struggle she had had the night before. All she did was to place her hand on Thomas' head and say, "Thomas Christos!" That was his full name. Then she hurried home.

The missionary smiled. He knew what it all meant. So he took Thomas along with him and sent him to a missionary school. The missionary was not at all disappointed with Thomas. At the close of his school life in the mission school he was given the highest honors in the class for making the best marks on his report. He was the one to give the farewell address for the whole class when they graduated.

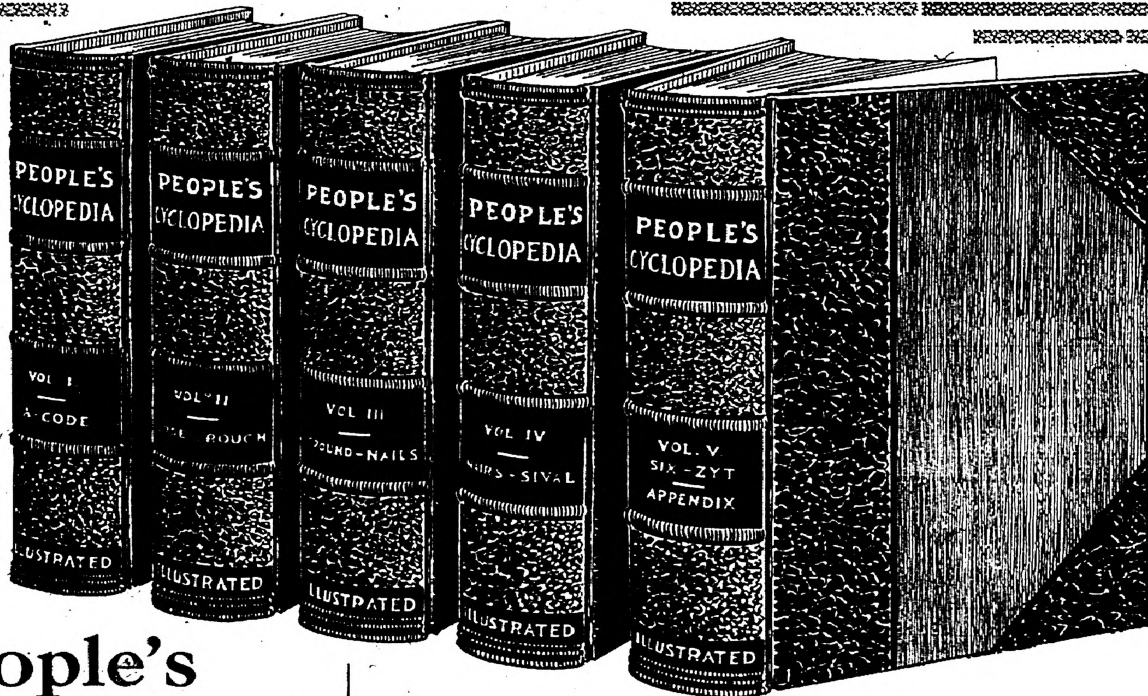
Then he went to a Bible school, and got along fine with his work there, and when he finished with the Bible school, they sent him back to where his mother lived, to preach the Gospel. Oh, how proud she was of her Thomas, who had now grown up to be a man! How happy she was that she had not kept him back when the Lord wanted him to work in His vineyard.

Many years rolled by, and Thomas kept on preaching the Gospel of Jesus Christ in his native town and other places nearby. One day some wicked men, who hated Jesus and hated

every one who taught about our blessed Savior, came to the country in which Thomas lived and preached. They killed as many of the Christians as they could find, but Thomas escaped out of their hands. They thought he had been killed, but he was only badly wounded, and at last he got well and strong again.

As soon as he was well, he went back to the town where so many Christians had been killed, and gathered the poor, frightened widows and orphans together and cheered their hearts and was so good and kind to them and preached to them so faithfully that they forgot all about the past and kept on serving Jesus as their Master. It seemed as if he was helping them to live a new life, a life of perfect joy and happiness. He did so much good to these people and was so nearly like Jesus that they called him the "savior" of the country he lived in.

I wonder whether there are some boys and girls who read this who are not something like this little woman. They say, "Oh, I do love Jesus," but when they are asked to give up something for Him, they seem to forget that Jesus left His beautiful home in heaven for them that they might be saved and only think how hard it will be to give up the dearest treasure of their heart. Is there something in your life you love more than Jesus? Is there something in this world that you think more about than you do of your precious Savior? Oh, I pray that God will show you in your young days how much better it is to serve Jesus and live for Him, than to cling to the things of this world. How much do you love Jesus?—Florence Young, in "Revivalist."



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