

HERALD of HOLINESS

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 3

KANSAS CITY, MO., DECEMBER 2, 1914

NUMBER 24

*Too
Late*

No sadder words were ever uttered by a soul. When just entering the portals of eternity and opportunities have died their last death and mercy is clean gone forever, how bitter the cry of the lost soul as it tries to peer forth into the unseen darkness, "too late." It means no reparation now forever. It means no opportunities for all the censeless ages of eternity. While blessed with life, opportunities were often shamefully neglected, but the boundless mercy of our God would anon send another call, which was likewise unheeded. It means salvation has made its last urgent appeal to a sin-immersed soul. It means a conscience forever dead as life passes out. What a sad and bitter cry of the lost soul as it enters the land of deep despair, where no Sabbath's morn e'er breaks over the bleak hills-forever, where no God regards the bitter cry of the lost soul, where no pity remains for the terror-stricken soul in the hell of outer darkness.

Should not this cry be heard from the living sinner as he hears the unavailing cry from the lips of the dying sinner lost forever? Why will not the sinner, still blessed with life and opportunity, let this awful example of despair warn him from a similar folly? Why will the sinner not be taught a lesson of the folly of serving sin and Satan, until on the brink of the gulf of deep and endless despair he lifts his voice in fruitless wails of agony and remorse for mercy, when mercy is forever past, and pity is forever unknown?

A young daughter was dying in a fashionable home of wealth. The mother's heart was breaking at the sight of her daughter dying without God and without hope. She cried out of a broken heart, "O God, save my child!" "Mother, dear, 'tis too late now! You made me learn to dance, go to the theaters and operas, and move in society. Your only ambition for me was that I might shine as a society belle. But you never read the Bible to me, you never took me to prayer meeting, or had me take part in the interests of the church, its charities, and the Gospel, and helping the benighted of earth. Our church-going once a Sabbath was but a formal matter, and we went because our set did. You never talked to me of the Savior, and now I am dying — O God, dying!"

With a shuddering of fear, and a ghastly face with despair pictured on it, this precious young soul went out into hopeless night forever. O what a picture of a lost soul! O what bitter memories of fatal neglect for that worldly mother to carry through life!

*Why
Will
Men
Die?*

Why men and women of average intelligence will persist in sin, and refuse proffered mercy while in life and health and the use of their minds, is beyond the power of man to comprehend. We mean, if we lose sight of the existence of the devil and the power of sin to delude, it would be impossible to find an explanation for the marvelous persistence of men in refusing the only release from the guilt and power of sin. We would push the question upon the unsaved reader, Why will ye die? Why will you prefer death to life? Why will you prefer eternal woe to eternal happiness? Why will you exchange a few fleeting years of sinful indulgence for an eternity of bitterness and suffering and sadness?

Does it not look like a species of insanity that men will make such a bargain? That they will deliberately, against warning and entreaty of their best earthly friends, continue in such a

wrecking and ruinous exchange, argues nothing short of a deception by some strange power, which seems almost to have upset reason, and left them in a condition of practical dementia. And yet, many such deluded people are of high intelligence, as the world reckons intelligence. They succeed in business, and pursue worldly pleasure with a zest, and seem to enjoy these fleeting amusements. They exhibit the usual prescience in the matter of looking after future material and mental welfare of their loved ones. Only when it comes to the matter of the spiritual and eternal interests of their children do they practice indifference. They seem careless only with reference to the souls of those they love best on this earth.

Can this be because people have ceased to believe in these verities of the Bible? Has faith in God, and sin and the atonement, faded from the minds of these men? Are we face to face with a race of infidels? These are serious questions. These are things with which we must have to do. How can men stand in absolute indifference to dangers which they believe fully to exist? If a train were bearing down upon them from up a road, and they were warned to move from the track, they would not hesitate. If a fatal scourge had broken out in this country, and was advancing rapidly toward where these men lived, and they were informed through the daily press of the facts, would they not hurry to get themselves and their families away from the endangered zone to a point of safety? This they would do because they would put credence in the statements of a secular press, which is often known to sell itself to corporate greed for the most unrighteous robbery of the public rights. They can believe in statements from such sources, and yet turn a deaf ear to pleadings and statements of preachers and religious papers and mothers and fathers who warn them of the wrath to come. Is it because these persons warn in a way that does not challenge the credence of the warned? Is it because we are not sufficiently in earnest? Is it because these men and women fail to see in our lives evidences that lead them to believe that we ourselves believe really and truly that they are lost and that they can be and must be saved by Christ or be eternally lost forever?

Had we not better address ourselves to these pressing questions and find the true and the honest answer, and then suit our course of reform to the discovered state of facts in the premises? The issues are too tremendously important to fail to seek the answer to these queries, and to follow up the answers with the right procedure. Let us be earnest and honest and prompt in this matter and seek the blessing of God in the investigation.

*Watch
Its
Demands*

The body is constantly making demands on us for rest, or food or indulgences of one kind or another. Some of these are legitimate, to a certain degree, and beyond that, if granted, are ruinous to spiritual life. We must eat, but to eat to gluttony is a sin of great seriousness, and often has led very good and well-intentioned men to tragic loss of power, and sometimes to entire loss of their witness to saving grace. There have been ministers who, through excessive indulgence of these appetites, have lost their influence by consequent sloth and drowsiness. Sometimes ministers have become permanently disabled for their ministerial work through such indulgences. What a fearful price to pay for failing to heed Paul's example of "keeping the body under."

These conditions show the importance of Paul's words in

First Corinthians, ninth chapter and twenty-seventh verse: "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a castaway." Dr. Adam Clarke says that the apostle seemed to consider his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence and severe labor. It must be the slave of the soul. Doctor Clarke's words may be too strong, but he is in the neighborhood of a great and profound truth, which we do well to take to heart. It is true that the body must be made the servant of the soul, and not its master. It is true that the body must be curbed and controlled in its appetites, and not be allowed to debauch the soul with its excessive demands for indulgence. It is true that thus we must keep under this body, and not allow it to keep us under. To be the servant of your body is an ignoble servitude. It is debasing, and utterly unworthy a soul cleansed and purified. It is also wholly unnecessary, for we are to watch and keep it under by strength divine, and that vigilance due such transcendent interests.

Failing here has been the cause of many lapses into the old life from which men and women had been redeemed and lifted. In this age there is peculiar danger of just this snare from the bodily appetites and demands. It is an age of glare and glitter. It is an age of marvelous appeal to the sensuous, of peculiar temptation to the material and the fleshly. Young men entering business are peculiarly liable to severe testings along these lines. They see successful business men who ignore God, and cater alone to their appetites. They do business wholly to obtain the means for the gratification of their flesh. They are selfish, and serve only their bodily demands. These young men, under such influences, are led to see this as the legitimate trend and aim of human endeavor. They are led to project life upon a low and base plane of the sensuous and the fleshly. They are to be pitied, surely, for it is so difficult to induce them to look at life through any other glasses than these of the self or bodily life and tastes.

There is needed much teaching along this line of control of the body, and the bringing it into subjection to the higher and the nobler, even the holy demands and needs of the soul. This is our privilege and our duty. Let us not fail here in our instructions, whatever else we may do. Let us preach the duty of watching the demands of the body, and saying with vigor and courage, "thus far and no further." Let us teach others by our example as well as by our precept that this body must be thus watched and controlled and subjected to the sway of the soul. This was Paul's practice, and this is his message to us who would live the Pauline life of holiness and cleanness.

*The Less
the Teacher
of the
Greater*

We of the United States are fond of felicitating ourselves upon our superiority over other nations in matters of learning, wealth, and many other things. We will have to curb our self-conceit now, in face of some very recent and stubborn facts. Russia has been one of the nations which has suffered in the matter of comparison with this country in these matters. For instance, in the matter of illiteracy it has been America's boast that only 7.7 of the population of the United States are illiterate, while seventy per cent of the population of Russia are illiterate. This is calculated to make Americans swell somewhat with self-complacency, but this is very materially reduced in the presence of other comparisons which can be made from recent developments.

In the matter of moral reform we should have kept ahead of Russia, if our superior enlightenment counts for anything, as is so insistently contended. The fact is, however, that Russians can teach us much in this matter. Vodka has been the great alcoholic curse of that country for long ages. It was well-nigh universal in its use. The nation was debauched and degraded. Prohibition, national and complete, is now the established policy, and the absolutely successful policy of that nation. It practically came about over night. One man had fought with varying success for years for prohibition, but the government was unfriendly to the policy, fearing the loss of the revenue from the licensing of the traffic. He persevered, however, and when the present war broke out he renewed his efforts with increased vigor. In view of the stress and importance of the situation, the powers were willing to lend an ear to any suggestions, and to try any expedient which promised greater efficiency to the soldiery, and a greater prospect of success to the nation's arms. So

the authorities were induced by this reformer to proclaim prohibition for thirty days as a test. There was such manifest improvement in all respects that the edict was extended to the entire period of the war. And so tremendous were the benefits that the Czar has determined to make the prohibition permanent. So that there is now, and shall always be, by the proclamation of the supreme authority of the empire, absolute prohibition of the use of this alcoholic stimulant.

The entire condition of the country has marvelously improved, notwithstanding the fact that they are engaged in a great and destructive war. The nation stands aghast at the wonders of the situation. The governmental authorities are delighted, although from what sources they are to supply the loss of the enormous revenue they formerly received from this traffic is still an unsolved problem. Only one thing is certain, and that is that they cannot afford to return to the license system under any circumstances. Michael D. Tchelisheff, who was the champion of the principles of prohibition, and to whose untiring and patriotic efforts credit is due for this marvelous achievement, says, concerning the results already manifest:

"The thirty million rubles a day that had been paid for vodka are now being spent for the necessities of life. The average working week increased from three and four days to six, the numerous holidays of the drinker having been eliminated. The working days also became longer, and the efficiency of the worker was perhaps doubled. Women and children, who were seldom without marks showing the physical violence of the husband and father, suddenly found themselves in an undreamed of paradise. There were no blows, no insults and no rough treatment. There was bread on the table, milk for the babies, and a fire in the kitchen."

Pathetically this tells the old, old tale of the horrors of the legalized liquor traffic. As potently it tells also of the marvels of the destruction of this traffic in the betterment of social and domestic and economic conditions which inevitably and invariably follow in the wake of prohibition.

What will the United States do about this reproach that we are thus outstripped by even Russia? How long will she higgledy and dally and play with the serious attempt to have adopted national prohibition as the best and the only policy by which this nefarious traffic can be stamped out forever and this nation be redeemed from this iniquity? Every interest, personal, domestic, and national, religious and civic, demands this reform. Every voice from the helpless lisp of the prattling babe to the hoarse protest of the outraged mother—from the staggering form of the young manhood of America, to the bent form of old age and feebleness—calls piteously for this law. How dare our legislators turn a deaf ear to the universal cry? How dare they attempt the usual tactics of dilatoriness and deception for burying or delaying or defeating the bill now before Congress? Let the American home continue to be heard in a demand for the passage of this bill. Let the voice be so universal and so loud and so insistent that the lawmakers will find they have more to fear from an outraged patriotism than from a selfish and debauching traffic, which howls, "Great is Diana of the Ephesians," because their profits are endangered.

WHAT a blessing the Sabbath is to mankind. It is the bulwark of civilization, the necessity physical, intellectual, and spiritual of the individual man, the boon of the lower animal creatures, an inspiration to the noblest and best possibilities in man, the hope of a weary world, the support and the hope and the beacon light of the church, the mud-sill of the state, and the necessity written in the constitution of everything, including even insensate material machinery, which must have one day's rest in seven to last the longest and do the best possible work. How we should reverence this safeguard of all that is best in us or for us! How we should resist its enemies, and help its friends who would safeguard it from hurt or injury! How sacredly should we observe its sanctity, and honor its great Giver, and obey Him and serve Him with our hearts' holiest and most ardent affection!

YOU MAY recover lost money; you may repair a marred reputation; you may amend a broken relation by the *amende honorable*; but you can never recover lost time, or repair neglected opportunity, or make amend for time given to wrong endeavor.

TIME lost can never be regained. This is a tremendous truth which ought to startle young people into a serious estimate of time and its priceless value.

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

News and Notes

The *Congregationalist* of November 12th was a memorial number of D. L. Moody, who died fifteen years ago. The paper was a fine number, and the great man in whose memory it was produced was and is in every way worthy such a tribute.

The Rockefeller Foundation, which consists of some hundred million dollars, has made arrangements for undertaking the relief of the destitute non-combatants of the warring nations of Europe. This is one of the best uses to which the plethora millions which have been accumulated under the manifestly unfair economic conditions of this country could be put.

It is estimated that it will require one million dollars a month to prevent starvation among the destitute in Belgium. Indeed, it is positively stated that there will necessarily be starvations before relief can possibly reach the needy now. This is one of the most horrible results of brutal and needless war, that the innocent are always the greatest sufferers.

One of the most striking features of the present European war is the remarkable prevalence and fatality of tetanus among the soldiers. Ninety-five per cent of the cases are said to be fatal. Doctor Noyen, on November 4th, announced that he had discovered a remedy. It is to be hoped that he has made a true and successful discovery. Four thousand wounded have already died of this disease alone, and the suffering is said to be extreme indeed.

The success of the movement for the suppression of vice in Chicago seems to be remarkable, indeed. It is claimed that there are now only nine properties that they can discover being used for immoral purposes. The success of the movement has converted the mayor to believe in the possibility of the suppression of vice in the city, and caused the resignation of a chief of police who was out of sympathy with the policy of suppression.

At Bristol, Vt., fourteen persons died from the effects of drinking whisky purchased at a drug store, while several others were seriously sick from the same cause. The aged druggist who sold the liquor has been several times under arrest for selling the intoxicant.

There are thirteen million five hundred thousand citizens of foreign birth in the United States, according to an article in the *National Geographic Magazine*. This means that of the ninety-two million of our population one out of every seven who enjoy the protection of our flag was born in a foreign land. The magazine quoted says: "We have one-sixth as many Canadians as there are in Canada; one-half million more Germans than in the city of Berlin; enough Irish to make four Dublins; and enough Italians to make three Romes." This is enough to awaken Americans to several very important things.

That was a remarkably wise and well expressed sentiment which President Wilson sent to a political mass meeting in New York through his Romish Private Secretary: "An American citizen should never vote as a sectarian, but always as an American citizen." This is profoundly true, but the President

must assuredly know as well as all the ten year old school boys know throughout his beloved country that he has some millions of so-called church members in his government who never vote any other way except as sectarians, and it is his constant catering to this dangerous and intriguing class which hurts the most devoted and patriotic lovers of our country and of Mr. Wilson. Why cannot Mr. Wilson act out his opposition to such sectarian voting and the universally known efforts at filching the municipal and state and national treasuries for sectarian advantage by this class, by his appointments to office and by all his public acts as well as by an occasional utterance such as we have quoted?

The red flag of the Anarchists has been barred from parades in the state of Massachusetts. The constitutionality of the law barring it was tested in the higher courts and was sustained. The decision said that in view of "the revolutionary and terroristic" associations of the red flag the law could not be said to interfere unreasonably with the liberty of the citizen. This is a sound decision, and ought to stand, and will unless an appeal is had to a still higher court where some Romanist wears the ermine and will have opportunity to pass on the question. Unfortunately, Rome has managed through obsequious presidents to get a dangerous number of appointees on these highest benches.

Harold Begbie, author of "Twice-Born Men," and other books, writes most interestingly to the *London Daily Chronicle*, from New York, of various things, religious and ecclesiastical, which he observes and hears in our metropolis. Among them he relates visiting a millionaire church on Fifth Avenue, which he declares to be "the least beautiful, the least soulful and the least divine building on Fifth Avenue. Many of the great stores strike a more religious note." This may or may not be a real objection to this church. If it reach the people of the city, irrespective of money or social distinctions, we would pronounce it the most beautiful and soulful along the truest lines in all the city of New York.

It has been settled that Billy Sunday is to come to Kansas City and hold a meeting. The time has not been definitely fixed, but Mr. Sunday says it cannot be within a year, intimating that it will not be very much more than a year if that before he can come to this city for a campaign. We are glad he is coming, and earnestly trust he may accomplish great good. A town, after one of his meetings in it, has something like the experience of a town after a cyclone passes over it — there is a wonderful clearing up of the atmosphere. Many people are turned to God, and doubtless many get through to God. This is the testimony of very many godly and spiritual people who have heard him in different places.

It is true that people will erect finer buildings and pay larger salaries to men who will explain away hell, and preach a second probation, than they will to have the Bible preached in its purity and truth on these and other points. Men are not taking advantage of the present opportunity, and they feel they can better afford to pry well to get themselves into a belief in another chance than to pay the price to improve the present one. Then, there are more people who are neglecting the present chance than there are who are improv-

ing it, and hence there are many more people ready to pay well for the proof of a second chance. This explains why there are better buildings and larger salaries and finer equipments for those who proclaim a message against the plain teachings of the Bible, of a second probation and such like things.

Holiness is the least God could have demanded of us, and the least we can afford to offer Him in our hearts and lives. This is included in the blood of His Son, or that blood does not meet our necessities; and to suppose this is atrocious treason to the very thought of the atonement of Christ. His blood can cleanse from all sin, as well as procure forgiveness for all sins.

There are an unusual number of people out of employment now, and this imposes an unusual obligation and extends an unusual opportunity to us all. Let there be a tender and thoughtful consideration and sympathy with this large class of the unfortunate, and let everything be done for them possible along the lines of employment and of help where necessary.

David Starr Jordan said in a lecture, on returning from England, it was said to him: "Be thankful you were born in America." This is well and wisely said. We are in good repute among the nations abroad. Let us see to it that we deserve it, and be careful to retain the good opinion.

The problem of the unemployed is a growing one. Eight large employment agencies in one state said that this was the worst year in twenty in this matter of the unemployed. They were unanimous in the opinion that the army of the unemployed will be more than fifty per cent larger this year than last.

That is a tragic and pathetic recital which comes to us from the German army, on that occasion of the first advance they made on France. A German father had three sons in the German army. Two younger sons also joined the army, making five. In this first advance into France three sons were killed, and a fourth wounded in East Prussia. The news almost sent the mother into insanity with grief. The father finally could stand it no longer, and went to the Kaiser and begged that the last of the five might be spared. Much moved by the facts, the Kaiser sent an order that the young man be sent to the interior for service where the danger would be much less. The messenger arrived on the scene, but was informed by the commander that he was too late, for the young man had been killed ten minutes before the message arrived. This is a wonderful lesson on patriotism and fidelity to duty on the part of these young men. Also it is a great lesson of sacrifice for country on the part of the parents. It is a still more striking lesson on the importance of not procrastinating, but being on time in obeying the commands of our God to forsake sin, and serve and love Him with our whole heart. How sad the bitter wail, if at last we urge the soul to turn to God, but the fatal ten minutes have passed, and life has ebbed too far for him to make the landing safe. Let us improve the moments as they pass, and sow beside all waters the seeds of life eternal. Let us be faithful in season and out of season. Let us never lag, but always be up and doing.

"The occupants of the car had a gay time at inns before the tragedy," is the declaration accompanying the details of an automobile tragedy where several were killed and wounded. This fact doubtless tells a sad tale of debauchery preceding frequent tragedies of this nature, which not only contribute to causing the accidents, but form a fearful and sad condition in which to be suddenly hurled into eternity.

Folly of Discouragement

We have really no right to be discouraged. There is always reason for gratitude and hope, even amid the darkest scenes and seasons. Things might have been worse. We should never forget this. Then life is so rich in possibilities that we should look up always, and not down, for opportunities are found by the upward gaze, and not by the downward. The mere fact that we have such a God with whom to deal is cause for unceasing hope and cheer. Rolfe Cobleigh, in *Congregationalist*, says some good things on this subject:

We should be hopeful because of the boundless possibilities of life, the realization of which is limited chiefly by our faith and hope, made real in honest endeavor. History is bright with the record of men and women who, though bound down by the discouragement of weakness, disease, opposition and restricted opportunities, have kept ever before them the light of hope and have accomplished great things, while others far more highly favored have failed. How many of us are making the most of our opportunities of life that we may enter into it we will? Name the men and women whose lives and achievements excite your greatest admiration, and then consider how much of what they are doing it would be possible for you to do if you really set about it. The trouble with most of us is that we fail to hitch our wagon to a star, that we do not make our hopes high enough, that we fail to feel as we ought to feel that God calls us to use to the utmost the talents that he has committed to us, and that not only in material things and the achievements of a work-a-day life, but in the development of soul life, in the realization of spiritual power, in experiencing the presence of the Holy Spirit there are glorious possibilities for us.

How to Grow Old

Old age, as well as youth, has its peculiar temptations. He is a friend to humanity who will teach all of us how to grow old. There are many and diverse besetments of old age to which there is a natural tendency to yield and which only remove the aged the farther from the sympathy and congenial touch of young life. This should not be, for the old need this touch of young life to brighten and alleviate the increasing loneliness which advancing age tends to bring. Rev. W. E. Shive, in *Christian Observer*, says a good thing on this subject:

Many a preacher grows old prematurely in habits and feelings, and then wonders that churches count him old so early. I have trod that high and lonesome way a bit myself, and then stepped aside to watch how others pass by. And in pity for the youth, and for the churches, and especially for the preachers, I make this appeal with suggestions.

There are three lines of effort by which you can keep ever young till your body falls you: resolution, study, love; but the greatest of these is love. After careful reflection upon the subject, resolve upon your knees that you will not grow old too soon. In study, avoid selfish revelings on lines of thought that buoyant, busy, vigorous people will not care to hear. Never forget that you have given yourself to be their servant for Jesus' sake. This will restrain and guide you to an extent in your study. Be careful to cultivate habits and manners that are fresh and bright.

But love is the filling and thrilling power that spreads its spell over all alike. Children and youth are quickest and keenest in detecting

the lack of this, as also in responding to it. And, as they are usually the most important element in the church, the pastor should love them, and make this love felt without fail.

Words and actions both are needed in this sublimest of social activities. Some affectionate attention to them in the homes will always strengthen your influence with them, and please the parents more than a lot of pious counsel.

The Power of Prayer

God certainly does move in a mysterious way His wonders to perform. He saves in so many different ways, and honors such diverse instruments. Often He saves in peculiar and unexpected ways. Dr. Newman Hall tells of an incident in his own experience illustrative of this truth:

He slept on a plank in a little hut on Mount Snowdown. A large number of workmen were also waiting to see the sunrise, which was beautiful beyond the power of words to tell. There were about one hundred Welshmen and a dozen Englishmen on the mountain with him. Some one recognized the noted clergyman, and he was asked to speak to them. He replied that God was speaking in the glory of the sunrise, and that they had better hear Him; but he offered prayer, and when he closed many were in tears. A year later, while walking through that same country, a man driving a cart with cheese and a live pig in it, asked him to ride, which invitation the doctor accepted, thinking it would give him a chance for conversation. The countryman recognized Doctor Hall, and spoke of that sunrise and his prayer, which resulted in the conversion of fifty people, the effect of which was a revival of religion in all the adjacent village churches. Just a simple prayer amid the glory of an exquisite sunrise. Some were converted then and there, others during the day, and still others, scores and hundreds of them, later on—all because God spoke and the people listened.

The Dull Kind of Religion

Religion can be dull or bright and joyous, as we manage it, or rather according to the quality of it which we seek and obtain and cultivate. God never intended that religion should be a dull affair. We can make it so only by its perversion. True religion is the most joyous of things, and brings more true happiness than any and all things else. An exchange says:

If it consists solely in churchgoing and psalm singing and a monotonous round of ecclesiastical performances, it is likely to be dull in the eyes of a lively American boy or girl, but if it is a life bent upon achieving the noblest ends, bent upon building a character like Christ's, and having some part in that outpouring of effort that is gradually making this world into the kingdom of heaven, then religion is the most fascinating thing in the world.

Free in Christ

Men prate much about liberty, but know very little about what it means. All sorts of definitions are given of liberty, but so seldom do men strike the true meaning. One thing is certain: When a man is made free in Christ he is free indeed, for the Word of God has declared so. We have known men to discuss and contend for a species of what they were pleased to call personal liberty who were as really enslaved and chained by appetite and debasing habits as any galley slave that was ever bound in irons. There is a liberty larger and greater and more glorious than all such concepts of it thus held. George B. Hopkins, in *Herald and Presbyterian*, says:

I know of no better definition of liberty than the one given by Phillips Brooks: "Liberty is the fullest opportunity for a man to be and to do the very best that is possible to him." A locomotive can best accomplish its purpose when on a track. A fish is more free in water

than on the land. If a horse is turned loose in a corn field, it does not gain liberty, but death. If a man is permitted or permits himself to use things injurious to body, mind, or soul, his freedom is curtailed by as much as his powers are diminished. If his desires, passions and appetites are unrestrained, his highest nature is enslaved. He is in bondage to evil habits. He is the slave of sin. His wages is death. From this slavery only Christ can deliver him, and even he can not free him without his consent. One may be kept from the use of liquor by being so guarded that he can not obtain liquor. One may be restrained from stealing by imprisonment. But no one can be set truly free from bondage to sin by force, environment or infirmity. So long as his choice is to do wrong, he is not free. He has not the fullest opportunity to be what he might be. In this world and the next he must, by his own will, accept freedom in order to be really free. Heaven can not be forced on any one.

The Love of Books

Strange that so few really love books, when they are our best friends, and influence most the lives of those truly devoted to them. How very much so many young people lose, who fail to make books their chief companions and their best friends. Anthony Trollope truthfully says:

Book love, my friends, is your pass to the greatest, the purest, and the most perfect pleasure that God has prepared for his creatures. It lasts when all other pleasures fade. It will support you when all other recreations are gone. It will last you until your death. It will make your hours pleasant to you as long as you live.

Defiance of God and Its Result

It is astonishing the depths of depravity to which men can go in their hatred and opposition to God. Men love sin, and God loves holiness, and hence men hate God. They often defy Him to His face, and pay fearful penalties, indeed, always do, unless they repent. It occasionally happens that such men pay a sudden and unexpected penalty, as was the case with one blatant infidel, of whom A. B. Simpson tells:

Once in England, it is said, a bold and blatant infidel had amused and overawed a crowd by his defiance of God to strike him dead, and after again and again appealing to heaven to prove if there was anything in Christianity, without any apparent effect, he turned to his audience and ridiculed the God that was powerless to harm him. Some were influenced by his audacity, but God was waiting. On his way home, apparently in good health, he suddenly fell from his horse, and in a few moments expired. A medical examination was held, and it was found that the cause of his death was inhaling a little insect no larger than a sand fly; that this little creature, the smallest of insects, was sent against him to show how contemptible all his strength and opposition were, and how easily God could confound and destroy him by the feeblest of His creatures.

Such daring blasphemy only illustrates the madness of sin. Moral insanity is far more deadly in its effects than the dethronement of reason. Any man who contends against God is doing a very foolish thing. Continued resistance means ruin. How can an arm of flesh cope with Jehovah, and yet the world is full of people who deliberately reject God and will have none of His counsel. They had just as well try to stop the ebbing and flowing of the tides or the evolutions of the stars as to withstand God. What folly, what madness, to fight against Him who holds the worlds on the ends of His fingers. The only explanation that can be given is that man has been marred and intoxicated by sin, blinded by the god of this world.

Like the Bird

Let us be like a bird, for a moment perched,
On a frail branch while he sings;
Though he feels it bend he continues his song
For he knows that he has wings.
Victor Hugo.

Open Parliament

Necessity for Holiness Preaching

Open Parliament

T

HE most subtle temptation that holy people have to meet is compromise. Who that has been clearly sanctified has not met it? How easy the adversary makes it to tone down either in act, life or doctrine. Satan acts like Pharaoh when he knew he must let Israel go. He said, "Do not go a great ways." If you are determined to go that way; do not go far. The Master Himself, our pattern of holiness, met this same temptation. Satan took Him to the top of a high mountain and showed Him the kingdoms of this world and all their glory, which unfortunately belong to him, and said, "All these will I give thee, if thou wilt fall down and worship me." Here was a temptation to possess, without paying the fearful price of Gethsemane and Calvary. Every one of us who follows the Spirit filled Jesus must meet the same temptation and multitudes have and have gone down.

The same subtle temptation besets the holiness movement. It has met it especially on the line of doctrine and preaching. Every religious movement so far, has encountered it and gone down before it. The dispensation of the law ended in failure. The dispensation of Jesus Christ was short and ended, in the disaster of Calvary. The multitudes of believers forsook Him in the crisis, even His most intimate friends. When He died only two or three women dared acknowledge Him. The great glory of the Pentecost was eclipsed in the third century by compromise with the world. The Reformation under Martin Luther, through the preaching of justification by faith, has degenerated into a faith of the head, and, as a result, a worldly religion. The deep spirituality of the movement by George Fox has lost its plainness and unction by conformity with the world. The term, Quaker, given by its enemies because the early friends quaked and trembled under the power of God, has become an empty word. The thundering legions of early Methodism no longer thunder and the serious questions are asked every year at the annual session of the leading Methodist body of England: What is the matter? Why are our numbers decreasing? Why are revivals becoming infrequent? They tell me the Salvation Army feels the effect of compromise. The serious question is before us, Will the holiness movement follow in the steps of its predecessors? Will God have to raise up something else to take its place? Will it compromise? Has it compromised? This, to my mind, makes my theme one of the most serious topics of the whole convention.

The signs of compromise are seen in the tendency to generalize in our preaching instead of sticking to the definite, second blessing doctrine, that shows no mercy to the old man, but demands his execution. All sorts of modification and heresies are brought in as substitutes for definite, entire sanctification. We have leading and popular evangelists who never meddle with the question of depravity. But let it be remembered that the sin question is the case of the whole business. It is the only apology we have for the holiness movement, or, in fact, for the atonement of Jesus Christ. If man is not wholly depraved, then the death on the cross was only a martyrdom and a farce. If man is not diseased by sin, then the Scripture absolutely calls Jesus a physician. If the believer, after regeneration, does not need to be cleansed from his depraved

in Holiness Meetings

Paper read at Holiness Convention, Cincinnati
Written by REV. G. A. McLAUGHLIN

nature, then the epistles of the New Testament are misleading and meaningless. If we do not need the second work of grace whereby the old man is crucified, then the great holiness movement is truly a propagandism of fanatics. But we know that we are not fanatics because of the marvelous displays of divine power which under the movement have been witnessed. When we have faithfully preached the doctrine of entire sanctification and deliverance from the depraved nature, under this ministry we have seen signs falling from heaven. The holiness movement has become what it is because we have made the sin question its center.

But we see tendencies all about us to generalize in the holiness work. Excuse me if I talk plain. There is a class of evangelists who have got work among us where no one else would commission them. They have joined our association and go into the field where no one else would commission them, who never show up carnality. To economize time, I will show how our work is being weakened under three heads.

1. *Failure to show up carnality.* The old man is like his father, the old boy. All he wants is to be left alone. He makes trouble for the man who shows him up. It is a good deal easier to talk of the fulness and the pentecostal blessing and the deeper life than to take a rugged hold of the old man that never lets up on him until he dies. We have a class of preachers who have much to say about the fulness, who never discuss the question of depravity or describe its working and show to people their need of having the carnal mind destroyed. It spoils big preaching and so-called great sermons. Showing up sin hinders a kind of itching for great preaching that has arisen in the holiness movement. A preacher has no time for scraping the sky or describing the glories of the milky way who has to show up carnality. Hence, we have the Keswick movement. England and the popular holiness campmeetings of the United States seem to seek to excel in star preaching that really delights the old man himself.

2. *A failure to understand the relation of true holiness preaching to the salvation of sinners.* There are a good many evangelists who have not yet discovered that preaching the second blessing not only convicts believers for sanctification, but also sinners for justification. God convicts all, who are below the standard, no matter how many degrees below.

Sin is all black and miserable. But for every woe that sin brings there is an opposite, filled with brightness and joy, that we may have for the taking. Sin is disobedience; it brings slavery; obedience brings freedom. Sin brings bitter memories; obedience sweet, joyous memories. Sin brings weakness, obedience brings strength. Sin brings self-loathing, obedience self-respect. Sin brings death; obedience brings life. Is there any inducement to disobedience that the devil can offer us which really offsets the gain of sin's opposites?—*Sunday School Times.*

Love, kindness, smiles and pleasing ways are the best gifts for Christmas and all other days.

Many of our meetings have failed because the battle with the old man is not fought out to a finish. Just as the break is about to come and the victory is to be won, and the fire to fall from heaven upon the church to such a degree that sinners are under such conviction that they need no urging, some one suggests (either Satan or a nervous factor) that sinners are being neglected. So the evangelist stops bombarding the old man, the meeting drops and never recovers unless the real battle is again taken up and often has to be all fought over again. When will we preachers learn that the sinner's idea of religion is entire sanctification, and, if it is to be preached faithfully, convicted sinners will seek to get converted in order that they may be sanctified?

3. *Another manifestation of our weakness is in the matter of indefiniteness or a failure to preach holiness in regularly called holiness meetings.* God has raised up the holiness movement to specialize, emphasize and particularize holiness because it has been so generally neglected. The church is so far behind in this matter and so few are in the business that we can never catch up if we do nothing else the balance of our days. When we advertize a holiness meeting, it should be holiness from start to finish, and with no uncertain sound. People come there to hear about holiness, without which no man shall see the Lord, and often it is their only opportunity for a whole year. Hence, every moment is precious. The center of the target ought to be hit at every service. What shall we say of those meetings advertized as holiness meetings where the subject is never preached upon; of those where it is preached a few times; of those that never discuss the sin question; and we have them too and too many, if at all?

Let me give you some instances that I do not get at second hand. Think of a county holiness association holding a campmeeting for ten days and only four sermons preached on holiness. Think of another held within eighteen months where no one could think at its close of one definite sermon on holiness. Think of another where one of the evangelists complained that he would get the meeting just where he wanted it and the other helpers, when it came their time, preached on holiness and let it all down. Think of an evangelist endorsed by a state holiness association who held a ten-days meeting and had to be requested by the people to preach on holiness. Think of a president of a state association in the midst of a battle giving a Bible reading of a general religious character, pre-facing it by saying, "This is a new Bible reading, I have never given it before." Think of a meeting held in a Methodist church by a Moody student and the holiness leader of a certain city endorsing it, when it was nothing more or less than Keswickism—the baptism with the Holy Ghost giving power for service. I was at a campmeeting where the preacher was indulging in generalities and never showing up the old man or touching the sin question and a lot of our people really believed they were hearing holiness preaching. Think of a holiness camp where the sermon on the last Sunday evening—the most important service of the meeting, where the sermon was wholly on secret societies, and then an invitation was given at the close to seek holiness, and, of course, no one sought. We have cited these instances which might be multiplied to show the drift of things in some quarters. Who is interested in straight, definite, radical holiness? Let him cry out and spare not.

From Pit to Praise

Written by FRED MESCH

HERE is one long statement, clause after clause, following each other like sunlit ripples. It opens with patient waiting and closes with jubilant praising. Patient waiting is not inconsistent with loud crying. We, as a rule, rush folks too much, being after mere numbers and profession. God inclines to persistent waiting and earnest praying. Formulas used in altar services often are hindrances to real spiritual work. The only invariable formula that is always successful is patient waiting and loud crying. It was well that the early disciples had no professional altar workers around. They remained in waiting and in prayer till the baptism of fire fell on them. And the world still hears from that service. Let us note several things about this man that waited patiently for the Lord.

1. Note where God found him. The Psalmist says in the mire of the bog, in a pit of destruction. Here are two figures. The horrible pit or pit of destruction refers to a trap, consisting of a pit, artfully concealed, into which an animal falls and is destroyed. This is a vivid picture of every sinner. Satan has entrapped him. He has fallen into this hole of horror and it is destructive. Sin destroys spirit, soul and body for time and eternity. The mire of the bog is a figure easily understood. It is the slough of despond. A man is fastened in a quicksand bog and his struggles to get out sink him deeper in the mire. We very nearly had such an experience once in crossing the Red River in Northern Texas. The quickness and skill of the ferryman saved our lives.

This is God's picture of a sinner. We may speak of the native purity of man, but the Lord uses different language. Man tells us that we are by nature right, and all that is needed is the fructifying influence of the sun to develop the latent goodness of the soul. God says man is in a horrible pit of destruction, in a miry bog of fatal quicksand. And, as we look about us in this world, it seems that sinful men are in just such a condition as the Psalmist describes. They are caught in the pit of liquor, lust and hate. They are swamped in the mire of the theater, dance

"Waiting, I waiting for Jehovah and He bent to me and heard by loud cry. And lifted me up from the pit of destruction, from the mire of the bog, and set my feet on a rock, established my steps, and put in my mouth a new song, praise unto our God. Many shall see it and fear and trust in Jehovah" (Ps. 10:1-3, R. V.).

hall, gambling hell, and there they are bogged up. Then there are few men of any belief who are not swamped by Sabbath breaking. Indeed, the enemy of souls has bogged the human race deep in the mire.

In answer to patient waiting, note what God did for this man. The edge of the bog touches a rock. God lifted him up from the pit and out of the bog, and placed him on a rock. It sounds like Matt. 1:21, "Thou shalt call His name Jesus, for He shall save His people from their sins." The Lord did not save this man through a change of his environment, but took him up and out of his pit and bog. This was not salvation through social service, but by a divine uplift. Thank God, that a sinner may be lifted clear out of his sins. "He breaks the power of canceled sin and sets the prisoner free."

His feet are now on the rock. The rock stands for assurance. The man has a firm footing and is conscious that no bog is under him now. The rock stands for safety, security. The feeling of danger is replaced by that of safety. The rock stands for solidity, strength. What an experience to come to a man weakened and dying in a miry slough! The

The Financial Side of Tithing

Written by THOMAS KANE

SAY the critics: "Advocacy of tithing because it brings financial gain to the tither is appealing to a low, a sordid motive." Is it? Do they propose to give lessons in motive to the Almighty? Is it not God who says: "Honor the Lord with thy substance, so shall thy barns be filled with plenty"? Does He not also say in Malachi 3:10, "Bring ye all the tithes into the storehouse and prove me now herewith if I will not pour you out a blessing until there shall not be room enough to receive it"? In the next two verses He tells them what kind of blessings they will receive for tithing—"And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field . . . And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." Are these not temporal blessings? If not, what are they? Does not God here promise good crops and no blight on the fruit; in short, financial prosperity as a reward for tithing? If not, what do these promises mean? Are they not equivalent of what we would say in modern English, "tithing pays the tither; try it and see"?

The words "tithe," "tithes," and "tithing,"

occur in the Bible thirty-six times. The "tenth" occurs sixty-seven times. In thirty-six of these it has reference to the proportion in "offerings." In every instance where rewards are mentioned, they are temporal, financial. The record does not show that the Jewish nation was ever prosperous when the people failed to tithe. It does show that when the people paid their tithes the nation was prosperous.

Of course there were other causes, both for prosperity and adversity. Tithing is not everything, but I submit that the Bible plainly teaches that there is a very close, I might say, a cause and effect relation between tithing and temporal prosperity.

The question is often asked: "If tithing is so important, why did not Jesus say more about it?" Is the Sabbath important? Can you find in His teaching any stronger endorsement of the law of the Sabbath than of the law of tithe? Can you find any as strong? Is the church important? Christ never mentioned church but once, and then in a passage of very difficult and, as every scholar knows, of very doubtful interpretation. Christ's teaching in all the four gospels is saturated

joy of assurance, the assurance of security and the security of strength is the result of waiting on God.

He "established my steps" or my goings is a still further outcome of waiting on God. His position on the rock was settled and his danger of the bog was put further away.

3. Note what God gave him. "And put in my mouth a new song, praise unto our God." "There is singing where salvation goes." His cry for deliverance is a solo—"my loud cry"—his song of praise is choral—"Unto our God." Salvation in heart and praise in mouth are almost if not simultaneous.

We are not to be urged to praise. That is not necessary. To be lifted up from a pit and bog and to be set on a rock and one's goings established and then sit dumb is to be a churl. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." There seems to be a kind of trigger affair that works between the heart and mouth so that when the heart is blessed the mouth flies open. Real salvation is evidenced by praise. The new life and joy spontaneously breaks forth into singing and shouting. There is too much dry-eyed form among religious people of this country. We fear there is not enough real deliverance from bogs and pits.

4. Note what God did through him. No man is blest alone. "Many shall see it and fear and trust in Jehovah." This statement is always true. A real good, old-fashioned case of salvation always blesses a whole church. We are suspicious of the conversions and sanctifications that bless no one but the professor himself. Again and again we have noticed how a new case of salvation cleared the entire atmosphere of a service. The old negro was about right who doubted the conversion of a young negro on the ground that the Lord would not have come so close to him and not blessed him too. Others see the work of grace and feel it. Sinners begin to fear and many to trust in God and be saved. Let us demand the genuine kind. The kind that blesses others and shines on for the benefit of others still in the bog.

with the "kingdom." The words "kingdom of heaven" and "kingdom of God" were ever upon His lips. Keeping the Sabbath, paying tithes, worshipping in church, observing the sacraments, all are important, but all are means to an end. The end is the building up of the kingdom of heaven first in our own hearts and then helping to build it up in the hearts of others.

The Jews were tithers, and are yet. Are they not financially prosperous? Do you ever hear of them begging for money, to support their churches and charities as many Christians do?

A few years ago a supply of pamphlets on tithing was sent to a converted Jewish Rabbi in New York who was preaching to a congregation of converted Jews. In his letter of thanks to the sender, he stated that he had given the package to a neighboring pastor, as his people did not need teaching in tithing. He said they had been tithers as Jews and they continued to tithe as Christians.

In a recent letter from a Methodist pastor, in a small city in Pennsylvania, he says: "I preached on tithing last Sunday morning to about four hundred people. A Jew who heard my sermon said to me: 'Mr. —, there are only thirteen Jewish families in this city, yet

we keep the expenses of our church clear and pay our minister \$80.00 per month. We simply tithe."

The numbers and power of Mormonism is due to tithing more than to all other causes combined. Does tithing make the members of the Mormon church poor? Are they not financially prosperous? The success of Dowieism is due to the same cause. The immense industries at Zion City were all built up by tithes. It is safe to say that but for tithing neither Mormonism or Dowieism would have lasted ten years after the death of their founders.

A much fairer, as well as more relevant illustration of what tithing will accomplish in and for a denomination is afforded by the Seventh

Day Adventists. There is nothing specially attractive, no special drawing power in observing the seventh instead of the first day of the week as the Sabbath of rest and worship. The Adventists are neither alone or singular in their belief in the second coming of Christ. Mr. Moody and the late Doctor Gordon, of Boston, devoutly believed that Christ would come again. So do thousands of Christians in all our churches. Except by their faith in and practice of tithing, how can we account for the remarkable showing made by the Seventh Day Adventists as a denomination? They regard the law of the tithe, the tenth of income, as equally binding with the law of the Sabbath, the seventh of time.

Their official reports state that in 1870 they

had a membership of 5,440. In 1910 it was 104,562. Their annual tithe in 1870 was \$2,182.46. In 1910, \$1,338,689.65. In 1913 it was \$1,771,989.60. In 1870 the church controlled one sanitarium with thirty-five employees. In 1910 they had sixty-four sanitariums with 1,980 employees, with assets of \$3,368,000. In 1880 their total contributions to missions and other benevolent causes was \$5.39 per capita. In 1910 it was \$21.27. In 1913, \$23.42. This included the membership in foreign countries. In North America alone it was \$28.93 per capita for 71,863 communicants. These figures certainly do not show that they had grown poor by tithing during the thirty-three years from 1880 to 1913.

EVANSTON, ILL.

"Otsirc Useg"

Written by W. H. MORSE, M. D.

IN ALL that is purely legitimate in higher criticism, the Italian Protestant has a peculiar and particular interest. Long deprived of the Bible, he receives it in simplicity, and enjoys with all his heart, all that tends to elucidate and make plain its text and intrinsic meaning. Some of his deductions, while highly original, are therefore, very curious.

In a certain New Jersey city there was a young Italian girl of more than ordinary intelligence, who had been a typesetter in Naples, and who came to this country as a Protestant convert. She had been employed on a paper which was distinctly Roman Catholic. A young man had returned from Canada with the Protestant Bible, and it fell into her hands and led to her conversion. Baptized into the name of Jesus of Nazareth, she lost her position, emigrated, and secured employment in the New Jersey city, identifying herself with one of the Protestant churches. There she showed all of the aptitude of a careful Bible student, and was not content until she had made the closest of investigations.

I first knew her through another physician, who was a specialist in disorders of the eye. He told me that she came to him to have her eyes tested for spectacles.

"They must be getting bad," she said, "for I will tell you! I was reading the story of Jesus stilling the sea, and I read, 'there was a great clam.' It was 'calm,' of course, but I thought sure it was 'clam,' and I puzzled over it so much. I got it mixed with the great draught of fishes, I guess, and I thought 'what about a clam!' Then I read it in my Italian Bible, and it was, of course, 'e si fece bonaccia!' This never do! I must have glasses."

After that, I heard of her quite often, and always as a thorough Bible student. On one occasion she was pointed out to me. Professor Robert W. Rogers, of Drew Seminary, delivered a lecture on the inscriptions found in the excavations in Syria, and she was one of his most intent listeners. I do not now remember seeing her again—although I frequently heard of her,—until perhaps a year later, when she came to my office complaining of a slight cough. At the time there was nothing serious about it, but it was not long before I discovered tubercular trouble. As is often the case with the Italians, Greeks, and Spanish, who in this country begin to show the dread disease, the course was speedy. I sent her to a health resort, where she obtained employment, and where, for a time, the disease was checked. She wrote favorably, and it was therefore that I was surprised when one day she appeared at my office in an advanced consumptive stage.

"I know I cannot live long," she said, "and while I live I want to do what I can for my own people. There were so few Italians out where I was."

She was remarkably zealous among the Italians, and kept at her work till her disease forced her to desist. After she was confined to the house she did not suffer much or long. As long as it was permissible, the nurse and I let her friends visit her, and every evening she had a Bible class. After a time we did not permit many visitors.

Burrs and Burrs Opened

C. A. MCCONNELL

Nothing will take out the fear of man, like the fear of God.

When the priests get their eyes cleared from the smoke of the incense offered to the tobacco god, it may be then that they can lead the hosts to the Jordan crossing.

Some people hold their religion so sacred that they are afraid to take it outside the church, or use it on week days.

If you don't love a man like you feel you could die for him, God can't use you to correct his faults.

He who is not filled with and led of the Spirit, will be continually trying to build upon the foundation of some good man's mistakes.

In the midst of our deepest darkness, God sometimes pours into our souls that which shall become our greatest light to others. The perfect Christian would be a perfect channel through whom God could pour His blessings upon the world. But before I can carry God to others, I must have become conscious of my own need, and have found in Him my own supply. How may I give light unless I secure light? And how shall I receive light unless I cry to Him for myself out of my darkness? God lets me know sorrow that I may know the blessedness of His comfort, and so carry it to others. To every one who cries to him, he gives not by measure for that soul alone, but pours out to the overflow that others may receive. So that the Father's answer to my cry of suffering is not only peace to me, but through me, a source of joy to many.

One evening the nurse sent for me to come, as the patient had shown bad symptoms. On reaching her room, I witnessed a strange sight. Entering unperceived, I found another Italian girl with her, kneeling by the bed. In a feeble voice the invalid was explaining the fourth verse of the last chapter of Revelations. Her Bible lay open beside her, and in her hand she had a piece of the rind of a squash, which she was exhibiting to the other.

"What does that say?" she asked.

"Otsirc useg!" was the answer, and the visitor regarded the squash rind.

"Now," whispered the invalid, "take that little brush and spread some of that ink over those letters."

She indicated a saucer of printers' ink and a brush on the stand. As the visitor took the rind, the sick girl noticed me.

"See," she said, "I have cut those ten letters on that piece of squash. I want to show Amelie some printing."

The rind showed the letters. The girl did as directed.

"Now," said the invalid, "lay it right on my forehead."

The girl obeyed. The impression left the words "*Gesu Cristo*" on the white skin.

"O!" exclaimed the amateur printer, "*Gesu Cristo!*"

Then she pressed the letters to her own forehead, crying, "O, I see!"

"Just let us pray, then!" the invalid said; and feebly prayed for her friend that she might receive the name of Christ as her Savior.

"You remember," she said to me a little later, "that Doctor Rogers said in his lecture that even in old Assyria they had poor writers, same as we do? I know, as a printer. We like typewritten copy, you know. So, when we see dear Jesus as He is, His name will be very plain on our foreheads, and printed there."

Those ten letters above her eyes were eloquent. She rallied at midnight, but when the sun was rising next morning her soul passed through glory's morning gate. When the women came to do the last ministry for her, the two words were even more plain than when she was alive.

HARTFORD, CONN.

"We might see so much more beauty if we willed it. We might cause many unknown feelings to flower if we were not in such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which, if they had been used, would have added finer fancies, subtler and sweeter shades, to our power of feeling."

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

Oh, God, Forgive

Oh, God, forgive me that I fall to see
The heroism now surrounding me,
Nor count that hero great, whose spirits fall
Because his body poorly fed does quail
Beneath a task which he is set to do—
A task too hard for him—that we the few
In idle ease on luxuries may live;
My God, that we forget him, oh, forgive.

All day my brother labors in the field;
Labors that the brown earth may richly yield
Its strength of substance, that my life may live,
I do not think of him—oh, God, forgive.
And this my sister in the sweat-shop stands,
Her heart so human, struggling with weak
hands,
'Till death, more kind than life, says: "Cease
to live."
Oh, God, I thought not of her—oh, forgive.

Within the heated depths of darkest mines,
Ten thousand slaves of poverty one finds—
They never see the sunshine; in the dark
They labor on till death does stiffen stark
Our brothers' forms. Let their starved spirits
rise
To life in light, in homes beyond the skies.
We thought not of them, laboring to live—
Remembering now we pray: oh, God, forgive.

Upon our streets the clubs our watchmen
wield
They wield for us, our safety, nor do yield,
No matter how their weary arms may ache
Nor feel for needed rest, they can forsake
A duty tedious, stale of interest,
In care for you, for me, that none molest.
Ah, thus from year to year we see them live,
Yet never think of them, oh, God, forgive.

The firemen rushing to the burning home,
The seamen who o'er angry oceans roam,
The builders of the iron trail which link
This world of men, from ocean brink to brink,
The men who swing great bridges high in air,
And those whom pestilence can never scare—
These all are heroes, and among us live
We seldom think of them—oh, God, forgive.
—Madge E. Anderson, in Christian Advocate.

Make the Home Happy

Don't shut up your house lest the sun should
fade your carpets; and your hearts lest a
merry laugh should shake down some of
your musty old cobwebs there. If you want
to ruin your sons, let them think that all
mirth and social enjoyment must be left on
the threshold without when they come home
at night. When once a home is regarded as
only a place to eat, drink and sleep in, the
work is begun that ends in reckless degrada-
tion. Young people must have fun and relax-
ation somewhere; if they don't have it at
their own hearthstone it will be sought at
others, and, perhaps, at less profitable places.
Therefore, let the fire burn brightly at night,
and make the home delightful with all those
little arts that parents so perfectly under-
stand.

Don't repress the buoyant spirit of your
children; half an hour of merriment around
the lamp and firelight of a home blots out
many a care and annoyance during the day,
and the best safeguard they can take with
them into the world is the unseen influence of
a bright little domestic circle. Put home first
and foremost; for there will come a time when
the home circle will be broken; when you long

"For the touch of a vanished hand
And the sound of a voice that is still."

And then your greatest pleasure will be
in remembering that you did all in your power
to put a song under every burden, to make
each other happy.—Reformed Church Record.

Evils of Envy

Did you ever feel a grudge against a boy
or girl because he or she had something you
did not have? If you did, then you had envy
in your heart.

Maybe in school it seemed as if your teacher
favored a pupil because he or she had very
good lessons or was very obedient, and you
began to dislike that one because he was
more favored than you. Can you not see that
it was won by that person by what he was,
and that he deserved favor?

Do you recall, how God was pleased with
Abel's offering, and his brother became so
envious that he killed him?

And do you remember how the Philistines
became envious of Isaac because he was a
successful farmer and herdman? They even
choked up his wells and asked him to move
out of the country.

Of course you have not forgotten the story
of Joseph, how cruel his brothers were to
him because his father loved him so. But
why did he have all this favor? Was it not
because he was a lovable and obedient boy?

Paul, when he was preaching the Gospel
with great success, was persecuted by the
Jews because they envied him.

But the worst of all, the people slandered
Jesus because the Heavenly Father gave Him
such great care, and they finally delivered
Him up to be crucified and had the governor
release a thief because they envied the Son
of God.

Who wants to be classed with Cain, Joseph's
brothers, the Philistines, or the envious Jews?
I am sure we all want our hearts to be so
full of love for everybody that we can always
rejoice when they are favored. And, too, we
want to be so lovable and obedient that we
may have the praise that belongs to such.—
The Watchword.

An Australian Story

Four-year-old Dorothy lived with her aunt in
Sydney. Father was dead, and mother had to
earn the living for herself and the children
by spending long hours of hard toil away in
a Melbourne hospital. Once a year this self-
sacrificing mother endeavored, by saving suf-
ficient money, to pay a visit to her beloved
children—Vernon, Mary, and Dorothy—
whom she had been compelled to leave with
her sister at Sydney.

This yearly visit was always hailed with joy.
The delight of seeing their dear mother once
again, receiving her kiss, and hearing words
of approval from her lips, was sufficient hap-
piness for the two elder children; but I must
admit that baby Dorothy, though by no means
lacking in love for her mother, spent a deal
of time wondering what kind of present she
would get from that wonderful traveling bag
which mother always brought with her!

Last year, when Mrs. Gray arrived, she was
greeted with shouts of joy by her three bairns.
Kissed, hugged, and almost suffocated, she was
at last divested of her hat, gloves and cloak,
and escorted to the dining room—Dorothy
meanwhile keeping guard over the portman-
teau. After tea the carefully selected presents
were distributed—a book for Vernon, a beau-
tiful doll for May, and a dolly's pram for
Dorothy. "What smiles and joyous exclama-
tions could be seen and heard during the next
few minutes!

"Just the very thing I wanted!" said Ver-
non. And, "Oh, mum! This doll is lovely!
I'll keep it always—always!" whispered May,
with shining eyes.

Dorothy accepted the pram with a smile,
and "Thank you, mudder!" but said little else
until mother asked the reason of her silence.

They are little, simple things to do—

To sweep a room, to bake a loaf of bread,
Kiss a hurt finger, tie a baby's shoe,
To mend a crying schoolboy's broken sled.

Such little, simple things! But they above
Who on our little world attendant wait,
And joyful wait, note only if through love
The deed be done to count the work as great.

Why should we be severe in condemning
the faults of others, while we have faults as
great which we do not try to correct? Let
us weigh ourselves in the same balance as our
neighbor.

"I dot no dolly to wheel in the pram,"
sobbed Dorothy. "I broke mine last week."
"Never mind, dear," said Mrs. Gray, "you
shall go with me to the shops tomorrow,
and we'll get another." Dorothy's wonted bright-
ness was once more restored.

Next day, mother, whose purse by this time
was very light, had much difficulty in select-
ing a doll to suit her small daughter. Dorothy
set longing eyes on a seven-and-six penny
doll; but, of course, this was out of the ques-
tion, and, much against the little lady's will,
mother finally decided on a flaxen-haired doll
costing much less.

"Don't like it; not so pretty as May's,"
pouted Dorothy.

"Oh, hush, Dorrid!" whispered May, notic-
ing the pained look on her mother's face.
"Mamma can't afford the other one."

Dorothy was silenced, but not consoled. All
the way home she evinced small interest in
the brown package lying undisturbed beside
her. Mother was grieved that she could not
afford a better doll, but she was also sad at
heart because her wee girlie seemed so selfish
and inconsiderate of other people's feelings.

"Aren't you going to show your doll to
auntie?" asked May, when they arrived home.
"Oh, no!" said Dorothy, carelessly, shaking
her brown curls. "She's asleep; let her stay."

The dolly was not mentioned again, and
when the children were about to go to bed,
the poor thing was still enveloped in her
brown paper covering. Mother went upstairs
to hear the children say their prayers.

After Dorothy had lisped "Gentle Jesus,"
she remained kneeling with bowed head.

"Haven't you finished, dear?" queried mother.
No answer; only a sob. Then, "Please, Dod,
I do love dat new doll," suddenly blurted out
the little toddler.

And, throwing her arms around mother's
neck, Dorothy mingled her tears of contrition
with mother's glad tears of thankfulness.

She had overcome self and the devil, though
she was only four!—The Young Soldier.

A Little Child Shall Lead Them

A gang of eight telephone linemen were
working in a New Jersey seashore town.
They took their meals at a boarding house
which occasionally harbored a few summer
people, too. The conversation at the table
was not especially elevating. It was a rough
gang.

One day a lady came to board for a few
weeks. She was a young, rather sad-faced
widow, and she had with her her little girl,
Lily. Lily was perhaps too vivacious in a
gentle way for her name; but otherwise her
name fitted her exactly. She was slight and
delicate, but nevertheless full of vitality of
a rare, intangible kind. She seemed scarcely
of the earth at all.

The first day Lily came to the table she
was quite alarmed by the big crowd of rough
men and their coarse talk. Mrs. Burns, the
landlady, seated her at the head of the table.
As soon as her mother and she were seated,
Lily bowed her head, resting her forehead on
her finger tips, and in a clear childish treble
said grace. She enunciated the words very
clearly and went right on, in spite of the
noise of dishes and the jibes of men at each
other back and forth across the table. The
men nearest to her turned toward her in
wide-mouthed astonishment, and as soon as it
dawned on them what she was doing, they
listened to her little prayer.

Lily did the same thing at supper that
night. With the exception of a few at the
other end of the table, who whispered during
it, the men were all quiet while Lily said
grace. It soon got so the whole table of
men would always sit in absolute silence
while Lily asked the blessing for them. It
was always the same little prayer spoken very
slowly, and very clearly with a simple, child-
ish trust that they could not get away from.

When new men joined the gang, as they
did every once in a while, some of the men
would take them aside before they went in to
eat and say something like this: "Say, Tom,
there is a little girl in there that always asks
the blessing. You want to be quiet for a
little bit at the start. We all are."—The
Congregationalist.

THE WORK AND THE WORKERS

Announcements

SEND A CHRISTMAS GREETING

As many of your readers may know, Dr. E. F. Walker, who for years was in the evangelistic field, and who has no peer as a Bible expositor, broke down in health some months ago. He has been lingering at his new home at Glendora, Cal., and it was hoped that he was on the way to recovery, as he could walk and ride a little, and went so far as to visit Los Angeles. But it seems that he overdid and took a serious relapse, and has now been confined to his bed for about nine weeks. The writer visited him the other day and found him extremely bad physically, but happy in his soul. He desired me to express his deep appreciation to all his friends for their letters of cheer and sympathy, and for timely financial assistance. Let me add, Doctor Walker is a very sick man, unable to attend to anything, and he ought to be remembered by the multitude to whom he has ministered. Pray for him, and send him a Christmas gift.

C. E. CORNELL.

RESIGNATION—Dr. J. H. Norris has resigned as president of Illinois Holiness University.—L. M. WILLIAMS, *President Board of Trustees.*

NOTICE—Brothers, I notice the appeal of Rev. F. J. Thomas, D. S., for \$25 to open the work for holiness in a large town in Wisconsin. Send in your contributions. I am a Methodist pastor and am sending a small amount. Help him push the battle.—E. R. K., *Darlington, Mo.*

MEETINGS—Rev. A. H. Johnston will be in revival meetings as follows: Brunswick, Ohio, till December 6th; Sheldon, Vt., December 8th to 20th; Shreve, Ohio, January 3d to 24th; Steele, N. D., January 31st to February 21st.

EVANGELISTIC—Rev. M. L. Baltezore, of Walla Walla, Wash., P. O. box 693, will answer calls for evangelistic services. Write him at 2220 Jefferson Ave., Berkeley, Cal., until December 13th.

A WARNING—Look out for a young man of medium height, heavy set, rather large head, light hair, eyes would pass for either blue or brown. Has a habit of exclaiming in a soft voice "Praise the Lord!" He will probably represent himself as belonging to one of our churches in the East. He represents that his mother is with him. Usually has some plausible story that he wants to borrow money to get his goods out of the depot or some other temporary need. If he comes among you, wire the Publishing House. We will try to help you put an end to his career.

RECOMMENDATION—Rev. J. L. Cox, of Malden, Mo., who served the church faithfully as District Superintendent last year, is now in the evangelistic field. He is a man of power and gifts and graces suitable for evangelistic labors, and I heartily recommend him for evangelistic meetings. His address is Malden, Mo.—J. E. BATES, *Peniel, Texas.*

CHANGE OF ADDRESS—The address of Dist. Supt. C. H. Lancaster is changed from Jasper to Cullman, Ala.

NOTICE—All those churches desiring Minutes of our 1914 Missouri Assembly, please send money for same, at 15 cents per copy, to the undersigned. I will have to pay for the work on delivery. Pastors please attend to this at once.—MRS. ERNA PATTERSON, *Missouri District Secretary, Box 454, Malden, Mo.*

District News

DAKOTAS-MONTANA

I wish to announce the death of our beloved Brother, James Martin, of Fergus Falls, Minn., who has been pastor of our church there for three years. Death was due to operation for appendicitis; was operated on November 18th, at 9:30 a. m., and died November 19th, at 5:30 p. m. Burial was Saturday, November 21st, at 10 o'clock. He went to the operating room shouting and praising God. He has been a faithful servant of God. Ask our church to remember his family in prayer.

LYMAN BROUGH, *Dist. Supt.*

HAMLIN DISTRICT ASSEMBLY

The Hamlin District Assembly was held November 11th to 15th, in Central Nazarene University, Hamlin, Texas.

This is the first meeting of the Hamlin District since the division of the Abilene District into the Hamlin and San Antonio Districts. There were between 150 and 200 ministers and delegates in attendance.

The opening message was given by Gen. Supt. H. P. Reynolds from a portion of John 14:12, "And greater works than these shall ye do." Many great and appreciative truths were brought forth from this subject which proved an incentive to all to undertake even greater things for God and humanity than ever before.

We were, indeed, glad to have with us Rev. Joseph Hogue, of Wichita, Kas., an evangelist of national reputation, who delivered two profound, soul-winning sermons. Rev. Hogue, formerly a Presbyterian, came to us and united with the Pentecostal Church of the Nazarene, Hamlin, Texas. He and two other workers have a large tabernacle furnished, complete, and plan to do evangelistic work this year in the state of Texas. Our people will do well to call this great man for meetings.

Our Assembly heartily welcomed Brother C. A. McConnell, assistant editor of the HERALD OF HOLINESS, to our midst, and Thursday evening he conducted the Anniversary of our Publishing House and church paper at Kansas City, Mo. Words are inadequate to express the blessing his holy life and heavenly influence brought to our people. His prayers, exhortations, testimonies, and fatherly advice to us on so many lines fell upon attentive ears, and only tended to draw out the best spots in all our lives. We truly thank God for our dear Brother Charlie McConnell, and pray that God will spare him to a ripe old age to bless humanity. By his visits among us and his earnest appeals in behalf of the Publishing House, we were brought into even greater appreciation of same.

The Missionary Anniversary was held Thursday evening. The first exercises of the program consisted of missionary readings, quartettes and short addresses by the student volunteers of C. N. U., after which our brethren, E. H. Dodson, J. G.

MICHIGAN NAZARENES

Michigan has been officially constituted a District by General Superintendent Bresee. Assembly session is called at Grand Rapids, December 9th to 13th. Free entertainment will be provided for all who come. Invite all your friends. Will pay traveling expenses of all preachers who could not otherwise attend. Let every one bend all else to be present so we can get well organized for work.

JAMES W. LAWRENCE.

Hudson, and C. A. McConnell spoke. Last, but not least, General Superintendent Reynolds gave us his most interesting and soul-stirring tour around the world. We are truly grateful to God for our beloved Superintendent Reynolds, his sacrificial life, and many, many untiring efforts to promote the cause of holiness to the ends of the earth.

One of the interesting features of the Assembly was the Educational Anniversary, Friday evening. This program consisted of band and piano music, orations, readings, and special songs by the teachers and young men and young women of C. N. U. Then came the address by our much-beloved Pres. J. E. L. Moore, in which he discussed the history, fundamentals, object, means, and results of Christian education. While the message was profound and scholarly, it was not lacking in deep spirituality. The appreciation of this address, our president, and the work of C. N. U. was beautifully manifested during the service by tears and shouts of victory. During the entire Assembly the Lord was graciously in our midst, imparting His love and blessings, for which we humbly praise Him. The good people living on the college campus, and the inmates of C. N. U., were happy to have the privilege of entertaining the Assembly this year. It proved a great incentive to all our hearts and an influence lingers with us we shall not soon escape.

Sunday was a great day. We began with a prayer and praise service and at the 11 o'clock hour Doctor Reynolds again brought us the message. Sunday afternoon Rev. J. E. Gaar, Peniel, Texas, gave us a real heart-searching and deeply spiritual sermon on "Prayer," and urged the prayer-life upon people. The Lord honored the service with His presence, and shouts of victory at the altar service.

The Rescue Rally, Sunday evening, conducted by Rev. and Mrs. J. P. Roberts and Mrs. Nettie Hudson, of Pilot Point, Texas, closed out the Assembly. We truly praise the Lord for the great work that is being done in Rest Cottage and the Orphanage at that place. God is blessing the work in a wonderful way and we trust our people will keep them in remembrance both with their means and in prayer.

Several visitors were present with us during the Assembly, among whom we mention Rev. Pinson and Doctor McGraw, Peniel, Texas; Rev. Bost. of Meridian, Texas; Rev. and Mrs. Fisher, of the

NOTICE

To the holiness people in general, and those in attendance at the Cincinnati meeting in particular:

Greeting: The Holiness Commission appointed at Cincinnati, at a late session, deemed it wise to dissolve itself, which it did by unanimous vote. Since, therefore, there is no appointed head toward which the holiness people will look for suggestion and arrangement relative to the systematic holiness rallies and conventions suggested at the Assembly, also the future Assembly; and, since the National Association for the Promotion of Holiness conceived and carried out the commanding meeting at Chicago in 1913, from which the Cincinnati meeting evolved; and, since the National Association is interdenominational in its membership and organization; therefore, the sub-Executive Committee of the National Association for the Promotion of Holiness wish to announce that, as in the past, they will continue their policy of holding rallies and conventions, and will endeavor to keep their finger on the pulse of the situation, and will call another general assembly when, in the providence of God, the time seems again ripe.

CHARLES J. FOWLER,
GEORGE A. McLAUGHLIN,
GEORGE J. KUNZ,
Sub-Executive Committee.

San Antonio District; Mr. J. D. Hudson, Phoenix, Ariz.; Rev. J. D. Franklin, missionary, Trinidad, Colo.; Rev. Phillips, New Mexico, together with others.

J. E. L. MOORE, *Pres. C. N. U.*
JOHNNIE H. DANCE, *Secretary.*

DALLAS DISTRICT ARRANGEMENTS

District Superintendent—P. L. Pierce, Peniel, Texas.
District Secretary—H. B. Wallin, Station "A," Dallas, Texas.
Peniel—J. E. Bates.
Dallas First Church—H. B. Wallin.
Danison—W. F. Cleghorn.
Grand Satine and Shiloh—W. D. Moore.
Howe and Independence—H. R. Lee.
Lufkin, Batson, and Rock Springs—W. A. Fullbright.
Alba and Wolfe City—Virgil Fisher.
Sherry and Cuthand—C. J. Park.
Bivins, Texas, and Vician, La.—J. W. Land.
Sherman, Valdosta, and Culleoka—B. F. Pritchett.

Chesterville—C. H. White.
Cedar Hill—W. M. Nelson.
Bonham and Prairie Point—M. J. Guthrie.
Troupe and Mt. Zion—N. E. Tyler.
Mt. Hope—E. F. Thompson.
Yantis and Stout—J. R. Radican.
Blossom, Milton, and Halesboro—B. A. Moores.
Copacilla and Ashgrove—H. F. Maedgen.
Burrows Chapel—Ina Lee Hughes.
Texarkana—To be supplied.
Rocky Point—To be supplied.
Edgewood—To be supplied.
Superintendent Colored Work—E. C. DeJernett, Peniel, Texas.
JAMES B. CHAPMAN, A. B., B. D., President Peniel University.
E. F. SUTTON, Ph. B., Dean Peniel University.
E. H. BUGH, B. S., Principal English Department Peniel University.
N. W. SANFORD, B. S., B. C. S., Principal Normal Department Peniel University.

TELEGRAM

GREAT REVIVAL AT OLIVET

GEORGETOWN, ILL.

HERALD OF HOLINESS:

Great revival wave on at Illinois Holiness University. District Superintendent I. G. Martin is with us in special meetings. Many are praying through to victory. The tide is rising, the outlook is bright. Our student body was never better established. We are expecting still greater things from God.

E. G. ANDERSON.

KENTUCKY DISTRICT

Since the District Assembly held at Creelsboro, I have been very busy. Our church at Newport had no pastor most of last year, but we have secured Rev. G. B. Strehl as supply, and predict a good year for that place. It has had some very hard blows, but God is able, also for the Buraside church that had no pastor at the time of Assembly, we are now planning to have some special meetings there soon, and put a pastor in there that will move things for God.

We returned from the National Convention, at Cincinnati, and helped Brother Herrroll in the organization of the church at Ironton, Ohio, as it is so close to my home.

From here I expect to go to our church at Owensboro, Ky., with pastor C. W. Duggins, and storm the camp of the enemy. We are praying that God will give us a great increase in members and churches this Assembly year. We have a number of good towns in the state that have no holiness work of any kind in them, and all could have if we had the men to push with. Pray that God will help us to spread scriptural holiness over the state, and hasten for I feel the time is short.

W. W. HANKES, Dist. Supt.

P. O. Box 233, Ashland, Ky.

LOUISIANA DISTRICT ASSEMBLY

The Louisiana District Assembly convened at Jonesboro, La., November 11th to 15th, with Rev. W. C. Wilson presiding. Considering the financial straits, there was a good attendance, and a spirit of victory prevailed throughout.

Brother Wilson filled his office well, and did some splendid preaching. We were greatly blessed by the presence and preaching of Rev. J. S. Sanders, of Shreveport, who is one of the old pioneer holiness preachers of this country, and who came to our church from the Methodist Episcopal Church, South, during the past year. We were also blessed by a short visit from the noted evangelist, Rev. J. L. Morrell, who preached for us one time.

We were glad to receive into our church Rev. Charles Martin and Rev. Killmer, who came to us from the United Brethren Church.

The anniversaries for Missions and the Publishing House were times of interest. Several made interesting speeches at each service.

Rev. T. C. Leckie was re-elected District Superintendent.

Rev. J. S. Sanders, Rev. S. D. Slocum, Mr. A. T. Nelson, and Mr. John T. Martin were elected delegates to the General Assembly.

The appointments were as follows:

Shreveport—Rev. J. S. Sanders.

Lake Charles—Rev. C. E. Woodson.

Homer and Jonesboro—Rev. E. G. Theus.

Ellis—Rev. T. C. Leckie.

Quadrate—Rev. S. D. Slocum.

Et. Jesup Mission—Rev. J. H. Calloway.

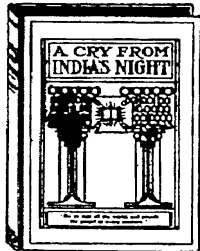
Hudson—To be supplied.

Oak Grove—To be supplied.

REPORTER.

A Cry From India's Night

By JULIA R. GIBSON



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

Illustrated with twenty-four half-tone reproductions of photographs taken in India.
Neatly bound in full cloth; with title in gold.

Price Postpaid

\$1.00

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

Dear Brothers and Sisters in Christ: I am receiving inquiries in regard to the article in a recent HERALD OF HOLINESS, relative to "Advertising the Gospel." I cannot well answer in detail. I will say that I have none of the advertising matter left except the six-page pamphlet on the origin, history, doctrine, and what the Pentecostal Church of the Nazarene is doing in its educational, missionary, and Publishing House interests. These tracts may be had from our agent, Brother C. J. Kinne, for \$2.25 per thousand, with your own announcements printed on the front page; \$1.75 for each additional thousand (Postage not prepaid). Perhaps you could not do anything better than to get a thousand, at least, of these, and distribute them among your friends and neighbors, and even to strangers. Let's let people know what we stand for.

Yours in His dear name.

JOHN MATTHEWS,
Pastor at Kansas City, Mo.

OKLAHOMA BOARD OF HOME MISSIONS

At the recent session of the Western Oklahoma District Assembly a Board of Home Missions was created, with the following as members of the board: Revs. J. W. Oliver, D. M. Coulson and W. P. Olin, ministerial, and H. L. Short, Arthur Beaver and Miss Mae Martindale, laymen, with the District Superintendent, Rev. S. H. Owens, *ex-officio*, chairman.

The board has met and organized, with the following officers: Rev. S. H. Owens, chairman; Rev. J. W. Oliver, secretary; Miss Mae Martindale, treasurer.

Plans have been adopted by which an aggressive educational campaign will be waged over the District. The pastors are asked to assist the board in every way possible.

Write the secretary, giving him all the information you can gather, and offer any suggestions that may be helpful to us. Put your prayers, sympathy, and means into this work, and we will go up to the next Assembly with an increase of 600 in membership, instead of 300. May it be so!

Your servant,

J. W. OLIVER, Secretary.

1319 West Third Street, Oklahoma City, Okla.

THE HAMLIN ASSEMBLY

The Hamlin District comprises the north half of what was formerly the Abilene District, or one-fourth area of Texas. Although but one quarter of a state in extent, it is yet a District of magnificent distances.

The Assembly this year was the guest of the Central Nazarene University, our young college of Hamlin. This enterprise was founded some six years ago by Rev. William E. Fisher, then superintendent of the District. A series of drought years seriously affected the development of the school project, but the small group of consecrated men who had pledged themselves to Christian education through this school have stood so nobly by that not only has the project not failed, but today bears every evidence of the beginning of success. A magnificent administration building is planned and two stories completed, which are already being occupied by the school.

Notwithstanding a spacious dormitory has been erected for the girls, the main building is not able to care for the students already in sight, and the completion of the two additional stories is an imperative necessity.

From what I gathered while present at the Assembly, I observed that advantageous arrangements are being made which will make possible the completion of the building and put the enterprise upon a sure foundation.

There is a wide scope of rich territory surrounding this school, and the day will come when it will be one of the most largely attended of all our holiness colleges.

Pres. J. E. L. Moore, a graduate of Asbury, is a splendid specimen of the product of our holiness colleges; a cultured Christian gentleman, one in whom our people may rest implicit confidence, that the children entrusted to his care will not be wrecked in faith while their minds are being trained.

The Assembly opened Tuesday evening with an address by General Superintendent Reynolds. Wednesday morning, after the usual opening exercises of the Assembly, there was a sermon by Rev. Joseph Hogue, who at this Assembly was among the number of ministers from other churches who cast in their lot with the Nazarenes.

The other preachers of the Assembly were: Rev. Oscar Hudson and Rev. J. E. Gaar. Brother Hudson's message was on the subject of watchfulness—of our words, actions, tongue, conscience, heart. It was a precious service.

Following the great Sunday morning sermon of Doctor Reynolds, Brother Gaar spoke in the afternoon upon the ministry of intercession. It was a service long to be remembered; seldom does one see an audience so in the grip of the Spirit.

I understand that Brother Gaar has been called to the pastorate of the Hamlin church.

The anniversaries were of more than the usual interest. Wednesday night the entire service was given to the special representative of the Publishing House, and he and our Publishing Interests were most cordially received.

Thursday night was the Missionary Rally, and many expressed themselves as of the opinion that it was one of the best services of the kind they had ever engaged in. After short addresses by four prospective missionaries, who are now students in the school, the president of the General Missionary Board spoke upon the slogan for the year: "Fifty thousand dollars for missions; and something from everybody, every month, in the envelope." He was followed by splendid talks from two laymen, Mr. E. H. Dodson on tithing, and Mr. J. H. Hudson on making money for God. Then came the most interesting recital of Doctor Reynolds' world trip. The service made a profound impression upon the Assembly, and Hamlin District will do its share in answering our slogan. It will be in place to recall that of our missionaries now on the field, Miss Lula Williams, Miss Pool, Miss Nelson, Brother and Sister Campbell, Brother and Sister Fritzlan, and Miss Lela Hargrove came from this District.

Thursday night was Educational Anniversary. The platform was beautifully decorated with paintings, the work of Miss Fannie Miller, teacher of art. The music was under the direction of Professor Paylor, director of the conservatory, and the School of Expression gave several numbers, which were a credit to Prof. Frank Arnold, the head of this department. Again the young president of this institution made us proud of our own institutions, by his address upon the history of education.

The Rescue Rally, conducted by workers from Rest Cottage, at Pilot Point, Texas, an institution of this District, closed the anniversaries, Saturday night. Mrs. J. F. Roberts spoke to the question of "Does Rescue Work Pay?" and Mrs. Nettie Hudson spoke more especially of the orphanage feature. The appreciation of the audience was shown in a cash offering of nearly \$100.

Rev. J. C. Henson was elected District Superintendent. He will make a most excellent servant of the District.

The District also memorialized for a shortening of our church name.

The following were elected delegates to the General Assembly: *Ministerial Delegates*—Prof. J. E. L. Moore, Mrs. Mary Lee Cagle, Rev. T. C. Eason, Rev. J. T. Upchurch; *Lay Delegates*—C. S. Gregory, T. W. McCormick, E. H. Dodson, Mrs. C. S. Gregory, Prof. E. V. Buzbee.

NORTHWEST DISTRICT

On Sunday afternoon, Oct. 17, 1909, there was organized at Walla Walla, Wash., a new class of the Pentecostal Church of the Nazarene, with eleven members, as result of special evangelistic meetings held by Mrs. Wallace and Rev. J. B. Creighton, made possible through the efforts of Rev. C. D. Mayfield, who then served as pastor until the next District Assembly, in June, 1910. A holiness campmeeting was arranged, with Rev. Fred St. Clair and the writer in charge. Invitation was extended to hold the District Assembly at the close of the meeting. The invitation was accepted, and a great time was had, many of the preachers and other workers from over the District being present for much of the camp. It was then my pleasant duty to serve them as pastor until a permanent pastor could be provided. Before the end of July we had grown so rapidly that we were considered too large and enthusiastic to be allowed to occupy the hall on Main Street, and were compelled to go into a tent, pitched on the site of the proposed new structure. At the very first service, on the first Sunday morning in August, before we yet had opportunity to provide straw or sawdust, there were souls knelt at the altar in the dust, and found the Lord. One of these was accidentally killed in Salt Lake City, Utah, a few weeks later. As a seal upon the work and place, the Lord made it possible for us to get permanent possession of the property, and the erection of a temporary tabernacle was undertaken, it being my privilege to conduct the first day's services therein. On the second Sunday in September, 1910, with roof over only a portion of it, and siding less than two-thirds around—possibly significant of needed avenues of escape for the glory of the Lord so manifest—the Lord gave us souls at every service, there being among the many onlookers from the outside a man, who, on the day following, though not a member of the church, proposed being one of five who would pay for the lot and present it to the church. The tabernacle was finished and Mrs. Wallace appointed pastor, on September 20th, with a membership of fifty-four. Sister Martha Curry assisted her in a revival meeting beginning on that day. From that time this church has been often heard from. It has made a steady onward and upward march, numbering at this time 190 in membership, with a Sunday school too large for further accommodation in the old quarters, making a new and more commodious building an immediate necessity. The last services were held in the old "Black Tabernacle," as it had become known over the country, on Sunday, Nov. 17, 1914, and on the day following the place was the scene of great activity, when tearing down the old and excavation for the new began. Even men who were not Christians came to help, and furnished teams, scrapers, wagons, and other tools, while the women provided meals for all on the

ground. Before I reached home from out on the District, I heard from some of the railroad men, the expression, "we never saw anything like it." With a full basement excavated, ready to begin the foundation, on my arrival Sunday morning, November 22d, after a few weeks' absence, I could not look into the excavation, then at the large, enthusiastic crowd of children gathered in the Sunday school in our large tent, which is being occupied on a nearby lot, and with tears of joy say "What hath God wrought?" As almost a strange coincidence it may seem, it was again my privilege to be the first to preach in this last—the place of temporary abode—and to those who may have listened to the followers of "Sanballat's craft" we would say that had you been with us on Sunday, Nov. 22, 1914, you would be convinced there was no diminishing of the work at Walla Walla. These people certainly know the joyful sound, and will be possessors thereof at any cost. The new structure will be of the tabernacle style, such as will honor the Lord, and in which the people will feel at home. It will be well equipped to entertain the next District Assembly, which is to convene here in 1915. "Hitherto hath the Lord helped us," and "He hath done a marvelous thing in our midst, even great and mighty things."

DELANCE WALLACE, *Dist. Supt.*

SAN ANTONIO DISTRICT

The first District Assembly of the San Antonio District of the Pentecostal Church of the Nazarene met November 18th in Ballinger, Texas—a place noted for its cleanliness and hospitality. These large-hearted people know how to do things that will tell in eternity.

Mayor J. W. Powell gave an address of welcome in behalf of the city. His words of commendation of our Nazarene pastor at Ballinger were very much appreciated by the church and the District at large.

Rev. R. R. Rives, pastor of the Presbyterian church, in behalf of the pastors' union, extended to our preachers in spirit the keys to their churches—also the Christian hearts and homes of the city.

The welcome of Rev. E. W. Wells, pastor of the hostess church, was deep and spiritual, showing his appreciation of every encouraging word and act of kindness shown him by his church and the city at large.

Dear Brother C. A. McConnell, president of our General Missionary Board, gave response in behalf of the District in his own inimitable style, referring to the advance of our work from year to year until our membership has grown into the thousands. In his masterly address, which was very much appreciated by all present, especial emphasis was placed upon the remedy for sin. "The blood of Jesus cleanseth from all sin."

The weather was fine, the District well represented, and the spiritual tide ran high.

Rev. William E. Fisher was elected to succeed himself as District Superintendent.

Dr. H. F. Reynolds, our presiding officer, was at his best. His perfect patience was a marvel of divine grace. His deep spiritual expressions of love and reverence to our Heavenly Father sent waves of glory over the Assembly, until every heart seemed permeated with his spirit of devotion.

The report of our District Superintendent, Rev. William E. Fisher, was an item of great interest. Ten new churches had been organized; salary paid in full; spiritual condition of the church good. He had promised the District half time in the beginning of the year, but his work increased until he was compelled to resign his pastorate to do the work of the District. God bless him! for his untiring zeal and labors of love.

The following delegates were elected to the General Assembly: Rev. William E. Fisher, Rev. J. W. Bost, Rev. E. W. Wells, Rev. T. D. Dunn.

ANNIVERSARIES

Publishing House Anniversary—Rev. William E. Fisher's address was on the "Relation of the Pastor to the Publishing Interests." Rev. W. O. Self addressed us on "What Can a Layman Do?" C. A. McConnell began his address declaring that "to be a true Nazarene one must be a subscriber to the HERALD of HOLINESS." Because of the influence of false teaching and destructive literature we need an antidote, which is found in the products of our Publishing House. He told us that our plant is up to date and something to be appreciated by our people. He also spoke of the sacrifice of our Publishing House employees to make our Publishing Interests go. As the interest increased, Brother McConnell said: "We are going ahead! See the invincible host!" and closed by singing "Hear the tramp, tramp, tramping of the army."

Rescue and Orphanage Anniversary—This was conducted by Rev. J. P. Roberts. The first address was by Mrs. Nettie Hudson, on "Does Orphanage Work Pay?" Mrs. Grace Roberts spoke on "The Working of the Home at Pilot Point." Dr. W. P. Pinson, of Peniel, gave a lecture on "The White Slave Traffic." Mrs. Minnie Roberts gave a bit of her experience, and closed up with a wave offering, while they sang "Toiling On."

Educational Rally—Prayer was offered by Rev. W. F. Rutherford. Rev. S. D. Athaus gave an address on "Necessity of Christian Education With Reference to Missionary Work." Prof. W. L. Morris, C. N. U., spoke on "The Open Door for Sanctified Business Men." Prof. J. E. L. Moore, president of C. N. U., addressed us on "Christian Education." Rev. William E. Fisher spoke for the

C. N. U. in regard to the completion of the building and the financial plan.

The **Missionary Anniversary** opened with a chorus, "Glory to His Name," sung in three languages. Brother Hudson, of Arizona, spoke on "Business in Connection with Missionary Work." Rev. S. D. Athaus, District Superintendent of Northern Mexico, also pastor of the Mexican Nazarene church at El Paso, a Greek by birth, told of his experience from childhood to his call to Mexico; from the Greek church to the Church of the Nazarene. Enthusiasm ran high; the saints shouted. A fine offering was made for the Mexican work. We believe our pastors and evangelists will go back to their several charges with renewed determination to stand by the missionary cause. The service closed with an address from Dr. H. F. Reynolds on his missionary tour around the world.

The Assembly unanimously voted to raise the apportionment of the District to \$1,000.

Invitations for the entertainment of Assembly 1915, from El Paso, Waco, Meridian, and San Antonio. San Antonio was successful.

Quite a number of visitors from other Districts were present to help us enjoy this great feast.

Evangelistic services were owned and blessed of God; quite a number came to the altar, and some prayed through.

One feature of the Assembly was the fine music under the direction of Rev. W. O. Self, pastor of the Nazarene church at San Antonio. Soul-thrilling songs were rendered by three orphan girls from Pilot Point orphan's home. Also, the youngest soloist in the United States, Master Gerren Roberts, son of Revs. John and Grace Roberts, sang to the delight of all present.

We shall never forget the excellent entertainment. The committee is to be commended for their efforts in making everything so pleasant for everyone.

MRS. ETTA MULANAX, *Press Reporter.*

General Church News

PROVIDENCE, R. I.

The special meeting held in the People's Pentecostal Church of the Nazarene was made a great blessing to the church. There were some new people reached, and we expect that through it the congregation will be increased, as well as some added to the membership. The Lord, under the leadership of Brother J. G. Johnson, is wonderfully blessing the work in the Sunday school. It has doubled numerically and financially from last year. The Young People's society is also gaining in strength and usefulness. They are to begin cottage meetings, and thus help spread the good news of the power of God unto salvation.—J. A. WARD, *Pastor.*

FITCHBURG, MASS.

We have just closed a four weeks' meeting, with Evangelist Fred St. Clair, of Berkeley, Cal. He dared to believe God, and saw great results. There was a digging down and straightening out that only could have been brought about by the Holy Ghost. Men and women under the blazing light of the Holy Ghost had their eyes opened to the fact that holiness meant more than they had thought, and went down before God. Such a battle we had! But God brought us off more than conquerors. We seldom meet such a man as Brother St. Clair. We are glad to recommend him to any church. He is a full-salvation preacher; makes sin awful, heaven real, and preaches an awful hell. Our pastor, C. P. Lanpher, is a man of God, filled with the Holy Ghost and fire. His untiring work for the good of the church is at last being rewarded.—M. J. KENDALL.

MARTINTOWN, WIS.

A ten days' meeting was held in the Union church, of Martintown, Wis., conducted by Rev. F. J. Thomas, District Superintendent, which resulted in the organizing of a church with fourteen charter members. The last Sunday of our meeting was a glorious day. The morning service was so helpful to the Christians. The afternoon service was held in one of the homes, and such a melting meeting! everyone in tears. In the evening, Rev. F. J. Thomas gave us a message from Prov. 29:1. A spirit of solemnity pervaded the place, and much conviction was on backsliders and sinners. Rev. W. J. Bennett, who was assigned as pastor for this church, conducted services November 15th, and we had a blessed day. Three souls at the altar in the evening. We see victory ahead.—Mrs. CHAS. BUES, *Deaconess.*

CAMBRIDGE, MASS.

DEDICATION OF FIRST PENTECOSTAL CHURCH OF THE NAZARENE

Three dedication services held October 12th, at the First Pentecostal Church of the Nazarene, this city, in the morning, afternoon, and evening, formally opened that new and handsome edifice to members and the general public. The new building which is situated at 234 Franklin Street, and which was erected at a cost of over \$13,000, was crowded to the doors at all services. At the afternoon meeting \$1,163 was raised as a donation towards the new building fund by Rev. C. J. Lanpher, pastor of the Pentecostal church at Fitchburg.

The morning service was presided over by Rev. J. N. Short, pastor of the church, the sermon being delivered by the Rev. Washburn, superintendent

of the New England District, who spoke on "The Building of the Tabernacle," and among other things said: "The ambassadors representing this country abroad must represent it acceptably and efficiently or be recalled, and so it is with us that if we do not represent Bible holiness in our lives as representatives of Christ, we are in danger of being recalled also as emissaries of Him."

Following the morning meeting a luncheon was served some 170 out-of-town visitors who took in the services of the day. In the afternoon a sermon was delivered by Rev. C. J. Fowler, of Newton, president of the National Association for the Promotion of Holiness. Presiding at this service was Rev. A. J. Riggs, of Lowell. Doctor Fowler's topic was in part, "The first work of grace is forgiveness of sin, and the second is sanctification or the cleansing of the heart of inbred sin as taught by John Wesley, founder of the Methodist church. This church," concluded the speaker, "has located in Cambridge to stay, and so long as we obey God He will be with us."

In the evening the pastor of the church presided at a general testimony meeting, in which experiences were given by a large number of those present. At this meeting ten ministers, representing the New England District of the church, participated with prayers and remarks.

For fourteen years members of the Pentecostal Church of the Nazarene have worshipped in Trade Association Hall, and many were the words of thanksgiving heard throughout yesterday's services about the fact that at last they had a church of their own which would take its place among other city churches.

JESUS OF NAZARETH

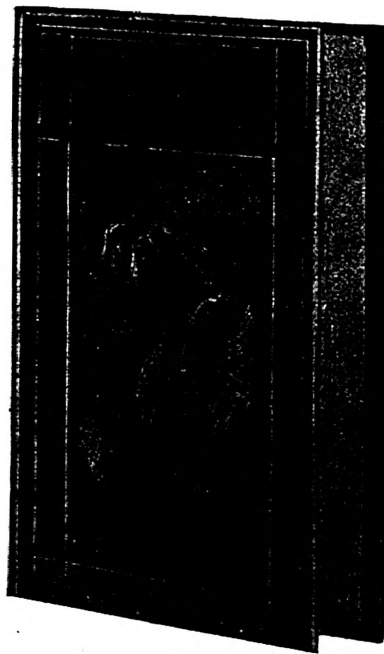
The Life of Our Lord

Written for the Children

By Jessie Meek

DR. B. F. HAYNES SAYS:

"Jesus of Nazareth," by Jessie Meek, is a charming book for children, from both the standpoint of the subject and the excellence of the book as a composition. We heartily commend the book to parents and guardians



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

Illustrated with four pictures in colors, besides a number of half-tone illustrations. Handsomely bound in full cloth, gilt stamp. Price ----- **50c**

Kansas Holiness College and Bible School

The Kansas Holiness College and Bible School, located at Hutchinson, Kas., is owned and controlled by the Kansas District of the Pentecostal Church of the Nazarene, and committed to its doctrines and interests.

We, the School Board, elected by our last District Assembly, believing in the merit and need of said institution of learning, do hereby earnestly appeal to our people to make of this, our school, a great institution, and all that it ought to be for God and Christian education.

We are glad to find that the school is making steady and healthy advancement along all lines, and is coming into a place of high rank among our schools. Spiritually it stands high indeed. God has ever been with this school in rich blessing and power, and is now graciously manifesting His presence in making the school a flame of revival fire. Educationally it is now of full collegiate standing, having recently put in the regular college degree courses. Its academy, or preparatory course, has been acknowledged, even by educators outside of the holiness movement, as exceptionally strong and good; and its five Bible and Theology courses are among the best to be found in any school.

Now the only way to make of this our own school a great success is for our people in general, and the Kansas District in particular, to co-operate with us, and determine to do all we can to make it go, and trust God to do the rest. Will we all do our part? We therefore appeal to you to give aid in at least the following three ways:

First, Pray for the school, its directors, faculty, and student body. This school was born in answer to prayer, and must be perpetuated the same way. It must ever remain a great center of holy fire for this great middle western country.

Second, Send us students. We can and ought to have at least twice as many students by another year. We have 110 now. We surely ought to send our own young people to our own schools. No others can train them for our work as they ought to be trained. The Kansas District ought especially to stand by its own school, as the Hutchinson people have deeded the property to the District. It is upon us as a District to make it a great success. The K. H. C. is near home, and cheaper than most other schools. You can attend this school almost as cheaply as

you can board at home. Urge other young people to come. Send for catalog; talk it up; keep it before the people, and we will have a great increase of students next year.

Third, Support your own school with your means. No institution worthy of our name and confidence can be built up without a large amount of capital. It takes money, of course it does. But where, or in what cause, could you invest some of the Lord's tithes and offerings where it would bring in greater returns and blessings than in helping to educate in heart and head these precious young men and women who are struggling to equip themselves to go out and propagate holiness unto the uttermost ends of the world? We need financial help, and need it quickly. There is still a little debt, \$1,600, on the property that we must lift soon. Then we have had to make some improvements this fall, and others will soon need to be that require money. We are in great need of more room and another building. Now let each church of our District especially, and others that will, take an offering for Christian education during the year, and send it to the Bible School, at Hutchinson, Kas. We have individual members who could give liberally, and all could give something. Brethren, the school is ours, and it is upon us to get under its obligations and responsibilities and make it go in the real sense of the word.

We promise you to make its courses of study equal to any other school of like standing, and that as fast as possible its faculty will be strengthened to be composed of only the strongest teachers to be found in the movement. The school is altogether worthy of your hearty co-operation. Visit the school and see for yourself. Write for catalog. Arrange with representatives of the school to visit your churches and tell the people about it. Now, everybody push, pray, and believe God! Amen.

MRS. MATTIE HOKE
B. F. HAYNES
SAMUEL SNOWBARGER
MARK WHITNEY
H. M. CHAMBERS
C. E. BRINK
GEORGE W. GROSSCLOSE
MRS. E. R. BURKHOLDER
C. A. IMHOFF
J. J. BALLINGER
E. P. YUST

VILONIA, ARK.

Yesterday was a great day; one saved and one sanctified. The glory of the Lord seems to be on us in a special way. The school is moving on nicely. Come on, pastors, with subscriptions for the HERALD of HOLINESS. I think it the greatest paper I ever read. I find it a great help to me in my personal work, so I am going to push it.—A. F. DANIEL, Pastor.

FROM A. F. BALSMEIER, EVANGELIST

After the Kansas Assembly I came back to Asbury College. The Lord has been giving me a good time in school. I have been preaching almost every Sunday, and the Lord has been giving souls along the way. Some seekers almost every Sunday. I have an open date for a meeting from December 23d to January 3d, and also have some good camp meeting dates for next summer. Write me at Wilmore, Ky.

PERKASIE, PA.

The twenty-fourth anniversary of the Perkasie Holiness Association was held from November 6th to 15th, in Bethel Evangelical Church, Perkasie, Pa., Rev. C. N. Wolfe, Pastor. Rev. W. H. Huff, from Sioux City, Iowa, was the evangelist. Rev. Huff is a man of great prayer, and therefore able to deliver great messages of the truth. Special preparations were made for these meetings by having weekly prayer services. The annual prayer meeting was also held Wednesday afternoon, November 4th. While the anniversary was in progress we had one hour of every afternoon devoted to prayer. During these meetings special petitions were sent to the Throne in behalf of the anniversary; also for certain souls who were under conviction and for others whom we had on our hearts to be saved or sanctified. From the very beginning God manifested Himself to His people. About twenty-five souls were started anew in the Christian life. Some being saved, others sanctified and reclaimed. Rev. Huff gave the message in great power, which caused conviction to seize the

hearts of sinners, and made believers see their need of a clean heart and claim their inheritance. The anniversary hymn entitled, "What Is Our Calling's Glorious Hope," was used at almost every service. The all-day services were great. The truths brought out so plainly in the messages were given in love, and a deep earnestness of wanting to help the people was continually manifested by the messenger.—MRS. LAURA F. ROSENBERGER, Sec.

DANVILLE, ILL.

We feel we are surely gaining ground. Our services are well attended, and Sunday evening there were six requests for prayer. There was held last Wednesday evening one of the best missionary services it was ever our privilege to attend. The tabernacle was crowded with people, and children sat on the altar, some stood up, and many came and went away. Sister Eaton gave a most touching and thrilling missionary address, which was greatly appreciated by all. Sister Anderson, from Olivet, sang a message in song most beautifully. Little Sheeshu, the child widow of India, certainly did her part well. How it nearly broke our hearts as she sang, "Oh, how I love Jesus"! Sheeshu is an unusually bright child and we are more fully persuaded than ever that it pays to push the foreign missionary work. There were \$60 raised in cash and pledges for our dear Hope School. This missionary service has been a great blessing to our church," Jesus says, "Give and it shall be given unto you," and we believe it. We are planning for a children's missionary service to be held at Christmas time, and at that time we will bring another love offering in the way of money for foreign missionary work.—M. T. AND LIDA BRANDYBERRY.

SOUTH ELIOT, MAINE

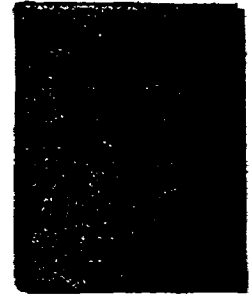
The revival is going on at the Advent Christian meeting house. I closed my labors with these dear people Tuesday, November 17th, and after visiting my dear mother for a day will go to East Wareham, Mass., with Pastor Edwards, in a battle commencing Friday, November 19th. Rev. L. N. Fogg,

our Pentecostal-Nazarene evangelist, will be the preacher. The meetings at Eliot were full of conviction and victory. Some of the Christians sought and definitely found the second blessing. We had two baptismal services in the river, and God blessed the people. Sister Leannett, who so kindly assisted us at the organ, had the privilege of seeing her three children baptized. How these dear children did pray in their home! Am expecting a big victory with the saints at Wareham.—JOHN F. GIBSON.

BURR OAK, KAS.

On November 8th a three weeks' siege meeting began at Henderson chapel, about ten miles from this town. It is one of the churches on the Mankato circuit, and Rev. D. H. Colvin is the pastor. We met him first in Denver fifteen years ago, shortly after his conversion. He was then cook on a dining car running between that city and Salt Lake City, Utah. Now he is in the regular ministry of the Methodist Episcopal Church. Brother Colvin is a fearless preacher of holiness, and stays true to God when some of the old friends turn him down. It is a pleasure indeed to the writer to be privileged to labor with such a warrior of God. Conviction is written on many faces and some soon yield. My next engagement is with the Methodist Episcopal Church of Wray, Colo., beginning December 6th. Remember me in your prayers.—ARTHUR F. INGLER.

The New Kingship Series



An entirely new edition of this series of booklets. Specially decorated arboreal designs taken from forest and garden in entirely new colorings and treatments.

These books make very desirable and helpful presents for the boys and girls and young people.

25 Cents Each

Special price in quantities

Following are the titles:

TEMPTATION. A talk to young men. The Rev. JAMES STALKER.
ALONE IN LONDON. HESBA STRETTON
NOBODY LOVES ME. Mrs. O. F. WALTON
LITTLE KING DAVIE. NELLIE HELLS LADDIE.
CHRISTIE'S OLD ORGAN. Mrs. O. F. WALTON.
MISS TOOSEY'S MISSION.
JESSICA'S FIRST PRAYER. HESBA STRETTON.
JESSICA'S MOTHER. HESBA STRETTON
BROTHER LAWRENCE. *The Practice of the Presence of God.*
THE FIGHT OF FAITH AND THE COST OF CHARACTER. *Talk to young men.* Rev. THEODORE L. CUYLER, D. D.
THE FIRST THING IN THE WORLD; or, *The Primacy of Faith.* Rev. A. J. GORDON, D. D.
AGATHA'S UNKNOWN WAY. *A missionary story.* By PANSY.
THE SPIRIT GUEST. *The story of a dream.* JOSEPHINE RAND.
FROM GIRLHOOD TO MOTHERHOOD. MARY LOWE DICKINSON.
THE SHEPHERD PSALM. F. B. MEYER
KEPT FOR THE MASTER'S USE. By FRANCES RIDLEY HAVERGAL.
KEEPING TRYST. S. D. GORDON.
JESUS' HABITS OF PRAYER. By S. D. GORDON.

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

**COMMITTEE ON PUBLICATION
DALLAS DISTRICT**

The committee on Publication brought in the following report, which was adopted:

It is with great pleasure that we learn of increased success of the Board of Publication. We recognize that the great plant in Kansas City, which has been brought into existence in so short a time, has been wrought only by the hand of God. We are now sending out nine excellent publications, which we heartily recommend to our people.

THE HERALD OF HOLINESS, with a circulation of about 8,000, we unhesitatingly say is ably edited, and we recognize it as the strongest holiness paper now being published. It not only commends itself to our people, but demands their most hearty support.

THE OTHER SHEEP, our missionary paper, C. A. McConnell, editor, which, with its 16,000 circulation, not only brings us in touch with our missionary work, but fills a place hitherto unfilled.

We note with pleasure the valuable list of Sunday School literature, such as YOUTH'S COMRADE, BIBLE TEACHER, PENTECOSTAL QUARTERLY, PENTECOSTAL LEAFLET, YOUTH'S QUARTERLY, YOUTH'S LEAFLET, and the SUNSHINE FOR LITTLE FOLKS, which are ably edited by such men as Professor Ramsey, Rev. Short, Rev. Cornell, Rev. Stone, Brother McConnell, and others. We consider it almost, if not altogether, unpardonable if any of our pastors in their Sunday schools should fail to use our own literature, which is an answer to the heart-cry and to the much-felt need of the holiness people from the incipency of the holiness movement.

We also call attention to the excellent list of books, booklets, and tracts which are now being turned out, with prices which put them within reach of all. Surely in our day the entire country is being literally sown down with such literature as Rueselism, Eddyism, and Mormonism, and other literature which is calculated to disturb and destroy faith in the Word of God. We urge that all our pastors, evangelists, missionaries, deaconesses, and all of our people make special effort to put our literature in the hands and homes of the people at large.

We wish to express our appreciation for the toil and sacrifice of those connected with our Publishing Interests, and call attention to the fact that it is our Publishing House, and, as a church, we should feel greatly honored in having part in such soul-saving possibilities.

We also most heartily endorse the present planned efforts for releasing the plant of its indebtedness. We are glad to have with us in this session Brother C. A. McConnell, assistant editor of the HERALD OF HOLINESS.

J. E. GAAE
J. E. BATES
INA LEE HUGHES

FROM EVANGELIST J. N. FOGG.

I am at home, after being away for several meetings. God has blessed my soul and helped me in His work. I had a good meeting at Waterville, Vt., with Brother Austin. He has a faithful band of tried and true that stand by him. Their money that they might use for themselves to buy automobiles, they prefer to spend to push holiness. I am sure God will reward such sacrifice. Had another good meeting with our church at Morrisville, Vt. Sister Custance and Sister Allen are pushing things there and are seeing things come to pass. Dear Brother Mudgett, a good man full of faith and the Holy Ghost, attended every service for ten days except one, and helped us much by his prayers and testimonies. He took to his bed the last night of the meeting and before another ten days had gone by he was with his Lord. He will be missed much in his home and in the little church. My next meeting was with a Methodist church that called me through their pastor, but, after I had preached a few times, they said they had nothing against the evangelist but would not have holiness in their church. The pastor was a godly man, and he was nearly heart-broken to have to close the meeting. All I could do was to pray for them and shake the dust and go to the next town. My next meeting was in New Galilee, Pa., with Rev. Garner M. Davidson, pastor. Here I found a few more of God's faithful ones pushing holiness, seeking to get their friends and neighbors saved and sanctified, and God's blessing is upon them. They have a few strong men there. I believe you will yet hear from the little church. They surely know how to take care of their evangelist. How I did enjoy the fellowship of Brother and Sister David-

son! God came down and blessed us good at their family altar three times a day. My next meeting is with our church at East Wareham, Rev. G. G. Edwards, pastor, November 20th to December 6th. We are expecting a great meeting. I have a meeting in the West for June 24th to July 5th. I would be glad to arrange for meetings on my way to or from there. Any one desiring my services may write me at Saubornville, N. H. I am sure that when I come to you I shall come in the fullness of the blessing of the Gospel of Christ.

BROOKLYN, N. Y.

The Utica Avenue church closed on Sunday, November 15th, a very successful revival campaign, with Lewis and Matthews, western evangelists. From the very first service to the close there was scarcely an evening service without gracious victory at the altar. The closing service, on Sunday evening, saw around twenty seekers forward, most of whom testified clearly to having been either converted, restored, or sanctified. The attendance was large throughout. The singing of the evangelists, accompanied by their mandolin-harp and guitar-harp, proved a valuable asset to the work. Their preaching, backed up by definite, unctuous experience, made a profound impression. An exact count of seekers was not kept, but the meeting was regarded by our people as the best and most fruitful enjoyed by this church in years. There had been much "effectual, fervent" praying long before it began, which was doubtless no small factor in bringing about the happy results. These young men live in close touch with God, and are good, all-around workers. If they continue to walk as humbly with God as at present they will be able to add not a little to the glory of "the meek and lowly Nazarene" upon the earth. Their presence in the home of the pastor and wife was a constant benediction. They are now in a campaign with our church at South Manchester, Conn. Full salvation with the genuine old-time glory is still available, thank God.—D. RAND PIERCE, Pastor.

SALISAW, OKLA.

I have taken charge of the work I had last year, and God is blessing in the beginning of the new year. Sunday night several gave their hands for prayer, and one came to the altar for sanctification. I mean to do my best to put the HERALD OF HOLINESS into the homes of our people.—F. C. SAVAGE, Pastor.

TRINIDAD, COLO.

On our way from the Dallas District Assembly, at Peniel, Texas, to the Hamlin District Assembly, at Hamlin, Texas, we changed cars at Cisco. Some twenty-five Mexicans who had come up from Ft. Worth were waiting for the same train. We felt led of the Lord to speak to them about Jesus. We sang some songs and spoke to them in Spanish. I found that only three of them had ever heard a Gospel minister preach. Some of the brethren took up an offering for us, which called for an explanation as to our methods of supporting the ministry, because Roman Catholicism charges for all her services. After this a Mexican came to me and said, "I am very poor and can pick only 100 pounds of cotton per day, but I want you to have these two coppers." I accepted them for the gift's sake and for the sake of the heart from which it came. Now, we wish to send a copy of the Revival Number of the HERALD OF HOLINESS to some party with these two cents, with the prayer that it may be the means of the salvation of some soul.—J. D. FRANKLIN.

SANTA FE, TENN.

When I came home from my meeting in Kentucky I found one of my boys seriously sick with appendicitis, and had to rush him off to the hospital. For four or five days it seemed that his life hung in the balance, but many of our friends joined us in prayer and it seems that the crisis is passed. I ask the readers of this paper to join me in prayer that God may raise him up and help me meet the financial burden.—S. W. MCGOWAN.

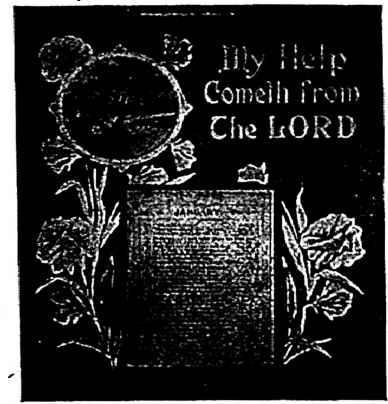
STEWART, TENN.

We preached our first sermon at Stewart on our new work the second Sunday, November 8th. We had a good day; seven at the altar on Sunday night. There are some of as fine people at Stewart as we ever met. We are praying for and expecting a great year, as we preach Bible holiness. We desire the prayers of all God's children.—J. L. SAUNDERS.

BROOKLYN, N. Y.

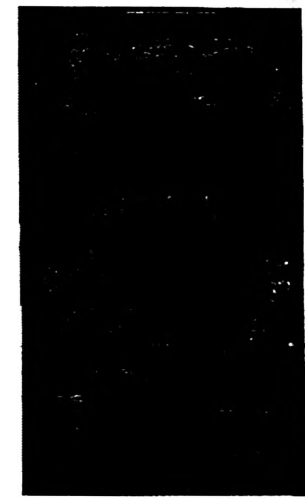
Our meetings with the Utica Avenue Pentecostal Nazarenes closed Sunday night, with about twenty praying through to victory. Quite a number were converted or sanctified from night to night, or in the afternoon meetings, as the meetings progressed, and we truly thank the Lord for sending us to this place. A number of conversions were made and some straightening up was done. Our own souls are blessed, and we are surely, by faith, possessing more of Canaan's land. Brother Pierce and wife had done some faithful seed-sowing, and the harvest was ripe for the reaping when we arrived. Together we rejoice and give God praise and all the glory. We surely love Brother D. Rand Pierce and wife and the faithful band of loyal Nazarenes in the Utica Avenue church. We are now beginning meetings with our church at South Manchester, Conn. Some new subscribers for the HERALD OF HOLINESS at Utica Avenue church.—LEWIS AND MATTHEWS.

**CALENDARS
for 1915**



SWEET PEAS—8 x 10

Price, *postpaid*,
25 Cents



POINSETTIA—6 1/2 x 12.

Both the *Sweet Pea* and *Poinsettia* calendars are embossed designs, on velvet-finish board. The calendar has a Scripture verse for every day of the year. When the calendar pad has been used it may be removed and underneath will be found a Scripture text, so that there is a complete wall motto of equal value as when the calendar is new. Price, *postpaid*,

25 Cents
One dozen, \$2.25, *postpaid*.

**Bible
Gems
Calendar**

Is very attractive. Beautiful floral designs; Scripture texts.

Size, 3 1/4 x 7 in.

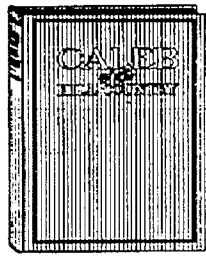
Price
10 Cents
Each
3 for 25c; \$1 per dozen.

Agents Wanted

Earn Christmas money selling our calendars and Scripture post cards. A complete sample set, *postpaid*, for

50 Cents

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2100 TROOST AVENUE



Caleb of the Hill Country

By
Charles
Allen
McConnell

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

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

Price, 50 cents, *postpaid*.

Paper, 25 cents.

"MAKE YOU THINK"

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

A SOUL-BLESSING BOOK

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

A REVIEW FROM "THE HILL COUNTRY"

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

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

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

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

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

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

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

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

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

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

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

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

MANSFIELD, ILL.

We will open a revival meeting in our Pentecostal Church of the Nazarene on Sunday, November 22d, and run for some time. Pray much for a great victory in the salvation of the people and upbuilding of the saints.—B. F. FLANERY.

SEYMOUR, IND.

We accepted a call to the pastorate of this church in September. Here Brother and Sister Brandyberry faithfully and effectually labored for three years. The people have extended to us the usual courtesy a new pastor receives, and we feel at home. They surprised us with a good donation of fruit. The battle thus far has not been especially easy, though we have had some cases of victory that the devil will have to recognize. We began our revival last Sunday with a sermon on tithing. The people responded well by practically doubling their weekly offerings, which will greatly help in reducing our church debts this year. At night the heavens were open. We had a time! Did not get to preach. Meetings continue this week along the line of prayer; then on to the ranks of the enemy. We have reasons to expect victory.—C. H. STRONG.

WICHITA, KAS.

Since my last letter to the HERALD OF HOLINESS the Lord has given me a helpmate, wholly consecrated to the Lord and His work—a helpmate indeed. The blessing of God is still on the work here. He gave us ten souls at the altar last Sunday. On Tuesday night at our mission we witnessed a wonderful case of salvation. A drunken man came in. At the close of the service he was urged to give his heart to God. He finally yielded and got on his knees. The power of God soon came upon him, and he laid prostrate on the floor. He rolled and tumbled and cried, and prayed for God to have mercy on him. After two hours and a half of wrestling, God came to him, forgave his sins, sobered him up, and clothed him in his right mind. He jumped to his feet, leaped and shouted, and praised God. The days of miracles are not passed. He had left his family in Oklahoma, but said he was going back to them the next day. We expect to have Brother Martin with us through the month of December.—H. CALHOUN, Pastor.

EAST PALESTINE, OHIO

The church here is gaining ground. Our mid-week prayer meetings are all well attended, are seasons of refreshing, and the spirit of prayer is increasing. Each service seems better than the preceding one. Most of our members are feeling the impulse of increasing life. We have organized a Nazarene Bible Class of thirty-four among our young people. They are doing good work. We were just getting settled in our new home the first part of this month (November), when, without notice, the members of the church came with well-filled baskets and gave us a lift on the way.—R. L. WISLER.

PEABODY, KAS.

We shall hold a Thanksgiving service, morning and evening, with roll call and thank offering. The meeting will continue over the Sabbath. Each evening and three services on the Sabbath, 10:30 a. m., 2 p. m., and 7 p. m. Rev. F. E. Talbee, of Bristol, R. I., will be the special worker. We are looking forward to a blessed time of victory. We had a blessed day Sunday, November 15th; two brethren received cleansing in the precious blood. Our Sunday school has more than tripled financially and numerically since a year ago. The missionary money is coming in fine. We have just sent a Thanksgiving barrel to the Florence Crittendon Home today. "Go thou and do likewise."—MEDA CLIFFORD SMITH.

MALDEN, MO.

We have moved to our new field of labor. God is blessing in the work. We have some good, live soldiers here in Malden. Last Sabbath was a good day. Had a fine service at night. The altar was full of seekers, and two found the Lord.—J. E. AND DESSIE LINZA.

NORTH ATTLEBORO, MASS.

On Wednesday, November 18th, we held an all-day meeting with Rev. T. E. Beebe, of Lynn, Mass., as the preacher. Rev. J. A. Ward, of Providence, R. I., was also present, and helped push the battle. Miss Alice Hillery, of Providence, R. I., rendered excellent music with her violin. It was a blessed day. The congregations were good. Brother Beebe preached a helpful sermon in the afternoon on the "Devil," and in the evening preached a powerful, convicting sermon on "Broken Covenants" that will surely linger in some folks' minds and prick their consciences until they get right with God. While we had no definite seekers, the day closed with an altar service at which a number were blessed and stirred to a determination to keep the covenant they had made with God. New faces are being seen in our regular services. The members are beginning to rally to the support of their pastor. Interest is growing, congregations are increasing, conviction is deepening, and salvation is coming.—LOUIS S. KEELER, Pastor.

MALDEN, MASS.

"The ark is coming up the road!" We are having good interest in our meetings, with Brother Weigle. Many new people are being reached, and souls are seeking. His singing and preaching are of a high order, and we have hardly ever had an evangelist we have enjoyed so well. Oh, that God

Nazarene University

The readers of the HERALD OF HOLINESS frequently hear from the University, yet they may be interested in reading a short report from one who has not before written for this paper.

The writer has been here but little more than a year, and therefore is unable to make comparisons with former years. However, there is no doubt that this is the best year the institution has seen. Our attendance is larger, there are more members of the faculty, there are more courses offered, we have the new dormitory for the boys, and more room for classes. The rooms of the old dormitory have been remodeled, adding three new class rooms, a large laboratory for biology, and a book store. Besides these rooms we now have a work-shop for manual training.

Instruction is now being given in manual training to pupils in the sixth, seventh, and eighth grades. There is also a class in the academy taking this work. We believe that manual training will develop into an important line of work, both in the grades and in the academy. The instruction is given by Mr. Ira L. Shunks. He has had ample experience in his line, and is well qualified.

Two other new lines of work have recently been added in the grade school; namely, sewing for the girls and agriculture for both boys and girls. A small work-room for the agriculture will soon be provided. We already have a very good school garden, and the children are all interested in planting winter vegetables and flowers. There are many varieties of vegetables and flowers which may be grown successfully during the winter months.

The recently-added course in nursing, given by Mrs. Linberg, is proving very successful. This work is given in the University infirmary. The infirmary is a new feature, which is in its first year. It is open to all students who happen to have need of medical attention. It also affords practice work for those taking the courses in nursing.

Improvement is so general in all departments of the University, that it is impossible to specially mention all. But we feel that a word should be said regarding the department of history. Professor Fallis has certainly won the hearts of his students. He is a master of his subject, and his methods of instruction are of a high grade. We anticipate a growing interest in this subject.

A course in Economics is being given this year for the first time. The class is much interested in the subject and is doing good work. The class in sociology is also doing excellent work. About twenty-five students are enrolled in the class. These classes are both taught by the writer. We trust the time is not far distant when the subject of sociology will receive more attention.

We would not fail to mention the very high spiritual condition of the school. Many students have been saved and sanctified since coming here. It is marvelous how the sky clears when we get out into the full light of God's love. The burdens of school life grow light when the Lord draws near to bless us. With all the spiritual blessings we have received, we know that there are greater things ahead, and we are looking forward to greater victory.

PAUL J. WHITE,
Professor of Biology.

would send us a glorious wind-up, with many souls and a lasting impression on the community! Mrs. Clarence Wilson has been appointed by our church as agent for the P. C. I. Let all our New England churches get these agents duly appointed and out into the work and onto their jobs! Amen!—LEROY D. PEAVEY.

MANCHESTER, N. H.

Our pastor, Rev. E. M. Jodrey, preached Sunday, November 22d, with unction and power. God blessed the morning service with two souls at the altar. The evening service was well attended. The power of God was felt all through the service. One precious backslider was reclaimed. Three boys, belonging to one of our Sunday school classes, came forward for prayers. The offering and membership in our Sunday school yesterday were the best yet. Our Chinese boys are learning, and God is opening up their understanding. Our week-night services are well attended. God is blessing the efforts of our pastor, Rev. E. M. Jodrey, and associate, Miss C. S. Knight.—J. M. H.

SYRACUSE, N. Y.

We are now in the midst of a three weeks' meeting with Rev. J. E. Angell and Rev. D. Grant Kristman as evangelists. These men of God teach the Word with no uncertain sound, and it is wonderful indeed how God helps them in not only getting people to the altar but through to God. We also have with us as special singers Sister Alice L. Patch and Sister Rebekah B. Martin. These young women are not only sweet singers but accomplished musicians, and with the evangelists mighty in prayer. Much is being done outside the meetings by the workers as they visit among the people, and many are helped in that way. I am sure the churches on the District or elsewhere would make no mistake in giving these workers a call. Wednesday last we had about a dozen or fifteen Indians of the "Onondago Tribe" who sang again and again in their own tongue. They sang, "I will not be denied," and this was a blessing to all, as we knew just where and when to say "Amen." God can save white, black, red, yellow—it matters not. At times we have so many attending the services that extra seats are necessary, and the end is not yet. Syracuse is a great city, and is a city of churches; but the great crowds do not attend church. Syracuse has a population of 170,000, and one little holiness church in it. But I believe God is going to give us more; at least I feel encouraged. We have a fine brass band of twenty-four young men, and we expect to lay salvation all over this city as soon as they are able to do so. Rev. E. T. French was with us a part of a week, and his preaching and help in prayer was greatly appreciated by all. We were also blessed with the presence and inspiration which always accompanies Rev. George Kunz, the president of the New York State Holiness Association, who, with his shout and prayers, made things go. Rev. C. E. Goodman was also with us, and as Brother Goodman has recently united with our church, we felt very glad to have him with us. A large chorus choir assisted in the meetings and did much to make the meetings a success.—A. B. AREY.

EAST WAREHAM, MASS.

We expect to start in revival services tonight, with Brother L. N. Fogg, evangelist, and John Gibson, singer. Work is going on in our parsonage, which we expect to have ready for occupancy next month. Our pastor, Brother G. G. Edwards, keeps everlastingly at it, and our people follow well.—L. H. COWELL.

FRESNO, CAL.

We closed a three weeks' meeting here last night. Rev. Laura A. Horton did the preaching and Miss Elsie N. Cunningham helped in song. The Word was preached in power, and the Spirit of the Lord was present. The little band of saints were encouraged and helped. Two backsliders were reclaimed; some others were at the altar who did not seem to be able to get through to victory. We are poor and few in numbers in this wicked city, but our trust is in God. We are looking to Him for victory.—G. W. GLOVER, Pastor.

ALBANY, ORE.

We just closed one of the most successful meetings we ever had in Albany, Evangelist Clyde T. Dilley and wife in charge. Backsliders were reclaimed, others were saved and sanctified. Most of those who got justified came again for sanctification, and we believe most of them were finders. When Brother Dilley started meeting here there were other meetings in session. One tent meeting, called the "Jesus people," who believe in being born again, but are violently opposed to sanctification. The Apostolic faith ("tongues" people) have a mission about two blocks away, and the Pentecost Band were holding meetings in a hall, but before our meeting had been in session long the pastor and wife of the Pentecost Band united with the Nazarene church, thus bringing the two little bands together, and giving us a pastor, as we were without one at this time. God gave victory, and we are sure there is work done that will stand true to God and holiness. Brother Dilley and wife are one and are working shoulder-to-shoulder together for the lost, and the upbuilding of God's kingdom. There were nine members in the class when they came, and when they left there were twenty-four.—ISABELLE J. SOUTHWORTH.

CHICO, TEXAS

Our first Sunday after the Hamlin Assembly was at Wray chapel, three miles north of Terral, Okla. We had a glorious day, with one saved to begin the new year with. I have taken evangelistic appointment for the coming year, and am ready for calls to go anywhere. I begin a meeting at Charlie, Texas, Saturday, November 28th.—J. T. STANFIELD.

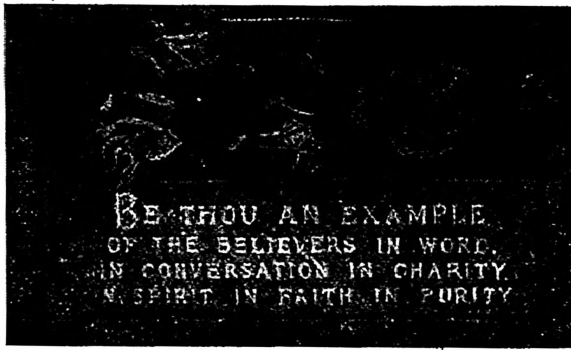
EAST WAREHAM, MASS.

The revival is on in this place. The house was full Sunday night. Brother Fogg is the preacher, and God is blessing the truth. We are expecting a mighty sweep of victory.—JOHN F. GIBSON, Song Evangelist.

FORT JESSUP, I.A.

We are having some good preaching now. Brother Callaway has been with us one week, and done some earnest personal work in the homes. We have recently organized a Nazarene church here. Have had sixteen accessions this week, and others are coming.—L. S. SMITH.

Special Wall Mottoes



No. 560—Holiness

Size, 6 x 9 inches; price, 10c.



TEXTS:

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

Above prices include postage.

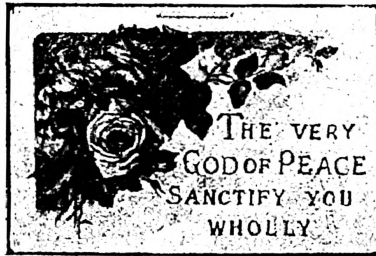
No. 619—Roses

Size, 12 x 17 inches.

Price, Fifty Cents Postpaid.

No. 585—Sanctification

Size, 8 x 10 inches; price, 15 cents.



TEXTS:

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

Above prices include postage.

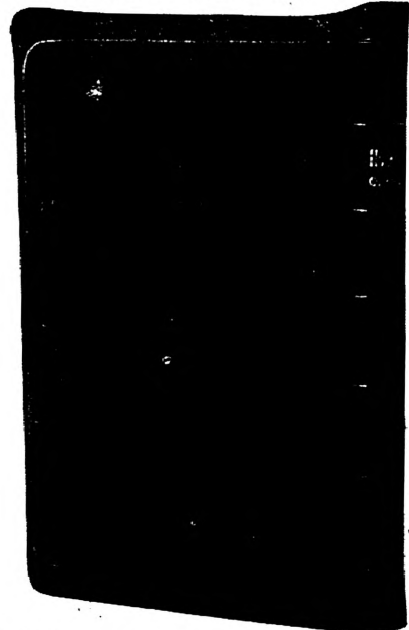
A Great Bible Bargain

A Genuine Oxford at a Special Price

No. 77 X—Long Primer type, self-pronouncing, concordance and reference, India paper, bound in Persian morocco, leather lined. Size, 8½ x 5½ x 15-16 inches. A magnificent book.

Price, postpaid, only \$4.50

No. 64 X—Same Bible, without concordance.....\$4.25. postpaid



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

23 And Jê-hôy-â-kim gave the silver and the gold to Phâr-âoh; but he taxed the land to give the money according to the commandment of Phâr-âoh; he exacted the

B.C. 610.
* ver. 23.
2 Called.
J. Conard.
1 Chr. 2, 34.
Jer. 24 L.
and
Dwight.

8 T Jê-hôy-â-chin was eighteen years old when he began to reign, and he reigned in Jê-rû-sâ-lêm three months. And his mother's name was Nê-hûsh-tâ, the daughter of

Publishing House of the Pentecostal Church of the Nazarene 109 Troost Avenue Kansas City, Mo.

NAVE'S TOPICAL BIBLE

A DIGEST OF THE HOLY SCRIPTURES

By Orville J. Nave, A. M., D. D., LL. D.

Author of

The Students' Bible and The Home Series

Nave's Topical Bible brings to the reader in one place all that the Bible teaches on any given subject, and the subjects are arranged in alphabetical order, so that you may turn to them just as you do to a subject in any encyclopedia, or to a word in a dictionary. When you turn to the subject, you have gathered together, on the page before you, everything that the Bible says concerning it. There are more than 20,000 topics and sub-topics, and one is able to refer to the name of any person or place or to any doctrine or teaching mentioned in any part of the Bible and find the whole store of Biblical information relating to it. It supplies a need, longfelt by Bible readers, students and workers, of a Bible help that enables them to see, at a glance, all that the Bible teaches on any given subject. Hitchcock's "Analysis," in a clumsy and round about way, fifty years ago, attempted to do this, but owing to radical defects in its plan, it nowhere gave satisfaction. It remained for Chaplain Nave of the Regular Army, in the leisure of garrison life, to compile what was so much needed, and he has published the

Under this heading the reader may read the promises of answer to prayer, and of importunity in prayer, and confession in prayer, and under the sub-heading, Prayer Answered, he may read all about the answer to prayer. Under the subject, Righteous, he may read a great body of Scriptures, describing the righteous, as those who "are separated," those who "tremble at the commandment of God," as the man who "walketh not in the counsel of the ungodly," "as undefiled in the way," "full of goodness," "wise unto that which is good," "them that are sanctified," "without spot," etc., etc., and under Promise to the righteous he may find a body of gracious and comforting Scriptures. Under Commandments he finds lessons for weeks of prayerful reading and contemplation. To ministers the book is a complete tool box for the preparation of sermons and other addresses. To all workers. The leader of devotional services can prepare himself in a few minutes with materials that could not have been discovered and arranged by himself in hours of work. Lawyers find this book what they have long

needed and wanted, namely, a full assemblage of Scriptures bearing on all phases of their practice. Sunday school teachers find in this book mines of help in the preparation of the lesson—such help as can be found nowhere else. The testimonials printed on this page afford abundant proof of satisfaction.

All the Scripture by Topics

For example: All the verses and Scripture relating to Faith are brought together in the order of the books, chapters, and verses of the Bible under the subject Faith, so that any person desiring to find all that the Scriptures say on this subject will find it ready for instant use. All other religious doctrines and secular subjects are treated in like manner, such as Affliction, Angel, Atonement, Backsliding, Civil Service, Church, Commandments, Courts, Death, Friendship, God, Happiness, Heart, Heaven, Hell, Holiness, Holy Spirit, Homicide, Hope, Hospitality, Humility, Idleness, Immortality, Instability, Instruction, Jesus, Justice, Justification, Kindness, Meekness, Minister, Miracles, Music, Obedience, Theft, etc.

The matter under principal headings is divided into numerous sub-headings, e. g., Affliction, has sub-headings: Benefits of; Consolations in; Design of, Despondency in, etc., more than thirty subdivisions.

The topic, God, has seventy-six sub-headings, such as Access to, Compassion of, Creator, Eternity of, Faithfulness of, Fatherhood of, etc., and all Scriptures under these sub-headings are printed in full. In this manner the book contains over 20,000 topics and sub-topics.

Nave's Topical Bible subject by subject through 648 pages and compared it with all my other Bible helps. I find that the book contains almost everything found in the other books, and much in addition. It is a great help to Bible study."

G. Campbell Morgan: "To all Bible students, I have no hesitancy in saying that I consider Nave's Topical Bible which I know very well to be far and away the best thing of its kind that has ever been published."

From Bishop J. H. Vincent, Chancellor of the Chautauqua University: "Here the rays of Scripture light on all Bible topics are concentrated, and the Bible student's time economized to a marvelous degree."

The Late Bishop McCabe, of the Methodist Episcopal Church: "It is a great book. No scholar's library can be complete without it. It far exceeds any book of the kind ever issued. Let everyone interested in the Bible have it by all means. If he cannot get it any other way, let him sell his coat and buy one."

Bishop J. W. Bashford, of the Methodist Episcopal Church: "It will prove of priceless value to ministers and to Sunday school teachers. Indeed, it will prove indispensable to all persons who desire to learn in the shortest possible time all that the Bible says upon any subject."

Joseph H. Smith, Evangelist: "I have had Nave's Topical Bible on my own study table for some time and take pleasure in commending it. I wish particularly that evangelists and Sunday school teachers might have the benefit to be derived from systematically studying some leading topic from this book in connection with their usual methods of Bible study."

J. Wilbur Chapman, D. D., Presbyterian Evangelist: "It has been my pleasure for years to possess Nave's Topical Bible and I very gladly testify to its great value in Bible study. It is a strong aid not only for the minister but for all who would know God's Word better. Next to the Bible it is the most helpful book I know."

From Rev. L. G. Broughton, D. D. (Baptist): "Nave's Topical Bible saves me three months in every year."

Isaac Franklin Russell, Esq., Professor University Law School: "I have examined Nave's Topical Bible with much interest and find the same most valuable as a work of reference. I am powerfully impressed by the showing made in the departments of law and government, where Judge Welch, of the Ohio Supreme Court, has displayed his great ability as a legal editor. I have already found it most useful, and hope it may have a large sale."

Dr. M. S. Terry, of Garrett Biblical Institute, Northwestern University: "It will furnish ministers, theological students and general readers a more complete analysis of the Holy Scriptures, than any now existing. The work would also be a most valuable time saver in the examination or use of all texts bearing on a given subject."

George Edward Reed, D. D., LL. D., President of Dickinson College, and State Librarian of Pennsylvania: "I am more than delighted with the work. For many years I have had on my library shelves a work of similar character, but have never found it to be of any particular value. Nave's work on the contrary I always keep within arm's reach, and I find it an invaluable aid to the topical study of the Holy Scriptures."

"I have also ordered a copy for the State Library of Pennsylvania. The superb index adds enormously to the value of the volume."

Editor "Christian Endeavor World," Boston, Mass.: "I consider it the most valuable publication of its kind that it has been my good fortune to see, and one that should be in the library of every Bible student and Christian worker."

From an Editorial, "Western Christian Advocate, Cincinnati, Ohio: "It puts at one's pencil point all that the Bible teaches concerning any subject. . . . The Book is so complete and so thoroughly digested that it at once displaces all former compilations of the kind."

From R. A. Torrey, Superintendent of the Moody Institute, Chicago: "I have examined

No. 1. Cloth \$4.75

No. 3. Half Morocco; gilt edges. \$6.75

No. 7. Full Morocco; red under gold edges; divinity circuit; leather lined, silk sewed \$7.75

Send Your Order to the
Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Avenue, Kansas City, Missouri